

# WESTERN RECORDER

Faith, Hope and Love, these three.

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## WESTERN RECORDER.

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LET men laugh, if they will, when you sacrifice desire to duty. You have both time and eternity to rejoice in.—Parker.

WHENEVER you hear a man sneer at others for thinking themselves infallible, watch him, and you will soon see the trouble is he wishes to be considered infallible himself, and is angry with them for not acknowledging his superiority.

FOUR hundred years ago the Coptic church threw off allegiance to the Pope. But Catholicism is wary and knows how to play a waiting game. The Coptic church has again submitted to the Pope, and he has appointed Kyrillos Macarius, Vicar Apostolic.

A MINISTER of the church of Scotland published a book which his brethren thought contrary to the doctrines of that church. He insisted he was right and they were wrong, but at the recent session of the Assembly they passed resolutions denouncing the book by a vote of 250 to 40. And now there is another martyr posing for the admiration of the enemies of the church.

SOME voices have recently been raised in Eastern cities in favor of endowed churches. There are arguments in favour of such endowments, but facts prove that the old feeling of distrust has sound grounds. An illustration is a Seventh Day Baptist church in London, which has recently called Rev. W. G. Dilland from Rhode Island. The *Freeman* says the church is well endowed, but it "consists of eighteen members and a congregation of about half the number."

In a letter to the churches, the Massachusetts Association (Congregationalist) uses these strong and pointed words: "So subtle is the working of evil in our day that the evil one no longer goes about as 'a roaring lion seeking whom he may devour.' He comes rather as a cultured gentleman, afraid of bigotry and narrowness; or as an angel of light, interested in liberating mankind from such harassing legislation as the ten commandments."

The Philadelphia Presbytery waited till Dr. Pierson's return, till he could be heard for himself, before their final action. He pleaded that he was as much of a Presbyterian as ever, and did not wish to leave the Presbyterian church, but they dropped his name from the Presbytery. He may appeal to the General Assembly. He does not wish to join the Baptists, because he thinks sprinkled members ought to be admitted to the fellowship of the church.

The Chicago *Standard*, in its report of the B. Y. P. U. meeting in Milwaukee, says: "No part of the conventions of the Baptist Young People's Union of America is so full of fun, enthusiasm, cheers, laughter, noise, poems, banner waving, applause, hilarity and general B. Y. P. U. Uness as that session given up to the service which has come to be known as the Salutation of the Flags." Churches which do not admire such "B. Y. P. Uness" in religious meetings will please take notice.

For the Western Recorder.

## THE BAPTIST AUTHORS OF 1641 2.

BY REV. W. H. KING, D.D., OF LONDON, ENG.

Among the King George's Pamphlets in the library of the British Museum, there are four books published by Baptist authors in the years 1641 2, one by Edward Barber, another by Thomas Killcop, and the other two by A. R. (Alexander Rowley), a scholarly writer, whose works are commended by Hanserd Knollys for their sound learning. The assertion that has been made by Dr. Dexter to the effect that these books were written to defend a recent innovation of the practice of immersion, is a purely fictitious statement, which the books themselves show to be utterly unwarranted. There is not a sentence in either from which it can be fairly inferred that there was anything new in the practice; on the contrary, they all assume that immersion, or dipping, was the established and recognized custom among English Baptists. Nothing further will be said in this article about Mr. Barber's work, because that will probably be dealt with in the pages of the *WESTERN RECORDER* by another hand, but the following is the result of a careful and critical examination of the other three.

The full title of Mr. Killcop's book is, "A short Treatise of Baptism: wherein is declared that only Christ's disciples, or believers, are to be baptized; and that the baptizing of Infants hath no footing in the Word of God, but is a mere tradition received from our forefathers." The opening paragraph of this treatise is, "John 4:1. 'Jesus made and baptized more disciples than John.' By disciples is meant all in whom the works of 'race is wrought, as appears Acts 1:18, 14, 15, and 2:41, 47, and 6:1 compared together. By Baptisme is meant the baptisme of water. John 3:22, 23. Baptisme is a Greek word, and most properly signifies dipping in English; and therefore the parties baptized are said to be baptized not at, but in, the Jordan, Mark 1:5, 9, 10, and in Enon, John 3:23; Acts 8:38, 39; Matt. 3:16. Then note that the baptizing, or dipping in water, belongs to Christ's disciples, and none else. The text tells us that Jesus (meaning his disciples by his commission) made and baptized more disciples (not more children) than John. John baptized many, but Jesus baptized more." This is all the treatise says about dipping, the remaining part of it is wholly devoted to an argument against infant baptism, and in favor of the baptism of believers.

From this work of Thomas Killcop, Dr. Dexter makes the following quotation: "Every Scripture that gives you warrant, or any of your judgment, to erect a church state, gives us the warrant to erect baptisms, with the one cannot be done without the other, for none can put on Christ (that is, visibly by outward profession) but such as are baptized into Christ" (True story of John Smyth). When I verified this quotation I could hardly believe my own eyes, for a greater misrepresentation of Mr. Killcop's meaning could scarcely be imagined. Dr. Dexter uses the quotation as proving that Mr. Killcop is defending the position that immersion may be made a necessity for church membership, as if that were a new practice, whereas in the whole context Mr. Killcop is not saying a word about the mode of baptism. For eight pages before the paragraph from which the quotation is taken to the end of the treatise, there is not a sentence about either sprinkling, pouring, or dipping. The suggestion that Mr. Killcop is speaking about the rightfulness of making the new practice of dipping the foundation on which to erect a church state is altogether false; his contention is that Baptists have the right to make *believers' baptism* the foundation of a church state. It will thus be seen that Dr.

Dexter's contention about the newness of dipping is disproved by the very quotation by which he tries to support it. This is a typical instance of Dr. Dexter's method of quotation. While the words he cites may be verbally correct, they are sometimes presented as having a meaning quite foreign to that which they bear in the books from which the citation is made. His quotations are not to be trusted until they are verified and read in connection with the context from which they are taken. In this whole treatise there is not a word or a hint that there was anything new in the practice of dipping.

The title page of the first pamphlet by A. R. reads as follows: "A Treatise of the vanity of Childish-Baptism: wherein the deficiency of the Baptisme of the Church of England is considered in five particulars thereof. And wherein also is proved that Baptizing is Dipping, and Dipping Baptizing. Printed in the year 1642, by A. R." This is a scholarly treatise in which the writer sometimes quotes and expounds the Greek text. So far from this treatise having been written in relation to any dispute among the Baptists as to the mode of baptism, it is devoted entirely to an examination of the teaching and practice of the Church of England, and the argument is conducted in just the same way that a Baptist writing in 1896 would treat the same subject. With the exception of one sentence (which will be quoted below) there is not one word about any controversy on baptism in either the Baptist or the other Separatist churches.

The purpose of the book is stated thus on page 1: "But now the great question which most concerneth us is this: Whether that which is administered in the Church of England for Baptism be the Baptism of the New Testament or not. And herein we will briefly consider these five particulars: (1) The end for which, (2) The manner in which, (3) The power by which, (4) The ground from which, (5) The subject on which, Baptism is there administered." On the second point, after quoting and expounding many texts, he proceeds, "Now, if we will well consider these texts, we shall find that they used the water by putting the party into the water, that is, by dipping him, and not by putting, infusing or sprinkling (which are one) the water upon the party. Therefore dipping, and not sprinkling, or washing without dipping, must needs be the truth of that institution, and the proper sense of the Holy Ghost in the Scripture dialect. For, as a learned and approved scholar hath noted, the Greeke wants not words to express any other act as well as dipping; if the institution could bear it, for the Greeke to sprinkle is *Ranizo*, much humbler authority, both ancient and moderne, might be produced herein, all of which would be needless, seeing the Scripture itself is so clear in the point, as is before already declared. Nor can it be proved that Baptisme administered any other way than by dipping, for at least a thousand yeares after Christ" (page 11).

This treatise deals throughout with the teaching and practice of the Church of England. But toward the close (page 29) there is the following sentence, "But the grounds which Separatists and others do urge for the baptizing of infants, shall be further examined and answered (if God will) in another treatise." If there were any truth in the statement that the recent introduction of the practice of immersion had produced a commotion in the Baptist or other Separatist churches, we might surely expect to find some indication of it in this second treatise of A. R., specially addressed to "Separatists and others." Of any such commotion, of any discussion or controversy among Baptists as to the true mode of baptism, of any charge of "newness" in the doctrine and practice of im-

mersion, there is not the slightest trace from title page to finish. Having shown in the former treatise addressed to members of the Church of England that dipping is the only Scriptural mode of baptism, the writer, addressing "Separatists and others," assumes as a recognized and well understood fact that Baptists practice dipping, and devotes the entire work to the examination and refutation of the arguments which are usually advanced in defense of the baptism of infants. This second treatise has a more definite date than the former, "May 3, 1642." The opening sentence is, "Having formerly treated of the Baptism of the National church, I have now thought it meet likewise to consider the grounds upon which the Separated and some other churches doe baptise their infants." And throughout the treatise he deals solely and exclusively with what he calls the "Vanity and Childishness of Infants' Baptism."

A careful reading of these earliest books by English Baptist authors, without any desire to support a preconceived theory, leaves upon the mind a very strong impression as to the distinctness and significance of their tone in regard to baptism. If immersion were a new custom, or the revival of an old one, it is hardly possible that four books written by Baptists in exposition and defense of baptism within two years of the supposed revival, should not contain a sentence, or even a word about the newness of the practice. When men discover a new truth, or re-discover an old truth, they are commonly proud of the achievement, and inclined to boast of it. If immersion had fallen into disuse before the year 1640, so much the more credit was due to the men who discovered it. There is no conceivable reason why Mr. Barber, Mr. Killcop and Mr. Rowley should not "modestly vindicate their claim" to having set before the Baptists of England a new truth; that they do not make any such claim can only be accounted for by the fact that immersion was not new, that it had been the practice of Baptists from the first.

This conclusion is strikingly confirmed by another pamphlet in the King George's series. It is entitled "A Brief Remonstrance of the reasons and grounds of those people commonly called Anabaptists. Printed and published for public information in the year 1645." It is an account of a correspondence between Robert Poole, a Presbyterian, and William Kiffen, a Baptist. Mr. Poole had been objecting to the teaching of the Baptists, and Mr. Kiffen sent him four "Queries" to answer. Mr. Poole rejoined by sending Mr. Kiffen six queries. The second of those queries and Mr. Kiffen's answer to it are as follows: "Query 2. By what Scripture do you take upon you to erect new framed congregations, separated to the disturbance of the great work of reformation now in hand?" "Ans. This query hath in it two parts: (1) That we erect new framed separate congregations; (2) We do by this disturb the great work of reformation now in hand. To the first, it is well known to many, especially to ourselves, that our congregations were erected and framed as they now are, according to the rule of Christ before we heard of any reformation, even at that time when Episcopacie was in the height of its vanishing glory" (page 6). "And for the second part of your query that we disturb the great work of reformation now in hand, I know not what you mean by this charge unless it be to discover your prejudice against us, etc." It must be remembered that the "Confession of Faith" of the seven Baptist churches in London, with its clear and strong statement about immersion, was published in the year 1644, just one year before this correspondence was published,

[Continued on fourth page.]

## PROF. REMSEN ON THE TEACHING OF SCIENCE.

BY SAMUEL C. MITCHELL.

The other day a letter came to me from a teacher in one of our Baptist colleges, asking me to write something as to the importance of the right study of physical science, that might be of practical use to him in his efforts to enlarge that department in his college. While this letter remained unanswered, fortunately far more forceful words on that subject than any I could write were heard by me last night at a banquet given by some friends of education, to promote the practical teaching of physical science. Let me warmly commend, therefore, the address of Prof. Ira Remsen, of Johns Hopkins University, to the thoughtful consideration of the trustees and friends of Baptist colleges in the South. If one were asked the three marks of a modern college, the reply would be: Modern languages, history and civics, and science taught in well-equipped laboratories. It is gratifying to see how alert our Baptist colleges are to offer these advantages to their increasing numbers of students; and already we have in some of our states institutions that are creditably provided with these facilities for progressive work. The report (following the *Dispatch*) but faintly conveys the simple and impressive character of Prof. Remsen's address. He is one of the most eminent scientists on the continent, and his words were as temperate as his convictions were strong in advocating laboratory methods as the prime need of our colleges.

Dr. J. L. M. Curry, who presided at the banquet, at the superb Jefferson hotel of this city, in introducing Prof. Remsen, said:

This is a practical age. We cannot divorce ourselves from bread and butter. We must get away from medieval habits of teaching. Of late years there has grown up a great system of industrial and scientific instruction. We must have more thorough study of science, and of applied science through laboratories and improved means, and we must put the student of science, of industries, on an equal plane with the student of literature.

### PROF. REMSEN'S REMARKS.

I have been asked to speak to you on the "Place of Science in a Scheme of Education." There was a time when science was regarded with disfavor by many good people, and during that time there appeared to be a conflict between science and religion. One bears very little of such a conflict now, for the world has learned that it has nothing to fear from scientific investigation, but, on the contrary, that such investigation is leading us to clearer and higher conceptions of the universe and helping us to take part in man's work more intelligently.

### MUST KNOW THE SCIENCES.

What then should be the attitude of our educational institutions towards science? There is but one answer possible, and that is furnished by the actual state of things in the great majority of colleges and schools throughout the world. At the present day it is quite impossible to follow the most important discussions, to keep track of the intellectual progress of mankind without some knowledge of at least the meaning of science. It is not necessary for every one to be profoundly versed in any one of the sciences, but it is most desirable that every educated man should have a fairly clear conception of what is generally called the scientific method; and it is certain that the only way in which such knowledge can be attained is by making use of the method. If I were asked: What has been the principal result reached by scientific investigation? I should be inclined to answer: "It is the teaching of men how to study the great problems of the universe."

In the early ages most of those who studied attempted to learn about the things around them by thinking about them. Profound speculations were indulged in. Beautiful theories were suggested. But the things themselves to which the speculations and the theories applied were not studied directly. And consequently not much progress was made. It was only when the habit of working with the things themselves, of putting questions to them, and letting them answer became established that progress became rapid.

### A RESPECT FOR FACTS.

The first lesson that science teaches is a respect for facts. It teaches that a single

fact is worth an infinite number of mere speculations, and that in order that speculations may be of value they must be based upon established facts. This, as all teachers know, is one of the hardest things to get into the mind of the average student. But let him day after day be brought in the laboratory in direct contact with things; and let him see how they act under different conditions, or how they look; let him acquire the habit of observation, and he will gradually and unconsciously come to see that it is possible to know things in a more definite way than he can possibly know them by reading about them and hearing about them. Reading about natural phenomena is about as likely to give a correct idea of them as reading about a man is likely to give a correct idea of him. Or reading about a language is no better calculated to give one a satisfactory knowledge of nature. Just as it is necessary to make use of the language over and over again before we can be said to know it, so it is equally necessary to study natural phenomena in many different ways, and to have practice in dealing with them in order to become versed in the language of science on the scientific method.

### MUST HAVE APPLIANCES.

The experience of the world shows conclusively that the only possible way in which the sciences can be profitably studied is by the aid of laboratories, and we see that, in consequence, they have sprung up all over the globe. There are no statistics available which show the number of laboratories that have been put up for the study of chemistry and physics and other sciences, but the number must be enormous. The laboratory is now regarded everywhere as an essential part of every college and of every school. Millions upon millions of dollars have been invested in these buildings and apparatus for their equipment. Why? Because it is recognized that, aside from the material benefits which have come to us through a study of the natural sciences, this kind of study has given us a method which must be adopted before we can attain to true knowledge. Science simply seeks to discover the truth—nothing else—nothing less. Though it may appear at times that she is leading us into dangerous paths, we may rest assured that this is only apparent, and that if we push resolutely on in our pursuit of truth we shall be rewarded. We must, further, give to the younger generation now coming forward the opportunity to learn something of the great intellectual forces at work at the present day, and among these forces all recognize scientific investigation. Every college student should at least have a glimpse of this, and as the only way in which he can get it is through the aid of a scientific laboratory, it becomes incumbent upon those who are charged with the management of our colleges to provide such laboratories.

### SEVEN JEWELS IN THE CHRISTIAN'S CASKET.

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

What will I gain by loving and serving God? That is a very legitimate question for any one to ask, and I find God's own answer to this vital question condensed into the few closing lines of the 91st Psalm. Here they are: "Because he hath set his love upon Me, therefore will I deliver him; I will set him on high, because he hath known My name. He shall call upon Me, and I will answer him; I will be with him in trouble; I will deliver him, and honor him. With long life will I satisfy him, and show him My salvation." These are the seven jewels in the Christian's casket. Look at them, my reader, till you admire them; look at them till you covet them, and pray for the Holy Spirit to help you secure them! These seven wonderful promises are made only to those who "set their love" on God—or, if we read the Hebrew text rightly—who fall in love with Him. That means to give God your heart. What will He do in return for you?

1. The first reward is deliverance from the dominion of sin and the power of the devil. Our pathway through the world is lined with temptations, and often the soil beneath us is honey-combed with explosives as dangerous as dynamite. Such temptations to fleshly lusts as beset Joseph and David, such temptations to cowardice as beset Daniel, and such temptations to self-

conceit as beset Peter, are to be encountered. Jesus Christ comes to the rescue. There is no condemnation to them who are in Christ Jesus. That means a pardon of sin so complete that it kisses away the tears on the cheek of Penitence. That means a full salvation. The bigger the cup we bring the more it will hold. This rescuing work of our Savior continues all the way to heaven, and when we get there and see what a dangerous road we traveled, we will want to spend the first century in singing praises for atoning blood and redeeming grace. Suppose that it were possible up there for us to get a distant glimpse of hell, how we would thrill with joy over our merciful deliverance!

2. The second blessing promised is security. God says, "I will set him on high." Fortresses in olden times were built on lofty elevations; and our God is the stronghold into which the righteous man runneth and is safe. When we embrace Jesus Christ by faith and join our weakness to His strength, we have a delightful sense of safety. We know whom we have believed, and are perfectly sure that He is able to keep that which we have committed to Him. I once spent a night in the castellated convent of Mar Saba and heard the jackals howl in the gorge of the Kedron beneath us, and I saw the Bedouin prowling outside of the wall. So every child of God who is lodged in the stronghold of redemption may let Satan's jackals howl and let the adversary prowl as long as he will. We are safe while on the rock; but God makes no promises to backsliders who wantonly wander away from the citadel. The history of every faithful Christian is full of special providences. When a band of Scottish Covenanters were pursued by their enemies up into a mountain their leader prayed, "O Lord, cast the lap o' Thy cloak about our old Saunders and these Thy pair kams!" Immediately a thick mist fell and screened them from their pursuers.

3. This brings us to the third precious promise: "He shall call upon Me, and I will answer him." How closely these two words "call" and "answer" come together!—the prayer going up and the answer coming down. I don't believe that a true Christian ever yet breathed a right prayer in a right spirit and received no answer. If we delight ourselves in the Lord, He delights to give us the desires of our hearts. God loves to give to them who love to let Him have His wise and loving way. When we ask for a blessing we must work for that blessing at the same time, or else the acts of our lives will contradict the utterances of our lips. What a glorious epic the triumphs of victorious faith will make! Prayer is faith's pull at the rope, and Spurgeon truly says that he who wins is the man who pulls boldly and continuously until the great bell rings in the ear of the Infinite Love.

4. What music to the soul there is in the fourth promise: "I will be with him in trouble!" God's people must take their share of this universal malady, for all men are born to it as certainly as the sparks fly upward. The first sound that escapes from the lips of infancy is a cry of want or pain; the last sound on the dying bed is often a groan or a painful respiration. But under the aching heart and fainting spirit God puts the everlasting arm. Jesus declares to us, "In the world ye shall have tribulation;" "in Me ye shall have peace." It is not in the power of any amount of troubles to wreck a true Christian as long as his will is sweetly submissive to God's will. Blessed be the discipline that makes us reach our soul's roots into closer union with Jesus! Blessed be the gale that shakes down the golden fruit of grace from our branches! Sunshine days often bring out the adders; but in dark nights we look for Him who comes over the billows with the cheerful hail: "Lo, I am with you; be not afraid!"

5. The next promise is one of promotion: "I will honor him." How! With wealth and worldly rank? Not always; but with something infinitely better. "I call you My friends," says the glorious Son of God. That approving smile of the Master gives an inward joy beyond any roar of earthly acclamations. "Them that confess Me I will confess before My Father in heaven." When a marshal of France fell on the battlefield the emperor hung the grand cross of the Legion of Honor on his breast, and the old soldier died with a gleam

of joy on his countenance. But what is that in comparison to the promise made to the humblest follower of Christ: "Be thou faithful unto death, and I will give thee a crown of life!" There will be some wonderful promotions up in heaven, when many a neglected sufferer from a hovel or attic shall be called up into the royal family, and when some hard-tolling, ill-paid frontier missionary shall receive his sparkling diadem. Be of good cheer, brother, your turn will come. "Them that honor Me I will honor." We shall be kings and priests unto God.

6. In those olden times length of days was regarded as a special evidence of the divine favor; and it is still true that obedience to God's laws written on the human body commonly lengthens life. But the promise, "With long life will I satisfy him," goes deeper than chronology. It describes a life that is long enough to fulfill life's highest purpose. If you and I live long enough to do what God made us for and Christ redeemed us for, ought not that to satisfy us? Life is measured by deeds, and not by hour-marks on a dial. In the warm morning sun of grace many a young soul hath grown fully ripe for a harvest of glory.

7. The last promise is the Kohinoor diamond of them all: "I will show him My salvation." This word does not signify the process of being saved; it signifies the result of being saved, and that is life everlasting. The word translated "show" means to see with joy. He shall gaze with delight on the glory that is in store for him; he can say: "As for me, I shall behold Thy face in righteousness; I shall be satisfied when I awake with Thy likeness." This last promise spans the chasm and reaches over into the magnificent inheritance of the saints in sight.

Once more let us tell over these jewel passages, rendered according to their most literal meaning: "Because a man falleth in love with Me, I will rescue him from danger. I will set him up on a stronghold because he knoweth My name. He shall call upon Me, and I will answer his prayer. I am with him in every time of trouble. I will deliver him and honor him with My favor. He shall live long enough to be satisfied; and then he will behold with joy his everlasting salvation." My reader, here are seven offers which a loving God makes to us. Here are seven precious promises of what He will do for us. And if through Christ's redeeming and renewing grace we reach that celestial home, we shall see those fulfilled promises shining like the seven candlesticks before the throne of God and of the Lamb.—Independent.

### RESOLUTIONS.

Whereas, a recent lively discussion has arisen between good and prominent brethren concerning the practice of believers' immersion in a certain period of obscure English Baptist history; and, whereas, the facts in question can alone be determined by scholarly research on the part of men of trained historical ability who have access to original sources of information; and, whereas, the facts in question do not in any sense involve any question of Baptist doctrine, as Baptists are in no sense traditionalists and always appeal to the Bible, and the Bible alone, in all matters of faith and practice; therefore, be it

Resolved, By the Baptist Pastors' Association of Nashville:

1. That we appeal to our brethren of the South to refrain from the forming of judgments and the utterances of opinions that may prove harmful to the work and usefulness of our Theological Seminary at Louisville, and to await the conclusions of investigations now in progress, as the question is purely a matter of historical fact and can only be settled by patient investigation.

2. That we express our esteem for Dr. William H. Whitsett as a brother of sincere and eminent piety; and, since he heartily believes in and subscribes to all our standard Baptist confessions of faith, we express our confidence in his absolute fidelity to Baptist principles. Therefore we appeal to all our brethren to join with us in renewed efforts to sustain our Seminary, the most soundly orthodox Baptist educational institution in the world.

J. B. Hawthorne, G. A. Lofton, W. C. Cleveland, H. F. Burns, A. J. Ramsey, J. H. Wright, J. O. Rust.

For the Western Recorder.

QUESTIONS ANSWERED.

BY SENEX.

A brother was guilty of a public offense. A committee was appointed by the deacons to wait upon him; but he would not hear them. The deacons advised the church to exclude him, but did not mention in restoring him, asked for his family. When the matter came before the church, he made no defense, and a resolution excluding him from fellowship was unanimously passed.

Some time afterwards the excluded member came before the church. He said his wife was grieving herself to death to think that he was excluded, and for her sake he wished to be restored. If he had done wrong he was sorry. A brother objected to his being restored on such a confession as that, and when the church by a majority persisted in restoring him, asked for the overseer. What ought the church to do? Did it do right in its action on the previous occasion?

It would have been much better if the deacons had stated, at least in general terms, the charge against the brother. It would seem from the letter sent me, the charge in this case was of dishonesty. If no offense is mentioned, it is taken for granted that the offender has been guilty of immorality, as that term is generally used. There is such a wide difference in the things for which Baptist churches rightly exclude members from their fellowship, it is best to give the reason always. Sometimes a member is excluded because he has quarreled with his brethren and will not be reconciled. Sometimes the member has shown himself to be a thief or a drunkard. Sometimes while entirely moral in his life, he is unsound in doctrine, saying, for example, the duty of Christ. Hence justice to the one excluded, the church and the community, makes it best to state the cause of the church's action, at least in general terms. However, it was not necessary that the reason for recommending his exclusion should be stated, for example, by the deacons. Any member at the time had the right to ask for the charges, and they would have been given. If he did not ask, then he ought not to find fault with the deacons afterwards because they were not made public in the church meeting. By his own conduct he has shown himself from the right of objecting in church meeting afterwards, though there is no doubt, if he would go to one of the deacons privately and ask him about the charges, the deacon would readily tell him all.

But the church did very wrong to have restored the man on any such confession. It was absolutely no confession at all. He said if he had done wrong he was sorry for it. There is not a shadow of acknowledgment or penitence in that. The church dishonored herself by accepting it. For if the discipline like that is not necessary in doctrine, does not violate the church's articles of faith, nor the Philadelphia Confession, under which the Association was formed. Therefore it does not cause the church to be no longer a Baptist church. Had the brother, for example, denied the divinity of Christ, and the church had received him back into its fellowship on no more acknowledgment of sin than that, she would have proved herself a Unitarian church, and not a Baptist one, and the brother should withdraw. But as it is, he ought not to do so.

The truth is, we are all given to self-deception, and to call our anger because we cannot have our own way, zeal for God and His truth. The surer we are that we are right, the more danger we are in of self-deception on this point. This brother is right in thinking the church did very wrong to be satisfied with any such confession. Therefore he is in special danger of mistaking his feelings.

He feels that he cannot "fellowship" the brother. Very well, then, don't fellowship him. Treat him politely when you meet him, and say nothing about him, any one except to God. So far as the Lord's Supper is concerned, you do not commune with him, but with your Lord. It is no concern of yours whether Judas communes or not, provided Judas has been baptized and is a member in good standing in a Baptist church. No one would ever go to the Lord's Supper if he had to wait till he was sure all who are there are really converted.

Do not abuse the church, nor talk about the offender. Pray for him in your closet. Live a life so close to God that you will have power with Him, and He will give you the desire of your heart. Pray to Him for the church also, that she may have wisdom from on high. Talk privately to your pastor and ask him, without making any reference to this matter to preach upon godly repentance, contrite confession, and the duty of a church to act with an eye single to the glory of God.

If the man sins again as before, and it is probable he will, then being the matter before the church and have the offense specified in the church meeting. But do not sulk or make a disturbance, nor quit your place in the ranks of Immanuel's army. Do not forget that the wrong-doer is a sinner for whom Christ died, that God can be glorified by his conversion, and that he who converts a sinner from the error of his way

shall save a soul from death and hide a multitude of sins. It seems to me that in this case the man is to be reached not directly, but solely through God. Therefore pray that the Holy Spirit will convict him of sin, and bring him in true penitence to the foot of the cross.

This sister evidently wishes to get me into politics. She asks me what are the causes of the hard times, especially for farmers, and what I mean; and do I believe in silver or gold; and won't please tell them, she says. Whenever the men get to saying anything they are certain to get to quarreling before she really finds out what they mean, and she hears so much talk going on, she'd like to understand.

I can tell with safety two of the reasons which I think cause the hard times for farmers, and at first glance my readers will be amused, thinking that my reasons contradict each other. The one is the general destruction of the birds. These birds kept down the insects which destroy plants and trees even: Paris green and London purple can but poorly do the work of the birds, and a farmer's life is one long fight with his insect foes.

The second reason, which contradicts that at first glance, is, that the encouragement to European immigration, the giving away, practically, of large territories in the West, have caused an over-production of all the leading farm products. There has been too rapid an increase of the amount raised for the increase in population. Had foreigners not been encouraged to come, had land in the West been held at good prices, till the increase of our own people had led to its being cultivated, the price of farm products would not have been lowered by over-production.

It is all very well to talk of the "oppressed" of the earth, and boast that the United States is the asylum of all such. There was more truth in that one-hundred years ago than there is now. Representative government is the rule in every country in Europe except Russia and Turkey. The people can overthrow any party which is in power in much less time than the people of the United States can. President Cleveland has more power than Queen Victoria. The United States, groaning under the disgrace of the present Senate, may well envy the Italians the ease and speed with which they made a complete change in the administration of Italy when they rose in their wrath after the defeat in Abyssinia. A "refuge" from oppression is not greatly needed, except by the Armenians and the Studentists of Russia. And if such refuge was needed, it would be entirely right for this country to think first of the needs of its own people.

But I may well be asked why those two reasons, over-production and destruction of crops by bugs, do not contradict each other. The destruction of the crops hurts individuals, but is not of sufficient extent, directly, to balance the over-production. It makes hard times for a Kansas grower if the grasshopper has more than it has gotten less for it than he ought through the over-production, had he had a crop. But when the crop is destroyed, that farmer gets nothing. A still greater trouble is the expense, the labor plagues, even when the fight is a victory and the crop saved.

As for the other causes of trouble, the sister must excuse me. I know dynamite when I see it, and I avoid it.

THAT "FOUNDING FUND."

The management of the B. Y. P. U. have undertaken to raise what they are pleased to call a "Founding Fund" of fifty thousand dollars. Ever since the move was inaugurated an appeal has been made to the churches to contribute to the raising of this fund; and we are now informed that some \$14,000 have been received. Many of the pastors have received circulars urging them to see to it that this matter is not neglected, and the delegates to the Milwaukee Convention are appealed to in behalf of this "funding" of the B. Y. P. U. "I will offer," "I will offer," "I will offer," in the completion of the undertaking. This is a considerable sum of money to demand of the churches, and it ought not to be considered impertinent or unreasonable for us to inquire into the management and use of that fund.

It has been stated that the chief object of this "fund" was to create and maintain a religious newspaper devoted to the interests of the B. Y. P. U. If this is the case, we have grave doubts as to the wisdom and justice of such a movement. If it is to be used in carrying on benevolent work, then the question resolves itself into one of wisdom. But if it is to be employed in subsidizing a paper, then it is a matter of absolute injustice to our denominational papers, which must look to the churches for their support. The *Journal and Messenger*, *The Standard*, *The Central Baptist*, and *The Baptist* are all papers which have just appeal to the churches for a "founding fund." *The Baptist Union*; and considered from the standpoint of service which they have rendered the denomination, they are certainly more worthy of it. With few exceptions, one religious paper is the property of the family which it subsidizes, and paper renders competition extremely difficult. It is like putting a club into the hand of the enemy with which to smite you down. It is a deliberate effort to shake the life out of those valuable supporters of the Baptist denomination. It is asking entirely too much of the pastors to aid in the collection of a fund which is to be used for any such purpose.

If *The Baptist Union* cannot stand upon its merits, and live upon the support which it receives from the churches, as other papers do, then let it die. It utterly fails to fill the place, or do the work of other papers of the same class. It is just so far as they are crowded out in order to give place to this "new comer." It is a serious loss to the churches. It will be a sad day for the Baptist denomination in this country when it can no longer have the wise counsel and invaluable in-

struction given by these staunch supporters of the Baptist faith.—JUSTICE in Journal and Messenger.

NOT ANOTHER CHANCE.

An Arminian preacher was recently insisting very earnestly upon persons uniting with the church at once; and he more than once urged as a strong reason for immediate action that the devil should not be allowed another chance. What did he mean? That same preacher teaches that Christians may not only be tempted to commit sin, but that they may fall away, so as to be lost overlastingly. And if this be true, the devil certainly must have a chance at them in the church. It is not true, as the language of the preacher would plainly indicate, that in the church one is safe, while out of it he is lost. Such is the doctrine of the Romanists, but not of true Christians, nor of the Bible, which plainly teaches that persons should be saved before coming into the church; that until born from above they cannot see spiritual things—not fit material for the temple of the Holy Spirit. And the Bible also teaches very plainly that the devil tempts the best of people, whether in the church or out of it. Why, even the blessed Christ, while here on earth, was not exempt from the assaults of Satan, as he suffered what is termed the "temptation of the Temptation." Of course he did not sin, as he was free from sin, but no man liveth and sinneth not; and every one committing sin is tempted of the devil. Being in the church will not keep Satan from trying to lead Christians astray; yet the church is the place for all Christians, and young converts should be earnestly entreated to take their stand with God's people by uniting with the church. The sooner this is done, the better for all concerned. But they should not be encouraged to feel that in the church they are safe, and that the devil will not have any more chances at them. We shall have need to resist the devil as long as we live; and oh! how dependent we are upon the grace that keeps us from falling! A. B. MILLER.

HUMAN sciences are like gas-light in the street. They serve our purpose only when the heavens are dark. The brighter the sky, the more dim and useless they become. When moon-floods the town, they are buried, though they burn. No sooner will the sun of absolute truth break on the firmament of our souls, than all the lights of our poor logic go out. "Knowledge it shall vanish away."—E. Bangs.

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.,

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.

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 dont delay, but send your money at once to

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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 Pronounc-

ing Bible. The WESTERN RECORDER was the first to see the great 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.

MEN'S prayers, no less than their characters, need the pruning knife, and morbid excesses must be pruned away if there is to be a due degree of fragrant and satisfying fruitfulness. In the sorship of heathen gods, it is inevitable that repetition should have a significant place. Ignorant and unbelieving gods must be instructed, apathetic gods must be stirred, merit must be patiently built up before implacable, despotic and extortionate gods.—T. G. Solby.

LITERARY.

Magazines.

"CUBA'S STRUGGLE FOR LIBERTY." is the subject of a fully illustrated article in *Frank Lee's Popular Monthly* for August. It is written by Fidel G. Pierra, one of the leading spirits of the Cuban Delegation in New York, and contains portraits of Generals Gomez, Maceo, Marti, Carrillo, Sanchez, Garcia, Rodriguez and Palma, and some interesting views. The great Leo Torres is continued with the first of two papers on General Lee's part in the battle of Gettysburg, by Colonel John J. Garnett, Confederate Artillery. "The Making of a President," by Rufus L. Wilson, tells about nominating conventions, cost of electing a President, etc., and gives portraits of William McKinley, President Cleveland, T. B. Reed, W. C. Whitney, W. E. Russell and W. L. Allison. There are papers on Anarchism, Montenegro, Salisbury and Wells Cathedral, and a particularly well illustrated article on Nashville and the Tennessee Centennial, by Charles Thomas Logan.

THE following are the contents of *Lippincott* for August: The Great K. & A. Train Robbery, Paul Leicester Ford; A Summer on the Gulf Coast, Francis Lynde; An Arabian Harp, Edith M. Thomas; In Louisiana County, Clarinda Pendleton Lamar; Immigration Evil, Rhoda Gale; Ate Mortem, Clarence Army; The Federation of Australia, Owen Hall; A Narrow Escape, George Monbard; The Blessed Bees, James Knapp Reeve; Golden Rod and Aspers, Neith Boyce; Heraldry in America, Eugene Zieher; The Devil and John B. Tabb; The Devil's One Good Deed, Evan R. Chesterman; Universal Silence, Arthur W. Atkinson; The Woman Question in the Middle Ages, Emily Bailey Stone; The Editor's Incubus, Irving Allan.



traversal pamphlet." His name, Praise-God Barebones, is enough to condemn him. It is said his two brothers assumed the names respectively of "Christ came into the World to save Barebones," and "If Christ had not Died Thou hadst been Darned Barebones."

2. It is perfectly apparent that the words of P. B. have been woefully misused. It leads us to suspect that all the authors that Dr. Whitsett has quoted needs further light thrown on them.

3. "Praise-God Barebones" defended sprinkling, but he nowhere says dipping was a new thing. That it was practiced in the days of the apostles, that it was used in hot countries, that "the Romanists, some of them, and some of the poor ignorant Welch do use dipping,"

I am sorry to find such a use, or rather such a misuse of an authority. Fairness and fidelity to the truth ought to mark our use of all authorities. Of course, I wish to say in conclusion, I do not think that Dr. Whitsett garbled this author.

JOHN T. CHRISTIAN.

FROM LEITCHFIELD.

At the close of the last session of the Seminary, in June, I came to Leitchfield and began my work as pastor of the church. The field was entirely new to me, but since then I have mingled freely with the membership and find them to be a noble Christian band, truly ready for every good work.

Among the membership are a number of aged saints, whose presence and counsel is a source of strength to me in my labors. Dr. A. C. Caperton and his wife are members with us. I have enjoyed a visit to them at their country home.

We have a good Sunday-school with a large attendance of both old and young. The contributions to it are liberal and the collection on the first Sunday in each month is given to the Orphans' Home.

There seems to be a determined effort on the part of the members to press forward in all lines of Christian work, and God has abundantly blessed the effort.

Since I have been here, there have been eleven additions to the church, and the prospect is good for more soon. We have had no protracted meeting, but have earnestly and prayerfully engaged in the regular services and work of the church, expectantly relying on the Holy Spirit to constrain our people to do their duty.

You have a large list of appreciative subscribers here.

J. W. VALANDINGHAM.

TO THE BAPTISTS OF TEXAS AND OF THE UNITED STATES.

We feel it to be our duty to inform you that the Northwest Texas Baptist College is about to be lost to the denomination unless help is given. The mortgage on the property for \$12,000 has been foreclosed and the beautiful building and the boarding hall—the entire property, in fact—will be exposed to public sale on Aug. 4th next. This is a crushing blow to us and we are at a loss to know what to do; but it may be that the Lord will lay it on the hearts of some of the strong ones, some of the loving ones, some of the chosen ones

whose hearts are close to the heart of Christ, to come to the rescue. Hence this appeal.

A contribution of five thousand dollars (\$5,000) by the Baptists at large, added to what the immediate friends of the college can do, will save the institution to the Baptists. Think of it, brethren and sisters. This college is the school of North and Northwest Texas, a region larger than the state of Kentucky; but it is in a peculiar sense the creature, we may say the child, of the Panhandle. In the days of their prosperity, the Baptists of the Panhandle were fired with noble thoughts of higher education; they met and prayed and resolved to build a college; the enterprise was conceived among them; with fondest hopes they laid the foundations of this institution for the education of their children and the other youth of the land.

But now, behold, three successive years of drouth have impoverished the noble pioneers of the Panhandle; they struggle for bare subsistence. Though they see their college threatened with extinction, they cannot stretch forth the helping hand. Like some captive mother who sees her child exposed to death, they are powerless to deliver, and can only lift their prayers to heaven. Were they prosperous, we should not need to appeal to outsiders.

What a noble thing it would be for others whom God has more richly blessed in worldly substance to step forward and contribute the \$5,000 necessary to save this institution to the Baptists of the Panhandle, until they shall recover from the disasters of the past and from the depression of the present. The college is needed; is grandly located; has a great future if it can be preserved; the Baptists of North Texas and the Panhandle will in ages to come bless the hands that shall minister to the relief of their beloved institution in this time of distress.

Shall it be lost for the lack of \$5,000! Contributions may be sent to A. J. Emerson, Pres., or to C. B. Gunn, Treasurer, Decatur, Texas. If not enough is raised to save the college, all money sent in will be returned to donors.

A. J. EMERSON, Pres., C. J. CRAB, Sec., C. B. GUNN, Treas., J. M. BENNETT, of Ex. Com., J. L. WARD, Pas. Bap. Ch., G. W. CLARK.

An eminent saint said: "It was the crown of thorns that broke my heart."

A REQUEST.

In the Whitsett controversy, let no one throw any more mud; and, especially, let those of his sympathizers who desire to write in his defense, hereafter, please not color their articles with the infallible (!) presumption that Kentucky Baptists are a set of ignoramuses as to church history; and that our General Association acted, in adopting those resolutions, from the "confidence of ignorance."

W. J. PUCKETT.

Powder Mills, Ky., July 20.

ORDINATION.

On July 3d, Bro. Robt. H. Tandy was set apart to the full work of the Gospel ministry by White's Run Baptist church, Carroll county, Ky.

The council called consisted of Reverend J. W. Fowler, H. Denning, J. Davis, O. M. Huey, J. W. T. Givens and representatives from Carrollton, Ghent, Liberty Station, Worthville and Jordan churches.

John J. Orr was chosen chairman and R. L. Valandingham secretary. The examination, conducted by Bro. Fowler, was very thorough. Bro. Tandy was ready with Scripture quotations to sustain his declarations of faith.

The ordination sermon was preached by Bro. Denning. Hands were then laid on the candidate, while Bro. Davis offered the ordination prayer. The charge to the candidate was delivered by the pastor, Bro. Givens; the charge to the church by Bro. Fowler, and the presentation of the Bible was by Bro. Huey. The service was closed with the benediction by the candidate.

At noon a bountiful supply of provisions was served under the shady beech trees near by. Bro. Tandy is a bright young man and gives promise of great usefulness in the cause of the Master. He is now in Georgetown College and contemplates a course in our Theological Seminary. He is already pastor of two churches, one of which called for his ordination. The church presented him with a very handsome Bible, for which he requested his pastor to express his profound thanks. The proceedings were very impressive throughout and were indeed a spiritual feast to the soul, and exemplified the strong doctrines of the Word of God.

J. W. T. GIVENS, Pastor.

PROGRAMME.

The following is the programme of the Fifth Sunday Meeting of the Blackford Association to be held with the church at Macedonia on the fifth Sunday and Saturday preceding in August, beginning at 10:00 A. M.

- 1. Sermon by H. V. Bruner; Josh Bruner alternate.
2. The deacon, his qualifications and work. P. M. Whitlow, Wm. H. Bruner and W. R. Oldham.
3. What is the condition of Blackford Association, and what does she need now? H. W. Morton, C. M. Corley and H. D. Burch.
4. Can we as Baptists consistently take part in Sunday-school unions? L. Burdette, H. V. Bruner and Ira L. Rice.

5. After regeneration, can a man fall away and be lost? C. B. Coleman, Wash Richards and Lane Jarboe.

6. The churches' duty to licentiate. Joe Acton, J. R. Jarboe and D. L. Bowles.

W. D. KEOWN, P. M. WHITLOW, Com. H. W. MORTON,

THE INTERNATIONAL SUNDAY-SCHOOL CONVENTION.

This was one of the greatest conventions of the year, held in Boston during the closing days of June. It was representative in character and contained some of the foremost Christian workers of the United States and Canada. From its constituency it is called "International." Its object was to promote the kingdom of God through the agency of the Sunday-school. More than a thousand enrolled delegates attended, and for four successive days showed the deepest interest in the themes discussed. More and better work for Christ" seemed to be the dominant desire. Kentucky sent no less than twenty-five delegates, prominent among whom was Dr. Sampey. He was a member of the convention by being a member of the International Lesson Committee. When Dr. Broadus died, all the friends of the cause felt that a great calamity had befallen us. At first it seemed impossible to fill the vacancy. But God has been better to us than our fears. The committee, empowered to fill vacancies, invited Dr. Sampey to take the place of Dr. Broadus. Twice he met with the last committee, and at once showed himself so admirably adapted to the place, that the convention has now given him an appointment on the new committee which is to select the lessons for the last year of the nineteenth century and the first five years of the twentieth. His ripe scholarship, his bright and genial spirit and his deep interest in the committee's work make him one of the most useful members. Kentucky is honored in having another to take the place of the almost peerless Dr. Broadus, and the Sunday-school world will rejoice that while Dr. Broadus is no more, in his stead the Seminary gives us Dr. Sampey.

WARREN RANDOLPH, Newport, R. I., July 18, 1896.

DISTRICT ASSOCIATIONS.

TIME AND PLACE OF MEETING, 1896.

- AUGUST. Blackford—Lewisport church, Hancock county, Aug. 5. Bracken—Mt. Pisgah church, Fleming county, Aug. 5. Liberty—Horse Cave church, Aug. 5. Little River—Harrison church, Aug. 5. Clear Fork—Cave Spring church, Logan county, Aug. 11. Daviess County—Island Station, Aug. 11th. Elkhorn—East Hickman church, Fayette county, Aug. 11. South Kentucky—McKinney church, Aug. 11. Crittenden—Crooked Creek church, Aug. 12. Shelby County—Salem, Aug. 16. Bethel—Pleasant Grove church, Logan county, Aug. 18. Concord—Greenup Fork, Owen county, Aug. 18. Gasper River—Beechland church, Logan county, Aug. 18. South District—Deep Creek church, Aug. 18. Baron River—Skerr's Park church, Monroe county, Aug. 18. Campbell county—Dayton church, Aug. 19. Franklin—North Benson, Aug. 19. Ohio River—Fredonia church, Caldwell county, Aug. 19. Baptist—Mt. Freedom church, Aug. 27.

- SEPTEMBER. Cumberland River—Pleasant Run church, Sept. 1. Tate's Creek—Hay's Fork church, Madison county, Sept. 1. Long Run—Walnut-street, Louisville, Sept. 2. Ten Mile—Glencoe church, Sept. 2. Union—Indian Creek church, Harrison

More

Medicinal value in a bottle of Hood's Sarsaparilla than in any other preparation. More skill is required, more care taken, more expense made in its manufacture. It costs the proprietor and the dealer but it costs the consumer less, as he gets more doses for his money. More curative power is secured by its peculiar combination, proportion and process, which makes it peculiar to itself. More people are employed and more space occupied in its Laboratory than any other. More wonderful cures effected and more testimonials received than by any other. More sales and more increase year by year are reported by druggists. More people are taking Hood's Sarsaparilla today than any other, and more are taking it today than ever before. More and still more reasons might be given why you should take

Hood's Sarsaparilla

The One True Blood Purifier. \$1: six for \$5. Hood's Pills cure all Liver Ills and Sick Headache, 25cents.

- county, Sept. 2. East Union—New's Gap church, Sept. 3. Central—Rockbridge, Sept. 8. Lockcastle—Flat Rock church, Sept. 8. South Cumberland River—Staubeville church, Wayne county, Sept. 8. Bay's Fork—Rocky Spring church, Sept. 9. Greenup—Mt. Olivet church, Boyd county, Sept. 9. Little Bethel—Hanson, Hopkins Co., Sept. 9. Lynne—Mt. Tabor church, Sept. 9. North Bend—Bellvue, Sept. 9. Owen—Pleasant View church, Owen county, Sept. 9. Warren—Smith's Grove church, Sept. 10th. Booneville—Stone Coal, Lee county, Sept. 11. Greenville—Spencer church, Wolfe county, Sept. 11. Mt. Zion—Calvary church, Knox Co., Sept. 11. North Concord—Sinking Valley church, Knox county, Sept. 11. Stockton's Valley—Cane Branch church, Clinton county, Sept. 12. Boon's Creek—Boon's Creek church, Fayette county, Sept. 15. Nelson—New Salem church, Sept. 15. Russell's Creek—Greensburg church, Sept. 15. Sulphur Fork—Turner's Station, Henry county, Sept. 9. Lynn Camp—Providence church, Clay county, Sept. 18. Second North Concord—Bethel church, Russell county, Sept. 9. Irvine—Drowning Creek church, at Anola, R. N. I. & B. H. R., Sept. 23rd. Salem—New Salem church, Hardin county, Sept. 23. East Lynn—Good Hope church, Taylor county, Sept. 24. Freedom—Albany, Sept. 25. Goshen—Pilgrim church, Sept. 30.

OCTOBER.

- Laurel River—Rough Creek church, Laurel county, Oct. 2. South Concord—Cumberland Ridge church, Russell county, Oct. 2. West Kentucky—Arlington church, Oct. 2. Enterprise—Iryton church, Magoffin county, Oct. 9. South Union—Marsh Creek church, Oct. 9. West Union—Blandville church, Oct. 14th. Ohio Valley—Sturgis church, Union county, Oct. 20. Blood River—Elm Grove church, Oct. 21st. Graves County—Wingo church, Oct. 25th.

J. K. NUNNELLEY.

Awarded Highest Honors—World's Fair, DR. PRICE'S CREAM BAKING POWDER. MOST PERFECT MADE. Pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant. 40 YEARS THE STANDARD.

For the Western Recorder.]

MY PROSECT.

BY H. E. B.

Behind! The ruins of a cherished home,
Dusty and silent standing empty at the gate
Through which ere while love's footstep

And memory sits alone and weeps her dead!

Around! A grey, interminable plain,
That stretches on and on in endless sweep;
One vast, unbroken waste of arid sand,

Before! A dazzling burst of radiant light
That falls in glory on a scene most fair;
Where eye and ear are ravished with delight;

This is the gift the future holds for me,
In its joy-given strength I toll on patiently.

JOHN SMYTH.

(Continued from last week.)

We will now examine the above
objections to the genuineness of the
old records, one after the other,

(a) We will observe the first
objection, viz., that nothing is said
by those who have written the history
of the Pilgrims about a Baptist church
at Epworth, Crowle and Butterwick.

Prince (1736) adds a little. He
says of those who settled at New
Plymouth that they were religious
people, and that they came there
from parts connected with the
counties of Nottingham, Lincoln
and York; and he teaches that this
testimony is based on that of Wm.
Bradford. Doubtless Wm. Bradford
is the highest authority on this
subject. It was thought once that
all the writings of Wm. Bradford
had been destroyed in connection
with the American Revolution,

but it seems that Dr. Alexander
Young found a copy of his writings
in the handwriting of Morton, which
had a note on the margin stating that
it had been originally written by Wm.
Bradford, Governor of New Plymouth.
Now, the copy referred to is complete
before us, published in "Young's
Chronicles of the Pilgrim Fathers."
In the same volume we may see that
which was written by Edward Winslow,
N. Morton and Robert Cushman, of
the Pilgrims, with a biography of
Wm. Brewster by W. Bradford. Now,
the question is, What is said in the
volume under consideration, of the
beginning of the Pilgrim churches?
etc. Really Wm. Bradford does not
give any of the details of the history.
He speaks of two churches, and he
states that John Smyth was one of
the most important persons in one;
and that Richard Clyfton and John
Robinson served as pastor and
teacher of the other. As to anything
that is said, the church in which
John Smyth was might be a Baptist
church. The other is spoken of as composed of Sep-

aratis.\*
Thus none of the details are given
by W. Bradford and his contemporaries.
This is considered a special defect in the
history under consideration, and we
should not base an objection on the
silence of these historians.

(b) The second objection arises
from the fact that Wm. Brewster,
Wm. Bradford, Edward Winslow and
Richard Carver were leaders in the
Pilgrim church in which infant
baptism was practiced, whilst they
are set forth in the old church book
referred to as members of a Baptist
church, meeting at Epworth, Crowle
and Butterwick. It seems wonderful
at first sight if the above persons were
Baptists, as the old church book says
that they left John Smyth and his
party, and united with a church that
practiced infant baptism. But such a
thing is not in any way impossible,
nor indeed improbable, when we
consider all the circumstances.

John Smyth was a great searcher
for the truth, and of a very debatable
spirit. He debated for the truth in
all its minuteness and with great
zeal. On the other hand, John
Robinson was a man noted for his
generosity, and of a mild temper and
especially kind; and under those
exciting circumstances, when all were
together in the church at Amsterdam,
it would not be unnatural to think
that some Baptists would follow
Robinson and his party and settle
with them at Leyden, and afterwards
at New Plymouth. Baptists frequently
unite with churches that practice
infant baptism in our days, and it is
very probable that such a thing
occurred when the Baptists were
regarded as the chief heretics, and
were persecuted in the most bitter
manner almost by every party.

\* We will quote a few sentences of
that which W. Bradford says of the
beginning of the two churches: "When
by the travail and diligence of some
godly and zealous preachers, and
God's blessing on their labours, as in
other parts of the land, so in the
North parts, many became
enlightened by the Word of God, etc.
These people became two distinct
bodies, or churches, in regard of
distance of place, and did congregate
severally; for they were of several
towns and villages, some in
Lincolnshire, and some of
Yorkshire, where they bordered
neighbourly. Besides other worthy
men, besides others of note, was Mr.
John Smyth, a man of able gifts and
a good preacher, who afterwards
was chosen their pastor. But in this
other church, which must be the subject
of our discourse, besides other worthy
men, was Mr. Richard Clyfton, a grave
and revered preacher, who by his
pains and diligence had done much
good, and under God had been the
means of the conversion of many;
and also that famous and worthy man,
Mr. John Robinson, who afterwards
was their pastor for many years until
the Lord took him away by death."
Young's Chronicles of the Pilgrim
Fathers, pp. 19, 22, 23.

† Bradford's writings are exceedingly
valuable, though we have forever
reason to regret that he shuts up so
many things in general expressions,
and is not so particular in stating
nearly all speciality or particularly in
the information which he gives us.—
Hunter's Pilgrim Fathers, pp. 16, 17.

‡ In our investigation of the matter
under consideration, we found an old
book published in 1800, which shows
how the Baptists were regarded at that
time, etc., and perhaps it will not be
unprofitable to quote a little from it
in order to show that it was not an
easy thing to be a Baptist at that time.
Remember that we quote from the
"Declaratory Epistle to the Most Noble
Lords, and the Honourable Knights,
Citizens and Burgesses now assembled
at Parliament." "As the Jews in edifying
the material temple, so you in the
repairing of the spiritual have a
weapon in the one hand and a tool in
the other; and you hitherto more
employed the sword, than the mallet
or axe, by the great oppression on
all hands; and after you shall
(through God's blessing) have laid the
roof of this sacred building, and grateful
posterity put a garland of glory
upon your heads for it, yet still will
there be use of an arm of sword, not

But we will proceed to notice
what John Robinson says. It is
asserted that what he says is opposed
to the contents of the old church
book under consideration, and
teaches that John Smyth baptized
himself. We should state that
it was in self-defense Robinson
wrote; in view of the fact that
he was blamed by those who were
Baptists for acknowledging the
baptism of the Church of England
as valid, which even he himself
considered Romish and full of
corruptions. It is proper also to
state that it was in 1614, about
two years after the death of J.
Smyth, that J. Robinson wrote;
and it seems that at that time he
regarded Henry Helwiese as his
chief opponent. We will quote
what Robinson himself says in his
own words: "If the church be
gathered together by baptism, then
will Mr. Helwiese's church appear
to all men to be built upon the
sand, considering the baptism it
had and hath, which was, as I
have heard from themselves, on
this manner: Mr. Smyth, Mr.
Helwiese and the rest having utterly
dissolved and disclaimed their
former state, church and ministry,
came together to erect a new
church by baptism."

Observe that Robinson bases
what he says of the baptism of
Smyth and his party on what
they themselves said. Now, the
question is, what had they themselves
said of their baptism? On
this the matter turns entirely.
There is no evidence in any place
that John Smyth said that he
baptized himself. That is not
implied in the above words, and
in all the writings of Smyth nothing
is found that has that meaning.
As follows he says when discussing
the subject: "This is it which
I held, that seeing there was no
church to whom we could join
with a good conscience, to have
baptism from them, therefore we
might baptize ourselves."

In another article he says: "The
Ana-baptists, as you call them, do
not set up a new covenant and
Gospel, though they set up a new
apostolic baptism, which anti-
christ had overthrown; and where-
as you say they have no warrant
to baptize themselves, I say as
much as you have (he was writing
to a Brownist, or Congregationalist)
to set up a new church, you,
fully as much. For if a church
may be erected, which is the most
noble order of the New Testament,

of war, but of justice, to cut off
superstition and idolatry on the one
side, and profaneness and sacrilege on
the other. Heretics with one edge,
and Schismatics with the other. ... Now
of all Heretics and Schismatics, the Ana-
baptists in three regards ought to be
looked into and severely punished, if
not utterly exterminated and banished
out of the church and kingdom. First,
in regard to their affinity with many
damnable heretics, both ancient and
later. ... Secondly, in regard of their
audacious attempts upon church and
state, and their insolent acts committed
in the face of the sun, and in the eye
of the High Court of Parliament. ...
They preach and print and practice
their heretical impieties openly, they
hold their conventicles weekly in our
chief cities and suburbs thereof. ...
They flock in great multitudes to
the fountains, and both sexes enter
into the river and are dipt after their
manner. ... They print not only Ana-
baptism, from whence they take their
name, but many other damnable
doctrines tending to carnal liberty. ...
and a medley and hodge-podge of all
religions, witness the book printed
1614 called the Bloody Tenet, which
the author affirmeth he wrote
in milk; and if he did so, he hath out-
sued rats'bane in it." etc.—The Dip-
pers Dipt, or the Anabaptists Duck'd
and Plung'd over head and ears at a
Disputation in Southwark, etc., by
Daniel Featly, D.D.

\* Robinson's Works, vol. 3, p. 168.
† "The last book of J. Smyth, the re-
traction of his errors and the confirma-
tion of the truth," incorporated in Bar-
clay's Inner Life of the Religious So-
cieties of the Commonwealth.

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IT FLOATS

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much more may baptism."\* etc.
Now Smyth in the above sen-
tences only claims that it is proper
for a number of believers to form
themselves into a church, and
practice baptism according to
their own judgment and conscience
among themselves. It seems from
a sentence used by Robinson that
he understood the words of Smyth
as implying that he baptized him-
self; but that does not prove at
all that they mean that thus, ac-
cording to every proof found, the
story that Smyth baptized him-
self has had its origin in a misun-
derstanding of what he himself
said on the subject. It does not
appear that Smyth in anything he
wrote refers either to the place
or the time of his baptism, nor
shows whether it occurred in Eng-
land or in Holland. He may have
had some reason or reasons for
not doing so. However, the con-
tents of the old church book we
have noticed makes up for this de-
fect.

Thus, it does not seem that there
is anything in this old book that
militates against the real facts
which were in existence before
respecting Smyth in his connec-
tions whilst he remained in this
country, or after he went to Hol-
land. It is true that its contents
do not accord with many things
written by infant baptists respect-
ing John Smyth and his party;
but it is evident, as we have al-
ready noticed, that such things
were written in consequence of a
misunderstanding of Smyth's own
words, and by trusting to ground-
less suppositions respecting him.
It may be added that all that is
found in the old book about J.
Smyth harmonizes with all that is
found respecting the characteris-
tics of his character from the be-
ginning of his history. We are
taught that when he was in the
Church of England, a conscien-
tious inquirer, his great point was
to find the truth. Again, we are
taught that he was very careful
in separating from the Established
Church—that he was nine months
in doubt respecting the separation,
and that he counseled carefully
with Puritanic ministers on the
subject. At the same time we find
that he was heroic and determined
to carry out his convictions; that
he was for a season in Marshalsea
prison, Southwark, London, be-
cause of his opposition to the au-
thorities of the church, etc. The
above characteristics are brought
before us in that which is found
in the old book referred to. It is
said that he went among the brethren
in order to find out their
views, and that he debated with
them nearly all night respecting
such. Then we are told that he
was baptized two years after that,
and that after his baptism he acted
with determination and courage.
Thus after having carefully
and impartially considered the
matter under consideration, we
are led to give an undoubted re-
ception to the old church book un-
der consideration, considering it
as giving the most satisfactory
light on that which has been the
subject of inquiry for ages.

\* The Character of the Beast, etc.
† Robinson's Works, vol. 3, p. 168.
‡ Barclay's Inner Life of the Relig-
ious Societies of the Commonwealth,
page 52.

Before closing our article, we
wish to refer briefly to the posi-
tion our hero takes among the fa-
mous heroes who strove for
reformation and purity in religion.
A cry for a reformation and pur-
ity in religion—more reformation
than Parliament had decided on—
was the cry of the Puritans. But
the Separatists sought for more
reformation than the Puritans.
Their motto was "A free church
in a free land." But J. Smyth
arose to be a leader of a party
that desired to shake off entirely
the corruptions of Romanism. It
was not enough for him to sepa-
rate from a church that was cor-
rupted by its connection with the
State, as Barrows, Greenwood,
Robinson, etc., had done; his great
point was to adhere entirely to
the King of the church, and, as
Bishop Hall said in his debate
with John Robinson respecting
his separation from the church,
that it was not worth while to
leave the church without going as
far from it as John Smyth went.
Thus John Smyth stands among
those who have been in the advance
through the ages as adherents to
the Gospel of Christ.

W. JONES, (Ab Rhys).
Ebbu Vale.
Translated from the Welsh by John
T. Griffith, Freeland, Pa., November
2, 1895.
P. S. The above article was
published in the January number,
1882, of Seren Gomer (The Star
of Gomer), which is published un-
der the auspices of the Baptist
Union of Wales. J. T. G.

LIFE is continually weighing
us in very sensitive scales, and
telling every one of us precisely
what his real weight is, to the last
grain of dust.—James Russell
Lowell.

HOLD fast to the Bible as the
sheet anchor of your liberties;
write its precepts on your hearts,
and practice them in your lives.
To the influence of this book we
are indebted for the progress
made in true civilization, and to
this we must look as our guide in
the future.—U. S. Grant.

By imagination a man in a dun-
geon is capable of entertaining
himself with scenes and landscapes
more beautiful than any that can
be found in the whole compass of
nature.—Joseph Addison.

TO CHARACTER and success two
things, contradictory as they may
seem, must go together—humble
dependence and manly independ-
ence; humble dependence on God
and manly reliance on self.—W.
H. Wordsworth.

NO MAN can make a speech alone.
It is the great human power that
strikes up from a thousand minds
that acts upon him and makes the
speech.—James A. Garfield.

\* As follows Hall reasoned with
John Robinson: "There is no remedy,
you must go forward into Anabaptism,
or come back to us" (i. e., the Church
of England). "All your Rabblas can-
not answer the charge of your re-
baptized brother, John Smyth. If we
are not, you must re-baptize. If one
baptism is good, then is one constitution
good. He tells you true, your station
is unsafe, either you must go forward
to him, or back to us."—Quoted by
Barclay in his Inner Life of the Relig-
ious Societies of the Commonwealth,
page 52.

SUNDAY-SCHOOL.

INTERNATIONAL.

Bible Lessons, 1896.

THIRD QUARTER.

SUNDAY, AUGUST 3.

DAVID'S VICTORIES.

2 Sam. 10:3-19.

MOTTO TEXT.—"The Lord is my light and my salvation; whom shall I fear?"—Ps. 27:1.

When any king of Israel obeyed the covenant with the nation which bound them to have no other god than Jehovah, the Lord God Almighty blessed him with victories over his enemies. If in any age no great blessings are poured out upon his churches, it is because in some way they have not been faithful.

When David was established on his throne and was bringing his kingdom into order and organizing his army, the surrounding nations attacked him, fearing his growing strength. He won victories over the Philistines, and over Moab. These aroused the jealousy and fear of the Ammonites. The old king had been a personal friend of David's. But his son offered David's messengers a most grievous insult, and then began his preparations for war.

"And the children of Ammon came out."—These were the descendants of Lot whose country the Israelites were not allowed to invade when they came out of Egypt. They lived north of Moab and east of the Jordan. "And put the battle in array at the entering in of the gate."—The city of Medeba (1 Chron. 19:7). "And the Syrians of Zobah, and of Rehob, and Ish-tob and Maacah were by themselves in the field."—The Syrians were a strong nation. These towns were widely scattered, showing that all Syria was engaged in aiding Ammon.

"And when Joab saw that the front of the battle was against him behind and before."—The Ammonites were at the entrance of the city. The Syrians had come up in the plain in the rear of the Israelites. They were indeed in a perilous position in which all the great ability of Joab as a general was needed.

"He chose all the choice men of Israel and put them in array against the Syrians."—The Syrians were much stronger than the Ammonites, hence Joab took his best troops and himself led them in the fight.

"And the rest of the people he delivered into the hand of Abishai his brother."—All three of the sons of Zeruiah, David's sister, were men of great ability, though Joab much surpassed his brothers. The two armies were placed back to back, Joab's facing the Syrians in the plain, and Abishai's facing the city gate from which the Ammonites were advancing.

"And he said, If the Syrians be too strong for me, then thou shalt help me."—This was the greater danger on account of the immense numbers of the Syrians who were probably also better armed and drilled than the Ammonites. But it might be that Abishai's weaker force would be overcome and Joab encouraged him with the promise of any needed help. He strengthens him also with his brave words: "Be of good courage and let us play the men for our people, and for the cities of our God."

Noble words which will make a motto for all in the conflict against sin. It seems often that the churches are shut in between monster evils which must crush them. Let them face their foes

like men, knowing that God helps. "The Lord do that which seemeth him good."—It all depended on the will of God. He it was who could give them the victory, no matter how powerful the foes who opposed them. Joab and his army would do their best, and then leave the issue in God's hand.

"And Joab drew nigh, and the people that were with him, unto the battle against the Syrians."—Charged upon them, and the charge of Joab's grizzled veterans was something few foes could withstand. The Syrians were soon routed. They fled early in the action, and their loss was not such as to weaken them greatly, as is shown by their coming again so quickly. The flight of the Syrians disheartened the Ammonites who took refuge in their city which Joab did not think it best to besiege.

"And Hadarezer sent, and brought out the Syrians that were beyond the river."—Hadarezer was king of Zobah which was situated northeast of Damascus. These Syrians came from Mesopotamia. "And they came to Helan."—Where this town was is not known. Shobach commanded the Syrians, but the danger was so great that David went to the field himself instead of trusting the command to his brilliant nephew.

"He gathered all Israel together."—Defeat these Syrians thoroughly, and there was a prospect of peace for Israel. In the battle which followed David won a most signal victory. God did what seemed to him good. So long as His Israel is obedient, so long can no foe injure them. It is the sin in Israel which causes their defeat. If all the members of our churches were converted men, loving God with all their hearts and minds and strength, the enemies of Zion would soon be defeated.

The battle was a most hotly contested one, and the great losses broke the power of Syria. The kings who had been tributary to Hadarezer hastened to make peace with David and alliance with him. And they left the Ammonites to such punishment as David might choose to inflict for their insult to his ambassadors.

So long as the churches are true and faithful, walking in the fear of God, may they expect great victories.

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WESTERN RECORDER.

T. T. EATON, Editor.

LOUISVILLE.

THURSDAY, JULY 30, 1896.

THROUGH the kindness of Mrs. N. E. Long, of Pleasantville, we have received a copy of the Baptist Banner, of Oct. 31st, 1849. This was the name of the paper before it combined with the Western Pioneer and became the Western Recorder. W. C. Buck and A. W. Larue are the "Editors and Proprietors."

A good deal of space is given to foreign missionary information. There are letters from T. W. Tobey, G. Pearcy, John H. Chese-man, and A. P. Davis, telling of the work on their respective foreign mission fields.

The topics of the other first page articles (the paper has four pages) are: "Suggestions to the Second Kind of Church Members;" "Thoughts from Tholuck's Hours in Devotion;" "The Ministry;" "Calls and Answers;" "The Nursery of Immortal Minds," and "The Brighter Firmament." These articles are all deeply spiritual.

The editorials are on: "The Claims of Georgetown College;" "Self-Deception;" "Associational Record;" "Revivals;" "The Tennessee Baptist;" and "God, Love and Poetry." Then follows a long and strong article by "Rev. W. W. Gardner, pastor of the Baptist church, Mayesville, Ky.," on "The Claims of Georgetown College on the Baptists of Kentucky."

A letter from Lexington, signed "Wm. W. Pratt" (no doubt that W. is a misprint for M.), tells of the "deeply interesting meetings," "during the sessions of the anniversaries," held there. He says: "Bro. Baker still remains and is preaching for us every night." An account of these anniversaries is given by I. J. Roberts. Among other things he says: "Somewhat of a revival feeling was prevailing in the Baptist church during the meeting. On Saturday night Bro. W. F. Broadus preached to a very large congregation, and Bro. Pratt, the pastor of the church, baptized ten or a dozen candidates; and on Sunday the sacrament was administered."

Bro. L. J. Crutcher writes from Murfreesboro, Tenn., about how he "spent last vacation." He says: "And to prevent being tedious let me say, that I was absent from Murfreesboro about eleven weeks; during which time I rode about 400 miles, sold 4 dozen hymn books, and 2 dozen copies of Remington's Reasons; labored in 6 protracted meetings, preached 52 sermons, made 21 exhortations, witnessed 54 hopeful conversions, and 50 accessions to the various churches where I labored; and saw 45 buried with Christ by baptism beneath the waves of our little Jordans, among whom there were 10 pedees."

"L. F." gives an account of his "visit to the Tract House," in New York. A good part of the third page is devoted to shipping news, the arrival and departure of ships, disasters at sea, etc. An article is from the London Chronicle about Sir John Franklin's arctic expedition. There is also an article on the Annexation of Canada. A list of legacies, aggregating \$82,000, from Miss Elizabeth Demilt is given. There are two marriage notices, "Mr. S. T. Goodwyn of New Orleans, to Miss Lena C. Gwartney of Brandenburg, Ky.," and "Dr. J. V. Withers of Brandenburg, Ky., to Miss Martha Jane Atwell of Mead County, Ky." These marriages were by the Rev. E. G. Hickerson. There is also an obituary notice of "Samuel Felix, eldest son of Josiah and

Jane Felix, in the 10th year of his age." The obituary states that a few hours before his death, "He sent for some of his unconverted young friends and affectionately exhorted them to prepare to meet him in heaven; and bid his Christian friends and connections farewell, with a bright prospect of meeting them in heaven. And then, just before his departure, he commenced singing two or three hymns, and among them was that soul-cheering hymn so appropriate to the dying Christian:

"His religion that can give, Sweetest pleasures while we live; 'Tis religion must supply Solid comfort when we die."

Why do we not hear of more such deaths in these days!

There are two pieces of poetry in this paper: "Home Sickness" and "Parting Words." We have also the following brief articles and selections: Dying Expressions, Jesuits in South America, West Point, Whimsical, The Cousin of Arnold, A Burmah Boy in the Watch House, A Car Driver, Politeness at Home, Newspapers, Necessity of a Change of Air, Good Humor, A Singular Physiological Fact, The Value of Sorrow, Impure Authors, and Saturn's Rings.

Among the advertisements—P. S. Bush, "Chairman of the Board of Trustees," has a circular about the "Western Baptist Theological Institute," at Covington, Ky. The session ran "from the third Thursday of September till the third Wednesday in June." The circular says: "It is a fundamental principle, never to be lost sight of, either by the Trustees or the Faculty of this Institution, that no man is deemed a suitable candidate for the Christian ministry, who has not personal piety, and who has not been called of God to preach." It is announced that "Board in commons will be furnished at \$1.25 a week." The following were the faculty: S. W. Lynd, D. R. Campbell, Ass. Drury and Harvey Ball. The Christian Messenger, the Western Watchman, the Watchman of the Prairies and the Tennessee Baptist were requested to publish the circular.

James Head advertises a farm for sale, "about two miles south of LaGrange, in Oldham county." Georgetown Female Seminary, J. E. Farnham, Principal, is announced to open Sept. 1st, and a list of prominent patrons is given. "Lewis Colby, publisher, New York," advertises David Benedict's History of the Baptists, and says: "Ministers of the Gospel and others, desiring to make known the great facts connected with our denominational history, are respectfully requested to obtain a list of subscribers among their friends, and send on their orders." Gould, Kendall & Smith, of Boston, advertise a lot of books, among them the "Social Psalmist," by Baron Stow and S. F. Smith. It is an interesting old paper.

THE Religious Herald requests us to publish a sharp denunciation of Dr. Whittitt which it has published three times already, and which it is likely to publish still more. We must ask to be excused. We have kept the WESTERN RECORDER free from these personal denunciations, and we propose to keep it so. We cannot admit this denunciation of Dr. Whittitt, so cherished by the Herald, even to please our esteemed contemporary.

It is true the Herald wishes us to add our disapproval of the said denunciation. We have already expressed our disapproval of all such things, and have urged the brethren to be kind and courteous, and to confine their discussion to

the merits of the case. We reiterate all we have said along this line. We disapprove not only the Herald's pet denunciation of Dr. Whittitt, but also disapprove of the more than a column of sneers in the last Herald against those who dissent from Dr. Whittitt's views. We do not propose to publish those sneers, however. When a man indulges in sneers and snarls, he thereby admits that he has no arguments he can use. Let the brethren speak out freely and strongly, just as freely and as strongly as they please; but let them be gentlemen and Christians through it all. Freedom and strength of utterance are as far as the poles from all snarls and sneers. Only facts and arguments convince thinking people. Snarls and sneers only disgust them. A good case is injured by its champions indulging in snarls and sneers. If one cannot answer an opponent's arguments, he had better either be convinced or else keep quiet.

We do not agree with Dr. Whittitt's views, and the more we look into the matter, the plainer and clearer it becomes to us that he is mistaken; but we have no sympathy with any personal denunciations of him. Neither have we any sympathy with those self-appointed defenders of his who sneer and snarl at those who exercise the right of thinking for themselves in this matter. The Herald must really excuse us from following its example in publishing personal denunciations, sneers and snarls.

THOSE brethren, who are thrown into a frame of mind by the suggestion that Dr. Whittitt may be mistaken on a matter of Baptist history, should bear in mind that last year, at Washington, in the Southern Baptist Convention a mistake of his in this line was corrected. He was appointed the year before to deliver the historical discourse on the 50th anniversary of the organization of the convention. He made elaborate preparation and gave a very interesting and edifying sketch of the history of the body. But he made a mistake, which was corrected. On page 41 of the Minutes of 1895 the action is recorded as follows:

70. I. T. Tichenor, Georgia, as a matter of privilege, introduced the following paper which was ordered to be printed in the proceedings:

We, the undersigned members of the committee, to whom was referred the resolution at Atlanta, in 1879, in reference to co-operation with our Northern brethren, desire to put on record this simple statement: The very able historical address of our honored brother, Dr. W. H. Whittitt (usually so accurate in any statement he makes), is in fault in representing those resolutions, or the report on them, as in any way designed or tending to the dissolution of our convention.

On the contrary, they were intended to strengthen the convention by fixing definitely its territorial limits, and securing the co-operation of our Northern brethren in certain lines of work.

It was, in purpose, the same proposition as that adopted by the convention last year, and which resulted in the "Portress Monroe Conference," and plans that have grown out of it.

T. TICHENOR, J. WM. JONES, GEO. A. LOFTON, J. H. KILPATRICK.

No one objected to this statement, and it went to record by unanimous consent.

Since, therefore, Dr. Whittitt did make a mistake in Baptist history in regard to what took place in his own section and within his own recollection (1879), it is certainly not impossible that he should make a mistake in regard to what took place in Rhode Island and in England more than 250 years ago.

Of course, whether he has made a mistake in this instance, is a question to be determined by evidence. It is for him to present his evidence, and it is for those who

differ with him to present theirs. He has already offered some, and he will present it fully in his forthcoming pamphlet. Some evidence to the contrary has been given, and more is ready.

Various and sundry remarks have been made in regard to the impropriety, absurdity and general wickedness of a religious body assuming to say that a professor of church-history is mistaken in a matter of history. We wait to see whether these remarks will be applied to the Southern Baptist Convention in Washington.

DR. PICKARD tells us that the accounts given in the Chicago and Milwaukee dailies in regard to the hostility of the Maryland delegation to the late B. Y. P. U. A. Convention toward the Southern body were exaggerated. We gave our authority for what we said on the subject, simply giving what we supposed to be the facts, as gathered from the papers; and we are glad to have all needed corrections made. But here comes the Journal and Messenger with a report of this convention from the pen of Dr. C. E. W. Dobbs, who was there. Dr. D. says:

In the morning of Wednesday the Board held a meeting at which routine business was transacted, at which the Maryland delegation made a determined onset against the organization formed in the South and known as "The Baptist Young People's Union Auxiliary to the Southern Baptist Convention." The Marylanders said that they had come charged by their Churches to oppose and secure the condemnation of the sectional body. It was expected that the new organization would have fraternal representatives at Milwaukee, and the effort of the Marylanders was to prevent their recognition. One of the delegates said: "We come here under instructions from the State Union to fight this new movement, and we propose to do it." It was also said that "for the purpose of helping the movement, the negro question and the woman question, involving the right of women to speak in public meetings, was being dragged in," "the principal object being the perpetuation of sectional feeling."

This is substantially what the daily papers said. This contest is none of our affair, since we are not identified with either the B. Y. P. U. A. or the B. Y. P. U. A. S. B. C. We wished simply to give our readers the facts as a matter of news.

HERE is a translation of a Mohammedan prayer, taught to their young men especially, and repeated daily by all the 8,000 students in their great university at Cairo:

I seek refuge with Allah from Satan, the accursed. In the name of Allah, the most merciful, the most kind, O Lord of all creatures! O Allah! Destroy the infidels and polytheists, thine enemies, the enemies of thy religion! O Allah! Make their children orphans, and deile their abodes, and cause their feet to slip, and give them, and their families, and their households, and their women, and their children, and their relatives by marriage, and their brothers, and their friends, and their possessions, and their race, and their wealth, and their lands, as booty to the Moslems, O Lord of all creatures!

By "polytheists" they mean Christians, whom they call polytheists for believing the doctrine of the trinity. The common Mohammedan name of Christian is "infidel." People who pray such a prayer are of course fit for massacres and pillage.

A CHRISTIAN friend calling upon a poor old woman in Scotland, found her in great pain, and expressed sorrow at seeing her suffer so much. "Oh," said Jennie, "it's just an answer to prayer. You see, I've lang prayed to be conformed to the image of Christ. And since these are the means, I've naething to do wi' the choosin' o' them." It is ours to aim at meekness for His presence, and to leave it to His wisdom to take His ain way wi' us.—Sel.

Editorial Varieties.

No one man owns the road.—L. A. W. Bulletin.

Dr. MacLaren's jubilee is to be celebrated in Manchester, England, Sept. 30th and Oct. 1st.

Dr. and Mrs. Lorimer are spending July and August in London. He is supplying the Marblebone pulpit.

Dr. Warden proposes a motto for the denomination: "Every Baptist in the world doing every week for world-wide missions."

Once let it be believed that there is no money to be made out of whiskey, and the liquor business will cease at once.

The Rev. John D. Jordan has decided not to serve as Corresponding Secretary of the B. Y. P. U. A. S. B. C. but to continue as pastor of the Second church of Little Rock. Bro. Jordan is one of the brightest and most promising of our rising young ministers.

We have received "Volume I. Number 1" of the Kentucky Baptist. The Rev. C. E. Nash is editor. Who is proprietor is not stated. A good part of the paper is identical with the Baptist and Reflector of Nashville, Tenn., in whose office it is printed.

Dr. J. Wm. Jones is spending his vacation visiting his sons in Kentucky. His school history has been well received. The Christian Herald (Detroit, Mich.) suggested that it would be well to have this book used in the schools in the North.

Dr. King, in his article this week, quotes from William Kiffin, and there is no sort of doubt that Kiffin did say just that. This, therefore, cannot be set aside by anything found in "the so-called Kiffin manuscript." Nobody knows who wrote that manuscript or when it was written; and nobody claims to know, so far as we are aware. What Kiffin undoubtedly did say must stand as his testimony.

We have no objection to being quoted but would prefer to be quoted correctly. We hope brethren will not consider that we are persecuting them if we ask that in quoting from us they give just what we did say. In a paper now before us, for example, we are quoted as saying: "Beware of the expert." We never said that, nor anything like that.

The publishers of Spurgeon's sermons have received a single order for a million copies. Over 450 different sermons by the great preacher are now in circulation, and there are still enough unpublished manuscripts on hand to maintain the publication of a new sermon each week for several years. More than a hundred millions of copies of Spurgeon's sermons have been sold.

A revival of home religion is sorely needed. If some one would gather statistics as to the proportion of persons in this country whose family prayer is maintained, we doubt not the result would be startling. Bro. Pastor, suppose you see how it is in your congregation. Nothing can take the place of the Christian home. In vain are experiments tried to find substitutes.

Mrs. W. H. Malack (1817 Brook street, Louisville) the photographer of our Baptist Pilgrimage Party, has completed the photographs she took and can deliver any that may be desired. The work is well done. Aside from the special interest in her pictures felt by members of the party and their personal friends the pictures in this series are of the account. The work is taken under the best conditions and no other photographs can be had of many of the scenes. Send to her for a list.

A speaker asked in an assembly whether any one present ever knew a perfect man. Any one who had known such was requested to send up his name on a slip of paper. There was no response. The speaker asked whether any one had known of a perfect woman. Presently a page started forward with a slip of paper. There was a deep silence as the speaker took the paper and read: "I have heard a good deal about a perfect woman. She was my husband's first wife."

"We read with interest The Word and the Way, published in Kansas City and edited by the Revs. S. M. Brown and E. H. Malden. The various departments are divided as follows: "Evidences" to C. H. Moscrip, D.D., "Homiletics and Doctrine" to A. C. Rafferty, D.D., "Church Organization and Work" to B. E. Harl, D.D. and J. D. Murphy, D.D., "Education" to F. C. Conroy, D.D., "Mission" to Prof. J. M. Hunt, "Bible Study" to the Revs. C. N. Wester and K. L. Davidson. They all do their work well.

The Florida Baptist Witness says: "The Religious Herald poses as a champion of Dr. Whittitt and seems to delight in saying ugly things about the Western Recorder. We have not agreed with the Recorder in all it has said in the Whittitt controversy, but we do admire its straightforward, manly course in regard to the matter. We consider it far less damaging to the learned doctor and our beloved Seminary, than the course pursued by the Herald. We are much obliged for the Witness' kind words. We greatly regret that any damage should come either to the learned doctor, who is a personal friend of over forty years' standing, or to our beloved Seminary," and we are anxious to do what we may to render such damage as little as possible. We are not opposed to raising the questions, but not that they are raised, we believe the best thing to do is to go to the bottom of them and settle them on their merits and do so in the spirit of love.



FAMILY CIRCLE.

LITTLE PINK FROCK'S OPINION.

BY MARY F. BUTTS.

"I'm tired of school all the days in the week," said Little Pink Frock, with a tear on her cheek. "I want to stay home and play with my doll, and walk out under my new parasol."

AUNT MARTHA ATTENDS THE CHURCH SOCIAL.

Dear Caleb: I have not heard from you since I left home, so I will not complain; but I'll keep my promise to write about everything I see and hear.

You see, Brother John's wife is an active member of the church—very active, I should say; she is at the head of the social committee. The ladies promised to help pay the minister, and money had to be gotten for the social—

church commenced to groan and take on, as if she was awful sick. "Wait," says I to Mary. "Here, young man," says I, handing him my small bottle, "you are spryer than I be, take this and baste that woman's hair."

"She'll tear the roof of her clothes off, and I don't think she's any to spare." "Sh—," says Mary, and I did, but I will say we've got a girl at home that could beat that all hollow, to my notion, and dress decent, too. Well, after that there was playin' and singin' and tootin' of horns, and some of it was good, but more of it wasn't. Then they told us the "Pink Tea" was ready below, and there was a scurrying and a hustling, and I was pushed along with the crowd.

Just then a man stooped over me and asked me if I wouldn't like some angel food. "The Lord be praised, I hope to some time," said I. "I think I shall have to be satisfied with angel food for a while yet."

A young man came along and grinned at me like a cat. "Well, auntie, how are you enjoyin' yourself?" I looked him over, and said: "If you belong to His family, I'm your sister; but I ain't got a nephew that looks like you."

"I have no older brother," said she. "I mean the Lord Jesus, dear. He loves you to be white as snow, and as modest and pure, just like them little violets you wear."

that flowers are God's thoughts of love to you? So I always feel like handlin' them gentle and soft-like. "How funny!" they said again, as Mary and I passed on.

"Very true," he broke in, "but this church would request me to fly in a hurry if I objected very strongly."

"What's the matter, Maria," said I. "Master?" Why there's another tableful of people to serve, and no clean dishes, and nobody will wash them.

"That settles it," says I beginnin' to roll up my sleeves. "I know now why the Lord let me come to this show. Can some one lend me an apron? Don't stop to talk," said I, as she began to object.

"I don't know as any of them. Some gave to get custom, some to get rid of me, or because they thought they had to."

"We are pretty lively corpses, don't you think so, auntie?" "If we heard tell of galvanised corpses that would move their limbs to their feet, but they were dead just the same. You read what the Lord says in Rev. 3:1, 17-18. Don't you know that if the

Spirit of the Lord leaves a church they are dead—eternally dead—and if He leaves a person it were better for that person had he never been born?"

"Yes, Maria, I am ready to go home. But I want to tell you ladies I think the devil has got a good deal of work out of you church people to-night, and you've got poor pay for it, too."

SISTER CALLINE'S CHILDREN.

The train ran into a little station in the pine woods, and the conductor sprang to the platform. "Hurry up there!" he called, running forward to the negro coach.

"That settles it," says I beginnin' to roll up my sleeves. "I know now why the Lord let me come to this show. Can some one lend me an apron? Don't stop to talk," said I, as she began to object.

"I don't know as any of them. Some gave to get custom, some to get rid of me, or because they thought they had to."

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1831 Each, \$1.50. An advertisement for a razor with an illustration of a razor and a man shaving.

KNICKERBOCKER. An advertisement for Knickerbocker ice cream with an illustration of a child.

WORKS OF John A. Broadus

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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 Western Recorder, Louisville, Ky.)

The drought in Arkansas and Texas is very severe, and the people are likely to feel it most seriously. Corn is almost a total failure. I saw whole fields of corn that will not make as much corn as was planted on them. In some places the farmers are cutting and shocking the scattering and withering stalks so as to save a little fodder for winter feeding, as there will be no corn to crib. Cotton is now suffering seriously. Under no circumstances can more than half a crop be made, and, unless it rains soon, the cotton crop must also be a failure. This is the situation in Southern Arkansas and Eastern Texas, according to my observation and the statements of many of the leading people. The people of these sections are so frugal and careful of their resources that they are likely to have no serious suffering from this state of affairs, but it will require much economy and be hard on the poor.

The time of the year for our protracted meetings is upon us, and for a few months our preachers will be full of hard work, and our churches will be in labor for the conversion of men and women. This is a great period for work, and every church and pastor should enter the field in earnest as harvesters for the Lord. If any church is content to go through the year without a single conversion or addition, that church is not far removed from a state of genuine barrenness. If a first meeting should fail to secure a conversion, try it over with another one. Pray and preach and work for the salvation of souls like men and women who are in earnest, and the Lord will reward you with great blessings. Any church that passed through its year without one addition to report in its associational letter is well nigh dead, and the association ought to make special prayer for such lifeless churches.

I HAVE just closed a meeting under the direction of the Association Board of Columbia Association, in Southern Arkansas, at Magnesia Springs, that was of great interest. It was intended as a sort of theological institute, and quite a good representation of preachers were present. A full series of doctrinal sermons were preached, and much interest was taken in the subjects. After these sermons were delivered, the attention of the meeting was turned to the unconverted, and a remarkable interest was at once apparent. A large number were converted, and Christian people were greatly strengthened in the faith. Magnesia Springs is a fine point for such a meeting. It is near McNeil, Ark., on the line of the Cotton Belt railroad, and consists of seven fine springs of health-giving mineral water. A large shelter, capable of seating 2,500 people has been built, and large crowds attended these services throughout.

My late trip into Texas and Arkansas was made over the line of the Cotton Belt railroad, and the uniform kindness and courtesy shown to me by the officials of that line, give me the occasion to say a word about the railroad travel to the West, and the accommodation and advantages of the Cotton Belt especially. In the first place I will say I have always found Mr. E. W. LaBeaume, St. Louis, Mo., the General Passenger

Agent, ready to cheerfully grant any reasonable favor that could be asked. He favors parties and families with special rates, he grants stop-over tickets, he will hold his trains for connections, and he will send a special agent to see after parties who need or ask for special assistance. The Cotton Belt has fine connections at Cairn and Memphis, with lines running north, east and south; it has reclining chair coaches, makes good time, and is the best route for everybody going west, or returning from the west.

MISSISSIPPI STATE CONVENTION.

The Fifty-eighth Session of the Mississippi Baptist State Convention in Session at Starkville.

July 15th at 8:30, the evening previous to the meeting of the convention, Dr. W. P. Harvey delivered the annual address before the Mississippi Baptist Historical Society in the presence of a large audience. His subject was, "Young People and Patriotism." Though he read his speech rather closely the audience listened attentively, and at its close Bro. J. R. Farrish moved that the audience by rising give a vote of thanks to Bro. Harvey for his address, which was done.

At 10 a. m. Thursday Bro. A. A. Lomax called the convention to order. Bro. J. B. Searcy led devotional exercises pending report of the committee on enrollment. These exercises were full of fervor and a large number of brethren spoke. Your reporter has never been in a meeting of any convention in which the devotional spirit was so manifest.

The report of the tellers showed that all of the old officers were re-elected as follows:

A. A. Lomax, Batesville, President; T. J. Bailey, Winona, Recording Secretary; A. J. Miller, Yazoo City, Statistical Secretary; I. H. Anding, Utica, Corresponding Secretary; W. T. Ratliff, Raymond, Treasurer.

This vote was very complimentary to these brethren, since the ballot was taken without any nominations, each member casting his own ballot. Would it not be better for all of our religious bodies to do this, since it is more Baptist than the single ballot custom? The ordinary way of authorizing one brother to cast the ballot of a religious body is really a sly way of preventing each member from voting his own sentiments. In the afternoon Bro. A. V. Rowe, Corresponding Secretary of Convention Board, read the report of that Board. The mission work of Mississippi Baptists was never more encouraging. The contributions to State, Home and Foreign Missions aggregated more than during any other year of the convention's history. The Convention Board has charge of all mission interests in the State. Secretary Rowe has, during the conventional year, held several mission rallies, in which he was aided by pastors in several parts of the State. Below is given the most important totals showing the work of this board:

STATE MISSIONS.

Between seven and eight thousand dollars raised for State missions. Days of actual service, 5,496; miles traveled, 41,141; number of stations, 163; sermons preached, 3,324; church prayer-meetings attended, 1,428; families visited for religious purposes, 4,570; persons baptized, 440; received by letter and restoration, 504; churches organized, 6; Sunday-schools organized, 36; officers, teachers and scholars in same, 891; tracts distributed, 40,400; money collected for personal services,

\$3,061.05; money collected for State missions on fields, \$850.97; money collected for other purposes, \$3,977.70; houses of worship built, 6; houses of worship repaired, 11; missionaries employed, 73; colporters, 3; days of service, 241; miles traveled, 2,600; Bibles sold, 158; Bibles given away, 6; Testaments sold, 396; Testaments given away, 19; books sold, 180; given away, 14; pages of tracts distributed, 300; sermons preached, 90.

COLORED PREACHER'S INSTITUTES:

Number held, 9; days of service, 153; number in classes, 347; pages of tracts distributed, 8,000; books given away, 300; Bibles, 21; collections, \$13.25.

Mississippi Baptists have raised over \$6,000 for Foreign Missions during the conventional year, and the report recommended that we raise \$7,000 during the ensuing year.

To Home Missions \$2,611.04 was contributed. This Board has greatly endeared itself to Mississippi Baptists by the timely aid given to the Baptist church in the city of Jackson, where Pastor H. F. Sproles has labored so earnestly and long.

Bro. A. J. Miller submitted the report as Statistical Secretary, which showed much and faithful work, but it is too long for a newspaper report.

Bro. J. M. Frost, Secretary of the Sunday-school Board, addressed the Convention. He made a sensible business statement, which met with the heartiest approval of the Convention. He said he was delighted with the co-operation of Mississippi Baptist churches.

The President appointed the usual committees.

At 8:30 Bro. O. D. Bowen, of Ellisville, preached the Convention sermon, his subject being, "The New Testament (Good Man)," and will be published in the Recorder.

Friday morning the Convention was opened by devotional exercises conducted by Bro. J. R. Farrish. Visiting brethren were received as follows: I. T. Tichenor, Home Mission Board; J. F. Edens, Christian Index; W. P. Harvey, Western Recorder; E. C. Dargan, Theological Seminary; J. M. Frost, Sunday-school Board; J. T. Christian, who said: "I am here Brother President, without any anger."

The State Mission report was presented by Bro. Silas G. Cooper. The figures showing the work done are seen elsewhere in this article. This and the report of the Convention Board call special attention to the active and efficient work of the mission societies of the sisters throughout the State.

Brother H. J. Van Landingham, S. G. Cooper and J. T. Christian, the former Corresponding Secretary of the Convention Board, spoke. Bro. M. E. Broadus spoke of the religious needs of the people living in the great Delta of the Mississippi; Bro. Venable, the needs of larger means and better methods of raising money in the churches and in the mission fields.

Bro. S. W. Sibley and Secretary Rowe also spoke, and a subscription was taken for State Missions amounting to \$360.

A motion made by Bro. J. E. Thigpen was carried, to grant Bro. Rowe a vacation of a month and the Convention Board was instructed to continue his salary for that time.

In the afternoon Dr. I. T. Tichenor spoke as the representative of the Home Mission Board.

The report on Ministerial Education was made by George Whitefield, showing that 25 young men had been assisted in obtaining

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The Breakfast Cocoa MADE BY WALTER BAKER & CO. LIMITED DORCHESTER, MASS. COSTS LESS THAN ONE CENT A CUP. NO CHEMICALS. ALWAYS ASK YOUR GROCER FOR WALTER BAKER & CO'S. BREAKFAST COCOA MADE AT DORCHESTER, MASS. IT BEARS THEIR TRADE MARK LA BELLE CHOCOLATIÈRE ON EVERY CAN. AVOID IMITATIONS.

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at Starkville, next spoke in the highest terms of the work of the college and Dr. Provine. He also spoke earnestly of the necessity of cultivating the religious element in the student body.

Capt. W. T. Ratliff, Chairman of the Board of Trustees, and connected with the college for 21 years, was the next speaker.

Judge H. C. Conn next spoke of himself in the work of the college. Speeches were also made by brethren J. B. Gambrell and W. B. Crumpton. The financial report is as follows:

Table with financial data: Income from matriculation and incidental fees, income from endowment, rents and other sources, total income of college, expenditures, balance on hand, improvement of buildings, report of C. L. Lewis College, amount expended, college indebtedness, due bank, due J. W. Provine, total indebtedness.

Said arrangement to be subject to the approval of the Convention Board.

The report on Sunday-schools was read by Bro. S. M. Ellis. It was a strong report and was adopted without discussion.

The report on obituaries was read by Bro. J. S. Berry and was referred to Sunday afternoon, when a memorial service was held, participated in by several brethren. During the year several preachers had died, all of them worthy and many abundant in labors.

The report on publications elicited a sprightly discussion. It was presented by K. M. Merrill, of Grenada, and suggested the consolidation of the Layman and the Record as a possible solution of securing a more efficient publication. Brethren Merrill, L. D. Duncan, J. B. Searcy, John L. Johnson spoke. The result of the discussion was that a committee was appointed to perfect such arrangements as shall best conserve the newspaper interests of Mississippi Baptists.

Saturday night there was a mass meeting, largely attended, in the interest of Foreign Missions. The report was presented by Bro. J. K. Pace and spoken to by himself and brethren Hodges and Crumpton. Attention was called to the active co-operation of the associational vice-presidents within the bounds of the convention. The Woman's Missionary Societies had also contributed largely towards the result of raising Mississippi's quota for Foreign Missions. The pastors are taking a deeper interest in missions than ever before.

Monday there was a small attendance, as many of the brethren had gone home.

The report on Colportage and Sunday-schools was taken up and discussed by Bro. L. A. Dundan, who spoke especially of the great importance of enlarging our colportage work and in approval of the Sunday-school Board at Nashville. Bro. J. B. Farris also spoke of his labors along these lines. There was further discussion by brethren J. H. Whitefield and others.

The report on Woman's Work was made by Bro. H. C. Conn. It shows that Woman's Mission Societies raised and paid into the treasuries of the churches during the year \$5,377.44, besides other amounts raised and distributed by the local churches. This report elicited much discussion, on ac-

count of some changes suggested which appeared to be, to a number of brethren, unwise, but it was finally agreed that they continue their work in about the same relation to the Convention Board as formerly.

The report on temperance was presented by Bro. Patton and spoken to by himself, Bro. John L. Johnson and others.

Bro. J. S. Hutchinson presented the report on Young People's Work. The report heartily approves the organization of the Young People's Union auxiliary to the Southern Baptist Convention. Bro. Hutchinson is pastor at Vicksburg and has succeeded in maintaining a vigorous young people's meeting. He was freely catechised about methods of work which led to an interesting discussion in which several brethren took part. After the adoption of the report a committee of five was appointed to arrange for a Young People's Institute to be held as early as practicable.

At the close of the session Friday afternoon the following resolution was offered by Bro. J. R. Farris: "WHEREAS, Johnson's New Encyclopedia contains an article on Baptists expressing opinions not generally believed by Baptists, therefore,

Resolved, That we, as a State convention, declare that we have no sympathy with those views expressed in the above mentioned article." A motion was made and seconded to adopt, when several brethren rose but brother W. T. Lowry caught the eye of the President first and moved to lay the resolution on the table. Bro. J. T. Christian, notwithstanding the motion was not debatable, claimed that those who voted in the affirmative endorsed by parliamentary effect, the views contained in that article, but the motion was laid on the table by a vote of 35 to 32. Brethren Lowry and Pace both explained that they did not wish to be so understood, as they did not endorse them. There seemed to be dissatisfaction about the vote to table and by motion of brother Lowry, on Saturday afternoon, the resolution was taken from the table with the request that no discussion should ensue, though brother J. B. Gambrell, in a sentence or two, suggested that we ought to be cautious unless we knew what we were doing, and asked how many had seen the article in the Encyclopedia. Bro. J. T. Christian urged briefly, that the parliamentary effect would be to endorse the article if the convention failed to adopt the resolution. The resolution was adopted by a vote of 50 to 15, many not voting at all. Monday afternoon the resolution, with perhaps one dissenting vote, was ordered expunged from the minutes of the convention. The statement should have been made that Saturday evening a

COVERED WITH HUMOR

When I was thirteen years old I began to have some eyes and ears, and from my own eyes and ears, I detected with five different skillful doctors, but they did me no good. My disease was Entropion. By this time it had gone all over my head, face, and body. Nobody thought I would live, and would not have had for CURTIS'S REMEDY. I used four boxes of CURTIS'S REMEDY. My hair all came out at that time, but now it is so thick I can hardly comb it. I am sixteen years old, weigh 120 pounds, and am perfectly well. Miss IRLYN GARDNER, Clayton, N. Y.

resolution was made to refer the resolution to a committee to report a year hence, but the motion was lost. So far as known, and some pains was taken to obtain information, no delegate at the convention sympathized with the views expressed in the article, but many wished to wait, as showed by the vote to lay on the table (which was really the test vote) 35 to 32, for the adjustment of the vexed question under better light. The introduction of the resolution cast a gloom over our convention, for doubtless both sides to the discussion feared the injury of our beloved Seminary.

On Lord's day the various evangelical churches in and about Starkville were supplied by the preachers attending the convention, the Kentucky brethren, Harvey, Crumpton, Dargan and Christian among them.

Editors Hackett and Foster were detained at home by sickness, brother Foster being dangerously sick. They were sorely missed, for they are deeply imbedded in the affections of their brethren.

The entertainment of the convention by Pastor T. G. Sellers was all that heart could wish or appetite enjoy. The last two days he was confined to his bed by sickness, but was on the road to recovery when we left. Four hundred and twenty-six were entertained by Secretary Hogad's committee and yet a number of them were at the depot to see the last of them off, as happy as if nothing had happened.

General Lee engaged a train and took the convention out to the battle grounds of the A. and M. College.

The beautiful city of Grenada was chosen as the place of the next meeting, with J. K. Pace to preach the Convention Sermon.

The meeting house of the Starkville Baptists in which the convention was held is new and handsome, costing about \$12,000, all paid.

Brethren Christian and Gambrell, so well known in this State where their labors were abundant, were warmly welcomed by the brethren.

The RECORDER brother was active and received substantial sympathy at the hands of a large number of subscribers.

The Christian Index man, Bro. Edens, was also a prominent figure and willing to take subscribers to that progressive journal.

Bro. Frost not only spoke for the Sunday-school Board, but was always ready to help along the cause by speaking upon other departments of work.

The honored form of President Webb was conspicuous in the convention. No man in Mississippi is more warmly loved than Dr. Webb, and his recent affliction in the death of his noble wife has drawn us more closely than ever to him.

The Baptist Layman showed great enterprise in getting out a nicely printed daily during the meetings of the convention, which contained not only the proceedings, but articles on Baptist principles and polity.

JULIAN. HAPPINESS is not, and never was intended to be, the object of human life. Certainly if to be happy in this world was the reason for man's being put here the maker of it is a wretched blunderer.—Carlyle.

THE power that could break the seal and roll back the stone, could also break the power of death and roll back the burden of sin from the heart.

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

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Leave Louisville.....	No. 1. 8:30 a. m.	No. 2. 9:25 p. m.
" New Albany.....	8:45 a. m.	9:55 p. m.
" Huntington.....	11:25 a. m.	12:05 a. m.
" Princeton.....	12:40 p. m.	1:50 a. m.
" Mt. Vernon.....	1:30 p. m.	2:40 a. m.
" Centerville.....	4:05 p. m.	4:35 a. m.
Arrive St. Louis.....	6:30 p. m.	7:04 a. m.

ST. LOUIS TO LOUISVILLE.		
Leave St. Louis.....	No. 2. 7:40 a. m.	No. 3. 8:25 p. m.
" Centerville.....	9:30 a. m.	11:05 p. m.
" Mt. Vernon.....	1:15 p. m.	2:45 a. m.
" Princeton.....	1:15 p. m.	2:45 a. m.
" Huntington.....	3:25 p. m.	5:00 a. m.
Arrive Louisville.....	5:25 p. m.	7:00 a. m.

LOUISVILLE TO EVANSVILLE.		
Leave Louisville.....	No. 1. 8:30 a. m.	No. 2. 9:25 p. m.
" Evansville.....	11:15 a. m.	12:05 p. m.
Arrive Evansville.....	1:15 p. m.	10:00 a. m.

EVANSVILLE TO LOUISVILLE.		
Leave Evansville.....	No. 3. 7:40 a. m.	No. 4. 8:25 p. m.
" Louisville.....	9:30 a. m.	11:05 p. m.
Arrive Louisville.....	11:15 a. m.	12:05 p. m.

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LEAVE	No. 20	No. 16	No. 18
Louisville.....	5:30am	8:25am	9:45pm
At Cincinnati.....	8:40am	9:45am	9:45pm
Columbus.....	11:15am	9:50pm	11:15pm
Pittsburg.....	8:50pm		11:20pm
Wadesboro.....	9:40am	11:50am	
Baltimore.....	7:50am	1:00pm	
Philadelphia.....	12:15pm	1:00pm	
New York.....	12:35a	5:45pm	
Boston.....	3:00pm	9:45pm	

Trains No. 16 and 18 have elegant Pullman parlor car to Cincinnati, and Pullman dining-room and dining cars Cincinnati to New York without change. Train No. 20 has sleeper to Cincinnati open at 8 pm to receive passengers.

ST. LOUIS, SPRINGFIELD AND THE WEST			
LEAVE	No. 20	No. 16	No. 44
Louisville.....	5:30am	8:25am	9:45pm
At St. Louis.....	8:40am	9:45am	9:45pm
At Springfield.....	11:15am	10:10pm	9:25am

North Vernon accommodations leaves 7:10am daily. Charleston accommodation leaves 5:30pm except Sunday.  
Trains Nos. 16, 20 and 44 have elegant day coaches, Pullman parlor and sleeping cars to St. Louis.

TRAINS ARRIVE.				
From East.....	7:40am	12:15pm	5:50pm	9:15pm
From West.....	7:10am	12:15pm	5:50pm	9:15pm

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### The Farm

The Stanford Journal notes the sales of a bunch of hogs at \$3.10; a bunch of fat steers and heifers at \$2.70; several lots of sheep at \$1.75; several lots of hogs at \$2.90 to \$3; butcher stuff 2 1/2 to 2 3/4. —Thomas Webb of West Marcor, bought 600 lambs at prices ranging from 8 1/2 to 4c and shipped them to Cincinnati Thursday. —Sayings.

Lite Hudson has taken another government contract to furnish 50 cavalry horses and will buy them at once. —J. C. Johnson has bought a great many lambs lately at 3 1/2 to 4c. —Danville Advocate.

The early peaches in this locality ripened so rapidly and were so plentiful that they were sold as low as 25 cents per bushel. This was followed last week by a small supply and prices went up to \$1 and \$1.50 per bushel. —Louisville Times.

Russell, Coleman & Co., shipped 600 lambs to Cincinnati this week. They were bought at 3 1/2 and 4c. —George Handy's wheat weighed 61 pounds to the bushel from the thresher and will average 30 bushels to the acre. —Harrodsburg Democrat.

Jonas Weil yesterday shipped five cars of export cattle to Nelson Morris, of Boston. The cattle averaged 1,450 pounds in weights and were bought from James Ferguson and Jasper Offutt at \$3 per cwt. —Bourbon News.

L. T. Neat, of Adair county, sold privately to H. C. Arnold, of Garrard, here yesterday 24 1,000-pound cattle at \$3.85. Col. B. F. Robinson, of Lancaster, engineered the deal and made Neat, who is a Republican, take the full amount in silver. —Stanford Journal.

The Paris News says that Simon Wehl bought there 50 1,140-pound cattle at 3 1/2 and a premium of \$25. —Lehman Bros. bought 85 1,450-pound ones at 4c.

The Advocate says that G. W. Lane & Co., near Junction City, have 800 peach trees in bearing and they can not gather them as fast as they can sell at \$1.60 a bushel.

Smook Bros.' wheat averaged 29 bushels an acre. They never harvested less than 35 bushels an acre from this land till this season. —A letter from the agent of a harvesting machine company, who has been traveling all over Indiana, states that one-third of the wheat in that State will not be harvested, and that one-half of the remainder will not yield five bushels an acre. —Harrodsburg Democrat.

Dr. H. C. Davis, the well-known physician of Lawrenceburg, advanced some arguments for the gold standard in a conversation that can not be handled by the silver men. The white metal people claim that the gold standard is the cause of the hard times and that the present period is the worst on prices through which the country ever lived. The doctor says he remembers a big sale which he attended in 1844, when wheat sold for forty cents a bushel, corn, 50 cents a barrel, and the market price over the country was the same. At the sale eleven mares only brought \$22.65; jacks, from \$40 to \$60; sheep, 50 and 75 cents; hogs and cattle \$1 and \$3 each, respectively; two-year-old mules, \$20 to \$30 a head.

George S. Shelby bought several bunches of hogs in and round Stanford at 2 1/2 to 3c. —Wood & Lynn to Wm. Moreland 85 ewes at \$2.90 per head, and to Marsh Coffey and John Binjamin a lot of same at same price. —A. C. Dunn sold to Wm. Moreland 91 ewes at \$2.90 and to G. A. Swinebroad a lot of 750-pound heifers at 2 1/2c. —Interior Journal.

### TORNADOES AND CYCLONES.

Managing editors are urgently requested to make a sharp distinction in the designation given these phenomena, which are entirely dissimilar in their manifestations. The terms are now generally used erroneously by the press.

The tornado is a sudden outburst of wind in an otherwise quiet, sultry atmosphere; it is ushered in by a loud, indescribable roar, similar to a continuous roll of thunder; its path is very narrow—seldom more than 500 feet wide at greatest destruction; it moves, generally, from southwest to northeast, and rarely extends more than twenty miles; it very often rises in the air, to descend again at a point a few miles ahead; it is always accompanied by thunderstorms, with often a bright glow in the cloud; this cloud has usually a funnel shape, which appears to be whirling, though some observers have described its appearance like that of a huge ball rolling forward. A tornado may be considered as the result of an extreme development of conditions which otherwise produce thunderstorms.

A cyclone, on the other hand, is a very broad storm, oftentimes 1,000 miles in diameter, and sometimes can be followed half around the world; the winds circulate about it from right to left, or the way one turns clock hands backward (in the Southern Hemisphere this motion is reversed). The air pressure always falls as one approaches the center, where, at sea, there is a portentous calm, with clear sky visible at times. The cyclone winds often rise to hurricane force, but are not to be compared with the extreme violence of the tornado, before which the most solid structures are rased.

The French term *trombe* or *tourbillon* describes almost exactly the tornado, which term was first applied to severe squalls, with funnel-shaped clouds, experienced on the west coast of Africa, and which, to this day, inspire the utmost fear in the minds of the natives. WILLIS L. MOORE, Chief of Weather Bureau.

### TO FIGHT THE ARMY WORM.

State Agriculture Commissioner Wieting has received numerous letters from various sections of the State complaining of the ravages of the army worm, and asking what measures can be taken to fight the pest. Commissioner Wieting has obtained the following instructions to the farmer of the State from State Entomologist Lintner, outlining the best method of destroying the worm: Injuries that the army worm is causing and the alarm that they are exciting is evidenced by the telegrams that are being received at this office asking for help, and that the best remedies be wired at once. In several of the instances so far, the caterpillars have come out of fields of rye to invade corn fields adjoining. It is probably now too late to confine them to the rye fields, as their work there has largely been done, and they have taken to other food plants. A deep ditch or furrow along the field with a perpendicular wall on the outer side would have caught most of them, and holes made a foot or two deep at fifteen or twenty feet apart would in a short time be filled with them, where they could easily be crushed or killed with kerosene. A broad band of tar makes a good barrier if renewed as it becomes filled with captives. When marching over a comparatively smooth piece of ground a heavy roller can be used to crush them. When already entered into a corn field they may be kept from proceeding farther by ditching as above indicated. A

few rows in advance of the progressing army should also be spread with Paris green in water or dusted while the dew is on with dry Paris green and air slacked lime.

### HOW TO MAKE HARD SOAP.

I have found the following to be an excellent receipt for making hard soap, particularly for the reason that it is serviceable for using up the drippings of beef, mutton, and other refuse material of a similar nature which accumulates in the general kitchen. These may be utilized for grease by boiling in water and then permitting all to cool, after which the cake of fat should be removed from the top and placed into a kettle and boiled until all the water has been expelled, leaving only the pure grease; in fact, it is often policy to strain the hot grease, for the purer it is, the whiter and better the soap will be.

Next, take six pounds of sal soda, a similar quantity of the grease, three and one-half pounds of new stone lime, four gallons of rain water and one-half pound of borax. Place the soda, lime and water in an iron kettle and boil until all are thoroughly dissolved. When the mixture has settled, pour off the clear lye, wash out the kettle, and return the pure lye, adding now the grease and borax. These should be boiled until they present a decidedly soapy appearance, after which the mess should be poured into a tub to cool. When the soap is cold enough so that it has become hard, it may be cut up into bars or cakes of convenient size and spread out on boards to dry.

If one wishes to have yellow or rosin soap, then common rosin well pulverized must be added and stirred in at the last boiling. In most cases this is hardly advisable, however, since the rosin does not tend to increase the value of the soap for ordinary domestic purposes. —Fred O. Sibley, in Country Gentleman.

TREES in the right place are always a good investment, says the *Ploughman*, and cost next to nothing but the trouble of planting. The city buyer is quite captivated to find one or two thrifty elms in front of the homestead, and a number of scattered chestnut, shell-bark and sugar maple trees in the pasture; while any buyer, however practical, will pay more for a farm with a promising fruit orchard.

### CANCER.

Its Scientific Treatment and Cure without the Knife.

Dr. McLeish & Weber, 419 John St., Cincinnati, Ohio, have made the treatment of Cancer and other external abnormal growths, a specialty for many years, and their success is fully attested by the large number of permanent cures which they have made. We cite the names of a few well-known persons who have been cured by them: Mr. T. E. C. Brinly, Louisville, Ky., President of the Brinly, Miles & Hardy Co., manufacturers of the famous "Brinly Plows," was cured ten years ago of cancer of the mouth. Had been operated upon three times before going to them.

Prof. E. McDiarmid, formerly editor *Christian Standard*, Cincinnati, now Pres. Bethany College, Bethany, W. Va., was cured four years ago of cancer in the face. Before their treatment was applied the diseased part had been cut out twice, each time returning in about six months.

Mrs. M. A. Gage, of Crystal Falls, Texas, was cured of a very bad breast cancer, which had resisted all previous operations. Judge R. J. Bowman, of Alexandria, Louisiana, was cured of face cancer of many years' standing. Dr. McLeish & Weber solicit correspondence with the afflicted, and will mail free to any one a treatise containing full information in regard to their method.

# Fits Cured

From U.S. Journal of Science Prof. W. M. Foster, who has a specialty of Epilepsy, has without doubt treated and cured more cases than any living Physician; his success is astonishing. We have heard of cases of 20 years' standing cured by him. He publishes a valuable work on this disease, which he sends free to all who send a large bottle of his absolute cure, free to any sufferers who may send their P. O. and Express address. We advise any one wishing a cure to address Prof. W. M. FOSTER, P. O. 4 Cedar St., New York.

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Items of Interest.

We quoted some time ago what the Lancet said of the essence of cinnamon and the wisdom of those who used so much of it in the London plague. Now the Hospital Review says the essence of cinnamon is said to destroy the typhoid fever microbe in twelve minutes, and it is the most effective of all odours as an antiseptic.

One of the most important discoveries—if true—which have been made in recent days is that of M. d'Hunoy, a French naval engineer. He has succeeded in reducing petroleum and other oils into a hard mass suitable for fuel. One ton of his fuel represents thirty tons of coal at a cost of from \$5 to \$10 per ton.

Just as this generation congratulates itself on some great advance, here comes some old fogey doctor or scientist with his complatant. The London oculists are complaining of the bad effects of the electric light on the eye.

A writer in the London Graphic insists he was cured of rheumatism by eating oranges. He ate six a day and was completely freed from the disease.

A prominent New York physician says that the great mortality among infants in that city is due to the refusal or the inability of mothers to supply the natural food.

Some one has made out the number of deaths in each 10,000 occasioned by different diseases. Cholera claims the greatest number, and diarrhoea the second. Then comes diphtheria, followed by heart trouble and that by typhoid fever.

Gen. George W. Jones died at his home in Dubuque on the 23d, aged 82. He was a classmate of Jefferson Davis, and Henry Clay was his guardian. He was a sergeant in Andrew Jackson's body-guard and served in the Blackhawk war.

The gold reserve in the United States Treasury having fallen below the \$100,000,000 limit, the bankers have rallied to the help of the Government. They have agreed to take \$10,000,000 in greenbacks and let the government have that amount of gold instead.

On Tuesday of last week there was a cloudburst which turned Benson creek into a great torrent. Houses were swept away, two large bridges of Benson town were broken off by the force of the water, and much damage was done to the crops. Eight lives were lost.

It is reported that an aviolite fell in the town of Santos Hela so large that it destroyed a house which it struck and killed two children. A part which broke off by the fall will be sent to the National Museum in the City of Mexico.

Bishop A. C. Coxe, Episcopal Bishop of Western New York, died at Clifton Springs on July 26th in the 78th year of his age. He was one of the distinguished Presbyterians, a preacher, Dr. Samuel Hanson Cox, but was not so well grounded in the Westminster to keep him from straying.

Resolutions were introduced into the Congress of Costa Rica to recognize the belligerency of the Cubans. But they were rejected by an overwhelming majority, only three votes being recorded in the affirmative.

A monument to commemorate the landing of the Pilgrims has been unveiled at Provincetown, Mass. It was erected by the town and presented to the state which received it with appropriate ceremonies.

Socialism goes on apace. In spite of the opposition of the tax-payers who think parents ought to do something for their children, those who believe in paternalism have carried their point and twenty or more shovels have been put into a public school building in Boston.

A bottle has been recently picked up near Birkenhead, England, which contained the following: "Struck iceberg, sinking fast, mid-ocean, Atlantic." Signed "Young." The National freight steamer of the White Star Line, sailed from Liverpool for New York on Feb. 11, 1895, and has never been heard from since that time.

Another thing to the credit of the Raines temperance law of New York. The Bavarian Star Brewing Company, of that city, with a capital stock of \$1,000,000, has been so crippled by that law as to default payment of interest on its bonds, and legal proceedings have been taken to foreclose the mortgage. If the State law will cripple all the big brewers it will prove a very great blessing.

Justice Field, of the United States Supreme Court, is alarmingly ill in California. Whether he lives or dies, it is not thought he will ever be able to resume his seat on the bench. He is eighty years old, and has been in the Supreme Court since 1863. As he is a Democrat, it is thought he will resign that President Cleveland may have the opportunity of appointing his successor.

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. We charge one cent 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.

RESOLUTIONS OF RESPECT.

Whereas, It has pleased our Heavenly Father in his infinite wisdom to remove from earth to heaven our beloved pastor, the Rev. G. W. Harshbarger, whose pure and noble life had been a benediction to the church of God and to the world, and whose faithful and earnest ministrations as a minister of the Gospel had been as a beacon light pointing sinners to the Savior of men, and thereby leading them from the dominion of sin and nature's darkness into the marvelous light and liberty of the Gospel as it is in our Lord and Savior Jesus Christ. And while we bow in humble submission to the will of him who doeth all things well, we feel that the hand of providence has been laid heavily upon us, and we deem it but meet and proper that we should give some attestation of our love and esteem for him as a pastor and minister of the Gospel of our Lord and Savior Jesus Christ.

Therefore, be it resolved by the Arcadia Baptist church, in conference assembled, that in the death of Bro. Harshbarger our church and all mankind have sustained an irreparable loss, and that we are left as a flock without a shepherd, and that we deeply and sincerely deplore his taking away.

Resolved, further, that as a pastor, minister and Christian, Bro. Harshbarger's life was an exemplification of all the Christian virtues of all that was generous, noble and pure—a life consecrated to the service of God and to pure and holy living; one worthy of our love, admiration and emulation.

Resolved, that we will ever reverend his memory and lovingly cherish in our hearts his many noble virtues of head and heart, and that we will endeavor by precept and example to emulate the character of his pure and noble life.

Resolved, that these resolutions be placed on record in our minutes, and that a copy be sent to the bereaved family, and that we deeply and sincerely sympathize with them in their sad bereavement and extend to them our heartfelt condolence and mourn with them in this their time of sorrow and deep affliction; also that a copy of these resolutions be furnished the Baptist Chronicle, Baptist Herald, Baptist Reflector, WESTERN RECORDER and the Louisiana Advance for publication.

F. M. THORNHILL, J. A. DORRAN, W. J. BARROW, MR. ANNIE NEWCOM, Committee.

JACOBS.

The First Baptist church of Maysville mourns the loss of one of its most devoted, energetic, influential members, in the recent death of Miss Lucretia Jacobs. For more than forty years she stood among the foremost in all the work of the church with an intelligence and devotion that made her a pillar of strength to the cause of Christ, and a rallying point of timely counsel and strong encouragement to both young and old, ever ready and willing to contribute of her time and talent in the cause of her Master. Constant as she was in her attendance upon the ministrations of a church, her absence was sorely felt by her surviving fellow-soldiers of the cross in increased measure. She was a valiant soldier in the Christian army. She fought the good fight, she kept the faith, and has received the bright crown of everlasting rejoicing in heaven's court. Upon the bed of death with a devotion that grew stronger and a hope that grew brighter day by day, in loving, touching farewell words she proclaimed the love of Christ, and urged family and friends, each in turn, to a closer walk with God. None of those who mourn her loss will be more disconsolate than her devoted sister, Mrs. Thomas Jackson, and her loving sister, Mrs. James H. Hall, with the former of whom she made her home, whose constant companionship she was, and from whom she was never separated in life. Like Martha and Mary these loving, devoted sisters were the friends of Christ and went hand in hand in our church in his service. When the relentless hand of death invades the family circle and takes from it so beloved a member, words of human sympathy can do but little to assuage the grief of the survivors. We can assure the stricken one that in fulfillment of the Christian's faith you shall be reunited forever in the Paradise of God.

Beware of Ointments for Catarrh of the Eye. Mercury, as mercury will surely destroy the sense of smell and completely derange the whole system when entering it through the mucous surfaces. Such articles should never be used except on prescriptions from reputable physicians. The danger to the system is tenfold as the good you can possibly derive from them. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, O., cleanses and purifies the blood and mucous surfaces of the system. It cures Catarrh of the Eye, and is sure to get the gratification. It is taken internally, and made in Toledo, Ohio, by F. J. Cheney & Co. Testimonials free. Sold by Druggists, price 75c per bottle. Hall's Family Pills are the best.

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### Items of Interest.

Joseph Wesley Harper, son of Joseph W. Harper of the great house of Harper Brothers, died at his home in New York City on the 21st, in the 67th year of his age. He was the senior member of the firm, but retired in 1894. Charles Dickens, son of the Charles Dickens, died in London, aged 61.

The Mohammedan insurgents in Western China have not yet been subdued, but are carrying every thing before them. Six thousand Chinese troops were recently sent to Lauch against them, but the Mohammedans annihilated them, and are marching on triumphant.

At the Y.P.C.C. meeting in Washington, Mr. H. Pay Mills went out of his way—which ought to have been free from politics—to abuse President Cleveland's conduct as "unpatriotic, unchristian, selfish, weak, wicked, barbarous and criminal," because he did not go to war when Mr. H. Pay Mills thought it ought to go to war, instead of being high on the platform, he was "unanimously applauded."

Chili and the Argentine Republic have agreed to arbitrate their boundary dispute, and Queen Victoria has been chosen as the arbiter. Every country in South America, unless it be Paraguay, has had a boundary dispute of long standing, and it is to be hoped they will soon all be settled.

It is now said that it was Jose Maceo and not Antonio who was killed by the orders of Gen. Garcia, and that his death was not with a desire for vengeance. It is also said that Jose is not dead. The negro leader will probably have as many deaths as had Emin Pasha, first confirmed and then contradicted.

The Cape Colony Assembly has had a committee investigating the London Times, writes that the committee acknowledges that Cecil Rhodes knew of the raid, but attempts to whitewash the others implicated. Mr. Kruger can be relied on to rub that whitewash off.

The Federal Labor Convention in California has adopted a resolution protesting against the free coinage of silver at 16 to 1, though not against a free coinage in which enough silver should be put into a dollar to make it worth as much as a gold one. They say all wage earners and salaried men would lose heavily by coining 15 cents worth of silver as 100 cents.

A missionary, says the London Times, writes that the Japanese are guilty of most infamous atrocities in the south of the island of Formosa. More than sixty villages have been burned and thousands of people killed with revolting brutalities. The Japanese seem to have resolved to follow the example set by Turkey in Armenia and to exterminate the Chinese.

The Populist Convention met in St. Louis last week. They first nominated Mr. Watson, of Georgia, for Vice-President, and then Mr. Bryan for President. It is thought Mr. Bryan will not accept the nomination, and he said in a telegram he would not unless Mr. Sewall was nominated also. If the Convention had endorsed Mr. Bryan's nomination, it would have made a great difference. Then he would not have had to accept a nomination.

A conference of "sound money" Democrats was held in Chicago and arrangements made for calling a Convention not later than Sept. 9, for the purpose of nominating candidates for President and Vice-President. Palmer, of Illinois, Carlisle and Bragg are the names most generally mentioned. Mr. Haldeman is the member of the national committee for Kentucky.

It is time for Congress to scold Minister Hayward and some more. At a dinner given in London by the Boston Artillery Company who have been so feted in England, in response to a speech by the Prince of Wales, Mr. Hayward said: "They in the United States intended to discharge their debt in full. There would be no diminution, no scaling, no debasement of coin allowed."

The winter in Greenland was of great severity. The first mail steamer has returned to Copenhagen. It found the south coast so ice-bound, it had to make a long detour to find an opening which would enable it to get into the harbor.

The London Saturday Review calls attention to one sad fact. Nearly all the dead bodies which have been recovered from the sea from the wreck of the Drummond Castle, had round their life belts, and life belts of the newest and most approved make. They were so much so that when they touched the water they emitted light. Had their wearers sank all the same.

England had a most prosperous year last year, and this promises to be still more prosperous. The first three months of this year her revenue was \$1,000,000 more than last year, prosperous as that was. England has more than recovered from the panic of 1893, which was begun by the Baring failure, and so would the United States if they had had a Congress of sensible men.

For Indigestion  
Use HAWKINS' ACID PHOSPHATE.

Dr. W. Dawson, Milwaukee, Wis., says: "It is daily use by my acquaintances and patients, principally for stomach troubles, indigestion, etc., with best effects."

### SOUTH FORK CHURCH, LARUE CO., KY.

There are two points of historic interest about this church that perhaps are not generally known.

First. It is the nearest church to the reputed birthplace of Abraham Lincoln, being only about two miles distant. Within the bounds of this large church and perhaps on the spot where the church house now stands were the foot-prints of the bare-footed boy who afterwards made an indelible mark in American history. I suppose Lincoln's mother was a Baptist (don't know whether she belonged to this church or not); for when she died in Indiana or Illinois, Abraham, then a boy of nine years, wrote back here for Elder David Elkins, a pioneer Baptist preacher, to come and preach his mother's funeral, which he did, going all the way on horseback. By the way, this letter is the first ever written by Abraham Lincoln, and is still in the possession of a daughter of Bro. Elkins, Mrs. Skoggs, an aged lady living near Magnolia, Ky.

The second point of interest is that very probably the first baptisms into the fellowship of a Baptist church in Kentucky were into the fellowship of this church. Spencer, in his History of Kentucky Baptists, vol. 1, pp. 33 and 34, says that this church was constituted in the summer of 1782 and that "seven persons were approved for baptism.... The candidates for the sacred ordinance were guarded to the water by armed citizens and were baptized by Eld. (Benjamin) Lynn. If this account be true, it is probable that these were the first persons baptized in Kentucky." This church, then, is one hundred and fourteen years old and still has nearly three hundred members. I am in the sixth year of my pastorate here, and many of the Lord's best people are members of this church.

W. J. PUCKETT.

Powder Mills, Ky., July 20.

CONSIDER before you speak, when the business is of moment; weigh the sense of what you mean to utter, and the expressions you intend to use, that they may be significant, pertinent and inoffensive.—Hale.

Put a seal upon your lips and forget what you have done. After you have been kind, after Love has stolen forth into the world and done its beautiful work, go back into the shade again and say nothing about it. Love hides even from itself.—Prof. Drummond.

FAITH is a root grace, from whence spring all the sweet flowers of joy and peace.—Phillips Brooks.

We make provisions for this life as if it were never to have an end, and for the other as though it were never to have a beginning.—Joseph Addison.

LIVE as you like for you shall die, love whom you will for you shall leave him, and do what you wish for you shall give an account.

HEAVEN is a prepared place for a prepared people.—D. L. Moody.

NO MAN can hinder our private addresses to God; every man can build a chapel in his breast, himself the priest, his heart the sacrifice, and the earth he treads on the altar.—Taylor.

### A LESSON FROM AFRICA.

Sometimes valuable information about ourselves comes from unexpected sources. Here is something interesting about American baking powders all the way from Africa.

Rev. Bishop William Taylor, for several years Methodist Bishop of Africa, says that the red label of the Royal Baking Powder, so familiar to every housekeeper in America, is quite as well known and the powder as highly prized in every part of that continent to which civilization has extended. The Royal Baking Powder was taken to South Africa a great many years ago by Mr. Taylor, a military officer. But it was soon spread beyond the Missions, and it came to be regarded as a necessity by all classes. It was found particularly valuable in the mines and upon the ranches, and frequently sold at interior stations for a dollar a pound. Especially has it conduced to the comfort and health of the missionaries, who would find bread-making a sorry business without it.

Another interesting fact is that no other baking powder will stand up in that country. Rev. Rosa Taylor, the agent for African Missions, says: "During the past ten years we have shipped Royal Baking Powder regularly to our African missions, and for the last four years in Africa, is quite as well known and the powder as highly prized in every part of that continent to which civilization has extended. The Royal Baking Powder was taken to South Africa a great many years ago by Mr. Taylor, a military officer. But it was soon spread beyond the Missions, and it came to be regarded as a necessity by all classes. It was found particularly valuable in the mines and upon the ranches, and frequently sold at interior stations for a dollar a pound. Especially has it conduced to the comfort and health of the missionaries, who would find bread-making a sorry business without it."

Here is a suggestive fact of value to American house-keepers. Though the presence of this keeping quality in the Royal and the lack of it in other powders is developed more conspicuously in the hot, moist climate of Africa, it exists in the Royal and is deficient in the others as they are sold in this country in exactly the same ratio. This natural test demonstrates more forcibly than a chemical analysis could the wide difference that exists between the different baking powders in their combination and actual practical use. The maintenance of its strength and freshness under all climate conditions is evidence that the Royal Powder is more accurately made and composed of purer and better ingredients. Such a powder only will give rise to the best bread, and prove of the greatest economy in the saving of flour, butter and other articles used in their production.—N. Y. Christian Advocate.

Prof. and Mrs. T. S. McCall, late of Bethel Female Sem., in their combined 41 years of teaching in our state, are now in charge of the Bethel Female Sem. at Bethel, Me. The reputation of Franklin as a health resort will be of advantage to the school. The faculty consists of graduates from McGill University, Toronto University, and Vassar College, and the management is in the hands of a distinguished teacher from the Conservatory of Leipzig, Germany. Mrs. McCall will devote only her spare time to the school, and the conduct of the pupils, and will make of Franklin College an ideal home school. Terms very moderate.

LANE LOW RATE EXCURSION OF THE SEASON. August 6th and 7th Union Pacific will sell round trip tickets to Salt Lake and return for \$2.00. Address A. P. Agler, General Agent, St. Louis.

(Send this out. It will not appear again.)

## \$25.00 GIVEN IN GOLD AWAY

Who can form the greatest number of words from the letters of the name of the word given enough to make fifteen or more words, we feel sure, and if you do you will receive a watch worth \$25.00. In this contest, the more words you appear in the word. Here is an example of the way to win: "The word is 'WOMAN', to wit, etc. The publishers of WOMAN'S HOME PATTERNS, 125 N. 3rd St., St. Louis, Mo., will pay \$10 in gold to the person able to make the most words from the letters of the name of the word 'WOMAN' in a list of words, and every person sending the 25 words and a list of fifteen words or more in return for each of the seven next largest lists. The publisher of the name of the word will be glad to furnish a list of words for the purpose of attracting attention to our home patterns. 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