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THE Moslem is said to be aghast at the revelation of the contents of the Koran made by its recent translation. There has been a faithful, literal translation of it made into the widely used Urdu language and its iniquities thus brought to the general knowledge.

THE high church party in England has been anxious for union with the Greek church. But the Greeks do not reciprocate the desire. Some high Greek dignitaries were in St. Paul's Cathedral in London on a day in which there were services, but the London Freeman says they refused to take any part, because the Episcopal preachers had not been baptized.

MEN in these days seem to have resolved to change one fact which is mentioned in Holy Writ. "The way of the transgressor is hard." But so far they have not succeeded in doing more than in convincing some who might perhaps have been deterred, that it is safe for them to become transgressors.

THE Christian Advocate says: "The best way to win the enduring hate of a coarse and selfish man is to do him a pronounced favour of some kind or another. A distinguished politician once said when he heard of some man's abusing him: 'I can't understand why he dislikes me. I never did him a favour.'"

INGERSOLL has undertaken to disprove the Christian religion by keeping a list of the preachers who disgrace themselves. He claims to have found forty in one year out of the 130,000 in the United States. We suggest his keeping a list of the vile and criminal among the infidels and comparing the two.

Nor all Pedobaptists are so blinded by dislike of Baptist principles as to insist, without any evidence worth the name, that documents which favor Baptists are forgeries, and those which would bear against us are "authentic." There is not the least reason to suspect that an Anabaptist printer got out the first edition of Fabyan's Chronicle, and if one did, there is not the slightest ground for impeaching his integrity.

It is damnable to maintain an error against conscience, though the error in itself, and to him that believes it, be not damnable. Nay, the profession not only of an error, but even of a truth, if not believed, when you think on it again, I believe you will confess to be a mortal sin, unless you will say hypocrisy and simulation in religion is not so.—Chillingworth.

Some Pedobaptists are amusing in their calm insistence that every old document which favours Baptists is "forged," no matter how great the improbability. Fabyan died in 1512, and in his "Chronicle" is an account of an interview of Augustine with the early British Christians, in which he lays down the demands of the pope. Augustine was pressing infant baptism upon them: "The second, ye gave christendome to ye children in ye manner yt is used in ye church of Rome." Now the Guardian says that this passage may have been altered by an Anabaptist printer!

For the Western Recorder.

HEAVENLY TREASURE IN EARTH. EARTHEN VESSELS.

2 Cor. 4:11.

BY WILLIAM ASHMORE, D. D.

Treasure is that which one esteems most highly. Man's treasure is often his gold and silver, but other things may also constitute his treasure. Knowledge is treasure, often the highest kind, for it may be the means of getting all other kinds of treasure. God's treasures are of infinite variety. At the head of them all is his own high and lofty character. Paul's treasure concerns the display of the divine excellence.

The glory of God is a vast theme to talk about. That is the general designation. God has many kinds of glory, and there are many diverse points of view from which to contemplate one and the same glory, just as we view a stately building first on one side and then on the other. There is the glory of creation and the glory of administration in the kingdom of nature. There is one glory of the sun, and another of the moon, and another glory of the stars, but all of them are so many different manifestations of him who made them all. But now this was not the line of Paul's exhibit. He was not a scientist to point out the glory of God as seen in astronomy, in geology, in botany, and in chemistry; that is all low grade glory in comparison—all good and all glorious, but still of low grade. Paul moved in a higher realm of glory.

The glory of God (as seen) in the face of Christ.—This was a new thing in the universe of God. Something new for the angels. Not the glory of God as seen in sun, moon and stars, in the balancing of all the forces of nature, in the adjustment of means to ends in the material creation. Angels had gone to school in all that, and might have graduated. Now they needed a post-graduate course, and they were to get it by studying the glory of God as seen in the face of Jesus Christ. We who believe in Christ Jesus begin our divine education for all eternity by taking the post-graduate course first. We study Christ first and will study the universe afterwards. We take the main glory first, and then note all the branch rays afterwards. That is the true way to study the universe of God. The scientist begins at the other end. We begin with the Creator; they begin with the thing created. They reason backward; we reason forward first, and then backward afterwards, and verify it all.

What do we see when we look into the face of Jesus Christ?—the face of Christ means the whole personality of Christ. We look into a man's face to find out what he is. So we look at the personality of Jesus to know more about what God is—for he that hath seen Christ hath seen the Father, and in him dwelleth all the fullness of the Godhead bodily.

I. In the face of Christ we see the different essentials of God's glory—all his attributes and perfections—all blended, all harmonized, and all exhibited in one unique display of divine effulgence.

As you know, rays of light may be split up—red, blue, violet, yellow—each one is an element. Combine them in due proportion and relation, and we have pure, white light; we call it the spectrum when all are taken together—"the solar spectrum." That is the description of Christ's glory in Hebrews, first chapter. There he is called the brightness of the Father's glory. He is the spectrum of the divine glory.

As an illustration we may take a passage from the 88th Psalm. These are the irreconcilables—things that do not seem to comport; yet they are made to comport in the Lord Jesus. Thus "mercy and truth have met together." Truth means keeping one's

word. God had said, "In the day thou eatest thereof thou shalt die." Shall God keep his word, or break it? Shall God be true? If so, what becomes of mercy? How can God be true and yet merciful? He wants truth and I want mercy. They seem in irreconcilable conflict. For ages the key to the harmonization remained a secret. How shall a man be just with God? Under the law it had been foreshadowed. David had got hold of the secret at the altar of burnt offering, and in the courts of his God. A new element was to be incorporated into humanity. This was to be a death-bearing and a life giving addition—the personality of the Lord Jesus. Then, further, David adds: "Righteousness and peace have kissed each other." God wants righteousness and I want peace; if he gets his righteousness, what becomes of my peace? If I get my peace, what becomes of his righteousness? How can the rays be combined? In the Lord Jesus in him they unite and form the ineffable spectrum. In Jesus—the God of holiness gets truth and righteousness; in Jesus I get mercy and peace; all claims are met; all desires are satisfied. In nowhere in all the universe is to be found so impressive an exhibition of the glory of divine justice, as is seen in the treatment of Jesus Christ when he became surety for man and was delivered for our offences; in nowhere in the universe is seen so impressive an exhibition of the glory of divine mercy, as is seen in the treatment of Christ when he was raised for our justification, and seated at his own right hand by God himself. And so we could go through a multitude of other things in the Old Testament.

II. In the face of Jesus Christ we see the resplendent glory of God toned down to our endurance, so that we can steadily contemplate it and not perish under its blinding power.

You cannot look fixedly at the sun and not be blinded. Nor can any man look upon the unveiled face of God and live. This truth was set forth in the temple service, when Aaron went in with the cloud of incense between him and the dazzling Shekinah. A smoked glass through which we look at the sun is in reality a veil of smoke. When Christ was here he was seen through a veil of humanity, a human body, a human face, a human style of address, a human manifestation of feeling, but behind it all was the terrible awfulness of the fullness of divine glory. At times it shone forth like the sun through a rift in the cloud, as when he was transfigured on the mount and when he appeared to John in Patmos. A foolish thing it would be for any man to say that the limited rays of light that reached him through a smoked glass were the full measure of the sun power behind it; it is equally foolish in some who call themselves theologians to limit Christ by what little they see in his humanity. Man need to note the sun before an eclipse, while it is in eclipse, and after the eclipse is over. Then they will know the whole truth about it.

That very thing is done in the Bible. Oculists bandage the eyes after an operation for cataract, then they let on the light gradually lest it paralyze the poor nerve of vision. The same safety would be secured if they should put a bandage over the sun itself instead of over the eye. In this case that is what God does, he puts the veil on the sun, and then removes it little by little to let its splendor come upon your poor spiritual eyes a little at a time.

In the Word of God we have three distinct manifestations of the glory of God in the face of Jesus Christ; that is, we have it manifested in three distinct phases.

First. In the Old Testament the first glimpse we have of the high and lofty One is in connection with the Father, engaged in the creation of the universe. He is there

in his pristine glory, the glory of creatorship, the glory of supreme headship, the glory of the Godhead. Then begins the process of putting on the veils, of the process of stripping off the appanage of equality with the Father, the assumption, little by little, of the integuments of humanity. As the process of revelation goes on, he appears as an angel, as the angel of his presence, as the angel they must not provoke, for God's name is in him; then another descent and he is in form like a man; and then a suffering man with a visage marred more than that of any man, and then as a dying man pouring out his soul unto death. Isaiah is the royal chamberlain who strips off the last garments of the heavenly potentate, and leaves him before us like one of ourselves, as God had appointed "in the body of his flesh."

Second. In the Gospels Jesus appears in perfect eclipse—the Godhead is all wrapped about so that man knows him not. He, before whom angels bowed in adoration, is now no more—seemingly—than a common peasant the carpenter's son—and himself a carpenter. The sun is veiled, and his rays dazzle and blind no man. Now the light begins to shine through, and men begin to apprehend according to their different capacities for spiritual discernment. "Whom do men say that I, the Son of Man, am?" The answers show how far they each had got. Some said he was like one of the prophets; some said he was himself a real prophet, and some rose higher and said he was the Great Prophet. Peter alone towered above them all, and said he was the Son of the living God.

Third. And now in the Epistles and Revelation, we see the process of rehabilitating Christ with the attributes of the Godhead. Paul says much, but John says more. If Isaiah was the royal chamberlain of the Old Testament, to take off and fold up the robes of the King, John was the chamberlain of the New Testament, to take these vestments and put them on again. But the whole New Testament glows as you advance with an ever increasing effulgence of splendor. Jesus is God manifest in the flesh; he is the glory of the only begotten; he is the blessed and only potentate; he is the King of Kings and Lord of Lords; he is the one to whom angels and principalities are made subject; he is seated on the throne while the heavens and the earth are lighted with his glory. The last of Revelation ends where Genesis begins, with Christ fully incorporated in the Godhead, taking the same honor and the same name. From the throne he went down into the valley, and from the valley he has gone up to the throne. He that Was and Is and Is to come—Jehovah, Elohim, El Shuaddai in Genesis, and the Lord God Almighty in Revelation.

III. In the face of Jesus Christ I have the key to all God's plans of all the ages—that is, to the supreme and dominant one of them all.

Strange does it seem to you. Well, take the few facts as they are revealed to us. Go back into past eternity. The Bible does throw a gleam of light back into remote eternity—how far back no one knows, but we have good reason to assume millions, and millions, and millions of years. A great host of angels had rebelled; one of them had become ambitious of Godship for himself. Legions of them were drawn into his snare. Maybe they were the precursors of those who say the infinite is incomprehensible, and they must needs follow some one whom they could more fully apprehend. But be that as it may, they followed Satan and they fell. It was the purpose of God to replace these excluded spirits; there were to be no vacant seats in heaven. Only they should be filled by persons who should be lifted above "the condemnation of the devil,"

For the Western Recorder.

LAY SERMONS TO THE PULPIT AND PEW.

BY EMILY ELIZABETH FRANKLIN.

Sir, do you presume to dictate?
 Sir, I presume to nothing; but I must defend myself.

I have heard it said that ministers have as much right to break the commands of God, the laws of the church, as any of their members. Perhaps on the ground of pure right and wrong it may be so, but I doubt it. But you cannot so consider it.

Is there any truth in it? Any sense in it? O I know the trend of the argument, so do you; and I am not going to reproduce it. An eye specialist may tell me he has as much right to go blind as I, and so he has; but I dare him to touch his instruments to my eyes when he goes blind. A mad doctor may tell me he has as much right to go crazy as I have. I do not dispute it; but when you chain his hands to keep him from tearing his flesh, and bolt him fast, can scarcely bolt him fast enough, into a padded, walled room to keep him from beating his brains out, I will call in another physician for my mental derangements. When your lawyer demonstrates to me his right to be as ignorant as I am on the subject which he professes to uphold, when your physician demonstrates his right to be as ignorant as I of the subject of medicine, the painter his art, the lexicographer of spelling, I will find me another legal and another medical adviser, look up a painter that can paint a better picture than I can, and invest in a dictionary that can teach me to spell. (Spelling is not my strong point except negatively, but I hope the printer will not let you find it out.)

There are certain laws governing every profession, and the man who enters upon it must conform to them. The moment your oculist goes blind he must lay aside his instruments. However delicate his touch he will be unable to convince the average mind that he can give back the sight he has failed to keep himself. So with the rest. They must cease to be members of their profession the moment they are discovered to be deficient of the necessary requirements. So on that ground alone no minister has any right whatever to break either a divine or a church law. I concede that I, a member, have not either, but the matter goes back of mere right and wrong. It is said there are no gradations of right and wrong, but I am half inclined to complete my heresy by taking the ground that there is, and the scale of it is so subtle that you can weigh the veriest hair of an influence cast upon it.

When I get your theory into my head it is going to be disastrous to your influence on my life. I tell you frankly that the men who advocate it—or put it a little less strong—assert it, have lowered their pulpits to the level of the pews in my estimation. I cannot get rid of the thought that at least they are not a bit better than other people; and I want my minister to be so much wiser and stronger and nobler and holier than I am, that even in supposition he cannot bring himself down on a level with the rest of the world—including his church members. Otherwise I have no confidence in his weekly proclamations. He must set himself before me as an example, such an example that it will be a personal reproach to me if I don't follow it. If I don't, he is free from blame; if he don't he may have my soul as well as his own to answer for. And when he tells me he has as much right as I to break the commandments he stands up there to defend, as I who have never been called and set apart by divine anointing, to defend in the sense in which he has, then I will prefer an instructor who cannot even in thought come down to my level.

I am not a sanctificationist, but I think there is a great deal more in that text, "Be ye perfect," than you and I generally get out of it. Perhaps we get all out of it that we want. We generally manage to do that some how or other with all our texts. But perfection would be a little troublesome to attain and perhaps to maintain, so we shake ourselves free of a troublesome obligation by declaring there is no perfection; humanity can't reach it,—lay our text aside, it was not intended for us. But you are wrong. It was intended for us, just as binding as

that "Believe and be baptized" that you set so much store on, or the "This do in remembrance of me."

What with the twist, the curl and the quill! Endured with, cursed by, if you will; condemned to a humanity that is dislocated by the fall! That still feels the quiver and reverberation that went echoing and trembling and sobbing through heaven, earth and hell, when the gates of Eden swung to with a thunder that convulsed all nature!

No perfectly developed spiritual organisms now, so we go halting and limping and crutching along, cork-legging our fallen, disjointed humanity as best we can; bound to cork-leg it and prop it up and resort to what devices we may. Hobbling along toward heaven, glad if we can be a patched-up advertisement for cork-legs and crutches. The surgeons with a little more expensive sorts, but having just as much right to use the cheaper grades as we who pose for smaller handbills. Only a matter of forbearance with him. No likelihood of perfection now; nothing but fractures, bruises and wounds. Think you that convulsion of nature that brought night out of the depths and hung all heaven with blackness at midday; broke up the long rest of the dead, and almost tore hell out of its pit confounded, goes through the world, groan upon groan, agony on agony, to provide you with a crutch! Nay, was it not to lift humanity above the need of crutches! The greatest miracle it works aside from the miracle of salvation, redemption, restoration, is the miracle of perfection.

Be ye perfect. What is it for? Does this Redeemer, this Saviour, this Restorer, mock you? Go on; is there not an enlightening clause? "Even as I am perfect." There it is. Be perfect in your humanity even as I am perfect in my divinity. Not sinless, and not divinity, your perfect humanity is not going to be Christ's perfect divinity, else then were you divine. There is where the trouble comes in. You confound your types, you interchange the attributes. You cannot do that. You cannot say because of it, I cannot commit sin, but when I sin I have an advocate, only you will perfect your humanity. You look into the heart of the tiny flower and say "It's perfect." You look up into the sapphirine widths of heaven and say, "They are perfect." Yet is the one limited to the breadth of an inch; the other holds the vastness of space; still the soul of the one has caught the soul of the other, and dips and dyes and fashions its petals out of the life that comes down to it in rays of crystal light. A little soul fashioned out of a great one. So perfection may come to us as we are formed and fashioned out of the great soul of God; it will be the perfection of humanity, weak, erring; but striving, growing, unfolding, developing into the sainthood that will come by and by; not the divinity.

For the Western Recorder.]

A NARROW VIEW.

BY REV. C. H. WETHERBE.

The Christian who contrives to manage himself in such a way, as to perform as few Christian duties as seem to be passably consistent with his profession of Christianity, takes a very narrow view of his obligations. There are those who coolly estimate how little they can do in the capacity of Christian life and yet reach heaven. They reason with themselves something like this: "I believe that I will get into heaven if I don't submit to some of the ordinances. I don't believe that God will ask me, when I reach the gate of heaven, whether or not I have been baptized. It is not a saving ordinance, anyhow. And if I don't attend church very often and give exactly according to my ability to the support of the cause, I don't think that God will keep me out of heaven. I am not saved by my works." These are fair specimen thoughts of a large number of professing Christians. I am not falsely accusing any Christian. He who has been much among Christian people and has a fair knowledge of human nature knows too well that there are not a few whose conduct and words warrant the assertion that they are very much inclined to get through this life with as little attention to duty as possible, and at the same time feel comfortably certain that they will at last reach heaven. Alas that this is so! It is a grovelling, narrow view to take of salvation. It is extremely selfish.

While it is very true that no one is saved by his works, yet it is also true that the right sort of works show that one is saved. One's works cannot give him a new birth, but one may prove that he has been born anew by doing those things which harmonize with the new birth! And unless a professed Christian have a higher view of duty towards God and man than that which has sole reference to his own safety and comfort he has good reason to suspect that his profession is a sham. What is to be thought of that child whose chief concern is to do as little for his father as he can and still be regarded as a decent sort of a son? Would such a course convince the father and others that the son had any genuine, filial love for the father? O no! A true son does not coolly calculate on the little measure of obedience which he may render to his father, doing just enough to keep up appearances of filial decency and save himself from being flogged for meanness, but he delights in rendering all the service for him that lies in his power. He obeys, not for rewards, not for fear of punishment if he do not obey, but from filial love, strong, active and prompt. So should a child of God do, and so will he do if he possess a good degree of the Christ-spirit. Such an one does not keep his eyes on rewards, but upon opportunities of waiting on God and helping his cause along, utterly regardless of personal rewards. He makes haste to run in the way of all commandments which God makes known to him. He takes broad views of Christian life.

THE CHRISTIAN HOME.

In the Christian home the father rules in the fear of God. He recognizes his authority as the head of the household, but he exercises it in the love and tenderness which he has learned from Christ. As the priest, he directs its worship, and the home, instead of being permeated by a goodless atmosphere, has the directing influence of a spiritual head and leader. By his side stands the wife and mother, mutually honored by and honoring one another; supplementing each the other's efforts to maintain the Christian character of the household, and to train up their children in the fear and adoration of the Lord. Under their care are the children whom God has given to them, and they have been taught to honor the father and the mother, to love one another, to fear God and keep his commandments. God's Sabbath is observed, his Word is obeyed, his name is revered, his ordinances are observed. Intelligence, rules, and the hearts of all are filled with mutual respect and affection, while a true ambition to be useful and to succeed in accomplishing God's purpose in calling them into being, comes, more and more, to fill their lives.

Each child has a right to a good home. Whoever has not this good and gracious fortune has suffered a distinct and an illimitable loss. To be born into a godless home, and to be nurtured in the midst of godless influences, is a calamity whose dimensions are bounded only by eternity. The more nearly the homes of the people come to be fashioned on the Scripture model, the more surely comes to that people the exaltation which comes from righteousness. When the fires die out on family hearthstones and obedience to God ceases to be taught by parents to their children, the nation may give up her hope of Christian leadership, for her strength and her glory have departed.

We may talk as we will of our schools and colleges, of our libraries and museums, of our books and periodicals, but unless the hopes of the people are kept in intelligent order and morality there be instilled, there will be a lack of fiber that nothing else may supply. If our children are to grow up thoughtful and industrious; if they are to become useful and patriotic citizens; if they are to be full of grace and spiritual power—these qualities are to be secured in the home and under the nurturing influence of high-minded and true-hearted parents.

The church will fulfill its mission best as it succeeds in maintaining its results after it has secured them. But it can best succeed in securing and in maintaining these results within Christian homes. What fortresses are to an army, such are the homes of any community to the church. The pastor who finds his public prayers echoed from family altars may be sure that in many closets petitions are rising to the throne of grace for

God's reviving mercy on his work. The Sabbath-school whose lessons are learned by children in their homes will do work whose value cannot be computed. The children who are taught by their parents to love and to support the church will grow up to be those who will support and love it to the end.

The home needs true religion. It needs the Bible. It needs the power and presence of God as manifested there in the lives of those who profess his name. Those whose religion stands the test of the close contact of family life may be depended on as spiritual forces. What right has one to rear a home and leave his children without the benefit and blessing of religion? What conception of life can that father have who fails here? He may win wealth and honor, and may bequeath a fortune to his children, but if he be not a Christian he has done little to bless or to help them. If God be the heavenly Father, let the earthly father endeavor to teach his children what this means in truth.

The home needs a true mother. The highest and holiest work to which any woman was ever called was to serve God in her home. Those who underrate this, lack the power to understand values. All the clubs, and all the ballots, and all the lecture platforms, and all the public positions in the world are not to be thought of for a single hour alongside this chiefest and sweetest place of power in all the earth. She who knows not how to estimate this falls in her supreme possibility. If the children are to be saved, they will be saved at home, and if the world be saved, it must be in its childhood. Let this be pondered over and prayed over, and let life lie in the golden plane marked out by the unerring councils of God's love and wisdom.—Herald and Presbyter.

In sacrilegious hands, the church ceases to be "the body of Christ, the fullness of him that filleth all in all." She degenerates into a mere hucksterer in the world's market—turns aside from the gospel of the grace of God, to preach the gospel of humanity—becomes a voluntary society, which men enter and leave as they would a Free Masons' Lodge, without recognizing the pressure of sacramental vows; and is finally prostituted into a passive tool for working out merely social and political reforms. Such is the assault made upon the church by her enemies from without.

This is not all; there is equal danger of being undermined from within. Instead of being accepted as God's anointed witness for the truth, commissioned to bear the tidings of salvation to a lost world, in the hands of certain zealots she becomes simply the matrix for holding other agencies doing the work expressly allotted to herself. If a new evil is discovered, or if a new form of service is required, forthwith a new society must be organized, which fastens its root in the body of the church and saps its life. There surely is a doctrine of the church taught in Holy Scripture, for which it is a duty to contend, as a part of that truth once delivered to the saints. There cannot be a more living issue than to maintain the church in the integrity of all her functions, as well against the friends who betray her from within, as against the foes who assail her from without.—Dr. B. M. Palmer.

"What is the value of this estate?" said a gentleman to another, with whom he was riding, as they passed a fine mansion and through rich fields. "I don't know what it is valued at; I know what it cost the late possessor." "How much?" "His soul." A solemn pause followed; and well it might —he to whom the words were spoken had himself all his good things in life. His friend added: "Mr. —, the late possessor, was at one time apparently a religious man, but worldly success was his soul's ruin. On his deathbed he himself said so."

Now, O MAN, cease a little from thy work, withdraw thyself for a while from thy stormy thoughts, forget thy weary and burdensome struggling, give thyself for a time to God and rest calmly in him. Leave all around thee, where God is not and where thou wilt find no help from him. Go into the inner chamber of thy heart and shut the door behind thee. Say then with thy whole heart, "I seek thy face, O Lord; teach thou me how and where I should seek thee, and how and where I shall find thee."—St. Anselm.

For the Western Recorder.

WHAT ARE THE PECULIARITIES THAT DISTINGUISH BAPTISTS FROM ALL OTHER DENOMINATIONS.

BY J. B. COLEMAN, D.D.

Finding that to attempt an argument in proof of each peculiarity to be here introduced would run this paper beyond any reasonable length, we have concluded to make it suggestive rather than argumentative, hence we advance to our task without preface.

I. That their denominational existence antedates all other religious sects that have arisen, or have begun to exist since the advent of the Messiah, or the introduction of the Christian era.

Proof I. That the history of all other religious sects in their origin is traceable only to periods, years, ages and centuries this side of the beginning of the Christian era.

2. That the truth of this proposition is established by the fact that if God had any faithful and true witnesses in the world during the first ages after the Apostolic period, they must have been Baptists, since the origin of all other sects has been discovered this side of that period.

3. That the Scriptures seem to teach that God has not at any past time left himself without faithful and true witnesses in the world, we therefore, ask triumphantly who they were if they were not Baptists?

II. That the origin of the Baptists is not traceable to any merely human author or founder.

1. The origin of all other religious sects and parties is thus traceable.

2. But where does history discover the man that has made for himself the name or the fame of having been the founder of the Baptists?

III. That the fundamental doctrines and practices of our Churchmanship have been substantially held through all the centuries of the Christian era, by a people that we are proud to call Baptists, notwithstanding they were called by a great variety of names, such as Paulitians, Novatians, Petrobrusians, Anabaptists, Albigenses, Waldenses, etc., none of whom, as sects, ever came out of Papal Rome, some modern discoverers to the contrary notwithstanding.

IV. That of all the ancient sects, Baptists are the only ones that can successfully disclaim having ever fraternized with the Roman Catholic religion; hence they are not Protestants in the sense that Pedobaptists and other sects are, never having consorted with the Roman Papacy.

V. That our ecclesiastical government is the only pure democracy in action to be seen through all the ages and centuries of the Christian era.

1. The only and highest authoritative government being lodged and resident in the local churches.

2. That from the properly expressed will of the local church by a majority of those voting, there is no appeal but to the bar of God.

VI. That Baptists through all the ages, have insisted upon a converted church membership, always protesting against the baptism and reception of any others.

1. Hence the saying of believers only has always been eminently a peculiarity of Baptist faith and practice.

2. Therefore Baptists have ever been the unswerving and unalterable opponents of infant baptism.

VII. The Baptists have never practiced but one baptism as a necessary condition along the entire line of the history of Churchmanship through all the ages and centuries of the Christian era.

1. As a people, a sect, a congregation or a church, Baptists, by whatever name they may be designated, have never practiced or preached baptism for Gospel baptism.

2. For the first 1200 years of the Christian era, immersion was by far the most common form of baptism practiced by all sects and parties of religionists, and that, too, embracing infants.

3. How say some among us that even down to 1641 that immersion had not come into general use among certain Baptists?

4. Have not the very name Baptist and immersion been, through the ages, co-ordinate terms, meaning the same thing, in so much that our enemies have often derisively called the Baptists the dippers, the plungers, the sowers, etc. And here let it be noted that we were called by these names centuries before 1641.

VIII. On the communion question our views and practice are also somewhat peculiar, holding, as we do, that a believer in the Lord Jesus Christ, Scripturally baptized, holding membership in the Great Church, and being in good standing and full fellowship at the time, has the right to partake of the Lord's Supper in the local church where he holds his membership.

1. To the correctness of this statement we have the universal consent of all the so-called orthodox, without division, but the moment we change one of these conditions, either as it relates to qualifications, time or place, we are, without rope or ladder, and will likely fall victims to some foolish heresy.

IX. That the Baptists are the only people under the sun who have never, at any time or place, attached any saving importance to either or both of the ordinances of the Gospel.

1. The Baptists do not believe that the ordinances of the church in the sense that they confer or bestow spiritual, or saving endowments not before possessed or enjoyed.

2. We believe that, so far from our being saved by the use of the ordinances, they can only be Scripturally administered to such persons as are already saved.

3. Therefore the charge so often brought against the Baptists, that they believe in baptismal remission or salvation, because we adhere so strictly to immersion is a most inexcusable and slanderous misrepresentation.

4. There is not a denomination on earth that practices infant baptism that it cannot, somewhere along the line of its teaching, be shown that they in somehow administer the ordinance in order to the security or betterment of the child's spiritual state or condition. If, therefore, they do not believe this doctrine, they ought, in all good conscience, expunge it from their liturgy.

X. That we tolerate two, and only two, grades or classes of officers, namely, preachers and deacons, and these are without gradations as it relates to ecclesiastical authority.

1. Our reasons for this peculiarity are few and simple: First, because we find none others in the primitive churches; and secondly, because we find no other duties of an official character than such as are enjoined upon one of those officials.

XI. That church and state governments should be entirely distinct and wholly separate and independent of each other.

1. This we claim to be one of our peculiarities, because our churches were at first founded on this principle by him who said, "Render to Caesar the things that are Caesar's, and to God the things that are God's."

2. That party holding our distinctive belief on this subject ever sought, ever has been or ever can be established as the state religion.

3. Both civil and religious liberty are the legitimate outgrowth of Baptist principles, hence they were the first to suggest the idea of a government to the world, and to become its most zealous supporters.

XII. That so far as Baptists affirm concerning the ordinances of the Gospel there have been found none to deny.

1. Who has ever said that a believer in the Lord Jesus Christ is not a Scriptural subject of Christian baptism?

2. Where is the reputable scholar of any age or country who has or will say that, in saying, that such a subject when immersed is not baptized?

3. So it will be seen that our controversy with other sects is not the result of what we either believe or affirm, but rather it is the result of what we do not believe, and what we do not affirm.

4. If those who differ from us in practice would stop where their consciences place them, there would be no controversy between Baptists and others on baptism.

The same is as true as it relates to communion, for who will deny that a baptized believer in good standing and full fellowship in his church is not a proper communicant at the Lord's Table?

XIII. The principle of free voluntariness in all matters of conscience and of religious faith and practice has always constituted a strongly marked peculiarity of Baptists.

1. That religion among Baptists has ever been held to be a matter of conscience and the personal persuasion of an individual mind, and not, therefore, the work of proxy or thing that may be produced or procured by the employment of force in coercion.

2. As a consequence of this conviction, Baptists have ever rejected infant baptism and infant church membership.

3. Another result of this principle in its practical effects upon the conduct and history of Baptists, may be seen in the fact that they have never persecuted any religious sect or party on account of differences of faith or opinion.

4. We have always cheerfully and willingly granted to others all we claim for ourselves, only asking to be allowed the free exercise of our own voluntariness in all matters of religious opinion and duty, accrediting to all others the same sincerity, honesty and conscientiousness that we claim for ourselves.

XIV. Baptists hold that the Word of God constitutes the only all-sufficient and authoritative standard or rule of faith and duty, and is therefore the criterion by which all human creeds and opinions must and will be ultimately tried at the great judgment of the final day.

1. Hence all true and loyal Baptists and Baptist churches disclaim the right or power to legislate in the affairs of the kingdom of Christ, holding that their churches are only authorized to act as executives of the WILL of their great Legislator and Law-giver.

2. For this reason all our associations and conventions disclaim the possession of all ecclesiastical power or authority, only claiming to present to our churches the views, suggestions and confederators in the superintendence of missions and the promoters of education.

3. Hence in all pertaining to our Christianity or Churchmanship, our appeal for instruction in authoritative law is to the book of Revelation alone, with the full possession of the right to interpret that word for ourselves, independent of the intervention or dictum of Pope, Prelate, Bishop, Priest or King. The rights of private interpretation is held sacredly dear by all intelligent Baptists.

XV. Baptists hold all the truth held by any or all other religious denominations.

We do not say this in any spirit of vain boasting, but simply to enunciate one of the grand and distinguishing peculiarities of our time-honored and beloved denomination.

2. We defy the world to point out any truth taught in the Bible that the Baptists do not hold.

3. On the other hand, we do claim to hold and teach many truths that others do not; some of these may be held by some covertly, and by others their truth may be conceded, yet they do not

HOW MANY MINISTERS

people do you suppose can give the correct pronunciation to the hard names contained in the Bible? Mighty few. By our liberal management we are enabled to present to the notice of our readers, etc.,

as well as others find it difficult to pronounce the hard proper names contained in the Bible, and till the advent of the Holman Pronouncing Teachers' Bible, it was practically impossible to get a correct and uniform pronunciation for these difficult proper names. The change for the better since the publication of this now famous Bible is apparent. By a special arrangement with the publishers we are enabled to give you this Bible with a year's subscription to the WESTERN RECORDER for the small sum of \$3.50, to old or new subscribers. The Bible is finely bound in French Seal, with red under gold edges and linen lining. Has double column references and complete helps. As a recent authority very aptly says, "It is mechanically perfect." You know the RECORDER, for the past 70 years it has been the leading Baptist paper in the South and Southwest, and to-day it is better than ever. The paper sells for \$2.00. The Bible is worth \$3.50 in any bookstore. We give you both for only \$3.50. Orders are coming rapidly so don't delay, but send your money at once to

Holman's Self-Pronouncing Teachers' Bible.

A Noted Divine

said recently: "Have you seen that wonderful Pronouncing Bible? Well, do you know I have spent hours of my time and a good many dollars to secure that which is now placed into my hands for the merest trifle. No Bible reader should be without a copy of the Holman Pronouncing Bible, with the use of which the smallest child can give pronunciation to those hard names contained in the Bible." Following the spirit of progress for which the WESTERN RECORDER is justly noted, we have secured concessions from the publishers which allow us to offer this, the only complete Teachers' Bible.

Difficult?

Yes, of course. It was appreciation of the fact that so few of our Bible readers could pronounce the hard names contained in the Bible that inspired the publication of the Holman Pronouncing Bible.

Baptist - Book - Concern, INCORPORATED 307 West Jefferson St., LOUISVILLE, KY.

ing Bible. The WESTERN RECORDER was the first to see the good good to be accomplished by such a Bible, and immediately arranged with the publishers to give its readers and subscribers an opportunity to secure a copy of this wonderful edition of the Bible for a mere trifle.

teach them as they are taught by the Baptists.

It is conceded by all who practice baptism that believers immersion is Scriptural; but who ever heard a Pedobaptist preacher insisting upon obedience to that great truth?

5. We do insist that all those who put sprinkling and pouring for baptism on a parity with immersion, should to all good conscience, advocate and insist upon it with an equal zeal to that displayed by them in the advocacy of sprinkling and pouring.

XVI. Finally, that Baptists hold such principles of faith and practice in religion as enables them, alone among all of the denominations of earth, to present to all other so-called evangelical denominations such grounds and terms of union as a unit, without the sacrifice of any principle whatsoever.

1. This may be seen in the fact that all Baptists hold, teach or affirm touching the points that divide the religious world, are already conceded by all our adversaries, at least so far as the "so-called orthodox" are concerned.

2. If we will inquire and ascertain what are the points of difference that really divide the "so-called evangelical" sects, we will, most likely, be surprised to find that there are but two and only two.

3. Moreover, it will be discovered that, when these two points of difference are agreed upon, all the minor differences will naturally and necessarily adjust themselves.

4. The two points referred to are, First, Who ought to be baptized? and secondly, How should the rite be performed?

5. This will be found to be true, especially as it relates to all Pedobaptist sects to whom Baptists may propose, that if they will, among themselves, agree upon these two questions as a unit, without a dissenting vote, that they (the Baptists) will accept the grounds of union without questioning.

REMARKS.

1. We have now noticed the main or principal peculiarities that distinguish Baptists from other sects. These furnish the grounds upon which we claim to exist as a separate, distinct and independent denomination.

2. It is a fact to be noted, both by our churches and preachers, that where these distinctive features of our faith and practice are made most prominent, and kept most prominently before the people, there we enjoy our greatest success, and our highest regard.

3. How proud should Baptists be of the heaven-given and time-honored principles which have

stood the tests of the ages and the fires of persecution, and stand to-day "as fair as the moon, as clear as the sun, and as terrible as an army with banners."

4. With what industry, consecration and moral heroism should we devote ourselves to their propagation, advocacy and defense.

AS THE Sandwich Islander believes that the strength and valor of the enemy he kills passes into himself, so we gain the strength of the temptation we resist. R. W. Emerson

LITERARY.

New Books.

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

THE CRISIS OF THIS WORLD. By Bishop S. M. Merrill. Cincinnati: Cranston & Curtis. New York: Hunt & Eaton.

This book consists of three chapters which seem disconnected. The first is upon the "Crisis of this World," based on our Lord's words in John 12:31. This treats of Satan, his dominion in his doom in a clear and Scriptural way, and will do much good in these days of practical denial of his existence. The second is upon the unpardonable sin, and upon this we do not agree with Bishop Merrill. The third chapter is a clear, strong and orthodox presentation of the eternal duration of punishment. The book is timely and will do good.

COMPOUND INTEREST and Other Stories. By Mrs. O. W. Scott. Cincinnati: Cranston & Curtis. New York: Hunt & Eaton. Price 75c.

These stories are interesting, some of them very good. Will Burnham's Great Uncle and Judson's Tramp are the two we enjoyed most. The first story, Compound Interest, we did not like at all, at all.

THE AMERICAN Baptist Publication Society will issue June 15th a Life of Diaz, by Rev. Kerr Boyce Tupper, D.D., pastor of the First Baptist church, Philadelphia. The pamphlet will contain 32 pages, with a map of Cuba on the cover, and two full page illustrations. It will be sold at the popular price of ten cents.

AS TO BAPTIST HISTORY.

To the Editor of the Western Recorder.

In the last number of the Western Recorder I see that Dr. Christian quotes me as a witness against Dr. Whitsett, in such a way as to make the impression on any reader that, on the whole, I disagree with Dr. Whitsett and agree with Dr. Christian. Now the exact contrary is the fact. I substantially agree with Dr. Whitsett, and have uniformly so said in public and in private since the beginning of this controversy. I do not find that Dr. Whitsett has misstated one fact. On two points that seem to me of very small importance, relatively, I have an opinion that differs from his; but for his article as a whole I have only admiration and approval. It is a masterpiece of candid and accurate historical scholarship, for which Baptists ought to be grateful.

Dr. Christian's misrepresentation is the more inexcusable, since I had warned him in a private letter (which he is quite at liberty to print if he pleases) that I was in substantial agreement with Dr. Whitsett, and not at all in sympathy with him. I have usually been able to make it clear to the public which side I stand upon, and I resent Dr. Christian's attempt to enroll me among the critics and opponents of Dr. Whitsett. I trust that there will be no further misapprehension regarding my attitude in this controversy.

HENRY C. VEDDER.

Crozer Theo. Seminary, June 8.

A REPLY TO PROF. VEDDER.

I do not think it worth while for Prof. Vedder to get excited. I would really advise him to keep cool. When a man loses his temper it looks like he was getting the worst of the argument. It is a fact that I did receive a not overly courteous personal letter from the Professor, and it is equally a fact that he has now "warned" me. I suppose it would be the proper thing to be scared, but I am not. Now what is he going to do about it?

I do not value Prof. Vedder's testimony as highly as Prof. Whitsett seems to do. I have heard it intimated more than once recently by friends of Dr. Whitsett that he is suffering quite as much at the hands of Prof. Vedder as he is from others; and that they do not appreciate such "substantial agreement."

I am not responsible for Prof. Vedder being on both sides of this question. He did say all that I said he did, and much more of the same kind. He even said unkind things about Prof. Whitsett's position. He went so far as to call Dr. Whitsett names. He calls him a "guesser," and sarcastically says "that it takes so much proof to convince the good doctor of some things, and so little to convince him of others."

Prof. Whitsett said of Roger Williams that "the ceremony was most likely performed by sprinkling; the Baptists of England had not yet adopted immersion, and there is no reason which renders it probable that Williams was in advance of them in this regard." Prof. Vedder, in the *Examiner*, May 21, quoting this statement, says:

I fall to see the pertinence of this reference to the practice of the English Baptists. If it could be proved that the English Baptists immersed as early as 1632, I do not see that immersion would be made one degree more probable in the case of Williams. He was not a Baptist when he left England, but a Puritan Separatist, or, as we would say now, a Congregationalist. His baptism must be judged without any reference to English Baptist practice, which under the circumstances can create no presumption, one way or another. Dr. Whitsett's error, if he has committed one, is in attaching un-

due weight to this presumption, which I submit does not exist.

Prof. Vedder, after giving the testimony of Williams himself and Coddington in proof of the fact that Williams was immersed, continues:

I quite agree with my friend, Dr. Newman, that this cannot be explained as other than a reference to the baptism of Williams and others by Ezekiel Holliman; nor do I see how Coddington's knowledge of the facts can be successfully questioned. Taken in connection with the negative testimony of silence—that we have, in all the contemporary literature, not the slightest hint of any change of method among American Baptists—this seems to me virtually to settle the question in favor of immersion in the case of Roger Williams. While I would not affirm positively that he was immersed, I feel that the balance of probability is decidedly on that side. 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.

And yet Prof. Vedder now says that he "substantially agrees" with the man he calls a "guesser," an "ingenious guesser," and a man that we "cannot fairly ask that anybody else should be satisfied" with his guesses.

In reference to the English Baptists Prof. Vedder does not agree with Dr. Whitsett. Dr. Whitsett claims that the Baptists of England, he does not qualify his statement, did not adopt immersion before 1641. Of the Particular Baptists Prof. Vedder says that the proof "is not absolutely conclusive" that nobody then immersed. And of the General Baptists he says:

But there is room for doubt whether immersion had not been practiced by some of the General Baptists, whose baptismal dates range from about 1612, and of whom there were some forty congregations by 1641. It is true that the treatise of Edward Barber (published in 1641) is against this conjecture. He speaks of himself rather boastfully as raised up to denounce this glorious truth of immersion. But a thing is not necessarily true because Barber says it; he was—as he frankly confesses, and his treatise attests it—as an unlearned man, and was not acquainted with the history of literature of his own people. We positively know that he was not the first to "denounce this glorious truth." That honor belongs, as far as known, to Leonard Busher, who wrote a tract in favor of liberty of conscience in 1614, called *Light in Peace*. Dr. Whitsett indeed says that there is no proof that he was a Baptist. 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 anybody 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 receive it [the command] to be baptized in water; that is dipped for [the] in the water." We do not find such a sentiment, outside of Baptist literature, in the first half of the seventeenth century.

More than two weeks before Prof. Vedder's article appeared in the *Examiner* he had my article before him where I used these same proofs and for the same purpose. I showed, as Prof. Vedder did afterwards, that these facts were not in accordance with Dr. Whitsett's theories. He even quotes Featley, as I had already done, to the effect that the Baptists had "defiled the rivers with their impure washings" near his own residence "for more than twenty years." And he adds this comment:

These words of Dr. Featley are especially significant. He professes to speak of Baptists from personal knowledge, and though he was bitterly prejudiced there is no reason why he should exaggerate in such a particular. Since he wrote in 1644, his "twenty years," however carelessly he used the phrase, evidently carry the date of immersion far back to 1641.

In this article Prof. Vedder claims that it is not necessary to be immersed to be a Baptist, and

that immersion is no distinctive mark of Baptists. It of course follows that a man may practice sprinkling and still be a Baptist. I confess this is a queer statement coming from a theological professor.

When it is remembered that my only contention with Dr. Whitsett is upon these two points—that there is no proof that Roger Williams was sprinkled and that it was not the practice of the English Baptists to sprinkle before the year 1641—this letter of Prof. Vedder's is unaccountable. I suppose he means to say his sympathies are with Dr. Whitsett and his facts against him. Dr. Vedder has showed himself both a "critic and an opponent" of Dr. Whitsett. How he will explain this double attitude toward Dr. Whitsett I cannot say; for it is no matter of mine. He did say these things about Dr. Whitsett. I am little concerned whether he endorses my position or not. When Prof. Vedder wrote his book and mildly affirmed some of these positions, some of us read it, disapproved, and quietly passed it over. But it is a very different thing when Dr. Whitsett, President of our Seminary, made the wild assertions in the manner he did. I only wish in conclusion to say that I do not think that Prof. Vedder has preempted the whole of Baptist history, and while he may "warn" some of us not to stand on that territory, we will use our own discretion in the matter.

JOHN T. CHRISTIAN.

Louisville, Ky., June 10.

GEORGETOWN COLLEGE COMMENCEMENT.

The opening entertainment of the Commencement series was the general Musical Recital held in the College chapel on Friday evening, June 5, in the presence of a large audience.

On Saturday evening, June 6, the declamatory contest of the Preparatory Department took place. This is always a very interesting occasion. Future orators and statesmen are introduced to the public. Two handsome gold medals are the glittering rewards for the first and second best declaimers. All of the six contestants did well. The first medal was awarded to Craig Bradley of Georgetown, and the second to Henry Johnson of Denver, Col.

On Sunday morning the Baccalaureate sermon was preached by Rev. C. G. Jones of Covington, in the College auditorium. His subject was the Transfiguration and the lessons suggested by this sublime theme. He held the close attention of the immense audience throughout the delivery of a pleasing and practical sermon.

At night Rev. B. B. Bailey of Winchester spoke before the Y. M. C. A. of the College on True Manhood—the elements that enter into it. In a striking, eloquent, and vigorous manner the speaker illustrated his theme from profane and sacred history, holding up Saul of Tarsus as the man in whom all the real elements of the highest manhood were happily combined.

On Monday afternoon at 4 o'clock a Piano Recital was given by advanced students, consisting of selections from the great composers.

Monday evening at 8 o'clock Rev. W. T. Bolling, D.D., of Lexington, delivered the address before the Literary Societies. Dr. Bolling spoke on the value of the Individual in American Life. His oration was a severe arraignment of the darker forces in American politics—the evils growing out of too great centralization of wealth, too wide an extension of the elective franchise, unrestricted immi-

gration, demagogism, etc. He pleaded for the full and symmetrical development of the individual based on a true moral and spiritual foundation. Culture alone is not enough; it tends to refine and shapen an evil nature unless there is a moral training sufficient to transform and transfigure that nature. The address was greatly enjoyed by the large audience.

On Tuesday morning at 10 o'clock the celebration of the twenty-fifth anniversary of the class of '71, in the form of a reunion, was held in the auditorium. All the members of this class are still living and most of them were present. The venerable Prof. J. J. Rucker, the only member of the present Faculty who had taught this class, presided. The first address was by Rev. W. B. Crumpton, who presented to the College the portrait of Dr. N. M. Crawford, who retired from the Presidency with the class of '71. This picture was made by Miss Martha W. Crumpton, and is said to be a striking likeness. President Davidson responded in behalf of the class and of the College.

Following Dr. Davidson came the reading of letters from Hon. Henry V. Johnson and M. J. Robinson, Esq., of Denver, Col., regretting their inability to be present. These letters were read by Rev. J. K. Nunnelley, who followed with an account of his impressions of Dr. Crawford and of the College's influence on his own life.

Mr. George W. Nuckols of Cincinnati next spoke on "Our Wives." Mr. Nuckols is the only unmarried member of the class. Dr. J. M. Frost of Nashville then talked most entertainingly of his college days and of the outlook for Georgetown College.

Col. Tom Rodman of Frankfort made a brief talk emphasizing some of the lessons suggested by the speeches of the morning.

Prof. J. N. Bradley of Georgetown, who was Principal of the Academy when some of the '71 boys, or rather, men, were pupils there, gave in an entertaining manner his impressions of his former pupils—such men as Frost and Davidson—and drew therefrom some valuable lessons.

The portrait of Miss Georgia D. Hills, late instructor in the Music Department, was then unveiled with a few touching remarks by President Davidson. Miss Hills was held in very high esteem by all both for her eminent musical talents and for her lovable Christian character. The picture was presented by her father, Mr. Charles E. Hills of the Music Faculty, and will hang in the College Library.

Thus ended one of the most pleasing events of the Commencement week. It is to be hoped that every year some class will hold a reunion. There is in such a gathering much inspiration.

An Organ Recital was given at the Baptist church at 5 o'clock in the presence of a greatly pleased audience. All the music recitals given by Prof. Lewis and his associates in the department during the year have been eminently attractive.

Tuesday evening the Hon. J. S. Polk of Des Moines, Ia., delivered the address before the Students' Association. He endeavored to prove from Scripture and from the history of various Eastern nations woman's perfect equality with man socially, politically, etc. This address showed considerable research and ingenuity, though the audience did not seem by any means inclined to accept the main conclusions of the argument. Mr. Polk is an old student of the College and one of the most prominent lawyers of his adopted state, Iowa. He is very prominent in the busi-

ness interests of Des Moines, where he has amassed a large property.

Wednesday the 10th was the great day. It was full of good things. At 10:30 o'clock the graduating exercises were held in the Auditorium in the presence of one of the largest and most appreciative audiences I have ever seen. The large hall, which is said to accommodate 1,500 people, was full. The day was delightfully pleasant; no dust, no oppressive heat. There were sixteen upon whom degrees were conferred, as follows:

Masters of Arts: Ruth Standford Bell, Midway, Ky., Beverly Anderson Logan, Shelbyville, Ky., Frank B. Powers, M.D., Lawrenceburg, Ky., Hall Kellogg Wallis, Forest Hill, Md.

Bachelor of Arts: Herbert Whitney Virgin, New Orleans, La.

Bachelors of Science: Frank Mitchell Church, Burlington, N. J., Mamie Davenport Cogar, Midway, Ky., Kate Stone Coleman Georgetown, Ky., James Mayfield Donovan, Midway, Ky., George Preston Fogle, Middleburg, Ky., Emma Pearl Marks, Georgetown, Ky., Edward Milton Norris, Norrisville, Md., Ethel Telitha Oelze, Cloverport, Ky., Roberts Johnson Snyder, Lawrenceburg, Ky., Atwood Lee Voris, Burgin, Ky.

Bachelor of Music: Zayda Kirtley Gaines, Bullittsville, Ky.

Four of the graduates spoke. Mr. Logan's oration was on "Our National Perils." Mr. Wallis's, "Thou shalt hear the 'Never, Never,' whispered by the phantom years." Mr. Virgin's, "Responsibility and Qualification." The subject of Miss Bell's essay was, "Errors like straws upon the surface flow."

Those who would search for pearls must dive below."

Then came the conferring of degrees, followed by a few strong, earnest and feeling farewell words to the class by President Davidson.

The prize of five dollars in gold for the best original essay for the June number of the *Georgetownian*, the college paper, was then presented by Professor Metcalf to Mr. Boyce Broadus, of Louisville. This prize was offered through one of the students, Mr. Golder, of Bridgeton, N. J., on the subject: "What are the Advantages of a College Course?"

These exercises were interspersed with vocal and instrumental music. The closing selection was the class song composed by Mr. Boyce Broadus and sung to the air "America." In this connection, it might be well to mention the "71 class song." This was also written by Mr. Broadus and sung to the air of "Auld Lang Syne" at the reunion on Tuesday.

Miss Bell, who received the A.M. degree, has the distinction of being the first woman who has ever won that degree at Georgetown College. She is a remarkable student and expects, I believe, to continue her studies at one of the leading universities.

In the afternoon at 3 o'clock a large crowd assembled to witness the presentation of the society diplomas and to hear the addresses of the presidents of the three societies and the responses. Rev. Mr. Everhart, of Paris, presided.

Mr. W. B. Riels, of Canton, Miss., as President of the Tau Theta Kappa Society, addressed the graduates from that society. Frank B. Powers, A.M., M.D., of Lawrenceburg, replied in behalf of the class.

Miss Elizabeth Karr, of Arvon, Ky., President of the Euphonia Society, spoke for her society, the response being made by Miss Roberta Snyder, of Lawrenceburg.

Mr. J. L. Davis, of Keese, Ky., President of the Georcionian Society, next spoke, followed by F. M. Church, B.S., of Burlington,

N. J. All of these speeches were excellent.

The exercises closed with the singing of the "Farewell Song," composed by Miss Sue Smith, one of the students.

At night the President's Levee was largely attended. President and Mrs. Davidson received their hundreds of friends and acquaintances in the elegant parlors of the president's residence. The yard was beautifully illuminated as well as the grounds of Rucker Hall, where Prof. and Mrs. Elrod met their many friends. The beautiful lawns were filled with the young men and maidens of the college, upon whose joyous youth and beauty we "children of a larger growth" looked with smiling faces and sympathetic hearts. The scene filled the soul with many memories of the vanished days.

And so the college year is over. It was a bright, enjoyable commencement. The old friends of the college were here by scores. Great delight was expressed at the progress which the old college is making.

A new chemical laboratory will be added this summer; another year in English has been added; the enrollment the past year has been 399, the largest in the history of the institution. The enthusiasm of the old friends and of the new friends is contagious. The future hath yet greater things in store for "Old Georgetown."

J. C. METCALF.

June 11, 1896.

FROM CHINA.

GOSSPEL MISSION, CHIH KIANG CHINA. Tai-An-fu, April 22, 1896.

DEAR RECORDER.—Our Gospel mission workers are busy sowing the Gospel seeds among these dark-minded heathen. There are some indications that God's blessing is attending these labors, for several have been baptized at Chining and at this place, and others have asked us to teach them this new way of salvation. Idolatry in all its ramifications is more rampant here than at any other place I have ever known. The native religious sects are very numerous, and it is no new thing to join a *wai* (church or society). While this state of things has its advantages, it has also its disadvantages. The people are exceedingly superstitious. One devotee was induced to visit me, but as she was ill afterwards nothing can induce her to come again, and the few times I went to visit her she got a neighbor to come in and entertain me—she pleading that business called her away. She tells her sister-in-law, who is our servant, that the gods will not allow her to come here—every time she thinks of doing so, she takes convulsions. Here is more like a case of "possessed of devils" than any I ever saw. But here, where Satan's seat is, some can see the futility of idol worship, and there is more of the religious sentiment than in the Tung Chow region. We are encouraged in our work, and pray to the Lord of the harvest for more laborers. One feature of the work here unknown elsewhere, is labor among the thousands of pilgrims who arrive daily for three months every spring from all parts of this province, and from even more distant places. They take Christian books and a few Christian truths to many nooks and corners that could not be reached otherwise for many years to come. The women of several villages have sent urgent invitations for me to go and teach them the Gospel. I have been to a few and hope to visit others. When the Holy Spirit shall begin to move with power upon these people, what an appalling amount of work there is to be done, and

how are we few to do it? Only one old woman at work in this district with its hundreds of thousands! There are three men, Messrs. Crawford, King and Crocker, but on account of their not being able to read, it requires more labor to teach women than men.

Mr. and Mrs. Blalock (nee Emma Humphries) have just opened a new station at Tai Chwang, on the grand canal, and need colleagues. Mr and Mrs. Royall (lately Miss Sullivan) are at work at Chining City with the Herrings and the Misses Johnston. Mr. Hudson is at Shui Pei with the Leagues, and Miss Divers here with us, but neither of these is yet sufficiently acquainted with the language to do any work. We are expecting another missionary from Missouri to join us any day.

So God is still bearing our prayers for more laborers. We greatly miss the Bosticks, but believe they will do a good work at home and return to us with renewed vigor.

Yours in Christ,
M. F. CRAWFORD.

McFERRAN MEMORIAL CHURCH.

Having been asked to write a brief history of the organization of this church, which is located at the southeast corner of Fourth and Oak streets, in Louisville, Ky., I submit the following from such data as is now accessible, the original minutes of the church being lost.

Brother John B. McFerran generously donated \$25,000, and gave other liberal assistance toward the establishment of this church. A handsome stone building was erected, and the church was dedicated on Sunday afternoon, November 3, 1889. On Thursday, January 23, 1890, the church met for organization. The meeting was called to order by Rev. Basil Manly.

On motion of Rev. T. T. Eaton, R. C. Whayne was elected clerk pro tem., J. A. Dennis, assistant clerk. The following persons were received by letter from the Walnut Street Baptist Church: Mrs. J. B. McFerran, Miss Maggie McFerran, J. B. McFerran, Jr., Charles McFerran, Mr. and Mrs. W. P. Clancy, Mr. and Mrs. J. S. Barlow, Miss Mary C. Moses, Claude D. Moses, Mr. and Mrs. J. J. Roach, Mrs. W. H. Watben, Mr. and Mrs. Levi Tyler, Mrs. J. B. Girdler, Miss Cora Girdler, Mrs. Van Lyons, Miss Lillie C. Lyons, Mrs. R. H. Higgins, Miss Fidelia Higgins, Mrs. R. P. Nunnely, Mrs. O. H. Harrison, Mr. and Mrs. J. J. McComb, Jessie McComb, Frank McComb, Miss Lydia Huckleley, Miss Lucy Huckleley, Miss Susie Huckleley, Mr. and Mrs. A. D. Campbell, Mr. and Mrs. Hardin Wilson, Miss Edna B. Wilson, Mrs. F. F. Wilson, Mr. and Mrs. R. C. Whayne, Mr. and Mrs. T. W. Moran, Mr. and Mrs. James M. Jasper, Mr. and Mrs. C. F. Johnson, Mr. and Mrs. Henry E. Harris, Miss Matie McKnight, Mrs. M. A. Moody, Mrs. J. W. Day, Mrs. E. D. Graff, Miss Ella H. Dowden, Mrs. James Burnes, T. M. Swann, R. W. Delph, E. W. Crawford, Jas. Sage and N. B. Woods.

The following persons were received by letter from the Broadway Baptist church: Mr. and Mrs. G. W. Chestnut, Mrs. R. W. Delph, Mr. and Mrs. George M. Glover, Charles P. Glover, Rev. and Mrs. W. C. Jones, Mrs. Gertrude Jones, Mrs. H. V. McKenzie, Miss Laura McKenzie, Frederick McKenzie, Miss May Redding, Rev. and Mrs. A. P. Scofield.

The following persons were received by letter from the East Baptist church: Mr. and Mrs. Jos.

Short, Clarence H. Short, James Short, Mrs. Nannie B. Wilson and Mrs. Mary Pelton.

The following persons were received by letter from the Chestnut Street Baptist church: Mrs. S. C. Patilla, Miss Julia Waner and Joseph Armstrong.

The following persons were received by letter from the Twenty-second and Walnut Street Baptist church: Mr. and Mrs. D. H. Wiggington, P. F. Scheurer, Clement Scheurer and W. H. Best.

Mrs. Sarah J. Berry and E. B. Berry were received by letter from the Baptist church at Winchester, Ky.

Mrs. Malaline Gore and Miss Mamie Gore received by letter from the Baptist church at Cox's Creek, Ky.

Rev. and Mrs. W. P. Harvey and Miss Sibbie Harvey were received by letter from the Baptist church at Harrodsburg, Ky.

Rev. and Mrs. F. H. Kerfoot were received by letter from the Baptist church at Midway, Ky.

Rev. D. Y. Bagby was received by letter from Missionary Baptist church, at Lancaster, Tex.

Rev. James L. Sampey was received by letter from the Baptist church at Sand Hill, Miss.

Miss Lizzie Nunnely was received by letter from the Baptist church at Georgetown, Ky.

Miss Lula Radford was received by letter from the Buffalo Lick Baptist church, Shelby county, Ky.

Rev. C. F. J. Tate was received by letter from the Baptist church at Fulton, Md.

Samuel W. McComb was received by letter from the Salem Baptist church.

W. P. Clancy was elected Supt. of the Sunday school, and E. M. Warder Assistant Supt. and T. H. Whayne, Secretary, Rev. H. M. Wharton, was elected temporary pastor at a salary of \$200.00 for the month.

T. M. Swann, W. P. Clancy and E. M. Warder were elected deacons. Jos. Short was elected Treasurer, Rev. W. C. Jones, J. S. Barlow, R. S. Shreve, J. J. Roach, R. W. Delph, Jos. Short, and J. B. McFerran Jr., were elected Trustees.

H. E. Harris, Jos. Short, G. W. Chestnut, and J. J. McComb were elected to act as Finance Committee.

The plan of weekly envelope collections was adopted. In the course of time the following members were selected to arrange a church manual, Rev. F. H. Kerfoot, E. M. Warder, G. W. Chestnut and R. C. Whayne.

Rev. J. J. Taylor, of Mobile, Ala., was elected pastor at salary \$2,500 per annum. He declined to accept. Temporary supply for June, July and August 1890 was Rev. Jno. O. Rust, and for Sept. 1890 Rev. E. S. Cardwell. Sept. 21st, 1890, Rev. Fred. D. Hale was elected regular pastor at a salary of \$2,500 per annum.

January 1, 1893, Rev. F. D. Hale resigned. His resignation took effect February 26th, 1893, and on March 28, 1893, Rev. Carter Helm Jones, the present pastor, was elected. The membership of this church now numbers between four hundred and five hundred including the membership of the Oakdale Mission, which is a mission in Jefferson County, established under the supervision of this church. The pastor Rev. Carter Helm Jones, is held in the very highest esteem both for his ability and earnestness in pastoral work, not only by the members of his own congregation, but wherever known; and it is believed that the church will continue to increase in numbers and usefulness.

Very respectfully,
ISSAC T. WOODSON.

Absolutely Pure-Delicious-Nutritious.



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MADE BY
WALTER BAKER & CO. LIMITED
DORCHESTER, MASS.
COSTS LESS THAN ONE CENT A CUP
NO CHEMICALS.
ALWAYS ASK YOUR GROCER FOR
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MADE AT DORCHESTER, MASS. IT BEARS
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ON EVERY CAN.
AVOID IMITATIONS.

THE "NEW DISCOVERY"

God be praised for your safe return, and for the very valuable service that you are doing for the cause of truth. When the discussion concerning Dr. Whitsett's "New Discovery" was sprung, I said to my wife, "I predict that Dr. Eston will examine King George's Pamphlets, and then we will have statements that are authoritative. He is too loyal to the truth of God to allow such an attack on his people to go unchallenged, nor will he write without knowing whereof he writes."

The *Index* of this week, and you know that it is now edited by two Seminary students, makes a very remarkable statement. The *Index* says

Among the many deplorable features of the Whitsett discussion is the "Billingsgate" use of certain vague charges that Dr. Whitsett has taught that Baptist wives ought to go with their husbands to Pedobaptist churches and take as fourth. Dr. Whitsett certainly goes out of his way if he teaches this, as such matters come under Dr. Dargan's department.

This statement is remarkable first, because it has nowhere appeared as it is put by the *Index*, and secondly, because hitherto it was unknown by the great body of Baptists that any "department" of the Seminary made any deliveries as to the duty of "Baptist wives" going "with their husbands to Pedobaptist churches." But for the Recorder and some other papers, the Baptists of Georgia would to day be in too great ignorance of this lamentable affair. That the Recorder is the leading Baptist paper in the South, is due, in part at least, to the fact that it loves the Baptist cause more than any Baptist man, no matter what may be his position.

Long live the Recorder, and may the Lord give us the invaluable services of its editor yet many years.

A. B. VAUGHAN, JR.
Gaston, Ga.

THERE is not such a great difference between grace and glory after all. Grace is the bud and glory is the blossom. Grace is glory begun, and glory is grace perfected. It will not come hard to people that are serving God down here to do it when they go up yonder. D. L. Moody.

Awarded
Highest Honors—World's Fair,
"DR."

PRICE'S
CREAM
BAKING
POWDER
MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant.
40 YEARS THE STANDARD.

NOTES OF TRAVEL.

I have just returned from a trip in Western Kentucky. My first stop was at Vine Grove. Here the Baptists have a neat house of worship, and under the leadership of Pastor Hagan are in a prosperous condition. Nine were recently baptized by him. Bro. J. T. Duval lives here and preaches to churches adjacent to this point.

My second stop was at Leitchfield, and here I found the brethren hopeful. The church has called Bro. Vallandingham, of the Seminary, who has accepted, and will remove to the town and break the bread of life to the saints there two Sundays in a month.

From Leitchfield I went out to the Frame church, of which Bro. Washburn is pastor, and at the close of the services on Sunday, the congregation, which was very large, required to Flat Rock, where the pastor baptized four happy converts. The pastor told me baptisms were frequent in this field. I met Bro. A. C. Caperton, who lives near Leitchfield, and who for years was editor of the Recorder, and as his custom, was ready to unsheath his sword in defense of Baptist principles.

At Greenville I found the Ministers' and Deacons' Meeting of Daviess County Association in session, but of this meeting I will not speak, because it has been reported. I will say it was profitable and pleasant to be there. The Greenville church is in a state of great prosperity, and bids fair to outstrip all other denominations in the town. Our beloved brother, J. S. Coleman, D.D., is pastor, and at his last appointment baptized two and received two. He preaches Baptist doctrines, and that is the way to make Baptists.

From Greenville I went out to Friendship church expecting to preach on the following Sunday, but rain prevented. Here I learned the pastor, I. W. Woodson, at his last appointment baptized seven. The brethren here have in the last year built them a neat house of worship.

I found the brethren everywhere discussing Dr. Whitsett's new discovery and free silver. In regard to the new discovery, I found no one that accepted it, and I believe it will cripple the Seminary and cripple it badly. Fraternally,

A. J. ASHBURN.
Louisville, Ky., June 10, 1896.

Of all acts, is not for a man repentance the most divine? The greatest of faults is to be conscious of none.—Carlyle.

We appreciate all orders you send us, and fill them promptly. Order your supplies for Sunday-schools for 1896 now from the Baptist Book Concern.

"HIM-THERE!"

BY WILLIAM LUFF.

[Suggested by the Conference Sermon, preached by Pastor Archibald G. Brown.]
O climax of surprising tragedy! that He
Who with the starry flock by name, should be
So betrayed and crucified! that He, before whose
Knees
Heaven's hosts shiver, hang naked and alone!
"O righteousness! fall to vindicate the law
Of righteousness, which Heaven could not
withstand.
Necessity was laid upon His heart:
If He would pardon us, His soul must smart.
Triumph of love! Love was the mighty nail
That held "Him there." The enemy might
fall.
And howl, and yell, and scream; but love held
on.
And there, amid earth's hate, its triumph won.
"Him there!" and lo, I see another there.
One "crucified with Christ," and made to share
His shame and death—identified with Him.
Myself I see, with weeping eye and dim.
And shall I pick and choose my place, and
care?
For ease or praise, when I behold "Him
there?"
And shall I doubt of any spot where sin
is widest? Even there, His cross comes in.
O, awful gloom of Calvary! But see!
From the dark scaffold—direct with grace
A flash leaps forth, and on that cross I read
This word, "The King!" It shall be so indeed!
"Him there!" where Jew and Gentile once
men own.
And Magdalene and John; His cross—a throne
Shall be redemption's centre, bright and fair.
Thrice happy day, when we shall see "Him
there!" —Sword and Trowel.

OUR PULPIT.

AN ADDRESS AT A TABERNAACLE
PRAYER-MEETING, BY SPURGEON.

My friends, when I stood up, a
few minutes ago, and tried to
think what I should say to you, I
discovered that I had

NOTHING TO SAY.

I have often found the theme for
a brief address while meeting with
you here on these happy Monday
evenings, and my experience to-
night has suggested a subject on
which I think we may profitably
meditate for a few moments, and
then return to the holy exercise of
prayer, in which we always like to
spend most of the time. Perhaps
some of you are wondering whether
I ever before felt that I had
"nothing to say."

Yes, more than once in my life
has this been true; and first, it was
very specially the case with me
when I was under conviction of
sin. Through the Lord's restrain-
ing grace, and the holy influence
of my early home life, both at my
father's and my grandfather's, I
was kept from certain outward
forms of sin in which others in-
dulged; and, sometimes, when I
began to take stock of myself, I
really thought I was quite a re-
spectable lad, and might have been
half inclined to boast that I was
not like other boys,—untruthful,
dishonest, disobedient, swearing,
Sabbath-breaking, and so on. But,
all of a sudden, I met Moses, car-
rying in his hand the law of God;
and as he looked at me, he seemed
to search me through and through
with his eyes of fire. He bade me
read "God's Ten Words,"—the
ten commandments,—and as I read
them, and remembered what I had
been taught about their spiritual
meaning as interpreted by the
Lord Jesus Christ, they all seemed
to join in accusing and condemn-
ing me in the sight of the thrice
holy Jehovah. Then, like Daniel,
"my comeliness was turned in me
into corruption, and I retained no
strength;" and I understood what
Paul meant when he wrote, "Now
we know that what things soever
the law saith, it saith to them who
are under the law; that every
mouth may be stopped, and all the
world may become guilty before
God."

When I saw myself as guilty be-
fore God, I could say nothing in
self-defence, or by way of excuse
or extenuation. I confessed my

transgression in solemn silence
before the Lord, but I could speak
no word of self-justification, or
apology, for I felt that I was very
guilty of grievous sins against the
Holy One of Israel. I remember
that it was a dreadful silence that
reigned within my spirit at that
time; even if I had tried to say a
word in my own favour, I should
have been self-condemned as a liar.
I felt that Job's words might be
applied to me, "If I wash myself
in snow water, and make my hands
never so clean; yet shalt thou
plunge me in the ditch, and mine
own clothes shall abhor me. For he
is not a man, as I am, that I should
not answer him." So I said
nothing, when I was under convic-
tion of sin, because I had "nothing
to say."

I will tell you another time when
I had "nothing to say," and that
was when I first saw the Lord Je-
sus Christ as my Saviour, and real-
ized the meaning of John New-
ton's hymn,—

I saw One hanging on a tree,
In agonies and blood,
Who fix'd his languid eyes on me,
As near his cross I stood.

Sure never till my latest breath
Can I forget that look; [death,
It seem'd to charge me with his
Thought not a word he spoke.

My conscience felt and own'd the
guilt,
And plung'd me in despair;
I saw my sins his blood had spilt,
And help'd to nail him there.

A second look he gave, which said,
"I freely all forgive;
This blood is for thy ransom paid,
I die, that thou may'st live."

I remember well how he told me
that he had loved me with an ever-
lasting love, and that he had given
himself up to die for me. I can
never forget his wondrous words,
nor the effect they produced upon
me; I wanted to shout "Hallelu-
jah!" I wanted to borrow all the
angels' harps, and to set all heaven
ringing with my Saviour's praise;
I wanted all the stars to speak in
his honour, and every voice in
heaven and earth to be jubil-
lant with thanksgiving unto
him who had done such great
things for me; and failing all
that, I could only sit down,
and weep to the praise of the mer-
cy I had found.

It was not long, however, before
I began to tell others of the Lord's
great love to me; and now I can
truly say to him,—

E'er since by faith I saw the stream
Thy flowing wounds supply,
Redeeming love has been my theme,
And shall be till I die.

Ay, that it shall as long as I have
a tongue to speak; but tell it all
out, I never shall; and, sometimes,
under a sense of his great goodness
to me, I can sing, with good John
Berridge,—

Then my tongue would fain express
All his love and loveliness;
But I slip, and falter forth
Broken words, not half his worth.

Yes, I try and try again,
Still my efforts all are vain:
Living tongues are dumb at best,
We must die to speak of Christ.

It must be so, my brethren; to
speak of Christ as he deserves, is
quite impossible while we are in
this imperfect state.

I hope that none of you will
ever be in the condition of having
"nothing to say" in the presence
of God the Judge of all. Recol-
lect the man who came in to the
marriage of the King's Son with-
out putting on a wedding gar-
ment; and when the King came in
to see the guests, he said to him,
"Friend, how camest thou in hit-
ter not having a wedding garment?
And he was speechless." O you
who hear the Gospel, but do not
receive it; you who join in the
outward act of devotion, yet do
not yield yourselves to the Lord
Jesus Christ; especially you who

prefer the rags of your own right-
eousness to the perfect robe of the
righteousness of Christ, you will
not be able to say a word in self-
defence! Shame will tie your
tongues, conscience will prevent
your utterance of a single syllable,
and the King will say unto his
servants, "Bind him hand and
foot, and take him away; and cast
him into outer darkness; there
shall be weeping and gnashing of
teeth;" and you will be driven
from his presence forever. O my
hearers, do not let it be so with
any of you! May the Holy Spirit
work in you, even now, repentance
towards God, and faith in our
Lord Jesus Christ! God grant it,
for Christ's sake! Amen.

DR. WHITSITT'S EDITORIAL.

A prominent Baptist pastor
sends us the following which he
founds in the Texas Standard, and
wishes to know whether we are
willing to be just enough to Dr.
Whitsitt to publish what he him-
self says, as well as the comments
of others on what he said. We
think the publication of this is un-
necessary, because we have already
published Dr. Whitsitt's views, as
found in the Encyclopedia article,
and our columns are crowded.
But we are not willing to refuse
to do anything which a leading
Baptist thinks courteous, much less
justice, requires to Dr. Whitsitt.
This is his first article, which ap-
peared as an editorial in the In-
dependent of Sept. 2, 1880:

"The Congregationalist speaks
of 'the well known immersion of
Roger Williams by the unim-
mersed Ezekiel Holliman.' We
are somewhat surprised that our
greatly learned contemporary
should be betrayed into the as-
sertion that Roger Williams was
immersed by Ezekiel Holliman.
To be sure, all the Baptists of
America so assume; but the editor
of The Congregationalist is more
accurately acquainted with the
origines of Baptist history than
any of the Baptists themselves,
and we expected that its statement
would be more accurate. As we
understand it, Roger Williams
never was a Baptist in the modern
sense—that is, never was im-
mersed; and the ceremony referred
to was anabaptism, rebaptism by
sprinkling, and not 'catabatism,'
or baptism by immersion. The
baptism of Roger Williams is af-
firmed by Governor Winthrop to
have taken place in March, 1639.
This, however, was at least two
years prior to the introduction of
the practice of immersion among
the Baptists. Up to the year 1641
all Baptists employed sprinkling
and pouring as the mode of bap-
tism. Now, is it reasonable to
suppose that Mr. Williams, in
joining the Baptists, should have
made use of a form of baptism
which they had never practiced or
thought of? To us it seems an
historical anachronism. We ad-
mit that there are no positive his-
torical statements as yet discov-
ered concerning the mode of Mr.
Williams' baptism; but as it took
place in the year 1639, we assume,
as a matter of course, that sprin-
kling or pouring was the method,
since no other was at that time in
use among the Baptists. The bur-
den of proof rests entirely upon
those who assert that Williams was
immersed. Has The Congrega-
tionalist any positive testimony to
that effect? If so, we shall be
glad to receive it. We are in-
clined to believe that no case of
immersion took place among the
American Baptists before the year
1644. It seems likely that Roger
Williams, on his return from Eng-
land in that year, brought the
first reliable news concerning the
change which had taken place in
the practice of the English Bap-

IVORY SOAP
IT FLOATS

High priced toilet soaps cost more than the Ivory, not because the
soap itself is any better, but by reason of the expensive wrappings,
boxes and perfume. Then the profit on toilet soaps is much greater.

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Is incorporated under the laws of Kentucky with a paid-up cap-
ital of \$100,000. This means something!

It possesses advantages superior to all other companies in the mat-
ter of placing LARGE or SMALL INVESTMENTS where they will
bear interest, and where both PRINCIPAL AND INTEREST are
GUARANTEED, making an investment in this Company ABSO-
LUTELY SAFE. Sums can be invested from \$100 up, payable by
installment.

Loans Money. It loans money on the cheapest, safest and
best terms, the borrower, as well as the investor, is protected against
loss, foreclosure, etc.

If You Cannot Pay. The Guarantee Department comes to
your assistance and keeps up the payments in case of inability through
accident or death. This Company possesses ALL THE BEST FEATURES
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PRESIDENT. SEC. and MGR.

tists, three years before, and that
it was then that the American
Baptists first resolved to accept
the innovation. At any rate our
reading has not yet furnished us
with anything that looks like an
authenticated instance of immer-
sion earlier than the year 1644.
But The Congregationalist is far
better instructed on these topics
than ourselves, and we shall be
grateful for some further 'light
and leading' with regard to the
point at issue from it, or from
Zion's Advocate, which is the only
Baptist paper we know of that
seems to have any knowledge of
Baptist history."

HOME MISSION BOARD.

OUR YEAR'S WORK.

The number of our missionaries
the past year was four hundred
and eleven, of whom about four
hundred were preachers, the
others were women, chiefly in
Cuba, who labored with them in
the Gospel.

Their average year shows for
each 30 weeks of labor, four
churches and stations supplied,
141 sermons preached. If their
congregations equalled fifty each,
then they preached to about three
millions of people. They baptized
5,617, an average of 14 each,
while the ordained ministers of the
South baptized but nine each on
an average.

The total additions to their
churches were 13,295; additions to
the churches in the South were
but 16 for each ordained minister.

They organized an average of
one Sunday-school with 31 pupils,
thus bringing over 12,500 children
under gospel instruction. They
constituted 207 churches, an av-
erage of one church for every two
missionaries. They built or im-
proved 238 houses of worship, or
nearly three houses to every
five missionaries. They raised for
this purpose \$68,209, an average
of \$77 per house, or of \$215 per
missionary. The amount expended
in this work including all expenses
of Boards in collecting and dis-
bursing funds, was \$142,887, or
an average of \$347 per missionary.

The average cost of the additions
by baptisms was a little more than
\$25 and of total additions to the
churches was only a little over
\$10 per capita.
Deducting the \$68,209 they

raised for church building, and the
entire expense of the mission work
was but \$66,887, or an average of
but \$138 per capita. They thus
paid back in money raised for the
denomination and invested in
houses of worship, about four
sevenths of the amount expended
in their support. If we credit
them with the value of the amount
raised for houses of worship, then
they did all the other work of
preaching, organizing Sunday-
schools, baptizing converts, con-
stituting churches, etc., on an av-
erage cost of \$188 per missionary.
Such facts should hush forever the
cry of "expense," "expense" which
some have been raising.

DEDICATION AT SEBREE.

Sunday, June 7th, was a great
day for the saints at Sebree. They
dedicated their new and beautiful
house of worship to God. Three
or four years ago there was no
Baptist church in Sebree. Elder
David Whittinghill, that old veter-
an of the cross, took hold of the
work in this picturesque little
town, and soon gathered a few
Baptists together, inspiring them
with hope and courage to do some-
thing for the Lord. For a while
they worshipped in an old paint
shop, but with Bro. W.'s untiring
labors, and the faithful co-opera-
tion of the little band, the church
began to grow. They soon de-
cided to build them a home, a
beautiful lot was secured and work
commenced in earnest, and in a
little time they had a magnificent
house costing \$2,500. Of this
sum \$1,100 had been paid when
Bro. Whittinghill, from age and
the greatness of the work, thought
it best to transfer the work to
younger shoulders. The church
called the writer to take up the
work at the beginning of this
year. We had a glorious revival
in February, and soon decided to
make an effort to dedicate our
meeting house to God. The first
Sunday in June was decided on as
the day, and Elder W. P. Harvey,
D.D., of Louisville, was invited
to be with us and preach the dedi-
catory sermon. The day was
beautiful, and a large congrega-
tion greeted Bro. Harvey. The
sermon was grand, practical, just
such a sermon as Harvey can
preach. Then came the struggle
—\$1,400 to be raised before we
could go further with the exer-

chase. Bro. Harvey was equal to the occasion, and by faithful, earnest work, wonderful to tell, this amount was raised. With a heart full of joy and praise, the pastor offered the dedicatory prayer, giving the beautiful house to God. A splendid dinner was spread by the ladies under the trees near the noted mineral springs, and the people ate, drank mineral water and talked and rejoiced over the success of the day.

There is a bright future before this church, located in a thriving town, with a faithful, united membership, willing to sacrifice and work for the Lord. We have one of the finest Sunday-schools in Western Kentucky, with the most energetic, devoted superintendent to be found anywhere. Happy pastor, happy people.

J. H. SPURLIN.

IN THE HILL COUNTRY.

Perhaps if I would say "down in the mountains of Kentucky," I would be better understood. But I prefer the above caption. In fact, we had arranged our geography so as to locate the mountains just beyond us. As Lexington is the central feature to the Bluergrass section in Kentucky, so Somerset is the hub to the hill country. There are many things of interest in the way of improvements, climate, commercial enterprises, etc., about which I might write, but it is of the Lord's work I thought to speak. I am now entering my second year at Somerset. The Lord has greatly blessed us during the past year, much good reaping having been done from the seed sown by my worthy predecessors, and I trust some new seed have been sown. Over thirty members have been brought into the church, most of them by experience and baptism. The church attendance has increased perhaps forty per cent. The pastor as a family have been the recipients of many tokens of love from the people, to say nothing of the prompt payment of salary and hearty cooperation. A short distance from us, southward, is Oak Hill, the youngest sister in South Kentucky Association. This church was organized last year as the result of the efficient work of Brethren Mayfield and Taylor. Bro. Mayfield is the pastor and is making a vigorous move towards the erection of a church house. Bro. Taylor, better known as "Uncle Buck," is truly one of God's workmen. No man has done more to advance the cause of Christ as a pioneer in this section than has "Uncle Buck." He is at present pastor at Fishing Creek for one-fourth of his time. The rest of his time he gives to mission points in the association without remuneration from any Board and with little from the field. Southeast of us is Cumberland river from Point Burnside. This church has for its pastor Bro. W. R. Davidson, who gives half of his time to Bronston and half to Waynesburg, just north of us. This brother has some of the rarest native ability for evangelistic and pastoral work that I have ever known; coupled with "Uncle Woodward" Saunders, a Sunday-school and lay preacher at Bronston, he is hard to beat. McKinney Station, thirty miles above us, has a strong church and not the least of her strength lies in her pastor, Bro. Campbell, who is now moving along smoothly and prosperously in his second year's pastorate. The association will meet with this church in August. Middleburg Baptists, near McKinney, have met with some reverses in the loss of prominent members, also of Janey Wash Institute, which has recently gone under

Methodist management. They have recalled Bro. Foster, however, and arranged to supply the pulpit during his absence to Texas. Rocky Ford church, Casey county, are still enjoying their honeymoon, though they have now been married to the Georgia presbyter, Bro. Jackson, about a year. This church is one of the strongest in the association, and her strength is increased as the years go by. They have extended an indefinite call to Bro. Jackson. He will stay with them. Houstonville church, in South District Association, has been without a pastor for the past year, but after a sermon by the writer the last fifth Sunday night, they took steps toward securing a pastor, and will doubtless secure one right early. There are many other points and men of interest in this section that I might refer to, but my short acquaintance and lack of time and space prevents. One indication of new life in the association is the fact that, after about two years' lull, the fifth Sunday meeting was revived last month and held a very prosperous session at Bronston and already has a programme for the next meeting to be held at Fishing Creek.

W. O. MILLER, Somerset, Ky.

FOUR YEARS AT THIRD AVENUE.

Last Sunday Francis W. Taylor preached his fourth anniversary sermon as pastor of Third Avenue Baptist church. This is the youngest and one of the fairest and healthiest daughters of the Walnut-street Baptist church. Third Avenue Mission was constituted a church one year ago last January with 190 members. Since then the church has added 197, and lost by letter and exclusion 22 (no deaths), a net gain of 165, present membership 275.

When Pastor Taylor took charge four years ago the mission was weak and in debt. It was receiving \$300 a year from the State Board. The Board has ceased its help long ago, and the church has been able to increase pastor's salary from \$500 to \$1,200 per annum, and make large increase in all benevolent gifts, besides paying rent and conducting a mission on F Street.

Pastor reported statistics for past year as follows: Added by

baptism 55, letter 24, relation 1, total 80; lost by letter 15, exclusion 3, net gain 62. For the four years: Membership four years ago 63, added by baptism 148, letter 108, relation 14; lost by letter 43, death 7, exclusion 8, present 275.

In addition to his work at Third Avenue, the pastor finished his course at the Seminary, covering the first two years of his pastorate, and has assisted twelve other pastors in 321 additions to their churches.

Third Avenue is proud of her Sunday-school. S. A. Campbell is one of the best superintendents in the city. He has been absent but once in three years. In that time the school has grown from 60 scholars to an average attendance of 180. The "Roll of Honor" shows that no less than 12, including the superintendent, have been present every Sunday for over 2 years, and 72 every Sunday thus far this year. This school is remarkable in its make-up, having more men than women, and more boys than girls. Two weeks ago there were 302 present, and 120 of them were males. There was one class of men with 36 present, besides the men in two other classes. The pastor has recently baptized twelve men, most of them heads of families.

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F. T. EATON, Editor.

LOUISVILLE.

THURSDAY, JUNE 18, 1896.

For two years past Dr. Gwin has introduced a resolution at the Southern Baptist Convention favoring the establishment of a Baptist mission at Jerusalem. Each time the matter was referred to the Foreign Mission Board. It has appeared to us that the Convention was not unfavorable to the establishment of such a mission, but did not wish to embarrass the Board by directing them to undertake such a work. Hence the matter was referred to the Board. Had the Convention been unfavorable to such a mission, the resolution in each case would simply have been voted down.

On our recent visit to Jerusalem we were deeply impressed by the need and the opportunity of mission work there presented. There are many and great difficulties—yes, but there are great opportunities as well. If there is on the face of the earth one place where above all others the pure Gospel should be preached, that place is Jerusalem. The various sects of ritualists carry on their mummeries in the name of Christianity in the Church of the Holy Sepulchre, having to be guarded by Mohammedan soldiers in order to keep the peace. But for these Moslem soldiers these professed Christians would kill each other right where they believe their Saviour was crucified and buried. What a spectacle this presents to the Mohammedan world; and we may be sure they make the most of it in their claim that Islam is better than Christianity. Is it any wonder that more Mohammedans are not converted?

Then the Jews—more than half the population of Jerusalem are Jews. There are several missions specially for them. And yet if a man known to be a Jew should set foot within the precincts of this Church of the Holy Sepulchre, he would be instantly killed by those calling themselves Christians. Is it any wonder more Jews are not converted?

In China and Japan, Christianity is comparatively unknown, having but few representatives. In Jerusalem it is known and hated because it is so sadly misrepresented. The professed Christians there need the Gospel almost as much as the Jews and the Moslems.

Many thousands of Mohammedans come to Jerusalem every year from all parts of the Moslem world, to visit the shrines there and in the vicinity. The Dome of the Rock, for example, is perhaps the second most sacred shrine of Islam. Then there is the alleged tomb of Moses, West of the Jordan, which is held in most sacred veneration, and which is visited every year by multitudes. Also many thousands of Jews go "up to Jerusalem" every year, and, about Easter time, great crowds of ritualistic Christians (so-called) gather there. What an opportunity is thus offered for street preaching and for the distribution of tracts. In a single season the truth might be disseminated throughout the Orient.

Then, too, the effect of such a mission on the many American and English tourists who visit Jerusalem would be most salutary, and this is a point of no small importance.

Our head dragoman, Saleh El Carey, lives in Jerusalem, and is a Baptist. He is a member of the Baptist church at Nablous, the only one in Palestine. He is a

man of unusual gifts, and he is deeply anxious for the establishment of a Baptist mission in Jerusalem. He is willing to do his best in the interest of such a mission, and he can be of great service. Then there is the Rev. Mr. Ben Olief, who was recently baptized by the Presbyterians. He is a converted Jew, and is doing independent mission work among the Spanish Jews gathered there. Thus a beginning has been made.

Of course our Foreign Mission Board cannot establish such a mission unless the means be provided; but we believe an effort in that direction would bring the needed means. We hope it will not be long till the Board can see their way to begin this work in Jerusalem. We do not believe that we can undertake any work that will meet a readier and a heartier response from the denomination.

The marriage of Prof. Robert Edwin Gaines, of Richmond College, and Miss Janet Maxwell Harris, daughter of Dr. H. H. Harris, of our Theological Seminary, took place at the family residence on Third Avenue last Thursday night. The pastor of Walnut-street church performed the ceremony. Prof. A. M. Carroll, of Richmond College, the Rev. H. G. Ferguson, of Waynesboro, Va., and Prof. F. W. Duke, of Allegheny Institute, came with the bridegroom to Louisville and stood up with him at his marriage. Prof. W. A. Harris (son of Dr. Harris) and his bride from Waco, Texas, were present. Prof. Gaines is one of the coming men of the denomination. Already he has taken a high position as an educator. And as for his accomplished wife—well, there is no man too good for her. The happy pair will spend the summer in New York on the campaign next Saturday.

We had a pleasant visit to Georgetown last week to meet the trustees of the College and to attend the Commencement exercises. We were there only the last two days, but the air was full of echoes from the sermons and addresses of the previous days. The College has had a good year. Rucker Hall is a very handsome building, well suited to its purposes. This was the first time we had seen it. Prof. and Mrs. Eirod have taken a fine hold there.

The trustees conferred no honorary degrees this year. They decided to arrange for redeeming and owning the property of the Janie Walsh Institute, which was recently sold for debt. The laboratory of the College and the library are to have enlarged facilities. The absence of Dr. Pratt was noted and regretted. A committee was appointed to see what is practicable and desirable toward bringing the College and the churches into closer relations. More and more the denomination will insist on having a voice in the management of institutions it founds and supports. Georgetown will be in line.

The graduates acquitted themselves well, the addresses being decidedly above the average for such occasions. The address before the Students' Association was delivered by Mr. Jefferson Pope, of Iowa. He read a long document in favor of women's preaching and voting. He disposed of the Apostle Paul in short order, and, among other things, argued that women should preach and vote to-day because the ancient Romans worshipped Juno and other female divinities. This Juno argument was a new one on us. Col. John W. Thomas, of Nashville, was chosen to deliver the address next year. We hope he will

accept the appointment. If he does so, the faculty and students and friends will listen to an address worth a journey to hear.

Among the honors, Mr. Boyce Broadus, of Louisville, the youngest child of Dr. John A. Broadus, received the Georgetown prize. He wrote the class song which was sung at the close of the commencement exercises. We had most charming hosts in Dr. and Mrs. A. C. Davidson. It was a great pleasure to meet the trustees, faculty and other brethren.

It is to be regretted in the discussion of Dr. Whittitt's position in regard to early English Baptist history, that sneers and vituperation should be indulged in. Such things do no good; they simply irritate. They throw no light on the question at issue, nor any on the best course to pursue. Let it be borne in mind that Dr. Whittitt is not at all responsible for the sneers that are flung at those who differ with him; nor is anybody responsible for ugly things said except those who say them.

It is entirely possible to be clear, positive and emphatic without being rude and insulting. To indulge in sneers and vituperation is a virtual admission that one lacks arguments. Men can denounce what they believe is wrong, and denounce it in strongest language, without sneers or vituperation. If an opponent is not worthy of respect, he is not worthy of notice.

It is bad enough that this controversy has arisen, but let not the matter be made worse by our brethren's losing any of their religion. Some of us have so little that we cannot afford to lose any. Dr. Whittitt, whom we have ever delighted to honor, has made a mistake—a peculiarly unfortunate mistake—which we hope will be corrected; but the matter will not be helped any by brethren's making mistakes. In this connection, one mistake is enough.

We give our heartiest greetings to the General Association. The meeting at Bowling Green is one of great importance. This body is composed of "messengers of the churches," and is a thoroughly representative body. A great work has been entrusted to the Association. The planting of our cause in destitute places of the State, the evangelization of our mountain and city populations especially, the advancement of our cause in the bounds of our Convention and throughout the world; all these are objects for the promotion of which the Association was organized. It also fosters Christian education, and we believe ere long it will have more to do in this line. It is the channel through which the churches will probably express whatever voice they may have in the control of the institutions founded and fostered by the denomination.

Only a part of our churches are in active co-operation with the Association. How to enlist the rest is a serious problem. What blessed results would follow if all our churches in the State were in hearty co-operation in mission and benevolent work! What ringing reports Dr. Warder would make! What an inspiration every meeting of the Association would become! Is this beyond our reach? Is it impossible for our churches to set together in publishing the great salvation?

We hope the meeting in Bowling Green will be a blessing to the community, to the church, to the messengers and visitors, as well as to the denomination and to the world. Let every one seek above all the guidance of the Holy

Spirit and the glory of God in all that is said and done. Let the new year be a great advance upon the old in zeal, in benevolence, in energy, in faith, in hope and in love.

THE Watchman says:

However we may account for it, there is a dearth among the Baptists, as well as among other denominations, for men to fill the first-class positions which are vacant. These churches want the Gospel preached, but they want it preached with power, and with intelligence. And they have a right to demand such preachers.

Oh no, they haven't the right to demand such preachers, because they themselves have made such preachers rare. Such a congeries of all sorts of activities gather now around the large churches in the cities that a man must have the executive ability of a Napoleon to keep them all running smoothly.

What need to be the work for individuals to do, as such, is now put as a part of "church work." There must be an extra meeting held every week for the workers in these lines. There must be all sorts of "activities." The pastor must be cognizant of these, he must at least keep an oversight of them all.

This requires a great executive ability with which few men are blessed. Many men have piety, brains, energy, even eloquence, who are not born generals. Gen. Scott said there was only one man in the United States who could command an army of half a million to advantage. There are many men who would make noble and successful under-shepherds, who cannot manage and control complicate religious machinery. Before a church organizes all these wheels within wheels, it ought to remember that Napoleons are few, and that too great a strain can be put even upon a Napoleon.

They should remember also that a Napoleon with the executive ability necessary to run all their machinery is not necessarily a man of deep piety and of power with God whose preaching will edify the saints and bring sinners to repentance.

CARDINAL GIBBONS evidently thinks he can control the votes of all the Roman Catholics of this country. In his recent letter deprecating the anti-papal agitation, he proposes that the whole Catholic vote shall go to the party which does as he desires. How can he make such a proposition if he does not believe he can deliver the goods? The great point made by the A. P. A.'s against the Roman Catholics is that their votes are under the control of the hierarchy. We have been slow to believe that this was universally true. We have clung to the belief that there were many Catholics who refused to get their politics from Rome. But here comes the foremost man of that church in this country and proposes to cast the Catholic vote solidly for whichever party shall be most favorable to the interests he has at heart. This looks unfavorable to the view we have sought to hold. We hope some American Catholic who does not get his politics from Rome will speak out.

THE Rev. John H. Eager, D.D., writes that he and Mrs. Eager are having a charming time during their stay in America. We hope to see them in Kentucky before they return to their great work in Italy. Their address is Bedford City, Va.

It is said that Amoy, China, is the dirtiest city in the world. We have never seen Amoy, but if it is ahead of some places we saw in the Turkish dominions, it is dirty indeed.

Editorial Varieties.

The article we published from Dr. W. H. King, of London, has been widely copied, and has done much to clear the air.

Col. Thomas Rodman, of Frankfort, has been a trustee of Georgetown College for thirty years and, with one exception, he has attended every annual meeting. A fine record.

The Rev. B. S. Town, a Methodist minister of years' standing, recently joined the Baptists at Warrenburg, N. Y. He accepts the call to the Baptist church at Horton, N. Y.

According to the recent bio-chaure of Prof. G. Bennett there are between 90,000 and 100,000 tramps in the United States. Two-thirds of these are able bodied men under fifty years of age. They cost the country between \$16,000,000 and \$20,000,000 a year.

It appears that our Theological Seminary is not only the largest but the richest of our seminaries in the land. Its assets are given at \$208,000. Newton comes next with \$200,000. Then comes Rochester with \$77,240, followed by Chicago with \$775,600.

The Cynodical Baptist says that thoughtful men and women are greatly rejoiced because the custom of giving fairs and entertainments, etc. for "raising" money for religious purposes has fallen into disrepute among Canadian Baptists. If it has not wholly disappeared. They have cause for rejoicing.

Fifteen hundred Christians in Springfield, Mass. notified the local base ball club: "If you will play base ball on Sunday when away from home, you cannot have us as spectators on week days." The sign says: "We are Christians as if they were in earnest, the Lord's Day will be respected."

The Independent gives the statistics of the various denominations in the United States. These show an increase in membership of 3,000,000 in five years. The population is increasing at the rate of 20 per cent, the church membership is increasing at the rate of 100 per cent. If these were all truly regenerated people, it would be cause for the greatest joy.

Dr. Hinkel, in a very interesting letter to the Watchman, written from Hamburg, says of the German Emperor and the people: "They are a contented lot, and sometimes overestimate their power and importance, but they trust their Emperor, and believe he is a good man and true, a hard worker, who has all the interests of this great country at heart. It seems to me, after all, that God has given Germany the right man."

It certainly promotes longevity to be a Baptist. According to the figures of the Year Book of the denomination, the average life span of the United States for the entire past year was less than eight to the thousand. This is a very low rate. It is because the Baptists have clear consciences! When we remember how little the denomination did last year for missions, we can hardly understand this. The reason, but there stands the fact, let the explanation be whatever it may.

Prof. T. H. Patton says of a statement in Harper's Weekly that it is completely accurate as to its facts in regard to Chicago University, and then quotes the following sentence: "Two or three millions of dollars have been contributed to the University, and nearly all the buildings upon the campus erected by donors, who are not Baptists, and upon the distinct pledge that the management shall never, in any essential respect, be restricted by sectarianism."

Mr. Herbert Ward, in the Congregationalist, gives some interesting reminiscences of Oliver Wendell Holmes, among them that he was noting—as for that, when did he ever say anything not worth noting—was that when he went into a church and took up a hymn-book, he always put his hand over the author's name while reading the hymn. He never could mistake a modern or ancient hymn writer. The modern hymn writers were too self-conscious—given up to style and rhetoric—their minds were on their ear rings. The old fellows had the deep, true religious feeling."

The Independent (N. Y.) thinks the Baptists of the United States have sustained a net loss in the last year. This is by no means the first mistake this excellent paper has made in regard to our denomination. According to the showing in the recently issued Year Book, the regular Baptist churches of the United States last year gained 178,068 by faith and baptism, \$7,214 by letter, 12,720 by experience (or relation) and \$1,117 by restoration, making a total gain of \$9,151. The losses for the year were: by letter \$9,206, by baptism \$4,770, by excommunication \$1,000, and by death \$9,065, making a total loss of \$15,041. This leaves a net gain of 117,068, or an average of 222 a day for every day during the year. Baptists are not likely to die out at that rate.

We comment to the Central Methodist to study the meaning of the language of Peter, (Acts 10:34): "Of a truth, I perceive that God is no respecter of persons." Any good commentary will give the needed information. Person in Scripture is not the same as an individual. Peter did not say that God esteems all men alike. Since men differ widely, to esteem them all alike would be a mistake, and justice would make no mistake. The idea is that God looks at the real character rather than at the appearances and circumstances. When King James' translation was made, the word person meant the external part of a man, that which the world sees. It is not a mistake, and some other passages to hurl at the doctrine of election. What Peter believed and what the Holy Spirit, through him, taught about election, the editor can read in his Peter 1:1-4.

FAMILY CIRCLE.

MY LITTLE BOY THAT DIED.

BY MISS MULOCH.

Look his pretty face for just one minute! His brided neck and dainty buttoned shoes. His firm-but-hand, the fawcett lying in his...

GERMAN AND AMERICAN WOMEN.

BY HJALMAR HJORTH BOYSEN.

A cynical friend of mine, who is a bachelor, once made an observation which clings like a burr to my memory. It had always appeared a significant circumstance to him, he said, that God, when "he saw all that he had made and behold, it was very good," had not yet created woman.

Insistable discipline of hardness and toll, have a natural desire to make their daughters' youth brighter and happier than was their own; and by this generous motive they are impelled to introduce a ruinous laxity into their relations with their children.

The fundamental trait of German womanhood is—not intellectual brilliancy, nor readiness of resource, or practical senses, but goodness of heart. We who are accustomed to more highly-flavored peculiarities in our womanhood are inclined to misjudge this...

sex than American women of the corresponding position. I have long been pondering whether I ought to challenge him to fight with pistols, or with swords, (unless he consents to withdraw this offensive remark); and as I should better not do this, I am gravitating toward the more deadly weapon.

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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 Wharrens, Kentucky, Louisville, Ky.)

If the Chicago University gives encouragement to agnosticism in what way will it be a benefit to Baptists?

No man was ever injured by being squarely, and honestly, and consistently, a Baptist. To be a half-and-half, linsey-woolsey excuse, will sometimes put a man in a predicament.

If a man is a leader of a great denomination he ought to have the fact in hand before he makes a radical statement affecting the faith and history of that denomination, and not have his friends call on the denomination to wait until he can prove what he says. He is the man to do the waiting.

Why was Zuingli sweating over his debates with the Baptists, and Grebel and Hubmeyer baptizing thousands in the rivers of the country, in the years about 1525 to 1530, if there were no baptisms by immersion until after 1640? Tut, tut. Such a question would make the history of all the past to blush in shame for its very absurdity.

As a matter of some diversion, and during my summer "vacation," I have agreed to hold a meeting at Center, Texas, beginning Wednesday night before the 4th Sunday in June; and to conduct a minister's institute at Magnolia, Ark., beginning the 11th of July; and hold a debate with Eld. J. W. Zachary, a Campbellite, at Huntville, Ark., beginning July 21st; and a debate with Eld. Laalie, a General Baptist, at Dixon, Ky., beginning July 27th. By that time I may be ready for regular work again.

BAPTISTS are a confiding and trustful people, with long forbearance and patience, but they are not asleep by a good deal, nor do they intend to let the enemy have an advantage because of a few mistakes that our great men make. Baptist history always comes out of every ordeal with flaming colors and a brighter lustre. The Lord's word is behind it, and when the enemy cries, Aha, aha, it will ultimately turn to his shame and discomfort.

JESUS CHRIST said, "On this rock I will build my church, and the gates of hades shall not prevail against it." In view of my faith in the correctness of Christ's prediction I believe that church has never lost its identity for one moment of time. Hence, I believe the "papers" of King George are marked "private" on purpose to wait until a late date for their examination in the hope that it would appear that Christ's prophecy did fail. But this won't work.

THE Cotton Belt Route has become the most popular tourist and passenger route from the east to all points west, and it will be a pleasure to many of the readers of the RECORDER to know that during the summer they can make a trip over this line on the following dates, at one fare for the round trip, with stop-overs allowed at any point: June 23rd, July 7th and July 21st. Two dollars above one fare will include bridge arbitrary. Write E. W. LaBeaume, St. Louis, Mo., for further particulars.

It was unanimously decided in these parts that last week's RECORDER was a Whitesitt Waterloo.

The articles of King, Eaton, Griffith and Christian were overwhelming. Baptists are all breathing easier, and the Pedoes and Campbellites are beginning to take back some things they have said, and are saying that this Baptist business is an uncertain affair any way. It is a fact that our own pretended historians have done more violence to Baptist history than any other people have done, or can ever do.

It is possible that some man's private papers that may be discovered two hundred years from now will prove that the Baptists of to day, and of the United States, practiced open communion, because there are some Free Communion Baptists in this country. This would be no more a slander on the Baptists of to-day than the idle tale that Baptists of the early part of the seventeenth century practiced sprinkling and pouring for baptism is a slander on them.

As to whether Roger Williams was baptized by immersion or by affusion is a small matter to Baptists, because his baptism was out of order any way, and his church went to pieces in a short time after it was organized. But the question of the baptism of the English fathers of that date is a matter of importance, for from them many of the baptisms of our own land came. I am glad to know that we are not left to some "private papers" to decide it, because the concurrent history of that day settles it.

WHEN Richard Blunt and Mr. Blacklock baptized their company with the baptism they received direct from the Dutch Baptists, so as to avoid the re-baptism of the John Smith movement, it was proof positive that the Baptists of that day did not intend to be deceived in regard to valid baptism. They neither received nor countenanced a baptism by sprinkling or pouring, nor would they receive immersion that had been administered by a man who had no regular church authority for his immersions. They sent all the way to Holland to receive the article from those who had it from first hands. This fact is mentioned by Armitage and Newman, and is beyond dispute.

It is a beautiful sign to see the whole denomination, north and south, stirred up over the question of the soundness of those in high places as teachers. It shows that the rank and file of the Lord's host are wide awake, and that no serious damage can be done to the cause without detection and rebuke. It is humiliating, however to have those we have honored as leaders to betray our cause, and stab our interest while living off our munificence. A healthy body always sloughs off its corruption, and so will the Baptists. We are not dead nor damned by a long shot. We are more intensely alive than ever before, and are on the eve of a great revival that will astound the adversaries by the captures we make from their ranks, as they hear the metal of gospel Baptist truth as they have never heard it before. Every Baptist in the land has been aroused to thought and determination as never before. When we get down to the foundation and examine it carefully we find it is made of immutable truth, and the arm of the Almighty is underneath, and the building will stand the storms.

BRO. H. A. MILLICAN, of Mounds, Ky., asks me to review a tract that has been written by Rev. W. H. Miley, a Presbyterian preacher, and that has a little circulation in his locality. Bro. Millican sends me a copy of the tract, and after a little examination of it

I pronounce it about the weakest thing on the baptismal controversy that I have seen anywhere. The brother is a way back on the old lizes of assumption that have been exposed so often that only the ignorant now use them. He sets himself to work earnestly to prove the Baptists are wrong in saying that John the Baptist organized the church, when no Baptist on earth ever said or believed such a thing. He pleads furiously for the idea that the ceremonial sprinklings of Moses were forms of baptism, and that the Greek term baptizo is used by Paul in (Heb. 9:10) to express the fact that these ceremonies were proper baptisms, when Paul does not use the term baptizo in Heb. 9:10, nor does any other inspired writer use it, to represent the Jewish sprinklings. Paul uses a term in (Heb. 9:10) that is never used in the New Testament for the ordinance of baptism, and Moses nor any one else ever did any baptizing by their ceremonial cleansings. He thinks the prophets taught that Christ should sprinkle people when he came, and quotes Eze. 36:25 and Is. 52:15 as proof. In the first of these the prediction was to be fulfilled in the ceremonial cleansing of the children of Israel when returned from their captivity; and in the second passage the prophet did not say that Christ would baptize the nations, but would astonish them with the magnificence of his grace and love. Christ never baptized any one, in any way, with the use of water. He thinks John went to Enon because there was much water there for the use of the people, and that into Jordan and into the water only meant to, or by, the water, or the river. But the Holy Spirit says John baptized in Enon because there was much water there, and that both the preacher and the candidate went into the water, and came out again, and the strongest Greek phraseology that is possible to convey this thought is used. He also says that the authors on whose use of the word baptizo the Lexicons base their definition of the word, lived several hundred years before Christ, and that the word might have changed its meaning in Christ's time. But he ought to know that our Lexicons are built on the meaning of the word in all ages of the Greek literature. They give as examples of its use Polybus who lived before Christ, and Plutarch who lived ninety years after Christ, and thus cover the whole period of Christ's ministry in their definition. He says that the Lexicons give sprinkle and pour as definitions to baptizo but he carefully avoids giving the name of one that does it. There is not a Greek Lexicon on earth that gives sprinkle or pour as definitions of baptizo, as a first or primary meaning, or as any other sort of a meaning except in a tropical, secondary, or metaphorical sense. The balance of the book is made up of the same sort of stale and untrue assertions, that have been exposed hundreds of times, and that are used now only by such Pedoes as are behind the times, and are seeking to satisfy their people on the subject with the best they may have on hand ready made to order. The pamphlet is unworthy of any further attention, and its author should repent of his misrepresentations of fact.

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.

Reply:—I was afraid I would get into a racket when I answered that query of Bro. Johnson's, for I knew these sanctified people could not stand very much opposition without speaking out in

DALTON, GA., June 2, 1896. Dear Brother Hall:—While attending the Baptist Convention at Chattanooga a copy of your paper was put into my hands by the Rev. Ryals, of Trenton, Tenn., in which I noticed your answer to an enquiring brother in regard to sanctification, or as he put it, the "sanctification craze" and which you characterized as a "sweet delusion." I want to say that I am one who believes the Bible to be God's Word, and that believing that, I must believe in sanctification, or holiness, or the second blessing, or the "sweet delusion," or by whatever names men may choose to call it. To believe otherwise would be blasphemous against the Holy Ghost. For not only once, but many times are we told in God's Word to "be holy," and that the "Holy Spirit will dwell in us and lead us in the way of all truth." It is to be supposed that you are familiar with the Scriptures, and that he who often and in various words is declared that "without holiness no man shall see God."

Do you believe that Christ forgot his promise to the disciples? or do you think the Father did not grant Christ's prayer? Otherwise how can you speak of holiness as a "sweet delusion"? Every commandment is a veiled promise of holiness. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength; for the natural man cannot love God with all the soul, heart and mind, therefore the command so to do is also a promise that the Holy Spirit will sanctify our hearts and so enable us to love God. O the blessed promise of God! how good they are! And I for one will testify to the Holy Spirit's power to sanctify the heart by cleansing from all sin; not from some sins, but from all sin. It will take away evil temper, and all unchristian feelings, everything that is antagonistic to the Spirit of Christ.

No, my dear brother, you are mistaken when you say sanctified people become angry when any one expresses an opinion adverse to their views. Truly sanctified soul will not be angry, but deeply grieved where those who are leaders not only do not enter in, but by their sayings hinder those who would enter in: "who having a form but godliness, and who deny the power thereof," thus uttering blasphemy against the Spirit's sufficiency. With such a sanctified soul is not angry, but is moved to pray: Father, if they have not sinned unto death, forgive them, open their spiritual eyes, send the Holy Spirit into their hearts, so they may reveal the truth to them as it is in Christ Jesus. That some who profess sanctification show by their conduct and temper when spoken against that they are not led in all things by the Holy Spirit, is no more an argument against sanctification than is the inconsistent lives of multitudes of church members and many preachers, an argument against the religion of Jesus Christ. And would you would call religion a "sweet delusion" because of these? If sanctification is a "sweet delusion" then I say, "Bless the Lord, O my soul, and all that is within me, bless his holy name" for this "sweet delusion."

I beseech you, dear brother, in Christ's name speak no more against "holiness without which no man shall see God." The Holy Spirit was evidently moving upon the heart of the brother who asked you the question about sanctification, else he had not spoken, and if your answer has quenched the striving of the Spirit with him, what a fearful sin is yours! O why do not all who are stirred up over sanctification go to the Word of God for light rather than to man? Let me say in conclusion that your answer to the enquiring brother has filled my soul with sorrow, and my prayer has been that God would restrain you from hindering those who might enter in by so filling you with the Holy Spirit that you need not be troubled, and so going to your testimony might be "wholly sanctified, prepared unto good works and made meet for the Master's use." I never expect to meet you personally until we meet before the judgment seat, and I have no apology to offer for trespassing on your time with this letter other than I felt constrained by the Spirit which dwells within me to beseech you not to speak against sanctification, as thereby you speak against the Spirit's power to sanctify, and I wanted to testify in the face of your opposition to the power of the Holy Spirit to cleanse from inbred sin and make us Holy. As Christ's blood justifies, the Holy Spirit sanctifies, and to the Father, Son and Holy Spirit be praise world without end.

Yours in Christ, MRS. H. L. STEIN. Reply:—I was afraid I would get into a racket when I answered that query of Bro. Johnson's, for I knew these sanctified people could not stand very much opposition without speaking out in

meeting, whether they be men or women. They have lots of human nature yet remaining, though it may be possible they have no sin (1). It may not be gallant for me to talk to a lady as I would to a man, but I will venture to thank this good sister for her interest in my well-being, and assure her that so far I have felt no special effect of her prayers for the Lord to restrain my pen from further opposition to this modern sanctification craze. I have carefully studied the question, and without any disposition whatever in my heart to oppose anything that is true, I have deliberately decided that this profession of sinlessness, or the taking away of inbred sin, is a doctrine of the devil, and that those who profess it are deluded, and those who teach it are hypocrites. I do not like to "grieve" those who advocate it, but it is my duty to tell the truth about it, and my words are not as strong as those John used when he said: "If we say we have no sin the truth is not in us." If the folks who have become sanctified in my section of the country are fair samples of the thing, I must be allowed to respectfully decline to accept it as a free gift. And in this statement I make no exception, for all of them are of a whatness. Whenever I find a sanctified man or woman who is too sweet in disposition to obey the Lord, or to preach all of his truth, lest some one will be offended, I set him down as a traitor to the Lord, an enemy in the household. If the sister will excuse these few feeble words I will stop lest I get a greater woe upon me.

LETTER FROM CHINA.

Dr. J. N. Hall, DEAR BROTHER:—We have read with much interest those letters from the deacons. I want to tell you how much some of us like the RECORDER because of its conservatism. Some one defines conservatism as holding on to, existing—that is, old institutions. We believe in holding on to the old institution, the New Testament church; we believe in honoring the church by trusting it, by allowing it to become an active, workable, usable institution, such as its Founder intended it should be. In a well-constituted society, there must be old and young, and in a church there should be old and young working together in mutual helpfulness—the younger looking up in reverence and respect to their elders, the elders considerate and appreciative of the young. Old-fashioned respect for the house of God and steady, quiet character building is better a thousand times than enthusiasm, "booms" and such like. We of the Gospel mission respectfully beg leave to say that we belong to the conservative party, that we want to hold on simply to the "faith once for all delivered to the saints." There is no royal road to the conversion of the world. No amount of "new plans," new stimulants, youthful enthusiasms or societies will bring about the result. In fact, a resort to these methods is a waste of energy which must in the end spend itself like the foam-crested wave against the granite shore. Old-fashioned work—work from a sense of duty to God and a simple willingness to do it for God in a quiet way—will bring mighty results. We cannot take "the kingdom of heaven by force"; it must come in a quiet way. Let each church become a centre from which the Gospel radiates—honor the church as such.

Two years of the Gospel mission had passed here on the field. Two years ago we had no houses rented and had only twelve workers on

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Ar. Cincinnati	9:40am	11:55am	8:00pm
Columbus	11:15am	5:00pm	11:00pm
Wilmington	7:50pm	7:50pm	7:50pm
Philadelphia	6:50am	11:00am	11:00am
Baltimore	10:50am	10:50am	4:00pm
Philadelphia	10:15am	10:15am	4:00pm
New York	12:35p	5:00pm	5:00pm
Boston	10:00pm	10:00pm	10:00pm

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LEAVE	No. 20	No. 16	No. 44
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Ar. St. Louis	12:30p	9:00pm	7:15am
Ar. Springfield	6:40pm	9:00pm	9:00pm

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The Farm

Only 150 cattle at Richmond on court day. Prices ranged from 2 to 3 cents.

J. C. Johnson bought between 800 and 900 hogs from various parties at \$4 to \$4.50.—Advocate.
Paris had a dull court day. Twenty-two yearling cattle sold at \$15.80 per head; horses at \$10 to \$35.

Only 22 yearling cattle were on the Paris market Monday and they sold at \$15.80. The crowd was the smallest in years, another proof of the decadence of county court days with the people.

At Richmond Monday 115 cattle sold at \$2 to \$3.65; 26 horses at an average of \$80 and cotton mules at \$40. The Climax also reports sales of a car of corn each to the Pittman and Peacock Coal Cos. at \$1.25 on car and a car of hay at \$12.

Some fields of wheat look as if they would yield 20 bushels to the acre, and some not five. No local trading in the coming wheat crop. The poor outlook inclines the farmer to hold for a better offer than local dealers are making.—Georgetown Times.

The *Standard Journal* says nearly all the lambs in that section have been sold at 3¢ cents. It also reports the sales of a lot of heifers at 3 cents. Another lot at 2¢ cents. 70 hogs at 2¢ cents, and several lots of butcher stuff at 2¢ to 2½ cents.

Con Gaines sold 17 cattle, weight 800 pounds, to Jesse Thomson, of Indiana, at 3¢ cents. Jake Graves, of Fayette, was present but bought nothing, saying he was already full up and short of grass.—Richmond Pantagraph.

Redd & Bros. bought of Wm. Webb a lot of fat hogs averaging 350 pounds, at 3 cents per pound; also a lot from Ben Crenshaw at 3 cents; a lot of lambs at 4¢ cents. Market firm. Fat cattle are looking up. Will Watts refused 3¢ cents for his cattle. Stuffed hogs are in good demand for healthy animals, but a great many are dying. Plug horses are in demand, and things are looking up since the rains.

The cattle and hog markets are feeling the full effect of last year's monster corn crop. It has been fully sixteen years since we had a worse hog market. In December 1878, the extreme top for prime heavies at the Chicago Yards was \$3. There can be no doubt that everything in the cattle and hog line that could be had were put to work on the corn crib last fall, and that this is apt to result in a short-ened supply of store stock for next winter's feeding seems more than probable. Especially is this likely to be true of cattle. Farmers throughout the corn belt seem to have abandoned steer-breeding altogether.—Breeder's Gazette.

A writer says that March pigs can be made to weigh 275 pounds by November, if the sow is kept in prime condition up to and after farrowing, in order to make her both an excellent feeder and afford an abundance of milk for the pigs. He says he fed her liberally with one part of old process oil meal, six parts of shorts and three parts of bran mixed with scalding water, after the mixture has stood twelve hours. Put in the drinking water a little salt and a teaspoonful of saltpeter once a day. Feed the above ration twice each day, morning and evening, and at noon give a liberal feed of well soaked corn. Let the trough be low, so that the animals will learn the way to the table. Give her also grass, or better, clover. Wean the pigs when 10 or 12 weeks old. Continue the same treatment for the pigs.

SOME NOTES ON FEEDING POULTRY.

There can be no doubt that chickens thrive better on cooked than on raw food; hence the value of prepared biscuit meals. The reason for this is not difficult to determine. Meals when cooked are more easily digested, and the various elements contained therein are more rapidly assimilated by the stomach. It is identically the same with human beings. I do not mean to say that we could not digest grain if it were eaten in a raw state; but this would need much greater exertion on the part of our digestive organs, and the result would be harder muscle, which is unnecessary so many at least. So is it with fowls, and chickens especially. Were they at liberty, and kept under conditions where they would obtain a much greater amount of exercise, and compelled to find their own food, this strength of muscle would be essential to them. But as the chief portion of what food they consume during the whole term of their natural life will be artificially supplied, it would be a waste of material to produce muscle that can never be required. At the same time we must not carry this practice to an extreme; otherwise the muscles will be unduly flabby, and fail to perform properly their various functions. While, therefore, we may make soft, i. e., cooked food, the basis, a certain proportion of hard grain for chickens is beneficial to maintain the frame and organs in proper condition. These remarks do not apply to soft vegetables, roots, etc., which contain a large amount of moisture, and are soft, as they contain forms of nutriment which are lost to a considerable extent if cooked.

WHEAT.—Probably more wheat has been fed to poultry during the last three or four years than was ever known before. At one time many people thought it almost a sin to give wheat to fowls, and there is a certain amount of this prejudice still existent, not only in regard to giving this grain to fowls, but to other kinds of stock. When, however, wheat fell down in value, so that it realized less weight for weight, than Indian corn, it began to dawn upon the minds of growers that it was better to turn it into money in flesh than sell it at a ruinous price, or, as one farmer put it, he intended in future that his wheat should "walk to market." His honest people sell wheat and buy Indian corn for feeding stock, although taking the differences in weight per bushel, the latter was dearer. But this cannot continue, and so long as wheat is under 30c. per quarter (504 lb.) it is one of the cheapest foods for poultry, containing as it does those elements which are essential to the formation of eggs and flesh. By reason of its pasty nature, however, wheat meal, or ground wheat, is unsuitable by itself for giving as soft food. It is too pasty or glutinous, and cannot be made into the crumbly mass which is the best form of feeding for hens. This can be, to some extent, obviated if it is coarsely ground, and mixed with about equal bulk of coarse bran or barley meal. But the form to be preferred is when given whole or simply crushed, that is, rolled, when it is equally suitable for fowls, young and old. Of course if any one will take the trouble to make the wheat meal into dough, roll it into paste about an inch thick, cut it into squares, and bake hard, nothing can excel it as poultry food. These biscuits should be broken up and soaked in warm water, just as we would the ordinary biscuit meal

of commerce. When wheat is to be used for poultry, there is no need to sift it, but the small grains, "tail wheat," as we call it here, will be just as good for the purpose as are the finer samples. Even if the latter are sold, the former can be utilized in the manner described.

SOFT VS. HARD FOOD.—The question is frequently asked, "Why is it better to give soft food in the morning and hard food in the evening?" and it may be helpful if the reasons for the recommendation are clearly given. Sometimes poultry-keepers imagine that it does not matter when either is fed, so long as the birds receive both each day; while others think the soft food unnecessary, and give grain all the time. Now for the why and wherefore of the thing:

After the long fast at night, we find that the crop and gizzard of a fowl are practically empty, and the bowels contain only a small quantity, that eaten the night before having by this time been largely assimilated. The system craves for more. This is hunger. If we give grain—hard grain—it has first to be softened in the crop, then ground in the gizzard, and consequently it is a long time ere the stomach has its desires satisfied; whereas if we give soft food, which needs no softening or grinding, it rapidly passes through crop and gizzard, and the stomach has its needs supplied within a very few minutes.

On the other hand, if we give soft food at night, it is quickly digested, and the birds are hungry long before meal time comes; whereas if grain is fed then, this has to go through the process already described, and more slowly, by reason of the fact that the bird is at rest. So that it has a sufficient store of food to serve it until the morning. If any of us have ever awakened during the night with an intense sense of hunger, perhaps unable to secure anything to eat, we can realize something of what is the result for fowls when fed other than as here suggested.—Stephen Beale in Country Gentleman.

COVERING MANURE PILES.

It is often thought that little fermentation is in progress during cold weather, and that there is consequently little loss of ammonia. This is not the fact where stable manure, especially that of horses, is piled in heaps. Even when covered by snow the manure pile will ferment so rapidly that its central portions will be fire-fanged. Much of the nitrogen in such manure evaporates and is lost. A supply of dry earth should be accumulated in the fall and thrown over such heaps as they are made. It will have the further effect of preventing the manure from heating as violently as it would otherwise do. Coal ashes are a good substitute where the dry earth has not been saved for this purpose. Coal ashes contain little or no fertilizing properties, but used to absorb ammonia from manure heaps they become a valuable fertilizer.—American Cultivator.

A WRITER in *Gardening Illustrated* makes the following good suggestions: He finds one of the simplest and best fertilizers for orchards is bone meal, followed with stable manure. This treatment answers for all kinds of fruit. The bone is forked in, and the stable manure is applied as a mulch. Most of the commercial manures are too costly.

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Free reclining chair car on all trains. For complete times and other information, send for local tickets agent or write R. G. Matthews, passenger traveling agent, 20 West Main St., Louisville, Ky., or to the nearest general passenger agent, St. Louis, Mo.
Ripans Tablets cure biliousness.



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 one 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 then 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.

THE ROYAL Insurance Co LIVERPOOL. (INCORPORATED.) Barbee & Castleman, Managers Southern Dept. COLUMBIA BLD'G., Louisville, - - - Ky.

BLANCARD'S PILLS. ALSO IN SYRUP. Specially recommended by the medical authorities of the World for Biliousness, Constipation, Headache, Indigestion, Irritability, and all ailments of the Blood and for children and persons in regular course. Genuine name signed "BLANCARD". E. Rogers & Co., N. Y. and all Druggists.

SAVE YOUR EYES. To persons who desire to save themselves of our superior facilities for fitting Spectacles or Eye-glasses, we will send our printed instructions for fitting the eyes. Spectacles and Eye-glasses repaired. New lenses fitted in old frames. C. F. Barnes & Bro., 314 W. Market, Louisville, Ky. This firm is recognized—Publishers Western Recorder.

Let From Cuba. The Diaz Mission. Twenty five Cents will buy 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 President vetoed the general deficiency bill, because it contained those French spoliation claims which have been proved wrong so often, and have previously been vetoed by two Presidents and voted down repeatedly by two Congresses in the past, but which this Congress in its eagerness to spend money voted for. However the House of Representatives sustained his veto by an overwhelming majority, only 79 opposing it, and then passed a deficiency bill with the item left out.

Score one for this Congress. They have passed a bill which provides that no official matter shall be transmitted through the mails at fourth-class rates except such as is written or printed. This will save several hundreds of thousands each year.

We regret to hear that Sir Herbert Kitchener commanding the English troops which are lavading the Sudan, has won a victory over the men who are defending their country from European invaders. The Africans fought bravely, but were defeated, and the town Ferkeh was captured.

The Socialists have gone back to the dynamite war, and we fear of bombs in various places. As a procession was entering a church in Barcelona, Spain, a bomb was thrown into it, seven persons were killed and 40 wounded.

Mr. Joseph Medill, proprietor of the Chicago Tribune, has presented a bronze statue of Benjamin Franklin to the printers of Chicago. It was unveiled in Lincoln Park on Saturday.

Two years ago in Montreal, a little girl was accidentally shot with a small pistol, the ball entering her forehead. The doctors probed for it in vain, the wound healed and the child has not suffered. But the doctors were assuredly anxious to know where the bullet and at McGill University an X photograph was taken of her head. The ball was seen clearly in the centre of the brain.

A committee of European scientists has received a promise from King Menelek that when his kingdom is at peace they may examine thoroughly the vaults of the cathedral at Axum. The altar is a table of the Ark and the ten tables of stone are in this cathedral. But it is certain that there are great numbers of valuable papyri and manuscripts which have never been translated. The select men are delighted with the promise.

The steamer Horna was seized loaded with arms for Cuba and the captain was found guilty of violation of the neutrality laws. By the United States Court, the expense of a single discharge is well up in the hundreds. The greatest distance ever reached was by Krupp's monster steel gun which fired a shot weighing 2,500 pounds a little over fifteen miles.

An attempt was recently made at Elpenath, Germany, to see how soon a pair of trees could be converted into a newspaper. The tree was felled, reduced to pulp and paper, written on, cut, holed and ready five minutes. The newspaper made from it was ready for the readers.

Since 1830 the population of the United States has increased 170, the suicides 540. This is distributed in a chief degree to the more general reading of the daily papers and the fact that they give so much space to suicides. Laws forbidding all mention of suicides would no doubt make a great improvement in the number.

Mr. R. B. Richardson, who is directing the excavations at Corinth, writes that they have struck the ancient city in several places. In one place 25 feet below the surface. They have found a great number of vases and red-figured ware and a few pieces of sculpture.

Rear-Admiral Luce has invented an electric light for light-houses. Four electric lights are on a windmill frame and are revolved making a circle of light which, it is claimed, can be seen in hazy weather much further than a fixed light can.

The Africans are fighting bravely in defense of their countries and their homes. They were not parties to the arrangement by which the states of Europe coolly partitioned out Africa. The French Niger expedition which went out from Senaga has been totally routed in the Borgou country. Only a small remnant escaped with their lives.

The Raites law in New York City forbids the free lunch of the saloons. The constitutionality of this clause was denied and a case carried up to the Court of Appeals which has decided in favor of the law.

Another valuable discovery has been made in the excavations at Delhi. A small statue of Apollo eight inches high has been dug up. It is bronze, and is very beautiful.

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.

JAMES

At her home near Jeffersontown, Ky. June 7, 1896, Mrs. Ellen C. James, aged 46 years and three months. She deceased became a Baptist at the age of 18 years and lived a consistent Christian life till God called her home. For months past she had been a great sufferer from that fell disease—consumption. She bore all her sufferings with a noble heroism and sweet resignation to the divine will. She leaves a husband and many sympathizing friends to mourn her loss. Her pastor preached her funeral sermon at the Jefferson town Baptist church, of which she was a worthy member. A very large concourse of friends were present to pay their last tribute of respect to the dear departed one.

PASTOR LINDSEY WANTS LIGHT.

From the Alabama Baptist. If the tithing system is not binding on Christians, why not? What lesson was the act of Abraham paying tithes to Melchizedek intended to teach if it was not that of Christian giving, Melchizedek being a type of Christ.

Was the whole of the law, ordinances, commandments and all fulfilled in the death of Christ? If so, was each repealed or nullified? If not, which is still in effect? Eph. 2:14, 15; Col. 2:14.

If all of Christ's teaching should become laws for or to his followers, why not the law of tithing, when we take the example that he gives us in the commendation he gave to the Scribes and Pharisees for tithing in Matthew 23:23?

If the law of tithing has been done away, why not the ten commandments? If the law of tithing was abrogated through Christ, why did he commend it, and where is it taught?

So far as I am individually concerned, I am practicing the tithing system, and feel that I am doing right. If it is not right, then I want what is right. Of one thing I am certain, and that is, that there is something radically wrong somewhere, or our Boards would not be in such embarrassed condition as they are.

S. P. LINDSEY, Georgiana.

We misunderstand each other—it would be strange if we did not often misunderstand the ways of God. The essential thing is that we should be at rest in heart in the remembrance that it is impossible that he should misunderstand us or judge us hastily or harshly. It is when our minds are most perturbed that we are inclined to quarrel with his dealings, and then (if we will but stop to consider it) our opinion is not valuable. As one who waits for a cloudless day to estimate the genial warmth of the sun, we must wait for the clearing of our clouds of doubt before we imagine that we know the purpose of God's love.

NOTHING less than the majesty of God and the powers of the world to come can maintain the peace and sanctity of our homes, the order and serenity of our minds, the spirit of patience and tender mercy in our hearts.—James Martineau.

SEATS OF OHIO, CITY OF TOLEDO, [sic] LUGAS COUNTY. FRANK J. CHENNEY makes oath that he is the senior partner of the firm of F. J. CHENNEY & Co. doing business in the City of Toledo, County and State aforesaid, and said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of Cataract that cannot be cured by the use of HALL'S CATARACT CURE. FRANK J. CHENNEY. Sworn to before me and subscribed in my presence, this 5th day of December, A. D. 1896. A. W. GLEASON, Notary Public.

Hall's Cataract Cure is taken internally and acts directly on the blood and mucous surfaces of the system. Send for testimonials free. F. J. CHENNEY & CO., Toledo, O. Sold by Druggists. Hall's Family Pills are the best.

A Select List of Tracts & Pamphlets

- Scriptural Sanctification vs. Entire Sanctification—J. M. Weaver, D.D., (just issued) 5
Whole Truth on Baptism—J. G. Bow, D.D. 10
Americanism or Romanism, Which? J. T. Christian, D.D. (paper edition just issued) 25
Shall Women Speak in Mixed Public Assemblies?—J. A. Broadus, D.D., LL.D. 5
A Catechism of Bible Teaching—John A. Broadus, D.D., LL.D. 5
How to Behave as a Church Member—T. T. Eaton, D.D. 5
Conscience in Missions—T. T. Eaton, D.D. 5
Our Relation to God and Missions—T. B. Mayhugh 5
Work of Baptists in Urgent Work—J. S. Coleman, DD 10
How to Organize and Manage a Sunday-school B. G. Maynard 10
Baptist Confession of Faith (Spurgeon ed.) 10
Philadelphia Confession of Faith 10
Wm. Carey (short biography) T. W. Young 10
Glad Giving John A. Broadus, DD, LL.D. 5
Traveling Church—Prof. Rank 25
Modern Dancing W. W. Gardner, DD 25
Heathen and Infidel Testimony to Christ J. T. Christian 5
Rome in Prophecy D. Y. Bagby 5
The Bible Use of Wine 3
A Call to the Ministry—B. Manly, DD 3
Concessions of Pedobaptist Writers 5
Boyce's Child's Catechism James P. Boyce, DD, LL.D. 5
Three Questions as to the Bible—John A. Broadus 10
Systematic Giving Chas. A. Cook 10
Design and Subject of Baptism 5
Law of Baptism 5
The Preacher's Prayer C. H. Spurgeon 5
Paramount and Permanent Authority of the Bible John A. Broadus 5
Baptist Church Manual—J. Newton Brown 3
Stepping Heavenward (paper) Mrs. Prentiss 25
Wong Ping San, a Native Chinese Preacher—M. F. Crawford 10
Articles of Baptist Faith (10 for 5c) each 1
The Faith of Baptists T. T. Eaton paper 15; cloth 25
The Bible on Women's Speaking in Public—T. T. Eaton 10
Is There any Harm in Dancing—M. P. Hunt 10
Address to Christians in Respect to Living, Light and Works—T. M. Faulkner 5
Close Communion (paper)—J. T. Christian 35
Immersion (paper) J. T. Christian 35
Story of Diaz—Lasher 25
Can furnish any tract published. Special prices in quantities.

Baptist Book Concern, Publishers. Third and Jefferson Streets, LOUISVILLE, KY.

Sunday Schools, ATTENTION!

When ordering your supplies for Third Quarter, 1896, which begins July 1st, please remember that we can furnish any you want at publishers' prices. We supply the periodicals of

Southern Baptist Convention Board, American Baptist Publication Society

Or any others you may want. Send us your orders and they will be promptly filled.

Song Books, Secretaries' Books, Class Books, Col-lection Envelopes, or anything else you need

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REATIVE... BAPTIST BOOK CONCERN, LOUISVILLE, KY.

Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder

ABSOLUTELY PURE

Items of Interest.

A law suit has been going on for twenty years which has been decided by the United States Supreme Court. Mrs. Hestey Green claimed land in Chicago under foreclosure proceedings which is valued at several millions. Her claim was resisted, but the Supreme Court decides in her favor.

In Madagascar the French are not having things all their own way. Fifteen hundred of the natives attacked and burned Antsirabe. The French garrison succeeded in defending the house in which they were entrenched, but they were not strong enough to protect the town.

The Yale students are showing themselves in an enviable light. A statue to President Woolsey is to be erected on the grounds, and the authorities dared to decide where it should be without consulting the sovereign students. Hence they poured snow over the wooden frame work which had been set up for the work, and declare they will deface the statue if it is placed there.

A woman loaded with bundles was injured because the train did not stop long enough to allow her to get off. The judge in awarding damages said that "women with bundles have a right to move that to get on and off a train, but might be required for a foot-racer or a grey-hound."

Rev. W. H. Eaton, D.D., one of the leading Baptist ministers of New Hampshire, died on the 10th at his home in Nashua as the result of slipping and breaking his leg a few days before. He was born in 1818 and was a graduate of Brown University and of the Newton Theological Seminary.

The Watchmen of Boston is one of the few papers which has stood squarely for the Protestants of Ireland in their hour of danger from Home rule. The Nonconformists of England very generally supported Gladstone, even though their greatest men like Spurgeon, died of a refusal to wish him in the Home Rule business. Now they wash their hands of the Irish business in wrath because the Irish in Parliament voted against them on the Education Bill, which puts the schools of England into the hands of Episcopalian High Churchmen and of Catholics.

The Watchmen says of this: "The Irish have only done in England what the Nonconformists were assisting them to do in Ireland. All through the Home Rule agitation Protestants of Ulster claimed that they were being delivered by the Protestant Nonconformists of England into the power of Roman Catholic wolves. Now the denunciation has come English Congregational, Baptist and Methodist are forced to drink the cup that, wittingly or unwittingly, they prepared for the lips of the Protestants of Ulster." In this case the mills of God have not ground slowly.

The State of Pennsylvania has erected a statue to Gen. George C. Meade on the battlefield of Gettysburg. There was a large gathering of distinguished men at its unveiling.

Among the dead is C. S. Roper, of Boston. He had been labouring for many years to perfect a steam bicycle and died from the exertion caused by his trial in France. A French explorer, Gerard Robila, died, aged 67. But the man who can be most illly spared whose death has claimed is Jules Simon, the French statesman, and one of the few men of great ability left in French politics.

The House of Representatives threw out the appropriation for sectarian schools among the Indians, but the Senate put it back, and in its state. The Senate only voted it till June, 1897, but that covers the existence of this Congress. The House wished four big war-ships and the Senate two. They compromised on three. They would pass no bill, however, to increase the revenue to furnish money for these ships.

Substitutes for Horsford's Acid Phosphate are Dangerous.

Because they cost less, many substitutes are offered, some of which are dangerous, and some of which will produce the same putrid, offensive odor and return to you by mail. They have over thirty years experience in work of this kind.

If Your Razor Don't Out

send it by mail to C. P. Barnes & Bro., Louisville, Ky., with sixty cents inclosed in money order or check, and they will send you a new shaving order and return to you by mail.

To any of our readers seeking a perfectly safe and profitable investment, we would recommend the advertisement of the Kentucky Guaranty Co., whose card appears elsewhere in our columns. Mr. J. G. DeGris is Secretary and Mr. Geo. W. Willis is Secretary and Manager of this excellent institution. Both these gentlemen are tried men of ability and integrity. Full information will be given.

A GOOD intention clothes itself with hidden power.—Emerson.

Ice Cream Made by a New Process.

I have an ice cream freezer that will freeze cream instantly. The cream is put into the freezer and comes out instantly, smooth and perfectly frozen. This astonishes people and the crowd will gather to see the freezer in operation and they will all want to try the cream. You can sell cream as fast as it can be made, and sell freezers to many of them who would not buy an old style freezer. It is really a curiosity and you can sell from \$5 to \$8 worth of cream and six to twelve freezers every day. This makes a good profit these hard times and is a pleasant employment. W. H. Baird & Co., 60 E. Rittenberg Ave., Erie, Pa. Pittsburgh, Pa. will send full particulars and information in regard to this new invention on application and will employ good salesmen on salary.

The Kalkreuth Shoulder Brace takes the place of the ordinary suspender and at the same time prompts and persuades the wearer to walk upright, thus, correcting the habit of stooping and prevents hollow chest and round shoulders. Sold by druggists, Surgical Appliances stores, general stores, etc., throughout this continent and abroad. See advertisement.

GOLDEN ANNIVERSARY.

Yesterday was a great day for the Baptists of our city. The old First church celebrated her 50th anniversary. Several ex-pastors were expected. Dr. Tichenor and Miller sent regrets at their inability to be present. Dr. R. A. Venable was ready to come, but serious sickness in his family prevented. Dr. R. J. Willingham came and his cheerful appearance gave joy to every heart, but, alas, that strong body of his was soon prostrated with fever and he was unable to take part in the services. Dr. G. A. Lofton was present, and at his best. In the morning and at night he preached with great eloquence and power. He electrified the large congregation. Surely great good will result from such sermons. In the afternoon Dr. Lofton gave some interesting character sketches.

Dr. E. A. Taylor was master of ceremonies and had everything most admirably planned. The music was grand. Brethren Quisenberry, Hudson, Potts, Craig and the writer led in prayer. A number of members on Johnson Ave., in the northeastern part of the city, called for letters to organize a church in that locality. This is the third church that has gone out from the old First. The deacons authorized the pastor to carry out his ideas in regard to utilizing this time of rejoicing by raising money to buy a pastor's home. Three thousand, five hundred dollars was soon subscribed, and Bro. Craig, who was made the trustee of a \$1,000 gift left by Bro. Joe. Bruce, kindly placed that in the collection, making \$4,500. What a memorial of fifty years of blessing!

A motion was also made to undertake to support one missionary in China.

One very interesting feature of the exercises was an excellent history of the church by Deacon A. Hatchett, who is one of the four oldest members in the church.

J. D. ANDERSON.
Memphis, Tenn.

OUR TEXAS LETTER.

Dr. Eaton is gladly welcomed home by his numerous friends, especially by the readers of the WESTERN RECORDER. During his absence he has enriched the columns of the paper with his unusually fresh and interesting letters from over the sea. Those letters would make an interesting and useful book. Considering there is so much of such literature, this is rather flattering, but it is deserved.

Just now all other things together are not agitating Texas Baptists as much as Dr. Whitsett's words.

The thanks of the denomination are due Dr. J. T. Christian—eminent scholar and author—for the vigorous and thorough way with which he has handled Dr. Whitsett's attempt to revise history.

I have just closed a good meeting at Yoakum, considering everything. I have given the last seven years to evangelistic work. The calls for such work from pastors and churches are increasing so, that I fear churches and pastors are hearing too little confidence in themselves and in the Lord. For this reason the question sometimes arises, "Had I not better return to the pastorate?" Yet the question arises, "May it not be the Lord's will that churches and pastors should have yet more help from true evangelists?" While I am inclined to say "no" to the last question, I am not sure what is the Lord's will on this question. I believe it is "a rising question," and that it calls for much study and prayer from our churches and preachers.

The First church of Waco seems solving the question, "How to reach the masses." It has left its church house, gone into a cheap, commodious tabernacle, and has nearly doubled its congregation. I have long been saying, "To reach the masses our churches must get out of their fine houses and reach the masses by going to them—by missions, cheap, comfortable and roomy structures."

Texas has fine crop and fruit prospects, the best fruit prospect it has had for years. Texas is rapidly settling. For the young and those of moderate means, Texas is the State. Run down to Memphis, there take the fine, popular Iron Mountain Texas Pacific Route, and see Texas for yourself. W. A. JARREL.
Dallas, Texas.

THE practical application of the redemption purchased by Christ must, nevertheless, begin with the individual. Regeneration is personal—it is a work wrought in man. "Ye must be born again" was a word uttered to a solitary individual. When an apostle entered into the secret of the redemptive work of Jesus Christ, and laid open its controlling motive, he said: He "loved Me, and gave himself for me." These words are intensely personal. The concentration of the divine affection, and the divine meditation on the individual, could hardly be more distinctly emphasized than in this utterance of Paul. He did not lose himself in the great company of the redeemed; he appropriated Christ's work of salvation to himself as fully as if he had been the only sinner ever redeemed out of the world by the precious blood shed for sin. Every sinful son of man to whom Christ is revealed may use the same words.—Selected

THE MARKETS.

Report for the Week Ending Saturday, June 13, 1896.

CATTLE.—The receipts of cattle to-day were light. On account of the light supply the trading was light and little interest taken in the market. Prices are steady. Veal calves quiet at quotations.

HOGS.—The receipts to-day were light and of poor quality. The pens were almost deserted on account of the light offerings, which were quickly disposed of to shippers. Light hogs were in best request. Market closed steady.

SHEEP AND LAMBS.—Sheep and Lambs—Receipts light. The market was quiet and featureless. There was a good demand from shippers for choice stuff. Poor grades found few buyers. Market closed fairly steady.

CATTLE.

Extra shipping cattle, 1,400 to 1,600 lbs.	\$1 00 25
Light shipping, 1,200 to 1,400 lbs.	\$ 90 25
Medium	\$ 80 25
Stock	\$ 70 25
Fair to good butchers	\$ 70 25
Common to medium butchers	\$ 60 25
Thin, rough steers, poor cows and calves	\$ 50 25
Good to extra cows 1,200 to 1,500 lbs.	\$ 70 25
Common to medium cows	\$ 60 25

Wash Suits



49c

is the lowest price—and it buys a really nice, serviceable Galatea Suit. From this price, ranging up to \$5, we have all the standard goods and novelties, in Galateas, Kentucky Tow Linens, India Crashes, White Ducks, etc. They are made with deep sailor collars and detachable shield fronts, which may be left off when worn with waists. We have the Galatea PANTS at 18c and 29c; and the best quality Kentucky Tow Linen Pants at 29c. Send a cash MAIL ORDER—money refunded if goods fail to please.

Kleinhaus & Simonson, Mammoth Shoe & Clothing Co.,

424 to 434 West Market.

OUR JUNE CLEARING SALE

STILL GOES ON.

Our Carpet and Curtain Display is Immense.

The Prices the Lowest Ever Before Known.

MATTINGS! THE FINEST AND CHEAPEST EVER SEEN IN LOUISVILLE.

W. H. McKnight

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Sons & Co. Wholesale & Retailers.

225 Fourth Ave. 325-330 W. Main Street.

DARK, 1896 CROP.	
Feeders, 600 to 1,200 lbs.	\$ 7 00 00
Stockers	\$ 6 00 00
Bulls	\$ 5 00 00
Veal calves	\$ 4 00 75
Choice milk cows	\$ 12 00 00
Fair to good milk cows	\$ 10 00 00

SHEEP AND LAMBS.	
Good to extra shipping sheep	\$2 00 25
Fair to good sheep	\$1 50 25
Common to medium sheep	\$1 00 25
Wethers	\$ 7 00 25
Extra spring lambs	\$ 7 00 00
Fair to good spring lambs	\$ 6 00 00
Common to medium lambs	\$ 5 00 25
Tall-ends or culls	\$ 2 00 25

LEAF TOBACCO MARKET.

Report for the week ending Saturday, June 13, 1896.

BURLY—1896 CROP.		Color.	
Trash, green mixed	\$1 25 00	Red	\$2 40 25
Trash, sound	\$ 3 00 25	Black	\$ 2 00 25
Common lugs	\$ 2 75 00	Green	\$ 2 00 25
Medium lugs	\$ 4 00 00	Yellow	\$ 2 00 25
Good lugs	\$ 4 00 00	Orange	\$ 2 00 25
Common leaf, short	\$ 6 00 00	White	\$ 2 00 25
Common leaf, long	\$ 6 00 25	Black	\$ 2 00 25
Medium leaf	\$ 7 50 11 00	White	\$ 2 00 25
Good leaf	\$11 00 00	Black	\$ 2 00 25
Pine and selections	\$15 00 00	White	\$ 2 00 25