

WESTERN RECORDER

Faith, Hope and Love, these three.

VOLUME LXX

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WESTERN RECORDER.

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A PROGRESSIVE Methodist preacher in Chicago, who has emptied his church by preaching on "current topics," has devised a new plan to fill his prayer-meetings. He provides free lunch on Wednesday nights at the prayer meeting, lunch consisting of lemonade and ginger snaps.

PRESIDENT PENROSE, to save Whitman College, gave his personal note to Dr. D. K. Pearsons for \$12,500 borrowed money. Dr. Pearsons has made munificent gifts to the College, and now learning that President Penrose is to be married, sends the note as a wedding present to the bride.

CROMWELL'S consummate power and sincerity was proved by the fact that fearing God and Him only himself, he taught all his soldiers the same great lesson. And never once were those old Ironsides, trusting in God and keeping their powder dry, defeated in battle.

WE made a most valiant effort to be fair to the Alphabet Societies by giving them all free advertisement and calling attention to the "organ," but space in a paper is limited, and the number of permutations possible to 26 letters, repeated at that, is unlimited. Therefore we mention only now and then one. The latest is the "C. L. U." in Milwaukee, which proposes to do the old work of the churches in the most approved modern style.

THE Unitarians have been rejoicing greatly that their ideas are permeating other bodies in the boasted spread of "liberalism." But at their recent annual meeting in the Secretary's report was this acknowledgment: "We are often told that liberal ideas in these churches will do our work for us. So far as the permanence of liberal organization is concerned, liberal orthodoxy is a source of weakness. In any church it seldom survives the personal influence of the preacher who preaches it, and it often deludes our people with the notion that all the world is becoming liberal. Meanwhile they who exercise authority are quietly making their organizations compact and irresistible."

THE LONDON Freeman says: "Dr. Dexter, an American Congregationalist, has advanced the singular opinion that Edward Barber was the originator of the practice of immersion in England, and that before this treatise was written, in the year 1641, English Baptists were accustomed to baptize by sprinkling or pouring. . . . But the book (Barber's) itself assumes throughout that immersion was the established and recognized practice among English Baptists, and is written to prove, not that baptism is dipping, but that 'the Lord Christ ordained dipping for those only that profess repentance and faith.' Moreover, and this is decisive of the point, Mr. Barber deals with the objections that had been brought against immersion by those who were opposed to Baptist principles, and obviously, if the practice of immersion had been unknown in England before the book was written, there could have been no one to make any objections."

FOR THE WESTERN RECORDER. THE EARLY ENGLISH BAPTISTS.

BY JOHN CLIFFORD, D. D., LL. D.
London, England.

In reply to your enquiries (1) I enclose an article I wrote in the year 1882 on Dr. Dexter's attack on the "Records of the Baptist church at Epworth, Butterwick and Crowle." It will convey to your readers the impression made on my mind by the arguments used in his "True Story of John Smyth."

(2) I have had no occasion to investigate the subject afresh since that date. I had done the best I could to get at the facts. No stone was left unturned that was likely to have a jot or tittle of evidence underneath it, and so far as I am aware, nothing has occurred to change the situation, and therefore my belief to-day remains exactly what it was in 1882.

(3) As to the controversy concerning the early English Baptists, it seems to be forgotten that the work of the Baptists was not to effect a change in the mode of baptism, but to advance to a further stage the answer of the sixteenth and seventeenth centuries to the all-absorbing question, "What is a Christian church according to the New Testament pattern, and who are they who have a right to membership therein?"

After the protest against the Papacy, which found authoritative expression in the Litany of the First Book of Common Prayer, published by the Anglican church in 1549—

"From the Bishop of Rome and all his detestable enormities,
Good Lord deliver us."

came the Puritan uprising against the "beggarly elements" of Romanism still retained in the so-called Protestant church. This was not enough, for, said the Separatists, "It is contrary to the will of Christ that the area of the church should be fixed by the area of the land. We are profoundly convinced that the practical reform of the spiritual life of England can never be realized in connection with that parochial system of churches which considers all baptized persons to be redeemed children of God, until excommunication has furnished proof to the contrary."

The first protest was against Romanism, as concentrated in a pope, and subjecting the king of this land to his authority; the second protest was against the papal practices, and in favor of getting rid of a pre-lacy, and bringing in synodical authority; the third protest was against the inclusion of all the subjects of the king in the church, irrespective of their spiritual character, and in favour, ultimately, of the self-governing powers of each separate Christian society; but still, infants were included, at least the infants of Christian parents, and yet how could they be personally conscious Christians? How could they aid in the government of a church? What spiritual character had they to qualify them for membership? It was certain as to-morrow that a fourth protest should come. The forces of the living word, and of their own faith impelled them to oppose the inclusion of any persons in the Church of Christ Jesus, excepting such as intelligently and consciously received Him, and were possessed of His Divine life. That fourth protest was made by the English Baptists, and is their historical root.

Thus the act of baptism was not in dispute. Nor was it likely to be; for the one perfectly and indisputably valid mode at that date was dipping. The Book of Common Prayer of the State-regulated church said expressly, "the priest shall dip the child in the water." The first English Book of Common Prayer was based on three separate Roman Service Books—the

Missal, or Mass Book; the Breviary, and the Ritual. This was issued in 1549. A second and revised edition appeared in 1552, and further revisions were made in 1559, in 1601 and in 1662, but "dipping" abides in all. The directions concerning baptism in the first edition read: "Then the priest shall take the child in his hand, and ask the name; and naming the child, shall dip it in the water thrice: first, dipping the right side; second, the left side; the third time, the face toward the font, so it be discreetly and warily done. And if the child be weak, it shall suffice to pour water upon it." In the prayer book of 1552 important changes were introduced, exorcism, the holy oil, the "chrism," and the consecration of the water were omitted; but there was no change as to the act itself, in the revisions of 1552, of 1559 and of 1604, excepting that one dip was substituted for three. Changes of a Romanizing type were thrust into the book of 1559 and 1604, but the rubric directing the dipping of the child remained, a clause being added to the 1662 issue, requiring the persons presenting the child for baptism to certify whether it could "endure" dipping, and if "they certified that the child was weak, then it should suffice to pour water upon it." That was in 1662! Was it at all likely that John Smyth, of Gainsborough, and the Epworth Christians would, under such circumstances, think for one moment of sprinkling as baptism in the first decade of the seventeenth century? Can it be doubted, on any rational grounds, that dipping was the common practice when General Baptists took organic shape and form in 1610, and the Particular Baptists in 1633?

Thus, between the years 1600 and 1662, a natural consideration for weakly children prompted the feeling that the "rubric" making the dipping absolutely necessary for baptism was a little too severe; and suggested that on evidence of probable damage to the child, shown by the responsible parties, "the pouring of water" should be permitted to take the place of "dipping." Will not this undoubted drift in the sentiments and opinions of English Christians in that half century explain (1) the strong emphasis placed by the London Confession of 1644 upon "dipping or plunging the body in water as the way and manner of dispensing the ordinance? (2) Does it not account for Robert Baillie's repudiation of "the pressing of dipping and the exploding of sprinkling" as a "yesterday conceit of the English Baptists?" [in 1619]

Is not Baillie protesting against making "dipping" the one and exclusive mode of baptism; for, with the Book of Common Prayer before us, we cannot accept his statement that "sprinkling" was the custom in use in England at that time, as meaning that it was the only or chief custom in use.

In short, to walk securely through the records of the early English Baptists, it is necessary to keep in mind that at least up to 1633 the question in debate amongst the Christians of England was not "what is the true mode of baptism?" but what is the nature of the Church of Christ? and who shall be members of it? baptized parishioners as such? baptized babes as such? or only those who are consciously believers in the Lord Jesus? Baptists said "No" to the first and second questions, and initiated a complete revolution in English religious thought by affirming that the possession of the regenerate life was the indispensable requisite for membership in the Church of Christ.

CHRISTIAN, as you value heaven, do not pitch your tent near the border of Satan's shadow-land, but rear your altar, and plant your pillow upon the peak where the golden glory of God's presence dwells.

CONCERNING GOOD MUSIC AND THINGS THAT DRAW.

As regards my tastes, I delight in good music—have been told by professors of music and others that I had a natural talent for music, and that I would with diligence, make a good musician. Owing to the expense connected therewith, I abandoned the idea of making a musician of myself.

I like good music in church. But the question arises, What constitutes good music in church? Does it require an orchestra, a piano or organ, and a paid choir to furnish good church music? I think not. That would do for some public entertainment at some public hall or opera house. If the congregation is to sit idly by and be entertained, its members would do better to remain at home and read their Bible.

A solo song by a good vocalist is very entertaining to me as an entertainment; but, as a part of worship, I consider it decidedly out of place.

I consider the old religious hymns—or new ones, for that matter—sung by the entire congregation good church music, and look upon it as singing with the spirit, whether we understand music or not.

I have listened to old men singing in church whose voices would "break" about every other line, and they would sing on, utterly unconscious of the attention they were attracting. I could not help admiring their sincerity in the worship. They sang with the spirit, even if they did not make what is called scientific music. A musician who does not enter into the spirit of his music is a failure as a musician.

A professed Christian who does not enter into the spirit of the songs he sings, I consider him likewise a failure. So far as I am individually concerned, I have at times thought there was no harm in an organ in worship if the congregation did the singing. But it has been proved repeatedly that no good comes from these innovations. We can get along better without them in the worship.

I noticed not long since an item in one of the daily newspapers about churches using the organ as "a draw." The paper stated that the organ, having become monotonous, had ceased "to draw," and that it would suggest the famous "skirt dance" in churches for "a draw" for men.

If the Bible is to be ignored, the people might as well resort to one thing as another to draw a crowd.

If we undertake to make our worship so entertaining to people who have no religion at heart as to draw them into church, we are simply compelled to stoop to ungodliness to accomplish that end. Ungodliness is what draws worldly people. For instance, where do we find the large gatherings? Suppose you were in Chicago or Cincinnati some Sunday morning during the summer season. Suppose you visit all the churches. You will find many vacant seats in many of the churches. Then turn and go to some of the railway stations and notice the long excursion trains loaded to their full capacity with people of all classes. Are these people going to church? I would to God they were.

There were millions of people at the World's Fair at Chicago, and though it was a good thing in many ways, we know that this crowd did not go there to hear the Gospel preached. Go to the horserace, the baseball games, ballrooms, open-air concerts, theatres, gambling-houses, and many other dens of iniquity, if you wish to see what attracts large crowds of worldly people. Must we undertake to compete with this worldliness in order to draw a crowd? If the plain Gospel will not draw them, they might as well stay away from church—A. C. FRANKLIN, in Octographic Review.

A SMALL TREATISE OF BAPTISME, OR, DIPPING

WHEREIN IS CLEARLY SHEWED THAT THE LORD CHRIST ORDAINED DIPPING FOR THOSE ONLY THAT PROFESS REPENTANCE AND FAITH.

- 1. PROVED BY SCRIPTURES. 2. BY ARGUMENTS. 3. A PARALLEL BETWIXT CIRCUMCISION AND DIPPING. 4. AN ANSWER TO SOME OBJECTIONS BY P. B.

PSAL 119 130.

BY EDWARD BARBER.

PRINTED IN THE YEAR 1811.

THE PREFACE.

To all that love the Lord Jesus Christ in sincerity, and his Appearing, Ephes. 6. 24. 1 Gal. 8. 9. Matth. 24. 30. 1 Revel. 7. 1 Cor. 9. 18 & 2. 11. 4.

Beloved Reader, It may seem strange that in these times, when such abundance of Knowledge of the Gospel is professed in the World, there should not withstanding be generally such ignorance, especially in and amongst those that profess themselves true Ministers thereof, of that glorious principle, True Baptisme or Dipping, Ephes. 4. 5. Instituted by the Lord Jesus Christ, which all that look for life and Salvation by him ought to be partakers of, it being that only which was received by the Apostles and Primitive Churches, and for a long time unviolably kept and practised by the first Churches, and that the Lord should amongst some others, raise up mee, a poor Tradesman, to divulge this glorious Truth, to the worlds censuring, but first, inasmuch as the Lord, notwithstanding, my own unworthiness, hath in his Son accepted, and counted worthy to suffer for his Name; it being also by the Providence of God, so much in question at this time, we are therefore emboldened thereunto.

2. The Lords usual dealing, it being to bring mighty things to pass by weak messes, as in Jobc. 6. 3. 45. 20 & 1. 1. where the Walls of Jericho fell down by the blasts of Rams horns: 1 Sam. 16. 11. Amos 7. 14. And Judg. 7. The Lord gave that great deliverance to Gideon, and 300. which he would not doe to him with 32000. Verse 2. 7. At the same time, Chusing the foolish things of the world, to confound the wise, and weak things to confound the mighty, Jer. 49. 20 & 50. 44. And base things, and things despised hath God chosen, yea, and things which are not, to bring to naught things that are. Zach. 4. 10. therefore looking only at the glory of God, and love to the Truth, for which being imprisoned 11. months, by means whereof, I being taken off my Calling, had the more opportunity to search the Scriptures daily, to see whether those things were so, not as they delivered by Paul, but practised by the Priests and Ministers of the Church, for Paul delivered no such things, as by them is practised in many particulars, as is clearly shewne in the following discourse.

3. The reports of some, who notwithstanding, they never saw our faces, and so by discourse, the Spirits, as John witnesseth, 1 Job. 4. 1. yet Saint Jude saith, Speake evil of things they know not, and as Jer. saith, speak a vision of their heart, and see from the mouth of the Lord. Jer. 23. 16. 30. 31. 32. I am against the Prophets, saith the Lord, that speak my words, and say he saith, Behold I am against them that prophesie false dreams, saith the Lord, and doe tell them, and cause my people to erre by their lies, and by their lightness, yet I sent them not, nor commanded them, therefore they shall not profit this people at all, saith the Lord.

4. Others affirming, there was no plaine text of the Dipping of any Woman, by the which they discover much ignorance, or malice against the Truth, striving to uphold the traditions of men instead of the glorious Institutions of Jesus Christ, for the word faith, Acts 8. 12. that when they believed Philip preaching the things concerning the Kingdom of God, and the Name of Jesus Christ, they were dippd, both men and Women; and Acts 16. 14. 15. Lidia a seller of purple, with her household, and she was baptized, and she was dippd. And Gal. 3. 28. Male and female one in Christ.

5. Considering the great burden this State and Kingdom lately lay under, chiefly by those that pretended to be the heads of the Church, as hath been manifestly proved by divers that were wont of their Clergy, to their eternal fame in that most honorable High Court of Parliament.

6. Others that pretend to come nearer in witnessing against the Prelates, yet durst not Moseall stand to it. Exod. 23. 32. who desired his own rule, rather than the welfare of the people. But those who would be wise, hid themselves, or fled beyond the Seas, not standing up in the gap to make up the hedge for the house of Israel, so as they might justly be compared to the Foxes of the Deserts, Ezek. 13. 4. 5. So that if the Lord should have sought for one to make up

the hedge, and stand in the gap for the Land that it should not be destroyed, they were gone beyond the Seas, or hid themselves when. If ever the Kingdom stood in need; but herein they discovered themselves to be hirelings, and not true shepherds, John 10. 12. 13. we saw much of this, when Christ the true, who saith, My Disciples shall be brought before Kings, and Governours for his sake, whereas the fearful and unbelieving are set in the forefront of wicked ones, Revel. 21. 8. But the true shepherd lacked down his life for his Flocke, and Nehemias, the 11. being in danger, and persecuted by Sanballath to goe into the Temple, saith, should such a man as I flye; and who is he that being as I am would go into the Temple to save his life, I will not goe in; then he perceived that God had not sent him, and Acts 4. 18. 19. 10. The Apostles being commanded silence by Authority, durst not obey, but answereth, whether it be right in the sight of God to hearken to you more than unto God judge ye, for we cannot but speake the things we have seen and heard. And Matthew 16. 25. 26. Christ saith, whosoever will save his life, shall lose it, and whosoever will deny himselfe for my sake, shall find it. This we see fulfilled in these daies, for some forsaking the cause of Christ, have lost estates and lives, whereas others who have stood boldly to it, have saved both. And if Meroz with the Inhabitants thereof, was cursed with a bitter curse, Judges 9. 13. Because they came not forth to the helpe of the Lord; and Paul thought not good to take Marke with him, because he went not with them to the work what may we think of those that run from it. And if by the Law a soldier that leaves his colours, is to dye the same death, what may be thought of those that leaves their countries, leaving the cause of Christ, thinking thereby to shun the crosse: When if ever the Kingdom stood in need of helpe. But at this time, which is to be noted, the Lord raised up divers Gentlemen, Laymen, and Ministers, to stand up for the cause of the truth in respect of Christ and Common-Wealth. And as John saith, Revelia. 11. 11. loved not their lives unto the death. And Paul-like, Act. 21. 13. was not only ready to be bound, but to suffer for the Name of Christ.

7. Considering the great wrong done in putting out some Scripture as in the 14. Acts 23. where Ection was out, by the means whereof we are kept from knowing much less enjoying their privilege purchased by the blood of Christ: the causes thereof for so doing lying under the reproofe which the Lord speaks of in the 13 Chapter of Ezekiel. Secondly, some words left untranslated, as in the 28. Mat. 19. 4. and in the 16. 29. And this is acknowledged by the Clergy in the booke of Common Prayer where the Minister is commanded to dip the child.

8. There being now a year of Jubile, such an Assembly as is clearly proved by the 16. Court of Parliamt, whose ears God hath opened to hear what Ever by and shall be spoken for Gods glory, and the good of this State, (Gentle-like, Acts 5. 24. 35. weighing and considering things, least otherwise they should be found fighters against God, therefore with Edw. 4. 16. doo so should not now speake the stones of the street might cry; wee having lately taken the Oath of Protestation against Popery, and Popish innovation, enjoined upon all the Kingdom in general. And sprinkling of children being an ancient custom brought in by some hundred years after Christ; therefore in obedience to God, and love to our native Country, we desire to publish what truth the Lord trusteth us withall, hoping that God will effect his pleasure by this weak message, or make it a motive to some that are ignorant, who will be glad to know the Lords will, teach the Register, and those that found their Genealogy, were as polluted, put from the Priesthood, and as Christ commands, search the Scriptures, John 5. 39. and to return to his Institutions.

9. The great cause we have to admire the goodness and love of God to his Nation, in King Edward the Sixts daies for the great light that then broke forth; and they employing that talent, they received for Gods glory, yet now the light springing forth for such abundance, according to the 11. Mat. 13. 12. of seed, 11. 9. who received more talents, a greater measure of knowledge, it cannot be but the Lord requires an answerable obedience, according to that man hath, and not according to that he hath not, 2 Cor. 8. 12. for he that had one talent was not blamed, because he did not employ two, but because he employed but one, and he that likewise, had hee that received five bene gully of the same reproofe, but he employed but one, Matth. 25. 15. to the 30. looking at the Camellion-like disposition of the Ministers of late times, in King Henry the Eightes daies Papists, in King Edward the Sixt daies Protestants, in Queen Elizabeths daies Papists, in Queen Elizabeths Protestants, when the Bishops were in power and authoritative, submit, fie their countries, or hide their heads, now that by the Providence of God, they are in disgrace and in part down, oppose what they might, and their might, when the true Ministers of Christ were ever the same, not variable or changing, Eph. 4. 11. 12. 13. 14. which times and estate Government, looking only to God for direction from that great Prophet, the Lord Jesus Christ. Deut. 18. 15. Acts 3. 21. 22.

10. Lastly, It is not unknown, that the faithful servants of God, who have endeavored most faithfully, have often gone under reproaches and slanders, as Elisha was counted the troubler of Israel, 1 King. 18. 17. and Acts 17. 6. Paul and

Silas was said to turne the world upside downe. And Acts 24. 5. Paul was counted a pestilent fellow, a mover of Sedition amongst the Jewes, and a Ring-leader of the Nazarites, inasmuch that they were moved not to preach in the name of Christ, Acts 4. 18. but verse the 19, 20, they answered, Whether it be right in the sight of God, to speake to you more than unto God; judge ye. For we cannot but speake the things which we have seen and heard, from whence we may observe the ministers of Christ could never have their mouths stopt by men, no not the magistrats, much lesse the Prelates.

In like manner lately, those that profess and practice the dipping of Jesus Christ, Instituted in the Gospel, are called and reproached with the name of Anabaptists, although our practice be no other then what was Instituted by Christ himself, without dissenting, there be say that from the Word of God, can shew that we walke in a false way, or error in denying the dipping of Infants, that they would doe it, for wee profess our selves such as desire the glory of God, and eternal life after death, being confident that our souls or spirits cannot be hurt us thither, but only Christ, Heb. 10. 14. Coll. 1. 14. in whom we have Redemption through his blood, and verse 19 & 23. withall walking in that only way which leadeth therunto, by him prescribed in his Word, Joh. 14. 6 & 10. 1 Acts 5. 32. Heb. 5. 9. And being made perfect, he became the Author of eternal salvation to all that obey him, and Theol. 2. 1. 7. 8. when the Lord Jesus Christ shalbe revealed from heaven, with his mighty Angells in flaming fire, rendering vengeance on them that know not God, and that obey not the Gospell of our Lord Jesus Christ, dealing therefore that those Scriptures may be well weighed and considered of all those that feare God, to the end we may be reformed, if we erre in our judgement by misunderstanding the Scriptures, and so be brought to acknowledge the Truth, which we shall willingly embrace, if not, though wee walke in the way called heresie, as Paul did, Acts 24. 14. Yet so worship wee the God of our Fathers, and at the great day, Every man must give account for himself. Rom. 14. 10 and Matth. 15. 15. 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for making disciples by teaching before they are dip...

The Major Position is true, Isal. 9. 7. of the increase...

Therefore persons upon the manifestation of Repentance...

Infants cannot express that inward Baptisme, therefore...

Infants dipping was never written aforetime; Therefore...

The old and good way under the Gospel, is the Institution...

It shall come to pass, that every soule which will...

But the dipping believers is that good old way of Christ...

Therefore the dipping of infants is a by-path. Again, if...

The first is true, Acts 2. 38. Then Peter said unto them...

Who hath fore-warned you to flye from the wrath to come...

Thus repentance and faith is required before dipping...

As God-father, but also acknowledged in the and God-mother...

The second cannot be denied, seeing infants have not...

This is proved thus: They onely are to be dipped in whom...

But in persons of yeares onely is repentance and faith...

Therefore persons of yeares are onely to be dipped. Again...

But for infants dipping there is no expresse description...

Persons believing, Acts 8. 12. 13. 36. 38. Persons penitent...

Thus for true dipping there is a certaine time appointed...

yea commanded, Acts 10. 48. And he commanded them to be...

3. Again, if the Lord doth make his Covenant of the new...

Then not any by virtue of fleshly generation, are under...

The first is proved, Heb. 8. 10. 11. For this is the covenant...

2. The second is proved, Rom. 2. 28. Matth. 3. 9. Joh. 8. 39...

3. Again if the covenant which the Lord made with Abraham...

1. The first is true, Rom. 4. 11. 12. 13. 16. Gal. 3. 7...

2. And the second is proved, Matth. 3. 9. Rom. 9. 8. Gal. 3...

Therefore the covenant which God made with Abraham and...

From hence we reason thus: They onely are to be dipped...

Therefore the spiritual children of Abraham are to be dipped...

From whence we reason thus againe. First, we note that...

But the first is true, Luke 3. 8. Rom. 9. 6. 8. And 13. 16...

30. Which faith, is a living and working faith, not dead...

Whether Jewes or G-natiles; But hath this honor, or dignitie...

But for his revealed will, Christ saith John 15. 15. That he...

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Quest. 5. But what is the true ordinance, of the dipping...

First, Christe power, putting life into the Ordinance...

1. The matter, and that is a true subject of a Believer...

2. Water, the Element, and so you have the matter...

3. Thirdly, the right verbal forme of words, in the Name...

First, he will have them all conformable to himself, Rom. 8...

Second, God doth by his holy ordinance, assure, and manifest...

3. Again, if the covenant which the Lord made with Abraham...

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he dip them, or it was their right, say they. Answer. 1. It doth...

Secondly, this place is put in, to be read at the sprinkling...

Thirdly, if they were infants of Eight daies old (as Circumcision...

Fourthly, we must not thinke so meanly of the servants of Christ...

5. In both these places, there is not one word spoken of concerning...

6. If the dipping of infants, be God's Ordinance, Christ was not...

And for those that doe it from Circumcision, they set the Lord...

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SUNDAY-SCHOOL.

INTERNATIONAL

Bible Lessons, 1896.

THIRD QUARTER

SUNDAY, AUGUST 23.

ABSALOM'S REBELLION.

2 Sam. 15:1-12.

MOTTO TEXT.—"Honour thy father and thy mother that thy days may be long upon the land that the Lord thy God giveth thee."

Absalom was the son of David, and his wife Maacah, the daughter of Talmai, king of Geshur. He was a young man of great beauty and unusual ability. He had unquestionably been treated badly by his father. Absalom waited two years to see if David would not have the manliness and justice to have Amnon punished for his infamous sin. It was evident that nothing would be done to Amnon, and Absalom at last killed him as any brother who was not a devout Christian would have been very apt to do.

After killing Amnon, Absalom fled to the court of his grandfather where he lived in exile for three years. Then when David allowed him to return he refused to give him a son's place, or even to see him. No punishment at all had been inflicted upon Amnon for a far worse crime than Absalom's, and naturally the proud young prince resented it and brooded over the difference in the treatment he and Amnon received. For seven years—two before he killed Amnon, three in exile, and two in disfavour in Jerusalem he had been alienated from his father.

"Absalom prepared his chariots and horses and fifty men to run before him."—This was to attract the attention of the people by a kingly display, and to make them think of him as the real ruler. "And Absalom rose up early, and stood by the way of the gate."—Eastern rulers were themselves judges and the courts were held at the gateways. It is evident that David did not neglect his duties as judge entirely, because Absalom went early in order to get before him. But knowing his own sin David sat shamed as judge, and did not rule with the vigour he ought to have done.

"See, thy matters are good and right."—The scheme was a shrewd one. If the king decided for the man, it was no more than Absalom had done before. If he decided against him, then the suitor was angry with David and ready to be a partisan of Absalom. "But there is no man deputed of the king to hear thee."—No doubt the men had often to wait many days before their turn came. Absalom insinuates that his father is lazy and negligent, and ought, if he would not rise early himself, to appoint a substitute.

"Oh that I were made judge in the land."—He would be far more prompt and energetic than David, and would see to it all had justice. As he told both sides their cause was just he would have had as sorry a time in keeping his promises as have modern politicians. He showed himself very condescending and gracious. When any man would have done him obedience as a prince, he kissed him like an equal and a familiar friend.

"And in this manner did Absalom to all Israel that came to the king for judgment."—The plot was so shrewd and well worked out that it would seem the great wisdom of old Abithophel was guiding Absalom through it all. "So Absalom won the hearts of all Israel."—David must have been neglecting his duties as king or he

was too wise a man not to see something of this plot.

"And it came to pass after forty years."—As Josephus and some of the old manuscripts have four, the forty is thought to be a transcriber's mistake. "I pray thee let me go and pay my vow."

Absalom's mother was the daughter of a heathen king, and was herself probably a heathen, and David must have rejoiced at this evidence of love for God shown by his son even when at a heathen court. Hebron was the place where David had reigned as king over Judah for seven years.

"But Absalom sent spies throughout all Israel."—He had sent them before. Everything had been carefully arranged with consummate skill. He had arranged for a succession of trumpeters it is thought. At any rate by some plan the news could be quickly spread over the land. "Absalom reigneth in Hebron."—Men are more ready to rise in rebellion when a beginning has been successfully made.

Surely Abithophel's hand was in Absalom's taking two hundred of the leading men of Jerusalem with him, without their knowledge of what was intended. They were seen going out of the city with him in great state. When the news came that he was proclaimed king in Hebron, the people of Jerusalem would consider them all partisans of Absalom. And if any of them refused to join him, he could hold them and prevent their opposition from being known.

"Aithophel the Gilonite."—Gilon is a few miles southwest of Hebron. Aithophel was the wisest man of that generation, and few have ever equalled him. He had aided David with his counsel, but the proud old state-man had never forgiven the disgrace of his granddaughter Bathsheba. From the day David disgraced her, her grandfather was his implacable foe, dissembling till the time came to strike a decisive blow. Had Absalom followed his advice to the end, there is little doubt he would have been successful.

David had treated Absalom and his sister Tamar most shamefully in not punishing Amnon. But David was Absalom's father, and his injustice did not justify the rebellion against him.

FROM CHINA.

Something concerning a missionary tour which it was my privilege to take with Bro. Simmons and two native preachers may be of interest to your readers. We left here June 2nd and were gone 15 days.

One special object of the trip was to visit our two chapels near the city of Tsung Faa, about 75 miles from Canton. Another was to preach in the villages and towns on the way and in the neighborhood of our chapels. There was no trouble to find a congregation.

Wherever we went we could soon get a crowd around us. Of course they came mainly to see the strange foreigners, to examine their clothes, to hear how they talked, etc. But this furnished opportunities for those who could preach to deliver their message, and many heard at least a few words.

But ignorance and superstition, strengthened through many centuries, are mighty obstacles to the progress of the truth. Once when Bro. S. said to a crowd that there was only one God, a man said:

"That can't be. There must be a god for everything; one God could not attend to all." Such a remark is often heard. Idol shrines abound! Rocks, hills, trees,—in fact almost everything is worshipped. I saw many shrines

in bamboo groves, and it is not strange that the Chinese worship this almost infinitely useful plant, since they are ignorant of the Gracious Creator of all things. They know that man is unable to create the bamboo; they realize that it is something beyond their knowledge and power, and in their ignorance they worship what they see.

My attention was frequently attracted by earthenware jars that I saw in niches cut in the side of the hills. Bro. S. informs me that these contain the bones of dead people that have been dug up because their descendants thought they were buried in unlucky places. The bones are sealed up in a jar and there they will remain until enough money is secured to pay the geomancers to decide upon lucky places for their reinterment.

If any one thinks idolatry is dead or even that it is in its last throes he needs only to take a trip through this country to see that he is vastly mistaken. Temples abound. Even though the masses of the people are struggling with the direst poverty their contributions largely support the host of priests, geomancers and soothsayers. These in their turn feed the superstitions of the people and invent all sorts of schemes to make money. But I have seen nothing that is even remotely like Christian sympathy, comfort and help. Millions of dollars worth of incense—sticks, paper "money", paper images etc., are used annually. Hundreds of thousands of people are engaged in and make the greater part of their living by the manufacture, transportation and sale of the various things used in idolatrous worship. On the other hand the galling poverty of millions of heathen homes is made much more so by the expense attached to idolatrous worship. When it is remembered that this is entirely voluntary some idea may be gotten of the hold which their superstitions have upon the people.

And yet here as elsewhere I am convinced that sin, the total depravity of the human heart, is the obstacle to the progress of the Gospel. The following incident is by no means exceptional. At a market town, I was trying to sell a copy of the Gospel of Matthew to a Chinaman when suddenly he said: "Where you come from?" I found that he could speak English very well and so had quite a talk with him. He said he believed the Gospel was good, but would not talk with me about accepting it himself. I found several like him while on the trip. Bro. S. tells me he has met many such. Many years of faithful preaching of the Word, the millions of copies of the Gospel and other portions of Scripture and religious tracts have informed many hundreds of thousands of people, but they love darkness rather than light because their deeds are evil.

If any one thinks that it is the work of a day to plant Christianity in this heathen land they are vastly and sadly mistaken. I know that God's Spirit is promised and He will bless the preaching of His word. But speaking of the human side, and there is a human side, many a hard fought battle must be won before China is taken for Christ; many a hard blow must be struck before the idolatrous structure, which has been building through centuries, falls; many days of faithful work must be done before the Christian structure is reared.

It was refreshing to become acquainted with the native brethren. They were not all that we could wish and the faults of some were very plain—coldness, lack of interest in the Bible and in the proclamation of the word—I was spec-

ially pleased with old Bro. Lei Tsuen Sam who lived near the chapel where we staid for ten days. His delight in God's word was evident and he did not lose any opportunity to speak a word of love and warning to his fellow-countrymen. Bro. Simmons studied Acts with the native Christians for eight days meeting them twice each day from 6:30 to 8:30 A. M., and from 7:00 to 8:30 P. M. Nearly all of the members attended regularly and seemed interested in the study.

The two Chinese brethren made visits to market—towns and villages during the time we were there and reported good opportunities for preaching to the heathen.

My own interest in the work grows as I learn more about it. I feel assured that God is at work in China, and I feel greatly honored in being allowed to work for Him here.

I send Christian greetings to the readers of the Recorder, and ask them to pray for me that I may be fitted for the work that is before me, and that God may use me for the furtherance of the cause for which Christ died, and which should be dear to each one of his followers.

Yours fraternally,

R. E. CHAMBERS.
Canton, China, June 24, 1896.

FROM HOPKINSVILLE.

Nine weeks a Kentuckian, I am impelled to write you if only to tell what impressions have been made by the country and its people.

Certainly no one could have had more cordial and generous welcome than I have received from the citizens of Hopkinsville and from the brethren of the Baptist General Association at Bowling Green. With kind and helpful words they have shown their sympathy and interest in the educational work which we have in hand and have given us inspiration to prosecute with even greater resolution. I thank them heartily and promise, while using their wisdom and guidance freely to devote all my powers to faithful co-operation in all educational and religious work.

At Bowling Green I was particularly struck with the stalwart virility of the gathered throng. There were to be seen none of the signs of effeminacy and effete-ness which mark and mar the men of older communities. Vigour of body, strength of mind, freshness of thought, frankness of speech and earnestness of purpose seemed to characterize all. I was delighted to find myself a member of so strong and promising a body. What a power for good they are only time can unfold. The people of Hopkinsville, like all the Kentuckians I have met, are full of energy and thought and cheerfully accord to every one the place which his worth merits. They have already made us realize that we are in the midst of friends whose good wishes and influence will keep pace with our diligence and trustworthiness. They love their pretty little city and seem determined, while eagerly pushing their business interests, to aid to the utmost also in strengthening the foundations and developing the growth of higher education. Their public schools are very good and the course of instruction is well and wisely guided by Mr. McCartney, the City Superintendent.

Bethel Female College, as reorganized, is, I am glad to say, receiving the favorable attention of the citizens and brethren and will strive earnestly to meet all the severest demands which an enlightened community may make.

The building and grounds have been renovated, cold water introduced upon all the floors and new furniture in the rooms. Everything is now ready for the opening of the school. I earnestly crave the patronage of the brethren throughout the State who wish to give their daughters the best advantages for training and culture.

Educational institutions to be useful and stable must do thorough work and that upon the highest moral principles. The very atmosphere of the place must be free from the spirit of selfishness and chicanery which lead men to chaffer and discriminate to the detriment of true learning.

The Baptists here have a beautiful house of worship of native granite, located in the most attractive part of the town. The membership is large and the members are devoted to their excellent pastor, Bro. Chas. H. Nash, co-operating heartily with him in every good work. I have never seen a more regular congregation nor one more zealous in all that that pertains to the growth of their church. Especially is this fact attested by the members who regularly attend and heartily enter into the Wednesday night prayer-meeting. They are indeed a good people, among whom I am glad my lot has been cast.

While driving from point to point through Christian and contiguous counties I have often thought that no people could be more blessed than these. Their soil is fertility itself—a very Goshen land, nature opens lavishly her hand to fill their barns. Their houses are crowded with children, healthy, rosy-cheeked boys and girls, the joy and hope of the land, a sure sign of purity of life and the peace of happy homes. Here, indeed, a healthy, happy, industrious people delight in flourishing churches and full schools. Far distant be the day when these blessed conditions shall give place to the narrow and blighting ideas and practices which lessen families and destroy home life. The State is safe so long as the farm-houses of Kentucky echo with the prattle of children and with the laughter of glad-hearted boys and girls.

I must not lay aside my pen without declaring the pleasure and pride which filled me when on my way from Virginia, I visited for the first time our Southern Baptist Seminary in Louisville. Almost from its beginning at Greenville, S. C., I have been one of its fast friends and have watched its growth and usefulness with eager eye, feeling almost that I had some personal part in its great work, as session after session, noble young brethren passed from my class in Richmond College Virginia, to its higher and more sacred handling. With gratitude and joy my feet trod the halls through which had sounded the wise words of Broadus, Boyce, Manly, Reagan. They have gone to their reward, but their work evidences. The Seminary remains in beauty and strength and usefulness.

Particularly gratifying was it to note that my old friend and former colleague, H. H. Harris, gracefully and fully meets the highest expectations of students and public in his new field of labor. He is indeed the right man in the right place.

Nature endowed him with strong intellect, clean cut and penetrating, which industry, experience and grace have developed, enriched and polished beyond what is usual even among scholarly men. Thinking deeply and accurately, he grasps truth with a firm grip and then presents it in beautiful and symmetrical form with socratic force and clearness.

A great teacher, a deep thinker, a sound theologian and a Godly man, he can be relied upon as a defender of the whole truth of God, a very bulwark against the rushing tide of "new ideas" which flood upon us nowadays.

EDMUND HARRISON.

FROM SOUTH CAROLINA.

A matter of church interest in the Palmetto State is that of education. This is especially true with our Baptist people, for the cry now is 200 students for Furman University for the next term. As to whether this effort shall succeed can only be determined when the time for opening has arrived. The introduction of a new method on the part of the faculty will probably do something toward helping on this laudable object. The plan is the offering of a scholarship to a student from each county in the State. These scholarships are to be granted on general and well regulated principles. This will secure the introduction of a considerable number of worthy students to the classes in the institution. But there is one feature of this plan that seemingly needs some explanation, lest the impression be made that the faculty is inclined to be arbitrary in its methods. Two years ago the faculty decided that it was desirable to make the University co-educational to a limited extent. Young women who held certificates of graduation from our Female College and similar institutions were to be admitted to the higher branches of study in the University. It was claimed that this innovation was to meet a long-felt need in the interest of women who desired to take a more extended course of study than was offered in any of our Southern female colleges. This proposition was accepted by the trustees but the denomination was not consulted at that time. There was some dissatisfaction on the part of some of the friends of the institution, but they were not allowed the privilege of protest through the columns of the religious press. However the matter was brought before the State Convention last winter, and as it was introduced at a very late evening session there was but little discussion had on the matter. The feeling of the brethren seemed to be that the faculty could have its way about this movement. Last winter the trustees spoke out on this matter in the following resolution:

"That in opening Furman University to young ladies it is not intended to put the University in competition with the Greenville Female College or with their institutions for the education of girls. The faculty are expected to receive only such applicants as are well prepared for an advanced course of education."

But now we are informed that in the scholarships to be given the examinations shall be on English grammar and composition, arithmetic, algebra and elementary Latin. How this decision of the faculty is to harmonize with the resolution of the trustees remains to be explained by the former. This at once lowers the standard of study in the institution, reduces it to the level of a high school and makes it a competitor of all the Baptist high schools and female colleges in the Commonwealth. There can be no mistake about this, for it is distinctly said that these examinations are opened to both young women and men. Rev. J. B. Farrott, a member of the board of trustees, has entered a protest against this proceeding, but as yet there is no evidence of the fact that any attention will be given to it. All

this leads one to inquire if it is the duty of our Baptist people to give money to the endowment of an institution for a stipulated purpose without having some assurance that the special object should be adhered to.

AN OLD LANDMARK PASSED AWAY. Last week Rev. J. K. Mendenhall was called to his reward. For many years he has been prominent among the Baptists in this State. He was a graduate of Brown University and a college mate of Jas. P. Boyce. It is not too much to say that no better man has lived among us than our deceased brother. His mind has been afflicted for several years, but at length paralysis came to relieve him of all his troubles. May his good wife be blessed of the Lord in her bereavement.

PRALAEUX.

BLACKFORD ASSOCIATION.

We, the representatives of the churches of the Blackford Association in convention assembled, feeling it to be our duty to express our convictions concerning certain conduct and utterances of one of our honored and beloved brethren, who, by reason of the high position he occupies in the denomination, exerts a powerful influence, especially in the training and directing of the minds and energies of our rising ministry, Dr. Wm. H. Whitsett, President of the Southern Baptist Theological Seminary; and

WHEREAS, He has made the following statements concerning Baptist history, especially as it relates to the action of baptism practiced by our people up to the year 1641.

1. In the first of his articles on this subject, published in the Independent, Sept. 24, 1880, now nearly 16 years ago, he says: "Up to the year 1641 all Baptists practiced sprinkling and pouring as the mode of baptism." He does not say some Baptists, but "all." Not merely for a short time, but "up to the year 1641." Not as a mode, but as "the mode of baptism," thus clearly teaching that no Baptist ever immersed till 1641.

2. In an article published in the same New York Independent, Sept. 9th, 1880, he says: "It was not till the year 1644, three years after the invention of immersion, that any Baptist confession prescribes 'dipping or plunging the body in water as the way and manner of dispensing the ordinance.'" According to this statement he teaches that immersion was unknown to any body up to 1641. It was then, not received or adopted but invented.

3. In the same article he speaks of Edward Barber, who wrote in 1641 as "the founder of the rite of immersion among the Baptists." He does not speak of Barber as one who believed in or practiced immersion, merely, but as "the founder of the rite among Baptists." So, according to Dr. Whitsett, we have baptism, not from Jesus Christ, but from Edward Barber. Elsewhere he speaks of Mark Lucar as the "founder of immersion in America" in 1644.

4. In an article in Johnson's Cyclopaedia he says: "The earliest organized Baptist church belongs to the year 1610 or 1611." And although Dr. Whitsett admitted in a speech before the General Association at Bowling Green in June last, that Baptist churches originated about the year 30, still this cyclopaedia article remains unchanged and that speech is a very private affair as compared with an article in such a work, and

WHEREAS, We shall make no attempt now to refute the unfounded and absurd statements above referred to, this having been

done already by divers competent brethren representing nearly every portion of our Southland, and also from beyond the seas; we will now call attention to a still more astounding feature of the conduct of this man towards the two and a quarter millions of the constituency of the Seminary over which he presides. Not on the spur of the moment, but after having deliberated from 1877 to 1880, he published his so-called "Discovery" that the first Baptist church dates no earlier than 1610 and that Baptists invented immersion in 1641 in a Pedobaptist paper, not over his own signature, but as editorial matter, supporting it, however, in a manner that would make it the most formidable weapon in the hands of our enemies. Then resting silently upon his laurels for nearly 16 years, he next published it in a Pedobaptist Cyclopaedia edited by a Roman Catholic and published it as representing the Baptists of the Southern Baptist Convention, supporting it by virtue of his being Professor of Church History and President of the Southern Baptist Theological Seminary. Hence it was not until April of the present year that the Baptists of the South learned that Dr. Whitsett had done what he could to bind them hand and foot and deliver them into the camps of their enemies. It is true that he has partly made a confession of this conduct through the public press; but the article in Johnson's Cyclopaedia and the statements in the Independent above complained of stand unmodified, but virtually reiterated. And

WHEREAS, Dr. Whitsett teaches that Pedobaptist organizations are churches of Christ equally with those of the Baptists, which involves him in the Church branch doctrine, which Baptists have always denied as a false and dangerous theory; and moreover, it is in proof that he holds that the family, being an older institution than the church, should take the precedence; from which it would follow that if a Baptist woman marries a Pedobaptist man she and her children by him should join his church. And

WHEREAS, All the foregoing perversions of history and unscriptural theories are repugnant to Baptist sentiments, and antagonistic to Baptist teaching throughout the ages. Now therefore

Resolved, 1. That the facts above recited constitute an all-sufficient reason why Dr. Whitsett should be removed from the positions he now occupies in connection with the Southern Baptist Theological Seminary.

2. That it is the sense of this body that Dr. Whitsett owes it to the cause of truth, to the Baptists of the South and to the people who have so long honored him and paid him large salaries while his teachings have been contrary to their understanding, intentions and expectations, to resign the positions he holds in the Southern Baptist Theological Seminary, that peace and quiet may be restored to the denomination.

3. That in the event he refuses to resign, and yet persists in advocating the before named untenable positions, then we appeal to the Board of Trustees, whose business and prerogative it is both to employ and depose teachers, that they displace him, as the only thing that can be done that will break the power of the weapons he has placed in the hands of our adversaries, and at the same time protect the Seminary against the injury that must result from the dissatisfaction which will neutralize thousands of its friends, and most likely provoke the opening of a number of theological schools among the Baptists of the South.

4. That it is further the sense of this body that, as ministers and churches, we should not encourage young ministers to attend this Seminary, nor should we in any way contribute to the support either of the institution, its professors or students, unless Dr. Whitsett is displaced.

5. That while we thus speak unequivocally, we are not prompted by any sinister motive, prejudice or personal feeling, but alone by our attachment to the cause of truth, loved and maintained by the Baptists, which is incomparably greater than any man or human institution.

6. That we earnestly call upon our brethren all over the country to speak out in their associational gatherings, and demand that these wrongs be righted.

E. N. MORRISON, Clerk.

At a regular meeting of Zion Baptist church, June 29, 1896, Elder G. R. Taylor was expelled from fellowship of the charge of heresy.

Having been granted a letter from the church, and not having placed it in any other Baptist church, so far as we could ascertain, and having learned that he was preaching for the Universalist church at Hopkinsville, Ky., the church ordered the clerk to write Bro. Taylor to ascertain the truth of this statement. We received an answer from Bro. Taylor which satisfied us in regard to this statement, and that he had become unsound on the doctrines of our faith. The church then preferred a charge of heresy and wrote to Bro. Taylor, demanding his ministerial papers, and not having received an answer or his papers, the church immediately excluded him and ordered him published in the Recorder.

DONE by order of the church at its regular church meeting June 29, 1896.

JAS. C. CRAWLEY,
J. A. BENNETT,
J. T. FARLEY,
Com. Zion Baptist Church,
Zion, Ky., Aug. 3

FORD'S REPOSITORY for August is another historical number, containing new quotations from original authorities which will be of great interest and instruction. Dr. Ford has found a mine of good things in Masson's Life of Milton. If the repository had only blank pages the picture of Dr. Pendleton, which is the front-piece, is worth more than the 25c. the magazine costs to thousands.

NO PERSON who is not a great sculptor or painter can be an architect. If he is not a painter or sculptor he can only be a builder — John Ruskin.

DISTRICT ASSOCIATIONS, TIME AND PLACE OF MEETING, 1896.

- AUGUST.
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.
Barren River—Skegg's Creek 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.
Tate's Creek—Hay's Fork church, Madison county, Aug. 25.
Union—Indian Creek church, Harrison county, Aug. 26.
SEPTEMBER.
Cumberland River—Pleasant Run church, Sept. 1.
Long Run—Walnut-street, Louisville, Sept. 2.
Ten Mile—Glencoe church, Sept. 2.
East Union—Mossey Gap church, Sept. 3.
Central—Rockbridge, Sept. 8.
Rockcastle—Flat Rock church, Sept. 8.
South Cumberland River—Steuben-ville church, Wayne county, Sept. 8.

Cures
Prove the merit of Hood's Sarsaparilla—positive, perfect, permanent Cures of scrofula in sores, tumors, like guttae, swollen neck, humors, pimples, eruptions, etc.
Cures of Salt Rheum, with its intense itching and burning, scald head, letter, etc.
Cures of Itch, Eruptions and all other eruptions that require blood.
Cures of Dyspepsia and other troubles where a good stomach tonic was needed.
Cures of Rheumatism where patients were unable to walk or walk for weeks.
Cures of Stomach by expelling the impurities which cause and sustain the disease.
Cures of Nervousness by properly toning and feeding the nerves upon pure blood.
Cures of Bad Blood by restoring strength. Send for book of cures by

Hood's Sarsaparilla

Prove the merit of Hood's Sarsaparilla—positive, perfect, permanent Cures of scrofula in sores, tumors, like guttae, swollen neck, humors, pimples, eruptions, etc.

- Buy a Fork River Spring church, Sept. 9.
Greenup Mt. Olivet church, Boyd county, Sept. 9.
Little Bethel—Hanson, Hopkins Co., Sept. 9.
Lynn Mt. Taber church, Sept. 9.
North Bend—Bellevue, Sept. 9.
Owen—Pleasant View church, Owen county, Sept. 9.
Sulphur Fork—Farmer's Station, Henry county, Sept. 9.
Warren—Smith's Grove church, Sept. 10th.
Hoonville—Stone Coal, Lee county, Sept. 11.
Greenville—Spencer church, Wolfe county, Sept. 11.
Mt. Zion—Galvany church, Knox Co., Sept. 11.
North Concord—Sinking Valley church, Knox county, Sept. 11.
Stocon—Valley—Cane Branch church, Clinton county, Sept. 12.
Hoon's Creek—Hoon's Creek church, Fayette county, Sept. 15.
Nelson—New Salem church, Sept. 15.
Russell's Creek—Greensburg church, Sept. 16.
Lynn Camp—Providence church, Clay county, Sept. 18.
Second North Concord—Bethel church, Russell county, Sept. 9.
Irvine—Drowning Creek church, at Pannola, R. N. 1. & R. 14, Sept. 23rd.
Salem—New Salem church, Hardin county, Sept. 23.
East Lynn—Good Hope church, Taylor county, Sept. 24.
Freedom—Albany, Sept. 25.
E. Immanuel Association—Brownsville, 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—Ivoton church, Magoffin county, Oct. 9.
South Union—Marsh Creek church, Oct. 9.
West Union—Blandville church, Oct. 28th.
Ohio Valley—Sturgis church, Union county, Oct. 20.
Blood River—Elm Grove church, Oct. 21st.
Graves County—Wingo church, Oct. 28th.

If the clerk of each association will send me two minutes of his association as soon as printed, I will greatly aid in getting up a statistical table.

DR. PRICE'S CREAM BAKING POWDER
Highest Honors—World's Fair
A pure Grape CREAM of Tartar Powder, Free from Ammonia, Alum or any other adulterant. 40 YEARS THE STANDARD.

For the Western Recorder.)
"BEAR YE ONE ANOTHER'S BURDENS."

BY ANABELLA BOGART.

When all around thee darkness gathers and
 shades of grief o'ershadow,
 When eyes are full of sorrow and hearts are
 full of pain,
 Oh! let us smooth the pathway and let us lift
 the load
 Of some poor feeble brother and help him on
 to God.
 When all around thee darkness gathers look out
 upon the earth
 At the misery and the anguish, the squalor
 and the death,
 Oh! let us smooth the pathway and let us lift
 the load
 Of some poor faltering brother and help him
 on to God.
 When all around thee darkness gathers just
 look within yourself
 And think, should I inflict a pain or cause a
 tear for the mere sake of self?
 Oh! let us smooth the pathway and let us lift
 the load
 Of some poor fallen brother and help him on
 to God.
 When all around thee darkness gathers, Oh let
 us hide well
 The angry look, the venomous word that makes
 this a cold earth-hell,
 Oh! let us smooth the pathway and let us lift
 the load
 Of some poor dying brother and help him on
 to God.
 Spring Grove, Ky.

BAPTISTS—THEIR ORIGIN AND HISTORY.

BY C. H. SPURGEON.

We care very little for the "historical church" argument, but if there be anything in it at all, the plea ought not to be flibbed by the clients of Rome, but should be left to that community which all along has held by "one Lord, one faith, one baptism." This body of believers has not been exalted into temporal power or decorated with worldly rank, but it has dwelt for the most part in dens and caves of the earth, "desolate, afflicted, tormented," and so has proved itself of the house and lineage of the Crucified. The church which most loudly claims the apostolical succession wears upon her brow more of the marks of anti-christ than of Christ, but the afflicted Ana-baptists, in their past history, have had such fellowship with their suffering Lord, and have borne so pure a testimony, both to truth and freedom that they need in nothing to be ashamed. Their very existence under the calumnies and persecutions which they have endured is a standing marvel, while their unflinching fidelity to the Scriptures as their sole rule of faith and their adherence to the simplicity of gospel ordinance is a sure index of their Lord's presence among them.

It would be impossible to show that the first Christians who dwell in this land were of the same faith and order as the churches now called Baptists. The errors of the churches are all more or less modern, and those which have clustered around the ordinance of baptism are by no means so venerable for age as some would have us suppose. The evidence supplied by ancient monuments and baptiseries, which still remain, would be conclusive in our favor were it not that upon this point the minds of men are not very open to argument. Foregone conclusions and established ecclesiastical arrangements are not easily shaken. Few men care to follow the truth when she leads without the camp and calls them to take up their cross, and endure to be thought singular even by their fellow Christians. However, we are not writing upon the quest of "believers' baptism, and we are content to leave the discussions for another opportunity. We care more to be conformed to Scripture itself than to the oldest of usages. The moss of antiquity can not command our veneration if it only garnishes

error. The witness of churches is well enough, but we have a more sure word of testimony in the Bible itself.

We are content for present purposes to begin with a quotation from an adversary. That the so-called Anabaptists are no novelty in England is admitted by those least likely to manufacture ancient history for them. The rampant ritualist, W. J. E. Bennett, of Rome, in his book upon "The Unity of the Church Broken," says:

"The historian, Lingard, tells us that there was a sect of fanatics who infested the North of Germany, called Puritans. Usher calls them Waldenses; Spelman, Paulicians (the same as Waldenses). They gained ground and spread all over England, they rejected all Romish ceremonies, denied the authority of the Pope, and more particularly refused to baptize infants. Thirty of them were put to death for their heretical doctrines, near Oxford; but the remainder still held on to their opinions in private until the time of Henry II (1158); and the historian, Collier, tells us that wherever this heresy prevailed, the churches were either neglected or pulled down, and infants left unbaptized."

We are obliged to Mr. Bennett for this history, which is in all respect authentic, and we take the liberty to remark upon it, that the reign of Henry II. is a period far more worthy of being called remote than the reign of Henry VIII., and if Baptists could trace their pedigree no further than the church of Thomas Cranmer could not afford to sneer at them as a modern sect. Concerning the poor, persecuted people who are referred to in this extract, it seems that under Henry II. they were treated with those tender mercies of the wicked which are so notoriously cruel. They were apprehended and brought before a council of the clergy at Oxford. Being interrogated about their religion their teacher, named, Gerard, a man of learning, answered in their name that they were Christians and believed the doctrines of the apostles. Upon a more particular inquiry it was found that they denied several of the received doctrines of the church, such as purgatory, prayers for the dead and the invocations of saints; and refusing to abandon these damnable heresies as they are called, they were condemned as incorrigible heretics and delivered to the secular arm to be punished. The king (Henry II.) at the instigation of the clergy commanded them to be branded with a red hot iron on the forehead, to be whipped through the streets of Oxford, and, having their clothes cut short their girdles, to be turned into the open fields, all persons being forbidden to afford them any shelter or relief under the severest penalties. This cruel sentence was executed with its utmost rigor; and it being the depth of winter, all the unhappy persons perished with cold and hunger.

Induced, no doubt, to flee to this country from the continent by the rumored favor of Henry II. to the Lollards, they found nothing of the hospitality which they expected; but for Jesus' sake were accepted the offerings of all things. Little did their enemies dream that, instead of being stamped out, the (so-called) heresy of the Baptists would survive and increase till it should command a company of faithful adherents to be numbered by millions.

All along our history from Henry II. to Henry VIII. there are traces of Anabaptists who are usually mentioned either in connection with the Lollards or as

coming from Holland. Especial mention is made of their being more conspicuous when Anne of Cleves came to this country as the unhappy spouse of that choice defender of the faith, the eighth Harry. All along there must have been a great hive on the continent of these "Reformers before the Reformation," for despite their being doomed to die almost as soon as they landed, they continued to invade this country to the annoyance of the priesthood and hierarchy who know by an instinct the people who are their enemies and whose tenets are diametrically opposed to their sway.

During the Reformation and after it the poor Anabaptists continued to be victims. Excesses had been committed by certain fifth-monarchy men, who happened also to be Baptists, and under cover of putting down these wild fanatics, Motley tells us that "thousands and tens of thousands of virtuous, well-disposed men and women who had a little sympathy with anabaptistical as with Roman depravity were butchered in cold blood under the sanguinary rule of Charles, in the Netherlands."

The only stint allowed to persecution in the low countries was contained in a letter of Queen Dowager Mary of Hungary: "care being taken that the provinces were not entirely depopulated."

Luther and Zwingle, though themselves held to be heretics, were scarcely a whit behind the papists in their rage against the Anabaptists, Zwingle especially uttering that formula: "*Qui iterum merit meryatur*," whereby counselling the drowning of those who dared immerse believers on profession of their faith.

The time will probably arrive when history will be re-written and the malignant Baptists of Holland and Germany will be acquitted of all complicity with the ravings of the insane fanatics and it will be proved that they were the advanced guard of the army of religious liberty, men who lived before their times but whose influence might have saved the world centuries of floundering in the bog of semi-papery if they had but been allowed fair play. As it was, their views, like those of modern Baptists, so completely laid the ax at the root of all priestcraft and sacramentarianism, that violent opposition was aroused and the two-edged sword of defamation and extirpation was set to its cruel work and kept to it with a relentless perseverance never excelled. All other sects may be in some degree borne with, but Baptists are intolerable to priests and popes, neither can despots and tyrants endure them.

We will leave the continental hive to return to our brethren in England. Latimer, who could not speak too badly of the Baptists, nevertheless bears witness to their numbers and intrepidity. "Here I have to tell you what I heard of late by the relation of a credible person and a worshipful man of a town in this realm of England that hath about five hundred heretics of this erroneous opinion in it. The Anabaptists that were burnt there, in divers towns of England (as I have heard of credible men—I saw them not myself), met their death even intrepid, as you will say, without any fear in the world. Well, let them go. There was in the old times another kind of poisoned heretics that were called Donatists, and those heretics went to their execution as they should have gone to some jolly recreation and banquet." Latimer had, ere long, to learn for himself where the power lay which enabled men

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to die so cheerfully. We do not wonder that he discovered a likeness between the Baptists and the Donatists, for quaint Thomas Fuller draws at full length a parallel between the two, and concludes that the Baptists are only "the old Donatists new dipped." We can survive such a comparison as that.

Bishop Burnett says that in the time of Edward VI. Baptists became very numerous, and openly preached this doctrine, that "children are Christ's without water" (Luke 18:16). Protestantism nominally flourished in the reign of Edward VI., but there were many unprotestant doings. The use of the reformed liturgy was enforced by the pains and penalties of law. Ridley, himself a martyr in the next reign, was joined in a commission with Gardiner, afterwards notorious as a persecutor of Protestants, to root out Baptists. Among the "Articles of Visitation," issued by Ridley in his own diocese, in 1550, was the following: "Whether any of the Anabaptists' sect, and others, use notoriously any unlawful or private conventicles, wherein they do use doctrines or administration of sacraments, separating themselves from the rest of the parish?" It may fairly be gathered from this article of visitation that there were many Baptist churches in the kingdom at that time. This truth is also clear from the fact that the Duke of Northumberland advised that Mr. John Knox should be invited to England, and made a Bishop, that he might aid in putting down the Baptists in Kent.

Marsden tells us that, in the days of Elizabeth "the Anabaptists were the most numerous, and for sometime by far the most formidable opponents of the church. They are said to have existed in England since the early days of the Lollards."

In the year 1575 a most severe persecution was raised against the Ana-baptists in London, ten of whom were condemned, eight ordered to be banished, and two to be executed. Mr. Fox, the eminent martyrologist, wrote an excellent Latin letter to the Queen in which he observes: "That to punish with flames those who err rather from ignorance than obstinacy, is cruel, and more like the Church of Rome than the mildness of the Gospel. I do not write thus," says he, "from any bias to the indulgence of error; but to save the lives of men, being myself a man; and in hope that the offending parties may have an opportunity to repent and retract their mistakes." He then earnestly entreats that the fires of Smithfield may not be rekindled, but that some milder punishment might be inflicted upon them, to prevent, if possible, the destruction of their souls as well as their bodies. But his remonstrances were ineffectual. The Queen remained inflexible; and, though she constantly called him "Father Fox," she gave him a flat denial as to saving their lives, unless they would recant their dangerous errors. They both refusing to recant were burned in Smithfield, July 22, 1575, to the great and lasting disgrace of the reign and character of Queen Elizabeth.

Neither from Elizabeth, James,

or Charles I. had our brethren any measure of favor. No treatment was thought too severe for them, even good men execrated them as heretics, for whom the harshest measures were too gentle. Had it been possible to destroy this branch of the true vine, assuredly the readiest means were used without hindrance or scruple; yet it not only lives on, but continues to bear fruit a hundredfold.

When Charles I. was unable any longer to uphold Episcopacy, liberty of thought and freedom of speech were somewhat more common than before, and the Baptists increased very rapidly. Many of them were in Cromwell's army, and were the founders of not a few of our village churches. When these men were to the front doing such acceptable work for Parliament, it was not likely that their brethren could be hunted down quite so freely as before. Accordingly we find that contentious divines, Daniel Featley, groaning heavily because they were permitted to breathe, and between his pious groans recording for our information certain facts, which are, at this juncture, peculiarly useful to us.

Dr. Featley says: "This fire which, in the reigns of Queen Elizabeth and King James, and our gracious sovereign (Charles I.) till now was covered in England under the ashes; or if it broke out at any time, by the care of the ecclesiastical magistrates, it was soon put out. But of late, since the unhappy distractions which our sins have brought upon us, the temporal sword being otherwise employed, and the spiritual being locked up fast in the scabbard, this sect among others has so far presumed upon the patience of the State, that it hath held weekly conventicles re-baptized hundreds of men and women together in the twilight, in rivulets, and some arms of the Thames, and elsewhere, dipping them over head and ears. It hath printed divers pamphlets in defense of their heresy, yea, and challenged some of our preachers to disputation. Now, although my heart has always been in herto against the most dangerous enemy of our Church and State, the Jesuit, to extinguish such balls of wildfire as they have cast into the bosom of our church; yet, seeing this strange fire kindled in our neighboring parishes, and many Nadabs and Abihus offering it on God's altar, I thought it my duty to cast the water of Siloam upon it to extinguish it." The waters of Siloam must have been strangely foul in Featley's days, if his "Dippers Dipped" is to be regarded as a bucketful of the liquid.

The neighboring region which was so sorely vexed with the "strange fire" was the borough of Southwark, which is the region in which the church now meeting in the Metropolitan Tabernacle was born. We are not aware that any of its pastors, or indeed any Baptist pastor in the universe, ever set up for a priest, and therefore the Nadabs and Abihus must be looked for elsewhere, but Dr. Featley, no doubt intended the compliment for some of our immediate ancestors.

ASSURANCE OF GOD'S ANSWER TO PRAYER.

Rev. A. W. Lamar says: "I believe that God hears a prayer with the same certainty that the man at the other end of the telephone hears you when you talk to him. He is just as much each human being's Father as if that human being was the only human being on earth. He has the same interest in each man that he would have if that man represented humanity."

In reading this statement the question naturally propounds itself to every thinking mind, Is this really true? Does God indeed and in truth actually hear every sincere and earnest prayer? Let us investigate his word and see what the facts in the case really are.

Matthew quotes the Savior's language as follows: "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you; for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened" (Matt. 7: 7, 8).

Again we find (Matt. 21:22) these words: "All things whatsoever ye shall ask in prayer, believing, ye shall receive."

Mark 11:24 quotes Christ saying: "What things soever ye desire, when ye pray believe that ye receive them, and ye shall have them."

Luke 11:9 quotes him thus: "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

In John 14:13, 14 our Lord uses this expressive language: "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name I will do it."

Again he says (John 15:16): "I have chosen you and ordained you, that ye should go and bring forth fruit and that your fruit should remain, that whatsoever ye shall ask of the Father in my name he may give it you."

And again (John 16:23, 24) he strongly emphasizes his promise by prefixing the adverb "verily." "Verily, verily I say unto you, whatsoever ye shall ask of the Father in my name he will give it you. Hitherto have ye asked nothing in my name; ask and ye shall receive, that your joy may be full."

Similar promises are recorded in 1 John 3:22 and 5:14, 15. Indeed the substance of these promises are scattered promiscuously all through God's Word. It is as if he would keep us reminded of them that we might never forget them. Dr. Christian says there are thirty thousand promises of God recorded in his Word. And now I call attention to the strength of assurance embodied in God's promise to answer prayer. Read the quotations cited: "Ask and it shall be given; seek and ye shall find; knock and it shall be opened unto you," etc. Again, we notice such expressions as "ye shall receive;" "ye shall have them;" "I will do it," etc. And then the double adverbial emphasis we sometimes find, how strong it is! "Verily, VERILY I say unto you" "he will give it you."

Notice also the very comprehensive expressions: "All things whatsoever ye shall ask in prayer believing ye shall receive;" "what things soever ye desire;" "whatsoever ye shall ask;" "if ye shall ask any thing in my name I will do it," etc., etc. I cannot imagine how it is possible for our Father to have made his promises to hear and answer prayer any plainer

and any more assuring. He seems to have exhausted the force of human language in the effort.

Surely if we do not receive blessings to the full extent of our needs it will be because we do not ask for them believing.

T. E. RICHEY, Princeton, Ky.

SOME REMARKABLE STATEMENTS.

I find by comparison that nearly all of Dr. Whitsett's apologies make about the following statements:

To our way of thinking, the accuracy or inaccuracy of Dr. Whitsett's position in nowise affects the doctrine or the doctrine of the Baptists. We get our authority from the New Testament only, and why such a burrah should be raised over a mere question of history is to us a mystery.

Now it happens that these two points of history (baptisms of Roger Williams and the early English Baptists) have played an important part in denominational polemics. Heally they are of no consequence to our present belief, since our appeal is to the Scriptures.

It has been the proud claim of Baptists through all the centuries that their faith rested in the clear meaning of the Word of God. From the ramparts of his revealed truth they have fought their battles. Why not take occasion to re-affirm with added force our belief that the Holy Scriptures are the only safe, sufficient and authoritative guide in belief and conduct?

Baptists are secure so long as they stand solely upon the Word of God. Yet from the hue and cry that comes up from all over the land, it seems that the spirit of ecclesiasticism has honey-combed the denomination, and one is led seriously to question if we have not lost the firm grasp on our distinctive purpose and place in the world, on our distinctive well-founded beliefs, which characterized the fathers and made our splendid achievements possible. If the young people of the present are to be led to abandon so a reliance upon the Word of God, and to commit themselves to such foolish dogmas as historic succession, then our day of usefulness and glory is past.

If Dr. Whitsett has made a mistake, it is simply a mistake of history and not hurtful.

I am not saying whether Dr. Whitsett is right or wrong; be that as it may, it is a matter of no importance to Baptists, as their appeal is not to history or tradition, but to the Bible.

It will be observed from the above statements that Dr. Whitsett's apologies make two points:

1. That church history, as taught by Dr. Whitsett, is "a matter of no consequence," whether taught "right or wrong doesn't affect the Baptists," and if mistaught "not hurtful," then the chair of church history should be removed, and the money expended on it should be spent on something that is of "consequence," that is "important," that does "affect the Baptists," that does "matter whether right or wrong."

The other point is that the appeal of Baptists is always to the Bible, and Bible only. All right, then, let Dr. Whitsett prove from the Bible that "Roger Williams was sprinkled," that "the early English Baptists practiced a fusion for baptism," and that prior to 1641 they had "never thought of immersion," and that "the first Baptist church was established in 1610 or 1611." "But," exclaims one, "the Bible can't settle questions of history." It can't! Then, in the name of common sense, why in discussing this question, which is one of history, are the above statements continually made? The facts are simply these: History is of importance, and it matters whether correctly or incorrectly taught; and if Dr. Whitsett is wrong, he has made a serious blunder as a historian; if correct, he ought to be able to prove it.

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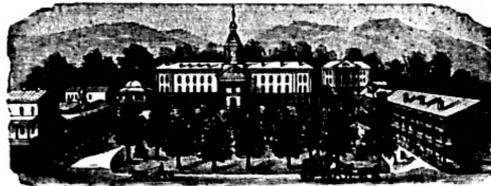
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THURSDAY, AUGUST 12, 1896.

DR. DEXTER'S QUOTATIONS.

In the *Congregationalist* of July 21st, 1880, of which he was then editor, Dr. Henry M. Dexter has a lengthy editorial on "Affused Baptists," in which he argues that the Baptists of England in the early part of the 17th century observed sprinkling for baptism, and did not practice immersion. After discussing the subject through more than two long columns, he says:

"The only conclusion rationally following from all these facts is that, although Baptist churches had existed in England now for one and twenty years, baptism by immersion was not there introduced before 12 22 Sept. 1633.

"This view is confirmed by the literature of the subject. The first publication which we have been able to discover advocating that manner of the administration of the ordinance is that of Edward Barber in 1641, styled *A Treatise of Baptism, or Dipping; wherein is clearly shewed that our Lord Christ ordained dipping, etc.*"

So, according to Dr. Dexter, this book of Edward Barber's was written to prove that immersion is the right act for baptism. He says this is the first book he has "been able to discover advocating that manner of the administration of the ordinance," and he quotes the title in a way to make it appear that the object of the book was to stop sprinkling believers for baptism, and to establish believers' immersion.

When we were in the British Museum in May, we got hold of this book and read it carefully through. Since returning home we have gotten from the Museum an official copy of the book, which we have read carefully through four times. And we affirm, without the slightest hesitation, that there is not a single sentence in the whole treatise which argues for immersion. "Dipping" is taken for granted throughout. There is not a hint that Edward Barber ever heard of anybody's sprinkling believers, or of any controversy as to whether believers should be sprinkled or immersed. We are publishing in these columns the entire treatise, because we are anxious the people should judge for themselves just what this book is. The publication fills the 2nd and 3rd pages of this issue of the RECORDER, and will be continued until all is published. We respectfully ask all our readers to examine this treatise carefully, and decide for themselves whether we are not right in regard to it, and whether the attack was warranted which was made at Bowling Green upon our representation of the character of the book given in our issue of June 4th.

The title tells the scope and purpose of the treatise. It is as follows:

"A Small Treatise of Baptism or Dipping, wherein

is clearly shewed that the Lord Christ Ordained Dipping for those only that profess Repentance and Faith."

The reader can see at a glance how Dr. Dexter has changed the whole meaning of the title by cutting off the words "for those only that profess repentance and faith," putting a comma after "dipping," where there is none in the original,

and adding "etc." The book takes immersion for granted all the way through, and argues against infant baptism, or "infant dipping," as the author usually calls it. Instead of being, as Dr. Dexter represents, a book written to prove that believers should not be sprinkled, but should be immersed, it is a book written to prove that only believers should be immersed, immersion being assumed as the correct act for baptism. The issue ever before the author's mind is believers' baptism as opposed to infant baptism. That Christ "ordained dipping" is assumed, and the contention is that He ordained it "for those only that profess repentance and faith."

Since the entire treatise is put within reach of our readers, we need not make extensive quotations, but we will make a few brief ones.

The thesis that "Christ ordained dipping for those only that profess repentance and faith," is mentioned under four heads, viz: "1. Proved by Scriptures. 2. By Arguments. 3. A Parallell betwixt Circumcision and Dipping. 4. An Answer to some objections by P. B. Psal. 119. 130."

In the preface the author speaks of being raised up of God "to divulge this glorious truth," viz., "true Baptism or Dipping." What he means by this "true baptism or dipping" is plainly seen all through the treatise to be believers' baptism as opposed to infant baptism. We give a few citations referring to the pages of manuscript before us:

"But the dipping of believers is that good old way of Christ, and infants is not" (p. 14).

"But for infants' dipping there is no express description of the persons, condition, time, whereas true dipping, which is that one dipping Ephes. 4. 5. which is the dipping of repentance for remission of sinnes, Mark 1. 4. it is most evidently and faithfully set down for persons, conditions and times, viz., etc." (p. 15).

"Thus for true dipping there is a certain time appointed as was for circumcision, Acts 8. 37. yea commanded, Acts 10. 48." (p. 16).

"So that this covenant standeth between God and man, manifested by Holy Writ is: That as there is but one Lord; one Faith; and one Dipping, Eph. 4. 5. which is the Dipping of Repentance for Remission of sinnes, Mark 1. 4. so there is but one way of entrance into the Covenant under the Gospel, etc." (p. 18).

"Quest. 5. But what is the true ordinance of the dipping of Christ, and wherein doth it differ from childrens Dipping, which is the best way to show the truth; and what benefit doth Believers receive by it" (p. 19).

"Eightly, that the Believer may in that way role away all the reproach of Egypt, or Antichristianisme, renouncing the mark of the Beast in our right hands, by holding or fighting for him, or in our forehead. Revel. 13. 14 by dipping of Infants, that false Constitution of Rome to beget grace, thus it is cleere: who are the true subjects of Dipping, And who are not" (p. 21).

"In short, all these holy ends that God aimed at in true dipping, are wholly made void, and of no effect in the dipping of Infants, which the Lord Christ commanded not. Jere. 7. 3. 1. Revel. 22. 18. Matth. 28. 19. 20. nor came into his heart" (p. 22).

"6. If the dipping of Infants be God's Ordinance, Christ was not so faithful over his House as sonne, as Moses a servant was: For Moses made and set out all things, according to the patterne, Hob. 8. 5. but if Christ received

any patterne for dipping infants, he hath left no rule for it, by precept, or example" (p. 23).

"But the dipping of Infants was never heard of in all the Institutions of Christ, or preachings of the Apostles, etc." (p. 30).

Many other passages might be cited, but these are enough to show that Edward Barber had ever in mind in writing this treatise the issue of believer's baptism against infant baptism. Nowhere does he argue that believers should not be sprinkled, but he takes for granted that immersion is the proper act for their baptism. It is true that in a few instances he refers to sprinkling infants, showing that he knew of that practice, but in most instances he speaks of infant baptism as infant dipping, showing that was the rule and sprinkling the exception. He never indicates that he ever heard of sprinkling believers. The proper subjects for baptism is his theme, and not the proper act.

It is manifest from this treatise that the immersion of believers was the common custom among the Baptists of that day, because:

1. No mention is made of any "Affused Baptists," such as Dr. Dexter tells of. Immersion is assumed throughout the book as could not have been done if it had been a new custom the author was seeking to establish.

2. The treatise distinctly refers to previous immersion of believers.

On page 2 Barber answers an objection as follows:

"4. Others affirming there was no plaine text of the Dipping of any Woman, by the which they discover much ignorance of, or malice against the Truth, striving to uphold the tradition of men instead of the glorious institutions of Jesus Christ" - and he proceeds to cite Acts 8:12, Acts 16:14, 15 and Gal. 3:28. This objection shows that there had been the immersion of women, and that it was well known at the time.

On page 40 he is answering an objection of P. B. as follows:

"Lastly, whereas the clothes or vestments are said to be holy, which they wore when they receive the Ordinance of Dipping, they being dipt into the death of Christ for answer, hee might as well have said, the clothes are holy, preached unto, exhorted to repentance, faith and other duties that men wear when they are in their assemblies, etc."

How could people be charged with believing the clothes wherein they received "the ordinance of dipping" were holy, when there was no such ordinance in existence?

Again, on page 6, we find: "In like manner lately, those that profess and practice the dipping of Jesus Christ, instituted in the Gospel, are called and reproached with the name of Anabaptists, although our practice be no more than what was instituted by Christ himself, etc." Here we have Edward Barber's testimony that those who practiced believers' immersion had "lately" been "called and reproached with the name of Anabaptists." It is not that "lately" they began to "professe and practice the dipping of Jesus Christ," but that those who had all along been doing this "lately," were "called and reproached with the name of Anabaptists." Then they practiced believers' immersion before they began to be so called. We read of their being thus called in England more than a hundred years before Barber wrote this treatise in 1641. And yet we are told that this same Barber introduced the practice of immersing believers in this same year, 1641, and that he wrote this book to establish the change!!

MODERATORS OF ASSOCIATIONS.

We request moderators of district associations where the WESTERN RECORDER is not represented by a special agent to please appoint some one to enroll new subscribers and collect for us, and also to write report of meeting. So many associations meet on same day each week that it will not be possible for our force to attend all.

W. P. HARVEY,
Business Manager.

A PRESIDENTIAL campaign is ever attended with disagreeable features, and many have been led to wish such campaigns came farther apart than once in four years. And yet they educate the people on questions of government. The problem ever is to get all the good and the least harm possible out of such a campaign. This problem presses upon the people now with more than usual force. There is deep and wide feeling over the issue now before the people. There is also alarm on each side as to the consequences that would follow the success of the other side. The leading issue now is the free coinage of silver. On the one side it is believed that the people have been oppressed and robbed by those who controlled the money market, and that Wall Street, New York, has been the center of a great conspiracy against the welfare of the people. On the other side, it is believed that the silver mine owners have succeeded in stirring up the people to revolt against a sound money system, and that the success of this revolt means repudiation of just obligations, the abasement of the currency and general financial disaster. We are not in politics, and do not offer any opinion as to who is right. Our exhortation is addressed equally to both sides.

Here is a wide difference of opinion. What one side regards as securing the salvation of the country, the other side regards as bringing disaster and ruin. Motives are assailed on both sides, and charges of dishonesty are freely made. It is likely that the excitement will increase until the election. We feel warranted, therefore, in offering a few suggestions.

1. Do not allow yourself to get excited over the issue. An excited man is apt to say rash things.

2. Study the question at issue carefully, and decide which side is right, and take your position accordingly.

3. Be careful to furnish those who oppose you no ground for saying that you are trying to injure the country. Let it be apparent that the honor and welfare of the whole country are sacred in your eyes.

4. Give those on the other side credit for honor, integrity, and patriotism. Do not allow yourself to believe that your neighbors and old friends are deliberately trying to ruin things.

5. Speak with respect of those in authority. This is right, and it is in accord with Scripture. Paul did not denounce Nero. It is anarchy to destroy respect for authorities. The politicians are bad enough (though there are many good ones), but the surest way to make them worse is to denounce indiscriminately all men in politics. It is this very denunciation which deters many of our best men from having anything to do with politics, and thus good men withdraw and their places are filled by those who are in politics "for what there is in it," and the result is the people suffer. Let good men be encouraged to run for office and to accept ap-

pointments; and when they do their duty, let them be honored. When they do wrong, let them be proceeded against according to law, and if the evil cannot thus be remedied, let them be voted against at the next election.

6. Assiduously cultivate the idea that it is not the business of the government to support the people, but of the people to support the government. The end is not far off when when the people will depend on the government to give them prosperity. Prosperity cannot be secured by enactment, but only by thrift and energy and conscience.

7. Remember that country is above party. Parties exist in order to secure the co-operation of voters who agree as to what is needed to secure the best government. Voters differ on these points, and thus different parties arise; but the parties are ever in order to good government, to accomplish what is believed to be for the good of the country. It is ever true "he serves his party best who serves his country best."

These remarks apply to all parties and to all times, but in view of the present conditions, it seemed to us worth while to specially emphasize them. Let Baptists be model citizens, letting their light shine in politics as well as everywhere else.

The Pope's recent encyclical on the subject of Christian union, in which he insisted, as all previous Popes have done, on unconditional submission to him as the one condition of union, has been answered by the Patriarch of Constantinople. He warns Eastern Christians against the wiles of Rome, who sends into the East clerics with the dress and head covering of orthodox priests, inventing also divers other artificial means to obtain their proselyting objects.

The Patriarch objects to a good many doctrines and practices of the Roman Catholics, among them sprinkling for baptism; giving only the bread, in observing the Lord's Supper, to the laity; purgatory; the immaculate conception, and papal infallibility. The latter, the Patriarch says, the orthodox church rejects with horror.

He takes occasion to remind Leo XIII. that Popes Liberius, Zosimos, Honorius and Vigilius were "manifest and acknowledged heretics." This must have been very "interesting reading" to Pope Leo. The doctrine of papal infallibility applies equally to all the popes who have ever worn the tiara. If ever there was a pope who was not infallible, then no pope has ever been so. Such is the doctrine. The theory is that a man is infallible because he is Pope.

The attempt is vain to draw the line between Landmarkers and Non-Landmarkers, or between Seminary men and Non-Seminary men, in this Whitsitt affair. Many who are not Landmarkers, and many who are Seminary men disagree with Dr. Whitsitt on the questions at issue. The sharpest thing we have read against him is an editorial in the *Journal and Messenger* of July 9th, and Dr. Lasher is by no means a Landmarker. Dr. Clifford, of London, is as far from being a Landmarker as a man can well be and be a Baptist at all. The two Drs. King and Dr. Guild are not Landmarkers, and so for many others. There is no need of naming Seminary men who do not agree with Dr. W. It is not necessary to be either a Landmarker or a Non-Seminary man in order to reject Dr. W.'s alleged "discovery."

FAMILY CIRCLE.

THE FOURTH IN 1900.

One brotting day in hot July, John Adams said in days gone by: "This day that makes a people free, Will be the people's jubilee; With games, guns, sports and shows displayed With bells, pomp, bonfires and parade, 'O'er all this land, from shore to shore, From this time forth forevermore." The years passed on, and by and by Men's hearts grew cold in hot July; And one New-England mayor said, "Of rockets I am sore afraid: "And whose sends me up ablaze, I'll send him up for twenty days." Then said the mayor O'Day McQuade, "Thyre uz no made for no parade." And Mayor Hans Von Schwartzmeyer Proclaimed, "I'll haf me no bonfier." Said Mayor Baptiste Raphael, "No make-a-ring-a-dat-a-bell." "But, oh," said Mayor Jean Crapaud, "Zis July games vill has to go." And Mayor Knud Christofferson, Cried, "Death to hjim who fjires a gjun!" At last said Mayor Wun Lung Seo, "Too muchee hoop-la bobberree!" And so the Yankee holiday In 1900 passed away. —Burdette.

FOR ONE NIGHT ONLY.

"He's a regular little jollyboy," Dick Watrous was one of the few bachelors who are not afraid of a baby, and this one had a round, engaging little face looking over the back of the car seat, to which he clung by a pair of chubby hands. The eyes were blue and roguish, and they twinkled—actually twinkled—as Dick looked that way, as if they found the joke a good one. Undoubtedly the joke was a good one. The girl across the car thought so, watching Dick's gambols and "peek-a-boos" over the top of his newspaper, in amusement tempered with admiration which was lost on him. For just then the baby's eyes laughed in high glee, and two or three little teeth suddenly showed. At the same moment a pair of hands went up with determination and jerked him down. "That old schoolmarm's his mother!" thought Dick, catching a glimpse of her side face. "Pretty kind of mother! Too bad, old fellow," he tried to look, as the baby's face reappeared, a trifle disheartened this time, one cheek down against the red velvet, and his tongue testing the metal strip that ran along the top. Dick scowled his head around to make a few more cheering flourishes, and then some staring headlines upon the famous will case caught his eye. The train stopped and went on again, and he looked up. What? That woman had left her baby! There the little beggar was, all alone, nobody within two seats of him. Stop the train! Where was the conductor? Of all the barefaced performances! She must have meant to do it all along. Nobody had ever accused Dick Watrous of being brilliant, but his heart was in the right place. He went forward and brought the baby back to his own seat. The girl across the car stole a surreptitious glance at him out of the corner of her eye. Really, that young man was very interesting. "Has she gone and left you? Shabby trick!" he said. The baby smiled doubtfully, but responded in a friendly way to well-meant attentions. Dick made up his mind; he would adopt him himself. Why not? It would be a shame to desert him. "Reckon I

can keep you going without breaking me," he thought, "and if I get aground there's always Gertrude, with her young ones, to give me advice." So, before the train had fairly stopped, he had hoisted the baby to his shoulder, and was out of the rear door. It was the last car, and it landed him close by the stairs. Down he went. "Hold on, sir!" he said cheerfully. The baby did more; he snuggled his cheek against Dick's. He was plainly enough a little tired. Dick let himself into his apartment-house with his key, and pushed open the door on the left. The room showed that it was bachelor quarters by the dust on the table, the absence of tidies and other comforts of home, and by a certain indescribable look, as if things found themselves where they were intended to remain. A tall youth with fluffy light hair and the outlines of a moustache was lounging about, hands in pockets. "You're late," he began; "did you—what is the name of?" "It's a baby," said Dick. "Say as much," said Charlie. "Where'd you pick it up? Where's its mother?" "Blest if I know: She's played him a mean dodge," Dick explained, briefly. "What are you going to do with it, now you've got it?" "Going to keep him myself." "Going to?" Charlie threw his head back and whistled. "What a lark!" "I am, I tell you. There, look at him! He's too good for an orphan asylum." Charlie underwent a fresh convulsion of mirth. "Oh, my! If you could see yourself sitting there with it—ho! ho!—it's a circus!" "Don't see anything to laugh at," said Dick. "Plenty of fellows no older than I am are married and have young ones of their own—do me no harm to get a little practice." "You'll be unmercifully chafed, that's all." "I can stand it." "How are you going to feed it?" "Oh, that's easy enough," said Dick, confidently. "They don't eat much but patent stuff till they get their teeth; kind o' mush, you know; comes in boxes. Gertrude gets it. One box'll probably last a week—say \$50 a year. That won't break me. Say, Charlie, run out and get some, will you?" "Hanged if I do! I'd look pretty going into a drug store and asking for baby stuff; go yourself." "All right; you hold him while I'm gone." "No, you don't!" Charlie backed hastily toward the door. Up to this moment the baby had sat very quiet. Now, beginning to tire of the discussion, there came in unmistakable sharp staccato, "Ma-ma!" "Ceasar! I didn't know he could do that!" said Dick, with a start. "What did he say?" "Said 'mamma.' Punch him; maybe he'll do it again." "Ma-ma!" cried the baby, louder than before. "That won't do. You've got to get over that," said Dick, firmly. "Look at that, now! See! Whoop-la!" He shook his watch-chain violently and trotted the baby up and down on his knee. Charlie showed signs of another outbreak. Dick's face grew red, but he went on trotting; also, the baby went on crying. "What do you propose to do about the Professor?" asked Charlie. A year younger than Dick, he was half a dozen years older in knowledge of the world; or at least he thought so, which comes to the same thing.

"I don't know," answered the other, perplexed. "I thought maybe he wouldn't know anything about it, he's so absent-minded." "He ought to know something," up with all that hoodoo! I'll tell him." He went down the hall to a closed door and opened it. It was half study, half laboratory; books, jars, retorts, a battery, rows of labelled drawers; and at a table littered with papers, writing, with arms sprawled among them, sat the Professor, a middle-aged man of muscular build, though a trifle stoop-shouldered, a grizzled beard and spectacled eyes. "Come in, come in," he said, looking around. Everybody wondered why Professor Dubois, whose name was known to the scientists of two continents, should choose to keep bachelor's hall with men fifteen years younger than himself, but the arrangements seemed to give satisfaction to all concerned. "Did I hear a noise just now—a rather peculiar noise?" He paused, as if trying to classify it. "It sounded like—hark!" "Yes, here it is," announced the young man, as Dick strode in, still red, but valiantly carrying the baby, now crying lustily and kicking out with both feet. The Professor rose. It may not be believed, but when the baby caught sight of him he stretched out his arms and sobbed: "Papa!" Dick transferred him to the Professor, who took him in a scientific but delicate grip, as if he were a glass jar. "Whattoe matter—whattoe matter! Don't know his name—what to call him?" He adjusted his spectacles and looked from one to the other. "Their mothers call 'em 'Precious' or 'Tweet' or 'Dinkums,' or any little thing like that," suggested Charlie. "Whattoe matter, little one?" said the Professor, kindly. Charlie became suddenly sober. To see the dear Professor, who wouldn't hurt a fly (except in the interest of science), bending over the baby with his gent' gaze, and regarding him with the same cheerful interest he would have shown in a chemical analysis, made him "feel queer." The baby had stopped crying. "Now, what I want to know is, what shall I do next?" asked Dick. "I should advise," said the Professor, "that he be fed." "Of course; who'll see to him while I'm gone?" "He can remain here," said the Professor, who, holding the baby in one arm, had already resumed his writing. "All right—I didn't know but it would trouble you." "Not at all," said the Professor, looking up in mild surprise. "Here you are," said Dick, returning. "The clerk was a family man; he put me up to the right thing—directions are on the box. And I just stepped round to the New-stand and got a Ladies' Home Assistant—they have a whole rigmarole of 'Advice to Mothers.' Now, Charles, pitch in and help." Both cast their coats and rolled up their shirt-sleeves, after a man's fashion of making great preparations to accomplish small results. "Here's a saucopan—water in it. I say, Professor, that can't be right" (Dick rushed in with a saucopan fifteen minutes later) "look at it—the stuff's a bright pea green!" "I think I left some chemicals in the—" "Thunder!" The next moment there was a tiny reverberation in distant regions, echoed by derisive chuckles. It was a crucial moment when they came again with a big bowl. Would the baby, or would he not,

eat that porridge! The baby would. Oh, moment of relief! Under the soothing influences of food he became happy and almost communicative; he played with them all in turn. Soon his head began to nod. "Now, we've got to put him to bed," said Dick. "I'll see what the magazine says." He grew perturbed again as he read. "Never tells what you want to know; there's a lot about croup, he hasn't got the croup." "I think the best way to put him to bed is to go ahead and do it," suggested the Professor. Charlie looked his admiration; the Professor was certainly coming out strong. "But which bed—won't he roll out if we leave him alone?" "My bed," said the Professor. "It's wide, and the chances of rolling out, strictly speaking, are as one in—" "Come on, then." Together the bachelors struggled behind closed doors with the problem of putting a sleepy baby to bed. It was done, but as Dick privately confided to his Cousin Gertrude, "I give you my word, I was so rattled that when we'd got the little chap all safe I felt as if I'd been in a Turkish bath." "There is one thing more," said the Professor. "It seems to me that some mistake may have been made. I should suggest that you advertise him before you make up your mind about his desertion." "Well, if you say so," answered Dick, doubtfully. "You've got to come with me, Charlie, if I do. We can go into the Bicycle Club after that." His was not a ready pen. "How's this?" Charlie looked over his shoulder and read: "Come into possession of the writer last evening on the train, between Meriden and Hartford, a baby, dressed mostly in white, with frills, etc. Has four teeth; can say 'mamma' and 'papa.' Owner can have him by proving property and paying for this advertisement." "I'd leave that off, and paying for this ad," said Charlie. "Well—makes it shorter." The office boy, standing by, read it through with a badly concealed grin, which subsided as Dick looked sternly at him. He turned his back. "Dick, in your tub?" he asked, tapping on the bath-room door next morning. "Be out in a minute. What is it?" "Want to show you something." Charlie opened the Professor's door, noiselessly. "I came to call him just now, and he was asleep. Look." Two heads were on the pillow, fast asleep. The baby's yellow curls mingling with the Professor's grizzled beard, and the baby's chubby arm around the Professor's neck. "Made me feel sort of—well, you know. I never would have thought a young one would take such a fancy to the Professor. Wasn't there a story about some girl or other once?" "Yes. It was before we knew him. She was a lot younger. She married the other man—that's always the way—and he led her a life." "Serves her right," said the cynical listener. An hour later the two were finishing breakfast when the bell rang. Charlie was first at the door, and returned accompanied by a tall lady in mourning, with a widow's veil pinned back from her face. The Professor was absorbed in his article, while the baby, who had had his breakfast and been dressed, was perched contentedly

[Continued on alternate page.]

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upon his knee. The lady saw him and, hurrying forward, knelt by the chair: "Oh, my baby!"

Professor Dubois dropped his pen with a start, turned around, and laid a hand gently on the lady's shoulder. "Maud!"

"I say, come out of this," whispered Charlie to Dick.

"But I want—"

Charlie took him by the arm and closed the door.

"Who is she?"

"No matter. Didn't you hear his voice shake?"

What if that was the girl he wouldn't it be a go!" Dick looked impatiently at the clock. "Bother insurance! I'll be late, but I can't help it; I've got to stay to see how the thing's coming out or—"

"Mrs. Arbutnot wishes to speak to you, Dick," said the Professor. Dick made one wild dive at his hair and cuffs, and followed him into the study.

"I want to thank you," said Mrs. Arbutnot, holding her hand out graciously. Dick grasped it with effusion.

"Not at all—it's I ought to thank you—I—or—that is—"

"I want to thank you for your thoughtfulness in advertising so promptly," continued Mrs. Arbutnot, with composure. "The train was full last night, and my aunt had to take a seat in the car ahead. She felt faint, and sent for me, and, as I expected to be back in a minute, I left Jack with the woman who sat in the same seat; she promised to see to him. I spoke to the conductor about him, too. When the train got into the station, I started back, but I had to wait for the people who were coming out. Then I found him gone. I have had a very anxious night—"

"Indeed you have," said Dick. "I trust you will forgive me for it. I thought the little chap was deserted, don't you know, and I couldn't leave him there alone."

"Oh, don't apologize," said Mrs. Arbutnot. "It was very sweet of you, I think. You have looked after Jack beautifully, and he has been quite happy. Jacky is a very friendly little fellow. And it is a pleasure to see Professor Dubois here; he is an old friend."

"She was a very beautiful young woman, especially when she smiled like that, though there were sad lines in her face, and her hair showed glints of gray. Charlie saw them; Dick was only wishing he could do something for her."

"Jacky, are you ready to leave your new friends?" said she. "I am going to be here all winter, and I want you all to come and see Jack and me."

"Call a carriage on your way down-town, Dick; I will see Mrs. Arbutnot to her home."

Charlie lingered to escort them down the steps and shut the carriage door; he excelled in that sort of thing. "The last I saw of him, he had Jack on his knee," he announced later to Dick. "If that woman doesn't marry him now, she isn't worth him, that's all!"

One summer afternoon the two young men, crossing the park on their way home from business, met the Professor and Mrs. Arbutnot strolling by the lotus pond. The Professor held Jack by the hand. His face wore a rejuvenated, beatified expression, and he shook hands as if he had not seen them both that morning. "I am glad you are the first ones to hear the news," he said. "Mrs. Arbutnot has done me the honor to consent to be my wife."

"That's jolly!" said Dick, heartily.

Jack was jumping up and down the path ahead of him, laughing with delight. "Tarlie!" he called.

"Look here, where do I come in?" inquired Dick, anxiously.

Jack stood still, his head on one side; his eyes were twinkling; his teeth showed in a row. "Unky Dick!" he shouted.

"That settles it!" said Dick, in perfect satisfaction.—Tribune.

CAPTAIN SNARLEY.

His right name is Wilfred Henry Alton, but he is not called by it very often. When he is good and pleasant and sweet his mamma and grandma call him Birdie or Sunbeam. But when he is naughty he is called Captain Snarley.

One morning he came down stairs looking like Captain Snarley. He put his finger in his mouth. "I des I've got a headache," he said.

"Have you? I'm very sorry," said his mamma. "Where does it ache?"

"Way round de back of it," snarled the captain.

"I guess that you slept too long," said the mother. "You will feel better when you are washed and dressed and have your hair combed." So she brought his striped stockings and the little slippers with rosettes and a new plaid frock which she had finished only yesterday. But O how he snarled and fussed all the time she was dressing him!

When his mother had made him look nice and neat she said: "Now come and have your breakfast."

"But the naughty boy growled: "I don't fink I tan eat anything 'cept a piece of mince pie."

"I have not any mince pie in the house," said his mother, "and you know that I never let you eat it for breakfast. Here is some nice bread and milk in your little China bowl, and the cookies that grandma sent you."

"If I tan't have some mince pie, I tan't eat anything," said Captain Snarley.

"Very well," said his mamma. So she put the things away and sat down to her sewing.

Wilfred pulled his little rocking-chair near the fire, and sat a long time scowling at the stove. Presently he began to kick with his foot. He knew that his mother disliked the noise, but he did not care. She did not ask him to stop, and after a while he was tired of it himself.

Wilfred was very unhappy, and began to be ashamed of himself. Besides, he was getting hungry. He wished his mother to speak to him, but she didn't. She was sewing on a little coat, and was singing softly to herself.

Wilfred knew that the little coat was for him. Usually he liked to hear his mother sing, but now he wished that she would not look so happy when he was so miserable. The more he thought about it the worse he felt. He began to cry, but his mother took no notice. Pretty soon he said: "O dear! I wish that I could have the noscible or somefin', so somebody'd care."

"People don't care much for Captain Snarley, anyway," said his mother. "I should like to tell him myself, so he would stay away and let me keep my little boy all the time."

"Should you prick his nose with your needle?" asked Wilfred.

"Yes, or I could whip him. I think that it would be better to whip him."

Wilfred thought it over. He and Captain Snarley had a little fight by themselves by the stove. In a little while his mother felt two soft arms around her neck and two sweet kisses on her cheek.

"Why, here's my little rosebud again," said she, looking down at the bright little face close to her own.

"Captain Snarley's gone," said

Wilfred, "and he isn't ever tomin' back again."

"I hope not," said his mother. Then Wilfred had his breakfast, and he was so hungry that he never once thought of the mince pie. Afterward he sat down at his mother's feet, and she talked to him a long time about his naughty temper. Wilfred promised to try hard to be a good boy, and he is keeping his word.

The last time I saw his mother she said that she had not seen Captain Snarley for so long a time that she had almost forgotten him.—Southern Churchman.

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—Washington, Ga., Feb. 24, 1896.

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—Taylorville, Ky., March 18, 1896.
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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 Warrensburg, Mo., or Louisville, Ky.)

I SEE the papers announce that there is a possibility of the nomination of Dr. J. B. Gambrel for Governor of Georgia. I am not in favor of preachers getting beneath their calling to fill any political office, yet I feel sure Dr. Gambrel would make a grand, practical non-liquor and non-Catholic Governor. About forty-five such Governors in the United States for the next ten years would solve several very serious national questions.

BRO. CRANFILL is pretty severe on Bro. Nash for again publishing the *Kentucky Baptist* after having sold his subscription list to the *Texas Baptist Standard*. I don't think there is any need for any great racket about it, however, because the Kentucky people are not going to pay twice for the matter they get in the *Baptist and Reflector*, and the *Kentucky Baptist* is but a new head over the *Reflector*.

An evidence of the power and truth of modern sanctification is given us in the *Tennessee Methodist* of July 29th that is considered a knock-down argument. It is said that in their "holiness" camp-meeting in Nashville, Tenn., at one time there was a Campbellite, an Old School Presbyterian and an Episcopalian all up shouting and hugging at one time. I should rather think this was a proof that all three had about lost what little religion they did have.

ELD. A. S. PETTIE is moving things with a hustling rush for Clinton College, and he is very much encouraged with the outlook. The present prospect is that the school will be larger this year than it has ever been and Bro. Pettie is determined to do the best work that has ever been done there. He will have a theological department for young preachers and there will be no unjoined theology taught in it. He should have fifty young preachers in attendance at this session. Preachers have tuition free and every one else gets low rates. Write Bro. Pettie at Clinton, Ky.

An attempt was made by a saloon ally at Mammoth Springs, Ark., to kill Rev. Jos. Jones, a brother to Sam Jones, because of his severe arraignment of the liquor curse. This is but in keeping with the spirit of the liquor abomination. So hellish is its nature that its fanatical devotees do not hesitate to knock down, under cover of darkness, any one who points the business in its true colors. It is a perpetual marvel to me how a civilized people can afford to tolerate such a curse in the land, and especially how they can protect it by law. Sometimes church members can be found who will deliberately go to the polls and vote for the support of the liquor traffic, seeming not to know or care for its diabolical character. The time is coming in the history of our country when our children will be ashamed of the part their fathers had in supporting the liquor business. We ought to be ashamed of ourselves.

The Methodist authorities have given notice to Dr. Steele, the editor of their Epworth paper, that he can step down and out of his position, because he will not cease to speak independently of the constituted authorities. Dr. Steele does not propose to be a

serv for the use of the bishops at their pleasure, and the bishops have no need for him unless they can use him just that way. Just let a Methodist preacher get a scent of the fragrance from the flowers that grow on freedom's tree and show signs of its effects by having an independence of his own and it will take just a mighty little time for the bishops to give him his walking papers. It may be that I need some such boss over me as a Methodist bishop, but I would like to see the Methodist shackles that would fit me. Not while I can breathe the free air of Baptist liberty will I ever bow beneath the yoke of Methodist slavery.

Not long since the Baptist Book Concern, of Louisville, Ky., sent me a copy of Dr. J. T. Christian's book on Romanism, and as I was at that time engaged in a newspaper controversy with a Catholic priest in one of our town papers, I had a fine opportunity to test its adaptability as a popular exposure of Catholic assumptions and pretensions. I am glad to say that I found the book not only full of absorbing interest as a book for common reading, but it is a veritable arsenal of facts that expose Romanism. It is an eye-opener to those who look upon the Catholic church as a religious institution, for it is shown to be a corrupt and treacherous political machine. Its garb of religion is the cloak of a sheep for the covering of a ravenous wolf, and Christian's book is a timely and radical exposure of it. Every reader of the *RECORDER* ought to own one and read that book and then lend it to his neighbor until its warnings and exposures reach all parts of the country.

The figures that show the progress of the M. E. church, South, for the past year are not indicative of any great growth. The increase in numbers was 25,904. The active force at work to bring about this increase were 12,192 preachers, 13,663 churches, 13,880 Sunday-schools and 99,571 Sunday-school teachers. That makes a force of immense proportions, and with such diminutive results as are really humiliating. The day when Methodism and methods of fuss and thunder shall have power over sensible men is largely passed by and a change is coming over the people. Men now want to see the common sense side of faith in Jesus Christ as the ground of salvation, and with an intelligent service bow their hearts to his divine control. The time for exhortation and noise has given way for the preaching of the cross and the practical services of religion. The prophets of Baal could make a noise, but God answers and blesses the quiet prayer of the heart.

If there was no scripture support for Baptist faith, I grant that an unbroken line of historical succession could not establish our claims to be apostolic. But as the doctrines of the Baptists may be easily gathered from the Bible, I insist that a successive history from the days of Christ to the present is very strongly confirmatory. Above all, and before all Baptists must be scriptural; but the Scriptures promise an unbroken history to the organization that Christ called his church, and in order to be scriptural we must have a history that spans the chasm of the ages. Daniel said of the organization—"In the days of these Kings shall the God of heaven set up a kingdom which shall never be destroyed, but it shall break in pieces and consume all other kingdoms, and it shall stand forever," Dan. 2:14. If this, as a sample of a dozen Scriptures, is fulfilled the

Kingdom of Christ must have had a history through all the ages. Show me a church whose first beginning point has been since the apostolic day and I will write my name to the sentence that such a church is not a church of Christ.

EVERY Baptist in the land will owe to Dr. Spencer, Christian and King a debt of lasting gratitude for the facts of Baptist history which they have presented to us as a result of the present controversy. Good to the denomination will be the result of this agitation, as it will give the readers of our papers an opportunity to see in their weekly *RECORDER* items of Baptist faith that have heretofore been accessible only to those who have access to rare books and large libraries. I know lots of people who are cutting the *RECORDER* all to pieces so as to paste and save these articles in a scrap-book, and they will be able to refute the allegations of Pedobaptists who may in future allege that Baptists at one time practiced sprinkling for baptism. The Pedobaptists of these parts are already saying this to their people, but these latter articles are rather troublesome to them. Let every one preserve these historical facts. They will be awful handy some day. The *RECORDER* is doing a noble service to the cause of truth in this matter.

THE debate at Little Zion, Webster county, Ky., began July 28th and continued six days. The contest was between the General Baptists and the Missionary Baptists, both of whom were well represented in the number of preachers and people in attendance. There were some seventeen Baptist preachers present and about eight General Baptist preachers, so I was told.

Bro. T. A. Leslie, of Indiana, represented the General Baptists. He is about thirty-eight or forty years of age, and in debate he has mastered the art of denouncing and asserting with all the emphasis he can command. In a straightforward line of argument he is very weak, whether in negative or affirmative work, but he is ready at all times to vociferate with many italics that he is learned and smart and the master of the situation.

The General Baptists took their rise with Benoni Stinson on Oct. 5th, 1823, at Liberty, Ind. The stock of them now in this country have no denominational connection with the old English General Baptists. This stubborn fact stood in Bro. Leslie's way until the very last speech of the debate, and was one of the special factors in the complete overthrow of his proposition. Missionary Baptists are the only people who can trace a succession of faith and practice and people back to the apostolic age, and all attempts others make to do such a thing ends in shameful disaster.

Our attendance was very large. The interest was fine. The people seemed to enjoy the sharp cuts of either side greatly. But on the debaters the heat did bear down with consuming intensity, while the thermometer was playing freely around the 100 mark. Five hours per day of straightout, hard speaking was no mere child's play. The entertainment was fine, and, no doubt, great good will result from the discussion.

RUSKIN says: "Mighty of heart, mighty of mind—magnanimous—to be this is indeed to be great in life; to become this increasingly is indeed to advance in life—in life itself, not the trappings of it."

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GETTING OUT A PAPER.

There are many things necessary in getting out a paper, and the idea struck me that some of the readers of the *RECORDER* might be interested in a recital of the ways and means of producing the paper complete.

The task of the editor in securing something new and interesting for each issue, together with the writing of articles and deciding on various manuscripts which come to the office as to which should or should not be put in the paper, selecting nice and appropriate stories for the family pages, is by no means an easy or small one; but this is only a portion of the various things necessary to produce the paper. The reading matter is all ready for the first run, that is, for the first impressions; eight pages are printed at one time, then eight at another. The advertising department is very important and must be looked after, for no religious paper could exist long without advertisements; and the advertisement agent looks after them; secures them from the various houses, gives them to the foreman and instructs him where they are to go and how often.

This looked after, and the type all

set up, a sample of each column is handed the proof-reader who corrects the errors and hands it back to the foreman, who then makes the necessary corrections in the type, locks or blocks the type or forms up and they are ready for the press. These are the eight pages which are printed first; they go to press on Friday and are the following pages, 2, 3, 6, 7, 10, 11, 14, 15. The pressman now has them, places them on the press and gets ready to run the first side off. These are run off and placed in a pile to await the forms for the balance.

Now the force all begin work on the second eight pages, and the work is about the same as before described; everything done, the forms are handed over to the pressman on Tuesday afternoon; he then places the other eight pages, 1, 4, 5, 8, 9, 12, 13, 16, on the press and prints the other side, after which the paper, in one large flat piece, is handed to the man who runs the folding machine, and they are folded and pasted by the same machine; then they are turned over to the man at the cutting machine, who trims the edges and makes it complete and ready to mail.

The type is set by hand, the

press and folding machine are run by electricity, and the cutting or trimming machine by hand. The papers are now turned over to the mailer, who pastes the labels on with a hand machine. A new list with the name and address is printed every week and this list is very carefully kept by a young lady. She makes all the changes and corrections and the list is then revised by the printer. These names or labels are printed on long strips of paper, and by the aid of this mailing machine the mailer (man) is enabled to put the correct name and address on each paper, there being a small knife on the machine which cuts the labels off one at a time. They are wrapped, some single and some in packages, placed in United States mail sacks, which are gotten each week for the purpose, each state in a separate bag or bags, as may be required by the number of papers, and are then hauled to the postoffice. The weigher takes them and weighs them; they are paid for by the pound, instead of by the piece, and consequently are not stamped; the weigher just cancels a large stamp for the whole thing. They are generally all in the office by Wednesday night, and are hastening away to the numerous readers all over the world.

It takes money to do all this, though some people evidently don't think so, or they would pay up. You may not believe it, but actually, the RECORDER has a great many subscribers who won't or don't pay. Please see that you are not one of that number. Look at your label and you can tell how much you owe, if anything. Of course, everybody knows that a paper comes until the publishers are notified to stop it, and there is no use of saving anything on that subject. Knowing, as I hope you do now, that it costs money to run the RECORDER, I hope all who are behind will do the nice thing and pay up.

Yours truly,
J. HENRY BURNETT.

FROM CONNECTICUT.

DEAR RECORDER:—You were kind enough to ask me a few weeks ago to write a few things for you, covering my work here in New Haven, and my recent visit to Kentucky. To begin with the most important of these two matters, I visited both of the places where I was pastor when in Kentucky, and to say that the reception at each place was warm would be a decided understatement of the truth.

I first spent a week at Somerset, where Rev. W. O. Millican is now located, and am forced to admit that Millican has done a great many things with the church that I found utterly impossible. His hold upon the church and community is strong indeed, and the affection in which he is held by all who know him is an indication of the worth of the man. I do not hesitate to say that Mr. Millican is one of the ablest and most spiritual young pastors I know of. His experience as a mission worker and pastor in Texas has made him especially qualified as an organizer and this is beginning to be seen notably in the church at Somerset.

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Sold by all Druggists.

During my visit I was entertained at the home of Capt. Will C. Curd, and Southern hospitality was at its best.

From Somerset I went to Meadown Home, eight miles from Louisville and while there assisted Rev. T. A. Johnson in a special series of meetings, an account of which you have already published. To say anything at length about "Tom" Johnson would reveal the biased witness I am, for he has long been counted among my truest friends. Only this, however; for piety, ability and all gentle qualities I do not know his superior.

These two pastorates were the first I ever entered as an ordained minister and what they mean to me cannot be well voiced. The people at both places bore with my ignorance, were patient with my mistakes, shared with my sufferings, gave me their faith; why should not I love them peculiarly?

As to my work here, there are many things gratifying. This is unquestionably the place I was meant to occupy. The church is new (a little over a year old), the field is ripe, there is plenty of room, what more does a man want?

During the year the baptisms were 44; received by experience, 8; by letter 14; total, 66. The critical first year of the new church was closed with a good haul in the treasury. There is no richer, riper field for evangelistic preaching (not merely evangelist's preaching) than New Haven and I dare say New England in general.

I am personally sorry for the stir the Whittitt statements have caused. I may be allowed to say that my confidence in Dr. Whittitt's utterances on all subjects has been absolute. No man ministered more to me in all ways, than he while I was in the Seminary. That confidence will remain unshaken until his error is certainly proven.

Very sincerely,
ALYN K. FOSTER.
New Haven, Conn.

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MISSISSIPPI BAPTIST STATE CONVENTION.

In addition to our correspondent Julian's report of the Mississippi Convention, as is usual, it was our purpose to publish convention notes, and would have done so, but we were overwhelmed with work.

It was one of the best meetings, even of Mississippi Baptists. The visitor is made to feel at home in Mississippi to a degree seldom equaled in any state meeting. We heard Dr. Harvey Hatcher say that he had never been more cordially welcomed as the representative of the American Baptist Publication Society. I am sure every visitor felt as he did.

Dr. Sellers, the beloved pastor, and his efficient committee did not omit anything in their power to make the meeting at Starkville a great success.

The Baptists of Mississippi are devout and aggressive along the lines of Christian work, and consequently they are rapidly increasing in numbers and influence.

The book and publishing departments of the Baptist Book Concern are liberally patronized by the Mississippi brethren, and the WESTERN RECORDER has a much larger circulation than any

other religious paper published outside of the state. While this is true, we have never sought to push the RECORDER in Mississippi or any other state to the detriment of state papers. W. P. H.

How shall we dare to behold that holy face that brought salvation to us, and we turned away and fell in love with death, and kissed deformity and sin.—Jeremy Taylor.

When you bury sin, don't keep its grave green.

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My hands were completely covered with Eczema, and between my fingers the skin was perfectly raw. I had to sit with both hands held up, and away from the fire. My husband and I dress and undress me like a child. I tried the best physicians, but their medicine gave me no relief, and drove me almost crazy. I was advised to try CUTICURA REMEDIES, and did so, although my husband had to go twenty miles to get them. As soon as we got back, I used the CUTICURA, and in five minutes after the first application I was perfectly easy, and slept soundly all that night. Before I commenced using the CUTICURA REMEDIES I could get no relief, and I could not bear to get warm, and would put me in a rage of itching. I always keep the CUTICURA REMEDIES in my house now, and recommend them to everybody because of their wonderful effect. Yours gratefully,
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Leave Louisville	No. 1. 8:30 a. m.
" New Albany	8:55 a. m.
" Huntington	9:15 a. m.
" Princeton	10:00 a. m.
" Mt. Vernon	12:00 p. m.
" Centerville	4:05 p. m.
Arrive St. Louis	6:30 p. m.

ST. LOUIS TO LOUISVILLE.	
Leave St. Louis	No. 2. 7:40 a. m.
" Centerville	9:50 a. m.
" Mt. Vernon	10:30 a. m.
" Huntington	11:15 a. m.
" Princeton	12:00 p. m.
" New Albany	2:35 p. m.
Arrive Louisville	5:25 p. m.

LOUISVILLE TO EVANSVILLE.	
Leave Louisville	No. 3. 8:30 a. m.
Arrive Evansville	11:00 a. m.

EVANSVILLE TO LOUISVILLE.	
Leave Evansville	No. 4. 12:00 p. m.
Arrive Louisville	3:30 p. m.

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Ar. Cincinnati	6:00 am	11:00 am	6:00 pm	
Columbus	11:15 am	8:45 pm	11:00 pm	
Pittsburg	8:25 pm	7:25 am	7:25 am	
Washington	6:50 am	11:30 am	11:30 am	
Baltimore	7:50 am	12:00 pm	12:00 pm	
Philadelphia	10:15 am	3:40 pm	3:40 pm	
New York	12:30 p.	12:30 p.	12:30 p.	
Boston	3:00 pm	3:00 pm	3:00 pm	

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ST. LOUIS, SPRINGFIELD AND THE WEST

LEAVE		No. 20	No. 16	No. 44
Louisville	2:30 pm	8:25 am	8:40 pm	8:40 pm
Ar. St. Louis	12:30 p.	6:00 pm	9:25 am	9:25 am
Ar. Springfield	6:00 pm	7:15 am	7:15 am	7:15 am

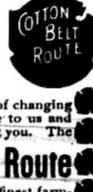
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The Farm

The Jessamine Journal reports sales of 40 expert cattle at 4c.

Mr. Frietag, of Belgium, is at Lexington, buying coach horses to export.

Thomas Land bought of various parties a lot of heifers and steers at 2 to 2 1/2c.

The Winchester Democrat reports sales of several lots of hogs for Aug. 15 delivery at 3 1/2c.

The tobacco crop in the West End is the largest crop for years. Some will be cut the last of the week.

George T. Hord sold his 125 acre farm near Versailles, to James H. Graham, of Frankfort, for \$8,816, .50 cash.

Sam McDowell, agent for Faris & Whitley, bought last week of James Lynn, of Lincoln, 48 head of feeding cattle at \$3.35. These cattle averaged 1,100 lbs.

Montie Fox bought for Simon Wehl of D. F. Logan 32 1,450-pound cattle at 3.90 and of John Adams a butcher averaging 1,420 at the same price.—Interior Journal.

James H. Taylor, of Hustonville, who has several acres in tobacco, has thrown up the sponge and will not cut it. He recently sold his old crop of 4,800 for \$98, and thinks the price this year will be even lower.

Rufus and Henry Vanarsdall sold to Montie Fox, of Boyle, 17 1,500-pound cattle at 3.85. Jake Huguley, of Boyle, bought of Sid Kays, of this county, 27 light cattle, to be delivered the last of October, at 3 1/2c.—Harrodsburg Democrat.

Richard Webb and some others are cutting their hemp already. Many think it is too green yet; they are getting more hands at \$2 per acre for cutting and 50 cents per acre for taking up and putting into shocks more than they can employ.—Lexington Gazette.

Frank Holtzclaw bought a bunch of steers and heifers at 2 1/2 and 2 1/2 cents. J. H. Baughman & Co. bought of Samuel Dudderer 500 bushels of old wheat at 50 cents.

T. J. Culton bought 12 steers at \$10 per head, bunch of hogs at 3 cents. He sold to G. A. Swineboard head cows and heifers at 2 1/2 cents.—Stanford Commercial.

The watermelon crop seems to have fallen into line with the rest of the vegetable world. The crop is a big one and was ready for market two or three weeks ahead of time. They are a little high yet, however, choice ones selling at thirty to forty-five cents. In a few weeks they will be selling at fifty cents a dozen.—Danville Advocate.

The Robertson Advance tells the following of a potato left at their office by the grower. The main potato is 6 1/2 inches long and 9 1/2 inches in circumference and has attached to it seven other potatoes from the size of a hen's egg to the size of a goose egg and the entire potato weighs two pounds and ten ounces.

Dr. J. I. Ashbaugh, of Richmond has just been granted a patent on his fodder compress and binder, which promises to be a great thing for the farmer. The machine is made to be attached to a corn cutter or may be used to bind fodder loose. Those who saw it tested last fall, on William English's farm, near town, pronounce it quite a success. He also has his application before the Patent office for another machine, a corn harvester, which cuts and binds corn in pretty much the same manner as the McCormick does wheat.—Richmond Register.

TREATMENT OF PEAR BLIGHT.

Doubtless the nature of pear blight is known to a great majority of your horticultural readers; but it is always safe to assume that there are some who are not familiar with the latest developments. The true pear blight, or fire blight, has been shown by Professors Waite and Burrill to be caused by a minute organism, a bacterium, which enters the tree and works along the tender inner bark. Prof. P. H. Rolfs of the Florida Agricultural College has propagated the blight in sound trees by means of cultures taken from affected ones.

The blight is purely a local affection. It does not enter into the sap circulation of the tree; has no effect on the tree beyond the parts attacked; it never extends through the organs or sap of the tree from the affected parts to other parts, but develops only by the extension of the local affection. The microbes work in the inner bark only, and they continue to work until sometimes large acres are involved, but they do not pass from one part of the tree to another, except by pushing out through the inner bark from the point of first attack. The injury lies in the destruction of this inner bark.

From the fact that blight generally shows itself first in the tips of branches which carry clusters of blossoms, it has been decided that these microbes enter the tree through the blossoms. Sometimes very rank and tender-growing shoots serve to introduce the parasite. It has also been observed, in a few instances, that they enter the bark through holes drilled by woodpeckers, and through the fresh cut wounds made by pruning. From a consideration of these facts, therefore, it is manifest how absurd it is to suppose that the introduction of calomel, copperas or other substances into an auger hole in the trunk of the tree can have any effect in checking pear blight. The blight, the microbes, do not come from within the tree, but from without it; they do not ascend from the ground through the sap, but descend from the atmosphere into the blossoms, thence to the twigs, to the branches, to the trunk, finally reaching the ground, and killing the tree if not arrested in their career.

There are degrees of virulence in the attack; sometimes the attack is so light that it is called twig blight, but this is the true fire blight all the same, only in a modified form. This is the case this year in the pear trees of Bradford County. The blight began at the bloom, and passed down from three to six inches, seldom over a foot, generally about three inches, and there stopped. The tree has drawn a distinct line between the dead bark and the live by running a crease around the limb, generally almost square around it, below which is the swelling callus and frequently the budding forth of new growth.

There was last spring a very severe drouth, and the consequent sluggishness of the sap movement and the dryness and hardness of the inner bark arrested the downward progress of the microbes, whereas in a wet season, with the tree flooded with sap and the cambium layer succulent and soft, they would have easily worked their way down many feet, and we should have seen, as sometimes happens, whole branches suddenly blackened as if by lightning. In fact, in my young orchard, which is planted in low, moist ground—a "bayhead" as it is called in Florida—I found a late in May a willow twig three feet long, or more blackened the whole length, the only one in the orchard. But on the drier upland, the pin-woods land, where the sap

movement has been sluggish and the trees, being older, are full of fruit and comparatively dry, very few twigs are blackened more than three inches.

From the above facts we derive some hints as to the management of pear trees to prevent or mitigate blight. It is obvious that it is important to exclude the microbes from the main limbs and trunk of the tree, and confine them as much as possible to the extremities. All water shoots, fruit spurs and other soft growth in the center of the tree ought to be kept cleaned out. A fruit spur issuing from a limb three inches in diameter, and serving as an avenue for the admission of blight into so large a branch would do ten times as much damage as one which was situated on the extreme outside of the tree.

Excessive manuring or cultivation of pear trees, causing a soft, rank growth, should be avoided, as the microbes find ready entrance where the pears are large.

Though in the above instance the tree on the moist land suffered worse from blight than those on the drier land, yet I think, on the whole, the moist land is better for pears. It produces a more even, uniform growth through a longer period of the year than the dry land does, which is more liable to cause sudden spurts. Rapid growth is, in fact, inviting to blight.

The necessity of cutting off thoroughly all affected twigs and burning them is very obvious, and has been so often mentioned in your columns that it requires no particular emphasis. The best time for it is next fall, after the tree becomes dormant and before the leaves fall.—S. Powers, in Country Gentleman.

First give the cow plenty of pure water; second, feed her enough food in a proper manner, using those substances, properly mixed, that contain large per cent of the elements that are found in milk, and properly combining them; third, good care; fourth, warm stables well ventilated and lighted in winter; and fifth, cleanliness at all times and in all places.—Mass. Ploughman.

Avoid food and drinks that plainly "disagree" with the system. Vigorous outdoor workers should beware of heavy, indigestible suppers. Suppers should always consist of light, easily digested foods—being, in the country, so soon followed by sleep, and the stomach being as much entitled as the head to profound rest. The moral pluck and firmness to take such food and no other for this last meal of the day can be easily acquired, and the reward of such virtue is sound sleep, a clear head, a strong hand, and a capital appetite for breakfast.

The incubator-hatched chick is entirely free from vermin when hatched. This cannot be said of those that a hen brings out of the shell. The advantage to the tiny downy biped from the former method of hatching is great. The life of the little chick at this stage of its existence is delicate, hanging in the balance at best. If annoyed by the blood-sucking chicken vermin, what chance has it to live and grow! There are other advantages in hatching chickens by means of the incubator, and experience will tell you that all the hen is useful for is laying the eggs.

It has been said that carrots promote digestion, and that the tomato, so long appreciated, is an excellent aid to the liver and is invaluable in the work of purifying the blood. Nor are these the only green things that improve the general health. The onion is a great stimulant to the circulatory system, and the watercress corrects scrofulous tendency, while the turnip is nearly as nutritious as corn meal.

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

Items of Interest.

Dr. Jameson and his four companions in the attack on Transvaal have been tried by a British jury and found guilty. He was condemned to fifteen months' imprisonment and the others to six each. It is a small penalty for the enormity of their offense, but better than nothing.

Some white men intruded into a negro festival in Georgia where they were not invited, and had not the slightest business. The negroes resented their presence, and a fight ensued in which three of the white men were killed.

England, or at least one English officer, has at last taken steps to check Turkish barb 7-fliers in one place. The Turks in Crete were preparing to attack the Christians, when the commander of the British Ironclad Hood sent a force of marines to interfere, and the Turks gave up their bloody designs. The trouble in Macedonia is worse than represented. It is thought that Russia is fomenting the trouble in Crete, in Syria and in Macedonia, because she thinks the time for the dismemberment of Turkey has come. But so one knows what that great silent power which has no talkative Parliament really intends to do.

An anti-speculative law has been passed by the German Reichstag. Government inspectors will be stationed in each exchange. No stock can be listed until the committee appointed by law has thoroughly examined into the soundness of the corporation and satisfied itself of the truthfulness of the prospectus. This will shut out very many of the companies in the United States.

Prof. Huga O. McLaughlin has died at the age of 85. He was a distinguished man in Washington, long before the war, being superintendent of Statistics in the State Department under Cass and Marcy. He was a leading lawyer before he left the bar to become a classical scholar.

The civil war which was so general about three years ago when the troops were out in so many states, has begun again. There has been a fight between the sheriff and the constable, and so far the sheriff has been able to hold his ground without need of calling out state troops.

The Emperor of Germany sent Dr. Dumilr to Crete to investigate affairs there. He reports: "Civilized people can hardly credit the outrages which the Turks have perpetrated on Christian women and children. Europe has not a faint idea of the horrors which have taken place."

Madame Apollidre will be to the Paris Academy of Medicine 800,000 francs. The interest of this sum is to be given during the rest of his life to any physician who shall discover a cure for consumption.

It speaks well for the times that all the high eulogies which have been written in regard to Gov. Russell dwell with special emphasis on his moral character and his piety. "What a man did the one important thing in 'How did he stand with his God?'"

The famous Hoffman House bar in New York City has been a deadly pitfall to the wealthy. We are glad to know that the hard times and the Haines bill together have compelled it to close.

Prof Ramsay, who was associated with Lord Rayleigh in the discovery of argon in the atmosphere has been trying in all ways to find some element with which argon will combine chemically. He has not found any, and it is thought his experiments have been so exhaustive argon must be put down as non-volatile.

The New York Independent has been so indignant with the unpopularity of the Turks that it has been desirous of war with Turkey. Therefore its words have all the more force when it denounces the Armenian revolutionists and declares they are to blame for the recent slaughter in Van. It says, "Three different revolutionary societies with leaders from abroad directed the criminal propaganda. They killed one Turkish soldier, broke two houses and committed murders, levied forced contributions, broke into Armenian houses and assassinated several Armenians who would not follow them, and killed a number of Kurdish leaders before the Turks and Kurds began their revenge. The Independent has these facts from the English consul and from Americans, and hence the statements cannot be set down as Turkish lies.

The Russian government is administered by half a dozen strong men, the Czar having all power, but being kept from a knowledge of the true state of affairs. But the officials cannot keep the Czar from seeing the letters of his royal relatives in England. And they have now sent him official statements of how things have been in Armenia. If this was kept from him before, he may make a change in the situation.

When Li Hung Chang visited Bismarck at his home, the Secretary of the Chinese statement, being requested to write in the visitor's book, showed his wit and wisdom by writing: "It was a great pleasure to me to witness the meeting between the Bismarck of the East and the Li Hung Chang of the West."

It shows the hard times and the fear that they may be harder, that New York City has tried in vain to sell three millions of her bonds, interest and principal payable in gold, that Brooklyn has failed to sell half that amount, and that Massachusetts, whose bonds are among the very best, had only one bid, and that a very poor one for hers. There is a great amount of money in these cities, but men are making no investments.

DEATHS.

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

JONES. At Silver Creek, the residence of Charles Turner, Esq., Madison county, Ky., on Saturday, July the 25th, 1896, John William Jones, Jr., infant son of Rev. Meredith Asby Jones and Mrs. May Turner Jones, of Bardonia, Ky. A bright sunbeam lingered for a day and returned to the Father who gave it. A bright spirit heard and obeyed the call of Jesus.

VALLANDINGHAM. We buried to-day Aug. 1st, Sister Emily Vallandingham, wife of Bro J. W. Vallandingham. Sister V. was one of the oldest members of our church, having been a devoted Christian nearly half a century. On the 2nd of December last she, with her husband, celebrated the 50th anniversary of their wedding. Her sudden death has caused a great sadness in the neighborhood and surrounding country where she was greatly loved and fondly known as Aunt Em. Her husband and five children mourn an irreparable loss, while her place in the church and community can never be filled. "Blessed are the dead which die in the Lord from henceforth rest with the Spirit, that they may rest from their labors, for their works follow with them." P. E. BURROUGHS, New Liberty, Ky.

RHOADES. Lewis Rhoads was born Sept. 3, 1817, professed hope in Christ and joined the church at Ebenezer in 1860, died June 29, 1896. He was indeed a light in his home and in the church. He manifested the spirit of Christ wherever he went. His work was done, the Lord called him up higher. He said the Lord will be done. He told his parents not to weep after him in his death. Many hearts were inclined to weep, but we trust will seek the Lord he has gone to live with. W. W. PASTOR.

SCOTT. At home in Woodford county, Ky., July 27, 1896, Mrs. Elvira F. Scott, in her 81st year. She was the great granddaughter of Rev. Joseph Craig and daughter of Rev. H. E. Allen. She leaves six brothers and sisters, a husband and one son. She gave her heart to God early in life, and at death was a member of Forks of Elkhorn Baptist church. She was a great admirer of ministers, a true friend to the benighted and the hapless cause. A cultured woman, patient, gentle, spiritually-minded, strong faith and devoted to church, friends and family. J. D. ROBERTSON.

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For the annual meeting, Sovereign Grand Lodge, I. O. O. F., at Dallas, Texas, Sept. 21 to 25th. The Golden Rule Home will sell tickets at one fare round trip. Tickets will be on sale Sept. 15th at three times that it is up to and including Sept. 30th. For information as to rates and time tables write to W. A. McQuow, Traveling Passenger Agent, Louisville, Ky., or E. W. La Beaume, G. P. & T. A., St. Louis, Mo.

HOME SEEKERS excursion tickets at one fare (plus 7) for the round trip will be on sale by the Collins Hotel, Boston, Sept. 15th and Sept. 1st, 15th, 25th and Oct. 5th and 20th to points in Arkansas, Texas, Oklahoma, Indian Territory and Louisiana. For rates and full information write to W. A. McQuow, T. P. A., Louisville, Ky., or E. W. La Beaume, G. P. & T. A. St. Louis, Mo.

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