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Faith, Hope and Love, these three.

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GOD writes with a pen that never blots, and speaks with a tongue that never slips, and acts with a hand that never fails.—D. L. Moody.

We wish Southern Baptists would do as well for our Foreign Board as English Baptists are doing for theirs. The debt of \$113,000 has been extinguished, the receipts have been \$375,000, the largest of any year, and sixteen new missionaries have been sent out.

THE American Board (Congregational) has just sent a young man and his wife as missionaries to Tientsin. The father of the missionary is a wealthy man in Boston, and he supports his son and wife. Would that wealthy Baptist fathers had sons called to the foreign field.

AMONG the questions which were asked by the president of a large bank in New York City of applicants for a responsible position were these: "What church do you attend? Where do you spend your evenings? Who are your associates? Do you ever use intoxicating drinks?"

DR. T. L. CUTLER says in the *Evangelist*: "An intelligent democracy, ruled by reason and conscience, may be the best of governments. But universal suffrage—under the pressure of 'hard times,' and subject to the gales of popular delusion and the appeals of demagogues—may send our ship of state where two seas meet and run the ship aground."

THE Milwaukee meeting of the B. Y. P. U. A. was scarcely over before this appeared in two papers: "Begin now to make preparations to go to our B. Y. P. U. convention at Brooklyn '97. Start a 'Brooklyn fund,' laying aside a certain amount each month so that you may see your way clear to go up to the feast of good things next year." We thought five months beating of drums to gather a crowd was too much. Better think of giving each month to our missions.

SPEAKING of the lost art of conversation and the reasons for it, a writer says: "You can't get any more out of a human being than is born into him. People gamble for souvenir spoons and boxes of candy, and prance around in sheets and pillowcases, if they haven't the intellect or the education necessary for bright, sensible conversation."

AN old lady in Philadelphia sent to the *Presbyterian Journal* an account of a Baptist sermon preached in Georgia, years ago. In it he was urging the study of the catechism, and telling of his stopping at a house where a lady was teaching a question in it to her little girl. He said: "That child didn't understand or know the meaning of one word of that. But just let that young one grow up, and every word of that catechism will come back to her, and her character will stiffen up under her, and she'll have the backbone of the matter in her for life."

For the Western Recorder.

ROBERT BAILLIE AND THE EARLY BAPTISTS.

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

Robert Baillie's book (*Anabaptism the True Fountain &c.*, printed in 1646) is divided into seven chapters with the following headings: (1) The Original and Progress of the Anabaptists; (2) The Tenets of the Old Anabaptists; (3) The Modern Tenets of the Anabaptists in England; (4) Their Antipedobaptism, Arminianism, Arianism, Familism, and other wicked Errors; (5) The Lawfulness of Infants Baptism; (6) The Antipedobaptist objections answered; (7) The Lawfulness of sprinkling and needlessness of dipping in Baptism. In the last chapter he makes the following statement, which has been quoted by Dr. Dexter: "Among the old Anabaptists, or those over the sea to this day, so far as I can learn, by their writs, or any relation that has yet come to my ears, this question of dipping and sprinkling came never upon the table. As I take it they dip none, but all whom they baptize they sprinkle, as is our custom. The question of the necessity of dipping seems to be taken up only the other year by the Anabaptists of England &c." (p. 183).

It will be noticed that this statement of opinion is cautiously qualified in a way that suggests that he was conscious of making a very doubtful assertion. "So far as I can learn." "That has yet come to my ears." "As I take it." "Seems to be taken up."

Unfortunately for those who are disposed to attach any value to this statement, Robert Baillie was a man who had a very treacherous (perhaps convenient) would be the more appropriate adjective) memory, for he not only forgot what he had learned, and what had come to his ears, but he actually forgot what he himself had written in this very book. For Robert Baillie in the earlier chapters of his book proves that Robert Baillie in his closing chapter, in his zeal for infant sprinkling, is allowing both his memory and his conscience to be over-riden, and that, not to put too fine a point upon it, he is not exactly speaking the truth.

In the first chapter on "The Original and Progress of the Anabaptists," there is the following paragraph:

"Who are pleased to read the late little accurate and learned Treatise of Clopenburgh, may perceive that the Mennonist *dippers* do oppose the truth of Christ's human nature &c." (p. 16). In the previous and following paragraphs he shows that the Mennonites were a sect of the Anabaptists. Does not the phrase "Mennonist dippers" imply that there were other dippers beside the Mennonites? Perhaps we are more indebted to the learned and accurate Clopenburgh for this correct descriptive phrase, "Mennonist dippers," than to Robert Baillie, but in any case what is the value of the statement that "those over the sea," "so far as I can learn," "as I take it they dip none, but all whom they baptize they sprinkle, as is our custom."

From the second chapter on "The Tenets of the Old Anabaptists," it is necessary, in justice to Mr. Baillie, to make a longer citation:

"For the stricter ingagement of the Saints and godly party their adherents, and for the clearer distinction of them from the profane multitude of all other congregations, they thought meet to put upon them the mark and character of a new Baptism, making them renounce their old as null, because received in their infancy, and in a false church. At the beginning this rebaptization was but a secondary and less principal doctrine among them, for Muncer himself was never re-baptized neither in his own person did he re-baptize any, yet,

thereafter it became a more essential note of a member of their church, and the crying down of Infants baptism came to be a most principal and distinctive doctrine of all in their way. Unto their new gathered churches of rebaptized and *dipped* saints they did ascribe very ample privileges &c." (p. 32).

Whether this statement about Muncer is true, I have not been able to verify, but let it be carefully noted that the assertion, "At the beginning this rebaptization was but a secondary and less principal doctrine among them," does not refer to the mode of baptism. There is no hint that they ever practiced sprinkling or pouring. The statement, whatever truth may be in it, simply is that at the beginning they did not attach so much importance to baptism as afterwards. But the main point is that this description of the "churches of re-baptized and dipped saints" is given under the heading "The Tenets of the Old Anabaptists" by a man who afterwards says, "As I take it they dip none, but all whom they baptize they sprinkle as is our custom. The question of the necessity of dipping seems to be taken up only the other year by the Anabaptists of England." Surely Robert Baillie's memory played him very strange tricks!

I spoke somewhat strongly in a former article about the trustworthiness of certain quotations, and probably with the permission of the editor, I shall in subsequent articles have something more to say on the same point. But just here I should like to ask this question, Is it quite fair for Dr. Dexter and any others, who are regarded not as controversialists aiming at victory, but as historical students anxious to discover the truth, to quote as testimony to a disputed fact the doubtfully expressed opinion of a writer, and ignore or suppress the distinct historical statements made by the same writer which plainly prove the opinion to be false? Especially when, as in this case, both the opinion and the statements are contained in a book practically inaccessible to the great bulk of readers who are deeply in the question at issue!

The third chapter contains nothing germane to the present question, for it simply discusses the "Errors" which the Anabaptists hold in common with the Brownists. But in the fourth chapter on "Their Antipedobaptism &c." there is the following paragraph:

"Sixthly, they esteem sprinkling no baptism at all, they will have the whole body to be plunged over head and ears in the water; this circumstance of plunging they account so necessary and essential to baptism, that the change thereof into sprinkling makes the baptism to be null" (p. 91).

In the fifth chapter he says: "Although many of the Tenets mentioned in the former chapter may be dissembled and denied by divers of this sect, yet all of them will acknowledge as their own, whatever almost is practised either by the Independents, or Brownists, and besides two Tenets more, Antipedobaptism and Dipping; all who carry the name of Anabaptism, though through ignorance they know not, or through better instruction they dissent from many positions of their brethren, yet will avowedly, and oft with passion profess their mind against the sprinkling of infants, pedoratism, to all of them I ever heard of is an abomination" (p. 137).

How distinctly and absolutely this statement of Robert Baillie disproves the assertion that the introduction of immersion had produced disunion and controversy in Baptist churches. No words could state more clearly that while there might be differences of opinion on many points, there was absolute unity in regard to "Antipedobaptism and Dipping."

There is no need to say anything about Mr. Baillie's answer to the objections of

Antipedobaptists, or his arguments for the lawfulness of sprinkling, but before leaving him it may be interesting to quote what he says about the remarkable spread of Baptist principles: "Hence it is that the Anabaptists made little noise in England till of late the Independents have corrupted and made worse the principles of the old Separatists, proclaiming for errors a liberty both in Church and state; under their shelter the Anabaptists have lifted up their head and increased their number much above all other sects of the land" (p. 18).

There are other statements in the book to the same effect, and many other writers testify to the same fact. This rapid spread of Baptist principles has a very direct bearing on the subject at issue in the present controversy. Baillie's book was written in 1646, and he was, as he himself says, "Minister at Glasgow." Those were not the days of telegraphs, railroads and daily newspapers, and for the result to which he and others testify, there must have been adequate time and cause. Can any one believe that this doctrine of believer's baptism by immersion, which had won a multitude of adherents, not only in London, but all over the land, even disturbing the peace of the "Minister at Glasgow," and rousing him up to fulminate against it was utterly unknown in England until Edward Barber wrote his treatise in 1641! All this widespread increase to be seen in less than five years, in an age when the communication of opinion was so slow! It is incredible.

There is a curious similarity between the testimony of Robert Baillie and that of Daniel Featley, which Dr. Dexter quotes in support of his opinion. Nothing can be clearer than his statement in the *Epistle Dedicatory*, addressed "To the most noble Lords with the honourable Knights, Citizens and Burgesses now assembled in Parliament" in the beginning of "Dippers Dipt." He says: "They preach, and print, and practise their heretical impieties openly, they hold their conventicles weekly in our chief cities and suburbs thereof. . . . They flock in great multitudes to their Jordans, and both sexes enter into the water and are dipt after their manner." Then in the same epistle he compares the Anabaptists to some fabulous serpent. "This venomous serpent flying from and shunning the light of God's Word is the Anabaptist, who in these later times first showed his shining head and speckled skin, and thrust out his sting near the place of my resident more than twenty years." This is genuine historical testimony, for Dr. Featley is speaking of what he knows, of what he has himself seen and heard. But in a subsequent part of the same book, when commenting on the Confession of Faith published by the seven Baptist churches of London, he makes the following remark concerning the 40th article which refers to immersion: "This article is wholly sowed with the new heaven, for it cannot be proved that any of the ancient Anabaptists maintained any such position, there being three ways of baptizing &c." Here the worthy Doctor has left the firm ground of fact, and is advancing what is merely an opinion. How did he know what could be proved or not? Had anybody ever taken the trouble to try to prove it to him? What kind of proof would he require? Of course neither Dr. Dexter nor Dr. Whitsett has anything to say about the "more than twenty years," and both fasten on the phrase "new heaven." Just as in the case of Robert Baillie, the distinctly stated *fact* is ignored, and the doubtfully expressed *opinion* is presented as if it were the statement of a fact. Dr. Whitsett in his article in the *New York Independent*, September 9, 1880, contents himself with quoting the words "new heaven," and does not mention the

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For the Western Recorder.

SAVED BY GRACE.

BY REV. J. B. FERRILL.

Granting that man is lost, the evidence of the fact that he can not save himself are that he did not do so. Another evidence of the fact that he can not save himself is that Christ died to save him, but because of the fact that Christ died, and died to save sinners, those that were lost, is not an evidence that all will be saved. While the atonement of Christ is complete, is all sufficient in its nature, yet that atonement if left to itself alone will never save any sinner. If Christ's atonement will alone save a sinner then all will be saved, the righteous and the unrighteous alike, and we know that "the wicked shall be turned into hell with all the nations that forget God."

A locomotive standing on the railroad with all of its majestic strength is capable of moving the train to its destination, but unless it is put in motion it will never move the train. The locomotive moves the train then, not of its strength, but by its motion. The strength of the locomotive is its capacity of moving the train but yet its capability does not move it. Its capability then is its possibility of moving the train; for if it were not capable it would be impossible for it to move the train. So then, it is the motion combined with the strength of the locomotive that moves the train. And while grace saves, sufficiently saves, has the strength to save, is capable of doing so and it is possible for it to save, yet its capability, its possibility, if left to itself will never save. The locomotive has the strength and it is possible for it to move the train, yet the train will never move unless the locomotive is put in motion. The strength of the locomotive is its possibility and the motion is its probability of moving the train to its destination.

The text says: "By grace are ye saved through faith." Then grace is the possibility and faith is the probability. The motion or probability puts strength or possibility to work and thus the train is moved; and faith or the probability puts grace or the possibility to work and the sinner is saved.

But it is of grace that we have faith, for faith is an attribute of man, and God gives us all of our attributes. Sin is a characteristic of man but God did not give us sin, or, in other words, he did not make us sin. God gives us every possibility of our being. He is the author of all of our capabilities, and yet while he made it possible for man to sin he did not make him sin. Every channel in man's being through which good or evil may flow is a gift of God, but it is within man's power to open or close those channels to impressions good or evil.

Faith is one of the attributes or channels of our being which God created in man through which one of the strongest forces possible to man may be put into motion. It is not a special gift or providence of God, but one of the original component parts of man's being; a real, substantial entity within the soul. But the text says: "And that not of yourselves, it is the gift of God." This, however, has reference to the grace, not to faith. A more literal rendering would be: "By grace are ye saved, through faith, the grace not being of yourselves, for grace is the gift of God."

It would be paradoxical to suppose that faith is a special gift or providence of God when Jesus Christ upbraided Peter on the water, the disciples in the storm on Tiberius and others for lack of faith; and commended the gentle woman for her great faith. And not only her but in many instances of his healing we hear his words ring out: "Thy faith hath made thee whole." "According to thy faith be it unto thee," etc.

Faith is no more a gift of God than is love, repentance or a godly sorrow for sin. These are not special providences of God to man, but human attributes, given unto man of God as a part of man's being and make-up.

Oster, Ky.

GOODNESS expands the heart, and makes it humble. The larger, the better; the nobler your heart is, the more you will be inclined to make allowances for others, and the more you will say and feel, "God be merciful to me a sinner!"—F. W. Robertson.

YOUNG CONVERTS THAT GROW.

BY REV. THEODORE L. CUYLER.

The widespread revivals have brought many young converts into the churches. "Harvesting" is not the most correct word to be applied to a season of ingathering of church members; for conversion is more like a planting time than a harvest. It is the beginning of better things, not a summation; it is an enlistment, not a campaign. Those converts make a sad mistake who sit down contented with having confessed their faith and united with some church. The clock that strikes one must strike two if it is in good order.

Let me say to young converts that much depends on your first year in the spiritual life. "How many loaves have ye?" was Christ's question to his disciples when he saw a hungry multitude before him on the lakeside of Galilee. He began to distribute the seven loaves and few fishes which miraculously increased on his hands until the hunger of over four thousand people was satisfied! So I would say to you, how much have you got to start with in your Christian life? Then with the help of the Holy Spirit determine to make it more; determine to grow! You have begun to study your Bible, but the more you study it the more it will open itself up to you as an inexhaustible gold mine of truth for everyday use. If you are truly converted you have exercised repentance for your sins. But that is not a thing to be done up once for all. Penitence for sin must be exercised as often as you yield to temptation and wound your Master. A wonderful Christian will you be if you never see a time when you can read that self-condemning fifty-first Psalm without saying, "This means me, against thee, oh God, I have sinned; take not thy Holy Spirit from me!" The battle with besetting sins will never be over until you enter the safe shelter of heaven. Even the holy-minded Paul had to give his carnal appetites "the black eye" pretty often. Challenge every temptation that meets you, and look out for devils that wear white robes and speak with flattering tongues.

Having a certain capital of grace to start with, determine to increase it. You have got to become rich towards God by using, economically and liberally the gifts which the Holy Spirit bestows upon you. Every answered prayer will increase your faith to pray. Every false step you take, every slip you make ought to teach you to be careful and to walk circumspectly. All the satisfaction you feel in being a beginner for Christ should fire you to become a deeper, larger, happier and more zealous Christian. I entreat you not to be satisfied with a stunted, dwarfish religion. It takes a great deal more than two half-Christians to make a whole one. Some converts never grow an inch; they are planted in the church and then stunt themselves for life. Their "seven loaves" get stale and musty, and their few little fishes shrivel up; if they had been distributed in Christ's service they would have multiplied continually.

Whatever you are, don't be a stingy Christian. There are too many such already—absorbing space and soil and yet yielding little or no fruit. Diffusion brings increase. The man who buries his money in a bag never gets rich. The more useful work you do, the more money you give for good purposes, the fuller handed you will be. There is that scatterth and yet increase; there is that withholdeth, and it tends to penury. A poor, hard-toiling young lady of my acquaintance gave a fifty dollar gold-piece to help a certain struggling young church, and her generous gift brought in thousands of dollars; her one loaf was multiplied into a basketful of blessings. Sow plentifully if you want to reap big harvests. Begin to give systematically—so much a week or so much a month, and see to it that the Master is not cheated out of his own. The more sacrifices of selfishness you make for Christ the more you will love him.

I suppose that the richest joys of heaven will be the enlargement of what we are in this world. The original loaves will be indefinitely multiplied. Whatever we do for Jesus here will be our "treasure in heaven" when we get there. Death is not the end of serving our blessed Master; it is only a transfer up into a wider realm where they serve him day and night in his temple, and

"He that sitteth on the throne shall spread his tabernacle over them." If we long for holiness in this life we shall wear the spotless robe up yonder. All that exceeding and eternal weight of glory will be the outcome of what begun here when we began for Christ and he began to be in us. The more complete you make your consecration to Christ at the start the nobler, stronger and happier Christian you will be and the more glorious heaven you will have. A great Christian character is not built in a day; it is the steady, solid growth of a lifetime.—Intelligencer.

FROM CARTER'S CORNERS.

FELIX FROST ON THE NEW PASTOR.

The Rev. Posey Plunkett, Ph. D., has just become pastor of St. Anne's church, of Windy City—that is, he has been on the field about three months. But my, how he has made things hum! We've heard the sound thereof all the way to the Corners.

The good brother introduced himself to his flock in a classical sermon twenty-five minutes long, from the apostolic ideal, "I determined not to know anything among you, save Jesus Christ, and him crucified," and then proceeded forthwithly to suggest changes. "Improvement" was the order of the day—also of the night. Everything, from the communion table in the pulpit to the cobwebs in the belfry, must look as much unlike they looked before as was possible. The hour, night and name of the prayer-meeting were altered. Rules and regulations, customs and laws were modified and improved (!) upon until the church record looks as though it had been under the feet of a five-legged spider, who bled profusely at every step. Benevolences were graciously turned upside down. "What do we care for the agent? all they are after is money." Systems that have been efficient for years in church work have been relegated to the rear, even though the white-haired deacons demurred. "These men are not up to the times. I know—I know [composer interpose please put his largest 'I' here] all about these things." Indeed, the Rev. Posey Plunkett, Ph. D., in disheveled frockcoats, has seemed to go about with a rubber stamp, inscribing upon every vacant space of the sacred sanctuary the nineteenth century legend, "Something new is here." He even attempts to say the baptismal formula backward, and presents each emerging candidate with a full grown sunflower.

The Rev. Posey Plunkett, Ph. D., gives reasons for all this. "My predecessor had no qualifications for his work. He had no gumption. Why, in these progressive times, he just preached old-fashioned sermons on time-worn gospel themes, and depended solely on the Holy Ghost for results. For the rest, he told the people to pray; attend service; love each other; come to prayer-meeting, and, without ever being appointed by the church, to greet strangers as they came in. Not a sermon on 'Divorce,' the 'Geary Act,' or 'Socialism.' Not a 'pastor's choir,' or a single public soap station. Think of such a simpleton setting himself up as fitted for the leader of a church in these days! He made a complete failure."

I would like to suggest, most humbly, if you could just get the old parts of the machinery to work a few days without friction, you might possibly, in a great stress, do a little while without anything new at all. Maybe what the thing needs, to make it go, is not more or new parts, but a little mite of grease on the old, especially the part that has been so rusty and cranky.

Again, it is all right to turn and overturn, and then, for the fun of the thing, turn again. But it is also well to avoid doing so in such a way as to seem to say to your admiring constituency, "See, I know more in a minute than the other fellow knew in a month." Of course you would be telling the truth; but some rattle-brained prig whose name is on your church roll might think you did not believe in Paul's advice, "Let each esteem other better than himself." Even that would not be a crime. Paul is a back number, and you have the ability any day to improve on him. But almost every church is pestered with a few "moss-covered antiquarians," who still blindly think Paul and the rest of them knew what they were talking about, and it is well, if you can do so with becoming dig-

nity, to keep on speaking terms with them, at least.

Perhaps one time out of fifty it would be well, also, just for the novelty of the thing, to give a little respectful attention to the opinions of the brethren who, through many years, amid change and decay, prosperity and adversity, have been faithful to the old church with undying loyalty. Of course their ideas are not as new, and progressive as those of the brother who turns from his church every time things do not go his way, or the pastor who does not please him. The "progressive" brother knows that himself, and has often told you so; but sometimes a little real down-right Christian continence is worth one or two new ideas. Yes, I think I'd respect him for his good works in spite of his paucity of brains.

When you have nothing else to do, sit down and ask yourself, "Which of the two knows most as to what this church and community need—the brethren who have lived here ten or twenty years, and know every soul in the town, or the pastor who has been on the field only ninety days?" Consider this before you tear up all that was seamed together and made solid by the prayers and tears and toils of those who have gone before you.

'Tis well to turn things upside down. It is also well to first have a slight inkling of what's on the other side.

It will be well for you to make a few strong friends among "the mammon of unrighteousness" (the old fogies). History might record the degeneracy of Bro. A's piety under your ministry, ere said ministry is old enough to walk; and then, O then, will you, for a fact, need friends who will take you into everlasting habitations.

Want a reputation? Indeed. Where do you find it recorded that He "who made himself of no reputation," sent his servants forth into all the world to make for themselves a reputation? I know it's there some place, or so good a man as yourself would not be thinking about it; but my wretched ignorance betrays me, for I declare I've never yet seen it.

But my brother, there are other ways to make a reputation. Just you mount a box at some street corner, and gracefully air your elocutionary powers by tenderly declaiming "Mary had a little lamb," and, with the dexterity for which you are known, adroitly pass from "His little tail hanging behind him" to the announcement, "There'll be preaching at the Baptist church next Sunday evening, by a most eloquent divine, and I'm the man." And if this does not suit you, make your pastoral visits in a two-wheeled cart, hitched to a spotted donkey, whose habit it is to sing a solo every time he stops before a door. Either of these will get you a reputation.—Journal and Messenger.

A WOMAN'S HOUR.

"Please state to the Court exactly what you did between 8 and 9 o'clock on Wednesday morning," said a lawyer to a delicate looking little woman on the witness stand, according to the Detroit Free Press.

"Well," she said, after a moment's reflection, "I washed my two children and got them ready for school and sewed a button on Johnny's coat and mended a rent in Nellie's dress. Then I tidied up my sitting-room and made two beds and watered my house plants and glanced over the morning paper. Then I dusted my parlor and set things to right in it and washed some lamp chimneys and combed my baby's hair and sewed a button on one of her little shoes, and then I swept out my front entry and brushed and put away the children's Sunday clothes and wrote a note to Johnny's teacher, asking her to excuse him for not being at school on Friday. Then I fed my canary bird and gave the grocery man an order and swept off the back porch, and then I sat down and rested for a few minutes before the clock struck 9. That's all."

"All!" said the dazed lawyer. "Excuse me, judge; I must get my breath before I call the next witness."

EDUCATION is not to fit a man or woman to fill a certain position in life, but it is the making of the boy or girl to be what he or she ought to be in life.—John Ruskin.

You just take hold of something and try. You'll find there's always a working along side. Put up your sails and the wind will fill 'em.—A. D. T. Whitney.

For the Western Recorder.

IF A BAPTIST COMMUNES AT A PEDOBAPTIST CHURCH, IS IT MERELY A MATTER OF CONSCIENCE?

In order to understandingly treat the subject which heads this paper, it is necessary that we enter into the consideration, at least in a degree, OF THE NEW TESTAMENT CHURCH, AND ITS RELATION TO THE LORD'S SUPPER.

With the New Testament before us, we are led to regard the church, whose organization it contains, as a body of regenerate souls, who, upon confession of their faith, have been buried with Christ in baptism, according to the formula given by our Lord Jesus Christ in the great commission, viz., "In the name of the Father, and of the Son, and of the Holy Ghost," and who have covenanted together to carry out the requirements of Christ, and to observe his ordinances.

Regarding it in this light, we cannot recognize those bodies which are composed of believers and unbelievers, or regenerate souls and infants, or those bodies which administer the ordinance of baptism to adult believers and infants, or such organizations as have perverted the ordinance of baptism, and given place in its stead to an invention of man, as New Testament churches.

The Lord's Supper, which is an ordinance of the New Testament church, was given in trust to the church, and to none others, and the church is its only rightful guardian, and is in no case at liberty to invite to a seat at the Lord's Table such as are not of the "same faith and order" as themselves, or to administer the Supper away from, or separate from the church. Entertaining these views, we are led to reject the idea so common at the present day, that "the Lord's Supper is a Christian Ordinance."

Should we admit this claim for a moment, there could be no bounds or limitations to its observance by any who might profess to have been brought to saving faith, and who could any authority be produced for denying to any professed Christians a place at the Table wherever it might be spread, whether he be within the pale of an organized religious body or otherwise. Nor could his belief respecting the other ordinance have any influence in determining whether the privileges of the Lord's Supper should be accorded him or not.

Could such a belief be entertained respecting the ordinance of the Lord's Supper, it must be admitted that we would find it a matter of difficult solution how our Lord, whom we recognize as "God manifest in the flesh," could, with his knowledge of human nature, have given to an unorganized body an ordinance by which the Lord's death should be symbolized wherever it was observed, with the command to continue its observance until he should come again, with the thought that such observance would be held in sacred trust and subserved the purpose for which it was given.

Entertaining the belief that the New Testament church is a body of baptized, or immersed, believers, we cannot accept the claim made by Pedobaptist organizations, that

THEY HAVE THE LORD'S SUPPER.

This may seem very uncharitable to such as are within their pale, but we conceive it to be the only logical conclusion to which we can arrive, from the study of the constitution of the New Testament church.

The position of such as are within the ranks of Pedobaptist churches, is not dissimilar to that occupied by the Samaritans who would contribute their part in the building of the temple at Jerusalem upon the return of the Babylonian captive Jews. By their disobedient relation to the law with the heathen nations which had settled among them, they had lost their position among the chosen people of God.

Our Pedobaptist brethren, by holding on to the relics of the papacy, from whose communion they so nobly tore themselves, have made it impossible for them to organize according to the New Testament standard, and therefore have forfeited all right to be called a New Testament church, and consequently are deprived of the privilege of the ordinance of the Lord's Supper.

For one who is a member of a Baptist church, which we conceive to be a New Testament church, to partake of the bread and wine at a table spread by such an organization, is not a matter to be determined by conscience, for whoever should be guilty of such an act, would be chargeable with "walking disorderly," and would thereby become a subject of discipline.

RIGHT AND WRONG IS NOT DETERMINED BY CONSCIENCE.

To determine what is right and what is wrong for a disciple of Christ, we should not consult our conscience more than a carpenter should consult his eye respecting the length of a piece of timber, or a mason should let his eye determine whether the wall he was building was straight. As the carpenter should have recourse to his rule to ascertain the correctness of his judgment concerning the length of the piece of timber, and the mason his plumb and level to see if the wall he was building was straight, so the disciple of Christ should consult the New Testament, would he know whether or not the course he would enter upon was right. A man's conscience is susceptible of being wonderfully warped. Said Foster: "There is not on earth a more capricious, accommodating thing than conscience. It would be very possible to exhibit a curious classification of consciences in genera and species. What odious matter for speculation among the varieties of lawyers' conscience, cleric conscience, lay conscience, lord's conscience, peasant's conscience, hermit's conscience, tradesman's conscience, conscience of reason, conscience of faith," etc.

As long as we are in the flesh will we be inclined to lean to this side or that, as our early education or the sympathies of our habits may influence us. Paul thought that he did God's will in persecuting the church and following on the track of such as became the disciples of the crucified Nazarene, and he pursued such as a veritable blood-hound, hallooing men and women to prison and before magistrates, and even putting them to death. His conscientious convictions were that he was doing a godly thing in pursuing such a course, and not only until he received light and was made acquainted with the character of his doings did he desist from it.

Could the Israelites, who in the wilderness went forth at the command of Moses, with their swords by their sides, to take them in their hands and slay every man his brother, and every man his companion, because of their idolatry, have stopped to consult their conscientious convictions, who can doubt that many of them would have come to the conclusion that Moses was a little fast in his requirements.

May it not be possible that the Holy Spirit, when he moved the Apostle to write, "Try the spirits whether they are of God," might have had in mind some such instance as that which heads this paper, as well as having reference to such persons as claimed they knew of God, whose doctrines he would have subjected to the test given by the apostles, to know if there was an agreement between them.

BUT HOW MAY WE KNOW THAT OUR CONSCIENTIOUS CONVICTIONS ARE RELIABLE?

The only way that I know of ascertaining the reliability of our conscientious convictions is by trying them by the Word of God. If they are correct there will be no clashing, but one will harmonize with the other. Where one's conscientious convictions concerning a doctrine of the inspired Word, or the entrance upon any course of action are found in opposition to the revealed will of God, a man should know to us in his Word, but one alternative is left us if we would be obedient to his will, and that is to regard our conscientious convictions as under the sway of a spirit not divine, and consequently sure to lead us away from that truth which we may have it in our hearts to honor.

We are led not to do evil that good may come, and it were better to heed this injunction, even though we bring upon ourselves the censure of such as we hold dear, and are counted by them as under the sway of a bigoted mind. Whatever may be our preconceived opinions concerning the place we should attribute to conscience, there should be no choice with a Christian between what he may feel in his own heart and the teaching of God's Word. Do we not know that when we violate a command of Christ, from whatever cause, even though our conscience directs us, that we are guilty of disobedience? We should take no liberties with the Word of God, for that is our only guide, and a "Thus saith the Lord, should be the end of all controversy."

To claim the privilege of consulting our conscience in one thing, irrespective of the teaching of God's Word, is the way to ignore the Word of Inspiration in all things. Such a course persisted in, can but make it in our minds a little matter to turn from the Scriptures, and consequently the direction of the Holy Spirit, to that of man. Therefore, as we regard it,

TO COMMUNE WITH A PEDOBAPTIST CHURCH IS TO FELLOWSHIP THEIR UNSCRIP-TURAL PRACTICES.

We but regard him who is a member of a regular Baptist church, who takes a seat with such as are called Pedobaptists, whatever may be the cause of such procedure, is not only guilty of violating the principles of his own church, but thereby fellowshiping, not one, but all, of the doctrines and practices of the organization at whose table he has taken a seat. He not only does that, but is guilty of gross inconsistency, for while by his union with a regular Baptist church he professedly says to the world that he regards the faith and practice of the Baptist church, "the faith once delivered to the saints," by his taking a seat at a Pedobaptist church table he virtually says that the differences which separate the two are more imaginary than real. He thereby not only heaps opprobrium upon the Baptist church, but holds it up to ridicule. The injury that is done the church in this way is by such as are "big as the gates of all" in their ideas, is easily seen in the hesitancy with which the primary doctrines of our faith are acknowledged in the presence of such as believe differently from ourselves, and the tendency toward the throwing down of all barriers between us.

The injury which is done not only affects him who does it, but all who are associated with him in church-fellowship, besides dishonoring the name he bears, and the cause of him who is the "Great Head of the church," while he offers a direct affront to Christ himself.

A MINISTRY OF EXPOSITION.

I have tried to make my ministry a ministry of exposition of Scripture. I know it has failed in many respects, but I will say that I have endeavored from the beginning to the end to make that the characteristic of all my public work. And I have tried to preach Jesus Christ, and the Jesus Christ not of the Gospels only, but the Christ of the Gospels and the Epistles; he is the same Christ. I believe that the one thing the world needs is redemption, and his name is Jesus; and the individual soul; and that men know they need it. "Dr. Johnson once said in his wise way, "Nothing odd lasts," and I believe that, too. Nothing odd lasts, but Christ lasts, and men's sins last, and men's needs last; and we must preach Christ and his name, and his name is Jesus; and I have tried to preach Christ as if I believed in him; not as if I had hesitations and peradventures and limitations. And I have tried to preach him as if I lived on him; and at the bottom of it all—that we shall ourselves feed the truth that we proclaim to others.—Dr. MacLaren.

HOW MANY MINISTERS

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



A Noted Divine

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

Difficult?

Yes, of course. It was appreciation of the fact that so few of our Bible readers could pronounce the hard names contained in the Bible that inspired the publication of the Holman Pronouncing Bible. The WESTERN RECORDER was the first to see the great good to be accomplished by such a Bible, and immediately arranged with the publishers to give its readers and subscribers an opportunity to secure a copy of this wonderful edition of the Bible for a mere trifle.

as well as others find it difficult to pronounce the hard proper names contained in the Bible, and till the advent of the Holman Pronouncing Teachers' Bible, it was practically impossible to get a correct and uniform pronunciation for these difficult proper names. The change for the better since the publication of this now famous Bible is apparent. By a special arrangement with the publishers we are enabled to give you this Bible with a year's subscription to the WESTERN RECORDER for the small sum of \$3.50, to old or new subscribers. The Bible is finely bound in French Seal, with red under gold edges and linen lining. Has double column references and complete helps. As a recent authority very aptly says, "It is mechanically perfect. You know the RECORDER; for the past 70 years it has been the leading Baptist paper in the South and Southwest, and to-day it is better than ever. The paper sells for \$2.00. The Bible is worth \$3.50 in any book-store. We give you both for only \$3.50. Orders are coming rapidly so dont delay, but send your money at once to

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

DEFINITION OF THE METHOD OF INSPIRATION.

BY WAYLAND HOYT, D.D.

The inspiration of the Bible is such a unique, specializing action of the Holy Spirit on the writers of it, as that the Holy Spirit entered into vital, interpenetrating, dynamic union with the writer of it, progressed only availing himself of such sort of faculty and culture and environment in them as would best express the kind of truth that needed to be expressed, and so guiding and guarding the action of their freely acting faculties as to save them from all such error as would in the least prevent the Bible's chief and dominating aim, viz., the instruction of men in moral righteousness, thus progressively preparing men for God's utmost revelation in Jesus Christ, and therefore making it the duty of all interpreters of the Bible to interpret all the parts of it contemporaneous with Jesus Christ, and all the parts of it succeeding Jesus Christ in the light which Jesus Christ streams upon the whole Bible. It is in this way I think the Bible is inspired or God-breathed. Being then uniquely and specifically God-breathed the Bible will certainly survive all possible attacks.

Last eve I paused beside a blacksmith's door, And heard the anvil ring the vesper chime: Then looking in, I saw upon the floor Old hammers worn with beating years of time. "How many anvils have you had, said I, "To wear and batter all these hammers so?" "Just one," said he, then said with twinkling eyes, "The anvil wears the hammers out, you know."

And so, I thought, the anvil of God's Word For ages skeptic blows have beat upon; Yet, though the noise of falling blows was heard, The anvil is unharmed—the hammers gone.

(The above was copied from Dr. Wayland Hoyt's closing remarks before the National Sunday-school Seminary at Jackson, Tenn., on the subject of Inspiration.) HE who would be a great soul in the future must be a great soul now.—R. W. Emerson. KINDLY words, sympathizing attentions, watchfulness against wounding men's sensitiveness—these cost very little, but they are priceless in their value.—F. W. Robertson.

LITERARY. Magazines.

Scraps Magazine for August is the "fiction" number, and always contains many short stories from the best known writers. The most interesting article is "Old Time Flower Gardens" by Alice Morse Earle, which is beautifully illustrated by the Misses Cowles.

George W. Smalley, the famous American editor-author, has been granted a two months' holiday by his paper, the London Times, and has gone abroad on a special mission for The London Home Journal. He is engaged to prepare a short series of articles for that magazine, and is gathering the material for them in Europe. The work will necessitate his spending part of the summer in England, and the remainder in Germany.

The leading article in the New England Magazine for this month is upon the city of Cleveland, Ohio, which has just celebrated its centennial. The article is profusely illustrated, and the magazine deserves the thanks of Cleveland. Another very interesting thing is upon the institutional church. The New England is always interesting.

Ex-Secretary Foster is a man for whom we have great admiration. Because he is the writer of an article is always a reason we wish to read it. And when he writes, and writes from personal knowledge, of Li Hung Chang, as he does in the August Century, we not only enjoy reading, but wish every one to prepare a short series of articles for that magazine, and is gathering the material for them in Europe. The work will necessitate his spending part of the summer in England, and the remainder in Germany.

A HEARTER and no creature in any world, however exalted, can propose to itself that the will of God; and a lower one the humblest believer in all God's family should never seek.—J. A. James.

Let us be content to do little, if God sets us at little tasks. It is but pride and self-will which says, "Give me something huge to fight, and I should enjoy that; but why make me swoop the dust?"—Charles Kingsley.

COURTESY is one of the cheapest exercises of virtue; it costs even less than rudeness.—J. A. James.

ROBERT BAILLIE AND THE EARLY BAPTISTS.

(Continued from first page.)

explanatory phrase, "for it can not be proved," etc. After quoting these two words he makes the singular remark, "It has been the custom of Baptist historians to break the force of this testimony by affirming that Featley was a prejudiced witness." Not at all; there is no need to break the force of the testimony, there is no force in it that requires to be broken, for the opinion of Dr. Featley on a matter of which he knew nothing is of no more value than that of anybody else, prejudiced or unprejudiced. In estimating the value of Dr. Featley's testimony (not his opinions) in regard to the early English Baptists it must be remembered that while he distinctly declares that he had known of them and of their doings for more than twenty years, he nowhere hints or implies that he had known them to practice sprinkling or pouring for baptism. The fact that they were "dippers" was, in his eyes, the head and front of their offending.

Thomas Fuller was a member of the Church of England whose learning and accuracy as an historian has never been questioned. His great work, "The Church History of Great Britain," was completed and published in the year 1655. He states in the preface that the earlier portions of his history were written in the reign of Charles the First before the outbreak of the revolution, so that he is an earlier witness than either Robert Baillie or Dr. Featley. Writing of the Dutch Anabaptists who came to England when Henry the Eighth married Anne of Cleves, he says, "These Anabaptists for the main are but Donatists new dipt." (Book 5, p. 229.) Of these three men whose testimony shall we accept? That of Robert Baillie who flatly contradicts himself and cites facts which prove his opinion to be false; of Daniel Featley who shelters himself under the qualifying phrase that the fact he disputes "cannot be proved;" or of Thomas Fuller, a strained and accurate historian, who without any qualification or evasion makes the direct statement that the old Anabaptists were but Donatists new dipt?

If trouble drive you to prayer, prayer will drive away trouble.—Melancthon.

CANCER.

Its Scientific Treatment and Cure without the Knife.

Dr. McLeish & Weber, 119 John St., Cincinnati, Ohio, have made the treatment of Cancer and other external abnormal growths, a specialty for many years, and their success is fully attested by the large number of permanent cures which they have made. We cite the names of a few well-known persons who have been cured by them:

Mr. T. E. C. Brinly, Louisville, Ky., President of the Brinly, Miles & Hardy Co., manufacturers of the famous "Brinly Plows," was cured ten years ago of cancer of the mouth. Had been operated upon three times before getting to them.

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

Mrs. M. A. Gage, of Crystal Falls, Texas, was cured of a very bad breast cancer, which had resisted all previous operations.

Judge K. J. Bowman, of Alexandria, Louisiana, was cured of face cancer of many years standing.

Dr. McLeish & Weber solicit correspondence with the afflicted, and will mail free to any one a treatise containing full information in regard to their method.

SUNDAY-SCHOOL.

INTERNATIONAL

Bible Lessons, 1896.

THIRD QUARTER.

SUNDAY, SEPT. 6.

DAVID'S LOVE FOR GOD'S HOUSE.

1 Chron. 22:6-16.

MOTTO TEXT.—Blessed are they that dwell in thy house; they will be still praising thee. Psa. 84:4.

After the death of Absalom, David had some peaceful years, which he spent in developing his kingdom and making preparation for the building of the temple. But at the last his sin found him out again, and his son Adonijah rebelled against him. God chose Solomon to succeed his father as he chose David the youngest of Jesse's sons. God had an absolute right to choose a king. It would have been wrong in David as it would have been wrong in Jesse to pass over his older sons for a boy of eighteen or twenty, the son of a mother whose presence in the royal family was an infamy.

"Then he called for Solomon his son"—who had been formally appointed his successor. This must have been not long before David's death. "And charged him to build a house for the Lord God of Israel."—It was a solemn adjuration the king made to the young son. He would impress upon the boy the great honor and privilege as well as the responsibility which the building the temple laid upon him. "My son, as for me, it was in my mind to build a house unto the name of the Lord my God."—It was his most earnest desire. This explains to Solomon why, while so eagerly desiring the house to be built, David did not build it himself, but left so great a task for his young successor.

"Thou hast shed blood abundantly and made great wars."—They were righteous and necessary wars in defense of his people. But the temple of God must not be erected by warrior hands. It typified God's merciful dwelling among men. David's great son was to be the Prince of Peace.

"Behold, a son shall be born to thee, who shall be a man of rest."—The enemies on all sides of them David had subdued, and besides he had made the kingdom so strong it would have been sheer madness for the Philistines or the Syrians to attack it. And David's son would be a man of rest, free from warlike ambition, who would carry on no aggressive wars. David had thoroughly subdued their enemies; but it was God who did it, and God would keep them quiet during Solomon's reign.

"His name shall be Solomon."—These words, if no other command was given, appointed Solomon to succeed his father. It was God, not David, who passed over Adonijah and the other older sons. Had Solomon been forced to fight time and means would have been lacking for the mighty work of temple building.

"He shall build a house for my name."—This promise consoled David for his own disappointment. "He shall be my son, and I will be his father."—The promise is to Solomon; it is also to David's greater son who is building a temple of lively stones to His Father's name. "I will establish the throne of thy kingdom over Israel forever."—As David and Solomon both understand well, this promise was conditioned upon Solomon's obedience and the obedience of his sons.

Having told the promise of

God, David goes on to exhort Solomon. First he prays that the Lord shall be with him and prosper him in his great work. "Only the Lord give thee wisdom and understanding."—Which he would greatly need in his building and in his ruling. The strong hand of the old warrior had not kept Israel from rebelling at one time. What might not happen when a young boy, all untrained to war, ascended the throne?

But David had no fear if only Solomon would keep the law of the Lord God. His prosperity was conditioned upon that. Then God would be with him, and while he was, David had no fear as to what men could do unto him.

"Then thou shalt prosper if thou takest heed to fulfill the statutes and judgments which the Lord charged Moses with concerning Israel."—David believed in Moses as did the Lord Jesus Christ. One has more respect for a man who denies the Bible altogether than for one who tries to get Moses out of it. There is no true prosperity for man or nation but in obeying the Lord's commands.

"Be strong and of good courage."—It is an echo of Moses' exhortation to Joshua. There are no qualities which are more needed in rulers than strength and courage. And there is no strength nor courage which is not based on firm faith in God. The lack of moral courage is one of the most common and most dangerous of things. Men let wrongs go in church and state because they are cowardly before the odium which opposing them will make. Saints who know these things ought not to be will allow innovations in worship and doctrine, because of their cowardly shrinking from the temper of those who advocate them. In these days we all need this exhortation to Solomon, "Dread not, nor be dismayed." For hopelessness, feeling there is no use in opposing, is ever the mother of cowardice.

"Now, behold, in my trouble."—In the midst of his wars. If he had been able to do so much, Solomon might reasonably hope to do more, as he should have peace on every side. The Lord had allowed David to prepare for the temple, though he was not allowed to build it. This was a precious privilege in itself.

"A hundred thousand talents of gold."—A talent of gold was equal to about 3,000 shekels. It is probably this means gold enough to be worth a hundred thousand of talents in silver. In which case there was about two hundred millions in gold, and ten times as much silver. It may be, however, that a talent in weight and not in money value is meant. In that case the gold was worth nearly three billion dollars. In either case it was an enormous sum.

Much as he had prepared Solomon needed to add thereto. He must arise and be doing for the house of God must be exceeding magnificent. It was but a small type of that great temple which David's greater son is building to God's glory, in which the saints are the living stones.

TO CLEANSE THE SYSTEM

Effectually yet gently, when costive or bilious, or when the blood is impure or sluggish, to permanently overcome habitual constipation, to awaken the kidneys and liver to a healthy activity, without irritating or weakening them, to dispel headache, colds, or fevers, use Syrup of Figs.

National Platforms.

Twenty-five page pamphlet containing all the national platforms, also statistics in relation to the world's production of gold and silver, mailed free on application by mail, enclosing 2-cent stamp for postage to Agents Union Pacific Railway, St. Louis.

THE REAL ISSUE.

Little by little it comes out that the real ground of the attack on the Seminary is not the historical opinions of its president. This might well have been suspected from the beginning of this fusillade, since those opinions were first published in 1880. They were published in an undenominational journal widely recognized as a free forum for the interchange of thought among scholars, experts and men of reputation. They were the means of starting fresh investigation among historical experts, which has resulted in their confirmation by every man who has since thoroughly gone over the ground in this country. The same ground is being covered again, and the historical question can take care of itself. Baptists do not believe in infallibility, either of conduct or opinion, and they do not require or expect either in any man. It is worthy of remark, however, that Prof. Vedder, Prof. Newman and Dr. Burrage, all historical investigators and sound Baptists and safe, good men, agree that Dr. Whittitt's views are well-founded. For my own part, I frankly confess my ignorance. I have never rested my plea on this historical argument. But I have read very carefully both sides of this controversy so far, and I think that if Dr. Whittitt be in error he is in distinguished company, and his error has not yet been shown.

I have read very carefully Barber's pamphlet. Its preface seems to me unmistakable. If dipping were the ordinary "mode" of baptism, and he were making an argument on adult baptism, it seems impossible to suppose that he would not have been more explicit. The title of a book very rarely serves as an index to its contents; and the use of the word "dip," of which Dr. Clifford makes so much, does not prove that dipping was the practice then any more than it proves the same now.

"This day that word stands in the rubrics of the English Church. Besides, it is well known that when Henry VIII declared his independence of the Pope (1534) his people were in the practice of affusion. Dipping appears to have been for a long time wholly lost. Rome had completely sanctioned affusion at the council of Ravenna in 1311. How, then, can Dr. Clifford say, "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?" And then he quotes the formula from the Book of Common Prayer, which was "based on those separate Roman service books," in every one of which the word "dipping" holds its place, though as a matter of fact dipping had long since been discontinued!

Can any man believe that Baptists are ready to fly at each others' throats because of differences of opinion concerning this matter? It was sufficient, as the sequel shows, to raise a great cloud of dust, to enlist the prejudices of some earnest but misguided men, who were easily led to believe that some great truth was in danger, and to cover the real point of attack. That point is clearly shown in Dr. J. H. Spencer's personal attack upon Dr. Whittitt in the Recorder of July 16th, in answer to some questions whose framer plainly indicated the answers he expected. Very little is made in that attack of the questions of history, except the false statement that Dr. Whittitt's utterances have "astonished and mortified the Southern Baptists." In his attack on Dr. Whittitt, and through him on the Seminary, he says: "He

teaches that Pedobaptist organizations are churches of Christ, equally with those of the Baptists. This, of course, involves the branch-church idea, so warmly advocated by the Methodists and other Pedobaptists. Another of his teachings is that the family, being the oldest, is the most sacred institution in the world, and should take precedence of the church of Christ; i. e., the man being the head of the family, his wife and minor children should belong to the same church that he does; so, if a Baptist woman, however strong her convictions, marries a Methodist or Catholic, or a man of any other sect, she must join his church. So also must her children, if they unite with any church before they attain their majority. This denies to women and minors the inalienable right of freedom of conscience, one of the most sacredly cherished Baptist principles." Here we have it! This is the real *gravamen* of President Whittitt's offense. He can believe what he pleases about the English Baptists, but this is rank heresy! Let us see about it. That charge was repeated over the wires the other day by two excellent brethren who wished to get at the truth. This was the shape in which the charge came and in which it was sent:

July 31, 1896.

DR. W. H. WHITTITT, Louisville, Ky.:—Did you ever teach: First, Pedobaptist churches are New Testament churches equal in authority to Baptist churches? Second, wives and minor children should belong to churches of husband and father against convictions?

BELL & VAN NESS.

The same day these brethren received the following reply:

MESSRS. BELL & VAN NESS, Atlanta, Ga.:—No, I have never taught either position.

W. H. WHITTITT.

What, then, becomes of the terrible inferences for which Dr. Spencer is so eager to hold Dr. Whittitt up to execration? For shame! For shame! Dr. Spencer has related the story in the *Texas Baptist Standard* of how he had heard something which gave rise to the inference that Dr. Whittitt believed thus and so. Here he states unequivocally "He teaches" thus and so. And then he adds: "Both of these teachings of Dr. Whittitt are essentially Pedobaptist doctrines, and show his sympathies with Pedobaptist theories." Here is evolution for you, with a rush! I recollect to have heard Dr. Broadus once say a very severe thing about holding one man responsible for the inferences of another. How often has Dr. Spencer been in Dr. Whittitt's class-room during a lecture!

In the face of this emphatic, explicit and unequivocal denial, here comes the Blackford Association repeating the false accusation, and garbling and misrepresenting Dr. Whittitt's utterances and drawing inferences from them exactly contradictory to his own word given at Bowling Green.

It is worthy of note in passing that the author of the Blackford paper knows as little of English grammar as he does of Dr. Whittitt's teaching. If he will only read and parse the first sentence of it, it will give some weight to his opinions.

I am particularly glad that this whole thing has at last come out. It will now be in order for the real friends of the Seminary, whether they agree with Dr. Whittitt's historical opinions or not, to defend him from this false charge. The rest, who always opposed the Seminary, and who have only now found vent for their real feeling towards it, can rest assured that their opposition is now thoroughly understood. The air is

"O MY THRESHING, AND THE CORN OF MY FLOOR."

"O my threshing, and the corn of my floor!"
And the cry from my heart was a cry of pain,
As I measured the heap of toiled-for grain,
A fruitlet so scanty, for needs so sore.

"O my threshing, and the corn of my floor!"
With bitter rebellion my heart beat high,
Then smothered its speech in a hard-wrung sigh,
For the long of my life was a hope so more.

"O my threshing, and the corn of my floor!"
It is long ago since these words were a cry,
Of a heart that was baffled and longed to die,
Shut in from the world by the granary door.

"O my threshing, and the corn of my floor!"
The meager grain was enough for seed,
Though all too scant for my selfish greed,
And Patience possessed what was Irite's be-
fore.

"O my threshing, and the corn of my floor!"
The words are grown to a song of praise,
A song that grows fuller with lengthening days,
To the Lord of the Harvest, the Lord of my store.

"O my threshing, and the corn of my floor!"
With thanks to the Giver the words are fraught,
With thanks to the Master who patience hath taught,
Enough for the thresher, and some for God's poor.

—ETHELBERT D. WARFIELD, in Independent.

OUR PULPIT.

"A MAN UNDER AUTHORITY."

BY C. H. SPURGEON.

The centurion answered and said, Lord, I am not worthy that thou shouldst come under my roof; but speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me; and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it.—Matthew 8: 8, 9.

Without any introduction, as we have just been reading Matthew's record of this notable miracle of our Lord, I shall come at once to the text, and, first of all, work out the incident itself, and then, secondly, make use of its lessons for our own practical purposes. There is much to be learned from this narrative for our guidance at the present time.

I. First, then, let me work out the incident itself.

A centurion, the commander of the detachment of Roman forces then placed at Capernaum, had a servant exceedingly ill. He was paralyzed, or palsied, but it was with that kind of paralysis which still leaves room for great pain. He was grievously tormented, and yet palsied. This man of war was evidently a good master, thoughtful of his servants; and when he heard that the great prophet, Jesus of Nazareth, had come to the town, he made the best of his way to him, and besought him to heal his servant. The centurion did not ask Jesus to come down and heal him, but the Saviour at once replied, "I will come and heal him." This was more than the centurion had asked—he had pleaded for the healing of his slave, but he had not expected the personal presence of the glorious Master.

You remember that, on another occasion, a certain nobleman went to Jesus, and besought him, saying, "Sir, come down ere my child die." Jesus did not go down to the nobleman's child, but he sent his powerful word, and healed him.

In this case, it was a servant, not a child, who was suffering; and, as if the Saviour would pay the greater attention where the rank was lower, he showed the condescension of his spirit by saying in this instance, "I will come and heal him. I myself will come and undertake the cure that you request of me." See how the Saviour grants more than we ask, and also how very tender and considerate he is to the poor and needy. He would not have them think that he despises them; and, therefore, while to the nobleman's

son a gracious word is sent, to the centurion's servant the Lord professes a gracious visit: "I will come and heal him." Jesus is very tender and pitiful. He knows the soreness of human hearts in poverty and sickness, and he will not inflict upon them any unnecessary wound. Nay, he will, as it were, go out of his way by a superior gentleness to those who are of the lowest rank that he may show that he is no respecter of persons after the manner of men.

Now see what the centurion does. He had requested the Lord to heal his servant; he is very grateful for the kindness of the Saviour in offering to come and heal him; but he is a true gentleman, so he will not put the Saviour to any personal inconvenience. He feels that it is not at all necessary that the great physician should take a journey to his house, so he says to him, "Lord, I am not worthy that thou shouldst come under my roof; but speak the word only, and my servant shall be healed." The refining power of faith upon the manners of men is very wonderful. Roman centurions were usually rough, bluff fellows who cared for nobody. On many a hard-fought field they received their training for future service, and they forced their way up from the ranks, not by competitive examination, but by blows, and cuffs, and bruises, and wounds. Yet this officer, being a believer in Jesus Christ, is evidently softened, more or less civilized, and cultivated, by that very fact. You can notice it often, that the roughest men, the least educated of women, will have about them some of the gentlest and sweetest traits of character when they come to believe in the Lord Jesus Christ. So the centurion says, "My Lord, glad enough would I be of a visit from this august Majesty; but I am not worthy that thou shouldst come under my roof, and it is not needful for thee to do so. Thou canst heal my servant with a single word. Therefore, I pray thee, speak the word only, and my servant shall be healed." It was this beautiful, thoughtful, gentlemanly feeling, which I cannot too highly recommend, which led him to speak in this way; and what he said is remarkably instructive.

Let me then work out the incident in detail.

Notice, first, that the centurion drew a parallel between himself and the Lord Jesus Christ. He said, "I am a man under authority, having soldiers under me."

He transfers that characteristic to the Saviour. He does not, he cannot, do the Christ the discredit of supposing that he has not his household well in hand, that he has servants who dare to trifle with his commands, that there are agencies which have broken loose from beneath his rule, and will go whichever way they please. "No," says he, "Saviour, commissioned of the Father, thou hast thy soldiers and thy servants, and I believe that thou hast them under such control and subject to such discipline that thou hast but to speak, and the act thou dost order is done, or to command, and it stands fast forever." I trust that none of us would dishonour the Saviour by questioning the truth of this parallel which the centurion so thoughtfully drew.

Once more, the centurion went a little further, and implied that, as Christ had the power to perform the divine will, and had that power well in hand, he believed he was willing to direct all that power to the one object of healing his servant. I believe that many of you know that the Lord Jesus Christ is almighty; you do not doubt that fact, but the question is,—Is he almighty to save you?

You do not doubt that, if the Saviour wills it, he can make your spirit whole, but you ask,—Will he will it? Will he turn that power in our direction? It does not enter into the centurion's head that there will be any difficulty in his case. "No," he seems to say, "King of kings, omnipotent Master and Lord, thou canst at once direct an angel to fly to my servant, or thou canst bid the disease quit my dwelling, or thou canst speak to the palsy, and palsy itself will be thy servant, and will fly away at once at thy command. Thou hast only to put forth thy power upon my servant, and he will at once be healed." I want you to believe, dear hearts, that our Lord Jesus Christ, no longer here in the flesh but risen from the dead, is clothed with power equal to that which he had in the centurion's day; nay, that he is clothed with even greater power, for after his resurrection he said, "All power is given unto me in heaven and in earth." And then I want you to believe that he is prepared to turn all that power in your direction, so as to work for your deliverance from spiritual death, your rescue from the power of sin, your help in the way of providence, your guidance in the way of wisdom, or whatsoever, out of ten thousand things, may happen to be the need of this present moment. Oh, that he, who gave such faith as this to the centurion at Capernaum, would give like precious faith to many of you, that you also may glorify and bless his holy name!

Now observe that there was only one thing further which was in this centurion's mind, and that was this. He looked upon Christ as a master over all kinds of powers, powers sufficient for all purposes; he looked at him as having them all well in hand, so that he could have his own bidding done in a moment, and he was anxious to keep his own place. You ask me how I know this. I am sure it was so, because, when the Saviour was willing to come down to the house, he shrank from having such an honour conferred upon him; he seemed to feel that he was being put into a wrong position. He was himself only a servant, and he felt that, in the particular character which he was then bearing, he was not worthy that his master should come under his roof; so he said, "Speak the word only, and my servant shall be healed."

I think that this is the principal thing you and I have to do. When we think about our Lord Jesus Christ, we need not worry ourselves about how he will effect his purposes, how the decrees of God will be carried out, or how his promises will be fulfilled. The principal thing we have to do is this,—to be ourselves the Lord's servants, and when he says to one of us, "Go," to mind that we do go, and when he says, "Come," to see that we do come, and when he says, "Do this," to be sure that we do it. Thou wouldst rule the seas? Thou wouldst better rule thyself. Thou wouldst purge the church? Thou wouldst better see to it that thy own heart is purged. Thou wouldst reform the world? Out on thee! What hast thou to do with reforming the world till thou hast first washed thine own hands in innocency? Get thee to thy right place, and do thou thine own work, and it shall be well with thee. What art thou, after all, but as a tiny worker on a little ant-hill? Thou hast thy one grain of wheat to carry, and that is enough for thee; but do not worry thyself about the concerns of the ant-hill; if thou dost, at least do not fret thyself about the whole planet on which thou livest, still less about the complete solar sys-

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tem, for what canst thou do with it if thou dost worry thy poor antship even unto death? Nay, but do thy little share of work upon thine own ant-hill, carry thine own grain of wheat to the general store, so thou shalt have answered the purpose of thy being, and it shall be well with thee. May God, even our Lord Jesus Christ, give us the grace to set him up very high as Lord and Master, full of power, and wisdom, and love; and then to set ourselves down very low, and to ask that, as his servants, we may serve him faithfully all the days of our life!

Thus I have, as best I could, worked out the incident itself.

II. Now, secondly, I want to make use of its lessons for our own practical purposes.

First, then, dear friends, it seems to me that this little narrative should be used to urge us to believe in the power of the Lord Jesus Christ, even if he does not speedily come in the glory of the Second Advent. I am frequently talking with Christian friends about these evil days in which we live, and of the mischief of the times in which our lot is cast. Certainly, it is not a very cheering subject, and generally I find that friends wind up with some such remark as this: "Well, the comfort is, that the Lord Jesus Christ will come very soon. The defections in the professing church, the blasphemies of the world—are they not among the special tokens that the end is hastening on! When our Lord comes, then all these difficult problems will be solved, and all that grieves us will come to an end." Yes, yes, all that I fully believe, and I look upon the second glorious advent of our Lord Jesus Christ as the brightest hope of his church; but, still, do you not think that a more practical and more God-honouring faith would say, without putting aside the blessed hope of the second advent, "Yet the Lord Jesus Christ can deal with the present evils of the church and of the world, without actually coming into our midst." He can say a word while yet remaining in the highest heavens, amid the splendours of the sacred worship of the New Jerusalem; he can speak a word there, and so effect his purpose here. Does not that truth seem to flow naturally out of the faith of this centurion? Our blessed Lord, there is no need that thou shouldst at present rend the heavens, and in majesty come down; there is no need that thou shouldst literally touch the hills, and make them smoke, and that the glory of thy divine presence should consume thine adversaries. If it so pleaseth thee, thou canst do thy bidding where thou art, without disturbing this dispensation, without even working a miracle, allowing things to take their usual course, and yet accomplishing thy supreme purposes.

Beloved, I want you to exercise this faith continually. You are, perhaps, in a little church, and when that goes to the bad, you say, "Oh, well, we cannot make it better! We must wait till the Lord comes." Not a bit of it; begin to stir up his strength now, for he can work before that second

advent, and work right gloriously, too. You turn over the newspaper, and you say, "I am weary and well-nigh sick unto death of all this evil." Yes, and so am I; but what then? "Oh!" you answer, "we had better go upstairs to bed, and wait till the Lord comes." Not at all; let us go and sharpen our swords, and attack the enemies of our Lord more earnestly than ever. We will have another battle or two yet before he does come. Who knows how long he may tarry! But, whether he tarries, or whether he comes soon, let us not be at all disquieted, as though his power could not be seen apart from his second advent. The power is given to him in heaven and in earth. Even now the name of Jesus is "high over all." He is now the great attraction to men, the great destroyer of Satan. Let us not begin, then, to think little of our absent Lord's present power, and to hang all our hopes upon his literal presence among us. I say, again, that I am not depreciating that glorious coming of his; God forbid that I should do so! It still is our grandest hope; but let us not put it out of its place so as to make us at all despondent or distrustful about what our risen Lord is able to do for us even now. He still can do "exceeding abundantly above all that we ask or think."

I want you next, dear friends, to believe in the Lord Jesus Christ's unseen servants. You look around, or you look abroad, and try to find out men who shall proclaim the Gospel vigorously during the next twenty years, and you say you do not perceive them; no, nor do I. Now think a moment; when this centurion saw Jesus of Nazareth standing in the midst of his disciples, what did he see? He saw a lowly-looking man, in appearance very much like other men, but certainly not attended by any court, or guarded by any soldiery; yet he believed, concerning this man, that he was surrounded by invisible bands who, in a moment, would do his bidding. I want you to think thus of your Lord. At this day, the Christ of God on earth is attended by all the servants that he needs for his great cause. The scoffers say, "Ah, the old truth is dying out! Where can they find men of mind to preach it!" But our eyes, enlightened by faith, can see a great multitude who shall publish the same old truth until Christ shall come. The mountain is full of horses and chariots of fire round about Elisha; there shall yet be found myriads of burning spirits to proclaim the Gospel of Jesus Christ until he comes again. I like that couplet—

Remember that Omnipotence
Has servants everywhere.

Thou canst not see them, but they are waiting for their Lord's orders, and he can see them. He knows where he has put them, and when he will call them to himself, and bid them do his work. Therefore, let us not be in the least disheartened or discouraged because of what we see, or what we do not see. Let us rely upon the invisible; let us expect the unexpected; ay, I was going to say, let us ex-

pect the unexpected. That which we cannot dream of as possible or probable, let us nevertheless believe shall be done; for God must be true, Christ cannot be defeated, Calvary never will, and never can become, in any measure, a defeat. The death of Jesus Christ, the Son of God, must accomplish the purposes for which it was wrought out. Let us rest assured, then, that he has his servants waiting to do his bidding.

Now apply this subject a little more closely still. I wish that some poor soul would ever now believe that the Lord Jesus Christ could save him at once with a single word. I know you are apt to think conversion of men must be wrought in some very particular and special way. Pictorial and descriptive accounts of striking conversions have been repeated so often that many people get the idea that the scenery is necessary to the effect; but I want you to put all such ideas away from your thoughts. If you needed any scenery, it is here before your eyes; but you do not want it. Else, for a preacher to stand in this dense heat in the midst of six thousand immortal souls, is scenery enough for any one who wants something striking. And if the Lord shall come to you, and in a moment save you, there will be quite enough of the special and the particular just in the mere fact that you are the subject of the Lord's mighty working. But I want you to believe that this work of divine grace upon the soul has not to do with any particular position in which a man is found. The Lord Jesus Christ can save a man when he is in bed, when he is putting on his clothes, when he is walking the street, when he is at his business, or when he is at his business, but indulging in sin. I could give many things to show that there is no variety of position in order to save.

To you who are a people of God I would apply the same subject in this way. If it be said concerning the sinner that he is saved, it is also true that you should believe for your servants, your friends, and your acquaintances. Your children are still unconverted; have you ever prayed for them, believing in the power of Jesus Christ to convert them? One said, the other day, of a certain person, "It seems no use praying for such a fellow as that." Of course, it is no use to pray such prayers as you would be likely to present if you talk like that. When you have given a person up, and you have no further hope concerning him, what prayer can you offer for him?

I wish I could drive this truth home into some who have been praying for others, but who have never prayed the prayer of faith. It is the prayer of faith that saves the sick; it is the prayer of faith that saves the sinful; it is the prayer of faith that makes everything of Christ, and takes him at his right valuation as being a master of every situation. That is what thou shouldst do; make Jesus Christ master of the situation, and plead with him in that capacity, and thou shalt not plead in vain, and thy child, thy friend, thy servant shall yet be saved.

Let the practical close of this evening's meditation be that we believe in Jesus a great deal more than we have ever believed before. If we have believed in Jesus, let us have still more confidence in him. I think it is a sad pity when a man preaches the Gospel with a doubt at the back of his throat. What good can come of his preaching? They sometimes charge us with dogmatism. We

would be more dogmatic if we could be, for we speak what we do know, and testify what we have seen; and if men receive not our witness, we cannot help that. We cannot change our witness because men do not care to receive it. Go thou forth, minister of God, and preach the Gospel as a certainty, and thou shalt prove it to be a certainty. If thou dost preach it as a something which may or may not be true, it will paralyze thee, and it will not profit thy hearers. In the name of Jesus Christ of Nazareth, I claim from every man to whom I preach that he should believe in him, accept his great salvation, and bow before him. If you do so, dear friends, you shall be saved; but if you will not, it is not left as a matter of choice with you, but the Lord Jesus has himself declared, "He that believeth not shall be damned." He will not allow us to trifle with him. He is a Sovereign, he is the King of kings, and Lord of lords, and he calls upon us to bow before him, bow down before him, and own him as our Lord and God.

Our chief business just now is not so much to think of what Christ can do in the great battle of the present, or what he will do in the great conflict of the future; but of what we have to do, and I think that what we have to do, is to believe in Christ as to be his obedient servants. If he says, "Come unto me all ye that labour and are heavy-laden," let us come to him. If he says concerning any service, "Do this," let us do it; and if, instead of bidding us do anything, he bids us believe him, let us come and believe him, for this will be our wisdom, this will be our happiness, this will be our heaven, to be the obedient servants of him who must be Ruler over all. God has decreed that this shall be his glory; he has set his throne upon expecting till his foes be made his footstool. If you choose to be his enemies you shall choose it to your own destruction; but if you will come and bow before him, and be his servants, you shall find that heaven and earth are waiting at his back to bless you, and you shall go from strength to strength beneath his loving and unflinching care.

The Lord bless you, dear friends, for Jesus' sake! Amen.

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WESTERN RECORDER.

T. T. EATON, Editor.

LOUISVILLE.

THURSDAY, AUGUST 27, 1896.

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.

The B. Y. P. U. A. are likely to have trouble about their Founding Fund. Special attention has been given to the subject in the Journal and Messenger. A recent article says:

"Suffer an additional word about that 'founding fund.' Many have supposed that the object was to create a fund of \$50,000, the interest of which was to be used to carry forward the work of the board of managers of the B. Y. P. U. A. I was for some time under that impression myself. To my surprise I learn that \$38,000 of the fund has been raised and 'expended'—not a dollar being laid by. It has been used in 'launching the movement.' Debts to the amount of \$13,800 have been incurred in the launching process, in addition to the \$38,000 expended of the founding fund. Of course to this must be added all received from subscriptions to the paper and from supplies, etc. Salaries for the past year required \$12,820.24. The subscriptions to the paper brought in the snug sum of \$32,032.52, and the advertising added \$13,669.80 to the income. In view of these figures one may well echo the lives upon the support which it receives from the churches, as other papers do, then let it die." The treasurer's report submitted to the convention in Milwaukee did not itemize the amount for salaries, and one can scarcely be blamed for asking where that \$13,000 went. Either the salaries are very large, or there are too many receiving salaries. Indeed there are many items which look far too large to the eye of those accustomed to economy in conducting denominational enterprises."

Commenting on this the Examiner (N. Y.) says: "The general impression has been, as far as we know, that the Fund was to be a permanent endowment, the interest of which should be used for carrying forward the work of the Union. But it seems, to the surprise of many—probably of the majority—of the subscribers to the Fund, the entire amount thus far contributed, \$38,000, has already been expended, and the Union is heavily in debt. So far as appears, at least \$32,000 of the Fund has been spent in the purchase (for \$14,000) and publication of the Baptist Union, only \$6,000 having been used 'directly in the service of the young people.' It is most unfortunate, to say the least, that there should be any misunderstanding with regard to the proper use of the funds of the Union. We have no doubt of the right intentions of the managers, but we must say in all frankness, that the purpose to employ the greater part of the Founding Fund for the establishment of a new Baptist journal should have been squarely announced at the beginning, not after all the money received had been expended."

The Standard (Chicago) speaks of the decline in interest and enthusiasm of the B. Y. P. U. A.

Convention, as manifested in Milwaukee. The attendance was smaller than formerly, and a larger proportion was from the vicinity of the place of meeting. The Standard thinks, however, that the interest in the work has not declined, and it proposes limiting the attendance and having Convention less frequently than once a year. This suggestion seems to be meeting with favor. We do not know that there is any connection between the decline of interest and the financial matter, but the natural tendency of appropriating funds to purposes contemplated by the contributors is to diminish interest. Too much care cannot be taken to use money exactly as the donors desired. If any other use of the money seems wise, the contributors should be consulted, and nothing should be done without their consent. We understand, however, the managers felt that they were making a good investment, and in this they had discretion. It is fair to bear this in mind.

It is a serious charge Dr. Lyman Abbott brings against the secular press. We take it that he means the secular press, though he says simply "the press," for we are unwilling to believe the charge is applicable to religious papers. His charge is that the press does not care to tell "the truth, the whole truth and nothing but the truth," but to tell such things as will make the papers sell, the book-keeper dictating to the editor. Instead of the editor's advocating what he believes to be right, he advocates what the book-keeper tells him the people like and will buy.

This is a serious charge. The papers are great educators of the people, and they have a grave responsibility which rests with them. They have to "must furnish whatever the people want, and if only the public will pay for filth, then the papers are to be excused for dishing out filth. Of course there are honorable exceptions, who see that one has no right to corrupt a man because he is willing to pay for being corrupted. There is need of a healthy public sentiment on this subject. Papers are just as responsible as individuals for the harm they do.

We believe it was Bill Arp who told the following story: An editor sat at his dinner table and said to his wife, "My dear, I must go off on a vacation. I need to recruit myself; I cannot stand it any longer." "Why," said she, "you don't need any recruiting. You are strong and healthy, and I know you have a fine appetite." "I know," he replied, "that I am well physically; I am not talking about that; but I need recruiting morally. An editor has to tell so many fibs that if he does not get away occasionally and recruit his character, he will be ruined morally." "But," said his wife, "why can you not stay at home and tell the truth for awhile? This will recruit you morally." "Oh," said he, "it would never do at all for an editor to tell the truth." "How do you know," she replied, "since the editors have never tried it? What right have you to say it would not do for an editor to tell the truth, until you have tried it awhile?"

Of course this story applies only to editors of secular papers. It is sadly true, however, that even religious editors do not realize the responsibility resting on them. We need our wisest and best men for editors. Again recurs our same old question—on what principles ought the number, location and personnel of our pa-

pers to be determined? We wish the brethren generally would think of this more. We wish they would try to make themselves more helpful to the editors. Pray for them and strengthen their hands in all right endeavor, and lovingly seek to help them out of their mistakes. We really believe the editors would be better if brethren generally acted thus toward them. Editors are no more to blame than are other men for not being infallible.

We were greatly startled and deeply grieved to learn of the death of President Leslie Waggener, LL. D., on last Thursday at Manitou Springs, Col. He had gone there for relief from trouble his old wound, received at the battle of Shiloh, was giving him. He was there shot through the breast and was left on the field as hopeless. A faithful servant cared for him, and he lived for great usefulness. He studied at Union University, Murfreesboro, Tenn., during the war, and then went to Harvard University. He was first professor, then chairman of the faculty, and then president of Bethel College. Thence he went to Texas to become first professor and then president of the great State University. He was a man of rare gifts and graces, cut down in the midst of his usefulness at the early age of 54 years. He would have been 55 September 11th. He was singularly fortunate in his marriage, securing, in the second daughter of Dr. J. M. Pendleton, a wife who was a true helpmeet for him in the highest and best sense.

His speciality was the English language and literature, and in that department of learning he had a recognized master. He has produced some masterpieces, notably a lecture on Milton which he delivered before the Theological Seminary. We have never been printed. We trust he has left other manuscripts which will be published. He was one of the noblest, loveliest and strongest of men. He adorned everything he touched. We have known and loved him from our childhood, and we feel deeply bereaved by his death. We tender our condolence to the stricken family.

PARENTS with children to send off to school are now reaching a final decision as to the schools they will patronize. We learn that a good many of our Baptists in Kentucky contemplate sending their daughters to Pedobaptist schools. This is unfortunate in many ways.

1st. There is not the slightest need of it. There are Baptist schools available which are no whit inferior in any respect to the Pedobaptist schools which are selected. Indeed we happen to know that some of the Pedobaptist schools chosen are far inferior to Baptist schools which these brethren propose to pass by.

2nd. It is discouraging to our educators. It is equivalent to saying we do not need to have any Baptist schools at all. If these Baptists ought not to patronize their own schools, then who ought to patronize them?

3d. "The denomination that educates best will be the denomination of the future," said one of our wisest men. If we value our principles, and care for the religion of our children, we must build up our own institutions. To educate a girl in a Pedobaptist school is to educate her sympathies away from the Baptists. Our denomination has suffered sad loss from this cause. We know personally of several prominent examples.

4th. Even if a Baptist school is no better than a Pedobaptist

school, it is far better, very far better, that your child should be educated there rather than in the Pedobaptist school. The moral and spiritual atmosphere of a school must be considered, as well as the class teaching and other things. You inflict an irreparable injury on your children to put them where they will be educated away from the truth.

We hope good will come to our missions in China from Li Hung Chang's visit to England and to this country. He is the foremost living Chinaman, and he is, except Mr. John D. Rockefeller, the richest man in the world. He has been studying missions in China for years, and has concluded that he cannot tell what to make of them. He found motive after motive of a selfish or political character which he supposed lay behind these missions, but further investigation led him to decide that these motives did not exist. Being a heathen he was unable to conceive of men's making such sacrifices in order to do good to their fellowmen on the other side of the world. And so he is in a state of perplexity regarding the matter. He did not know what to think. He thought a donation to a mission hospital in China, at which he was treated, however. As he comes to England and America, and finds out that he never would have guessed what he remained at home, may not hope that he will carry out a more intelligent idea of the nature and object of Christian missionary work in China? Being the emperor in the empire, for the Emperor does very little governing, his opinion will have great weight, and his influence exercised in the right direction may be powerful for good. May not this visit of Li Hung Chang be the beginning of the giving way of the citadel of heathenism? God grant that it may be so.

We have received the July number of the National Baptist Magazine, a quarterly published by our colored brethren in Washington, D. C. It is a creditable publication. All the articles are original, and by colored brethren from all parts of the country. We hope colored Baptists will build up a literature all their own, and we are glad so many of them can write so well. A striking feature of the magazine is the pictures of the brethren; we noted ten of these. Our colored brethren do not differ from the white brethren in liking to see their pictures published.

GLADSTONE trucked to the Pope and brought upon himself the righteous wrath of the Nonconformists of England. But the Archbishop of York talks as a Protestant ought to talk. He answers the Pope's encyclical: "Until we could, per impossible be convinced that St. Peter himself held this position of supreme authority, still more that such a position and such authority was transmitted to those who followed him in his office, whatever that office might have been, until it has been proven to us that the bishops of Rome do hold and have held this position and authority, by the direct appointment of the Blessed Lord Himself, it is impossible that, on any terms, we would acknowledge such a claim, or yield ourselves to this obedience."

THERE is a vast difference in one's respect for a man who has made himself and the man who has only made his money.—Dinah Maria Mulock-Craik.

MEN are what their mothers make them.—R. W. Emerson.

Editorial Varieties.

The University of Oxford, England, has recently refused to give the degree of Bachelor of Arts to women. Why should a woman wish to be a bachelor?

First Lady: "Since my return from my foreign tour, I am another woman."
Second Lady: "How delighted your husband must be."

In speaking of the death of Dr. James H. Littlegrand, whose obituary he wrote, we wrote Howard when we ought to have written Ashby. The two brothers are always closely associated in our minds and hence the mistake.

This being the year of the presidential election, men's attention is very much engrossed by politics. But we hope Baptists will not forget to put the Kingdom of Heaven first, and to prove they are doing it by their subscriptions to missions.

George Eliot says "there are three things that cannot be hid, love, ignorance and a cough." We think ignorance can be concealed by silence, but it never seems to have occurred to George Eliot that a person could keep silent.

Prof. Huxley said "a primrose is a corolliferous dicotyledonous exogen with a monopetalous corolla and a central placenta. After taking that to you are prepared to enjoy a primrose. What would life be without science?"

It is stated that not less than a dozen of the lords of England are lay preachers, and do good service in speaking to the people on religious subjects. We are glad to hear this. The Duke of Argyll, the Duke of Devon, Arthur Haileour are great theological writers.

The Florida Baptist Witness speaks of suspending a short time on account of the difficulty of getting money to pay expenses. We do hope the suspension will not be allowed. The Witness is a capital paper, doing a much-needed work, and its suspension, even for a short time, would be a pity.

It was said of a deacon of the Walnut-street church, some years ago, that he was losing heavily in his business. He sent a check for \$5,000 to a church which was struggling to build their house of worship, saying that it looked as if all his property was going and the Lord should have a share. Hard times ought to increase the number of givers to missions in the proportionate amounts of their gifts.

One of the pleasant and interesting things of the season is the visit of Dr. Knight to his own interior. In addition to his own interior, he had the pleasure of summering with Robert Ryland. They are and they are their daughter's birth. Dr. Ryland is delighted with his work at Bristol. We do not remember to have ever seen a worker better pleased with his job. Dr. Knight has not been able to wait for years, so he has been laid aside from the ministry. He gets around very well, however, on his roller chair and entertains his friends handsomely.

It seems that everything modern man does, antiquarians discover that the ancients did it long ago. They have even found an ancient telephone. We have been waiting to hear that the Egyptians or the Assyrians or the Chinese rode bicycles or were able to ride on them for years ago. But the bicyclers can ride on in comfort for a while, since so far no archeologist has discovered an ancient bicycle. These archeologists seem determined not to let us have anything new in this century.

There is a type of ministerial scholarship that is destructively critical and proudly intellectual and hinders good saying.—A. J. Gordon. Germany is the best place for our preachers to get this undesirable sort of scholarship. And some institutions in this country are getting to be places for such learning. It is better to have one soul than to know all criticism and all science and all philosophy. These things are suitable for the preacher only as they make him more efficient in saving souls.

Dr. J. B. Gambrell would have been nominated as Prohibition Populist candidate for Governor of Georgia, and he would have accepted the nomination, he says, had he not been found to be ineligible. We have not been informed of what the ineligibility consists. The fusion between the Prohibition and Populist parties of Georgia has been accomplished for their state ticket. The Independent and the Examiner have been circulating Dr. Gambrell's somewhat sharply, for some of his political utterances. His reply would be "interesting reading."

"The more religion a man has, the more apt he is to hold out faithful to the end."—The Methodist. Then how much must he have to insure his holding out? How much is exhausted per day? Is religion like a supply of provisions, the more you have the longer it will last, though the amount gets less every day? The Apostle Peter, by his baptism, took a very different view. He says, I Peter 1:8, "You who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

Among the Churches.

LOUISVILLE.

Walnut-st.—Pastor Eaton preached. One received by letter and on for baptism.

Broadway—Bro. W. N. Reeves, of Eastala, Ala., preached at both hours.

Chestnut—Pastor J. M. Weaver preached at both hours.

East—Pastor Christian, having returned from his short vacation, preached. Two received by letter, one received for baptism and one baptized.

McFerran Memorial—Pastor Jones preached. Bro. Jones has been engaged in a precious meeting at Berea, aiding Bro. Park at night. One received in a tent meeting. The meeting continues with great power.

Twenty-second and Walnut—Pastor Hunt preached at both hours. Two by letter and two for baptism.

Franklin-street—Pastor Edwards preached. One received for baptism and three baptized.

Highlands—Pastor Dawes preached. One received by letter and one for baptism.

Farkland—Pastor Nowlin preached. Portland-avenue—Pastor Irvine preached at both hours.

Southgate-street—Pastor McFarland preached. Four by letter and two baptized.

Twenty-sixth and Market—Bro. G. W. Hill preached in the morning and Bro. P. P. Martin at night. One received for baptism. Pastor Thompson preached at the First church (Orensboro).

Third-avenue—Bro. I. W. Martin preached at both hours.

Thirty-sixth and Bismark-avenue—Pastor Sands preached, ordaining two deacons, Bro. W. Z. Leffler and J. J. Marshall. One baptized and two for baptism.

Clifton—Bro. Hatchell preached in the morning and Pastor Hoddy at night. One received by restoration.

City Mission—Good report. Pastor Masters preached. Two recommended for church membership.

Glensview and Eight Mile—Pastor Martin preached in the morning and Bro. G. W. Hill at night. Eleven received for baptism at Eight Mile and eight baptized—a partial result of a meeting held by Bro. Clark Fountain in a neighboring school-house.

THE STATE.

Bro. J. L. Bruce, moderator, writing "The vote on the Whitsett resolution at our association was not as great as reported in the Courier-Journal next day. Prof. John E. Itay for voted against it."

Pastor Otis Hughton, of the Baptist church, Lexington, do not be in his point of view. For vacation he attends District Associations, giving eloquent and stirring talks on the various reports that come up for consideration.

Bro. J. H. Willett writes from Battletown: "Pastor Jno. S. Willet, assisted by Bro. W. H. Cowley, closed a very interesting meeting at Cold Spring church Friday. Attendance was large. Church revived much and 5 added to the church by experience and baptism. May the Lord continue to be with these brethren and may he ever be with you in your work and with your paper."

E. S. Broadus, Pres. C. E. of Ky. writes: "In connection with the Ladies Run Association at Walnut-street church, Wednesday Sept. 2, at 2:30 p. m., there will be a Woman's Missionary meeting, which the ladies are invited to attend. Addresses by Mrs. McCoy, of China, and others."

Pastor G. S. Seacore writes: "On the 12th, we closed a meeting of ten days with the Baptist church at Waddy. Bro. J. S. Gatten did the preaching, and did it faithfully and effectively. The church was edified; fifteen were added to her membership, seven by baptism and eight by letter. We have a small organization at Waddy, but under the Spirit it is growing spiritually and numerically."

Bro. J. R. Willett writes from Wolf Creek: "Brethren J. S. Cleave, our pastor, and S. E. Ewing have just closed a very successful meeting at Wolf Creek church. The church was greatly revived and 14 added to our number by experience and baptism, 1 by letter and 4 restored. May the Lord continue to prosper the brethren who labored so earnestly with us. God bless you and your paper."

Pastor J. A. Booth writes: "Little Union church has just closed a two-weeks' meeting, during which she experienced a glorious revival. The Rev. W. J. Couch, of Pembroke, Ky., did the preaching, to the entire satisfaction of the pastor and the people. The additions were as follows: One by letter, 2 restored, 3 under watch care and 41 by experience and baptism."

Pastor Wm. M. Stallings writes from Dan River: "I have just closed a meeting of 10 days with my Mill-creek church. The Holy Spirit was with us. The church was greatly revived and 7 precious souls baptized into her fellowship, 1 Methodist, 1 Presbyterian and 5 Catholic among them. I did the preaching myself; the church came up nobly and the Lord blessed us. Much stress was laid on our distinctive doctrines."

Bro. I. M. Wise writes: "Please say in the Recorder that the Roberts Baptist church will dedicate their new house of worship on the 5th Sunday next, August 31, at 11 o'clock. The Association of the Ohio Valley will meet there on Sunday before. Rev. J. N. Compton will preach the dedication sermon. All our brethren and friends are cordially invited to attend the meeting and be dinner on the ground on Sunday. Come, brethren, and rejoice with us."

Pastor Gwynn writes: "We closed a very precious and refreshing series of meetings at Lebanon Junction the first Sunday in August. Bro. J. M. Weaver did the preaching, and it is needless to say, did it well. By the blessing of our souls and the real Christian element was greatly strengthened and God's name glorified. Pure religion in all of its preciousness was made plain, and many hearts were much purified. There were several additions, two by baptism. Our church is now on more substantial ground than ever before and of a very large and flourishing Sunday-school with 130 pupils."

Bro. J. J. Willet writes: "I closed a meeting at Scalford, one church, Rockcastle county, on the 10th of this month (August) of 15 days which resulted in 34 additions. There was a revival in many ways. The church was revived, and had a meeting which resulted in 70 conversions from the church. They are discussing plans for a new church of three denominations. The Baptist church. They also organized a week prayer-meeting. Bro. Henderson, of Preachersville, is the pastor of the church and Sunday in each month."

Bro. J. P. Jenkins writes: "We closed a meeting at Holliday, one church, Nelson county, last Sunday, to which we were assisted by Bro. J. P. Jenkins, of Mt. Vernon, Ky. He did all the preaching, except two sermons, and it was very gratifying and successful. There were added, 11 by experience and baptism, 2 Campbellites, 1 Presbyterian and 1 very strong Catholic, who came 200 miles to tell us what great things the Lord had done for his church. We praise the Lord for sending our old friend and schoolmate among us and trust God will give him long life and much usefulness."

Bro. R. C. Kimble writes: "I had the privilege recently of being with Pastor J. S. Gatten at Stewart's Creek church, in Marion county, eleven days in a good meeting. There were 14 candidates for baptism, when I left him, and a hope that others would follow. I can easily say that this was the best meeting ever held by the church, since it was the first. And, considering the fact that the community is very largely Catholic, I think the results of the meeting are large indeed. I have scarcely ever held a meeting where the conversions were so numerous entirely under the influence of the Gospel. I went there hopeful for the little church, and came away delighted with their prospect of success. I am decided that the location of the new church is just the right one, and if a school is a necessity in any community, it is undoubtedly so here. They have decided to ask admittance into Central Association. Their faithful labors, under their earnest and efficient pastor, since their organization, ought to give them a welcome and hearty greeting among the churches. May grace, mercy and peace evermore abide with them."

Bro. A. N. Whittinghill writes: "We closed a meeting of 15 days at Rich Pond, Warren county. Rev. C. W. Freeman furnished his commodious tent, in which the meeting was conducted. Bro. F. did half the preaching, much to the satisfaction of the people. The tent was pitched in a beautiful grove easy of access, and the services were well attended, notwithstanding the exceedingly hot weather. The meeting closed on the 18th inst., with good and lasting results. We had only 12 conversions but they were of mature age and among the best of the community. Only 2 were approved for baptism but their services will be others who will go to our neighboring Baptist churches, as we have no Baptist church in this place. It is a central point between Old Union, Green-

wood, Woodburn and Providence Baptist churches, and on the last day of the meeting we secured a lot and raised over \$200 for the purpose of building a mission chapel at this point. We will add that while we spared no pains in trying to preach the true doctrine of Christ it was most heartily received by other denominations and we were never more kindly received anywhere, for which we thank God all the praise. This meeting was held under the direction of the Warren County Missionary Board."

Bro. Hugh F. Seacore writes: "On August 1st, I went to the Vine Run Baptist church, Grant county, to assist Pastor Tandy in a 2 weeks' meeting. The meeting in many respects was one of the most remarkable I ever witnessed and I would like for our Kentucky brethren to know something of it. I found a great many unconverted young people in the community with little reverence for Christianity. But we felt confident that the Lord would reward earnest and prayerful labor, and so we commenced our work as if everything depended on us, depending on God. For a week we preached to the church members and the result was an active and earnest Christian people, willing to do anything that would advance the cause of our Savior. I emphasized the importance of prayer on the part of Christian people. They commenced praying and God commenced answering. At several of our day meetings I asked all who would pray with me that afternoon for the conversion of the infidel night to stand up. Each time a goodly number arose, and the result was that God saved just 4 souls each night in answer to our prayers. And thus we continued until 11 were added unto the church; 36 by baptism, 10 by letter and 4 by restoration, I coming from the Roman Catholics. Pastor Tandy is doing a great work at Vine Run and we predict for him great success in the ministry."

OTHER STATES.

A 12 days' meeting in the Dyers' Grove church, Texas greatly revived the church and added 35 to its fellowship.

Thirty-four have been added to the fellowship of the Prairie Spring church, near Georgetown, Texas.

Pastor E. C. Campers held a meeting in the Swopeville church, Texas in which 12 were added, by baptism and 8 by letter and others are to come.

A 12 days' meeting in the Lone Peak church, closed with 70 conversions. Twenty-four have been added to the fellowship of the Olive Branch church, Texas, of which Elder A. J. Evans is pastor.

The meeting in the Ganado church, Texas, closed with 27 baptisms and 6 additions by letter. Among those baptized were 15 Lutherans, 6 Methodists and one Disciple.

Eighteen have been added to the fellowship of the Van Alstyne church, Texas, 10 by experience and baptism and 8 by letter.

A meeting in the Whitegift church, Texas, closed with 50 professions of religion, 13 baptisms and 17 additions to the fellowship of the church. The church has set apart Bro. W. C. Carver to the full work of the Gospel ministry.

Pastor Paden, assisted by Pastor E. L. Wesson, of Aberdeen, Miss., conducted a meeting for 9 days at Bethel church near Aberdeen, Miss. Twenty received for baptism, 2 from the Evangelical Lutherans, 1 from the Methodists and 1 from the Presbyterians.

A meeting of the Round Lick church, Watertown, Tenn., resulted in 44 professions of religion, 41 received by baptism and 3 by letter. Among those baptized were 3 Methodists.

Bro. S. O. Mitchell writes us from Texas that he has been having some fine meetings, having just closed one at Hamilton, assisting Pastor A. J. Wharton, where he had some 15 additions to his church. At the same time, a Methodist, one being the daughter of a Methodist preacher, who said that she wanted New Testament baptism and to unite with a New Testament church. From Hamilton he went to Kyle to assist Pastor J. H. Wharton, brother of the former one, where he had some 40 additions to the church. The church and people were greatly revived and built up in the faith. He is now at Timponso, Shelby county, Texas, and having a glorious meeting, and many of the best people in town and community are being saved. Timponso has never before had such a meeting, both for the crowds in attendance and interest and the preaching of the pure old fashioned Gospel. This is where Bro. John N. Hall did up the Methodists so completely, and the results are manifest.

We congratulate Bro. M. A. Connors on his call to the pastorate of Calvary church, South Carolina. Cal-

"Pretty Pill" says "Pretty Poll" Ayer's Pills do cure biliousness, constipation, and all liver troubles.

A GOOD MEETING. On the fourth Saturday in July, according to announcement, the meeting began at Emanuel church, 2 miles southeast of Sedalia, conducted by Bro. Enoch, of Galloway. Bro. Henry was to assist, but did not get there. Young Bro. Shannon, of Farmington church, did some good work. Bro. Shannon bids fair to be saved. The result of the meeting was the Christians revived, 6 conversions, 8 additions, 6 by baptism, 2 by letter. The meeting closed Sunday night, after an able discourse by Bro. Caldwell, of Illinois. The interest was good when the meeting closed. The hard and wild boys were being aroused to their condition, but a meeting began near by and we thought best to close. The church is weak and needs the prayers and assistance of all who are disposed to help. Success to the RECORDER. A READER. Sedalia, Ky.

vary church is the mother of many churches, and Elder H. W. Mahoney was its loved pastor for 62 years. Such a church is a good pastor.

An 8 days' meeting in the Cool Branch church, South Carolina, with 19 additions to the fellowship of the church.

A 12 days' meeting in the Rockmart church, Ga., closed with 11 additions to the fellowship of the church.

MARRIED.

At the residence of Mr. F. A. Atkins, Lexington, Ky., on the 18th of August, 1896, by the Rev. Dr. R. K. Ryland, assisted by the Rev. Dr. Wm. H. Folly, Mr. G. W. Wait, of Somerset, Ky., and Miss Bessie Ryland, the bride is the youngest daughter of the officiating minister and had been teaching school for the last four years at Somerset.

IN TWELVE HOURS. Mr. W. L. Starling, Delta, Ark., writes: "Your Hughes' Tonic is doing much good in this country. It never fails to cure chills and fever. My little daughter had fever and Hughes' Tonic broke it up in twelve hours." Sold by Druggists 50c and \$1 bottles.

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"O," said Gilbert, hesitating, "I suppose so."
"I wanted to try it," said the boy, "so I won't take your nickel," and he ran away before Gilbert could speak. Gilbert walked on faster than he had before. Then his steps grew slower. As his thoughts became busier, a little color arose to his cheeks. He laughed aloud, then grew sober. "Well—perhaps Miss Ward would be encouraged in her talks if she could hear that, little chap. Do something—try to make him feel good!"—I suppose that I'm better taught than he is, but I don't believe that I ever really got and out, tried to feel a kindness in my life. Slower grew his steps. It must be near George's train time. It was a quarter of a mile to the station. "Does anyone suppose that I'm going to be such a simpleton as to spoil my whole afternoon for George and his case?" he asked himself, impatiently. A few more uncertain steps; then he ceased sharply about. "I don't believe that I'll take a poor fellow like that get so far ahead of me. If it were worth anything to him, I'm now here going for a run against a train."
"Here, George," he said, breathlessly, as he reached the station just in time, "this is yours. I found it. You want it, I guess."

George's face brightened as he glanced at the paper which Gilbert thrust into his hand. "My essay! Why I was in despair about it. How good of you to run me down at the last minute!"
"That's all right; good-bye," said Gilbert, as he rang.
"I'll never forget it of you—never!" said George, fervently, wringing Gilbert's hand as he stepped on the train. "And you'll let me do something for you to show how I thank you—"
"O never my dear," Gilbert called after him. "You can't just pass it on."
—Young Christian Soldier.

A GOOD CHILD
is usually healthy, and both conditions are developed by use of proper food. The Cal-Borden Eagle Brand Condensed Milk is the best infant's food; so easily prepared that improper feeding is inexcusable and unnecessary.

WHAT FOLLOWED!
The old minister closed the book and looked around the village church. "You see, my dear," he said, "I will make a feast, to call to it not your rich neighbors, but the poor, the maimed and the blind. Now none of you are going to set out a fine dinner or supper to him. Some of you never in our lives get any entertainment. Yet the order is so. I want each one of you, when you go home, to consider what God has given to you besides food with which to make a feast, and who are the poor folk whom you should bid to it."
People glanced, smiling, at each other, for the good man was full of queer suggestions. But the idea remained in the minds of some of his hearers, making their Sunday afternoon uncomformtable.

It bothered Phil Dorrance as he sat alone in his room. He usually sat alone, except when at his meals. Phil was the blacksmith's son, whom his father, any told of years ago, "was a hard and saving, had sent to college. He was grateful to his father, but he felt that his education had made a great gulf between him and the old man. His companions were his classmates. They had met and played in the afternoon with some of them, discussing a paper he had written on the history of his native state. Instead, he took it down stairs to the kitchen, where his father and mother in their Sunday clothes sat nodding over the fire. How base and empty their lives were—work and sleep!

"I want to read you something I have written," he said, cheerfully.
They drew up their chairs, their eyes sparkling with delight, and listened with a keen, abiding intelligence that surprised him. They were able, too, to correct some mistakes that he had made, and to give him some facts new to him.
"I haven't had as pleasant a day for years, Phil," said the old man, when the paper was finished. His old mother said nothing, but kissed him, her eyes full of tears.

In another farmhouse Grace Peel sat, also thinking of the old doctor's question. She was a musician from the city, who cared only for classical music. At home, her playing gave keen pleasure to friends whose musical taste had been cultivated. "They are my rich neighbors," she thought. Rising, she went down to the parlor and opened the old piano.
"Suppose," she said, "we sing some hymns—all of us!"
The farmer called in the boys excitedly. "We haven't had the piano opened since Nancy went away," he said. "Come, grandma. I'll move up your chair. You must sit in."
They sang, "Jesus, lover of my soul,"

and "Nearer, my God, to Thee." Sarah, the black cook, came to the door, and threw in a wild note of triumph now and then. The discord sometimes made Grace shiver, but the good old Grandma set out for the old hymns she had sung when she was a girl, and the boys for "Hold the fort." When the afternoon was over, the farmer said to Grace, "It's been a real happy time. You play as well as my daughter Nancy. Grandma said her wrinkled hand on Grace's shoulder."
"The happy hours are so few at my age!" she said. "God bless you for giving me this one, my child."
Squire Patton was known as the best story-teller in the country. With strangers he was courteous, gay, and always ready with a joke. At home he was often moody and silent. That afternoon he told his wife some of his best stories, leaving her surprised and laughing, and amazed his stableman by speaking to him cheerfully and kindly.
"It's hardly fair," said the squire to himself, "to give all my good things to strangers, leaving my poor in your own household unfed."
So the minister's question was answered.—Youth's Companion.

THE LESSON OF A MOTHER.

Over a Young Man "Pondered."
"You see how it is, my dear," he said, taking her soft hand which had never done very hard work and patting it reassuringly, "I'm poor—only a thousand a year, dear—and we shall have a struggle to get along at first."
"I don't mind that in the least," she interrupted, stoutly, rubbing her cheek softly against his hand.
"And," he pursued, graciously having allowed her interruption, "we shall have to come down to strict economy. But if you only manage as my mother does, we shall pull through nicely."
"And how does your mother manage, dear?" she asked, smiling, but very happy, at the notion of the mother-in-law cropping out already.
"I don't know," replied the lover, radiantly, "but she always manages to have everything neat and cheerful and something delicious to eat—and she does it all herself, you know! So we always get along beautifully, and make both ends meet, and father and I have plenty of spending money. You see, when a woman is at work, her laundry work done, and her gowns and bonnets made, and her scrubbing and stove blacking done, and all that sort of thing—why, it just walks into a man's income and takes his breath away!"

The young woman looked for a moment as if her breath were also inclined for a vacation; but she wisely concealed her dismay, and, being one of the stout-hearted of the earth, she determined to learn a few things of John's mother, so went to her house for a long visit the very next day. Upon the termination of this visit, one fine morning John received, to his blank amazement, a little package containing his engagement ring, accompanied by the following letter:
"I have learned how your mother manages, and I am going to explain it to you, since you confessed you don't know. I find that she is a wife, a mother, a housekeeper, a seamstress, a hired girl, a laundress, a seamstress, a mender and patcher, a dairy-maid, a cook, a nurse, a kitchen gardener, and a general slave for a family of five. She works from five in the morning until ten at night, and is most wept when I kissed her hand—it was so hard and wrinkled and corded and unkind! When I saw her pollishing the stove, carrying big buckets of water, and great armfuls of wood, when she split the laundry, I asked her why John didn't do such things for her. 'Why—John'—she said in a trembling, bewildered way—"he works in the office from nine until four, you know; and when he comes home is very tired; or else—or else he goes down town. Now, I have become strongly imbued with the conviction that I do not care to be so good a manager as your mother. If the wife must do all sorts of drudgery, so must the husband; if she must cook, she must carry the wood; if she must scrub, he must carry the water; if she must make butter, he must milk the cows. You have allowed your mother to do everything, and all that you have to say of her is that she is a 'taxcellent manager.' I do not care for such a reputation, unless my husband earns the name also; and, judging from your lack of consideration for your mother, I am quite sure you are not the man I thought you were, or one who would care to be a safe and happy life to follow!"

So the letter closed, and John pondered—and he is pondering yet.—Selected.
A talent is perfected in solitude; a character in the streams of the world.—Goethe.

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Gleaner Department.

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

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

BRO. HALL.—Why is it that nothing is ever said about the organization of prayer meetings? We have workers for the organization of Sunday-schools, Young People's meetings and such like things, but I think the prayer meeting comes before all such things, and that it stands right next to the church in importance. It seems to me we ought to have a prayer meeting in every school district in the state. Some people think they cannot be kept up in the country; but that is a mistake. We have one at Round Hill that has been in existence for four years and a half, without a break in its meetings. If a good prayer meeting was kept in full blast all the time it would not be necessary to spend a week or two preaching to the Christians before we begin to have a good time in our protracted meetings. The Holy Spirit would visit us speedily, because we would be ready for his coming. All we need is will and grace to carry the meeting forward. If we have the will, God will supply the grace.

Yours in Christ, E. H. KINCHLOE.

Nelson, Ky.

Remarks.—It is a fact that there is too little attention paid to our prayer meetings. There is not enough attention paid to prayer itself. Many of our Christian people never pray at all, unless in the midst of some sore distress. So long as all is moving along well they seem not to be inclined to bother the Lord about their matters. The praying man and woman is the exception rather than the rule in this Laodicean age. It should be no wonder to us that the Lord should allow us to be troubled with heresies in high places, when we are so far from him in spirit as to scarcely be able to avoid some serious blunders ourselves, and hardly qualified to maintain the faith in the more simple and practical places of Christian doctrine. Great stress is placed on prayer by the Lord, in his word, and the example of Christ is full of prayer. We need no special organizers to establish prayer meetings over the country, but we need lots of praying people who will spontaneously and naturally seek to commune together at a common altar. We need more prayers in our closets than we do in public, for it is too generally the case that those we have in public, are made to be heard of men. Those in the closet are likely to be offered to the Lord, and to be rewarded openly.

BRO. HALL.—A pastor of a Baptist church, at the Sunday morning service, said to his congregation: "We are having a good meeting in the town, (referring to a union meeting then in progress at the Methodist church), and there will be no services here to-night. I want to invite the Baptist church to attend, and say one who has as religion enough to work with other denominations for the salvation of souls, has not enough to take him to heaven." How is this, Bro. Hall? What per cent of the pastors in the South would make such an announcement? This brother is from Ky., and says he is a sound Baptist. J. W. DUCKWORTH, Rogers, Ark.

Note.—If the co-operation with other denominations was essential to the salvation of souls there would be some ground for the brother's remark, but as co-operation with other denominations in protracted meetings always means a compromise of some part

of the truth, I most emphatically assert that a "union meeting" is a hindrance to the truth, and to the salvation of men, and it is the fewest number of them that have enough Gospel preached in them to lead them to Christ. The great stress of everybody in such meetings is to show how good they are, and how sweet the fellowship of the liberal and broad-gauged Christian sentiment of the age is, and consequently how narrow and sectarian is the spirit that stands for

the Lord and his word, and won't co-operate in the "union."

I don't know how many pastors in the south or north would condescend to make such announcements as above, but I do not hesitate to say that if every one of them should do such a thing it would only greatly multiply the number of those who are faithless in doing right, and who play the hypocrite in pretending to a "union" that is not real, and all parties know it. There can be no greater farce than to palm off on the people the idea that all denominational differences have been surrendered, and everybody is now working for the salvation of the people, when every one on the ground knows that the denominational fires are only smothered for the season, and that they will break out with more intensity than ever on the first occasion. Such a pretense to be "united" is the veriest farce, and everybody connected with it knows it.

There has been no bereavement of recent date that has been more distressing to me than the deaths of Elks. Geo. Wooten, of Jackson, Tenn., and J. A. Hogan, of Murray, Ky.—Bro. Wooten was a young man of unusual promise and piety, and bade fair to make one of the most useful ministers that has ever worked in the West. He had already attained a marked degree of preaching power, and his services were in great demand. But the Lord called him to rest, and we mourn his absence. Bro. Hogan was also a comparatively young man, and was endowed with a wonderful preaching talent, and was a leading figure in any congregation of people where he might be found. He was one of the most original and independent thinkers we had in our ranks, and he was growing rapidly year by year. He leaves a family, while Bro. Wooten was unmarried. Both of these brave, consecrated brethren will be greatly missed by their brethren here, but they will answer to the roll-call up yonder. I loved them both dearly, and will sorrow for their absence.

I got Bro. A. H. Autry, of Dardanelle, Ark., to take my place in a debate with J. W. Zachary, at Huntsville, Ark., that began July 21st, and I am glad to see such favorable reports from the debate. I copy the following sentences from the Campbellite report of the debate, and it may be conceded that if they confess this much, there was a sight more to it than they don't confess. "Mr. Autry demonstrated considerable proficiency by the manner in which he defended the proposition he affirmed. . . . He demonstrated ability sufficient in the discussion to prove clearly and conclusively that his people were fairly and ably represented." From the Baptist side of the debate it is reported that Autry gained a most decisive victory. The Baptists of Arkansas have a defender of their faith in A. H. Autry, of whom they may well feel proud, and into whose hands they may trust their cause without fear of defeat. He is scholarly, able, fearless, and a gentleman. Call on him for work, for he is willing and ready.

The Independent is very much inclined to think that those who are criticizing Bro. Whittitt are getting very low down. An instance is cited of a party in St. Louis who was offered oxtail soup, and the party replied in astonishment—"Is not that going pretty far back for your soup?" This is given in illustration of the depths to which Dr. Whittitt's critics are going for their criticisms. But it occurs to me that an ample reply to the astonished soup-drinker

would have been that you must go that far back to have oxtail soup, and to the Independent it may be said the critics must go down as far as the facts do to the subject justice. The facts in the case are the things now needed, and no one should be ashamed of them, nor afraid of them.

It is not generally known that there is a sect of Campbellites in eastern Kentucky that has withdrawn from the parent body. Their leader was a man named Howard, and the occasion of his bolt was because of the boards, societies, organs and such other paraphernalia as belong to progressive Campbellite work. The Howard faction calls itself "The Church of God," and denounces the names "Christian church," and "Church of Christ" as unscriptural and sectarian. This new "Church of God" numbers some three thousand or more. It is expected, of course, that all other churches will recognize its ordinations, baptisms, and claims generally as valid and scriptural, or stand charged with bigotry if they do not.

The "reformation" of Mr. Campbell is likely to go beyond the limits its original mover intended. In or two three places in the north the Campbellite churches have become liberal enough to accept pious Pedobaptists to full membership who have only been baptized by affusion. In Nashville, Tenn., and St. Louis, Mo., they are advocating the same thing, and it will possibly become a general thing in the cities, and amongst the popular churches. In fact, the logic of their position demands such a liberal course. Their "plea" is a union of all pious people upon the one item of faith in Christ as the hope of the world. There are many very pious Pedobaptists who have faith in Christ, and are living day by day in the hope of heaven. To sit in judgment upon the baptism of such people, and make Campbellite interpretation of the ordinances a test of fellowship is to lose sight of the plea they make for "union." Of course, the whole thing is a hallucination and a dream, but those who advocate it should be consistent in allowing each person to decide for himself the matters of minor importance.

At the recent dedication of a Catholic church at Sayville, L. I., the Congregational, Methodist and Episcopal pastors took part by their encouragement and presence. Is it not fitting that the children should favor their mother by such encouragements?

BREAD UPON WATERS.

BY T. E. BICHEY.

Ecd. xi:1.—"Cast thy bread upon the waters for thou shalt find it after many days."

The figure used here is both very beautiful and very striking. "There is," says a fine writer, "no rainfall in Egypt; the land is dependent for its fertility on the annual overflow of the Nile. Rice is the staple of food, and this is sown literally upon 'the waters,' either from boats or by wading in. When the waters subside the seeds take root and the soil enriched by the alluvial deposit, the seed springs up and yields a rich harvest.

Now the following thought is suggested: We are taught to cast our good influences—our good acts, good words, good thoughts, anywhere and everywhere on the great ocean of time at proper times—"walking wisely," "redeeming the time," and leaving results with God, trusting him to bring glorious fruitage as our re-

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ward. Every Christian act is one of faith. We are to throw seeds in the water, co-operating with God. To sow at any other time than at the overflow would be to waste the seed. A wise man will observe the favorable opportunities and be careful in his efforts to do good, not allowing his good to be spoken of heedlessly. And he will look for glorious results.

The outcome, where the conditions are met, is as sure as the laws of nature. So sure as the Nile will rise and overflow its banks at the appointed time; so sure as the rice cast upon the bosom of turbid waters will seek the bottom and there vegetate and ripen its grain in the sunshine, so sure will bread cast upon the spiritual waters in faith and in conjunction with the spirit and providence "be found after many days." Weeks, months, years may intervene between the sowing and reaping—between the act of faith and the divine fulfillment; but there will be no failure! "Thou shalt find it!" The mouth of the Lord hath spoken it. The Nile may dry up and the earth may refuse to yield its increase but the word of Almighty God standeth sure. "So shall my word be that goeth forth out of my mouth; it shall not return unto me void but it shall accomplish that which I please and it shall prosper in the thing whereto I sent it." (Isa. 55:11). Let every Christian take courage from promises so complete and unmistakable from Him who can not lie, and the toils and vicissitudes and trials of life let him press on in the discharge of every obligation, assured that "in due time he shall reap if he faint not."

Princeton, Ky.

DAVLESS COUNTY ASSOCIATION.

This Association containing fifty churches and eight thousand Baptists, met at Island Station, Clay county, on Aug. 11th, with a very large attendance. Elder J. S. Coleman, who has been Moderator for thirty-five years, was re-elected unanimously, Elder J. T. Barrow and Bro. C. E. Eades were elected Secretaries.

All the objects usually supported by Baptists of the Southern Baptist Convention and Kentucky Baptists were reported upon by able committees, discussed and unanimously adopted. The additions, though not so large by baptism, as on some years, were encouraging. The churches are active and in a healthy condition.

There were three things that excited more than ordinary interest. First, the reception of the Third Baptist church in Owensboro, with

her 521 members and her twelve delegates. Second, the adoption of strongly expressive resolutions on Temperance which were especially requested to be published in full in the WESTERN RECORDER. Third, the adoption of a preamble and resolution setting forth fully the objections of this body to what has come to be called the "Whittitt matter," the vote standing 80 to 7. And of these seven, not one of them agreed with Dr. Whittitt, and only dissented from the resolutions on minor points. The WESTERN RECORDER was requested to publish these in full by a special vote:

We, the representatives of the churches of the Daviess County Baptist Association, in conference assembled, feeling it to be our duty to give utterance to 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 direction of the minds and energies of our rising Ministry namely: Dr. W. H. Whittitt, president of The Southern Baptist Theological Seminary; and

WHEREAS, He has made the following statements concerning Baptist History, especially as relates to the form or action of Baptism, practiced by our people up to the year 1641. In the first of his articles on this subject, published Sept. 2nd, 1880, now nearly sixteen years ago, he says: "Up to the year 1641, all Baptists employed sprinkling and pouring as the mode of baptism." He does not say that some Baptists practiced thus, but "all Baptists employed sprinkling and pouring as the mode of baptism," not merely for a short time, but from the beginning of their existence, "up to the year 1641." According to this statement there never was a Baptist who practiced immersion till a little more than two hundred years ago.

In an article published 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," etc. The point we make in this case is, that immersion was not revived, but invented, in 1641.

According to this statement immersion had never been known as baptism at all, neither by Baptists nor any one else, before that date. Then if this be true, the baptisms administered in the Apostolic times were all performed by sprinkling or pouring, and hence in this manner, was our Great Exemplar baptized. But as if to add insult to injury in the same article he says: "Edward Barber, who wrote in 1641, was the founder of the rit-

of immersion among Baptists." Elsewhere he speaks of Mark Lucar as "the founder of immersion in America", in 1644. So we are left to infer, that our baptism is only an invention, and so far from the Lord Jesus Christ being its author and founder, we are indebted to Edward Barber and Mark Lucar for the baptism we practice, which is only an invention of modern times. Furthermore: In an article published in Johnson's Cyclopaedia Dr. Whitsett says, "The earliest organized Baptist church belongs to the year 1610 or 1611," notwithstanding that he admitted in a speech before the general Association of Kentucky in last June, that Baptist churches originated about the year 30 A. D. And

WHEREAS, We shall make no attempt to refute these unfounded monstrous and absurd statements in Dr. Whitsett's so-called "New Discovery", this having been already done by divers able and competent brethren, representing nearly every portion of our beloved South land, and also from beyond the seas; we will now call attention to a still more astounding feature of this man towards the two and a quarter millions of the constituency of the Seminary over which he presides as the President. "Tell it not in Gath, publish it not in the Streets of Askelon; lest the daughters of the Philistines rejoice; lest the daughters of the uncircumcised triumph." He concealed his convictions about immersion being a new invention in 1641, from 1877 to 1880, and then only published his discovery in a great Pedobaptist paper, and then not over his own signature, but as editorial matter, supporting it however, in a manner that would make it a most formidable weapon in the hands of our enemies. Then reposing for nearly sixteen years silently upon his laurels, he next published it in a Pedobaptist Cyclopaedia edited by a Catholic, as representing the Baptists of the Southern Baptist Convention, supporting it by virtue of his being the teacher of Ecclesiastical History, and President of the Southern Baptist Theological Seminary; hence it was not until in April of the present year, that the Baptists of the South learned that Dr. Whitsett had bound them hand and foot, and delivered them into the camps of their enemies.

And whereas, Dr. Whitsett teaches that Pedo-organizations are churches of Christ equally with those of the Baptists, which involves him in the church-braunch doctrine, which theory Baptists denied through all the centuries of the Christian era, as a false and dangerous theory, and more-over, it is in the proof that he holds that the family being an older institution than the church, should take the precedence, and therefore, if a Baptist woman marries a Pedobaptist man, she and her minor children by him should join his church; and that he holds such unscriptural theories, and loose opinions there are here in Ky. living witnesses to testify, all of which are repugnant to Baptist sentiments, and antagonistic to Baptist teaching through the ages. Now, therefore, resolved.

1. That Dr. Whitsett's gross perversions of history, and the Pedobaptist theories and sentiments held by him, constitute all sufficient reasons why he should be removed from the positions he now occupies in the Faculty of the Southern Baptist Theological Seminary: Therefore Resolved,

2. That it is the sense of this body that no person should be retained in the fellowship of a Baptist church who engages in the manufacture or sale of alcoholic beverages, or who retains

his property to be used for the manufacture or sale of such alcoholic beverages. We believe, also that the time has come when our churches ought not to retain in fellowship members who persist in the habitual use of such beverages, whether in saloons or elsewhere.

Furthermore, we urge all the members of our Association to take a bold stand, both publicly and privately, in church as well as in social relations, against this terrible evil. And may the time come when all religious newspapers will have no uncertain sound upon this subject.

Furthermore, we wish to commend the *Watchman*, an organ published in Owensboro, Ky., though not posing as a denominational or religious paper, for its healthful tone on the temperance question; and recommend it to be read by our people.

Respectfully submitted by the committee.

Furthermore, we request the WESTERN RECORDER to publish in full the action of this body as expressed above.

As an inheritance of money may or may not be a desirable thing, but an inheritance of character, an ancestry of generations, truehearted men, who did justly and loved mercy, and walked humbly with their God, this is a thing that kings might covet.—Edna Lyall.

A man may know that he is without God if he is without prayer. Prayer is the simplest expression of the desire for God. It is by prayer we invite God to come in to occupy his throne; and when he is in prayer is inevitable.—James Stalker.

TEMPERANCE REPORT.

Evils of every character ought to be opposed and overcome, so far as it is possible to do so, and every Christian is under the strongest obligation as a subject of Christ's Kingdom to use his influence and combine his efforts with fellow Christians in the suppression of that which threatens and disturbs the interest and advancement of our Lord's holy cause. The liquor traffic, gigantic in its proportions, unscrupulous in its methods, bold in its daring, powerful in its influence and destructive in its effects, is one of Christianity's greatest foes. Therefore, we feel that it is our duty to oppose it in all its forms. We would recommend the following:

WHEREAS, A large number of the counties of this State voted and others will soon vote to suppress the licensed saloons within their bounds by the provisions of the local option law of the State; and

WHEREAS, Some of the provisions of said law are such as to defeat the expressed will of the people; therefore, be it

Resolved That a committee of five be appointed by the moderator of this body to co-operate with the "committee of five" of our State Association for the general interest of temperance. "And in view of the great and terrible evil growing out of the use of alcoholic beverages, and of the manifest purpose of the liquor power to dominate State and society, we feel that Christians should take high and strong ground against these evils, and all that leads to them." We therefore recommend the adoption of the following: We, the members of Davless County Association hereby re-assert our trustless and uncompromising hostility to the manufacture, sale, importation and transportation of alcoholic beverages in any and all their forms. We regard the policy of issuing licenses for the purpose of carrying on the liquor traffic as a sin against God and a dishonor to our people. We further announce it as our conviction that we should by all legitimate means oppose the liquor traffic in municipality, State and Nation.

Furthermore, we announce it as the sense of this body that no person should be retained in the fellowship of a Baptist church who engages in the manufacture or sale of alcoholic beverages, or who retains

his property to be used for the manufacture or sale of such alcoholic beverages. We believe, also that the time has come when our churches ought not to retain in fellowship members who persist in the habitual use of such beverages, whether in saloons or elsewhere.

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As an inheritance of money may or may not be a desirable thing, but an inheritance of character, an ancestry of generations, truehearted men, who did justly and loved mercy, and walked humbly with their God, this is a thing that kings might covet.—Edna Lyall.

SCRATCH AND SCREAM

My baby broke out with a rash. He would scratch and scream. It would take two to hold him, and one to put medicine on him. We had to hold him sometimes an hour before we could get him quieted down. All said that they never saw such a case of it before. I had to hold him. I had to tie his hands tight in a cloth, night and day, for five months. My sister had used CUTICURA, and I began to use it. He has not a scab on him now. — He is as fat and his flesh is as soft as any baby. While he had this disease I had to cut the clothes out of his clothes, and put new underwear on him to keep him cool. I had to keep pieces of soft cloth around his neck. It was so wet with moisture from the sores, and I had to change the clothes sometimes ten or twelve times a day. — Mrs. A. HAYNES, Lebanon, N. D.

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Louisville, Evansville & St. Louis Consolidated Railroad.

Trains arrive and depart from... Main Street Station. City Ticket Office, S. W. corner Third and Main streets. Schedule in effect June 1, 1896.

Table with columns for destinations (Louisville, Evansville, St. Louis) and train numbers (No. 1, No. 2, No. 3, No. 4).

Table with columns for destinations (St. Louis, Evansville, Louisville) and train numbers (No. 1, No. 2, No. 3, No. 4).

Table with columns for destinations (Evansville, Louisville, St. Louis) and train numbers (No. 1, No. 2, No. 3, No. 4).

Table with columns for destinations (St. Louis, Evansville, Louisville) and train numbers (No. 1, No. 2, No. 3, No. 4).

B. & O. S-W. R. R.

City office southeast corner Fourth and Main. Trains marked * daily, except Sunday; unmarked are daily. Depot Seventh and river.

CINCINNATI AND THE EAST: ST. LOUIS AND THE WEST.

Table with columns for destinations (Cincinnati, St. Louis, Evansville, Louisville) and train numbers (No. 20, No. 18, No. 16).

Trains No. 18 and 19 have elegant Pullman parlor car to Cincinnati and Pullman drawing-room and dining cars to Cincinnati.

Table with columns for destinations (St. Louis, Springfield, Evansville, Louisville) and train numbers (No. 40, No. 42, No. 44).

Trains No. 42 and 44 have elegant day coaches, Pullman parlor and sleeping cars to St. Louis.

Table with columns for destinations (St. Louis, Evansville, Louisville) and train numbers (No. 40, No. 42, No. 44).

About Lands

If you are thinking of changing your location, write to us and perhaps we can assist you. The

Cotton Belt Route

passes through the finest farming, grazing and timber lands, and reaches the most prosperous towns and cities in the

Great Southwest

Our illustrated pamphlets, Truth about Arkansas, Homes in the Southwest, and Texas Lands, give a complete description of these lands and also contain a correct county map of Arkansas, Louisiana and Texas.

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operating Through Coaches, Free Reclining Chair Cars and Pullman Sleepers between Memphis and the principal trade centers of Arkansas and Texas. Direct connections are made for all points in the Great Southwest.

W. J. BROWN, S. W. LARSEN, Free Reclining Chair Cars and Pullman Sleepers between Memphis and the principal trade centers of Arkansas and Texas.

The Farm

Perry Bronaugh, of Bourbon county, delivered his crop of hemp, 40,000 pounds, to Lexington parties at \$3.50.

Tobacco worms have done great damage in various portions of the country.

Mr. J. L. Hood, of Mason county, raised a head of cabbage that weighed 18 pounds.

At Standford J. H. Baughman & Co., of wheat about 30,000 bushels of wheat at from 35 to 50 cents per bushel.

The tobacco worms are playing havoc with the tobacco in Logan county. Many farmers are plowing up half their crops to save the other.

At Winchester on Court day 600 mountain sheep were sold at 2 to 2 1/2 cents.

Only about twenty cattle at Winchester on Court day and none of them were sold.

F. K. Tribble, of Lincoln county, bought 80 hogs, weighing 125 pounds, at 3 1/2 cents.

Bayless & Kern, of Paris sold to Col. Hudson, for the U. S. cavalry service nine horses ranging in price from \$85 to \$125.

An Agent of Morris, of Chicago, bought in Madison county a train load of fat cattle, average about 1,550 pounds, at 4 cents. The heaviest were 1,700. James B. Parkes furnished the largest number, 100 head.

J. H. Baughman & Co. bought several crops of old wheat from parties in the Hubble section at 57c. Thomas Hill sold to J. C. Johnson, of Boyle, a bunch of heifers at 2 1/2c and some butcher stuff at 2c. A. W. Carpenter bought of J. W. Allen 30 yearlings at 3c. S. M. Owens bought of Allen & Lyon 12 yearling heifers at 3c. Gentry Bros. bought of Al Luce a bunch of feeding hogs at 3c.—Interior Journal.

SUNSTROKE.

BY CLARENCE J. MANLY.

The many deaths within the past few weeks due to the intensely hot weather have served to bring this affection into prominent notice.

It is to be remembered that exposure to great heat of any sort may produce the symptoms of sunstroke or "heatstroke," as it has been more correctly called.

Thus fire men on ocean steamers, workers in laundries etc., are often stricken down.

Nature's method of keeping the body cool is by evaporation from the surface, so a moist atmosphere, by retarding evaporation, is harder to bear than a dry one.

The phenomena of sunstroke are caused by a disarrangement of the nervous mechanism which regulates the heat supply of the body.

There are two varieties of the disease depending upon the manner in which the nervous system is affected. These differ widely both in symptoms and treatment; hence a distinction is important.

In one class the attack comes on with a feeling of great exhaustion, lapsing into unconsciousness; the pulse is rapid and feeble, and the surface of the body cool.

A thermometer would show the temperature of the body to be below the normal. In these cases the head of the patient should be lowered, a stimulant given, and warmth applied to the body, as by hot bottles or a warm bath, keeping the pa-

tient as quiet as possible. In the other form, which is much the more frequent, the attack may be produced by severe headache, a sense of depression, and disturbance of vision, especially as regards color. Either after these, or often without any warning, the patient will lapse into insensibility. He may lie perfectly still, or there may be delirium and restlessness, spasms, or even convulsions, according to the severity of the attack. The pulse may be slow and full, or irregular; the face flushed; the skin intensely hot and usually dry, but sometimes bathed in perspiration. The bodily heat becomes very great, rising to 108° or 9°, or even 112°.

Immediate reduction of the temperature is called for here. Take the sufferer into the shade, loosen or remove the clothing, apply ice to the head and rub it over the body, or give a cold bath or pour cold water over the body.

In both varieties the services of a competent physician should be obtained as quickly as possible, as there are almost always after effects that demand careful attention. With returning consciousness a splitting headache is often present, which may remain for a long time. Dyspepsia, loss of memory, an inability to bear even moderate heat, or a general invalid state are common sequences.

Prominent as acting with heat and predisposing to sunstroke are alcoholic intemperances, constipation, and excessive bodily or mental fatigue. An avoidance of these, together with a light diet and plenty of water to drink, will do much to enable one to pass the heated term in safety.

FOOLS AND THEIR LESSONS.

WHAT A FARMING COMPANY MAY DO.

The annually recurring spring floods seem to present more phases of horror each year. The high-water marks of many places are overtopped. Probably the general volume of flood water increases as the country is more fully settled. And, as the population thickens, the floods reach and devastate more homes. The annual and continual louder cry is, each spring, the farmers are at the mercy of the floods, their crops are ruined, their stock is drowned, their houses are carried away, and they themselves are in peril of their lives.

What is the lesson of all this? It is the part of wise men to return annually within the flood lines! Has human wisdom no method of utilizing river bottoms except by stirring the ground for crop so as to help the water carry away the very land itself? Certainly if men working on the land have no capacity of human association, but each must be solitary on a separated patch of earth's surface, there is no way to cultivate wide river bottoms except to descend into the jaws of the floods and shiftlessly court yearly disaster.

But there seem to be several elementary lessons to be learned in regard to the lowest bottom lands; first, that they should never be plowed, for crops are likely to be ruined for the year, and the soil is more easily washed away; second, that they should be kept carefully swarded over, for grass is a sure crop after the latest flood—flood silt is a sufficient fertilizer, and the net profits of the crop greater than any other that the land will produce. But so farmer can have all his land in grass, although taking a sufficiently large section of country together, the river section would be none too large for permanent meadows. If therefore the inhabitants of the upland could associate for the management of the bottoms, there

would be a solution of the problem. To accomplish this, farmers would say, co-operate, but business men with such a problem would say, form a company. The latter is business co-operation, and would be the correct method. But those now on the bottoms could not alone form the corporation with a sufficient remainder of upland. They would have to unite with those behind them for a certain distance so as to make a great farm, with an appropriate division between upland and lowland, arable land and meadow.

What would such a company do? It would, first of all, remove its houses and homes from the jaws of the flood waters, and locate them on the pleasant bluffs and hills. It would locate a line of new buildings on the first available terraces, so as to have a good working force available for the hay harvest on the grand meadows. It would carefully smooth over these valuable bottoms and put in perennial grasses to make a tough sod, which would yield frequent and abundant mowings. The new farming company would dredge out sloughs, channels of creeks and even rivers, and it would deposit the rich mud in depressions and so as to mend and straighten banks, and then sward over the new-made land, so the floods should roll easily by doing little damage and leaving valuable silt. The company, if large enough to do anything, would do this extensively, for it would be profitable. If the banks of even large rivers were bordered by such corporations the result would be that the whole channel would be improved, drainage perfected and navigation made practicable. Then the natural result would be that the company would locate landings, buy or hire barges and boats and ride the floods to market.

Much more might be accomplished, and it would not be difficult at any stage of the undertaking. The sons of the farmers in any such locality who have been a few years in a city, and even the farmers themselves, know enough about the formation of corporations to know that such a one would not be a large one as they go in the cities. The farmers have as much brain as the average stockholders in even the largest and most successful companies. Farming is a good solid substantial business. Farming companies should be perfectly sure things. On the river banks they are absolutely essential to vindicate common human reason as against animal stupidity. Throughout the farming districts they are necessary to enable farmers to hold their own with overgrown cities, and vindicate the common sense of farmers as against the insolent scorn and sneers of city residents, who have some reason to count on indefinite profits from rustic stupidity.

Let farmers learn the lessons of floods and combine to make them blessings in disguise. Let them learn the lessons of business failure, and copy the methods of successful men of business, that they may no more work hard without making wages or interest on their capital, but may, in shorter hours, make high wages, fair interest and good profits, as in their basic industry they should of right do.—Wilbur Aldrich, in Country Gentleman.

SOUTHERN RAILWAY IN KENTUCKY.

Table with columns for destinations (St. Louis, Evansville, Louisville, Lexington) and train numbers (No. 1, No. 2, No. 3, No. 4).

Free Observation Chair Cars on trains 1, 2, 3 and 4. No. 1 connects at Versailles for Richmond and Irwin and connects at Versailles for Midway and Georgetown. No. 2 carries Pullman Sleeping Car through to New Orleans. Direct connection at Chattanooga 7 45 am, Birmingham 7 pm, Memphis 10 pm, New Orleans 12 pm. Close connection at Chattanooga with train arriving Atlanta 10 pm. Depot, seventh and river.

Ripans Tablets cure liver troubles.

Fits Cured

From U.S. Journal of Science Prof. W. E. Peck, who makes a specialty of Epilepsy, has without doubt treated and cured more cases than any living Physician; his success is astonishing. He has been the cause of 20 years' standing fits cured by him. He publishes a book on this subject, which he sends with a large bottle of his absolute cure, free to any address who will send their P. O. and Express address. We advise any one wishing a cure to address Prof. W. E. PECK, P. O. 4 Cedar St., New York.

SOLID PLATED SILVER WARE. Our New Priced Catalog now ready. It shows a variety of cups, castors, butter dishes, straws, tinware, pickles, stands, tea sets, combinations, iron wire, iron services, knives, spoons, forks, etc. C. F. BARNES & CO., 214 W. Market, Louisville, Ky. This firm is reliable. Publishers Western Recorder.

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BELLS

Steel Alloy Church & School Bells. Send for Catalogue. The C. B. BELL CO., Hillsboro, O.

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Free reclining chair car on all trains. For maps, rates and other information, send your local ticket agent or write R. T. G. Matthews, Southern Traveling Agent, 24 West Main St., Louisville, Ky. E. C. TORRANCE, general passenger agent, St. Louis, Mo.

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Remedy for Cancer, generally passed and cured. For full particulars, send 10¢ to W. H. Fox, Standard, 241



Gladness Comes

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

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

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ANNUAL "ROUND THE WORLD" party, out and via San Francisco, Italy, Switzerland, and via, home via Egypt, Italy, Switzerland, France and England, leaving Boston and New York Oct. 31. All parties in charge of Experienced Conductors. For programmes, etc., apply to H. GAZZ & SONS, Ltd (251 Year), Broadway, New York.

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.

The investigation into the terrible railroad accident at Atlantic City has been concluded. It is customary to give the fast express train the right of way, and the engineer of the express rushed ahead till too late, taking it for granted he was to have preference and not noticing the danger signal. The jury said the lower man lacked judgment in giving the excursion train the right-of-way, but—be it signalled the express train to stop and the signal was seen clearly, the engineer alone was responsible. The engineer was killed.

The British invaders won a victory over the Matabeles who are fighting so bravely to drive the intruders out of their country. The Matabeles fought for several hours, but superior weapons and discipline told at last. The English lost seven officers, thirty men killed and sixty wounded.

It was reported that the cholera had been gotten under control in Egypt. But later reports indicate that this was a mistake. From a general report to the Marine Hospital at Washington, it appears the disease is spreading. During July the deaths were 170 per week.

There has been a long and stubborn fight over local option in Madison county, Miss. But the right has at last triumphed, though local option was carried by only a small majority. Almost the entire state of Mississippi is now covered by local option from the deadly work of the saloon. May all of it soon be.

While sitting at the breakfast table on Aug. 16th Miss Abigail Dodge (Gall Hamilton) was stricken with paralysis, and after lingering a day or two unconsciously died. She was 60 years of age, and the victim of great pains. Her writings were eagerly read, for she always had something to say, and said it in a vigorous way.

England and Brazil had a dispute some time ago over the island of Trinidad. This is a small rocky island some distance from the coast of Brazil and without any inhabitants. The dispute was over a cable station, and Brazil brought forward an old claim for discovery. But both parties agreed to leave it for arbitration to Portugal which decides in favour of Brazil.

Some Italians were lynched in Hahnville, La. There was no shadow of excuse for the lynching, as they were in prison, and there was no reason to suppose they would not be punished as they deserved. The Italian papers say that if this thing cannot be stopped more immigrants should come to the United States. If they would only persuade the Italians it is dangerous to come here, this country would be a better place for them. We have Catholic foreigners enough for the present.

The heated term has proved very fatal to men and beasts this year. More than one thousand are said to have died in New York and Brooklyn. Hundreds of horses died and although the cars were at work day and night some of the animals were not removed for thirty hours. In Chicago one thousand dead horses lay in the streets at the same time. Such long continued excessive heat has not been known before.

Parliament was prorogued on Aug. 14th. The Queen's speech was understood to mean that England would give no aid or comfort to Turkey in the Cretan affair, and that England does not care how soon Turkey comes to an end as an independent power.

At a recent meeting in Paris a doctor announced that he had succeeded in preventing sea-sickness by means of hypnotic suggestion. If this proves true, it will not long till the ocean steamers will be advertising experienced hypnotists who will prevent sea-sickness.

Spain is making out a large bill of damages for the filibuster expeditions which have gone from the United States to Cuba. And the English papers are chuckling. England paid the United States heavy damages for the work of the Alabama, and the United States having committed themselves cannot refuse to pay Spain. If Spain is victorious the United States can offset the claim with a bill of damages for the destruction of the property of United States citizens in Cuba, made by the insurgents. Fooling the bills is not a part of the fun.

In the hills north of Lompoc, in Santa Barbara county, California, the remains of a petrified whale have been discovered. The skeleton is eighty feet in length.

There have been terrible storms and cloud-bursts in Austria. At 10 o'clock in Vienna it was so dark lamps had to be lighted. At two the rain began in torrents, and hail came afterwards. One large house in which one hundred people lived fell, they had time to escape. The loss of life was very small, but the loss of property runs up into the millions.

The raid on the Transvaal has been more disastrous than any former movement to British interests in South Africa. It has almost wrecked the Cape Town Colony and the Pretoria.

The Chartered Company, which was noted as worth millions, has been wrecked. The colonists are leaving, most of them to the Transvaal. The only traffic now is in army supplies, and the prices of necessities of life are ruinously high. The Matabeles have been driven into the forests, but it will take months and large expeditions to subdue them.

The British Medical Journal was the recipient of the presence of arsenic in many of the packages of cigarettes. Dr. Murrell examined a great number of specimens of cigarettes and found arsenic in one-third of the packages. The symptoms of arsenical poisoning are coughing, loss of flesh and the usual symptoms of the beginning of consumption.

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 when you know at once what the charge will be. Unless the money accompanies the notice, it will be brought down to 100 words.

HAGAN.

On July 27th at his home in Murray, Ky., it pleased God in his infinite wisdom to call home our beloved pastor and brother, J. A. Hagan, after an illness of only a few days. He leaves a wife and several children, besides a host of friends to mourn their loss. Therefore be it resolved

1. That we, the members of High Hill church, do deeply feel the loss we have sustained, and that we will greatly miss him in our church and his visits in our homes which were always so highly appreciated by all. Be it further resolved

2. That we extend to his bereaved family our sincere sympathy in this their sad bereavement, and our prayer is that they may look to God for comfort who is always willing and ready to comfort and help those who trust him. Be it also resolved

3. That a copy of this be placed on our church book, a copy sent to the family and copies sent WESTERN RECORDER and our *Memorial Helper* for publication. By order of church in conference Aug. 8, 1896.

MRS. M. E. MORRIS,
MRS. M. A. LITTLETON,
LYNN HOWDEN,
Committee.

PURYEAR.

Sister Alma Puryear was born Sept. 16, 1872, died July 7, 1896, age 13 years, 9 months and 13 days. She professed faith in Christ and was baptized into the fellowship of Cuba Baptist church by Bro. Asa Cox in 1888, where she remained faithful and consistent in all relations of life until death claimed her as his own. Alma was a true and model Christian girl and was resigned to the will of God. Be it resolved

1. In her death the church and family sustain a great loss, the church, a faithful member and devoted worker, the family, a kind and affectionate sister.

2. That the church enter into deep sympathy with the family and friends of the deceased. To the two brothers and sister we say, "Weep not for Alma, for she is at rest, but follow the example of your sister as she has followed Christ."

3. That a copy of these resolutions be presented to the family and copies sent the *Recorder*, WESTERN RECORDER and *Mighty Mirror* for publication.

H. F. JORDAN,
QUEENIE DYER,
LILLIAN KESTERSON,
Committee.

NEVILL.

Sirius Nevill, wife of T. D. Nevill, died as her home near Vagoe, Ky., August 4, 1896, aged 35 years. She leaves a husband and little son as well as a host of relatives to mourn their loss. At the time of her death she was a consistent member of the Turners Station Baptist church. She calmly passed from the labors of life to the rest and reward in heaven. She is missed by all. Weep not, loved ones, for she has gone to Jesus.

JAMES W. NEVILL.

MARTIN.

Mrs. Sarah E. Martin died at her home three miles southeast of Hersh Tree, Mo., at 4 1/2 P. M. June 6, 1896. Was buried in the Hersh Tree cemetery June 7th. She was born in Warraw, Gallatin county, Ky., May 28, 1822. In early life she became an humble servant of the Lord Jesus Christ and patiently followed Him until called to her reward in heaven. She was married to Rev. J. P. Martin May 15, 1848. They made their home successively in Kentucky, Illinois and Missouri. She was the mother of thirteen children, nine of whom are living. Her influence in the home is seen in that all of her children are Christians. "We weep not as those who have no hope."

"There is a land of pure delight
Where saints immortal reign,
Infinite day excludes the night,
And pleasures banish pain."
Good by, mother, but not forever.

ROBT. L. LEMONS.

COLLEY.

Mrs. Elizabeth Colley, wife of A. J. Colley, was born in Dickson county, Tenn., Dec. 12, 1831; departed this life June 23, 1896, age 64 years, five months and eight days. She professed faith in Christ and was baptized into the fellowship of Cuba Baptist church, 1874, of which she lived a member until death claimed her. She leaves a husband, a large family of children and relatives to mourn her death. Be it resolved

1. In Sister Colley's death the church and family sustain a loss, the church a faithful member, the husband a devoted wife, the children a kind and loving mother.

2. That the church enter into deep sympathy with family and friends of the deceased; that we mourn not as those who have no hope, but prepare to meet her in the home of the blessed.

3. That a copy of these resolutions be presented to the family and copies sent the WESTERN RECORDER, the *Recorder* and *Mighty Mirror* for publication. H. F. JORDAN, QUEENIE DYER, LILLIAN KESTERSON, Committee.

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Every minister ought to read Matthew Henry entirely and carefully through once at least. He will acquire a vast store of sermons, and as for thoughts, they will swarm around him like twittering swallows around an old gable toward the close of autumn.

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