

# WESTERN RECORDER

Faith, Hope and Love, these three.

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## WESTERN RECORDER.

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The man who has true and manly self-reliance is the one who feels most deeply his dependence upon God.

If you wish to win the love of any one, a surer way than by doing him a favour is to let him do you a favour.

There is an evil thing under the sun—that the saints are urged to do good to their fellow men more than they are to glorify God.

The greatest motive must be put first. Otherwise it may soon cease to be the chief motive. And the moral quality of actions depends upon their motive.

The two commandments on which hang all the law and the prophets will not work backwards. Loving one's neighbor as one's self will not take the place of loving God supremely.

Men have been trying for centuries to begin to serve God and mammon. They have never yet succeeded—why should you and I hope we can succeed where all others have failed!

MAMMON is perfectly willing to go into partnership with God in our service, but God isn't. And it is God, not mammon, whom we must face at last and to whom we must give an account.

You cannot take the Lord as your guide, your example, your king even until you have first taken him as your Saviour. Regeneration through faith in his blood must stand first.

It would be well to talk little for awhile of man's free will, and to talk much more of God's free grace. Why do we hear so little in these days of the grace of God?

Did you ever pray, can you pray, the prayer of Moses, "Let the beauty of our Lord God be upon us!" Holiness, Justice, Truth, these be beautiful things, and they are seen in God in infinite glory.

In our zeal for the welfare of our fellow-men, we must not forget that the glory of God is the one all-important thing. And the first and greatest motive for seeking the salvation of souls is that God is glorified by their salvation.

ALL of us will say with our lips that we desire most earnestly to grow in grace. Yet when our Lord sends the clouds of affliction which are as necessary to spiritual growth as showers to plants, by our murmuring we show that we care more for pleasure than for grace.

The final perseverance of the saints is built upon the foundation of election. It has been well said, "If men chose God, they might alter their choice, and there would be no security or hope or joy anywhere. But if God chooses a man, the choice is final, and no perversity of human nature can pluck the chosen sheep out of his hand."

## For the Western Recorder KING GEORGE'S PAMPHLETS.

A Drive into the Ocean of King George's Pamphlets in the British Museum. What may be found There About the Early English Baptists.

BY THE REV. W. H. KING, D.D.,  
Of London, England.

One of the most unsatisfactory features in the controversy that has arisen concerning the belief and practice of the early English Baptists in regard to the mode of baptism is the statement of Dr. Whitaitt that the opinions to which he has given expression were confirmed "by researches among King George's Pamphlets" in the British Museum. It may be of interest to the readers of the WESTERN RECORDER to know, in the first place, exactly what those pamphlets are. They really form a somewhat extensive library. There are 870 small quarto volumes, and 142 volumes in large quarto, each volume containing on an average about 25 pamphlets. There are, further, 1968 volumes of which each contains only one pamphlet of a larger size. Then there are 20 folio volumes of pamphlets in single sheets, and 18 folio volumes of legal documents, such as declarations of both Houses of Parliament, proclamations by Magistrates, etc. So that altogether there are more than 3,000 volumes in the series. These pamphlets are on every variety of subject, social, legal, political and religious, and give a complete picture of English public life from the year 1640 to the year 1861. They were presented to the Museum by George

III, and are commonly known as King George's Pamphlets. It is obvious that to search through this mass of literature is a task of no ordinary magnitude, and Dr. Whitaitt might almost as well have said that his views were confirmed by reading the books in the Library of the British Museum. The task of searching through these volumes is, however, not so hopeless as, at first sight it might seem, for there is a carefully written manuscript catalogue (it has never been printed, and must be consulted in the Museum Reading Room); and a diligent perusal of the titles of the pamphlets in this catalogue enables the reader to select those which seem to have reference to Baptists or baptism; and thus the area of the search becomes very greatly narrowed. To do this is somewhat laborious, for the catalogue itself extends to twelve large octavo volumes.

In connection with this controversy I have carefully examined the titles of the pamphlets in the first three volumes of this catalogue, more than 7,000 in number, and have read every pamphlet which has seemed by its title to refer to the subject of baptism, or the opinions and practices of Baptists with this result: that I can affirm, with the most unhesitating confidence, that in these volumes there is not a sentence or a hint, from which it can be inferred that the Baptists generally, or any section of them, or even any individual Baptist held any other opinion than that immersion is the only true and Scriptural method of baptism, either before the year 1639 or after it. It must be remembered that these are the earliest pamphlets and cover the period from the year 1640 to 1646.

All the evidence that can be gathered from them, and the testimony is both full and clear, is most conclusive that from the first the doctrine of believers' baptism by immersion was firmly and intelligently held.

The first proof of this statement, first in importance, though not first in order, is "The Confession of Faith of those churches which are commonly (though falsely) called Anabaptists," (Pamphlet 24, Vol. 170.) This confession has been mentioned before in the pages of the WESTERN RECORDER, but its unique importance will warrant a somewhat fuller statement about it. This is the

first confession of the doctrine of English Baptists which is known to exist. It was drawn up and signed by 15 representative members of the Baptist churches then existing in London, and was published in the year 1644. The first name in the list of signatories is that of William Kiffin. It is an elaborate, carefully prepared digest of the doctrines held by Baptists, and is a striking evidence of the enlightened judgment of the men who prepared it. The thirty ninth article states that the proper subjects of baptism are those who have professed faith in Christ and are his disciples. The fortieth article is a declaration in regard to the right mode of baptism, and is so full and clear that it well deserves to be given verbatim.

"That the way and manner of the dispensing of the ordinance, the Scripture holds out to be, dipping or plunging the whole body under water; it being a figure must answer the things signified, which are these: first, the washing of the whole soul in the blood of Christ; second, that interest the saints have in the death, burial and resurrection of Christ; thirdly, together with the confirmation of our faith, that, as certainly as the body is buried under water and riseth again, so certainly shall the bodies of the saints be raised by the power of Christ in the day of resurrection to reign with Christ."

It is obvious that there must have been a considerable time spent in conference before so full a confession of faith as this could be drawn up; and who can believe that the churches which joined together to publish such a confession to the world in the year 1644 had not made up their minds in the year 1639 as to the right mode of baptism! In this connection there is one very significant fact to be noted: in the literature of their opponents, of which those pamphlets furnish many examples, many unscrupulous charges are brought against the Baptists, but there is not a single sentence in which they are twitted with having adopted any change or modification of opinion or practice in regard to the mode in which the ordinance of baptism should be observed. Surely that silence in the case of men who were so severely criticised and opposed by their contemporaries is an eloquent testimony to their consistency.

There is a pamphlet in this series which was published in the year 1644 (number 2 in vol. 180), with the title, "The Anabaptist Groundwork for Reformation, or Planting of New Churches, found false and disproved." This, as the title indicates, is a controversial work published by an opponent of Baptist principles. It is a one-sided account of some disputations between a Baptist and a Pedobaptist whose names are not given, printed in London with the imprimatur of James Crawford. The Baptist who is indicated by the initials T. L. is represented as having very decidedly the worst of the argument. In the course of the discussion his opponent addresses this challenge to the Baptist, "I ask T. L. and the rest of the Baptists, or Disciples, that will not be called Anabaptist (though they baptize those that have been baptized before) what rule they have by word or example in Scripture for going, men and women together into the water, and for their manner of dipping, and every circumstance and action they perform concerning the same." From which it is evident that in the judgment of their opponents the one distinctive feature of the Baptists was that they were "Dippers".

There is also a pamphlet by Robert Baillie, minister of Glasgow (vol. 293), with the title "Anabaptism the True fountain of Independency," etc. This was published in the year 1646, and in giving an account of what the writer describes as, "The tenets of the old Anabaptists," he says, "Unto their New gathered churches of re-baptized and dipped saints they did ascribe

very ample privileges, for first they gave to every one of them a power of questioning in public before the whole congregation any part of their preachers' doctrine." Indeed the evidence is most conclusive that from the first the fact that they were "Dippers" was flung at them as a reproach. No stronger proof of that can be needed than the title of Daniel Featley's pamphlet published in 1647 "The Dippers Dipt, or the Anabaptists ducked and plunged over head and ears at a disputation in Southwark."

There is an interesting treatise on baptism by Robert Garner (vol. 258), giving an account from a Baptist point of view of the opinions and beliefs of "Baptized believers (reproachfully called Anabaptists, truly called Christians)" in which there is great stress laid on the significance of baptism as a type of burial and resurrection, and Romans 6:4 is expounded to show how completely the type answers to the truth typified. This was published in the year 1645 and is an additional evidence that immersion was regarded as the essence of baptism.

These are just samples of the testimony afforded by the series of King George's Pamphlets, which might, if there were any need, be multiplied. The whole testimony they afford points in one direction. The witness of the Baptists themselves and, what is of no less importance, that of their opponents, show conclusively that they professed, and were regarded as professing, the doctrine that according to New Testament teaching baptism meant nothing else than immersion.

There are some books about the Baptists much earlier than any in the King George's series of pamphlets. In the Museum Library there is a small volume printed in black letter with the title: "Triaele against the poyson lately stirred up agayn by the furious secte of the Anabaptists, devyded by William Turner, Doctor of Physic." This was published in London in the year 1551. It is mainly an argument in favour of infant baptism, and against the teaching of the Baptists in relation to the ministerial office in the church, but all the way through it is assumed that the distinctive tenet of the Baptists was that the only baptism taught in the New Testament is believer's baptism by immersion.

There are two books written by Robert Some Doctor of Divinity: one published in 1588 is entitled "A Defence, and a Refutation of many Anabaptistical absurdities on Magistracie, Baptisme etc"; the other, which was published a year later, is described as a "Golly treatise, wherein are examined many execrable fancies given out by H. Barrow and J. Greenwood; and by other of the Anabaptist order." Both these treatises which are in the Museum Library, deal mainly with Baptist teaching in regard to the office of the ministry, the invalidity of infant baptism; and the relation of the church to the civil magistrate. The mode of baptism by immersion is not specifically mentioned, but it is clear that the distinctive belief which Dr. Some converts is that, the only valid baptism is that of believers' baptism by immersion.

In all this early literature there is not to be found a single sentence from which it can be inferred that any English Baptist had any doubt or hesitation in regard to the right mode of baptism. From the first notice to the last the testimony is wholly in proof of the fact that their distinctive teaching and practice were that only believers should be baptized, and that the only scriptural mode of baptism is immersion.

THE Christian home is the mightiest instrument in the work of regenerating and elevating the human race. It is the guiding star of our good destiny. Home should be made everything.—Marion C. Peters.

For the Western Recorder.

THE ENGLISH BAPTISTS.

BY THE REV. JOHN T. GRIFFITH.

Since the discussion respecting the origin of the English Baptists has been introduced by the recent articles in our different denominational papers, I have written to some of our historians in Wales, and among them the Rev. J. S. James, M.A., who is considered one of the ablest historians, if not the ablest in Britain. In a letter which I received from him, dated Llandudus, May 4, 1896, he says among other things: "You know that Dr. Armitage, in his History of the Baptists, treats the question, starting on p. 440. But the late discovery of the Church Book of the Baptist churches of Epworth and Crowle in the Isle of Axholme, Lincolnshire, supplies us with evidence which escaped Dr. Armitage. The genuineness of the document is certified by F. Chapman, antiquarian, the keeper of the Manor Charts of North Lincolnshire. Extracts of it were published in 1883, edited by Dr. Clifford under the title, "Extracts from the English Baptists, who they were and what they have done."

The following points are deduced from the old church book:

1. It contains a church covenant dated January 4, 1599, which runs thus:

"We this church of Christ meeting at Epworth, Crowle, and West Butterwick in the county of Lincolnshire, whose names are underwritten, give up ourselves to the Lord and one to another according to the will of God. We do promise and covenant in the presence of Christ, to walk together in the laws and ordinances of baptized believers according to the rules of the Gospel through Jesus Christ, so helping us.

James Rayner, John Morton, Henry Helwise, William Brewster, William Bradford, Elders of ye church.

(Thirty-two signatures or marks follow.)

2. It says that William Bradford was baptized in ye old Riger Don below Epworth town at Midnight Nov. 20, 1595.

3. It speaks of persecutions and of efforts to get away to "Holland where we hear there is freedom of religion for all men."

4. It affirms that John Smith, vicar of Gainsborough, enquired about baptism in Feb. 4, 1604, was convinced of its truth May 7th, and "at midnight on the 24th of March, 1606, he was baptized by Elder John Morton in the river Don, and walked to Epworth, a distance of two miles in his wet clothes."

(Mark that this was the John Smith who it has been asserted baptized himself.)

5. It says John Smith baptized John Norcott March 24, 1609.

6. It records that, at a meeting of the church held on the 4th of April, 1609, John Smith, John Morton, Henry Helwise (and many other names are given), met to consult on removing the church to Holland (and it gives the names of those who started that night down the river Trent from Butterwick to Hull, and hence to Holland and the names of those who remained behind).

7. News arrived of the death of John Smith and John Norcott, through one Thomas Petch, who returned from Holland to Crowle.

"You will observe that the above facts demohish '1641' as the date of the beginning of Baptist churches who preached immersion in England, and also the theory that John Smith was the father of the English Baptists. . . . As to the English Baptists practicing sprinkling or pouring there is not a shadow of evidence" (private letter).

The John Norcott referred to above published a work on baptism in defence of immersion as the mode and believers as the subjects, which he divides into the following chapters:

1. Christ's baptism in the Jordan.  
2. The commission and the baptism of believers.

3. Examples.

4. Baptism, an immersion, or plunging in water.

5. Water baptism to continue until the second coming of Christ.

6. That to possess grace or any measure of the Spirit is not a sufficient reason for any one to ignore water baptism.

7. That the baptism of the believer is an important ordinance.

"The above work can be bought for one shilling from E. Harborough & Co., 51 Old Bailey, London.—J. T. G.

8. Answers to common objections.  
9. Believers' baptism and infant baptism contrasted.

10. Verses of Scripture on baptism.  
11. Concluding remarks.  
The work is very concise and convincing. I have translated the above contents from the Welsh issue. Spurgeon republished it in 1887.

As stated, the author of the above work was baptized by John Smith March 24, 1609. Surely this is sufficient proof to show that immersion, even in England, antedates 1641. May 22, 1896.

A MODERN APOSTLE.

BY BENJAMIN LABAREE, D.D.

Foreign missionary work as a movement under the guidance of the Divine Spirit often produces results very different from those planned for by the human workers. The strategy of the Holy Ghost in this campaign for the world's redemption is far-sighted and marvelous in its sweep. What seems to the spiritual soldier, with only human insight and foresight, as weak or wasted effort, or as disaster, may come in time to appear as fine policy on the part of the Divine Captain, to accomplish other and more important results.

Nearly forty years ago thirst for knowledge and spiritual life seized upon the soul of a simple-minded boy in a dark Nestorian village, and drove him, despite the scoffs and cuffs of his family, to the missionary training school at Mt. Seir. When he left that school in 1860, a youth baptized of the Spirit and giving promise of much usefulness, the missionaries were eager to retain him as a worker among his own people. But the providence of God took him to Russia. While there he became so appalled at the gross darkness of the Russian peasants that he felt called by the Holy Spirit to preach to them the Gospel in its life-giving power as he had come to know and love it. He studied their language; and in the guise of a peddler, with a few Bibles added to his other stock, he went forth, visiting farms and villages, and unfolding the Scriptures as the Spirit gave him opportunity and utterance. The now noted Stundist awakening was just at its very beginning. Joining in with this movement Jacob Dilakoff became one of its most active promoters. God's blessing rested upon him in a remarkable manner, although a foreigner and a man of very humble pretensions. But the simplicity and devoutness of his character, with his great earnestness, gave him power among the Russian peasantry. The extent to which this new reformation has spread among them is already known, in part at least, to the Christian world.

The alarm over the Russian state and church over its remarkable progress is written in the history of great ecclesiastical councils held to devise measures for its suppression, and in the rigorous persecutions, imprisonments and exiles, enforced upon all confessing to "this way." After a time our Persian apostle confined his labors to the Molokans in the Crimea, and on the Volga, over whom the authorities kept little watch. Here he gathered sixteen evangelical congregations, and receiving ordination at the hands of his missionary friends in Persia he went back and ordained ruling elders over all his little churches.

This humble worker for the coming kingdom, so much blessed and so beloved by all who knew him, joined himself with so many other Stundists, to the Baptists, a few years since. He continues his labors in a remote part of the Empire where hitherto persecution was not known; but in a letter received from him this winter he reports that the snares were being sent to entrap him there and early exile seemed a very possible fate to him.

For some years Dilakoff was supported in his work by contributions from his Stundist brethren, aided by wealthy disciples in St. Petersburg. In his present Siberian home he is dependent on the living afforded by the poverty-stricken people for whom he labors, which he ekes out by peddling such humble stuff as melon seeds and flea powder, sent him by his family on the Volga. The tale of his lowly life as he itinerates among those desolate villages, with its self-denials so cheerfully borne for the Master's sake, is touching in the extreme; and God is adding his blessing to the apostolic service of this consecrated servant, using

him to lead numbers of Russians into the fold of Christ.

The whole story of the Stundist awakening is one of marvelous interest. It is a great missionary movement, without elaborate organization, backed by no board of foreign directors, supported by no wealthy treasury, yet vastly more fruitful in results than many missionary enterprises so sustained, all, moreover, in the face of tremendous opposition from the state and church. It will not answer to make hasty generalizations from its history as to methods for all missionary enterprises; but the subject deserves careful consideration at the hands of our boards, missionaries and native churches. There certainly is decided encouragement here to all faithful toilers in this work to a bolder reliance on the Divine factor in the cause, whose wisdom and power transcend our own so mightily, and often is in most effective operation when least so apparent to us.—Independent.

THE OLD PATHS.

I was reading to-day what Jeremiah wrote to the Jews twenty-five centuries ago: "Stand ye in the ways, and see. Ask for the old paths, where is the good way, and walk therein." Do we not need that exhortation now? Are we not unduly interested in novelties—too ready to try experiments? We are like a traveler who finds many paths diverging at different angles from that in which he is going. Are any of them more direct or safer? That fresh footpath through the flowery meadows, that bridle-path round by the marshes, that new trail through the ravine—they all look inviting, and many are turning into them. But they are comparatively untried. They may not lead to the city he is seeking. The old path is hard, but it has been trodden by a thousand generations who have written back from the land of Beulah when in sight of the celestial shore. It is a good road, that leads us where we want to go, even if it at times is steep and rugged. We are Christians, not because Christianity is a shaded and flower-bordered path, with bowers all along it where we can enjoy luxurious repose, but because it leads to heaven. Our Savior himself called it a strait and narrow way, and what right have we to try to widen it?

Thinking of the old paths and how the fathers and mothers walked in them, I could not help wishing that the Christian families of to-day walked even as they walked. They had family altars. They catechised their children. They encouraged and required them to memorize the Scriptures. They believed in the Bible, the whole Bible, as the word of God. A "thus saith the Lord" was to them the end of all controversy. They went reverently and gladly to the house of God, even when it rained and snowed and the winter winds were cold and cutting. We of this generation owe much of such piety as we have to the early training which we sometimes thought was too strict, and which this liberal age calls "Puritanical." But it was good for us, and it would be good for our children.—SENEX SMITH in Journal & Messenger.

"WE REMEMBER THE FISH."

BY REV. S. E. WISHARD, D.D.

God had detained Israel at Mount Sinai for the religious instruction of the people. They had received the law and all needful education concerning worship. They had covenanted to serve God and walk with him, as his spiritual Israel has done to-day. With this divine adjustment, instruction from God and professed consecration of the people, the pillar of cloud and fire moved forward, the signal for the advance of the hosts of the Lord. "They departed from the mount of the Lord" (the place of divine illumination) "three days' journey; and the ark of the covenant of the Lord went before them in the three days' journey, to search out a resting-place for them." When the cloud moved, Israel moved; when and where it rested, there Israel must rest. There was no other safe resting-place.

But the journey had scarcely more than commenced when the old nature of Israel began to assert itself. "The mixed multitude," that nondescript company that has followed the Israel of God unto this day, and has ever wrought folly in Israel, "fell a-lusting." The contagion spread. "The children of Israel also wept." The people

of God were caught in the trap of the unbelieving professors, the mixed multitude. They began to recall the old indulgences of the flesh in the days of their bondage to Pharaoh. "We remember the fish we did eat in Egypt freely." There was no restraint upon us there. We could indulge ourselves to the full. In Egypt we could live as the Egyptians. Now we are shut up to the Lord, and the provisions of his grace." Now our soul is dried away: there is nothing at all, beside this manna, before our eyes! So the cry is going up to-day—"We remember the fish." In many of our churches there is a cry for the bill of fare that Egypt gave us when we were in bondage.

The sad spectacle of a divided life is constantly presented. Journeying to the city that hath foundations, whose maker and builder is God, there is a pitiful wall for Egyptian haversacks, filled with the carnal pleasures of the old life which we once renounced.

A divided life can bring only misery to those who attempt to live it. With our faces turned heavenward, and our appetites and desires turned earthward, we shall find ourselves engaged in an irrepressible conflict. A life that is neither one thing nor the other—"sometimes up, sometimes down"—now singing the songs of Zion, and again lusting for the fish, the leeks, the onions of Egypt; now renewing our covenant with God, under the powerful manifestations of his presence, and again complaining of his holy requirements, and falling into the ranks of the mixed multitude—such a life can only inflict misery.

A divided life renders us useless. If we are God's children, we have been "created unto good works." God has saved us for a purpose. That purpose is that we may glorify him and enjoy him forever. We are his to be used of him. "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." When Israel journeyed it was to be in obedience to God, in the way in which he led. God has not required less of us than of his ancient people. The attempt to walk forward and backward at the same time is useless folly. Our old professor used to say, "Young gentlemen, you can't roll two wheelbarrows at the same time, much less in opposite directions." "How shall we that are dead to sin live any longer therein?" Utterly useless is the attempt. The water of life cannot flow through channels that are choked with the filth of the carnal life. God cannot use those who will not use him; who refuse obedience to their heavenly calling. The way of death does not become the way of life because God's children attempt to walk in it. The fish of Egypt does not become the manna of heaven because Israel cries for it. "We open our dances with prayer," said a Mormon dignitary, in defense of that part of their practice which has baptized this amusement and received it into the church. "Yes, but that does not change the nature and tendency of the carnal indulgence. You might open a saloon with prayer, close it with prayer, and pray in the middle of the business of the saloon, and it would still be a saloon." A little whitewash of human desire cannot change fish into manna. God's people cannot fatten on the husks of this life, however much they may covet them. "Wherefore do ye spend money [time and strength] for that which is not bread and your labor for that which satisfieth not! Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness."—Herald & Presbyter.

The craze for methods is epidemic in not a few churches. The popular notion is that the more methods a church uses, the more progressive and prosperous it is. Methods are pointed out as infallible signs that the church has life, and is seeking to have life more abundantly. There are pastors who are so busy trying new methods that they have no time to think of the end to be attained. There are Sunday-school teachers who are engaged in collecting new methods as some people collect postage stamps; their chief aim seems to be to get a round million. In some schools the infection works like the land craze among farmers, who must buy a few more acres to round off the farm, and a few more acres to round off the last purchases, and who keep on buying until they are land poor. We know teachers whose usefulness has declined in proportion as their supply of methods has increased.—Richmond Christian Advocate.

For the Western Recorder.

QUESTIONS ANSWERED.

BY SENEX.

"The teachers in our Sunday-school wished to have a Christmas tree for the dear children, but the pastor and the superintendent would not allow it. They said it was all of pagan origin. I, for one, feel like leaving a church which is so bigoted. If we cannot celebrate the birthday of our Saviour, we might as well be heathen. What do you think?" And I, for one, feel like thanking God for that pastor and that superintendent. They make me not only thank God and take courage. Even if the pastor and superintendent had been wrong, the fact two men were brave enough to stand up and oppose what the sisters wished to do because they thought it was wrong, is a reason for congratulating John Knoxes who fear God, and fear nothing else, are not as numerous as they ought to be.

It shows they needed to take the stand they did that a member of the church feels "If we cannot celebrate the birthday of our Saviour we might as well be heathen." So long as any feel that way, so long as they connect "Christmas with the birth of Christ, so long the Christmas tree is wrong. But if the Christmas tree and all Christmas doings of all kinds are kept out of the Sabbath, and if it is distinctly understood it is merely a social occasion, as the Sunday-school picnic, then I see no objection to it.

Christmas as a family festival, when families gather in the old homestead and children hang up their stockings is altogether commendable. Family festival occasions are to be encouraged and made numerous. As I have said before, believe in Christmas as I believe in St. Valentine's Day. Let us keep up in innocent ways the feasts of our race. And a Christmas entertainment, during the week for the Sunday-school scholars, if nothing wrong is done, and no feelings are hurt about the birth of Christ, is a good thing. So long as members of the church would pervert it, and talk about celebrating the birth of Christ, so long is it wisest to forbid it altogether.

Things are allowable in our homes which are not in the worship of God. A large man could eat an animal in which there was a blessing—he could not offer it in sacrifice. A priest must wear linen when he went into the tabernacle—he could wear silk when in his home if he preferred. I do not object to a statue of Cupid in a home. I most decidedly object to a statue of any kind in a church, and most of all, to one intended to represent our Lord.

In the Acts and the Epistles, in the Gospel of John, in all our Lord's own words, there is no reference to his birth even, much less to his birthday. Evidently his good sister could look upon Paul as a heathen. Paul had much to say of the death and resurrection, nothing of the birth. He gloried in the cross, not in the manger. We have not the slightest reason to believe that Paul knew or cared what day the Lord was born. And if he had known, we know from the stern way in which he writes to the Galatians about their keeping days and seasons that he would not have celebrated that birthday. And back of very much of the modern effort to get Christians into the worship of the evangel, and denominations is a desire to exalt the incarnation at the expense of the atonement.

They were right in saying that Christmas is pagan. It is half pagan and half popish. It bears its popish origin on its face, the name being Christmas "mass." When the deadly leaven of baptismal regeneration had wrought its work among the churches, and formalism and ritualism followed the decay of spiritual religion, some of the churches undertook to celebrate the day of the Lord's birth. They only paid heed to that day that neither the day nor the month nor the year should be known, but that it did not trouble those churches who were wiser than He. At first there was a dispute as to what day to keep. Finally the pope appointed the 25th of December, because that was the time when the heathen Romans had their great winter festival, and were allowed to go on with their old heathen doings, they were willing the pope should call it what he pleased.

Another sister writes: "Please scold our pastor. We wished to take up a Christmas offering for foreign missions, and he opposed it. He said that we ought not to bring Christmas into our worship or religion in any sort of way nor under any pretext. But we would not mind him—our Society is not going to be controlled by any such old fogey as he (though he isn't an old man, but quite young), no matter if the old-fogey deacons insist he is right. Don't you think we ought to take religion and worship into everything? Isn't the time when we are giving to each other the very time to give to the Lord?"

There's a pastor after my own heart. A man, and a young one, and a friend of a Society is braver than Luther was. That required more courage than would be necessary to go into battle, or even to face the fagot and the flame. So far as my knowledge goes, the young men in the ministry to-day are more what this sister calls old fogey than the good men who preceded them and are now between 35 and 45. The young men have seen the evil of looseness, have girded up their loins and are obeying the command to seek the old paths and walk therein.

It shows how one will get things twisted even when one is entirely free from any desire to do injustice. The sister wishes to know if one should not carry one's religion into everything, as though the pastor had said one word contrary to that. If she had asked him what he thought of her giving a party on Christmas, no doubt he would have approved heartily, with the proviso that she carry her religion into her party, having no dancing, no drinking under any name or excuse, and no card-playing. She could give such a party for the pleasure of her friends, to the glory of God. To carry your religion into your business, your pleasure and your politics, is a

very different thing from carrying these into your religion. The one glorifies God, the other dishonours Him.

Why can't Christians do so simple a thing as to give to the Lord's cause with an eye single to his service? Why can't they learn the plain lesson that it is the motive which sanctifies the gift and makes it acceptable? I can't see, for the life of me, why the fact that one is just then giving to others is any reason for taking that time to give to the Lord. Every one should give a certain fixed proportion of his income—I prefer the tithe—and then make free-will offerings besides, if he can. But one who has already given as he ought is under no obligation to give because that day he is buying presents, any more than because that day he is buying shoes.

Besides, this is to regulate our giving with reference to what we are doing for others which has nothing to do with our duty to God. Duty is a cold word and an old-fashioned one. But it is strong, and is the only motive which will stand unshaken. The time to lay by is on the first day of the week, and as the Lord hath prospered us.

The pastor was exactly right in opposing all bringing Christmas into one's religion. If the giving is indeed an "offering," then Protestants should not label it Christ's mass. Of course the gifts to the Lord should go steadily on as He hath prospered, without any reference to any "day." But if there is a time in the year when one should not make for missions any unusual giving, that time is Christmas. Christmas giving should be to the poor especially. It is a home festival of our Teutonic fathers, and the gifts should emphasize the home life, and make poor homes happy.

When I began I thought I had much to say in reply to the sister's defiance of the pastor and the deacons, or rather the defiance of the Society. But I find it has used up the last atom of the courage I possessed to stand by the pastor in his views of the "Christmas offering." I'm afraid I can no longer muster the courage to say the good of all human beings I most honour and reverence pastors and deacons who fear God and fear nothing else.

IF I WERE YOU.

BY REV. H. O. ROWLANDS, D.D.

If I were you I would be governed less in the conduct of my life by my moods, feelings, and "inspirations," and more by my reason and conscience—and the Word of God. The first are fickle, lawless and unreasonable; the second are shifting and changeable; the third are usually unpleasantly regular; the common people call them "cranky." Moods are treacherous leaders. Not when you feel the best you are the best. Don't confound a spell of indignation with holy repentance; don't mistake an attack of the achy rheum for a heavenly vision. Moods are like the winds and waves on the ocean—sometimes they are with, sometimes against the ship. The ship that is propelled by an inward force takes no account of the changing atmospheric current; not engine but her power. Let reason, conscience and God guide your career.

If I were you I would not nurse and keep alive old grudges and remembrances of injuries and injustice you have suffered. It does no good. Very likely your complaint is just: you were ill-treated. Possibly there was a favor of blame in your conduct also; but no matter. The great world has long forgotten your case; your friends think you are foolish to brood over it so long, and they have ceased to take interest in it or in you. Your brooding over it brings acid into your life and scorbidity into your heart. Your ox or your dog of face is changed, your voice loses its musical tenderness; your hair becomes and you are losing their beauty on account of that old grudge that is fermenting in your soul. You are losing your dear old agreeableness; that sweet affinity rising from congenialness is fast dying away on account of that old grudge; no good accomplished by exposing your wounds to the passing, feelingless world. Cast out the evil spirit! Try not to think about the injustice you received. Above all, don't talk about it even to your friends. Let it die from starvation.

If I were you I would not be constantly visiting the graves of those unborn members of your family we might call the might-have-beens of life. Look at the names of a few of them: "might-have-been" rich if it were not for that blunder made; "might-have-been" a success in that enterprise if somebody had not interfered; "might-have-been"—O, there are lots of those dead possibilities over which you weep and weep in vain! You are very foolish. You are very wrong. You make yourself ungenial to others. All do not believe your statements, that is they do not believe what if you had avoided that or the other mistake you would now be prosperous.

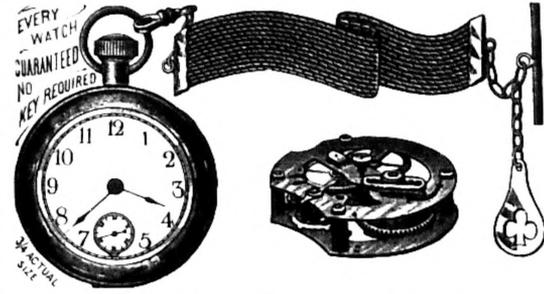
Rather they think if it had not been that blunder it would have been something else. Let the dead bury the dead, and you follow after a living leader. Don't dwell among the tombs of dead opportunities; as some will think you are a little beside yourself.—Standard.

The first and chief need of Christian life is fellowship with God. The divine life within us comes from God and is entirely dependent upon Him. As I need every moment fresh air to breathe, as the sun every moment afresh sends down its light, so it is only in the direct living communication with God that my soul can be strong. The manna of one day was corrupt by the next day, and every day has fresh grace from heaven, and I obtain it only in direct waiting upon God Himself. Begin each day by tarrying before God and letting Him touch you. Take time to meet God.—Andrew Murray.

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Hartford, Conn.

THOS. MARTIN

DR. ANDERSON, Webb City, Mo.

Baptist Book Concern,  
(Incorporated)  
307 West Jefferson St., LOUISVILLE, KY.

LITERARY.

New Books.

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

REV. H. M. WHARTON, D.D., the well-known evangelist and pastor, is about to issue a new book. The name of it is "Mother, Home, Jesus." It is a taking title, and the book will doubtless have a large sale. The contents are as follows: Mother, Home, Jesus; Jesus in the Home; The Friends of Home; The Enemies of Home; Our Heavenly Home; Jesus as I Know Him, etc., etc. The book is now in press, and only a limited number will be issued at first. You can get it by sending a post office money order for one dollar to Rev. H. M. Wharton, Baltimore, Md. Agents wanted.

THE DOCTRINE OF THE AGES. By Robert Cameron. New York and Chicago: F. H. Revell Company.

The book begins with a thorough discussion of the Greek word *aeon*, which means age.

The author contends there is a doctrine of the ages in the Bible which has been neglected since the fifth century. The "Ages" are five—the first extended from the beginning to the fall of Adam, the second to the Flood, the third till the Millennium, and the last is beyond the Millennium, and is the Age of Ages in the new heaven and the new earth.

The author takes the position that the world is to grow worse and worse till the Millennium comes.

"EARNEST WILLIAMS" or "Echoes from a Recluse," written by Mr. W. D. Uppshaw, of Atlanta, Ga., was published two years ago in an edition of 3,000 volumes. It has just entered its third edition and fifth volume, showing a remarkable sale for a book of the kind in so short a time.

Gov. W. J. Northen, of Georgia, writes the introduction of this edition, in which he says: "It is a book of great literary merit, strong spiritual force, and abounding in all that inspires hope, awakens commendable ambition, and begets heroism under the severe disappointments of adversity."

THE American Sunday-school Union, 1122 Chestnut Street, Philadelphia, issued April 20, 1896, a "Hymnal for Primary Classes," containing 238 hymns and tunes, recitations and exercises, etc. The whole being a "Manual for Primary Sunday-schools" of 253 pages. It is the fruit of many years of painstaking and successful experience in Primary Class teaching. The process of sifting, selecting, composing and arranging the hymns and tunes has gone on slowly, by subjecting the pieces and exercises generally to the test of actual and prolonged use in a large primary school.

THE Bible Institute Colportage Association of Chicago, is publishing some excellent cheap literature in the "Colportage Library." One of this series is before us. It is a story entitled "Nobody Loves Me," in which an old, poor woman, cross-grained and disliked, through her love of a little child, is led to become one whom the Lord loved, and her fellows loved also.

BETHLEHEM. By H. L. Hastings, 47 Cornhill, Boston.

This is a rhyme for children printed as prose in large, clear type. It tells the story of our Lord's birth and life. Bound with it is a poem, "The Children's Lord," each stanza of which is followed by a verse of Scripture on which it is founded.

FROM the Bible Institute Colportage Association come two more of their Colportage Library, "Sowing and Reaping," by D. L. Moody, and "Probable Sons," whose author is not given. As preface to the latter is an autograph letter from Thomas Spurgeon thanking the author for the book, and saying how much he enjoyed reading it.

Magazines.

The Treasury Magazine for June opens with an article by Rev. Ross Taylor, illustrative of his venerated father's work, and entitled "St. Paul's Missionary Methods in Africa." Two sermons of unusual strength, by Dr. E. Trumbull Lee, of Cincinnati, and Dr. W. E. Barton, of Boston, are given in full and followed by outlines and leading extracts from a number of the most distinguished preachers, and the different minor departments are maintained with the usual fullness and force. E. B. Treat, publisher, 5 Cooper Union, New York.

For the Western Recorder.

OUR SCHOOLS.

BY J. H. SPENCER, D. D.

There are three dangers that threaten the Baptists of America. One is the gradual introduction of frivolous rituals and showy formalities into their worship, to the destruction of their spirituality. Another is the enkindling desire of some of their popular leaders to be like the sects around them, which tends to substitute humanly-devised ecclesiasticism for the simple church polity of the New Testament, and to conform their doctrine and practice to those of the great ecclesiastical organizations which environ them. But the greatest of these three is the awakening tendency to concentrate, in their nominally denominational schools, a vast money power, over which, with their present slack business habits, they will have no control.

This last-named peril has attracted little or no attention till very recent years. Almost suddenly, as from a Utopian dream, the Baptists of the Northern States have been awakened to a threatening danger which they have no means of averting. During a long series of generations they and their ancestors have been building up and endowing great universities and theological seminaries, in which to educate their children in the faith of their fathers. At the cost of multiplied millions of dollars, the fruits of their toils and sacrifices for truth's sake, they have concentrated in these institutions of learning, vast money powers, which are likely to exert an irresistible influence for good or evil for ages to come. Already these schools have begun to teach doctrines directly subversive of the faith of their builders. Rank infidelity to the Word of God, and the wildest speculations of philosophy and science, falsely so-called, have been substituted for revealed truth. This is not a mere apprehension of future danger, but a fact already realized. But the knowledge that these grand institutions, erected by the sacrifices of devout Christians for the glory of God and the good of men, might be perverted to schools of infidelity, and smite the churches with a curse, came too late for remedy. The denomination that put the forces in motion, had allowed them to escape its control, and to pass into the hands of self-perpetuating boards of trustees, over whose action it has no jurisdiction. It can be but painfully mortifying to those earnest, God-fearing and Bible-loving Christians to see the sacrifices made by themselves and their fathers, for the sacred cause of their loved Lord, perverted to the injury of his honor and his truth; and to feel that they have no power to stay the evil. But it is now too late for availing repentance. The vast money power already exists, and is securely entrenched and arrogantly defiant. The denomination must either surrender the principles it has sacredly cherished and defended more than eighteen centuries, or labor to sustain them, in the face of the mighty power it has unwittingly invoked. But if it shall rely on the Power that has sustained it in the past, its cause is not hopeless, though it has sustained great losses in resources, and incurred much delay in executing its Lord's great commission. Still there is good ground for confidence. "The City on the Lake" of the present, can be scarcely more potent against the truth and Spirit of God than "the City of Seven Hills" of the past.

But let us for a moment contemplate the immense loss of resources our Northern brethren have sustained, in addition to the forces they have, through mistake, arrayed against the truth they advocate. The youngest of their great nominally denominational schools claims a capital of eleven millions of dollars. The income from this amount alone would support six hundred and sixty missionaries in their various mission fields. How greatly would this number be multiplied if the income of all their schools that are teaching the errancy of the Bible, philosophical and ethical monism, and other infidel vagaries was devoted to the support of missions. But instead of sending the great army of missionaries to convert the world to Christ, the resources are employed to train and send out from the schools a greater army of infidels, skeptics and speculative dreamers to confirm the world in its wickedness, while the mission boards groan under an ever-increasing

burden of debt, and the sparse ranks of the missionaries are being further thinned for want of means for their support.

Will the Baptists of the Southern States take warning from the mistakes of their brethren in the North? We are, as yet, unembarrassed by any great money power that we cannot control. We have nothing that can properly be called a university, yet several of our institutions of learning are designated by that pretentious title. The denomination owns, or thinks it owns, one theological seminary, for which it may be excused for feeling and expressing a high appreciation, and colleges, in name at least, to meet its present educational wants. These institutions have been invaluable to its prosperity, and will continue to be so, if properly guarded. But if not strictly controlled, they may become its mightiest enemies. The value of schools, and especially theological schools, depends on the "eternal vigilance" of those whose duty it is to control them.

Most of our denominational schools are fairly accomplishing the purposes for which they were established, notwithstanding, or, it may be, because the most favored of them are but very scantily endowed. But some of them are now beginning to ask for very liberal endowments. They are now dependent on the denomination that has built them up, and are therefore its valuable servants, rather than its tyrannical masters. But how will it be, should their requests be complied with, when they become great independent money powers, like their contemporaries of the North? Will they then continue to serve the denomination by strictly maintaining its doctrine and practice? or will they, as other similar institutions have done, compromise, or wholly sacrifice its unpopular doctrine and practice, to secure the smiles of its religious rivals, the approbation of the world, and a reputation for generous progressiveness and broad minded liberality among learned infidels and skeptics? It is a fit time for the brotherhood to pause and ponder well the questions. Jehshurun was doubtless tractable enough when he was lean and gaunt. But when he waxed fat he kicked.

On account of their having neglected to secure proper titles to their school property, the Baptists of the South have lost money, not inconsiderable sums of money invested in high schools, academies and seminaries, aggregating, perhaps, millions of dollars. This has been a sad waste of their resources. But far better so than that their means thus sacrificed should have been invested in a great university, or theological seminary, sheltered under their name, and bearing their imprint, but perverting their faith, because not under their control. Still we should guard against such waste in the future, for our missionary enterprises, to the carrying out of which we are under far greater obligations than to the building of institutions of higher learning, however important the latter may be.

Let us now profit, not only by our own smaller mistakes of the past, but by the more vital mistakes of our brethren at the North. It is a serious question as to whether we have a single educational institution in the Southern States legally secured to the full control of the denomination. Yet they have all been built up, and are being supported, by our churches. Surely we have some brethren among us who are men of sufficient business capacity to look into these defects in our charters and titles, and secure their correction. Until this is done, it would be worse than folly to bring our gifts to the questionable altars. It would be like making costly sacrifices to unknown gods, who would fatten on them, and then devour the sacrificers. If Georgetown College, Macon University, Baylor Female College, or any other of our educational institutions, is not fully secured to denominational ownership and control, let us see to it now, that we do not contribute another dollar to its endowment until the defect is remedied. The denomination could do nothing more unwise or disastrous to its future prosperity and integrity than to build up a great money power, over which it can exert no control, and which may be used, as Chicago University now is, to subvert its most cherished articles of faith.

If you would not be forgotten as soon as you are dead, either write things worth reading or do things worth writing.—Benjamin Franklin.

THE WHISKY RESOLUTIONS.

BY REV. JOHN H. BOYET, D. D.

The Southern Baptist Convention has no right to meddle, by giving the churches advice, unasked, in matters of local discipline. The Convention is not composed of delegates from the churches, and has nothing in its constitution authorizing it to deal, in any way, with questions affecting fellowship of the churches. It has not been many years that a man need even be a member of a Baptist church in order to be a member of the Convention. The only bodies on earth having anything in their constitutions looking to the matter of advice, in local matters, are the District Associations, and our churches are not accustomed to ask advice of any other; and, there they are represented by delegates appointed by the churches authorizing the constitution under which they operate. While we had the great Boyce with us, who knew why he was a Baptist, all such questions in the Convention were promptly thrown overboard. He was not afraid of being misunderstood on the temperance question. But I fear we shall not see his like again.

Why did not the Convention also recommend the exclusion of those whom they said were guilty of sin against God, and dishonor to our people, in the matter of granting license by municipality, county, state or nation? Why did not the Convention also formulate against those who carry insurance on saloon whisky, and saloon fixtures, with contracts to restock the saloon keeper in case of loss? The same men who prepared the resolutions, and advocated them, knew perfectly well that this sort of thing was being done. Do they expect the Convention to classify these sinners in our church, and say which class is not to be retained as members, and to have the churches pay any respect to their assumptions? Since they did not hesitate to advise the exclusion of the one are we not forced to conclude that they intended to justify the other? Let them tell us, then, on what ground the insurance man who insures the saloon keeper's whisky and fixtures is to be retained in the church, while the man who rents him the house is to be turned out. To one who was not at the Convention the whole thing looks like a sort of "Jingo" "Joint Resolution" for the benefit of somebody whose belligerent rights could not be openly endorsed by the Convention. Cover up the matter as you will, it does no credit to those in our great Convention who are really devoted to the cause of temperance, but who, as Baptists, have been deceived and misled. It might have been published to the world that our people are, for the most part, a temperance people, or that the Convention, as such, stands pledged to the cause of temperance in any form the members might have been willing to endorse. But to publish the Convention as, presumably, a body of representatives of the churches, to whom the churches look for advice in matters of fellowship and of local discipline, can only show a tendency to usurp the right of interference, or to deceive the people. If brethren are not willing to vote against such resolutions, in the Convention, for fear of being misunderstood on the subject of temperance, how do they expect to be understood on the subject of church government? If they really intend to be understood as committed to this tendency to centralization and interference, where is the thing to end? Will they pursue the logical course of taking up grievances when some one with Caesar's ambition, without Caesar's ability, may conclude that their advice has not been respected, and wishes to punish some rival in his special line? If politics and religion are to be kept separate, and if the discipline of members is to be left to the independent local churches, with the right to seek advice where they please with each and every case without being anticipated, forestalled and interfered with by an extra and arrogant ecclesiasticism, the sooner we let the world know that the Convention was bamboozled by a little piece of politico-ecclesiastical Jingoism the better. Not the slightest disrespect for, or disloyalty to, the Convention in its God-given work, is meant. But when it proposes to classify sin in the local church, and tell the churches who ought and who ought not to be turned out, she assumes an attitude foreign to our principles as a people; and churches all over this country will not be slow to assert their rights

and declare their disapproval. If some would be revolutionist wants a "joint resolution" recognizing his belligerent rights, let it be done by the District Association where a sisterhood of churches are represented under a constitution authorized by them, and let the war be kept on their own territory.

THE SOUTHERN BAPTIST CONVENTION RESOLUTION.

The Ministers' and Deacons' Meeting of the Daviess County (Ky.) Association, in session at Greenville, May 28th-29th, adopted the resolution and the preamble and resolutions given below, and instructed their secretary to report their action to the WESTERN RECORDER, with the request that it be published.

Resolved, that we express, as the sense of this body, the temperance resolution adopted by the Southern Baptist Convention at its recent session held in Chattanooga and recorded in the proceedings of said Convention.

WHEREAS, Certain utterances from prominent sources concerning alleged facts of Baptist history, especially as to the practice of our brethren in the administration of baptism and the organization of Baptist churches, have been recently made; therefore,

Resolved, 1st. That it is the sense of this body that Baptist churches were organized in the apostolic age, beginning about the year 30, A. D., and they have continued ever since on the earth in an unbroken chain of existence, holding under various names substantially the same faith and practice as do Baptists of to-day; 2nd.

Resolved, That we believe all true Baptist churches have ever practiced immersion as the act of baptism.

A fair proportion of the ministers of the Daviess County Association were in attendance on the meeting. Associated with them were a few brethren of adjoining associations. The appointed list of topics were discussed—some of them vigorously, but all of them harmoniously.

Rev. A. J. Ashburn, of the WESTERN RECORDER, Rev. I. M. Wise, of Sturgis Academy, and Prof. A. F. Williams, of Bethel College, were welcome visitors, and participated freely in the discussions throughout the sessions of the body. Dr. Harvey also dropped in on the meeting, and at the request of the body spoke Wednesday evening on "Baptists in History," and for one hour held the close attention of a large audience that had assembled to hear him. Bro. Ashburn preached on Monday evening, Bro. Hale on Tuesday evening and Bro. Barrow on Friday evening.

C. E. EADES, Sec'y.

GASPER RIVER MISSION NOTES.

I have just returned from a visit to Sugar Grove, Macedonia, Carter Creek and Hazel Creek churches of Gasper River Association in the interest of missions. These churches received me with many signs of welcome and treated me with no little kindness. At Macedonia I was met by Pastor J. W. Gill and Elder J. H. Newman. Bro. Gill is pastor of Macedonia, Carter Creek and Hazel Creek churches, and is doing a good work in this field. Both of these brethren continued with me, speaking many words of encouragement and aiding in more ways than one this good work. These churches give great promise of increased contributions for missions this year. At each place I delivered two lectures, showing the extent, needs, etc., of the different fields. I received contributions enough to pay my salary and almost equal what these churches gave last year, besides several dollars in the hands of the committee at Hazel Creek which will come in due time. By the time the association meets, I am sure these churches will more than double what they gave last year. May the Lord impress them to do their whole duty.

A. B. GARDNER, Sec. and Treas. Board. Townsville, Ky., May 15, 1896.

It has often occurred to us while listening to the announcements made from our city pulpits on Sunday morning, that the next wheel to be added to our ponderous machinery ought to be a small weekly sheet called *The Weekly Announcer*. It would serve two purposes: it would save a large amount of time to the preacher to add to his eleven o'clock sermon on Sunday morning, and then create some offices to be filled.—Tennessee Methodist.

**DR. WHITSITT AND BAPTIST HISTORY.**

BY JOHN T. CHRISTIAN, D. D.

If there ever was a man who did not prove his case Dr. Wm. H. Whitsitt is that man. It is amusing to see how his "witnesses" have deserted him. I have already showed that Dr. A. H. Newman repudiated his theories. Now Prof. Vedder is equally prompt in his denials. In an article in the *Examiner*, May 21, Prof. Vedder shows that Dr. Whitsitt is wrong in reference,

1. To the English Baptist churches practicing sprinkling before 1641. He says: "There is room for doubt whether immersion had not been practiced by some of the General Baptists, whose existence in England dates from about 1612, and of whom there were some forty congregations by 1641." And as to Dr. Whitsitt's position that Busher was not a Baptist, he says: "I can only mildly express my surprise that it takes so much proof to convince the good doctor of some things, and so little to convince him of others. It seems to me that nobody who reads the book of Busher can be in any real doubt as to who and what he was. If Edward Barber was a Baptist, Leonard Busher was a Baptist; and the latter wrote: 'And such as gladly received it (the Gospel) he hath commanded to be baptized in water; that is dipped for dead in the water.' We do not find such a sentiment, outside of Baptist literature, in the first half of the seventeenth century." Prof. Vedder thinks Dr. Whitsitt is a little too "positive."

2. Prof. Vedder has also reached the conclusion "in favor of immersion in the case of Roger Williams." "In fine, anybody who asserts that anything but immersion has been practiced from the beginning among American Baptists assumes the burden of proof; and ingenious guesses about Mark Lukar and things of that sort are not proofs. They may satisfy the guesser, but he cannot fairly ask that anybody else should be satisfied with them." To confidently appeal to witnesses and then have them testify against one's position is rather an embarrassing position. I assert without fear of contradiction, that Dr. Whitsitt has not a single historian to back up his position. He was guessing and that was all.

I am sure that the denomination just now is ready to hear any facts that may bear upon the subject of immersion covering this period. I shall not reproduce any authorities I may have presented, but give some additional information. Bishop Horn of England, in writing to Henry Bullmeyer of Zurich, in 1875, says about baptism in England: "The minister examines them concerning their faith, and afterwards dips the infant in the water." (Zurich Letters, second series, Parker Society, 1845, p. 356.)

□ The Prayer Book of James I of England, 1604, known as the Hampton Court Book, provided that the child should be dipped unless weak and then it "shall suffice to pour water on it."

The Greek Lexicons used in the first half of the seventeenth century were Sospula, Stephens, Minceus, Pasor and Leigh. These all define *baptizo* as a dipping or submerging. (D'Anvers' Treatise on Baptism, London, 1674, p. 182.)

One of the greatest authors of those times was Grotius, 1583-1655, of Holland. He was at one time an envoy from his country to England, and his works were largely read in that country and answered by Dr. Owen an Eng-

lish divine. Grotius says *baptizo* "signifies to dip over head and ears."

Vossius was born in Germany, but for a time was connected with the Cathedral at Canterbury. Born in 1577 and died 1649. He says: "That the apostles immersed when they baptized, there is no doubt,—and that the ancient church followed their example is very clearly evinced by innumerable testimonies of the fathers." (Disputal. de Bapt. Disp. 1, § 6.)

Dr. Joseph Mede, 1586-1638, was a very learned English divine. He says: "There was no such thing as sprinkling or rantism used in baptism in the apostles' days, nor many ages after them." (Distribue on Titus 3:2.)

Hammond, 1605-1660, was a full graduate of Oxford, and he took a prominent part in the affairs of church and state. He says: "*Baptizo* signifies an immersion or washing of the whole body, and which answers to the Hebrew word *tahal*, used for dipping in the Old Testament." (Annotations, John 13:10.)

Salmasius, 1588-1653, was a French scholar, but was intimately connected with English matters. He wrote a defense of Charles I, and was bitterly answered by John Milton. He says: "That is not baptism they give to children, but rantism." (De Prim. Papae, p. 193.)

John Selden, 1584-1654, was regarded as the most learned Englishman of his time. He says: "The Jews took the baptism wherein the whole body was not baptized, to be void." (De Jure Nat. c. 2.)

Bishop Taylor, 1613-1677, says: "If you would attend to the proper signification of the word, baptism signifies plunging in water, or dipping with washing." (Rule of Conscience, l. 3, c. 4.)

Daniel Rogers, an Episcopalian divine of this period, wrote a book on the Sacraments. He says: "The minister is to dip in water as the meekest act; the word *baptizo* notes it, for the Greeks wanted no other words to express the act besides dipping; if the institution could bear it. What resemblance of the burial or resurrection of Christ is in sprinkling? All antiquity and Scripture confirm dipping. To dip therefore is exceedingly material to the ordinance; which was the usage of old, with out exception of countries hot or cold." (Sacraments, Part I, c. 8, p. 177.)

There is a sermon by Walter Cradock, July 21, 1646, preached before the House of Commons, at St. Margaret's. He says among many other things: "There is now among good people a great deal of strife about baptism; as for divers things, so for the point of dipping, though in some places in England they dip altogether" (p. 100).

Roger Williams in his Declaration against Anabaptists in answer to Cornwall, says: "You argue thus, 'That which God hath joined together, no man ought to separate (but faith and baptism, or more properly dipping), God hath joined together; therefore faith and baptism (or dipping as the original renders it no man ought to separate' " p. 1).

Donne said in his discussion with Mr. Gunning in 1656: "Dipping of infants was not only commanded by the Church of England, but also generally practiced in the Church of England till the year 1600; yes, in some places it was practiced until the year 1641 until the fashion altered. . . . I can show Mr. Baxter an old man in London who has labored in the Lord's pool many years; converted by his ministry more men and women than Mr. Baxter hath in his parish; yes, when he hath la-

bored a great part of the day in preaching and reasoning, his reflection hath been (not a sackporrit or a candle), but to go into the water and baptize converts." (A Contention for Truth, p. 40, 1656, British Museum, E. 963 (1).)

The Rev. Henry D'Anvers, who wrote a very able book on baptism, no where intimates that baptism by immersion was a new thing. He lived in those times and was conversant with much of the literature of the period. After defending dipping, relating that sprinkling was an "innovation," and tracing the history of the Baptists back for a long period, speaking of the 16th year of King James, 1618, he says "Since (when especially in the last thirty or forty years) many have been in the conferences that have past, and many the treatises that have been written *pro* and *con* upon that subject, and many have been the sufferings, both in old and new England, that people of that persuasion have undergone, where by such light hath broken forth therein, that not only very many learned men have been convinced thereof, but very many congregations of Baptists have been and are daily gathered in that good *old way of the Lord* that hath so long lain under so much obliquity and reproach, and been buried under so much antichristian rubbish in these nations." (A Treatise on Baptism, p. 308, London, 1674.)

These extracts prove beyond question that all, Episcopalian, Presbyterian and Baptists, from 1600-1641 thought the Bible taught immersion, that it was dipping altogether in many parts of England, and that dipping was no new thing among Baptists.

While Dr. Whitsitt is thinking over these facts I will give him one more in regard to the baptism of John Smyth which he thinks was by sprinkling. This statement is taken from "The Origin and Growth of the English Baptists, pp. 15, 16, by Dr. John Clifford, of England. He says:

At Crowle, in Lincolnshire, a few miles from Gainsborough, there was, according to an old church book recently copied, a Baptist society as early as 1540. To that rural community Smyth went in the year 1604, and "debated nearly all night with Elders Henry Helias and John Morton, who defended our cause well. Not yet however, was he convinced, but after three months' reflection, his mind had advanced beyond the position of the Separatists. He had says the Church Book, "consulted the Scriptures and admitted that he was deceived in the way of Pedobaptistry," and "so embraced the faith in a true Christian and apostolic baptism," and on the 24th of March, 1606, at midnight, to avoid the satellites of the persecuting church, and under the glare of the torchlight, "he was baptized by Elder John Morton, in the River Don, and then walked to Epworth, a distance of two miles in his wet clothes."

If you want to be miserable, think about yourself, about what you want, what you like, what respect people ought to pay to you, and what people think of you.—Charles Kingley.

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**FROM HOPKINSVILLE.**

We have been graciously blessed in a series of meetings of three weeks. Dr. W. H. Felix of Lexington, Ky., was with us fifteen days. His services were altogether satisfactory in every respect. Judge R. T. Petree, one of our most prominent and successful lawyers, and a capital judge of a sermon, voiced the judgment of a number of our best people when he said that Dr. Felix was the best preacher that he had ever heard conduct a protracted meeting in Hopkinsville. Dr. Felix is well named, for he is a "happy" man. The first of his name must have had a happy disposition, so they named him Felix "happy." Our Dr. Felix is a large "chip of the old block," and not a rotten chip, either. His preaching was strong, sound, safe and plain. It was eminently scriptural, doctrinal and practical in the best sense. It was altogether wholesome, and honored God and so God honored His word and His servant. The congregations were large, attentive, and solemn. The apparent results in conversions and additions were not large. This is just as the thought ful among us expected, under existing circumstances. There are so far twelve additions to the church, and one other conversion. The church is greatly benefited every way. Dr. Felix has no "methods." He is not an evangelist. I have not a word to say against the right kind of evangelists in the wise exercise of their gifts. May God bless them, every one! But I should prefer Dr. Felix to any evangelist I have ever known for the best permanent results, all things considered. The pastor was in no hurry to count "additions," while he should have been glad to count many. He urged all to see him before applying for church membership. He urged all to read the "church covenant and articles of faith" before applying for membership. He stated frankly that only those who were Christians by experience of repentance and faith and Baptists in their views of truth should apply for membership. He also stated for the information of all that the church was opposed to dancing, and that all who applied for membership should renounce it before applying. We are not "booming." We are by God's grace growing every way. To Him be the praise and glory for ever! CHAS. HARRIS NASH. April 23rd, 1896.

[This letter by accident was put into the pigeon-hole of articles instead of news letters, and has just been discovered. We beg Bro. Nash's pardon.]

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Whatever my work may be,  
I am sure in my heart of hearts  
He has offered it to me.

I must say it over and over, and again to-day,  
For my work is different from that of yesterday.

It is the Lord's appointment:  
It quiets my restlessness,  
Like the voice of tender mother,  
And my heart and will are still.

I will say it over and over, this and every day  
Whatever the Master orders, come what may.

It is the Lord's appointment:  
For only His love can see  
What is wisest, best, and right,  
What is truly good for me.

—Selected.

**OUR PULPIT.**

**THE MODEL SOUL-WINNER.**

BY C. H. SPURGEON.

"There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink."—John iv. 7.

This was the beginning of that interesting conversation, which not only blessed this woman, but has been a means of grace to so many others ever since, for this chapter and the previous ones must be looked upon as among the most soul-winning parts of God's Word. I suppose that every portion of Scripture has had its use in the experience of men and women; but these two chapters have very, very largely been blessed in the commencement of the divine life. Many have been led through the door of regeneration and the gateway of faith by the truth so plainly taught in them.

I shall not delay you with any preface, but shall take you at once to the subject mentioned in our text.

I. You have before you here, first, the model Soul-winner. Jesus said to the woman of Samaria, "Give me to drink." I speak to many here who are wise to win souls. I hope that I also address many more who, although they have not yet learnt this wisdom, are anxious, if possible, to be used of God to bless their fellow creatures. Here, then, is a perfect model for you; study it and copy it.

Your Saviour sets you that wise example. Follow him in this speaking to people singly. I do so much of public preaching that, perhaps, I lose a measure of adaptation for private conversation, yet have I sometimes done the most needed work I have ever done in private rather than in public. Sitting at a table, I have marked a young man who was a stranger to me, and I have asked him to accompany me to the place where I was to preach. I did not know the way, and I asked him to walk with me. A few words on the road won him for Christ, and he has ever since been an earnest upholder of the gospel, and a very useful one. I do not know whether any were saved by the sermon, but I know that one was converted by the talk on the way there. I know an evangelist who is useful in his public service; but he is also greatly useful to the families in the homes where he stays. Almost in every case, the minister's sons and daughters are converted before he leaves the house, or the servant or a visitor is won by his private conversation. I like that kind of work. Oh, how we all studied this art of speaking to persons one by one! So I say to you again, here is the model Soul-winner, copy his example.

It was only a very ordinary, common-place request that Jesus made. "Give me to drink." It might have occurred to any one of you to say it, but not to use it as

he did. Yet it was a word that was wisely chosen, for it fitted in with the woman's thoughts. She was thinking of drawing water, and Jesus said to her, "Give me to drink." There could be no more suitable metaphor or mode of expression than that of water and drinking, if you are talking to a person who has come to draw water for herself or others to drink.

Besides that, it was an exceedingly pregnant expression, as full of meaning as an egg is full of meat: "Give me to drink." It contained much within itself. It gave the Saviour as wide a field as he could wish for to talk to her about her spiritual thirst, and about that living water which he could put within her, which would abide in her, and be a well, not one to which she would come, but a well that she would carry about her, and that would be ever springing up within her unto everlasting life. So let us learn how to begin wisely with observations that are apparently common-place, but such as will easily lead to higher things.

I think that the Saviour as the model Soul-winner is also to be imitated in that at the very beginning he broke down a barrier. The Lord Jesus Christ was evidently dressed as a Jew, and this woman came out of Samaria. Now, at once, there was a barrier between the two, for the Jews had no dealings with the Samaritans. Our Lord broke through that caste by saying to her, "Give me to drink." No other expression would do this so well, for to eat and drink with persons was, after the Oriental fashion, to come into communion with them. "Give me to drink," therefore, shook off from him all Judaism which would separate him from this Samaritan. If you are going to try to win people for Christ, always seek to break down everything that would separate. Are you a man of wealth? Well, I do not believe in converting souls by making your diamond rings glitter and flash when you are talking to working-men. Are you a scientific man? Now, that word of seventeen syllables that you have been so fond of,—do not use it, but say something very plain and simple. Or do you happen to belong to any political party? Do not bring that question in; you will not win souls that way, you will be more likely to excite prejudice and opposition. If I were talking to the French, I would devoutly wish I were a Frenchman. If I had to win a German, I should wish to know as much of the idiosyncrasies of that nation as I possibly could. I shall never be ashamed of being an Englishman; but if I could win more souls by being a Dutchman, or a Zulu, I would gladly have any kind of nationality that I might get at the hearts of men. And our Lord Jesus acted just in that spirit when he said to the woman, "Give me to drink." He sank the noble dignity of being a Jew—for, mark you, a Jew is the aristocrat of God—Jesus, even in his humanity, came of a race that is made up of the oldest and noblest of earthly nobility; but he dropped that dignity in order that he might talk to this Samaritan woman who was nothing better than a mongrel, for her race was made up of nobody knows what. They pretended to be Jewish when there was anything to get by so doing, and to be a Gentile whenever the Jews were in any kind of difficulties. But Jesus did not saub her, nor did he hint that she was in the least degree inferior to himself. There is no winning souls in any other way than as the Saviour won them. God teaches us how to win them!

This must suffice for that first part, the model Soul-winner.

II. Now for just a few minutes I want to exhibit our divine Lord and Master in another light; not this time as the model Soul-winner, but as the Master of condescension. He seems to me to be so thoughtful—this blessed Lord of ours, the Son of God, the Creator, the first-begotten of God.

He takes his seat there on the well in weariness and thirst; do you not see him almost ready to faint! What condescension this was, that he was so straitened that he had not even a draught of water, or the means to get it. Maker of all springs, Bearer of the key of the rain, Lord of the ocean, and yet he needs water to drink! What a stoop is this, for your Lord and mine to come to this! When he said, "Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head," he hath come very low; but now, even the water, which is such a common thing around us that it ripples from the hills, and streams through the vales, even that has fled from him, and he says, "Give me to drink." Bless your Lord, O ye who love him, kiss his feet, and wonder at his marvellous condescension!

I wonder at his condescension, next, that he not only came into such straitness, but that he was so humble as to ask for a drink of water. He that hears prayer himself prays. He that listens to the cries of his redeemed, and with the fullness of his majestic bounty opens his hand, and supplies the needs of every living thing, sits there and says to the woman, "Give me to drink." O, Master, how thou hast straitened thyself, how thou hast humbled thyself, that thou shouldst be a beggar of one of thine own creatures, asking for a sip of water!

Admire that condescension still more when you think that he asked it of her, of her who had five husbands, and he with whom she was living was not her husband. Yet Jesus said to her, "Give me to drink." Some of you good women would not have touched her with a pair of tongs, would you! And some of you good men would have passed by on the other side. Jesus, however, was not only willing to give to her, but he was willing to receive from her; he would put himself under obligation to a Samaritan sinner. So he says to her, who was not fit to come near him to unloose the latches of his shoes,—"John the Baptist said that he was not worthy to do that, but what was she worthy to do!—Yet Jesus says even to her, "Give me to drink."

Then notice his condescension again, when she answers him tartly with a reply that was perhaps civil in tone, but that was virtually a refusal, he did not upbraid her. He did not say to her, "Oh, you cruel woman!" No, not a syllable or look of reproof did he give her. He wanted not the water that was in the well, he meant to have her heart, and he did have it, and therefore he went on to speak to her. Is not that a beautiful text, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not?" So the Saviour will not give this woman a word of upbidding; she shall be led to upbraid herself, it shall be for her sin. She shall not be upbraided for her ungenerousness that the Saviour has passed over.

This is the crown of Christ's condescension, that he led her not to do what he asked her to do, but he let her confess her sin. He said, "Give me to drink," but, apparently, she did not let down that water-pot, neither did he put it to

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his lips, parched as they were; but he led her to her confession of sin, her faith in him, her running to call the men; and all this gave him meat to eat and water to drink that others know not of. He had won a soul, and this had refreshed him after his weariness. We do not hear of his being weary any more, he shook it all off at sight of that sinner saved. He was himself again, for he had received what he would die to win. He had received a heart returning to the great Father, he had found a soul that trusted in himself.

I wish that I knew how to preach better so that I might lead you to my Master, for I do want you to glorify him. I have often tried to set him before you as he hung upon the cross, and as he will come again in his glorious Second Advent; but just now I ask you to adore him in his weariness as he sits upon the well. He is never lovelier than in his lowliness. There is a grandeur about him when he rides to battle on his white horse, and summons the kites and eagles to devour the slain; but we start back from that terrible vision of majesty to the attractiveness of his love when he thus humbles himself, and makes himself of no reputation, and talks with a fallen woman. Seeing him thus condescending, we love, and reverence, and admire, and adore him; let us do so now.

III. I shall have done when I have taken up my third point with considerable brevity, but with no little earnestness. It is this. You have seen the model Soul-winner, and the Master of condescension, let us now notice the manner of the working of grace, with the view that we may see it here this evening.

So you have come here, my friend; you have not come to be saved. Oh, no! that is very far from your mind. You came to see the place, you came to look at a building to which a crowd will come and listen to a minister of the Gospel. Yes, yes; but that is no reason why you should not get a blessing; for this woman only came to draw water. "There cometh a woman of Samaria to draw water." She had no desire to see Jesus, or to learn of him; she was only looking after water. Saul went to seek his father's asses, and found a kingdom; so you may find what you never sought, and you may be found of him whom you never sought. Listen; open your ears. Mayhap your day of grace has come, and the hour of your salvation; I hope that it is so. It may be so, though you have no thought of it. You are not converted, you are not a Christian; but you would like to do good in the world, would you not? You desire to do some kindly action, something generous. I have known that thought arise in a great many who yet did not know the Lord. Some people will not ask an un-

converted person to give money; I would, for my Master said to a woman who was a great sinner, "Give me to drink." It may be to the everlasting good of some of you to do something for the Church of God, to do something for the Christ of God; before you know what you are at, it may be that you will commit yourselves by some kindly act. I wish you would do so.

The way to win a person to yourself is not always to do him good, but to let him do you good. Jesus knew that, so he began by saying, "Give me to drink." So sometimes it may be wise—and I would try it now—to say to some of you, "You would like to do someone good, would you not? You would like to do some kindly action." Well, notice, the Master is here to-night, and he has come with much the same cry as he came to the Samaritan woman. Jesus says to you, "Give me to drink." "Oh!" say you, "What could I give Christ to drink! If he were here, I would gladly give him drink. I am sure that, if I were at my cottage door, and he passed by on a dusty day, I would gladly turn the handle of the well, and bring up a bucket of water. Though I am not converted, I would do that." Well, dear heart, you may do that; I want you to do it. It is your privilege to refresh the very heart of Christ. If you were not a sinner, you could not do it. Your very guilt and sin give you the possibility of refreshing him. "How!" you ask. Why, repent of your sin; have done with it, quit it, turn from it. "There is joy in the presence of the angels of God over one sinner that repenteth." It does not say that the angels rejoice, though I have no doubt that they do; but it is said, "There is joy in the presence of the angels." That is, the angels see the joy of Christ when a sinner repents; they spy it out, and notice it. If you let fall a tear of repentance, if in your heart there is a sense of shame because of your sin, if in your soul there is the resolve to escape from it, you have refreshed him.

Now trust him, may the good Spirit lead you now to trust him! So will you refresh him; this is the recompense for all his wounds, and even for his death, when sinful souls come and trust him. I remember of hearing of one who, while walking the fields, found a little bird fly into his bosom. He could not understand why the creature should come there; but when he looked up, there was a hawk, which had pursued the bird, and he little thing had flown into the bosom of the man for shelter. What think you? Did the man tear it to pieces? Nay, but he kept it safely till he had taken it away from the place where the hawk was, and then he gave it its liberty again. The Lord Jesus Christ will do just that with you if you trust him. Sin pursues

you; fly to his bosom, for there only are you safe. I have heard of a great king, who had pitched his royal pavilion, and when he was about to move it, he found that a bird had come and built its nest there. He was such a king that, although the pavilion was of silk, he ordered his soldiers not to take it down until that bird's young ones were hatched, and could fly. I love the generosity of a prince who will act like that; but my Lord is a nobler and kinder Prince than all others. Oh, what a Prince he is for generosity! Poor bird, if thou wilt dare to trust him, and make thy nest in the pavilion where he dwelleth, thou shalt never be destroyed, nor thy hope either, but thou shalt be safe for ever!

Oh, that I knew how to bring you to Christ, dear hearers! This is a hot summer's night, and you are weary, perhaps, of my talking; but I would not mind that if I could bring you to Jesus. Oh, that I might have fruit from this sermon also! This week, I believe I might say that I have met and heard of hundreds who, in past years, have been brought to the Saviour by the printed sermons. They came to me, grasped my hand, and thanked me, and I praised God; but then I thought, "Yes, God did bless me, and he has blessed the printed sermons; but I want present fruit, and to see sinners now close in with Christ, and be eternally saved." Is all that I preach to you only a dream, or a fiction? Then, fling it away from me; and despise both it and me; but if it be true, and I only tell you of a true salvation, and a true Saviour, come and have it, come and trust him now, for he casts out none who come to him. May this be the deciding time with many of you, for our Lord Jesus Christ's sake! Amen.

**SUNDAY-SCHOOL.**

INTERNATIONAL

**Bible Lessons, 1896.**  
SECOND QUARTER.  
SUNDAY, JUNE 14.

**THE LORD CRUCIFIED**

Luke 23:33-46.

MOTTO TEXT.—"Christ died for our sins according to the Scriptures."—1 Cor. 15:3.

"And when they came to the place which is called Calvary." So called because it was a knoll whose shape was thought to resemble a skull. No one knows the location of Calvary. The Holy Spirit in His marvelous wisdom has concealed the places as well as the dates in the events in our Lord's life. Religion must be spiritual. Calvary was beyond the walls of Jerusalem. That is all which is positively known.

"There they crucified him."—The pictures of the Catholic painters represent the cross as long, lifting the Lord up above the crowd to some height. This is a mistake. The feet of the sufferers were never more than a foot or two from the ground. "The cross consisted of two pieces, the one perpendicular, the other horizontal. Nearly at the middle of the first was fixed a pin of wood or horn on which the prisoner rested as on horseback. Other weight would have torn the hands and left the body to fall. They began ordinarily by setting up and fixing the cross; then by 15 ans of cords the body was raised to the height of the horizontal beam and the nails driven into the hands. The condemned man was rarely nailed to the cross while it was yet lying on the ground." (Godet.) Cru-

cifixion was a painful and shameful death, which the Romans inflicted on slaves and the greatest criminals.

"And the malefactors, one on the right hand and the other on the left."—Thus fulfilling the words of the prophet, "He was numbered among the transgressors." Our Lord spoke seven times while he was on the cross. His first words were a prayer for his enemies. "Father, forgive them, for they know not what they do."—This prayer was for the Jews who were deriding him. The Roman soldiers were merely doing their duty, and they felt no enmity towards him. It is thought the forty years which elapsed before the destruction of Jerusalem, giving them an opportunity to repent, was God's answer to this prayer.

"And they parted his raiment and cast lots."—The soldiers received the clothes of the criminals. His tunic was a fine one woven without seam. And upon that they cast lots, being unwilling to tear it up. "And the rulers also with them derided him."—These Jewish rulers actually followed the condemned man with the rabble, laying aside their dignity in their malignity. Satan showed our Lord human nature in its most despicable form as if to convince him that men were not worth dying for.

"He saved others, let him save himself, if he be Christ, the chosen of God."—They promised to believe on him if he would descend from the cross. The despicable meanness of taunting a man dying on the cross has never been equalled except in Judas. As he was the Christ he would not save himself. For only by dying in their stead could he save the elect. "And the soldiers also mocked him." Their mocking was directed rather against his claims to be king than against him personally. The idea of this man setting up as a rival to Caesar excited their ridicule. These, too, called on him with a sneer to save himself. He had the power—a legion of angels would have rescued him in the twinkling of an eye. How great his love for his people was that he would not save himself.

Latin was the language of the Romans, Hebrew of the Jews, and Greek the universal language of culture. Written in these three languages none could fail to read. A white tablet was placed over the cross inscribed with the accusation. Pilot in his anger with the Jews wrote this inscription to insult them, and wrote it in three

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- Ladies' Gilt Belts 13c each.
- Ladies' fine Gilt Belts at 25c each, with lovely buckles.
- Ladies' leather Chatelaine Bags, with belt attachment, 45c each.
- Ladies' Lace Collarettes at 50c.
- Cute little leather purses, in black or colors, at 10c each.

A full line of Ladies' Sprangle Belts, Collars, all the new cuts in ties, in fact, everything for the ladies.

**Ladies' Underwear.**

- 12 1/2c For Ladies' nice Jersey ribbed Vests.
- 25c For Ladies' white drop-stitch Lisle-ribbed Vests, lace trimmed neck & sleeves.
- 15c For Ladies' Derby-ribbed Vests, with lace-trimmed necks and sleeves.
- 35c For Ladies' pure white Lisle-ribbed Vests, silk-trimmed neck and sleeves.

**Perfumery**

Floretta Perfumes we will sell as long as they last at 12c per bottle, worth 25c, in the following colors: West End, Stepanotis, Marie Stuart, Jockey Club. Exquisite Satchet Powder, in Violet, Heliotrope, Sandal Wood, White Rose, Jockey club, at 1 1/2c per bottle, worth 25c. Royal Violet Water 12c a bottle. Violet Face Powder 15c per box. Lilac or Violet Toilet Water in large bottles at 38c each. Violet Bath Satchet Bags at 12c. French Face Powder, pink or white (perfumed) at 20c per box. Very fine. Superfine Nursery Powder for infants 15c per box.

**Table Linens.**

- 25c For Unbleached or Turkey red Table Linen in pretty patterns.
- 40c For nice Turkey red or White Table Linen, 60 in. wide; new designs.
- 20c For a dozen Red or Blue-check Napkins, with fringe.
- 50c For a dozen extra size German Linen Napkins, with striped border and fringe.

**Silks.**

- 45c for a new line of choice figured China silks, 20 inches wide.
- 60c for your choice of a lovely line of fancy silks in Dresden patterns.
- 80c for black brocade silks, with heliotrope or white flower patterns.
- 65c for black satin Duchesse, 20 inches wide, in a beautiful quality for the money.
- \$1 for rich flerled silks, in the latest effects, width 20 inches.

**Jewelry**

- Ladies' silver or gold hat pins at 15c each.
- Ladies' Sterling Silver hat pins, in stylish patterns, at 25c each.
- Ladies' shirt waist buttons, in silver, only 10c per set.
- Ladies' silver or gold shirt waist sets, 25c per set.
- Ladies' heart fancy pins at 25c each.
- Shell side combs at 8c, 10c, 15c, 20c per pair.

**Towels.**

- 5c For an All-linen red check Towel (16x33 in.)
- 12c For fine All-linen new fringed buck Towel (19x38 in.)
- 15c For a nice All-linen Satin Damask Towel with knotted fringe (19x38 in.)
- 25c For the Jumbo Turkish Bath or Satin Damask Towel, extra large.

**== CARPETS ==**  
**J. BACON and SONS,**

Importers, Jobbers and Retailers,  
425, 427, 429 East Market St., Above Preston, LOUISVILLE, KY.

languages that all might read it. "And one of the malefactors which were hanged railed on him." At first both joined in the railing. There was no drop of bitterness which was left out of the cup he was drinking. One who did not know the vileness of human nature would have said that he would have received sympathy at least from those who were dying with him. All that could be done to add to his suffering had been done. One apostle had betrayed him, another denied him, all forsaken him. Pilate had been weak and unjust; the Jews malignant beyond all conception. He had been buffeted and spit upon. On the cross he heard only taunts. Satan had turned the very worst side of human nature towards him. The Father had forsaken him. But the Holy Spirit showed him the tenderest love, which reminds us of the tenderness of a mother. A mother tries when a child is suffering to do her utmost to give it pleasure.

The Holy Spirit could not abate one pang from the penalty of the law, nor could He bear one pang for the dying Saviour. But he could give him a present which of all others could cheer and comfort him as he went down into the depths of God's wrath. He could

give the dying Saviour a saved soul to take with him to glory. He could show him that the atonement was sufficient, and that it could reach and save the worst. No other gift could have given the Lord such joy as that.

Convicted of sin by the Spirit, one of the reviling thieves stops. He has heard the Lord call God his Father, he has heard from the enemies that "he saved others," and that he said he was the Son of God. This was all the Gospel he knew; it was enough in the hands of the Spirit to save Him.

"Dost thou not fear God?" All true repentance begins in the fear of God. "And we indeed justly."—Acknowledging guilt is necessary in true conviction of sin. So long as men attempt to justify or excuse themselves, so long they are not really penitent. "But this man hath done nothing amiss."—Not even these malignant priests and rulers who were reviling him accused him of anything evil. Everyone proclaimed the innocence of the Lamb of God.

"Lord, remember me when thou comest into thy kingdom."—Never was there such faith on earth. To believe that this crucified man, dying a shameful death by his side, was the Messiah, and that he would come into his kingdom, and to call him "Lord," shows that

the Holy Spirit had done his best work on this unpromising material, and gave him a faith unequalled. Thus He displayed his infinite tenderness and his longing to help the Saviour.

The thief had asked for remembrance in the future time when the Lord should come into his kingdom. But the Lord answers, "Verily, I say unto thee, to-day shalt thou be with me in paradise." To-day no long waiting. The conversion of the thief gives us no reason to have faith in death-bed conversions. For the thief was not a Gospel hardened sinner who had refused to repent till the last moment. He repented when first he learned that the Nazarene had saved others, and said he was the Son of God. He believed in the face of the evidence that Jesus was dying on a cross. The Holy Spirit, when He gave such faith to such a man gave grandly, like a God.

"And it was about the sixth hour."—Twelve o'clock. The darkness continued till 3 o'clock, the hour of the evening sacrifice. The moon was full at the time, precluding the possibility of an eclipse. It was a miraculous darkening of the moon. "And the veil of the temple was rent in

[Continued on 13th page.]

## WESTERN RECORDER.

T. T. HATON, Editor.

LOUISVILLE.

THURSDAY, JUNE 4, 1896.

## DR. WHITSITT'S THEORY.

It was a startling piece of information that came to us abroad that Dr. Whitsitt had made the "discovery" "that prior to 1641 the English Baptists were in the practice of sprinkling and pouring for baptism," and then they "adopted immersion." This "discovery" was said to have been made by examining "King George's pamphlets." At once we determined to spend what time we could command in London in looking into these pamphlets. Unfortunately we had no opportunity to see Dr. Whitsitt's encyclopaedia article, nor Dr. H. M. King's reply thereto, and so we were not in possession of the references to the documents on which Dr. W. based his view. We had, however, Dr. Whitsitt's rejoinder to Dr. King, the articles of Drs. Spencer, Robertson and Christian, with the editorial in the WESTERN RECORDER, and we take it these fairly state the case.

On reaching London we found that the article of Dr. Spencer in the RECORDER had made quite a stir among our English brethren, and that the Rev. Dr. W. H. King, of London, had already begun the herculean task of going carefully over the thousands of books known as King George's pamphlets. At once we secured an article from him which we publish on our first page. He will continue his investigations, and our readers will get the benefit of them.

We devoted several hours a day to these pamphlets during our stay in London, and with constantly increasing surprise at Dr. Whitsitt's statement. Of course we did not attempt a systematic, orderly examination, such as Dr. King is carrying through, but we hunted up those pamphlets which from previous knowledge and recent publications we thought would throw light on the subject. All the evidence we got hold of contradicts Dr. Whitsitt's theory. Dr. Spencer quotes Dr. Whitsitt as saying: "Edward Barber wrote the initial treatise in favor of immersion in 1641." Now we were unable to find any such treatise in the great library of the British Museum. The Index gives no hint of the existence of such a book. On the contrary, we did find a pamphlet by Edward Barber, published in 1641, in which he takes immersion for granted, and argues against infant baptism. This work is referred to by Dr. Dexter and other writers as if it was a treatise in favor of immersion, and it is possible that Dr. Whitsitt was thus misled. The title of the pamphlet is,

## "A SMALL TREATISE OF DIPPING."

Wherein it is clearly showed that the Lord Christ ordained dipping for those only that possessed faith and repentance."

Taking immersion for granted, the whole object of the pamphlet is to show that infants are not to be baptized. Let us quote a little. He says, pp. 4 and 5:

"1. They only are to be dipped that are made disciples by teaching (Matt. 28:19).

"Infants cannot be made disciples by teaching, therefore infants are not to be dip't.

"2. Again, every precept affirmative containeth under it a negative. To make disciples and dip is the affirmative; contained under it, dip not those that are not made disciples by teaching.

"3. Again, if the command of Christ our Saviour for making

disciples by teaching before they are dip't be evangelical and perpetual, as all the precepts of the Gospel are, then it ought to be performed and observed in the church of Christ forever. (Here the author quotes Isa. 9:7 and Matt. 28:18-20.—Ed.)

"Therefore, persons upon manifestation of repentance and faith only are to be dipped.

"4. None but those who do express that inward baptism (Matt. 3:11, Acts 10:47, 48) are to be dipped.

"Infants cannot express that inward baptism, therefore infants ought not to be dipped.

"5. Whatsoever was written aforetime was written for our learning, that we, through practice and comfort of the Scriptures, might have hope.

"Infant dipping was never written aforetime; therefore infant dipping is not for our learning."

Then, in stating the objections of his opponents, Edward Barber assumes immersion as generally conceded. Here are his statements of some objections he proceeds to answer:

"Matt. 19:13-14. In which it is clear that children were brought to Christ, therefore he dip't them, or it was right, say they." (p. 13).

"But children are holy and therefore should be dip't.—1 Cor. 7:14." (p. 16).

"That dipping did come in the room of circumcision, which did type our dipping." (p. 22).

Here, then, is the very man Dr. Whitsitt claims "wrote the initial treatise in favor of immersion," at the very time when the change from sprinkling to immersion is alleged to have taken place; this man writing at that time takes immersion for granted, and had evidently never heard of what Dr. Whitsitt claims to have discovered, viz., "that prior to the year 1641 our Baptist people in England were in the practice of sprinkling and pouring for baptism." How the Baptists of England could have practiced sprinkling and pouring for baptism up to 1641, and this English Baptist could have published in London in that very year a book showing he had never heard of such a thing, is a mystery which we leave Dr. Whitsitt to explain.

The Prayer Book of Edward VI., A. D. 1549, enjoins immersion for baptism, and admits affusion only in cases of sickness or weakness. The Westminster Assembly voted down immersion by only one majority. Queen Elizabeth was immersed, and affusion for persons in health was introduced into England by those divines who had fled from the persecution of Bloody Mary and returned when Elizabeth came to the throne. We find John Wesley early in the last century refusing to sprinkle a child in Savannah, unless its parents would certify that it was too frail to be immersed. These are well known facts. It seems quite out of the question, therefore, that Baptists should practice affusion when the rest practiced immersion, and then change to immersion when the rest took to affusion. The strongest evidence is needed to convince people that such a thing actually took place. What evidence Dr. Whitsitt has he will, no doubt, produce, and our columns are open to him; but we warn him that it must be "irrefragable," as he claims it is. Let him produce the evidence, and the denomination can judge of its value.

Along with other documents we found among "King George's pamphlets" a controversy between Thomas Blake (Pedobaptist) and Christopher Blackwood (Baptist), in reference to religious liberty

and infant baptism, published partly in 1644 and partly in 1645. The validity of affusion is discussed, and Blake does not twit Blackwood with the recent adoption of immersion, as he would certainly have done had the change, Dr. Whitsitt claims to have discovered, been made in 1641, only three years before. Blackwood argues that infant baptism is wrong because, among other reasons, baptism is immersion, and infants are unsuited to such a rite. Blake replies that this objection does not hold, except against those who practice affusion, and says: "I have been an eye witness of many infants dipped, and know it to have been the constant practice of many ministers for many years together;" and concludes with, "baptism of infants and dipping are not incompatible; infants may be dipped." The title of this pamphlet is "Infant Baptism Freed from Anti-christianism," London, 1645. p. 1. It is in reply to Blackwood's "The Storming of Anti-Christ in his two last and strongest garrisons, Compulsion of Conscience and Infant Baptism." London, 1644.

The fiercest assault on the Baptists of that period was by Daniel Featly D.D., entitled

"The Dippers Dip't,  
or

The Anabaptists  
Ducked and Plunged  
Over Head and Ears at a  
Disputation in Southwark.  
London, 1644."

He wrote the "Epistle Dedicatory," Jan. 10th, 1644, less than three years after the alleged adoption of immersion by the English Baptists. Yet he does not charge them with any such recent change, as he must have done had the change been made. The whole treatise goes on the idea that they had been immersing all the time. In the Epistle Dedicatory he says (pp. 3 and 4) of these Baptists:

"They preach and practice their heretical impieties openly; they hold their conventicles weekly in our chief cities and suburbs thereof, and there prophesy by turns; and (that I may use the language of Tertullian), edificaverunt in ruinam, they build one another in the faith of their sect to the ruin of their souls; they flock in great multitudes to their Jordans, and both sexes enter into the river and are dip't after their manner with a kind of spell containing the heads of their erroneous tenets and their engaging themselves in their schismatical covenants, and (if I may so speak) combination of separation. And as they deduce our rivers with their impure washings and our pulpits with their false prophecies and fanatical enthusiasm, so the press sweat and groan under the load of their blasphemies. For they print not only Anabaptism, from whence they take their name, but many other most damnable doctrines, tending to carnal liberty, familism, and a medley and hodge podge of all religions."

Again, in his "Preface to the Reader," Dr. Featly says of these "Anabaptists":

"Their sect, among others, has so far presumed upon the patience of the state, that it hath held weekly conventicles, rebaptized hundreds of men and women together in the twilight in rivulets and some arms of the Thames and elsewhere dipping them over head and ears."

Throughout he never intimates that these people he opposes were anything else, or ever had been anything else, than "Dippers." His book, bitter and venomous as it is, shows considerable research, and must have required some time for its preparation. Yet he writes less than three years

after the change from sprinkling and pouring to immersion is claimed to have taken place, and had never heard of it, but writes entirely to the contrary.

Robert Baillie, "Minister of Glasgow," published in London in 1646, "Anabaptism the Fountain of Independency, Brownists, Antinomism, Familism." He says, p. 30: "Unto their newly gathered churches of rebaptized and dipped saints, they did ascribe very ample privileges, for first they gave to every one of them a power of questioning in public before the whole congregation any part of their preacher's doctrine." Again under the heading, "Tenets of the Old Anabaptists," he says: "The most applauded tenets of our modern Anabaptists are the self-same with what the old Anabaptists did invent." This shows Robert Baillie had never heard that the Baptists changed from affusion to immersion only five years before he published his book. He lived in Glasgow and published his book in London. If the Baptists had changed from immersion to affusion in 1641, it is possible that Robert Baillie, living in Glasgow, might not have known of it when he wrote this book; but that the change should have been from affusion to immersion in 1641, and that he should have written as he did, seems incredible.

The name of William Kiffin has been mentioned in this discussion. His book, "A Brief Remonstrance of the Reasons and Grounds of those people commonly called Anabaptists" published in 1645, makes no mention and gives no hint of the change Dr. Whitsitt says took place. Nor does the reply to Kiffin's book, "a well-willer to the truth," twit Kiffin or the Baptists with having made such a change, as he certainly would have done had the change been a fact. Kiercraft's book is "A Looking Glass for the Anabaptists, etc.," and was published Sept. 4th, 1645.

We take space for one more citation of many that might be made. We found among King George's pamphlets "A Declaration Concerning the Public Dispute, which should have been in the Public Meeting House of Alderman Bury, the 3d of this instant month of December, Concerning Infant Baptism. By Benj. Coxe, Hanserd Knollys, William Kiffin, etc. London, 1645." This tract, as its title indicates, is against infant baptism, but incidentally it says the following: "The form, or manner of baptism, according to the doctrine of Christ, his Disciples and Apostles, is such a dipping or washing of the person baptized in or with water, as holdeth forth their communion with Christ in his death, burial and resurrection, as appears by these Scriptures. Matt. 28:19; Acts 8:38; Heb. 10:22; Rom. 6:3, 4; Col. 2:13; 1 Cor. 15:29."

In his "Life and Death of Hanserd Knollys," William Kiffin makes no reference to any change in baptism in 1641, although that is in the period covered, for Knollys was born in 1599.

Let it be borne in mind that these are original documents, and the quotations were made by our own hand, with the originals lying before us in the British Museum. They clearly show that Dr. Whitsitt is mistaken. While we did not see all King George's pamphlets, yet we did see those, and they tell their own story. Dr. W. H. King, of London, has already gone through a large number of these pamphlets, and he will go through the rest. But so far, neither he nor we have found any evidence to support Dr. Whitsitt's theory. All the evidence we came across is exactly in the opposite direction.

We have loved Dr. Whitsitt for forty years, and we expect to love him forever; yet we profoundly regret that he should have taken the position he occupies in regard to early English Baptist history. While it does not attack the citadel of our faith, it does make against the cause and we are alike anxious to advance. We hope he will re-examine his authorities and revise his conclusions. □

HOME again! Our Baptist Pilgrimage has been most delightful. Never did Messrs. Henry Gaze & Sons conduct a party who got more out of their trip. Our readers have been advised of the progress of the journey, and of the sights and scenes by the way. The letters of travel have been written more rapidly than they have been published, and hence there is an accumulation of them in the office, but they will appear in due course. We will not, however, describe again what we described four years ago.

Of the forty-six in all, there were twenty-six who returned on the good ship Columbia, which landed in New York last Friday. Miss Bowman was left at Naples on the way out. The two Misses James and Miss Dearing left us at Cairo after the Nile trip, though they rejoined us at London. The Rev. W. M. Wilbur left us at Constantinople. The Rev. Dr. Vashburg, Mr. and Mrs. Bennett, with Misses Grubitz and Glenn, left us at Brindisi on our return from Greece. Mr. Burchenal was left at Venice. Mr. Burghard remained over at Lucerne, intending to visit Germany. Miss Verheoff remained at Cologne, to make a special tour with her brother. The rest of our party, except our twenty-six, we left in Paris.

We started to get a party of thirty, but the larger number added interest to the journey. Each contributed something. There are many advantages in traveling in a large party. There is ample variety, so that you do not tire of each other. You see the people, places and things through so many more eyes, for each member of the party sees something that escapes the rest. Then the old questions that are asked, the blunders committed and the comments made are a constant source of entertainment.

The Messrs. Gaze are to have charge of Dr. Lorimer's party of pilgrims to the Orient next year, and we hope the party will be large. We are sure it will be enthusiastic. We heartily congratulate them on having Dr. Crunden, the American manager for the Gazes, to personally conduct them throughout the tour.

We are glad to get back and to get to work again, although we are badly behind the times as to what has been taking place in our absence, for we have been unable to get American papers with any regularity. We hope soon to catch up, however, and to get back in line fully.

We hope the churches will not omit to send messengers to the General Association, which meets in Bowling Green on the 20th instant. Let the meeting be large and representative. We hope more of our laymen will attend than has been usual of late years. Our laymen have as much right as our preachers to be heard in the councils of our denomination, and we hope they will be heard at Bowling Green. Secretary Warder has secured from the railroads one and one-third rate for messengers and visitors. You pay full fare going, taking a receipt from the ticket agent. Getting this receipt signed by the Secretary of the Association entitles you to return at a one-third rate.

Editorial Varieties.

We regret to learn that Pastor W. J. Williams, of Russellville, has been constrained to resign his pleasant and happy pastorate on account of health.

We heard recently of a pastor who for the sake of variety entertained his congregation by an attempted elocutionary recitation of "The Charge of the Light Brigade."

A degree which has to be worked for with hard work is worth something. Rev. J. R. Pentuff, of Shelbyville, Mo., has taken the course for the degree of Ph. D. Doctor of Philosophy, at Shortland College, after a two years' course and a rigid examination.

Our office has been honored with a visit from President Edmund Harrison of Helderberg Female College, Hopkinton, N. Y. He is an educator of great experience and reputation, and we confidently predict for him the proverbial greeting and hearty support of newsmen for the great work of higher education for our daughters.

Dr. M. E. Broadus pastor at Greenville, Miss., on his way to preach the commencement sermon at Potter and Hines, and in the morning, Ky., stopped in Louisville to visit his relatives Dr. John A. Broadus' family and the family of Brother Andrew Broadus. We gladly welcomed him in our sanctum and with great pleasure heard a good report of the Master's cause in Mississippi.

We are deeply pained to hear of the death of Dr. T. E. Pritchard, of Charleston, N. C. He was one of our very best men, whose life has been a blessing to the world. He has been pastor in Raleigh, Wilmington, Louisville and Charlotte. His pastorate at Broadway, in this city, was brief but blessed. The subsequent prosperity of the church has been largely due to his labors. We tender to the bereaved ones our condolence. We hope to long to publish a proper notice of the life and labors of this noble servant of God.

Dr. Cook, of the London Freeman, speaking to us of the Baptist ministry of Great Britain, said: "Our older men are strong, and the younger men in our ministry are strong, while those between are comparatively weak. He is very hopeful of the Baptist future of England."

We offer our sympathy to Dr. and Mrs. Frost on the loss of their baby. The body was brought to Georgetown for burial. We enjoyed seeing Dr. Frost very much and hope he will come often to Kentucky when so sad cases bring him.

We again, as in previous years, thank the Christian Herald for its Christian and brotherly courtesy to the Southern Baptist Convention in that it calls their anniversary the "Northern Anniversaries" instead of the "National ones."

"Sprinkling" is in the way of receiving a hard blow in the house of its friends. It is proposed in the Methodist Conference (North) to allow those who have been baptized in infancy to be baptized when they are grown, if they desire it. In the speeches made on the proposition the delegate said there were fully half a million in the Baptist churches who would have remained Methodists if they could have been immersed after they had been sprinkled.

At a convention of the Brotherhood of St. Andrew recently held in New York, a young preacher made a speech in favor of the splint and told how he heard confessions in his parish. This was too much for Bishop Cox who arose as soon as the young man had ended and said that Episcopalian preachers who call themselves "Fathers" are hypocrites, and that "a man who wants to hear confessions is not fit to hear them." The young "Father" took the next train.

This is rich. A young preacher of an Episcopal church in New York City was to marry a couple. The young lady's father wished that Dr. John Hall should assist in the ceremony, but the young preacher indignantly refused to allow that indignation upon his dignity. When one thinks of what Dr. Hall is, one realizes the poverty of the English language to do justice to that subject.

Mr. Knapp, the missionary from the United States, who was arrested in Turkey on the charge of inciting insurrection, has been released. No doubt Russia intends to drive all the missionaries out of Turkey, but she is embarrassed by the fact that her faithful ally, France, objects to the Catholics being driven out. And by the favored nation clause in the treaty with the United States she cannot drive out some unless she does all.

President Norton, of Howard, in an article in the Forum, draws a gloomy picture of the United States. He says that popular ignorance is on the increase, that manners are bad; that children are not taught obedience and respect for their parents; that the authority and that there has been a general deterioration in the character of the average voter and in those of his representatives in the legislature and in Congress. It is a gloomy picture; but all which is needed to turn it into a bright one is a revival of the fear of God.

Among the Churches.

LOUISVILLE.

Walnut-street—Pastor Eaton reached on Saturday, and preached Sunday at both hours.

Broadway—Bro. A. T. Robertson preached in the morning and Bro. E. C. Dargan at night. Pastor Pickard was absent to preach the Commencement sermon at Mercer University, Georgia.

Chestnut-street—Bro. H. H. Harris preached. Pastor Weaver is absent holding a meeting.

East—Pastor Christian preached. Two received by letter and one baptized. Pastor Christian reports a capital time at the fifth Sunday meeting at Fisherville.

McFerran Memorial—Pastor Jones preached. He returned Saturday.

Twenty-second and Walnut—Pastor Hunt preached as usual.

Franklin Street—Pastor Roberts preached in the morning and Brother Nowlin at night. One baptized.

Highland—Pastor Daves preached. One baptized.

Logan-st.—Pastor Ewing preached in the morning and W. W. Jones at night.

Parkland—Pastor Nowlin preached in the morning. Bro. H. C. Roberts at night.

Portland-avenue—Pastor Irvine preached at both hours. Six deacons were ordained, viz., Brethren C. A. Hale, J. B. Heady, R. D. Heady, B. Z. Wigginton, Wm. Jewel, and L. Pritchard.

Southgate street—Bro. A. C. Burroughs preached in the morning and Bro. W. M. Bruce at night.

Twenty-sixth and Market—Bro. H. C. Hines preached in the morning and Pastor Inlow preached his farewell sermon at night. He goes to Butler, Mo. Bro. Calvin M. Thompson has been called and has accepted. During the two years of Bro. Inlow's pastorate there has been a net increase of 132.

Third Av.—Pastor Taylor preached. One baptized.

Clifton—Bro. Bringle of Central City preached in the morning and Pastor Roddy at night.

Highland—Bro. J. M. McFarland has been adding Pastor Burroughs in a protracted meeting. Three received by letter and three for baptism. Meeting continues.

City Mission—Bro. Wilson preached and closed his work. Average attendance for the month, 41. Meeting every night. Sunday-school attendance has kept good.

The Point—Bro. G. E. Burlingame preached.

Oakdale—Pastor Edwards preached as usual.

Secretary Warner reports a fine fifth Sunday meeting at Sulphur. The speeches and addresses were very fine.

SEMINARY NOTES.

A few days and the session of '96 '96 will be no more.

Bro. Joseph Aden of Maceo, Brazil, was with us on Missionary day and made a short talk.

Bro. W. R. Cullom has been elected instructor in the Bible in Wake Forest College, N. C.

Prof. Edmund Harrison was in the city the latter part of last week, the guest of Dr. Harris.

Bro. T. B. Ray of Kentucky has been selected as Bro. Marshall's successor to teach the "Prophs."

Dr. Dix was with us Tuesday and Wednesday and spoke at Walnut Street church Wednesday night under the auspices of the Seminary Missionary Society.

At the Missionary meeting Monday Bro. Thomas McCloy of China spoke to us very earnestly upon "The Open Door in China." He leaves in the fall for his work there, after a year spent here in rest and study.

Bro. D. M. Ramsey of Charleston, S. C., and Pres. E. H. Whitman of Washington deliver the Commencement addresses—Bro. Ramsey, before the alumni on Wednesday and Dr. Whitman before the faculty and students on Thursday.

Supplies for Sunday: Prof. Harris and Bro. "Buck" Hayes, Chestnut-st.; Froilan Gilbertson and Dargan, Broadway; W. M. Bruce, Southgate; O. P. Harris, Springfield; W. M. Jones, Midway; J. H. Jenkins, New Albany; L. A. Little, New Albany Presbyterian church. H. BOYCE TAYLOR.

THE STATE.

Pastor T. T. Martin writes: "The report for Glenview and Eight Mile is, one received for baptism and baptized at Eight Mile. Bro. C. M. Thompson having accepted the call to Twenty-sixth and Market, Glenview and Eight Mile have recoupled me for the summer."

EDITORIAL CORRESPONDENCE.

To-day we cross the plain of Esdras, on for our last in the land. You see the "wise woman," whose services Job secured (2 Sam. 14: 1-9). In front, a little to our right, is Mt. Gilboa, where Saul fought his last battle and was killed, and after he had gone about the Philistine army by night to consult the witch of Endor (1 Sam. 28: 7-25; 31: 1-9). It is easy to see how the armies were situated, and reading the Bible account of the events makes them quite real to us. Presently we come to Jerusalem, the proud city of Jebel, now a wretched walled village full of dogs who fiercely resent our passing through the town. They are ready to show us, as their ancestors are Jezebel (2 Kings 9: 30, 36). All the Oriental towns abound in dogs. On the side of the hill was a Noah's vineyard (1 Kings 21). Along that way Jehu "drove furiously;" he would have to go slow with a chariot along there now, as the road does not seem to have been widened since that day. We pass the fountain of Gideon, where the three hundred were selected from the ten thousand by their lapping the water as they drank (Judges 7: 5-8). Though we do not stop to drink there, here we see tobacco growing and some healthy men made mad. The land is good, even on the sides of the hills and the whole face of the earth is carpeted with bright flowers. Milk and honey are the two things this land would flow with, for the soil is rich about. The people do not seem to want honey, however, since they give no attention to speak of it to bees.

On the Southwest slope of Mt. Hermon, named by Jerome as come to Shamon, where I dwell the woman he raised from the dead (2 Kings 4: 37). We see no house in the town where a prophet could be made comfortable to-day. But a different people lived here then. Passing around the spur of Mt. Hermon, we come in full view of Mt. Tabor, the most prominent mountain in Galilee, if not in all Palestine. It stands by itself, surrounded by a wide valley and is of regular shape, sloping gradually in all directions. For centuries this has been regarded as the scene of the Transfiguration, though now there is little doubt that Hermon is the true place. On Tabor the crusaders built three churches, one for the Virgin, one for Elias, to carry out the impulsive wish of Peter. Tabor could not have been the place of the Transfiguration, because at the time the Gospel narrative puts our Lord near the base of Hermon. Mt. Tabor was then covered with houses, and the solitude Jesus sought for the Transfiguration could not have been found there. We lunch at Nain, where the widow's son was raised to life by our Lord (Luke 11). The lunch is spread in a Roman Catholic church, which is the only respectable building in the town. There are some old tombs near.

Along the valley, past the foot of Tabor, we go through fields of wheat, barley and beans, the three leading crops of this country. The agricultural implements, so far visible in the land, are the plow, of Abrahamic pattern, the grub hoe, such as the unjust steward could not dig with, and the sickle. Up there to the right is the "mountain of preparation," where the men of Nazareth attempted to hurl Christ down (Luke 1: 29). There is another site pointed out, but this one seems best to fit the conditions. We climb into Nazareth, which is a larger and finer town than we expected to see. The people are mostly nominal Christians, and this explains the improvement of the town. It has 7,500 population, of whom less than 2,000 are Mohammedans. We climb to the top of a hill on the other side of the city whence a magnificent view is obtained. No doubt Jesus often stood there and looked upon the Mediterranean, Carmel, Tabor, Gilboa and the plain of Esdras. Over these hills the boy Jesus remained, and here the Good Shepherd most of his life. How full of interest are the unwritten chapters of our Lord's life here! No wonder in after ages men felt constrained to fill out the record and produce the "Gospel of the infancy" and the other apocryphal Gospels. Has it been better for us to know what took place in Nazareth when Jesus was a boy and a man previous to his baptism, the record would have been given us; but we can feel that unwritten history as we walk about Nazareth.

Yet here, as elsewhere, superstition has been at work. They show you two churches of the annunciation, one Greek and the other Roman. In each the supposed places where Mary stood and where the angel stood, who made the annunciation (Luke 1: 28 ff.) are marked. The Roman Catholic church is more elaborate and more absurd. At the supposed place where Mary stood there hangs from the ceiling a part of a stone which the lover part of which has been broken away.

This column is piously believed to be held up by miraculous power, while anybody can see that it is securely cemented in the stone ceiling above. Here, too, is pointed out the place where the house of Mary stood, which is believed to have been carried by angels to Loreto, Italy, where now a house is shown which is strictly as the Roman Catholic devotion. This miracle was "confirmed" by the Catholic church in 1471, when Paul II was pope, and hence all the faithful are expected to believe in it. We have here also a chapel of Joseph with the inscription, *He cut sublimis iste* (Here he was subject to men, as if the spot where Jesus became subject to his parents could be pointed out. In the yard is an oval cistern which is claimed as "the kitchen of the Virgin." An old church stands over the supposed site of Joseph's carpenter shop. The Greeks have possession of the reputed site of the synagogue where Jesus taught, and I wonder that the Romans have not picked out a site of their own. The "table of Christ" is a large flat rock where our Lord is supposed to have dined with the apostles (in a prominent street corner is the fountain of the Virgin, where many come to get water and where no doubt Mary often went).

But one must not allow the work of superstition to mar the impressions he ought to receive at a place like this. Who-one remembers a little history he will see that things are exactly as he would have expected to find them. The location seems singularly fitted to be the early home of the God man. It is amid the mountains, surrounded by them, placed in a valley that seems to have been made to hold the town with far-reaching views and impressive scenery. One could spend a month here in profitable reflection. One seems to be nearer the life of Christ in a place like this, not because of any magic in the place, for there is none, but because one can understand that life better by seeing the place where so much of that life was spent.

It took us a little over six hours to ride from Nazareth to Tiberias on the Lake of Galilee. We pass Galilee, Hephher (2 Kings 14: 26) where Jonah was born and lived, and where his tomb is shown. Just before reaching this place we passed the "cross spring" battlefield, where the crusaders defeated the Moslems. A D. D. This road is sandy, and some of our party did it pleasantly to ride on either side, thus invading wheat fields, whose owners run down and warn us to keep the road. The country is fertile, and is radiant with flowers. Mr. Stacy found in the plain back of us seventy-five distinct varieties. No land blossoms like Palestine in the spring time. We soon see the Horns of Hattin or Mount of Beatitudes, where Jesus preached "the sermon on the mount" (Matt. 5, 6). When we got there, I wanted to turn aside long enough to read the sermon on the spot, but some of our party were not willing to wait because their lunch would be delayed, so I contented myself with looking at the place, picturing to myself the scene and reading the Scripture as I rode along. Just beyond the Horns of Hattin, we catch our first sight of the Sea of Galilee, around which so large a part of our Lord's ministry was spent. This beautiful sheet of water is nestled in the mountains, being some 700 feet below the level of the Mediterranean. It takes longer to ride to it than we supposed. This atmosphere is so clear that distances are greater than they seem.

Tiberias is a flourishing town of nearly 4,000 population and the quaintest place we have seen. Those black-hatted, long-robed, pale-faced men, every one with a curl on each side of his face, are Polish or Russian Jews and this is a Jew town. They have ten synagogues. This place is mentioned but once in the Bible—"howbeit there came other ships from Tiberias," John 6: 23—and it does not appear that

Jesus was over there, much as He was on and around these lakes. This is a famous place among the Jews, who made it their headquarters after the destruction of Jerusalem. It was here most of the Talmud was written. The town was built, Josephus tells us, by Herod the Great in honor of the emperor Tiberius. We ride through the lake, noting the large number of fishermen's nets drying on fences and walls, and recalling the "fishermen of Galilee," and go to the hot spring about a mile beyond on the shore. Here Herod had a fine health resort, and it is still kept up in a small way. We lunched and looked and thought. Presently our party launched in several little boats for a sail to the site of Capernaum, at the other end of the lake. It took two hours, and after the first half hour we encountered a sharp wind from the North which made the waves dash into our "little ships," and we had a taste of what was a storm on this sea. Except that the ladies were some of them uneasy and that most of us got wet, we were glad to have had this experience. All around us arise the scenes of our Lord's ministry. In front is Capernaum, where so many of His mighty works were done. Near it stood Bethsaida, coupled with it in the curse, whose fulfillment is now so manifest. To the right Jesus fed the 5,000 on the five loaves and two fishes, and down that steep place farther to the right the stones were rolled into the sea. To the left is the plain of Gennesaret, at the south edge of which is the little village of Magdala, where lived Mary Magdalene. Here on these very waves Jesus walked, on these He taught, on them He slept, and from them He rescued a sinking Peter. How glorious it is to be here! The dream of a life time is at last fulfilled. Sincerely, etc., T. T. EATON.

CHURCH NEWS.

Bro. D. N. Phillips, Secretary, writes from Russellville. Please permit me to mention briefly through the RECORDER, a routing and constructive ministers' and members' meeting held in the bounds of the Clear Fork Association at Bethlehem church, Logan county, beginning on Friday, May 23. We had a good representation from the churches and community where the meeting was held. Sixteen preachers, as good homes during the entire session, and Baptists used as a most excellent time generally. The next meeting is to be held at the Baptist church at Epley six miles north of Russellville, on the I. & N. R. R., beginning on Friday before the fifth Sunday in August, 1896.

HONEST SUMMER UNDERWEAR. 50c Low neck vests for women, best grade 10c 10c 10c. 25c Ribbed drawers for women, summer wear, long-sleeved vests to suit. 50c Ladies' Low-neck Ribbed Union Suits. 50c Children's and Boys' Thread Union Suits, high neck, long-sleeved, high-neck, no sleeves, and low neck. All knee-length, size 10 to 16, regular sizes 75c. 50c Corset Covers, long or short sleeves, of ribbed tulle or netting. HOSIERY. 10c Women's Two and Four Stock. 20c Women's (1/2) Black & 20c grade Cotton Hose. 35c Children's Double-Knee-Fit Black Elastic Hose 4 to 7 inch regular selling price 50c and 75c. 25c New Spring Fancy Top Black Ribbed Cotton Hose for women, very fine gauge. 35c Women's (1/2) Plain or Drop-top elastic Lisle Hose, 8c regular price. 25c See the new Polka-Dot Hose, for women's wear, also tan shades in small rib. SILKS. 25c Wash Silks, with the genuine Marcelline Cord, best quality, and the kind that many stores ask 50c for. 35c Fancy Dressing China Silks, light colors only all silk and the regular 50c quality. J. M. Spaulding, HAMILTON CLAY, LOUISVILLE.

The Bane of Beauty. Ayer's Hair Vigor. The fading or falling of the hair. Luxuriant tresses are far more to the matron than to the maid whose casket of charms is yet unfilled by time. Beautiful women will be glad to be reminded that falling or fading hair is unknown to those who use Ayer's Hair Vigor.

FAMILY CIRCLE.

THE AFTERGLOW.

'Tis a wondrous time when the sun has set
And the candle household glow
Across the meadow...

"HIS FOLKS."

Doris regrets that her Children are like them, but changes her Mind.
Doris fought loyally against the terrible suspicion...

a great sufferer, and a little bit crabbed; but he sets store by you, Dorie.
"Should judge so!" said Dorie, despondently...

lifted her swollen face the light of a kindly resolve transfigured it.
By tea o'clock she returned, laden with bundles and packages...

Absolutely Pure-Delicious-Nutritious. The Breakfast Cocoa. MADE BY WALTER BAKER & CO. LIMITED. BOSTON, MASS.

PLEASURE CARRIAGES, LADIES' PHAETONS. Buggies, Wagons, Harness, Saddles & Rectors. BAPTIST BOOK CONCERN, LOUISVILLE, KY.

Before the mockery of a meal was finished, Palmer appeared, and Doris went away with heavy eyes and a heavy heart.
It was a hard day that followed.

not a lazy bone, or a wasteful one, in them; they are real little Parlies.
"Your good will save enough for all this!" said Dorie.

CHARMS MEDALS BADGES BUTTONS. \$300.00 In Gold Given. OF SPECIAL INTEREST TO STUDENTS AND TEACHERS.

GERMAN BANK. Fifth and Market, LOUISVILLE, KY. CAPITAL \$1,000,000. SURPLUS \$200,000. General Banking. Savings Bank. Interest Paid on Deposits. P. VIGLINI, President.



Gleaner Department.

J. N. HALL, FIELD EDITOR, FULTON, KY.

(All matter intended for this department should be sent to Fulton, Ky., as above, while all business letters should be sent to Western Recorder, Louisville, Ky.)

The claim of such men as Schrader, Schlatter and the like to cure diseases by "divine healing" is precipitating upon the country a lot of frauds that ought to be promptly and radically dealt with. It is so natural for sick people to desire a recovery, and so many have despaired of ever being cured by the ordinary methods, that they are ready to fly for help to any humbug that flaunts itself before the public. It is an outrage on the sick, and a means of spreading the diseases to others, by having them all huddled together for the touch of some fraud.

The Jackson, Tenn., people are hustling the Sunday-school seminary movement that is to be conducted there in June. I met Bro. W. J. Couch, of Pembroke, Ky., as he was canvassing the churches in its interest, and he enthusiastically claims it will be a departure that will be of great benefit to our Sunday-school workers. I should think such a movement ought to be a valuable aid to the Sunday-school interests of the country, as special care is to be given to the training and methods of Sunday-school work. But its results and worth are yet to be seen. Then we may comment further.

I SEE that the noted B. Fay Mills, in whose evangelistic exercises so many Kentucky Baptist preachers took part, has about made up his mind to strike out in a sort of independent religious line. His article in the Independent defining his peculiar notions reads very much as if tainted with a good mixture of Campbellism, though I suppose this new church will be rather more progressive and liberal than the reformation of Mr. Campbell. It will make but little difference what he believes or says, he will find some namby-pamby Baptists ready to fall into line under his leadership. Some Baptists impress me as really too sweet and good for any practical service. They are valuable mainly as sweet morsels for the devouring liberalism of the day. When they have all been decently swallowed, the Baptists will be unconsicuous of any serious loss.

I HAD the pleasure of a visit to Adamsville, Tenn., recently, and preached six times to large and attractive audiences. Adamsville has been the war-center for a large section of country, in the religious contentions of the day. Not long ago the Methodists and Campbellites had a warm debate there, in which the Methodists gained a signal triumph, and the Baptists wanted the people to hear the Baptist side of the issues. I had a fine hearing from all parties, and left the town with cordial hand-shakes from the Methodists and Campbellites alike, and trust some of them will be able to think somewhat better of the Baptists from this on. The Baptist people of Adamsville are a noble flock of true and tried Baptists. They are not afraid nor ashamed of the defense of their cause, and are ready to resist every assault. As a result they are gaining ground and building up. Bro. J. F. Davis is their pastor, and is greatly beloved for his work-sake.

On the third Sunday in May I preached the dedicatory sermon for the elegant new house of worship of New Barren Springs church Christian county, Ky. A debt of

\$440 was lifted and the pastor B. F. Hyde, and the church were in a joyful mood. About two thousand people were on hand, a big dinner was on the ground, and we had two services. In the afternoon the deacons were ordained, and the venerable fathers in Israel, and in the ministry, Elds. J. U. Spurlin, A. W. Mescham and Calvin Mescham, each of whom has been in the ministry over fifty years, made us some very interesting talks. It is a rare thing for three such co-workers, for so long a time, to still be active and enthusiastic in the work of the Master. The speeches of these brethren were the breathings of an inspiration to those of us who were younger in the service. This church is made up of enthusiastic, earnest people. They organized their church in a school-house, which was soon burnt down. They then built a house, and it was soon reduced to ashes, and now they have built again, and in the fear of God they are determined to succeed, though they have much opposition. Such a church with the pastor they have, will be owned and honored of God.

MAN is capable of feeling the effect of a moral appeal to his better nature, whatever may be the state of his present degeneration. This was clearly shown by the excited interest that every passenger aboard the train manifested in the ringing of the church bells, on election day, in Mayfield, Ky. The contest was on the licensing of liquor saloons. At 5:30 A. M. the larger part of the people of Mayfield were aroused from their morning slumber by the peals of every church bell in town, and the incessant ringing was kept up all day long. On the arrival of our train, at about 2 P. M., the din and music of a dozen or more bells came into our ears, and I confess to a shivering sensation of my nerve centers as I learned that these bells were pleading for church members to honor their vows, and for all the people to decide for the homes and churches of the town rather than for rum dens of iniquity. To my own mind the appeal of the bells was a loud, strong and convincing entreaty to the moral and religious manhood of Mayfield's Christian population, and the result was natural and proper. Liquor was overwhelmingly voted out, and the riff-raff were defeated.

It is an extremely solemn farce to sprinkle or pour water on the head or face of a little child, in the name of the sacred Trinity, and call it baptism. I have no doubt of the sincerity of the parents who vainly imagine they are obeying God in this unauthorized performance, but I have serious doubts of the intelligent honesty of the priest who administers the popish invention. There is really no excuse for the ignorance of the people who submit to this imposition upon their helpless babes in this age of the world, because Bibles are cheap, and everybody can read, and by a little careful searching all hands can discover that there is not one word in the Bible that even hints at such a duty. We boast of our enlightenment of knowledge, and yet there are some who can be imposed upon by this infant abomination, and some preachers (a few) who follow the lead of Rome in requiring it of their people. But I am glad to know that the infant rite is falling sadly under the public ban, because of its utter inability to present any scriptural credentials of its legitimacy. It is one of the relics of Romanism, that has been converted by the priest from a heathen custom to a so-called Christian

duty. There is now no questioning the fact that infant baptism was adopted from a heathenish ceremony; and its utter antipathy to the duties placed upon believers by Christ's command should occasion its utter overthrow as a pretended religious rite.

A BRILLIANT scion of the current reformation tells the *Christian Standard* of the wonderful progress that will be made by the world toward "our plea" in the first quarter of the 20th century. He thinks the mine of wealth from the hills of Bethany, that were opened by Alexander Campbell will pour out the golden truth of salvation by baptism until the Mississippi Valley will overflow with its richness, and the rising tide will overleap the hills until it sweeps the North and East, and finally submerges Boston. What a flood that will be, my countrymen! And it will be somewhat like Noah's flood (if it ever happens) in which no one was saved but those who stayed out of the water. The present progress of Campbellism in this Valley is rather of the crawfish order, and unless there is a wonderful change in the movement it will be too dead to rejoice at the overflow of Boston. By the way, it is not a little strange that Campbellism has made such little headway in the East! Very few of the people in that section have ever seen or heard a Campbellite preacher. These disciples of Mr. Campbell have had such a tough time conquering the Baptists of this Western section that they could not do much with other sections. But as they have failed on us they may, indeed, deluge Boston and the East in the twentieth century.

It is hard to predict what the corrupt partisanship and class legislation in this country will ultimately lead to. The Kentucky Legislature spent its entire session in a foolish, expensive, partisan wrangle for party supremacy. If there was a patriot in the whole thing he kept himself secure in undiscoverable retirement. Each man had one ruling passion, and that was to stand by his party at all hazards. I have no adequate adjectives to impress the profound estimate I have of the littleness of the law-makers who can thus betray the trusts of their country for the sake of keeping faith with a ring of political tricksters, whose only aim is to stand in with the powers that be, hoping to share the spoils of office, and the patronage of a party. Not one of the entire tea-party should ever be selected by the people to disgrace the legislature halls of the state by his shadow again. The Ohio Legislature has achieved almost as much distinction as the Kentucky Legislature, though in a different way. In the interest of the theaters the law-makers solemnly enacted a statute forbidding ladies to wear high hats to the performances in the opera houses. Shades of the great! Did any one ever see such profound interest, taken by wise men in the matter of head-dress before! To think of law-making bodies fooling away time and cash in such silliness is enough to disgust all good citizens. It occurs to me that Gov. Bradley made a mistake in calling out the militia unless he intended to have them shoot the Legislature of this state. Otherwise, they should have been allowed to shoot themselves. Why not? What good were they to anybody? Yes I'm disgusted. I'm not a candidate for the next Legislature, either. Of course I speak ironically when I say the whole business should have been shot with bullets, but I speak seriously when I say they should next time be shot with ballots!

- SMITHSON & MCKEYFF Pittsburgh
- REYHER-BAUMAN Pittsburgh
- DAVIS-CHAMBERS Pittsburgh
- FAIRBROTHER Pittsburgh
- ANDERSON Pittsburgh
- ACETTES Cincinnati
- ATLANTIC Cincinnati
- BRADLEY New York
- BROOKLYN New York
- JEWETT New York
- WELSH New York
- UNION New York
- SOUTHERN Chicago
- SHUFMAN Chicago
- OLLIER St. Louis
- MENOLD St. Louis
- RED SEAL St. Louis
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Patriots who legislate for their country's good are to be highly honored, but partisans who legislate for their own good, and the good of their party, are execrable.

STRANGE MEETINGS.

DEAR BRO. HALL:—I received a letter some days since from a Southern city, informing me that the Epworth League had closed a meeting there, ten thousand strong, holding on three days. Speaks of the crowd as the largest he had ever seen there. He informs me, with evident pleasure, that they all seemed to thoroughly enjoy themselves. He also informs me that he and wife had four additional information, from his letter, that the Baptists are to have a convention of B.Y.P.U.'s to meet there in June, a large crowd expected. This information suggests to me some serious reflections. Are those large gatherings, brought together as they are, and prompted by the motives they seem to be prompted by, "unauthorized by precept or example in the Word of God" well pleasing to the Master? Was there ever anything like these meetings, in the earth beneath or in the heavens above? If so, tell me where to find it. I want to be in full accord with God's Word. This writer uses the expression thoroughly enjoying themselves, others express themselves, as I frequently hear, as having a good time. Is this a leading thought in these meetings? Is the Christian's mission here to have a good time in the sense that these people express themselves? I read in God's Word that in the world you shall have tribulation; but do not find where it is said you shall have a good jolly time, or anything looking in that direction. We learn from the Word that we are to deny ourselves and take up the cross daily and follow Christ. We learn further from this good book that we are not our own, that we are bought with a great price, even the blood of Jesus, and that we are stewards, and that all we have, whether wealth, or talents, or opportunities, are entrusted to us by our Father in heaven, and that each one of us will be held accountable for the use we make of what is entrusted. I don't wish to be understood as thinking the Christian should live a gloomy, sad, despondent life. Of all people they ought to be the most cheerful and happy. They ought to be happy in obeying the commandments, taking the Word of God for their guide. Some were happy in that they were thought worthy to suffer persecution for Christ's sake. It is reasonable to believe that had Paul been willing to compromise the truth and drift with the popular current, instead of being cruelly

whipped, stoned and imprisoned, he might have had what professed followers of Christ now call a good time, grand receptions and free entertainments. God's Word teaches that Christ built his church and that he gave his life for it. No stronger evidence could be given of his love for it. These truths seem to irresistibly lead to the conclusion that an all-wise God, knowing all the needs of his children to the end, would have an organization to be his executive body; and the only one left as his executive—the bride he is to take unto himself without spot, wrinkle or blemish, perfectly suited, and fully equipped for the labors of the hands, heads and hearts of all his children, young, middle-aged and old, male and female, until he comes to take his saints to the mansions prepared for them. We also learn from God's Word that the mission of the churches is to go into all the world and preach the Gospel to every creature. To do this, churches must be organized after the pattern given. Some of the duties of which is to set apart those called of God to preach his word, to give of their substance, as the Lord hath prospered them, for the support of the called ones, and to keep the ordinances as delivered unto them. If these conclusions as to God's children being stewards, and that stewards are required to be faithful, and that the church is Christ's executive body, and its great mission is to preach the Gospel, are right and according to the Word, let us inquire as to the wisdom of multiplying organizations, and encouraging these large gatherings, necessitating an immense outlay of money to do the thing the Lord left his church to do. Added to their robbing the churches of their glory and lessening their power to do the work assigned them, many belittle the churches and laud the societies, leaving the old and feeble men and women, and those considered by many the old fog young people, to work in the churches; while the active, and those who want a good time, manipulate the societies. Let us look into the expense of running these societies. Take the one mentioned—ten thousand in attendance. At a low estimate, the extra dressing and preparation to each one would be five dollars, making fifty thousand; railroad fare for each five dollars, fifty thousand; one dollar each for lunch, etc., on the way, ten thousand; fifty cents each three days, one to those entertaining, an addition of fifteen thousand, aggregating the large sum of one hundred and twenty-five thousand dollars. Put the meeting of the B.Y.P.U. at \$500,000. If one city of 50,000 to 60,000 inhabi-

WHO'S SHELLABERGER?

He's the Wire Fence Man, of Atlanta, Ga., and sells the best and cheapest fencing in existence for all purposes. Challenge free. Write for it.

tants have two meetings costing \$175,000, it would be reasonable to suppose that all such meetings, in the South alone, would cost at least \$500,000. For the churches to do the same work more wisely, because more Scripturally, ought not to cost more than \$100,000, but we will say \$150,000. This would save \$350,000 that ought to be given to missions and legitimate church work. Leave out all others and let us look to the saving by Baptists doing their work through the churches, instead of trying to imitate those who we say have departed from the truth, and are teaching for doctrines the commandments of men. No people were ever honored with so sacred a trust as Baptists, to continue the building of Gospel churches and to keep the ordinances as delivered to them—even to guard with loss of life, if necessary—to give the pure Gospel to a dying world. It would be reasonable to suppose that the Baptists of the South expend in all their society meetings and in attendance upon the meetings of other people \$250,000. One hundred and fifty thousand dollars of this could be saved by doing the Lord's work according to the Lord's plan. How \$50,000 of this each to Home and Foreign Mission Boards would gladden the hearts of Brethren Tichenor and Willingham! How grateful state missionary secretaries would be for just a little of this saving! That do not matters demand our candid and prayerful consideration! We who are taking no part in these movements; who are not afraid if Baptists don't organize like the sects that our young people will leave us and the church the Lord planted be blotted out. Remember he said, "I will build my church and the gates of hell shall not prevail against it." Also that we are to do "neither less or more than authorized by his Word." We are willing to do and live by his Word, and leave the results with him. We would rejoice to be in full accord with all our brethren. There is strength in united bodies. We love the good opinion of our brethren; we trust we love the good will of our Lord more. We do not covet hard names and to be thought opposers of the truth. Many of us who hold these reins have not had the opportunities of some of our brethren. What little theology we have we learned from God's Word. Some of us have prayed earnestly that we might understand the truth as taught by the Master. We have prayed that we might not oppose what was for God's glory. You who think we are wrong, and are in darkness as to the truth, sympathize with us, and pray to the Father to enable us to know what is our duty. We are conscious that error can do us no good in this or the life to come. May our Father enable us to see eye to eye, and that we may unitedly put forth greater effort for the advancement of his cause.

THE SUNDAY-SCHOOL.

[Continued from 7th page.]

the midst."—From top to bottom, Mark says. Luke tells us this reading was in the middle. The veil hung between the Holy place and the Holy of Holies, into which no one went but the high priest, and he only once a year. The veil was thirty by sixty feet, and as thick as the palm of the hand. The rending signified that the Lord had opened the way into the Holy of Holies for all (2 Cor. 3:14-16). The Talmud says that forty years before the destruction of Jerusalem the gates of the temple opened of their own accord. Jehanan Ben Zacchai rebuked them and said: "Temple, wherefore dost thou open of thyself? I see thereby that the end is near; for it is written, 'Open thy doors, O Lebanon, that the fire may devour thy cedars.'"

"And when Jesus had cried with a loud voice"—the loud voice showing he was not weak. He was laying down his life. "Father, into thy hands I commend my spirit."—He had finished the work of redemption. God could be just and the justifier of him that believeth.

THE FOREIGN MISSION JOURNAL.

The consolidated Journal did not seem to please our people. The subscription list decreased very much. Neither Board seemed pleased with it, and so the Convention ordered arrangements discontinued, and each Board to publish its own literature. The old subscription list is to be filled out by each Board with its future publication.

The Foreign Board, beginning June 1st, will publish the *Foreign Mission Journal*, as before the consolidation. Some changes will be made which it is hoped will commend themselves to our people. The price is thirty-five cents a year, or in clubs of ten or more, twenty-five cents. At those prices there should be many new subscribers. Let each pastor appoint a brother or sister in his church to get up a club right away. Address, *The Foreign Mission Journal* or R. J. Willingham, Cor. Sec'y Richmond, Va.

GENERAL ASSOCIATION.

OF WHOM COMPOSED—SEE CONSTITUTION, ART. III.

ART. III. The membership of this body shall consist of one messenger from each Baptist church of Kentucky, and one additional for each two hundred members in excess of one hundred members, and one from each District Association, and one additional messenger for every five hundred of the entire membership of the churches composing it. If any messenger appointed by any District Association fails to attend an annual meeting of this body, then it shall be competent for the messengers present from such Associations and churches composing it to substitute as messengers such members of churches of such Association present for those absent.

How many of our numerous Associations and churches in Kentucky will avail themselves of these constitutional provisions, and thereby make the approaching anniversary at Bowling Green what it should be, a representative body? It is a great misfortune and hindrance to the work of the General Association, that all our churches and Associations are not represented in our annual meetings.

By far the majority of objectors, faultfinders and complainers are found among those Associations and churches that are not represented, and preachers who are conspicuously absent from these meetings. No marvel that all the work of the General Association is done by a small minority of our church-

es and people. Never can the Baptists of Kentucky occupy the state as they ought, while only a minority of them are interested or take any part in the matter.

In a few weeks we are to meet in the city of Bowling Green to consult about matters pertaining to the propagation of the Gospel and the dissemination, advocacy and defense of our time-honored denominational principles and peculiarities, in our own old commonwealth, and where it is expected that great and important questions will be agitated and discussed. Will you be there either, in person or by your representative, to say what shall or what shall not be done to facilitate the progress and success of our own cause in Kentucky?

Moreover, you have need to avail yourself of the advantages of meeting the brethren, forming or reforming their acquaintance, that by their influence, learning, zeal and experience you may have your strength renewed, your zeal inflamed and your heart inspired to attempt more and higher and better things for the Master's cause in the region and among the people where God in his providence has cast your lot. Wake up, wake up, brethren, and come to Bowling Green, and let us consult together. J. S. COLEMAN, Mod. Hartford, Ky., June 1, 1896.

THE MODERN BEAUTY

Thrives on good food and sunshine, with plenty of exercise in the open air. Her form glows with health and her face blooms with its beauty. If her system needs the cleansing action of a laxative remedy, she uses the gentle and pleasant Syrup of Figs. Made by the California Fig Syrup Company.

AFTER SEVEN years with the First Baptist church in this place, I am making arrangements to remove to Charlottesville, Va., to take the Presidency of the Albemarle Female Institute, made vacant by the death of the much lamented Prof. W. P. Dickinson, who for fourteen years presided over that institution. As I shall be on the direct railway from Kentucky to the East, I shall be near enough to my old friends in that state to serve them in educating their daughters.

Many of your readers know that Charlottesville is the seat of the University of Virginia, and is also one of the most beautiful and cultured places in the South. As it is only about three hours from Washington City and about the same time from Richmond, Va., that city will be a very convenient place for educational work. I hope to see the Recorder also in our new home, as I will not be at a much greater distance from Louisville than I am now.

With best wishes for your continued success, believe me, truly your brother, L. H. SHUCK. Fayette, Mo., May 29.

COVERED WITH SCALES

Eczema made its appearance on my head in its worst form, and it continued spreading until my face was covered with scales and became a horrid sight. I had a fine head of hair, seven years' growth, and had to sacrifice it. I was in despair. The physicians had failed even to relieve me, when one recommended CUTICURA SOAP. My father purchased a set of CUTICURA SOAP, and in three weeks the scales left my face and the skin lost its scurfy hue. As the scales I was entirely cured. My face was smooth and my complexion clearer and finer than it had ever been before. Mrs. MARGON A. SMITH, Sumbury, Pa. SPEEDY CURE TREATMENT.—Warm baths with CUTICURA SOAP, gentle applications of CUTICURA Ointment, and use of CUTICURA RESOLVENT, greatest of humor cures. Sold throughout the world. Price, CUTICURA, one dollar. Sole Agents, Dr. J. C. Foster, New York City. Copy, 50¢ per copy. "Scales" mailed free.

STEWART DRY GOODS CO

JUNE SALE of NEW GOODS. We have never been able to offer such values as will be seen on our counters this week. Bought recently at the lowest cash prices for the purpose of opening the summer season. Our customers will be pleased and our competitors astonished at the low prices on high class goods.

SILKS.

- Special value in granite weave Mourning Silk 85c
Full line Black Waterproof Lyons dye, 50c, 75c and 98c
New line Black Brocade Silks for skirts 69c
Very fine quality Black Brocade Silk 85c
Warp Print Taffeta Ponce 39c
Best quality very newest designs Warp Prints 98c
Faconne Ponce Stripe Taffeta 50c
All Shades and White Chiffon great value 25c

HOSIERY.

- Ladies' Black Hose, Hornsdorf dye, regular made, drop-knit 18c
Ladies' Boot pattern, extra quality 17c
Ladies' Black Silk Platted Hose lace ankle 65c
Ladies' Pure Silk Hosiery, extra value 98c
Misses' Tans, 1 shade, full assortment of sizes 19c

Misses' Shirt Waists

- Fine French Percale (last colors, sailor collar) 88c
Fast-color Lawn, deep ruffled collar \$1.25
Pretty Colored Lawn, deep sailor collar, edged Val lace \$1.48

BLACK GOODS.

- 6-inch Imperial Serge 25c
4-inch Imperial Serge 35c
6-inch New Etonne and Canvas 98c
6-inch Handsome Stripe Canvas Grenadine \$1.98

Ladies' Shirt Waists

- Fast-color Percale, full sleeve, extra value 39c
French Percale, pretty designs full bishop sleeves 69c
Fine linen, embroidered front, latest bishop sleeves \$1.48
Sheer pure linen very fine white separate collar \$2.25

WASH GOODS

- Two lines new Persian Lawns, beautiful designs 12c AND 15c
New line French Cambric and Percales for Shirt Waists 12c
Three qualities extra value Linen Lawns, pretty patterns 25c 30c AND 35c
New line French Organdies, very latest styles 35c
Novelty Polka-dot Linen Lawns, 2 1/2 in. wide 35c
New Linen Grenadine, scarce and very desirable, 2 grades 25c AND 35c
Beautiful new Organdy Lawns 25c
New Dresden patterns Lawns and Dimity 15c

Ladies' Knit Underwear.

- Ladies' Ribbed Cotton Vests 12c
Ladies' Fancy Ribbed Vests, new goods 19c
Ladies' Union Suits, low neck, no sleeves and knee-length 50c
Men's Furnishings.
Men's Fancy Silk Embroidered Trimmed Night Shirts 50c
Men's extra quality Drilling Drawers 43c
Shaker Lined Shirts, 3-ply solid linen fronts, Wamatta Cotton, hand made button-cotton 48c
Men's Half-brigan Gauze Shirts and Drawers 25c

SEND A MAIL ORDER. WRITE FOR SAMPLES. The Stewart Dry Goods Co. (INCORPORATED) NEW YORK STORE LOUISVILLE, KY.

BAPTIST PERIODICALS

The best Test of Popularity is Circulation.

The following substantial increase in circulation was made in our Quartermasters for the second quarter of this year: Senior, 29,000; Advanced, 70,000; Intermediate, 25,000; Primary, 30,000; Picture Lessons, 47,000. Total increase, 192,000 in one quarter.

It is evident that the best is regarded as none too good for Baptists.

The sale of Periodicals helps the Society to send missionaries to establish Sunday-schools.

ORDER NOW FOR THIRD QUARTER

Table with columns: LESSON BELLS, Club prices of five or more copies to one address, Price per quarter, Price per year. Rows include Baptist Superintendent, Baptist Teacher, Senior Quarterly, Advanced Quarterly, Intermediate Quarterly, Primary Quarterly, Picture Lessons, Bible Lessons, ILLUSTRATED PAPERS, Our Young People, Young Reeper, Sunlight, Our Little Ones, Bible Lesson Pictures.

AMERICAN BAPTIST PUBLICATION SOCIETY PHILADELPHIA. BOSTON. NEW YORK. CHICAGO. ST. LOUIS. DALLAS. ATLANTA. BAPTIST BOOK CONCERN, Louisville, Ky.

Gibson, Tenn. The road to greatness is paved with little deeds. The first step to knowledge is to know that we are ignorant.—Ceclil.

HALL'S Vegetable Sicilian HAIR RENEWER Beautifies and restores Gray Hair to its original color and vitality; prevents baldness; cures itching and dandruff. A fine hair dressing. R. F. Hall & Co., Props., Nashville, N. H. Sold by all Druggists.



Add eight cents for registry. Catalog of warrants of Pocket Knives sent to any address.

WANTED—A reliable lady or gentleman to distribute samples and make a house-to-house canvass for our Vegetable Toilet Soap and Pure Flavouring Extract.

National Sunday school Seminary. JACKSON, TENN. JUNE 23-25, 1896.

Democratic National Convention. CHICAGO, ILL., JULY 17, 1896.

The National Republican Convention. St. Louis, Mo., July 16, 1896.

SALESMEN WANTED. \$100 per month and expenses. Address, W. H. CHICAGO.

END US a cabinet size photograph and \$10 & we will send you 12 exact reproductions of same smaller size.

SALESMEN—Mineralized Rubber Hose, Heating, Tires, Mackintoshes, etc.

Beautiful Blue Grass Farm of 250 acres for sale privately. Soil fresh and most fertile.

About Lands. Cotton Belt Route. If you are thinking of changing your location, write to us and perhaps we can assist you.

The Farm

John Paxton of Owen county, has a cow with six legs and two sets of ears.

Thos. L. Davis, of Winchester, was here last week and bought several good roadsters, one from J. L. Donnell.

From one station in Breckenridge county, Kentucky, there was shipped in one week last month 65,000 pounds of dried fruit to northern markets.

Many farmers, justly says the New York Times, make more from one acre of land than others from ten.

Two milk cows, a calf and a bull was the extent of the cattle on the Danville market Monday.

About 300 cattle at Mt. Sterling on Court day. Some few 800 pound steers sold at 34c.

If farmers will grow a variety of fruits and vegetables for their own use they will have but little to buy compared with growing field crops only.

Judah Lehman, of the firm of N. Lehman & Bro., Baltimore, bought of Abe First 750 head of extra slop cattle.

Simon Wehl bought of W. T. Bond, W. F. Lillard and James C. Bond, 109 steers, averaging 1,196 pounds.

Mt. Sterling Court.—May Court Day was the busiest one that Mt. Sterling has had for several years.

There was about 300 cattle on the market and about 400 sheep. The quality of stock offered was not up to the average usually for sale here.

Mr. Johnston, of New London, O., was here and bought a lot of steers. They were bought by Cas Goff for Mr. Johnston.

GARDEN HINTS.

Foil the striped bugs by placing over your vines a thin covering of cotton batting well tucked down around the edge.

Feed currant worms liberally with powdered white hellebore while the bushes are wet with dew or rain.

Scatter ground coffee where ants infest. Frequently wash the tea rose with suds and rinse with clear water.

Fuchsias, begonias, primulas and violets require little sunshine; roses more and cacti most of all.

It is said that the sea onion lily, growing in the living room, will prevent malarial fevers.

Water the calla and cereus with hot water to encourage bloom. Never move a cereus after the buds are set.

One or two plants well kept will prove more satisfactory than a hundred crowded into small space and poorly cared for.

Do not fail to place a few hardy plants and shrubs along the roadside to cheer the weary traveller. An objection to fruit trees along the roadside is that they would harbor fungus and insect pests.

Have a bed of pinks and a chamomile bed for the dear old grandmother's comfort and cheer.

Forget not the cemetery lot when ordering your plants. Let the resting places of the loved ones present a pleasant aspect.

Give the little ones a flower plot and teach them to keep it tidy.—E. W. P., in Vick's Monthly.

NEW SANDWICHES.

OLIVE SANDWICHES.—Butter the bread slightly, spread over one slice a thick layer of olives cut in small pieces with a little mayonnaise dressing spread over.

WALNUT SANDWICHES.—A sandwich which always brings praise is made of Neuchatel or cream cheese and English walnuts.

SALAD SANDWICHES.—Are made with lettuce, cucumbers and capers, all finely chopped and mixed with a little mayonnaise dressing.

PEANUT SANDWICHES.—Remove the skin from roasted peanuts, put them in a meat chopper and grind them to a paste.

LETTUCE SANDWICHES.—One of the most popular sandwiches is made by spreading the bread lightly with butter, then a layer of the white meat of turkey or chicken out into tiny pieces, and small

white leaves of lettuce laid on the meat with mayonnaise dressing spread over.

GAME SANDWICHES.—Spread the bread with foie-gras butter, which comes in small cans, lay on very thin slices of any kind of game, covering with another slice of bread which has been generously spread with foie-gras butter.

CHEESE SANDWICHES.—On to unbuttered slices of bread spread a thick layer of cream cheese, then a thin layer of olives cut into small pieces. Press the bread together firmly.

DATE SANDWICHES.—Remove the stone from the date and mash the fruit to a smooth paste, then spread a generous layer on unbuttered slices of bread.

NASTURTIUM SANDWICHES.—Butter the bread and then lay on one of the slices a medium size nasturtium leaf, spreading over it the thinnest layer of mayonnaise dressing.

The benefits of ground bone as an egg-producing food were strikingly shown at the Ohio State University last winter. The fowls that received bone meal had a much finer plumage.

BONE FOR FOWLS.

The benefits of ground bone as an egg-producing food were strikingly shown at the Ohio State University last winter. The fowls that received bone meal had a much finer plumage.

Table with 2 columns: In addition to the regular food there was five... Yield of Eggs 10 hens 10 pullets Total

To succeed with turkeys, says the American Agriculturist, all that is required is good, healthy, vigorous stock and a little painstaking care with the young birds for the first week or two after they are hatched.

KEROSENE EMULSION.—Take two ounces hard soap and dissolve it in one quart hot water; add to it one-half pint kerosene; shake the mixture violently for some time.

THE inspector of cattle at Salisbury, South Africa, has telegraphed to Earl Grey that he has discovered a cure for rinderpest, which consists in preventing the animals from drinking water and dosing with linseed oil.

LETUCE SANDWICHES.—One of the most popular sandwiches is made by spreading the bread lightly with butter, then a layer of the white meat of turkey or chicken out into tiny pieces, and small

Fits Cured. Prof. W. H. Fesha, who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any living Physician.

Buckeye Bell Foundry. E. W. Vandusen Co., Cincinnati, Ohio.

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Iron Mountain Route.

St. Louis to San Francisco. Also to Hot Springs, Dallas, Fort Worth, El Paso, Galveston, San Antonio and all points in the Southwest.

B. & O. S. W. RY.

TIME TABLE. Trains leave Louisville as follows for Cincinnati, St. Louis, Pittsburgh, Columbus and Pittsburgh.



### Gladness Comes

With a better understanding of the transient nature of the many physical ills, which vanish before proper efforts—gentle efforts—pleasant efforts—rightly directed. There is comfort in the knowledge that so many forms of sickness are not due to any actual disease, but simply to a constipated condition of the system, which the pleasant family laxative, Syrup of Figs, promptly removes. That is why it is the only remedy with millions of families, and is everywhere esteemed so highly by all who value good health. Its beneficial effects are due to the fact that it is the only remedy which promotes internal cleanliness without debilitating the organs on which it acts. It is therefore all important, in order to get its beneficial effects, to note when you purchase, that you have the genuine article, which is manufactured by the California Fig Syrup Co. only and sold by all reputable druggists.

If in the enjoyment of good health, and the system is regular, laxatives or other remedies are not needed. If afflicted with any actual disease, one may be commended to the most skillful physicians, but if in need of a laxative, one should have the best, and with the well-informed everywhere, Syrup of Figs stands highest and is most largely used and gives most general satisfaction.

John H. Castleman. A. G. Laughman

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Specially recommended by the medical authorities of the World for Scrophulous (Humors), Rheumatism, Catarrhs, and the early stages of Consumption, Consumption, Weakness, Pains of the Blood, and for stimulating and preserving its regular course.

Our 66-page catalog sent to any address, illustrating and proving many patterns of solid gold, silver, and nickel watches suitable for ladies, gentlemen, misses and boys. Write them.

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## The Story of Diaz

A Marvel of Modern Missions.

By G. W. Lasher, D.D.

Illustrated with Portrait and Map.

BAPTIST BOOK CONCERN,  
LOUISVILLE, KY.

### Items of Interest.

The Executive Committee of the A. P. A.'s denounced Gov. McKinley. But the Supreme Council has met in Wilmington, City and sent a committee to him. They reported to the Council: "Gov. McKinley fully and unequivocally endorsed the principles of this order." The Supreme Council said the Executive Committee decided rightly from the information before them, but now the A. P. A.'s endorse Gov. McKinley as a candidate for the Presidency.

The constitutionality of the separate coach law has been affirmed by the Supreme Court of the United States, Judge Harlan alone dissenting from the decision. A case came before them on an appeal from Louisiana.

Serious riots have occurred in Cairo, Egypt. These were not aimed at the missionaries, but at the authorities for their efforts to prevent the spread of cholera. But during the disturbance a United States missionary and his wife were injured. The police succeeded after a time in establishing peace.

Gen. Lucius Fairchild died on Saturday night at Madison, Wis., after a short illness. He was one of the most prominent men in Wisconsin. He held many important offices during the war, and lost an arm at the battle of Gettysburg. He was elected Governor of Wisconsin three successive terms, and was for two years Commander-in-Chief of the G. A. R.

Gen. Louis Manabrea, Marquis de Val Heria, the distinguished Italian general and statesman, died at Chambrey, France, on May 24th, aged 87. He held many important offices under King Victor Emmanuel and was also a mathematician of repute. Ed Armatage, the painter, died in England on the 21st.

Senator John Sherman waded hot in wrath with the Senate the other day, and everybody will agree that he did well to be angry. He protested against their voting millions away when they knew the condition of the Treasury and have been relieving it. And he expressed his thankfulness that there is a President who can be relied on to veto their extravagance.

A Populist member, probably moved with a desire to call the attention of the newspapers to himself, introduced a resolution in Congress to impeach President Cleveland for the sale of bonds. Mr. Dingey of Maine, one of the leading Republicans, promptly moved against it, and it was voted down with a roar of negative votes.

There has been a great eruption on the island of Sorococo off the Mexican coast. The captain of a Danish bark reports that streams of lava are now being relieved to the sea, and that sky and water were filled with ashes many miles from land. The blazing mountains was a magnificent sight.

There seems to be fighting all around. On the island of Crete the insurgents are getting the better of the Turks, whom they defeated in battle and have been relieving it. In Peru the insurrection goes on in spite of continental assurances that it amounted to nothing. And there are ugly rumours from Samoa.

There have been many cyclones in different parts of the country. One in Jasper county, Iowa, killed six persons and laid waste several villages. In Polk county fifty are thought to have been killed. And all through Central Iowa there was much damage to property, especially to the railroads. One hundred were killed in Oakland county, Mich. and many others were seriously injured.

The archeological Society of St. Petersburg is having excavations made along the Dnieper river. They have discovered the ruins of the city of Olbia and of many other towns. Coins discovered in Olbia have been sold to collectors. In one grave was found a chamber built of oak in which was a skeleton lying with outstretched arms. Round the neck were four necklaces of gold and amber.

The Ladies' Deborah Nursery in New York City takes care of 600 children and receives \$40,000 a year from the city government. As it was managed and run by ladies, it has not been as carefully investigated as some other institutions. But now a committee of hard-headed men have investigated and find rottenness galore. The officers select themselves; large sums have been paid for salaries, small sums for feeding and caring for the children. The children have been reported in good health when examination found an entirely different state of affairs.

The nobility of Orin Paul and his hangers in the way they treated Dr. Jameson and his gang of bandits is in strong contrast to the behaviour of England. When in 1277 England conquered and annexed the Transvaal she sentenced several Boers to death for treason and executed them. In South Africa masters England seems resolved to carry the contempt and execration of all decent men.

Mr. William Deering has given the Northwestern University (a Methodist university) \$215,000 in addition to large gifts he had previously made. Part of this money is to be used in a new academy building.

Dr. Andrea is preparing to visit the North Pole in a balloon. Meanwhile the Russian Geographical Society is trying to prepare the Russian possessions of Northern Russia. It has secured and widely distributed a leaflet with two pictures, the first showing a balloon in the air, the second representing people running up to a balloon as it alights. The leaflet tells the people if they see three men coming in a balloon it will be pleasing to God and the Czar if they will bid to the men, feed them and take them to the nearest official.

### DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. We charge one cent a word for all over 100 words, invariably in advance. Count the words and you know at once what the charge will be. Unless the money accompanies the notice, it will be brought down to 100 words.

#### HAMNER.

Mary Huson, youngest daughter of W. E. and B. Hamner, departed this life on the eve of April 19th, 1906, at the residence of her mother. Her little spirit went back to God who gave it. She was two years, four months and eleven days old. She leaves a fond father a doting mother, a dear old grandma and loving little sister, with many loved ones to mourn her loss. But they weep less as those who have no hope for her little spirit went back to God who gave it. She was two years, four months and eleven days old. She leaves a fond father a doting mother, a dear old grandma and loving little sister, with many loved ones to mourn her loss. But they weep less as those who have no hope for her little spirit went back to God who gave it. She was two years, four months and eleven days old. She leaves a fond father a doting mother, a dear old grandma and loving little sister, with many loved ones to mourn her loss. But they weep less as those who have no hope for her little spirit went back to God who gave it.

#### HOURLIGAN.

Sister Nancy M. Hourigan departed this life Feb. 18, 1896, being in the 84th year of her age. She married Bro. Apollo Hourigan Sept. 11, 1860. Eight children were born to her, six boys and two girls. Seven of the children survive. Sister Hourigan professed religion when about 11 years old. First joined the Methodist church, but after her marriage united with the Baptist church, of which she lived a consistent member until her death. Sister Hourigan was truly a Christian woman. Her life was a life of religion was felt in her home, as is evidenced by the fact that her children gave themselves to the Lord in early life. May the Lord bless the beloved husband and children and gather them at last an unbroken family in heaven in his prayer. R. L. FURBER, Texas, Ky.

### THINKING ON RELIGIOUS TRUTH.

The habit of religious meditation needs encouragement. In the past Christians apparently used to reflect more about the great truths of the Gospel, in itself and its practical applications, than most of them do now. This is partly due to the enormous multiplication of topics of interest in modern times, because of the more rapid and comprehensive facilities of intercommunication, the abundance of publications and the advance in valuable knowledge of many kinds. Then religion had nothing like as many competitors as subjects of thought as it has now and men were not so much tempted, as at present, to superficial reflection.

Meditation upon spiritual truth is essential to a substantial and symmetrical Christian growth. It is as important in religious matters as in technically scientific, for example. It has its delights and its rewards yet it involves honest effort. It offers the most alluring and interesting themes and no other sort of reflection equally expands and ennobles the mind. He who possesses only humble natural abilities but who trains himself to meditate earnestly upon divine things soon surprises others by freshness and force of his comments.

Prayer is the best accompaniment and aid to such reflection. Well chosen devotional reading also proves suggestive and stimulating. Study of the Bible itself is at once necessary and natural and is full of increasing enjoyment. Conversation with Christian people, especially those of experience and ripened piety, is an important help. And when one has formed, or desires to form, the habit of religious meditation, it is of much advantage to set apart a regular portion of time to be sacredly reserved for it.

Such reflection is most fruitful when guarded from too wide a range at a given time and when concentrated upon one's self so far as to promote self-enlightenment and spiritual improvement. It is our best opportunity of comparing ourselves with our great Example and of discovering how to become like him. And one notable result of it is that many a puzzling subject is cleared up. New points of view are suggested. Mysteries somehow solve themselves reasonably. The divine Spirit keeps the promise of God to his own and real revelations come to us which are of present and eternal value.—Congregationalist.

## THE CHANGE OF A LIFE TIME

... THE ORIGINAL EDITION OF....

# MATTHEW HENRY'S COMMENTARY

ON THE WHOLE BIBLE.

Prefatory Notes by Rev. John A. Broadus, D.D., LL.D.

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We bought the ORIGINAL "MATTHEW HENRY'S" Plates at Carter Brothers' Sale, New York, in 1870. We publish the GENUINE WORK that does not leave out the ORIGINAL NOTES, CUTS and ILLUSTRATIONS. By ordering from us, you save the profit made by middle men, and get the GENUINE EDITION.

Ministers, Students, Laymen, Periodicals of all denominations unite in pronouncing Matthew Henry's Commentary unsurpassed and unsurpassable. Here are a few of the things they have said:

SPURGEON—First among the mighty for general usefulness, an bound to mention the man whose name is a household word, Matthew Henry. He is most pious and pithy, sound and sensible, suggestive and sober, terse and trustworthy. You will find him to be glittering with metaphors, rich in analogies, overflowing with illustrations, superabundant in reflections. He is unusually plain, quaint, and full of pith; he sees right through a text directly, and gives the result of an accurate critical knowledge of the original fully up to the best critics of his time. His is the poor man's commentary; the old Christian's companion, suitable to everybody, instructive to all.

DODDRIEGE—He is, perhaps, the only commentator so large that deserves to be entirely and attentively read through.

BICKERSTETH—No subsequent commentary has rendered it less valuable or less desirable in every Christian library.

REV. WM. M. TAYLOR, D.D.—The habitual perusal of "Matthew Henry's Commentary" will do more than most other things to indicate to the preacher how he is to turn the passage that is under his hand to practical account, while at the same time the unction that it exhales will mellow and fatten the roots of his own piety.

THE LATE DR. JAMES HAMILTON—It has now lasted more than 140 years, and is at this moment more popular than ever, gathering strength as it rolls down the stream of time, and it bids fair to be the "Comment" for all coming time. True to God, true to nature, true to common sense, how can it ever be superseded! Waiting pilgrims will be reading it when the last trumpet sounds.

REV. THEO. L. CUYLER—To how many a hard-working minister has lain near his heart the ported over and prayed over copy of his "Matthew Henry."

WHITFIELD—When asked where he studied theology, he replied: "On my knees, reading my Bible and 'Henry's Commentary.'" Whitfield read it continually through four times.

THE SUNDAY SCHOOL TIMES—There is nothing to be compared with old "Matthew Henry's Commentary" for pungent and practical applications of the teachings of the text.

DR. ARCHIBALD ALEXANDER—Taking it as a whole, and as adapted to every class of readers, this "Commentary" may be said to combine more excellence than any work of the kind which was ever written in any language.

The original price of our edition was \$15.00. We reduced it to \$10.00, and now offer it for the next 80 days at

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# BAPTIST BOOK CONCERN,

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Items of Interest.

During the celebration of the Queen's birthday on May 24th a car plunged through the Pointe Millon bridge near Victoria, B. C. and went down into water 25 feet deep. All who were inside the car were drowned. Sixty bodies have been recovered, and there are probably others.

The Car was crowded in Moscow with all possible pomp and ceremony. The bishop handed the crown to the Car who crowned himself and then the Czarina. The two bonds which hold Russia together and make her strong are the loyalty of the masses and the crown and the Czar. All the expense of the coronation was a wise investment for Russia.

The Car issued a proclamation in honor of his coronation which remits all arrears of taxes in European Russia and reduces the land tax by half for ten years. Exiles in Siberia after ten years may be permitted to choose their residence in any part of the country, many spirits and rivers are dry, and it is thought \$100,000,000 must be spent in buying grain in other countries.

In addition to her trouble in Cuba and in the Philippine Islands, Spain is suffering from a prolonged drought. The price of water and of bread has risen 50 per cent. in some parts of the country, many spirits and rivers are dry, and it is thought \$100,000,000 must be spent in buying grain in other countries.

One would have thought that the universal ridicule excited by his telling England the United States is sovereign over Canada and her fiat is law in British dominions, would have made Secretary Olney's last message, which he has equalled his previous performance in a dispute with Germany in which he was "eat upon" by Germany and laughed at by the rest of mankind.

Levi Stern from the United States violated a Bavarian law while at Kissingen, was arrested and gave bail. He fled to his country without waiting for trial and was consequently forfeited. Olney took it up and wrote to Berlin that the Stern case had made a painful impression in the United States. The German Government replied in effect that they did not care a copper if it did, and they declined "to accept any criticism of a German court by the American officials might make, and therefore declined to convey the critical remarks of Secretary Olney to Bavaria, or in any other way give weight to his criticisms."

It will be a great thing when modern man can make war-ships which shall not endanger the lives of all on board. On the great French ship, the ironclad Duperré, the pipes from the boilers run near the magazine. As a consequence one large cartridge exploded, but fortunately the ship would have been blown to splinters, it did not ignite the other cartridges.

It was reported some weeks ago that the British Home Office had agreed to reopen the case of Mrs. Maybrick who is serving a life sentence for having poisoned her husband. But the report was unfounded. The Home Office refuses to reopen the case or to appoint a commission to investigate. A sentence from an English court still means something.

The German Reichstag seems to be alarmed at the emigration from Germany. It has published a warning, giving the names of the undesirable immigrants to the United States from Poland, Italy, etc., and saying that educated Germans cannot compete with these ignorant men for wages in the United States. German emigrants with money are cautioned by their Parliament not to buy land in the United States because the title is often fraudulent.

Such a law as this may soon be necessary in the United States. "In some foreign cities no one is permitted to ride a bicycle on the street until he has passed an examination showing his proficiency in guiding a wheel between irregularly placed posts, and satisfies the examiner that he can ride a wheel on the street without danger to others."

There is a suggestion made that dogs may be made useful in running tricycles. By a sort of treadmill under the seat the dog can supply the motion while the rider has only to guide. An invention like that might make some one's fortune if he can fix the treadmill so that it can be stopped at pleasure or "stowed up."

Saturday last was Decoration Day for the Federal dead. The G. A. R. post formed a procession, headed by the blind Gen. Price, by whose side walked Col. R. M. Kelly. They were accompanied by the Sons of Veterans and 350 school children. Prayer was offered by Rev. H. K. Fenner of the English Lutheran church, and Rev. Dr. Jones of the Unitarian church made an eloquent and appropriate oration. He was followed by a woman from Boston and another from Washington City. The latter lady said she brought "greetings from the Meocs of us all, where pension legislation is carried through."

A sad accident marred the festivities at the crowning of the Car. Arrangements were made to give \$50,000 for the purchase of a number of suggestions on them, pictures of the Car and Czarina were to be given to the fountains. But when a million rushed to the place, the police were powerless to prevent a crush, a hollow place in the ground gave way, and more than 1,200 were killed.

The Prohibition National Convention met in Pittsburgh and split on the first three questions. The majority confined the platform to one plank on prohibition and nominated Mr. Joshua Levering for President. He is known to be a man of wisdom and probity, and if he is for sound money, as is probable from the

split, and he says so frankly he will have a very large vote, in case either of the great parties nominate a straddling candidate, no matter what the platform. The free silver and woman suffragist minority organized a party and nominated C. E. Beatty, of Nebraska, for President.

GENERAL ASSOCIATION.

PASSENGER DEPT. LOUISVILLE & NASHVILLE RAILROAD, Louisville, Ky., May 28. BOX 504, LOUISVILLE, KY.

DR. J. W. WARDER:—Referring to your personal application of this date, special rates will be made for delegates and visitors attending the General Association of Baptists in Kentucky, to be held at Bowling Green, Ky., on June 13-25, 1896, under the following conditions, provided fifty or more delegates and visitors are in attendance who travel by rail to the place of meeting.

Delegates and visitors should purchase regular tickets to Bowling Green, Ky., and at the time of said purchase should procure from our agents certificates showing that regular tickets have been sold. These certificates should be endorsed, in proper blank for that purpose, by the Secretary of the meeting to the effect that the person named was a delegate or visitor and in attendance, and upon presentation of these certificates properly endorsed to our agent at Bowling Green, Ky., within three days after adjournment, we will sell special return tickets at one-third fare to points in Kentucky.

I enclose you a sample of the blank certificates which are supplied to all agents upon this line. Please bear in mind that in order to obtain the reduced delegates and visitors must procure these certificates when they purchase tickets going to the point of meeting. These tickets may be purchased within three days before the opening of the meeting, or the first three days of the meeting.

Before authorizing reduced rates for the return trip, it is necessary for us to know the name of the person (J. K. Nunneley) who will act as Secretary and sign certificates. If this information has not been given, please let us have it as soon as possible.

We understand certificates will be signed by J. K. Nunneley. Would suggest that persons coming from points on other lines ask for tickets to Bowling Green and also for certificates showing that full fare was paid. If tickets cannot be secured through, they should be purchased to the nearest junction point, and parties re-purchase from there, taking certificate with each ticket.

Yours truly, C. P. ATMORE, Gen. Pass. Agt.

Just before landing in New York, the members of the Baptist Pilgrimage party on board the Columbia were called into the parlor by the Rev. Carter Helm Jones D.D. who, after a few words of explanation offered the following, which was adopted, the WESTERN RECORDER was requested to publish it.

It was decided to hold at some suitable time a reunion of the Baptist Pilgrimage party and Dr. Jones and Messrs John and R. W. Gaze and others were appointed a committee to make the arrangements.

As with delight we approach the shores of our beloved native land. Resolved, That our entire pilgrimage has been a glorious success. That we recognize with heart-felt gratitude the loving care of our Heavenly Father all the way. That we tender to our leader, Rev. T. T. Eaton D.D., L.L.D., our high appreciation of his ability and kindness. That we part from each other with deep regret, but with the sweet consciousness that our wealth of friendship has been many times increased.

A SUFFERER FOR TWELVE MONTHS CURED.

Mr. Allen Leard, Pharmacist, Chester, S. C. writes: "Gentlemen: We had just as soon be without quinine as to be out of Hughes' Chill Tonic. We believe we give our customers more value for their money in this than any other chill cure. One of the most wonderful cures of Chills and Fever came under my observation. A man suffering for about twelve months from a most obstinate attack of Chills and Fever tried every remedy that he could hear of, all to no purpose. I persuaded him to try a bottle of Hughes' Tonic; from that time, over twelve months ago, he has not had a chill. I am perfectly willing for you to use this letter as you may see fit." Sold by druggists, 50 cents and \$1 bottles.

The Southern Female College has shown that a large school can be moved, not only without injury, but with marked increase in its patronage. This school, under Prof. Cox, who comes of a race of superior teachers, was removed from La Grange to College Park, Ga., a year ago, and has just closed a most prosperous session. Southern Female College deserves the success it has won.

GOD knows a thousand "might-have-beens" where we know one. He can look at them all patiently, because—this is the blessedness—He knows a thousand "may be" also.—A. D. T. Whitney.

BRO. W. P. HARVEY, President of the Baptist Book Concern, goes to Sebree, Ky., to lecture Saturday night, proceeds to go towards church debt; and to preach Sunday morning, and raise the amount due on church building; after which the handsome edifice will be dedicated to the service of God."

COMMENCEMENT STANFORD FEMALE COLLEGE.

Sunday, June 7th, anniversary sermon, by Rev. F. S. Pollitt, of Frankfort, Ky. Monday evening, June 8th, annual concert. Tuesday, June 9th, commencement day. Wm. SHELTON, Pres. Stanford, Ky.

STATES OF OHIO, CITY OF TOLEDO, Lucas County.

FRANK J. CHEENEY makes oath that he is the senior partner of the firm of F. J. CHEENEY & Co., and State of Ohio, and said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that cannot be cured by the use of HALL'S CATHARRH CURE.

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St. Louis Excursion.

The St. Louis Air Line (L. E. & St. L. C. R. R.) on June 13th, 1896, will sell special excursion tickets to St. Louis at \$2.00 for the round trip, account National Republican Convention. Tickets good returning until June 25th. The "Air Line" is the shortest route to St. Louis and the only line running vestibuled trains between Louisville and St. Louis. Pullman and Dining Cars; Pullman Palace Sleepers on night trains; Buffet, Dining Room, and Mail or Depot, 14th and Main Streets, Louisville, Ky. Ticket office, S. P. O. St. Louis, Mo. J. B. Campbell, D. F. A., Louisville, Ky.

St. Louis Excursion.

The St. Louis Air Line (L. E. & St. L. C. R. R.) will sell round trip tickets at \$2.00 June 4th, (night trains) to St. Louis, Mo. Ticket office, S. P. O. St. Louis, Mo. J. B. Campbell, D. F. A., Louisville, Ky.

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