

WESTERN RECORDER

Faith, Hope and Love, these three shall abide in us forever.

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WESTERN RECORDER.

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Why do we hear so little in these days of men burdened with a sense of their sin? Is sin less heinous, is God less holy than of old.

Some would-be reformers insist that every one favours an evil who refuses to drop into their procession and to admit that their way of fighting it is right.

FRIENDS, do we praise God as we should for what He is? Do we rejoice in the Lord Himself, not merely in what He has done or is doing for us and ours?

The Baptist News says with great truth: "Joking about baptism—making puns on immersion—is not nice at all when you come to think of it. The ordinance is too sacred for such handling."

Dr. T. L. CUYLER believes in congregational singing. He says: "In the house of God it is sheer robbery to rob the mouths of Christ's redeemed people, and to engage the sacred joy of praise to the voices of half a dozen hired performers."

The Evangelist says: "Congregational singing is Scriptural, sensible, desirable. It has characterized the worship of the Christian church for centuries, while to-day, I believe, it is more general and more potent than ever." This is a most cheering sign.

The cross of Christ shows the justice and the terrible wrath of God as plainly as it does His mercy and grace. If He spared His own Son not one pang when he was the sinners' Substitute, think you he will spare the sinner who is not clothed in Christ's righteousness and washed in His blood?

The Baptist Ministers' Meeting in London has met regularly since January 20th, 1723. One hundred and seventeen Baptist pastors are members of the body, which is called a Board. In 1799 it was agreed, according to the minutes, that "16 shillings more be paid in consideration of the rise in tobacco."

PROF. W. H. GREEN is not afraid to say his soul is his own in the presence of the higher critics. He says that the idea Moses did not write the Pentateuch, but it was the product of later times, is "demonstrably based on false and sophistical reasoning, which rests on unfounded assumptions and employs weak and inconclusive arguments."

RUSKIN once roused the ire of Spurgeon. While living at Dulwich, Ruskin was a regular attendant on Spurgeon's preaching, and visited him at his house. Much as the two men differed, there was much in each which was attractive to the other. But on one occasion Ruskin told Spurgeon he was fitter for something far better than constantly preaching to "that herd at Newington." And then, as Spurgeon's friend Williams expressed it, "he gave the art critic a pot of boiling oil on his head."

FOR THE WESTERN RECORDER. HOW SHALL WE DEAL WITH OUR CHURCH MEMBERS WHO INDULGE IN DRINKING, CARD-PLAYING AND DANCING.

BY J. M. WEAVER, D. D.

Discipline in church is in accordance with the Scriptures and exceedingly important to the purity of the church and the good of those offending. Equal in importance is a correct understanding of the true nature of discipline and its proper administration. False and mistaken views of what discipline means are entertained often by members of the church. Many seem to think that it is the exclusion of an offending member. This may follow, but is not discipline itself. Discipline is from the Latin word *disciplina*, which is defined as instruction, learning and training. When used ecclesiastically it is a term denoting the application of rules of order in a Christian church for the purity of the lives of its members. The exercise of discipline may be by instruction, reproof, or censure, resulting in restoration or in excommunication. Discipline, therefore, has for its aims, first, the reformation and restoration of the offending member; then failing in this, second, the purification of the church. Only Christians, according to the Scriptures, are to be and remain in a church. Even a sinning Christian impenitent is to be excluded for his and the church's good, as Paul teaches in regard to the incestuous person in the Corinthian church: "Deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus Christ" (1 Cor. 5:5).

The first rule of discipline in the New Testament is found in Matt. 18:15-17: "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone. If he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he neglect to hear the church, let him be unto thee as a heathen and a publican."

This has reference to the grievances of individual members of the church, it is true, yet resulting in church action. The instruction for the church to act is recorded in 1 Cor. 5:11-13: "But now I have written unto you" (the church) "not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. For what have I to do to judge them also that are without? Do not ye judge them that are within? But them that are without God judges. Therefore put away from among yourselves that wicked person."

Here the church is required to "put away" those who persistently offend. Now, in view of these Scriptural principles, let us answer the question: "How shall we deal with our church-members who indulge in drinking, card-playing and dancing?" Are "drinking," "card-playing" and "dancing" by a member matters of discipline? Are they evils and condemned by the Word of God? By "drinking" I take it is meant intoxicants to excess. The Scriptures do not command total abstinence, but temperance. To drink to excess is to be a drunkard; against such the Bible is very positive in its condemnation. To thus use intoxicants, then, subjects one to church discipline.

Card-playing, while it may not be an evil *per se*, yet it is certainly evil in its tendencies. There can be no doubt in the minds of those who have observed these tendencies but that it most frequently leads to gambling, which is evil in itself and positively condemned by the Bible. Many a young man has been led to a life of gamb-

ling through having acquired a taste for card-playing in the home and the social circle.

"Dancing," like card-playing, is evil in its tendencies. It has, because of its tendencies, been condemned by the wise and good in all ages. Cicero, in his day, said: "No one dances unless he is drunk or mad." It is worldly conformity which the Bible forbids.

Now how shall we deal with such members in our churches, admitting, as we must, that these are evil practices? In the first place, the pastor and more spiritual members of the church should kindly admonish such, and endeavor lovingly to win them back from such evil ways. Paul says: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted" (Gal. 6:1). Often the members are at fault in their treatment of the erring. Uncharitable and harsh words and actions should never be resorted to in any case. If these efforts are in vain, then a charge of unchristian conduct should be brought before the church against such, usually by the deacons as a committee of discipline *ex officio*, and a committee of judicious members should be appointed to labor with such. A committee appointed thus will go to them with all the authority of the church, showing them that the whole body is aggrieved by their conduct. If the committee fails to win them from their evil practices, then the church can only withdraw fellowship from them, and regard them as "heathen and publicans." If such are regenerated, are real Christians, and are ready to repent and recover to a life of holiness and to seek the spiritual life in team, so that the desire to do such things will be eradicated, if unregenerated, they cannot be influenced to do right, and are hereafter proper steps they should be excluded from the church.

What I mean by this course I can best illustrate by a case of dancing in the church of which I am pastor. Some years ago, being invited with my wife to spend two weeks at West Baden Springs, I was present when a young lady, a member of our church, engaged in a dance. I was sitting in the porch which commanded a view of the ball room, and I saw the young lady, Ella, dancing. Her aunt was in control of the Springs, and there were few present except the family. Next morning, sitting again in the porch, Ella came to me and said, "Bro. Weaver, did you see me dancing last evening?" I knew what she wanted. Her conscience was hurting her, and she wanted me to scold her, feeling that that would bring some relief, and I determined not to gratify her, so I answered: "Yes, Ella, I saw you." I waited, and again she spoke, saying, "Well, what did you think of it?" I answered, "I think, Ella, if you had had a little more religion aboard you would not have done it." I again waited. Then she said: "What are you going to do about it? Are you not going to tell it when we get home?" "Tell it!" I answered, "no, I am so ashamed and mortified about it that if you will say nothing about it, I will not tell it." Thoughtfully and sadly she turned away, the worst whipped girl I ever saw. Upon her return to the city she left off dancing and commenced to work in the church as never before. She took charge of the infant class and grew in grace rapidly. In a few years she died most triumphantly, shouting the praises of God. Now had I said to her, "Yes, Ella, my conscience requires that I report you to the church on our return, and have you make confession or be excluded," I believe that my course would have driven her into more evil practices and away from contrition and work in the Master's cause. I won her by kindness, and yet did not command her course. We

are to be as "wise as serpents and harmless as doves." James says: "Brethren, if any of you do err from the truth, and one converteth him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and hide a multitude of sins" (Jas. 5:19, 20). Denunciation from the pulpit by the pastor or by members of the church does no good but always harm. The church should deal kindly and patiently yet firmly with such offenders, and save them if possible. The Spirit of Christ should rule in all things. It was only the hypocritical and self-righteous that He denounced. Those who repented, however far they had fallen into the sinks of depravity, were always received by Him. With kindness and sympathy He won the sinner from their sins, and took them back into His fellowship. A church, as well as individuals, can win by kindness.

"If thou a soul wouldst redeem,
And lead a lost soul back to God;
Wouldst thou a guardian angel seem
To one who long in guilt hath trod—
Go kindly to him, take his hand
With gentlest words within thine own,
And by his side a brother stand,
Till all the demons thou dost drive."

VARIETIES AND EVILS OF PROFANITY.

Strictly speaking, profanity means taking the divine name in vain. But there is a looser and more inclusive sense of the term which covers many exclamations and other expressions in which God's name does not appear, yet which are usually and often grossly evil. In this larger meaning profanity is exceedingly common, and in its narrowest and worst interpretation it grieves God's ears daily.

Of course it is sinfully irreverent and harmful to use the name of God in common ejaculations, such as the angry outbursts of the profanity which so often shocks us. But the many less offensive yet really profane words and phrases which are so common need to be avoided with almost equal care. Many are mere imitations and evasions of their more objectionable kindred, but did not dare to. Probably they sometimes testify to a spirit within as obnoxious to God as that which boldly blurs out the worst sounding words.

Christians need to be much more on guard in this particular than most of us are. We need not confine ourselves to the "yes" and "nay" of the Quakers. But we cannot be true disciples of him from whose lips no evil ever fell unless we are masters of our tongues and of the emotions behind them. Ordinary self respect should restrain us from every form of profanity, and Christian principle should lead us to abhor it. Our most justifiable excitement, whether it be gratification or indignation, needs no harmful language in which to find expression.—Congregationalist.

Joy is a prize unthought, and is freest, purest in its flow, when it comes unsought. No getting into heaven, as a place, will compass it. You must carry it with you, as the music of a well-ordered soul, the fire of a holy purpose, the welling up out of the central depths, of eternal springs that hide the waters there.—Bushnell.

We have the promises of God, as thick as daisies in summer meadows, that death, which men most fear, shall be to us the most blessed of experiences, if we trust in Him. Death is unclasping, joy breaking out in the desert; the heart comes to its blossoming time! Do we call it dying when the bud bursts into flower?—H. W. Beecher.

For the Western Recorder.

JESUS, THE MAN OF PRAYER.

A BIBLE STUDY.

BY EVERETTE GILL.

The Christian world has so emphasized the divinity of Christ, that it is difficult for us to feel the reality of his humanity. We rejoice that our Saviour is divine, one "who being in the form of God, counted it not a prize to be on an equality with God;" but we "joy in the God of our salvation" even more greatly, in that he took the "form of a servant," was "made in the likeness of men," and was "found in fashion as a man." We love and admire the great ones of earth all the more when we discover, that notwithstanding their genius, they were thoroughly human. So, in reverential fear and adoring wonder, we stand afar off and worship the divine Christ, but we draw near with hearts brimming with sympathetic love and fall down and clasp the feet of our human divine Lord. We love a Master who became tired, as at Jacob's well, one who wept over the tomb of a friend, who rejoiced in the festivities of a marriage occasion, who enjoyed the hospitality of the rich, and was welcomed in the home of the poor, a man "that hath been in all points tempted like as we are, yet without sin," and hence a man, "who in the days of his flesh, having offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and having been heard for his godly fear, though he were a Son, yet learned obedience by the things he suffered." Such a God-man, I repeat, we love.

It would be entirely out of place for me to discuss here the nature of Christ as affording the need of prayer. I assume such need. For Jesus was too busy a man to spend so large a part of his precious time in needless exercises.

We shall notice that it is one of the peculiarities *locus* to mention the prayers of Christ. Of the fourteen or more instances of Christ's praying mentioned in the Gospels, Luke gives nine. The following is but a suggested outline for a most profitable Bible study.

1. *Prayer in childhood.* All we know of Jesus' prayers in his youth is by inference alone. But we know that at the early age of twelve he was spiritually minded and busy in his "Father's affairs" (Luke 2:49). The praying man of thirty was surely the prayerful boy at twelve.

2. *Prayer at baptism* (Luke 3:21). This was the first great crisis in Christ's life. It was his first public act by which he was ushered into his work as Messiah. What a step of stupendous import! The Logos was at last entering upon the work laid out in eternity by the counsels of the blessed Trinity. No wonder, then, we read of "Jesus . . . baptized and praying."

3. *Prayer when wearied* (Mark 1:35; Luke 5:16). It had been a busy Sabbath day in Capernaum. He had taught the wondering congregation, healed the poor demoniac, raised Peter's mother-in-law. And when night came and the Jewish Sabbath was at an end, the multitudes brought their sick and crowded the door. Any wonder he was tired? "And in the morning, a great while before day, he rose up and went out and departed into a desert place, and there prayed."

4. *Prayer when in need of special wisdom* (Luke 6:12). Another crisis. The hour had come when he must gather around him a few select spirits whom he must train as apostles to be sent to disseminate his Gospel. What wisdom was needed! What wisdom was displayed! Hence the night-long prayer. "And it came to pass in these days that he went out into the mountain to pray, and he continued all night in prayer, and when it was day he called his disciples."

5. *Prayer in times of temptation and spiritual need* (Matt. 14:23; Mark 6:46; John 6:15). Jesus had spent another hard, weary day teaching the multitudes and feeding the five thousand. The people were amazed at the miracle, failed to grasp the spiritual nature of his kingdom, were bent on making him king. With this temptation of worldly honor before him, and heart-sickness at the unspirituality of the multitudes, when night came on he "went up into the mountain apart to pray."

6. *Transfigured while praying* (Luke 9:28). Peter had avowed his faith in Christ as the Messiah, Jesus had foretold his suf-

ferings and death, and now he was to give to the favored three a glimpse of his Messianic glory. "And as he was praying the fashion of his countenance was altered." Blessed thought, transfigured while praying! If e'er we are transfigured in this life it will be on our knees.

7. *Prayer a habit with Jesus* (Luke 11:1; 18:1). These passages seem to assume that prayer was a habit with the Saviour.

8. *Instilling in prayer* (John 12:28). Jesus is drawing near to Calvary. His soul was troubled. "What shall I say?" Shall I say, "Father, save me from this hour!" O, no! "For this cause came I unto this hour." This shall be my prayer instead, "Father, glorify thy name!" Such oft-times are our soul conflicts when in prayer to God.

9. *Jesus' prayers for others.* 1. For the self-confident Peter that his faith fail not (Luke 22:32). 2. Prayer for the Holy Spirit for his disciples (John 14:16). 3. The intercessory prayer in John 17. How strengthening it is to think that Jesus prayed for me (John 17:20).

10. *Prayer in sight of Calvary* (Matt. 26:36; Mark 14:32; Luke 22:41). Gethsemane! the bloody sweat! the groans! the victory! What need I further?

11. *Prayer on Calvary.* 1. For his enemies (Luke 23:34), "Father, forgive!" 2. For himself (Mark 27:46), "Why hast thou forsaken me!" A cry of anguish that showed a heart was breaking. But listen! the victory! "Father, into thy hands I commend my spirit" (Luke 23:46). Brother, can we read this life of prayer without heeding its powerful appeal? Live! then ever one who had more right to say, "Men ought always to pray?" We see our Lord coming from Jordan's waves praying, and dying with a prayer on his lips.
Mt. Sterling, Ky.

A LIVING AND A LIFE.

The late Governor Russell was on one occasion called to give an address on "Practical Success" to a high-school class. One sentence in that address clings to the memory of those who heard him: "Remember that there is one thing better than making a living—making a life."

We might say that the epigram is worthy of Aurelius; but it is the lesson taught in the old question of the Teacher of Galilee: "What shall a man be profited, if he shall gain the whole world, and forfeit his own life?" This was his frequent lesson He bade them take no care for what they should eat or drink or wear, because there were higher wants than these which occupy birds and beasts. It was the money-getting Dives that sank to Gehenna, while the beggar Lazarus was taken to Abraham's bosom. It was the man increased in goods, building new barns, to whom the dread summons came.

Any one can make a living; it requires only labor. When made it is an ordinary achievement, not worth much. The living perishes day by day with the consumption of food. It only prolongs an existence. It is bread, meat, shirt, sheet, shingles, wheels, nothing more, gone to-morrow or next year. Its best product is muscle to make more living, and brain wasted on yet more living. It is permeated with all the ugliness of selfishness.

But a life—that is all of greatness that we can conceive. A life, budding in an infant intelligence, developing into soul and character, transcending the conditions of circumstances in the multibody of time—the maturing will of that little child has in it a grandeur that no physical display of force can rival. Sanctified love, guided by a high purpose, crowned with victory over all low impulses, and charged with power to scatter blessings everywhere. The life is more than meat, more than the mere living.

We hold Governor Russell in honor for repeating the old Galilean lesson. When he said it his hearers did not think of it as an oracle of religion; but it is none the less the very heart of the teaching of Jesus Christ.—New York Advocate.

WHEN God intends to fill a soul, He first makes it empty; when He intends to enrich a soul, He first makes it pure; when He intends to exalt a soul, He first makes it humble; when He intends to save a soul, He makes it sensible of its own miseries, wants and nothingness.—Flavel.

HAS YOUR SOUL AN ANCHOR?

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

My friend, on your voyage to eternity has your soul any "anchor sure and steadfast?" The Apostle Paul tells us what it is, and he knew all about it from his own experience. It is the hope in Christ and the hold on a ship. You cannot have it without knowing it, and if you have it, you will be none the better unless you use it in every hour of need.

1. You will need this steadfast anchor to keep you from drifting away into skepticism. The currents toward sheer stark unbelief set with prodigious force in these days. The literature and science of the time is saturated with subtle skepticism; in the private library of a college professor I saw half a dozen books that were unsettling, to every one that was tonic and faith inspiring. And if he had fed his mind on the most tonic and orthodox books, that were not enough. The one only safeguard against practical infidelity is a living faith in a living Christ. The secret of so much veering about with every wind of false doctrine, and so many lapses into fatal error is found in the sad lack of any Christ-faith in the inner heart. By that I mean a faith which knits the soul to Jesus Christ, and puts him into the soul as an abiding presence and an almighty power. If you are a skeptic your only cure is to try Jesus Christ for yourself. Perhaps you profess to be a Christian but are trebly assailed with doubts. As soon as you find yourself swinging off into doubts of God, doubts about his dealings, doubts about the Bible or the future state, or your hope of salvation, then leave out your anchor, and pray: "Lord increase my faith!" I once heard an eminent veteran Christian say: "No skeptical book disturbs me; for Jesus Christ has banished more doubts and difficulties in my own heart than the most subtle infidel could suggest."

2. If you are not assailed with doubts, you are certain to be assailed with troubles. No hurricane can strike a full-rigged ship more suddenly than storms of adversity may burst upon you; they come, too, at an unexpected moment. Tempests burst upon a soul as tempests burst upon the sea, without an hour's warning. As a vessel is sometimes stripped of her topsails before the sailors can man the yards, so it may be with you. You may be struck "all aback"—may be stripped of many a topsail which ambition had hoisted or many a spar of prosperity; you may be obliged to throw out much of your lading into the sea; but if Jesus Christ is in your soul, you cannot suffer wreck. The anchor sure and steadfast will hold you. People do not see what holds a vessel when the gale is sending the billows over her bows. The anchor is invisible, as it lies full many a fathom deep on the solid ground beneath the angry waves. So when we see a good man beaten upon with heavy adversities and yet preserving a calm, courageous, cheerful spirit, we do not discover the secret of his serenity. We may wonder that he is "not moved as other men are." But the eye of God sees that there is an interior life hid with Christ in that good man's soul which no storm can touch or dislodge. There is many a commercial calamity, many a bereavement, many a trouble that may strip a man of canvas or cordage, but never touch the solid wealth and strength of his godly character. When Martin Luther was struck with sudden tempests he used to sing the forty-sixth Psalm above the roar of the winds; his anchor never dragged. Paul's answer to the assaults of men or devils was, "I know whom I have believed." Those persecuted Apostles were wonderfully calm and composed and heroic men; we never hear a whimper from them. In my long experience as a minister I have seen just such fast-anchored Christians—sometimes in a lowly room of poverty, sometimes under distressing sickness, sometimes under cruel injustice and unkindness, sometimes under desolating bereavements. Oh, God, thou dost keep in perfect peace the soul that is stayed on thee!

3. I have not alluded to all the dangers that may beset the soul. If an anchor is necessary to hold you from drifting into doubt, and unbelief, or when assailed by tempests of adversity, it is equally needful to keep you against the stealthy undercurrents of temptation. An unanchored ship may be lying on waters as smooth as glass, and yet before the master is aware, his keel

is on a rock! The invisible tide bore him away so softly and so silently that he did not observe the motion. So are thousands of people—yes, and of some professed Christians, too—carried on the rocks every week, not by gales of adversity, but by undercurrents of strong temptation. One man is slowly seduced into slavery to the bottle; or he feels the grip of sensual temptation on the keel, but takes no alarm until he strikes the rocks with a hideous rent of character. Here is a church member who insensibly drifts into neglect of his Bible, neglect of prayer, and laxity of Sabbath observance. Another gets in an undercurrent of utter worldliness; it swings him along slowly and surely until he has lost sight of his lighthouse; he is aroused by no sudden shock, but when we look for him where he used to be, and where he ought to be, he is not there. The world got hold of his keel, and his anchor had no hold on Christ. This is the secret of the larger part of all the backsliding in the church.—Independent.

For the Western Recorder.]

TREATMENT OF THE WEAK.

BY REV. C. H. WETHERBE.

It is supposed by many that it is a mark of the highest humanity to exhibit a patient and painstaking regard in behalf of those who are physically and mentally weak. Such a proposition finds acceptance with people of all shades of belief and all ranks of society. The fact is everywhere recognized that the strong ought to assist and protect the weak. As a principle of Gospel ethics Paul declares, "We that are strong ought to bear the infirmities of the weak." But while this is divinely true, yet there is a side to this question which needs to be well considered. There is such a thing as being so tender and considerate to weak ones as to render them a positive injury. They may be so coddled as to keep them back from that development of brain which, by a wiser and more manly course, they might in due time attain to.

One of the greatest thinkers of the past generation said: "In the interest of the weak themselves it is enjoined that the strong should not treat them with undue consideration." Where this is done they make no progress; on the contrary they fall behind. The ground on which they stand inevitably breaks away beneath them and there is then no new ground on which they can plant their feet in safety."

In thousands of instances parents have so petted and pampered their children that they have remained mere weaklings, utterly incapable of grasping any thought above the tamest commonplace, exerting no positive force for good among their fellows, and remaining negative characters all their days. It was not because these children were below the average in intellect, nor because of physical defects, but rather because they were treated with "undue consideration." They needed in early life to be somehow thrown upon their own resources, to be subjected to those disciplinary experiences which strike down to the very roots of one's being, arousing dormant powers and bringing to the surface and into activity the qualities which constitute robust manhood and womanhood. Parental weakness too often shows itself in undue haste to prevent children of the youthful period from getting sufficiently thumped, buffeted and shocked to rightly awaken their slumbering possibilities. There are many strong, capable and successful men to-day who are exceedingly thankful for the tumbling, trying hardships of their youth, while many others sorely lament the fact that in early life they were too tenderly treated, were uncultivated by trial and were therefore deprived of the sturdy discipline which they now feel the need of.

The blind and cowardly spirit of evil is forever telling you that evil things are pardonable, and you shall not die from them, and that good things are impossible, and you need not live for them. And, if you believe these things, you will find some day, to your cost, that they are untrue.—Ruskin.

LIFE is short, and we have never too much time for gladdening the hearts of those who are traveling the same dark journey with us. O be swift to love, make haste to be kind.—Amtel.

For the Western Recorder.

QUESTIONS ANSWERED.

BY GENEX.

"You say that William Kiffin said that Baptist churches just as they are now in England long before the Reformation. Was he the same man who wrote the Kiffin manuscript? How do you reconcile that statement with the manuscript which says that none they had heard of had received the ancient custom of immersion; they sent Mr. Blount to Holland to be baptized? The only way to reconcile those statements is to deny that William Kiffin wrote both, or to admit that he told a falsehood. As to the latter supposition, we must always take it for granted that every man tells the truth, so long as there is any possible way to reconcile his statements with each other or with himself."

William Kiffin was incapable of falsehood. He undoubtedly made the first assertion. It is in a book which beyond question he wrote and published. Therefore he did not write the Kiffin manuscript. And nobody, so far as I know, has ever said he did write it. Croswell, who wrote a century after his day, said the manuscript was attributed to Kiffin. As to the manuscript itself, we must, if possible, admit its genuineness as being a true account of something which happened, if there is any possibility of reconciling its assertions with the facts which mean to be slow to pronounce anything a forgery unless its contradictions or absurdities prove it to be.

It is evident that the writer, or writers, were not talking of immersion in itself, or they had small regard for the truth and for their reputation for truthfulness. For immersion had never disappeared, the records of the Church of England show. The followers of Luther and Calvin generally sprinkled, but the Catholics and the Episcopallians generally dipped. Therefore, as a truthful man, the writer could not have meant that immersion itself needed reviving. And if he had meant he would be obliged to have said so. Those old writers did not say one thing in plain statements when they meant another.

It is evident, then, that if the manuscript is not a forgery, and the writer was a truthful man, writing of what he knew, and not of a rumour he had heard, the records of the Church of England show. All bodies in those days were great sticklers for succession. Barber shows that the Baptists were by saying it was the duty of every one to be dipped, if he could find a qualified administrator. Baptists refused to recognize the Catholics as true churches, though in error, and hence to acknowledge her baptisms. Much of the wrath of their enemies was due to this refusal. This was what excited the ire of "P. B.," who argued with them there was no other line except the Catholics, and therefore Baptists must admit the reality of Catholic baptism. Baptists granted that the line could not be traced, but insisted it was somewhere on the earth, and explained the inability to trace it by the hiding of the woman in the wilderness prophesied in Revelation.

The truth of the Kiffin manuscript is doubtless this. A small body of people, Bibles in hand, had become convinced that infant baptism was wrong. It is probable they belonged to the state church, and had been dipped in infancy. If infant baptism was the custom of the state church, and could furnish a qualified administrator to baptize. They knew of no Baptist church in London, but they had heard there was a true succession of baptizers in Holland, and they sent Mr. Blount over there, thinking, though in error, and hence to acknowledge her baptisms. Much of the wrath of their enemies was due to this refusal. This was what excited the ire of "P. B.," who argued with them there was no other line except the Catholics, and therefore Baptists must admit the reality of Catholic baptism. Baptists granted that the line could not be traced, but insisted it was somewhere on the earth, and explained the inability to trace it by the hiding of the woman in the wilderness prophesied in Revelation.

Two things are absolutely sure in regard to this manuscript, which no one has seen, though occasionally there are rumors that it has been where in England. The first is that William Kiffin did not write it, and the second is they could not have been referring to the "mode of baptism," when they spoke of the ancient rite not having been revived. For immersion had not disappeared, and we must take it for granted the writer was truthful so long as there is an explanation consistent with his truthfulness.

A good sister who is much distressed in mind wishes me to get Dr. Whitsett's book as soon as it is issued, and to answer it in the RECORDER. She must excuse me. I have never been in the habit of buying books written against the Baptists of any generation, and I do not propose to begin with a book against Baptists written by a Baptist. I was struck by an illustration in a letter I received. The writer said: "If any man should declare my grandmother was a thief, I would deny it with great reluctance. But nothing he could say about his devotion to the truth of history would ever make me look upon him as a friend to the family. If our forefathers sprinkled for baptism, they sinned. I can understand a Baptist as being a thief, and I can understand, if forced to do so by conclusive proof, but I cannot understand a Baptist's trying to prove it and holding it up to the world for Pedobaptists to gloat over." I say a hearty amen to that.

Two hundred years from this day, if some man should come across the Pedobaptist newspapers which I have seen in the last fifty years, he could prove by many contemporaneous witnesses that the Baptists of this century in the United States believed in baptismal regeneration. I have often heard intelligent Presbyterians and Methodists say, "You Baptists are wrong, you should be saved unless he is immersed." They had never interested themselves much in religious discussions,

though they were educated people. And they were pious and truthful, and yet honestly believed that Baptists believe in baptismal regeneration, notwithstanding the constant and emphatic denials of Baptists on every hand. Now if the Baptists of this century had been sorely persecuted, if the law had forbid their writing any books setting forth their beliefs, you will readily see that a writer in 2100 could prove their belief in water salvation.

"Don't you think the Associations ought to have waited till Dr. Whitsett's book was out before expressing their opinion?" Baptists have no recognized pope. They have a right to express their opinion in their Associations upon anything which they think concerns Baptist faith or practice. Every individual Baptist, much more an Association, has as unquestionable a right to say in the terse words of the RECORDER, "We believe Baptists began immersing about the year 30, and wherever there have been Baptists they have been immersing ever since," as Dr. Whitsett had to say that "all Baptists sprinkled and poured up to the year 1641." The Star Chamber has indeed been revived if Baptists are not free to express their opinion on all matters which concern them as Baptists.

Why wait for this book? We have positive testimony from witnesses whose veracity and knowledge cannot be impugned that Baptists in England and on the Continent did immerse before 1641. As I said, Kiffin and Fuller would be sufficient witnesses if there were no others. No number of witnesses swearing that Baptists were a new thing to them can shake the testimony of those two men. You might as well ask a court if trustworthy witnesses have sworn they saw a murder, to wait till the prisoner can bring up a million men to swear they did not see the murder.

Moreover, the proposition that all Baptists sprinkled or poured up to the year 1641 is absolutely incapable of proof. Were it a case of Presbyterians, for example, or of Methodists, private facts prove of any point would be easy. It would be only necessary to show that the General Assembly or Conference had said a thing to establish their practice. But Baptists are separate and distinct bodies, and they were especially so in those days, having no general missionary bodies to bind them together. Therefore the only way to show that all of them sprinkled and poured would be the Omniscient One who knew all their hidden congregations. Why wait for a man to prove what is unprovable by man?

If one is to go raking among all the abuse of Baptists poured out by those who could no longer or kill them nor imprison, and therefore were driven to attacking them with the pen, the thing which was charged most vehemently by their enemies was that they baptized men and women naked. Featley's book, an old copy of which I myself saw some time ago, had a picture of such a baptism.

In the Centennial year, when all of us, more or less, went to Philadelphia, and then traveled round, there was something said of a book which I think was published that year, or not long before or going to be published, which made a charge against the Baptists very much like this. The new discovery made by this writer—Bartlett or Barclay was the name—was talked over some, but no one seemed much interested. I have forgotten the name of the author. Dr. Dezer seemed to have gotten his idea from the writer when he published his "Affused Baptists" in July, 1880. But Pedobaptist scholars, who were already familiar with all that talk of "newness" against Baptists were aware of the fact that a million witnesses who had no known a thing were not equal to one reputable one who had paid scant attention to either the first discoverer or to Dr. Dexter. As I did not see the book, nor pay much attention to what was said about it, I do not know how far the writer went along the line of attacking Baptists.

SERVICES AND SERVICE.

These words are much alike, but they represent things which greatly differ. On a bright morning, in a pleasant place of worship, hundreds of voices are raised for religious services. The songs were inspiring, and in them many a heart thrilled with enthusiasm and many tongues roared allegiance to the Lord Jesus and the interests of his kingdom. Tender prayers caused the tides of emotion to rise, and the earnest address of the leader roused many present to a half-awakened consciousness of possibilities they had never yet attained.

"The services were delightful this morning," said one to his friend.

"Most inspiring. So helpful, so uplifting," was the reply.

"By the way, are you ready to take that class in the Sunday-school which needs a teacher so much? I have been waiting ever since last Sunday to hear from you."

"How can I? I dislike to bind myself to a class every week in the year. I am willing to be a substitute once in a while, but not to be obliged to teach every Sunday."

"Are you not in good health?"

"Perfectly so."

"Do you work hard all the week?"

"No; I have a good deal of time to myself, although, like almost every one else, I am busy here and there."

"Well, you will excuse me if I say you must be mistaken about the services this morning. You said they were helpful and inspiring. If they had been truly so, I think they would have helped you to see your opportunity, and would have inspired you to undertake some real service for Christ. It is not a sign of loyalty to him that we enjoy services. The real test is readiness for service."

Faithful are the wounds of a friend. Pondering on these true words, the one to whom they were addressed thought I was in perfect tune with all goodness

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Difficult?

Yes, of course. It was appreciation of the fact that so few of our Bible readers could pronounce the "hard names contained in the Bible that inspired the publication of the Holman 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 bookstore. We give you both for only \$3.50. Orders are coming rapidly so don't 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.

this morning during the hour of worship. I did truly mean it when I sang with the rest.

"Take my love; my Lord, I pour
As thy feet its treasure store.
Take myself, and I will be
Ever, only, all for thee."

But it seems different when I am brought to the test of an opportunity to do something for the Master which does not suit my ease and convenience. I wonder is my pleasure in a good prayer meeting only the excitement which comes from good singing and good fellowship? I wonder is my earnestness in the eyes of the Lord whose praises I sing with so much enthusiasm? What my friend said is true. Services should fit me for service, or else they were mere sounding brass and tinkling cymbal. I will take that class, and I will prove that I mean it when I sing.—Sel.

LITERARY.

New Books.

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

ORIGIN AND DEVELOPMENT OF THE NICENE THEOLOGY. With Some Reference to the Ritschlian View of Theology and History of Doctrine. By Hugh M. Scott, D.D. Chicago, Ill. Chicago Theological Seminary Press. 399 pp. \$1.50.

Very appropriately are these lectures dedicated to Prof. W. H. Green, of Princeton, because they were delivered on the Ely foundation, in connection with the fiftieth anniversary of his professorship, and because they are in line with his Gibraltar orthodoxy. The topics of the lectures are, Biblical and Critical Prolegomena to the Development of the Nicene Theology of the Divine Christ; Laying the Foundations of the Nicene Theology Centering in the Divine Christ, and in Opposition to Pagan Culture Represented by Gnosticism, until the Faith of the Church was settled by the Anti-Gnostic Theologians upon a New Testament Basis; Development of the Doctrine of the Divine Christ upon the Ground of the Christian Tradition, Use of the Old Testament, Contact with Greek Thought, Appeal to the Collected New Testament, and Opposition to Heresy; Imperfect Apprehension of the Divine Christ in Historic Salvation, and, Connected Therewith, an Inadequate view of Sin, a defective The-

ory of Free-will, and the Consequent Growth of Legalism, Sacerdotalism, and Asceticism in the early Catholic Church; The Doctrine of the Holy Spirit and the Trinity as Necessarily Involved in that of God and the Divine Christ; The Doctrine of the Divine Christ and its Relation to the Rule of Faith and to Dogma.

It is a work of great learning and of great power. The current errors of the Monistic and Ritsch schools are exposed and refuted. All writers along these lines in future will have to deal with this book.

THE ISLANDS OF THE PACIFIC. By James M. Alexander. New York: American Tract Society. Illustrated. 316 pp. \$2.00.

From several distinct points of view this is an interesting and valuable book. It tells of regions and peoples little known and very curious. It abounds in information concerning anthropology, sociology, economics, geography, flora and fauna, meteorology, geology, etc. These are, however, incidental values of the book. The main purpose is to tell of missionary work in the regions described. We know of no book that covers the same ground. The wide circulation of this volume will greatly increase the missionary information of the people and greatly stimulate their missionary zeal.

IN THE PATH OF LIGHT AROUND THE WORLD. Thomas H. Stacy, Chicago and New York: Fleming H. Revell Co. Illustrated \$2.00.

The Rev. Thomas H. Stacy made a tour around the world, visiting many mission stations, and here he gives us a bright and breezy account of what he heard and saw. It is an interesting book of travel with vivid accounts of scenes and incidents. His narrow escape in landing at Joppa is thrillingly told. Japan, China, India, Egypt and Palestine are described most charmingly. Mr. Stacy is a Free-Will Baptist, and most of his missionary information is in regard to the work of that denomination, though it is of interest to all. Our recent tour over some of the regions described, gives a special interest to the book in our eyes.

You will find it less easy to uproot faults than to choke them by gaining virtues. Do not think of your faults, still less of others' faults. In every person who comes near you look for what is good and strong, honor that, rejoice in it; as you can, try to imitate it, and your faults will drop off like dead leaves when their time comes.—John Ruskin.

SUNDAY-SCHOOL.

INTERNATIONAL
Bible Lessons, 1896.
FOURTH QUARTER.
SUNDAY, OCT. 4.

SOLOMON ANOINTED KING.
1 Kings 1:23-39.

MOTTO TEXT.—Keep the charge of the Lord thy God to walk in his ways.—1 Kings 2:3.

Adonijah was David's oldest living son, and the one rightly entitled to the throne, humanly speaking. He like Absalom was famous for his manly beauty. He was a man over 30 years of age, while Solomon was only 19 or 20. Moreover his mother was no such disgrace to her son as was Solomon's. It seems to have been whispered about that David intended to make Solomon his heir. This was rightly only because God chose Solomon. But this fact was not known or believed. David was feeble and very much under the control of Bathsheba who was as talented as she was beautiful.

Adonijah had gone shrewdly to work to secure his throne. There is no reason to think he meditated any harm to his father, but only to make his position secure after his father's death.

Nathan heard of the great feast which Adonijah had given. It shows what the people generally would have felt, that Joab who was not only a man of great ability but a nephew of David's who had always been most faithful to his uncle's interests, though Adonijah had a right to the throne and would make a better king than Solomon. But Nathan knew the will of the Lord. He went to Bathsheba and told her and she went to the old king.

"Call me Bathsheba."—According to the oriental custom she had gone out when Nathan came in. David sends for her when Nathan had laid the state of affairs clearly before him. "And the king swore and said, As the Lord liveth that hath redeemed my soul out of all distress."—The repeated deliverances which he had had from danger were never forgotten by David. He was ever thanking God for them—an example worthy of all imitation. We do not express our gratitude to God for all his loving kindness as we ought. And feelings which are not expressed lose their strength.

"Even as I swear unto thee by the Lord God of Israel."—This was without a doubt after God had chosen Solomon (1 Chron. 22:9, 10). He had sworn to her that her son should sit upon the throne after his death. He saw now that it would not do to wait for his death. Adonijah's action must be met quickly. On his sick bed David shows all his old energy. He would see Solomon acknowledged by the nation before he died. Bathsheba's ambition was gratified and her fears laid at rest. She thanked him in the usual respectful way and went out.

"Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada."—Zadok was the high priest, and Benaiah commanded David's body-guard, Joab, the commander of the army, had gone with Adonijah. But these three men would prove to the people that the crowning of Solomon was the command of their sick king. "Take with you the servants of your lord."—The royal body-guard whose presence would add emphasis to the presence of the others that David's sanction accompanied their actions.

"And cause Solomon my son to ride upon my mule."—It was death to ride the king's mule without his permission. Solomon be-

ing upon it would show that he was to be king with his father. Thus to associate a son in the monarchy was not an unknown thing. "And bring him down to Gihon."—This was either the valley west of Jerusalem, or the one running from the Damascus gate. This latter was a very public place, and all the city would soon know what was done.

"And let Zadok the priest and Nathan the prophet anoint him there king over Israel."—The anointing was the religious part of choosing a king. Samuel had anointed Saul and afterwards David. The high priest and the prophet would show that Solomon was chosen of God as David had been before him, David being Jesse's youngest son. "And blow ye with the trumpet and say, God save King Solomon."—All the formalities and ceremonies which would have been used had David been dead and Solomon been coming into entire possession of the kingdom were used.

After the anointing and the proclamation they were to come up in a procession into the city, and Solomon was to be seated on his father's throne. "For he shall be king in my stead."—Not that David abdicated, but Solomon was to be the ruler, and practically sovereign, David being his counsellor and using his power as king whenever he chose.

"I have appointed him to be ruler over Israel and over Judah."—The kingdom was united and had been for many years. But the old line of cleavage was there, and after Solomon's death the kingdom was divided. Judah had separated from Israel and followed David for the seven years he reigned at Hebron.

"And Benaiah the son of Jehoiada answered the king and said, Amen."—Thus giving his hearty assent to his king's action. Had Benaiah demurred and insisted on Adonijah's rights, Solomon's prospects would have been dim. For Joab was on the other side, and the boy would have had no proved general should Adonijah fight as Absalom did. "The Lord God of my king say so too."—Unless God confirmed David's words, they were but idle breath. God rules, and men can not thwart his purposes, though the kings of the earth set themselves and the rulers take counsel together against him.

"As the Lord hath been with my lord the king."—Making him victorious over his enemies and enabling him to unite his people into a strong and prosperous kingdom. Having such a beginning, with God's help Solomon could hope to make his throne greater than David's. Nothing could give the old king more pleasure than to look forward to such a result.

The three men obeyed the king. They took the Cherethites and Pelethites who were always at hand at the palace and made no doubt a formidable though not a large force. The former were the fighters or executioners who carried out the king's sentences upon criminals, and the latter were his couriers. They were foreigners. Thus before David died he saw Solomon firmly fixed on the throne. Adonijah showed no such courage as Absalom had showed, and surrendered his claims without an effort.

THE LADIES.

The pleasant effect and perfect safety with which ladies may use Syrup of Figs, under all conditions, make it their favorite remedy. To get the true and genuine article look for the name of the California Fig Sprup Company, printed near the bottom of the package. For sale by all responsible druggists.

DR. WHITSITT'S BOOK.

BY W. L. PICKARD, D.D.

On the 17th inst., there fell from the press a much-looked-for book. It was published by Chas. T. Dearring, Louisville, Ky. The author of the book is Rev. Wm. Hath Whitsitt, L. L. D., President of the Southern Baptist Theological Seminary. The title of the book is: "A Question in Baptist History." It is dedicated by the author in the truest Scottish conception as follows:

To F. W. W.
"And She's A' The World To Me." And it may be remarked in passing that any man who can dedicate a book thus beautifully to her who shares his toils is, on general principles, a pretty safe man to admire and follow.

A CLEAR-CUT SCOPE.

The author clears up the ground and shows the issue in the "Introductory." "The question does not relate to the origin of immersion. Immersion as a religious rite was practiced by John the Baptist about the year 30 of our era, and was solemnly enjoined by our Savior upon all his ministers to the end of time. No other observance was in practice in New Testament times. As I understand the Scriptures, immersion is essential to Christian baptism. The question as to the origin and essential character of immersion is, therefore, not an issue.

"The issue before us is: Whether the immersion of adult believers was practiced in England by the Anabaptists before the year 1641? Whether these English people first adopted immersion for baptism and thus became Baptists in or about the year 1641? This is purely a question of modern historical research. It does not affect any items of Baptist principle or practice. These are all established upon the Bible." Thus the author gives clearly the scope of the discussion except the matter treated of in the "Appendix."

In Chapter I, Professor Whitsitt cites an array of historians whose investigations and writings must form largely the basis of investigation. The Doctor here gives the dates of the different historians as to the time when immersion of believers was introduced into England. Prof. de Hoop Scheffer puts the date 1633. Dr. Whitsitt says: "In September, 1880, I moved up the figures just eight years, announcing and proving that immersion was introduced into England in the year 1641. This period of eight years is my personal contribution to the recent advance in a more accurate knowledge of Baptist history." (p. 15.)

Is Dr. Whitsitt's claim sustained? Prof. de Hoop Scheffer had 1633 as the date of the introduction of the immersion of believers into England. On Sept. 21, 1879, Dr. Whitsitt wrote a letter to Dr. Scheffer stating that 1641 and not 1633 was the date of the introduction of the immersion of believers into England. After reviewing the evidence, the learned scholar of Amsterdam agreed with Dr. Whitsitt. In December, 1881, Dr. Henry M. Dexter brought out his book: "The True Story of John Smyth, the Se-Baptist," etc., and in this plants himself on 1641 as the date of the introduction of immersion of believers into England. In his book Dexter shows that Smyth and Helwys did not practice immersion. To this date, 1641, Prof. A. H. Newman, of Toronto, Canada, agrees. On this point Dr. Whitsitt says, (p. 21): "Dr. Vedder is in substantial accord with the positions set forth by me."

Clearing the ground. Page 23

begins the study of "Baptism in the Church of England." This chapter shows that for many centuries immersion had prevailed in England as elsewhere. For 1,300 years immersion was almost universal in the world. Then the sprinkling of infants gained ground on the continent. But England stood generally by immersion during the 14th century. In 1533 Henry VIII had his infant daughter Elizabeth immersed at Greenwich, A. D. 1537, his infant son Edward was immersed at Hampton Court Chapel. But the tide of sentiment from the continent struck England at last, so that by the middle of the 16th century immersion was very rarely practiced in England, and the immersion of adults was not then practiced in England. This decay of immersion in Europe and in England Dr. Whitsitt shows by an array of able authorities.

"Anabaptists of the Sixteenth and early portions of the Seventeenth Centuries in England" is the theme of Chapter IV. The Anabaptists of England of the sixteenth century came from Holland, the most of them. But neither the Anabaptists in England nor in Holland were immersionists. They practiced pouring or sprinkling for baptism, excepting the "Collegiants" at Rhynsburg, who began to immerse in 1620. Anabaptists were not called so because they immersed, but because they had repudiated infant baptism and demanded baptism "on profession of faith." This, too, Professor Whitsitt shows by about every reliable authority that has yet been brought to light. Professor Whitsitt, after examination of many authorities, closes this chapter thus: "Few Anabaptists of any country were immersionists, and none of the Anabaptists of England in the sixteenth century and first half of the seventeenth century were immersionists." "Therefore the Jessey Church Records were entirely in the right as far as English Anabaptists were concerned when they declared in 1640 that 'none had then so practiced in England to professed believers'."

Chapter V. is an array of evidence to show that John Smyth and Thomas Helwys were not immersionists. Here are cited references to two confessions from Smyth and two from Helwys in confirmation of this fact. Smyth tried to unite with the Menonites and the Menonites were not immersionists. This is the testimony of Prof. S. Muller of the Menonite College. Sprinkling was "the only usual mode." Prof. de Hoop Scheffer also affirms that immersion was never in use among Menonites. The Menonites who examined John Smyth's "confession of faith" found that his practice as to baptism was as their own in "foundation and form." It is also shown that there was no immersion practiced anywhere in Holland till the year 1620, and that it was introduced then by John Geesteranus, the "Collegiant." John Smyth and Thomas Helwys denied infant baptism, but were not immersionists. After Smyth's death, his followers were received into the Menonite church in 1615, but "without repeating the baptism," as theirs and that of the Menonites was the same. Dr. Whitsitt here proceeds to show the fraudulent "records" purporting to be of authority from "Epworth," "Crowle" and "West Butterwick." Dexter and Scheffer join in showing that these "Ancient Records" are a fraud. John Smyth himself contradicts the statements of these "Records" as to his baptism. Smyth denounces Anabaptists in his writings of date 1606—hence was not yet one of them.

Smyth makes an argument for baptizing one's self (p. 65). Helwys substantiates this—so the Menonites. Dr. Whitsitt throws the evidence of Mr. Leonard Busher practically out of count, since he was not in England when he wrote. Featley's "Dippers Dipt," London, 1644, speaks of immersion as "new leaven." But this "new leaven" and this "troubling of the waters" was after 1641, the date in question through all this argument.

"Genuine Ancient Records." This is the theme of Chapter VI. This is the most important chapter in the book, as I see it. Here the "Jessey Church Records" are the basis of Dr. Whitsitt's conclusion as to the time when immersion of believers was introduced into England. He quotes the "Records" of this church for 1633, 1638, 1640, 1641. Dr. Scheffer had put the date at 1633, but on examination of the "Records," Dr. Whitsitt "moved the date up eight years." Dr. Whitsitt here parallels the "Jessey Church Records" and the "so called Kiffin Manuscript." He holds and shows that the "Kiffin Manuscript" is perhaps derived from the "Jessey Church Records." In 1633 infant baptism was denied by some in this church. "In 1640 the church became divided and became two by mutual consent. Half remained with Mr. Praesegod Barbone, the other half with Mr. H. Jessey." Mr. Richard Blunt with Mr. Jessey, "being convinced of Baptism that also it ought to be by dipping the body into water resembling burial and rising again, Col. 2:2, Rom. 6:4, had sober conference about it in the church and then with some of the forenamed, who also were convinced. And after prayer and conference about their so enjoying it, none having then so practiced in England to professed believers, and hearing that some in the Nether Lands had so practiced they agreed and sent over Mr. Richard Blunt with letters of commendation who was kindly accepted there and returned with letters from them, Jo Batten, a teacher there, and from that church to such as sent him." Now in 1641 we have this: "They proceed on therein, viz. Those persons that were persuaded baptism should be by dipping the body had met in two companies and did intend so to meet after this. . . . These two companies did set apart one to baptize the rest, so it was solemnly performed by them. Mr. Blunt baptized Mr. Blacklock, that was a teacher amongst them, and Mr. Blunt being baptized, he and Mr. Blacklock baptized the rest of their friends that were so minded, and many being added to them they increased much" pp. 51-2. Thus it is seen that Mr. Blunt was sent to Holland in 1640 to obtain immersion, that he received it at the hands of Jo Batten the Collegiant, and returned to England, and in 1641 he baptized Blacklock and he and Mr. Blacklock baptized "two companies" in England.

Chapter VII. backs up this position strongly. Here Dr. Whitsitt gives "Eight monuments to the introduction of immersion into England in 1641." In 1644 "Dipping or plunging the body under water" appears for the first time in an English confession of faith. "The word baptizo means to dip or plunge." Specifications are given as to baptism in this way—showing it was a new practice. The name "Baptist" as applied to a denomination came into use by 1644. For twelve centuries the world stood together on immersion, but for a period immersion had fallen out of practice in most parts of Western Europe, and now some had risen in England claim-

ing that "only immersion was baptism," hence a "new note was struck." People discussed and created excitement over baptism as to its results on health. This showed it of recent introduction in their midst. The word "rhantize" at that time was first used in the baptismal controversy among the English. A careful examination of the work of Edward Barber on the subject by Dr. Whittitt shows that Barber was arguing for this "new baptism" and its "new meaning" among the people of that time and country. He also takes the evidence of Mr. Prasegod Barebone and shows that this distinguished gentleman was arguing that the "common practice, sprinkling" was good enough. Hence, "this new baptism by dipping" was out of place. And he goes on to speak of how these "new" baptizers deny baptism unless it is by "dipping" the "whole body," etc., showing that this doctrine of "believers baptism" by "immersion" was to that period and people a new thing, and "all of this harmonizes to a nicety with the Jersey Church Records."

Then follows Chapter IX. with "Seven Baptist witnesses," strongly substantiating the foregoing. Here Barber's testimony is exhaustively reviewed. The historian holds that the Lord Jesus ordained dipping, but that in 1641 "there was much ignorance on the subject of baptism" and that the Lord had raised him up "a poor tradesman to divulge this glorious truth to the world's censuring." He argues the spiritual condition of the subjects of baptism and that it is by "Dipping." Following this is a massing of the evidence of a number of witnesses both Baptist and Pedobaptist, strongly proving that "Believer's baptism was introduced into England in 1641 by Mr. Richard Blunt."

Then comes the "Appendix" in which the questions touching the baptism of Roger Williams are discussed. Dr. Whittitt weighs the evidence in the matter and concludes that Mr. Williams was probably never immersed; hence throws this New Englander out of the Baptist camp.

I have waded through every line of Dr. Whittitt's book. And what of it? This he believes "immersion is essential to Christian baptism." He believes it prevailed in England for centuries, but that it was not practiced as "believer's baptism." He believes that immersion as baptism died out in England for a period altogether, and that it was introduced again into England from Holland in 1641 by Richard Blunt. Dr. Whittitt's position on these points seems to me to be overwhelmingly proved. Till new and greater

light shall be discovered which shall discredit his testimony, I take my stand with him on this question of English Baptist history. I am inclined to agree with him as to Roger Williams, but Roger's record can be reviewed at leisure. The name of "Mark Lucas" is a good combination for the first American Baptist—even better than "Williams." Dr. Whittitt's book is a great contribution to Baptist history—a book of real light—the ablest history by addition of the period under discussion. Louisville, Ky.

"A QUESTION IN BAPTIST HISTORY."

BY J. T. CHRISTIAN, D. D.

"A Question in Baptist History."—Such is the title of the book written by Dr. Whittitt to extricate himself from his "present circumstances," which are "so painful and unfortunate." I have never called in question one of Dr. W.'s motives, nor have I any personal contentions with him. My contention, and all of my criticisms have been, and shall be directed to his published words. I could easily accept Dr. Whittitt's views of Baptist history if I regarded them as authoritative, but my researches have led me to believe his theories to be wild vagaries rather than historical accuracies.

I am sure a few words will be permitted in regard to my sources of information. I began my studies on the act of baptism in the spring of 1871 with a New Testament and Carson on baptism. My library is now filled with works of this character. Since 1882 I have had an agent in London, who has marvelous skill in the collection of old books. There is also a person connected with the British Museum who has served me well; and I have copies of such books and pamphlets as could not be otherwise secured. A wealthy man, Mr. Samuel Agnew, Philadelphia, Pa., made a collection of some five thousand books and pamphlets on the subject of baptism alone. This collection contains many of the rarest books of the seventeenth century. There is also a collection of books on Puritanism of over three thousand volumes. Nearly all of these are seventeenth century books. These collections together with many bearing on this subject, are in the library of Princeton Theological Seminary. I have personally examined these books, and have had full and free access to nearly every book quoted in this controversy, and to the 401 volumes in the bibliography of Dexter. I have been able to add nearly fifty volumes, published between 1600 and 1700. I have not been compelled to appeal to second-hand sources.

This new book of Dr. Whittitt's shows many signs of haste. The material appears to have been hastily gathered, and put together with a pitchfork. There are signs that many changes took place after the book went to press. The most of his essential authorities are taken out of Dr. Dexter's book, "The True Story of John Smyth, the Se-Baptist." There are more than fifty references to Dexter alone in this book, and the material of several other chapters may be found in Dexter. In foreign matters he quotes from J. G. de Hoop Scheffer, and the material given by B. Evans in his "Baptist History." The book shows very little original research, and a very large use of modern writers.

The likes and dislikes of Dr. Whittitt are manifest in his book. He praises those who praise him. One J. G. Hoop Scheffer a Dutchman of Amsterdam, used some very complimentary language in regard to Dr. Whittitt, which

is duly published in the book, and so Dr. Whittitt never gets through praising Hoop Scheffer. But the English Baptist historians, headed by the scholarly Dr. John Clifford, are all against him. It therefore follows that all of the English scholars, who ought to know something about this question, are only bringing sadness and humiliation on the Baptist cause. And the Americans who do not take to these vagaries are not "respectable historians."

I remarked that the Doctor has made a rapid decent in his claims as a "discoverer." The distance between his article in the Examiner, April 23, 1896, and his book September 17, is pathetic. These few short months have worked revolutions "in the invention of immersion." All that he now claims is:

"In September, 1880, I moved up the figures just eight years, announcing and proving in the New York Independent for September 2 and 9 that immersion was introduced into England, not in the year 1633, but in the year 1641. Many builders are required to construct a house, and the work can be performed only by slow degrees. This period of eight years is my personal contribution to the recent advance in a more accurate knowledge of Baptist history." And all of this disturbance has been raised in the Baptist denomination to add eight years to Baptist history, or rather shorten our history by eight years. I know no good reason why we may not add seventeen years. It is not often that the thermometer falls so rapidly. It seems that the indications are good for a cold winter.

This book presents another curious aspect. Leaving out of sight the unfounded charges he makes against the Baptists of 1641, the chapter he gives on the general history of immersion is a travesty. Surely no one will say this is a fair statement of the case. I can point out half a dozen of recent Pedobaptist historians who have treated the subject of immersion with more candor and fairness. He takes great pains to instance the examples of pouring. He explains away with many words examples of immersion and many significant examples of immersion are omitted altogether.

It is also worthy of notice that Dr. Whittitt does not quote an English author, who wrote before 1641, to prove that the Baptists of England practiced sprinkling. I challenge Dr. Whittitt to give the name of a Baptist preacher in England before 1641 who practiced sprinkling for baptism, or the names of three Anabaptists in England who were sprinkled before 1641. I demand unmistakable proof of these propositions.

I have not space to go largely into the subject, but I point out some instances where authors have been unfairly dealt with. The first is "Praise-God-Barebones," or simply P. B., as his name occurs in his books. I charged publicly through the press that the extracts that Dr. Whittitt used from this author, in the Religious Herald, May 7, 1896, were taken out of Dr. Dexter. This is tacitly admitted, for in his book Dr. Whittitt abandons the extracts as there given, and gives them to us in another form. Even the extracts as they occur in his book are not in strict accord with the original. The quotation from the second book of P. B.'s is taken by Dr. Whittitt from Dr. Dexter. I have at hand the original of these books in official copies and also the original printed form. In his first book P. B. was not discussing the newness of dipping, but a proper administrator for baptism. If Dr. Whittitt had read the whole book he would have known this.

In the paragraph preceding the last one Dr. Whittitt gives from P. B.'s first book, which has been carefully omitted. P. B. says: "The Romanists, some of them, and the ignorant Welch do use dipping." (p. 14) And in his second book he asks if this "dipping" were learned from the Romanists and Welch. (p. 30.) From Dr. Whittitt's own statement I was justified in my former charges.

Another characteristic mistake is found on page 119. Dr. Whittitt says:

"The work of A. R., which comes under notice in this place, is entitled: The Second Part of Vanity and Childishness of Infants Baptism, London, 1642. On page 29 of this Second Part. Dr. Dexter has found the following quotation, which demonstrates that A. R. did not take immersion for granted."

Dr. Whittitt here copies Dexter, mistakes and all, and without any apparent effort to verify the passage. There is no such quotation in "the second part" of A. R.'s book. This so-called quotation is found in the First Part which is another book. This goes to show that Drs. Dexter and Whittitt are not accurate. But as a matter of fact words have been read in this quotation which change the meaning of the author.

Dr. Whittitt's Version 1896.	A. R.'s Words 1641.
If any shall think it strange and unchristianly that all the goodliest Divines and best churches should be thus deceived in this point of baptism for so many years together it is as never before to know that true baptism is dipping and dipping alone true baptism. Let them consider that all Christendom except here and there one or two considerers were many years ago swallowed up in grosse Popery for many hundred years before Luther's time, which was not until about 100 years ago. (Dexter's True Story, p. 12)	And if any shall think it strange and unchristianly that all the goodliest Divines and best churches should be thus deceived on this point of baptism for so many years together let them consider that all Christendom except here and there one or two considerers were many years ago swallowed up in grosse Popery for many hundred years before Luther's time, which was not until about 100 years ago.

Note the words have been added: "(i. e., as never before to know that the true baptism is dipping and dipping alone, true baptism.)" There is not a word about dipping in this quotation from "A. R." nor for pages near it. The author has been made to say things he did not say. "A. R." is singularly clear on dipping, but he did not have dipping under discussion at this time. This is manifestured testimony.

On page 123 Dr. Whittitt says: "In that place (p. 29) Mr. Knutton had said, 'this opinion of baptizing by dipping' being but new and upstart, there is good reason they should disclaim it and be humbled for it." Dexter, True Story, p. 59.) No finer opportunity was ever presented to deny a charge with indignation if it had been untrue."

Knutton said no such thing. Here are his words in answer to a query v.: "Whether it is lawful to be baptized or no? When they heard this they were baptized in the name of the Lord Jesus, and when Paul laid his hands upon them the Holy Ghost came on them and they spake with tongues and prophesied. So that there is no ground for rebaptization. Wherefore Separatist does very ill opposing our baptizing of infants, as proved before Lydia with all her household was baptized; likewise we find no negative precept against paedobaptism. Then such as oppose it do ill; for they follow those pestilent heretics called anabaptists in Germany, who sprang up there (when the light of the Gospel began to shine) not very long since, being but new and upstart, there is good reason they should disclaim it and be humbled for it."

There is not a word in regard to

dipping in this quotation, except that which has been read into it. And the words, "new and upstart," have reference to "Luther's time," and not to 1641.

I am taking Dr. Whittitt's quotations almost at random. Here is a paragraph from pages 134-135:

"The first of these belongs to the year 1644 and is entitled 'The New Distemper,' written by the author of the 'Loyal Convert.' Dr. Dexter, who appears to be the only person that has examined this pamphlet, reports that 'the whole book takes its name as an attack upon the 'prophane' of these dippers.' (True Story, page 58 with note.) Dipping being for the author a 'new distemper,' it is manifest that he did not take it for granted, but was perfectly aware of the change from pouring or sprinkling to immersion, which took place in the year 1641."

I did not have this tract in hand, so I wrote to the British Museum in regard to it. The reply was: "There is nothing in this tract, either on dipping or infant baptism or rebaptism. It is simply on the subject of church government and reforming the Liturgie."

I know no author who has fared worse at the hands of Dr. Whittitt than Dr. Featley. I give parallel columns:

Dr. Whittitt's Statement 1896.	Dr. Featley's words.
Some may say the name of the father of the Anabaptists which is both in English a business piece of wood or block, and a very blacked wood he got out of this book, that kindled such a fire in Germany, Haitsia and Noy's, that would not fully quench not with the blood of 150,000 of their kind in a year, or put to death in several parts by the Magistrate.	This fire in the reign of Queen Elizabeth and King James, and our gracious Sovereign, till now covered in England, under whose care it is taken out at any time by the care of the Ecclesiastical and Magistrate. It was soon put out. Dr. Featley says, since the unhappy distractions which our sins have brought upon us, the Temporal sword being other ways employed and the spiritual locked up in the Scabbard, this war, among others, hath since far more prospered in the patience of the State, that hath held working in our hearts, as rebellion, divisions, and contentions together in the reign of King Charles and some since in the reign of King George, dipping them over head and ears.

It will be noticed that by leaving out some sentences, Featley is made to give a date to the introduction of dipping, that is not intended by him. Featley does not say that dipping began among the Anabaptists in 1641. He does say that it began in Germany, was covered under the seas in England, but the fire was there, and, more recently, it had burned brightly. (Continued on ninth page.)

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THAT I MAY SLEEP.

BY MAUDE LOUISE FULLER.

I cannot sleep to-night. I pray, dear God,
Send me some peaceful thought,
That I may rest at last, and of the day's
Sharp pain remember naught.

Send me some vision of soft, dove-gray skies,
And arches of light white,
With rose-tipped petals falling one by one,
In thy calm gracious light.

Or send a dream of pine-woods hushed and
dim,
Where through the silence calls
A hidden bird whose sweet, slow, silvery rain
Of music downward falls.

Or let my mind behold still, sunny slopes,
Where gentle breezes blow
The waving grass aside, to show the place
Where gold-stemmed violets grow.

Or let me hear some river rolling wide
To meet the unfathom'd deep.
Let me but hear it though I see it not,
Dear God, and I shall sleep.

—Interior.

OUR PULPIT.

THE LAMB OUR LEADER.

BY C. H. SPUROON.

"These are they which follow the Lamb whithersoever he goeth."—Rev. 14:4.

You, dear friends, who belong to the Tabernacle, are well acquainted with our venerable friend, George Rogers. It was a great joy to me to find him alive when I came home from the Continent; he said that he must keep on living till he had seen me once more, and then he hoped that he should go home. That was a month ago, but yesterday I saw him again, and he seemed to be greatly revived and refreshed. He has attained an extremely advanced age, and it is only natural that he should soon go to his rest and reward. He remarked to me yesterday that he had bidden farewell to the world entirely, and he did not wish to renew the acquaintance; he did not know why he should linger here any longer, for everything was finished, and he was ready to depart; and then he said to me, in his cheery way, "I wonder whether I shall see that new Baptist chapel completed?" You know that he is not a Baptist, but a Congregationalist; yet he has been with us so many years that we always claim him. He added, "When it is built, I hope they will send a regular old-fashioned Baptist to preach in it." I asked him, "What sort of old-fashioned Baptist do you mean?" "Why," he replied, "the old-fashioned Baptist was the man that cried, 'Behold the Lamb of God, which taketh away the sin of the world.' That is the old-fashioned sort of Baptist I mean—John the Baptist; and that is the sort I hope will come there." "Yes," I said, "and I wish that was the sort of preacher who would go everywhere, for that is the truth which still needs to be preached." "Ah, yes!" said Mr. Rogers, "there is nothing like the doctrine of the atoning sacrifice, it is the doctrine for this world, and it is the doctrine for the next. Do you not think," said he, "that this passage would make you a good text for to-morrow, 'These are they which follow the Lamb whithersoever he goeth'?" "Yes," I answered, "that will make me a good text; may God send me the sermon!" That is why I have taken this text; it really comes to you from that venerable man who is so far advanced in years, and so close to the borders of the eternal state. He feels that the old-fashioned Baptist doctrine that ought to be continually preached is this, "Behold the Lamb of God, which taketh away the sin of the world," and that the best character that can be ascribed to Christians in any age is this, "These are they which follow the Lamb whithersoever he goeth." Upon that theme I am going now to speak to you as the Holy Spirit shall enable me.

I. And, first, I would make this observation, that this is characteristic of saints: "These are they which follow the Lamb whithersoever he goeth." This has always been the way of the martyrs, the way of the reformers and confessors, the way of all who shall meet above around the throne of God and of the Lamb.

Saints in all ages have followed the Lamb, and I do not wonder that they have done so, for it was the Lamb that made them saints. They have "washed their robes and made them white in the blood of the Lamb." Sainthood begins at Calvary. There is no possibility of being holy till first there has been remission of sin; and there is no remission of sin without the shedding of the blood of the Lamb. No, dear friends, we have no hope of being clean in God's sight unless we have been washed, and there is no fountain of cleansing for the house of David, and the inhabitants of Jerusalem, but that which was opened when Christ hung on the cross. Well may they follow Christ who have been made saints by him.

They follow the Lamb, again, because it is he that keeps them saints. "He keepeth the feet of his saints." If we walk in the light, as God is in the light, and so have fellowship one with another, it is still "the blood of Jesus Christ, his Son," which "cleanseth us from all sin." We need perpetual cleansing, and we get that perpetual cleansing in the ever-flowing stream from the wounds of Christ which, in effect, perpetually do bleed for those who put their trust in him. Well may the saints follow the Lamb, for to him they owe, not only the beginning, but the continuance of their spiritual life and sainthood.

II. The second part of our subject shows us that this expression is instructive to those who desire to be saints. Those of us who have already the commencement of sanctification, should remember that we can only be saints in the fullest sense by following the Lamb whithersoever he goeth.

First, then, we are to follow the Lamb. Some men spurn the idea of following anybody; they have very capacious brains, and they do not like to think and to excooperate. They will have nothing except what is beaten out on their own anvils. To accept the Word of God as a little child receives it, is altogether beneath their dignity. They think that the Word of God itself is mistaken when it says, "My thoughts are not your thoughts, neither are my ways your ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." They fancy that their thoughts are even a little higher than the thoughts of God. They are followers of nobody, they are leaders; or, at any rate, they are "self-contained." They have their own revelation, and each man of them is a god to himself. Very well, you may stand there by yourselves, you learned people; you may have your degrees, M.A., D.D., or whatever else you like, for you are those who follow nobody; but of the true people of God it is written, "These are they which follow the Lamb." These are not they which follow their own leading, striking out a path of their own; these are not the great eccentrics, or the wonderful originals; but these are they which follow, they are content to be merely followers; they do not

aspire to be anything more than followers, but they are glad, however, to add that they are followers of the Lamb: "These are they which follow the Lamb."

There are other persons in the world who follow some one of their fellow-men. Whatever he says is gospel to them; whatever he has written is, of course, infallible. "Be ye followers of me," says the Apostle Paul, but then he adds directly, even as I am also of Christ." While we are children, we are necessarily under instructors; but we must take heed, as we grow in grace, that we never follow an instructor so blindly as to follow him where he goes wrong. No, "to the law and to the testimony: if they speak not according to this Word, it is because there is no light in them." Every true instructor will beg you to see that, when he errs, you are not to err with him, but to keep a conscience and an understanding of your own, so that it will not be said, "These are they who follow this or that eminent preacher or divine;" but, "These are they which follow the Lamb." Mind that dear friends, for it is the most important.

A further instruction is this. We may always follow the lead of the Lamb of the atoning sacrifice. We can never follow it too closely in our thought. You know that you may get some one thought into your head, and it may rule your whole being till you hardly know where it may lead you. Few men know the consequences of introducing any single doctrine into their minds, for it is pretty sure to bring another and another in its train. This is especially true about the doctrine of the atonement offered by Christ the Lamb of God, yet you may accept it without fear, whatever its consequences may be, and never be at all afraid to follow it whithersoever it goeth.

For instance, when you think of Jesus Christ, the Lamb of God, dying in unutterable pangs to redeem men, it gives you the true idea of the terrible blackness of sin. Well, follow out that thought; and if you begin to be greatly depressed under a sense of sin, if conscience should sting and scourge your heart, if it should almost drive you to despair to think that sin could not be put away except by the death of the Son of God, still follow out the thought, for the process will not hurt you. "Follow the Lamb whithersoever he goeth." Though he should lead you into very trying experience, and a very humbling sense of your guilt, go on still further with him, for he who leads you into that gloom will lead you out of it in the most efficient manner, and you need not be afraid to follow the Lamb whithersoever he goeth.

"If it be so," says one, "that the Son of God must die before sin can be put away, then it follows that there is no salvation out of Christ." Just so, follow up that thought. Go on with it to its ultimate issues, do not be afraid, even though the consequences should startle you. Rest assured that, where the doctrine of the cross leads you, you may follow it quite safely. One thing I know, the doctrine of the cross will never make you trifle with sin, it will never let you imagine that the death of the wicked is a slight matter, it will never make you indifferent as to the state of men when they pass into another world. "Follow the Lamb whithersoever he goeth," and you will hate sin more and more, you will love souls more and more, you will have an intense awe of the law of God, and you will have an intense love for the person of your Redeemer. You cannot push this thought too

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far, it is a truth about which you can never go to an extreme. Nay, I wish that you would go to any extreme that lies along this route, "These are they which follow the Lamb whithersoever he goeth," as a matter of thought.

But now, once more, you may also very safely follow the Lord Jesus Christ, as the atoning sacrifice, in matters of fact; that is to say, you may be in this world, as far as you can in your measure, as Christ was. The man who believes in the doctrine of the Lamb of God, that taketh away the sin of the world, will feel that sin is bitter, and he will become very intolerant of it. He will seek to put it down, he will try to purge it out of his own conduct, and he will not endure it in his own family. Go on with that line of conduct, and follow the Lamb whithersoever he goeth. How can you tolerate that which cost the Son of God the bloody sweat of Gethsemane? How can you play with the dagger that pierced his heart? No, you must practically, in your life, hate the sins that made him mourn, and nailed him to the tree. Alas! nowadays, I see many who are trifling with sin. We Puritans, they say, are much too precise and too strict. Ah! sirs, it is that preciseness and that strictness that are wanted more and more, and we shall never know how to live thus except we abide hard by the cross of Christ. Unless we believe that sin cost Christ his life, we shall never have that holy enmity towards sin which we ought to have, that blessed intolerance of sin which ought to take possession of every Christian's heart and mind.

"Follow the Lamb whithersoever he goeth." If you do, you will have to go outside the camp, just as he did, bearing his cross. He went forth beyond the gates of Jerusalem; you will have to do the same; you will find people saying of you that they cannot endure you, you have become too religious, too strait-laced, and so on. Blessed are they who are not afraid of hard names, who indeed feel that, if it be wrong in the judgment of the world to follow Christ so closely, they intend to be more wrong, even as David said to Michal, "I will yet be more vile." God help us so to do! "Follow the Lamb whithersoever he goeth," into the place of separation without the camp.

If you follow the Lamb, you may be called to suffer, you may have to lose friends, you may come under the cruel lash of slander, you may, perhaps, have to lose this world's gains, for righteousness' sake and holiness' sake, but whatever the cost may be, follow the Lamb, say to yourself,

"Through floods and flames, if Jesus lead,
I'll follow where he goes."

"The blood-bespattered footprints of my Master shall receive mine. Not with equal strides, but still with gladsome footsteps, I will follow in his track, let that track lead where it may. What he did, I will do, after my measure." This is what we ought to do, brothers and sisters. How different our lives would be if we always wrought them out by this rule—"What

would Christ do in such a case?" I have sometimes got into a great fix of conscience when I have put to myself the question, "What would Christ do in such a case as this?" And once or twice I have not been able to answer, and then I have had to hark back a little, and say, "Would Christ ever have been in circumstances similar to mine just now? Is there not some mistake father back, and had I not better go right back, and begin again, somewhere or other, rather than keep on a track in which I cannot suppose my Lord to be?" Oh, that we might feel henceforth, that we will follow the Lamb whithersoever he goes, whatever the consequences may be.

Young Christian, I should recommend you, in starting out in the Christian life, to aim at obeying your Lord's commands in every particular. If you have believed in him, the first thing that you ought to do is to be baptized. "Follow the Lamb whithersoever he goeth," and I am sure that he went down into the waters of Jordan, and was baptized by John, and then the holy Spirit rested upon him, and his Father said, "This is my beloved Son, in whom I am well pleased." When you have done that, go and give yourself to the Church of Christ, for the Lord Jesus Christ, from the very first, began to gather round about him those who feared God, and he had a company of disciples who constituted his Church. Still keep on following the Lamb whithersoever he goeth; and if you do, you will be a very amiable, loving, generous, hearty, self-denying, laborious Christian. If you follow the Lamb whithersoever he goeth, you will go about doing good; you will lay yourself out in service for the Master. Perhaps you will teach little children, for he said, "Suffer the little children to come unto me, and forbid them not." Perhaps you will stand and preach in the streets, for he, by the hill-side, and on the mountain, and by the sea, spoke ever the things of God. But if you follow him, you will do good in one way or another, and not be a lazy lie-a-bed in the kingdom of Christ, expecting to be honoured and rewarded for doing nothing at all.

"These are they which follow the Lamb whithersoever he goeth. Brothers and sisters, are we not happy that we may follow him! His track leads to rest, for he sitteth at the right hand of God. His track leads to victory, for the Lamb is enthroned, and he will give us to overcome, and to sit with him upon his throne. Oh! then, by that sweet ending, let us make a good beginning, and a blessed, persevering continuance in following the Lamb whithersoever he goeth.

III. I close with this remark, —our text is suggestive to all who would be saints.

You perceive that, if you are to be true saints, first of all, you must trust God. A man does not follow another unless he has faith in him. Brethren, your way to heaven lies in trusting yourself with Christ as a sacrifice for sin, — as the Lamb of God. Trust yourself with him, and you have begun the new life, you have started as a

WESTERN RECORDER.

T. T. EATON, Editor.

LOUISVILLE.

THURSDAY, SEPTEMBER 24, 1896.

DR. WHITSITT'S BOOK.

Dr. Whitsitt's book is out at last, and we are glad for many reasons. The title is "A Question in Baptist History" (164 pages, \$1.00). His statement of his case, in regard to his "discovery," is now complete, consisting of his Independent editorials, his encyclopedia and newspaper articles and this book. The absurd claim has been made (not by him, but by certain friends) that it was unfair for any one to discuss the subject, or to have any opinion about Baptist practice in England and America before 1641, until after Dr. Whitsitt had published his book. This claim assumes that the facts are all in his exclusive possession, and can be had only from him. All the facts have all along been just as open and accessible to everybody as to him; and everybody has always had as much right to form and express an opinion on the questions as he has had. But now that the book is out, we take it no one will object to the freest discussion. We propose to have at least three editorials on the subject, besides articles from others.

In his first editorial (September 2, 1880) Dr. Whitsitt says: "Up to the year 1641 all Baptists employed sprinkling and pouring as the mode of baptism. Now is it reasonable to suppose that Mr. Williams, in joining the Baptists, should have made use of a form of baptism which they had never practiced nor thought of?"

In his second editorial (September 9, 1880) he says Daniel Featley "asserts that this was 'new leaven,' i. e., 'dipping or plunging the body under water,' and adds just below: 'Happily for us, however, the above assertion is confirmed by the authority of Edward Barber, the founder of the rite of immersion among the Baptists.'"

And again: "It was not till the year 1641, three years after the invention of immersion, that every Baptist confession prescribes 'dipping or plunging the body in water as the way and manner of dispensing this ordinance.'"

While Dr. Whitsitt has conditionally apologized for putting these things in the Independent, he has not modified the statements themselves, except to say that he did not use the term "invention" in the ordinary sense, but in the sense of "found out, invented, new." The word "invention" really does not have any such meaning, and if he uses this word in a sense it has never borne, how can we be sure he uses other words in their proper meaning? And how can he expect to be understood?

In the Encyclopedia article he says, without qualification: "The earliest organized Baptist church belongs to the year 1610 or 1611." It is claimed that he here, as in the editorials refers only to the Baptists of England. But he does not say that; and there is nothing in the connection to indicate he meant that. In his book he says (p. 5): "Immersion as a religious rite was practiced by John the Baptist about the year 30, etc." And he adds: "The practice, though sometimes greatly perverted, has yet been continued from the Apostolic age down to our own." But he says nothing of organized churches in this connection. Then, too, the statement in the encyclopedia is a clear admission that men can be Baptists without immersion.

For even if the language applies only to England, and no immersion of believers was practiced in England between 1611 and 1641, then this "organized Baptist church" was without baptism for 30 years. The same admission is involved in his editorials, e. g., "Up to the year 1641 all Baptists employed sprinkling and pouring as the mode of baptism." If the language in the encyclopedia does not express his meaning, why does he allow the publishers to continue printing that language without change? If his language in the Independent does not say what he meant, why does he not correct it? He refers to his editorials approvingly in his book (p. 15), and gives no intimation that they did not say what he meant. We would be glad if he would explain to whom he referred when he said: "Happily for us," etc. Happily for whom is it that claims Baptists have made should be proved false? Happily for whom is it to prove that Baptists more than 250 years ago held to unscriptural practices?

THE DISCOVERY.

Dr. Whitsitt states his "discovery" in a new way in this book. In the Examiner of April 23d, 1896, he says: "I made the discovery that prior to the year 1641 our Baptist people in England were in the habit of sprinkling and pouring for baptism." He continues: "Upon my return to New York in September, 1880, I felt so sure of my ground that I made known my discovery in the columns of the Independent." He goes on to charge Dr. Dexter with appropriating this discovery without acknowledgement, in his book John Smyth, the Se-Baptist, published in 1881.

Some weeks ago we called attention to the fact that in July, 1880, Dr. Dexter published a long article in the Congregationalist on "African Baptists," in which he argued that the Baptists in England practiced affusion up to 1633. And now Dr. Whitsitt thus states his "discovery" (p. 15):

"In September, 1880, I moved up the figures, announcing and proving, in the New York Independent for September 2 and 9, that immersion was introduced into England, not in the year 1633, but in the year 1641. Many builders are required to construct a house, and the work can be performed only by slow degrees. This period of eight years is my personal contribution to the recent advance in a more accurate knowledge of Baptist history."

The fact is that Dr. W. said nothing about the date 1633 as the beginning of immersion in England, or about any "period of eight years" in the Independent editorials, or in any other publication he has made, until the appearance of this book. In speaking of his "discovery" in the Examiner, he did not say he discovered that Barclay and Dexter had put the introduction of immersion into England eight years too soon, but, "I made the discovery that, prior to the year 1641, our Baptist people in England were in the practice of sprinkling and pouring for baptism." He did not say, "I made the discovery that eight years prior to 1641," etc. In this same article in the Examiner, Dr. W. cites, in confirmation of the validity of his "discovery," the statement of Dr. Newman in regard to the baptism of John Smyth, "it is almost certain that the rite was administered by affusion, and not by immersion."

How can proving John Smyth was sprinkled in 1608, confirm Dr. Whitsitt's "discovery" that immersion was introduced into England in 1641 rather than 1633? What has an event in 1608 got to do with the period of eight years between

1633 and 1641? He maintains still that before 1633 no Baptists in England practiced immersion.

Let it be clearly understood that Dr. Whitsitt now claims, not that he discovered that Baptists in England once practiced sprinkling and pouring, but only that the date for their ceasing such practice was 1641 instead of 1633, as Barclay and Dexter had claimed. To such proportions has the "discovery" come.

A MIRACLE.

The claim that in 1641 a denomination as independent and as scattered as the Baptists of Great Britain were, suddenly changed their initiatory rite, is certainly a most remarkable one. It would be a miracle if it were true. History furnishes no parallel to such a thing. According to human nature, and to all history, such a change could only be brought about gradually. To believe that up to 1641 Baptists practiced affusion in common with all around them, and that then they suddenly changed to immersion, contrary to the practice of all around them, to believe this, requires a faith that can remove mountains. If it could be proved to be true, and the strongest possible proof is necessary, then certainly up to 1641 the days of miracles had not passed away. We will examine the evidence later.

ENLIGHTENED HISTORIANS.

Dr. Whitsitt has claimed to be in accord with "the enlightened historians" of his time. What are the facts? Nobody in England has been cited as agreeing with him. The Baptists of England reject with great unanimity the view that their fathers practiced affusion prior to 1641. Have they no men familiar with their own denominational history? Are not the materials in the British Museum, in Oxford, in Cambridge and elsewhere accessible to English Baptists? Have they nobody capable of seeing and telling what the evidence proves? Must some one go from America to tell them about their own history? This would be most remarkable indeed, if true. Dr. Whitsitt has no respect for their knowledge of their own history. He says (p. 15): "The quiet composure with which they have rested in traditional views that had been exploded and discredited by Evans would be amusing if it were not lamentable." And who are the men about whom he says this? McClaren, the Spurgeons, Angus, Clafford, Parker, Gotch, Baynes, Underhill, Meyers, Culross, Davies, Cook, Goodby, Gould, Heath, King, etc., etc., etc.

But how about this country? We have in America seven Baptist professors of church history, viz.: Drs. Whitsitt, Thomas, Maynard, Vedder, Newman, True and Hulbert. On the two propositions of Dr. W., 1st, that Roger Williams was sprinkled by Ezekiel Holliman; and 2nd, that prior to 1641 Baptists in England did not immerse, all six of these differ with Dr. W. on the first proposition, and only Dr. Newman agrees with him on the second. It has been claimed that Dr. Vedder agrees with him, but such is not the fact, although in many things in regard to the current controversy he has the sympathy of Dr. V. Dr. Geo. C. Lorimer is not a professor of church history, but he has given a good deal of attention to the subject, and has published an admirable little volume, "Baptists in History." In a recent letter (Aug. 19th) from London, where he has examined the original authorities in the British Museum, he says:

"I am really satisfied that our good friend, Professor Whitsitt,

has lost his bearings, so to speak, and that he only needs direct information from the source of information for him to set himself right with our people in the United States."

Dr. Vedder writes under date of Aug. 19th: "Dr. Whitsitt," as I pointed out in my article in the Examiner some weeks ago, seemed to me to make a broader inference than his facts warranted when he said in effect that no English Baptists immersed before 1641. I think he will see that he must modify that statement."

Undoubtedly the ablest and most learned church historian who ever lived in America was Dr. Phillip Schaff, of New York, who quite recently died. In Vol. VII. of his great History of the Christian Church (N. Y. 1894), written in 1892, in the full light of Dexter's book, Barclay's book and the Independent editorials, he says (p. 78): "In England immersion was the normal mode down to the middle of the seventeenth century." Again in his Creeds of Christendom Vol. 1, p. 85, Dr. Schaff says of Roger Williams: "In 1635 he became a Baptist; he was immersed by Ezekiel Holliman, and in turn immersed Holliman and others." Are none of these "enlightened historians?"

BORROWED MATERIAL.

It is to be regretted that Dr. Whitsitt did not make more use of original authorities in this book. Most of his quotations are borrowed, though proper credits are given. For example, he cites Dexter 50 times, and relies implicitly on that unreliable writer's citations. On page 119 Dr. Whitsitt says:

"The work of A. R., which comes under notice in this place, is entitled, The Second Part of the Vanity and Childishness of Infants Baptisms, London, 1642. On page 29 of this Second Part, Dr. Dexter has found the following quotation which demonstrates that A. R. did not take immersion for granted: 'If any shall think it strange and unlikely that all the godliest Divines and best Churches should be thus deceived on this point of Baptism for so many years together [i. e., as never before to know that true baptism is dipping, and dipping alone true baptism]; let them consider that all Christendom (except here and there one, or some few, or no considerable number,) was swallowed up in gross Popery for many hundred years before Luther's time, which was not until about 100 yeares agoe.'"

Now if Dr. Whitsitt had read the original document, he would have seen that Dr. Dexter did not find "on page 29 of this Second Part," nor on any other page, any such language as is quoted. We have personally read the original carefully through searching for this language, and it is not there. There is no such language in the book, from beginning to end. In another book by the same author, and in an entirely different connection, there is part of that language, but the words in brackets are not found, viz., "i. e., as never before to know that true baptism is dipping, and dipping alone true baptism." These words were inserted by Dr. Dexter, and accepted by Dr. Whitsitt as part of the original, and the whole attributed to a book to which it does not belong at all. We will say more of this later. That Dr. Whitsitt should thus use quotations without verifying them, and take his documentary evidence at secondhand, and at such second hand as Dr. Dexter, is not calculated to inspire confidence in his deliverances.

We never willingly offend where we sincerely love.—R. Hill.

Editorial Varieties.

In Great Britain there were 376 Unitarian churches in 1888. Now the number is 394; a decline of 24 in 8 years.

Speaking of the many "signs of rain," the Indianapolis Journal says "the surest sign is mud."

The Hon. Joshua Levering spoke in Chicago last Saturday night and occupied Dr. Henson's pulpit Sunday morning.

We are glad to hear that Joseph Cook continues to improve and it is probable his health will ere long be completely restored.

The Baptist Courier does not produce any proof that we did as it claimed, but it contents that we must state what we said. Ahem!

Horace Greeley called the Sunday newspaper a "plague." The Sunday paper began in our war and is one of the legacies of the "late unpleasantness."

The Texas Baptist Standard has discontinued its Kentucky edition. It is a fine paper and always readable. Editor Crandall has the courage of his convictions.

An author advertises his book in a London paper and says: "The author would very much like every man, woman and child in the world to read it." Here, then, is one author who wishes a wide circulation for his book.

Since 1812 the number of evangelized church members in China has increased from six to more than seventy thousand. But there are some 400,000 and they will all die in a few years. Shall they die without a knowledge of Christ?

We congratulate the Christian Advocate of New York on attaining the age of score and ten years. The Methodists stand by their papers better than the Baptists stand by theirs. The Advocate has had eleven different editors.

The heathen Hindus are making a translation of the Bible for themselves, with their own words. That is a very interesting and a very significant fact. Familiarity with the Word of God is sure to do good. No doubt many Hindus will read this version who would not read a version made by the missionaries.

When people are excited they can "read between the lines" almost anything they wish. We wrote some time since about a trouble in a church, giving 20 names of persons or places. Five different pastors each wrote excitedly that "it was evident the Recorder meant" his particular church, for he could "read between the lines." They were all wrong.

We appreciate the many letters of hearty approval and endorsement that have come to us unsolicited from prominent ministers and laymen from all parts of the country, since the fierce attacks have been made on the Western Recorder. These attacks are giving us a good deal of free advertising and are increasing our subscription list. Attacking the Recorder will not cause the real issues in the minds of the Baptists.

We were pained to hear of the sudden death last week of the Rev. Dr. W. C. Young, President of Centre College, Danville, Ky. He was one of the brightest and best of the sons of Kentucky. As pastor and as educator he did a noble and a lasting work. He died suddenly, just after giving an admirable address to his students. His death gave a sad emphasis to his timely words of counsel.

The Freeman tells an anecdote of Spurgeon which we have never heard before. When the Baptist Union met at Southampton, Spurgeon was the guest of Canon Witherspoon. Some one began an argument with Spurgeon on the subject of giving an admirable address with the result that Spurgeon so far convinced Canon Witherspoon in regard to the Scripturalness of believers' baptism that the Canon had a baptistry put in his church.

When brethren say "the Western Recorder says" so and so, let them give our language. When they put their interpretation upon our words, giving an admirable address to his students, when they interpret our language to our taste, to be fair they should say "the Recorder says"—quoting our language—and then add: "We interpret this to mean" so and so. Their readers would then be able to distinguish between what we said and what we are interpreted by an unfriendly critic to mean.

The Washington correspondent of the Congregationalist tells a story about the mother of Dennis Stafford who is carrying the city away with his eloquence. A few years ago, just before he preached his first sermon, his mother said to her friends, "Pray, O pray for Dennis that he may succeed." After he had preached and after a profound silence followed with him, she said to the same friends, "Pray, O pray for Dennis that he won't get proud."

Saul is among the prophets when a Unitarian speaker in Boston says: "When we look around upon all the iniquity in the world; when we see things creeping into the best of our educational institutions, which the best of our educators recognize but do not speak of, I for one feel that we need to have six preached and realized. We are losing out of our souls, somehow or other, two things: the old healthy Socratic sense of ignorance, and the old Pauline, Calvinistic sense of sin."

The Standard of Chicago suggests that the B.Y.E.U.A. Conventions be held only once in two or three years and give among its reasons: "The cost of a convention is enormous, surely not much under and probably over \$200,000. This amount is large to be devoted year after year to the enlarging of enthusiasm. . . . Sooner or later the attendance is certain to dwindle. This year the Christian Endeavor convention was smaller by 70,000 than last year."

Among the Churches.

LOUISVILLE. Walnut-st.—Pastor Eaton preached. Three joined by letter and one made profession. Broadway—Pastor Pickard preached. One baptized. Chestnut—Pastor J. M. Weaver preached. One received for baptism. East—Pastor Christian preached. Four received for baptism. Tent meeting continues. The congregations have been good. Bro. Farrar has preached every night. He goes to Georgia next week. McFerran Memorial—Bro. A. T. Robertson preached in the morning and Bro. E. C. Dargan at night. Pastor Jones is aiding in a meeting in Richmond, Ky. Twenty-second and Walnut—Pastor Hunt preached as usual. Franklin-street—Pastor Edwards preached. Two received for baptism. German—Pastor Hitzman preached at both hours. He goes to the Conference of German Baptists in Cincinnati this week. Highlands—Pastor Dawes preached. One baptized. Logan-street—Bro. E. A. Forbes preached at both hours. Pastor Ewing has been spending his vacation in Missouri. Parkland—Brother W. P. Harvey preached at both hours. Portland-avenue—Pastor Irvine preached. Southgate-st.—Bro. Menta Sturgeon preached at both hours. Pastor McFarland is aiding in a meeting at English, Ky. Third-ave.—Pastor Taylor preached. Twenty-sixth and Market—Pastor Thompson preached. Brother Dawes continues. Interest wide and deep. Six received for baptism, one by letter and 13 baptized. Thirty-sixth and Bismark—Pastor Sands preached. Three baptized. Clifton—Bro. Beckman preached in the morning and Bro. Masters at night. Two received by letter. City Mission—Bro. Charles Woodward preached.

THE STATE.

Whereas, certain Louisville Baptist churches have passed resolutions concerning the content of the WESTERN RECORDER in the Whittitt matter. And Whereas, the action of said churches really invites action on the part of all churches. Therefore be it resolved. Resolved by the Hagdad Baptist church in business meeting assembled that we most heartily endorse the course of the WESTERN RECORDER in the "Whittitt matter," and that we renew our allegiance to the WESTERN RECORDER as sound in doctrine, wise in policy and faithful in defense of the faith "once for all delivered to the saints." These resolutions were unanimously adopted and ordered sent to the RECORDER. L. SACREY, Mod., VIRGIL LEWIS, Clk. Pastor C. H. Gregston writes: "On the first Sunday in September I closed a two weeks' meeting at Highland church, Union county, Ky., in which I had the assistance of Eld. T. C. Carter, of Marion. He did most all the preaching and did it ably and acceptably to God and the people. Results, a good revival in the church and ten souls happily converted and added to the church by experience baptism. Pastor W. H. Brengle writes: "On September the 14th we closed a two weeks' meeting at Central City, which resulted in 21 conversions and 14 additions to the church, 12 of which were by baptism. There was deep interest at the close of the meeting and we hope there are still others to follow. Bro. T. N. Compton did the preaching which was scriptural, logical and powerful. He is one of our strongest and most successful preachers of the Gospel. Bro. J. W. Heston did the singing. He is a fine organizer and believes in singing the Gospel for the glory of God. The Lord greatly blessed us, and to him be all the glory." Bro. A. N. Whittinghill, of Bowling Green has accepted the care of the church at Mt. Ashington. Pastor Fred D. Hale's church in Owensboro, the Third Baptist church, have purchased a lot on Allen street on which they will erect a handsome house of worship. Pastor T. M. Gunn writes: "Our meeting has been in progress two weeks at Gunshorn church in which so much good was done by the Master to his people. Rev. T. B. Ray did the preaching and from the outset had the hearts and sympathies of the people with him. His genial manners and warm sermons united christians of all denominations. The work on several occasions the house would not

seat the people who came to hear him. A widespread conviction for sin, especially among men, and young men, nearly all of them were converted. Conviction for sin was manifest throughout the meeting. Up to this time there have been 18 conversions, 10 restorations, and 26 additions to the church, and meeting still in progress. Baptized, 23. Bro. Ray spent two weeks with us. He is a charming man. The people of the village and neighborhood will long remember Bro. Ray.

Bro. J. J. Harrod writes: "We closed a meeting of twelve days at Knob creek last night. Bro. W. H. Reddish did the preaching and did it well. The congregations were large from the beginning. They gave good attention and the interest was good. The church was revived and christian people generally were helped. There were 27 additions. Four restored, five by letter and the remaining eighteen, with one other who joined a month before the meeting were baptized yesterday evening."

Pastor J. T. Hall writes: "I have just closed my sixth meeting with Doctor's Fork church which resulted in 8 additions to the church. I was assisted by Bro. W. M. Kaykendall of the Forks of Dix River church who did the preaching in his usual earnest way."

Bro. George Jones and C. B. Bates have just closed a gracious meeting at Tail's schoolhouse, resulting in 10 additions to the church. Bro. Kaykendall of the meeting is far-reaching and much more results are expected in the near future. We are so glad to report also that the brethren and sisters were greatly revived and stimulated to push the good work onward. There is also felt a general revival of the good old Baptist faith.

Pastor T. J. Duvall writes: "Highland church closed Saturday one of the most successful meetings she has had for some time. There were in all 25 additions, 21 by experience and baptism. The meeting closed with a good interest. Some went forward for prayer, and others are concerned. One night 10 were on the anxious seat and a number of others held up their hands for prayer. It was indeed an old-fashioned revival of religion. Bro. Bruce, of Elizabethtown, was with us and did the preaching. We were glad to find him the warm, earnest worker that we know him to be. His preaching at Elizabethtown may well congratulate themselves in having such a man of God at this great time of need with them."

OTHER STATES.

A meeting in the Ellis Creek church, Virginia, closed with 9 baptisms and one restoration to the fellowship of the church. A meeting in the Beaver Dam church, Fluvanna County, Virginia, resulted in 11 additions to the fellowship of the church. A meeting in the Jonesboro' church, Nelson County, Virginia, closed with 75 professions of religion, number of additions to the fellowship of the church not stated. The Walkfield church, Virginia, has set apart its new house for the worship of God. The meeting in the Mt. Harmony church, last of August, lasted two weeks and resulted in 56 professions of religion and 40 baptisms. An 18 days' meeting in the Water-town church, Tennessee closed with 50 professions of religion and 47 additions to the fellowship of the church.

Bro. W. A. McComb, pastor Baptist church, Plano, Texas, writes: "We have recently enjoyed a gracious revival here with my church in which there were 72 accessions to the church."

Pastor J. L. Johnson, of Columbus, Miss., writes: "I am now getting along with two sticks. When the weather gets cool I hope to lay one or both sticks down. The preaching, however, since I was able to sit up and be rolled to church in a chair, which was the first Sunday." As our readers know Bro. Johnson was badly hurt last March. He was confined to his bed for a month and has come on crutches since till now he finds two sticks enough. We hope he will soon be in full vigor. When such a man is disabled the cause suffers.

Pastor J. J. Taylor, of Mobile, Ala., has been summing in Massachusetts. He has visited Boston, Martha's Vineyard and Fall River. He now enters his tenth year of his pastorate at St. Francis-street church. During his nine years' service he has welcomed 100 new members, and his last year was his best.

Bro. A. P. Stone writes: "My summer's work with the Vermont-street church, La Grange, Mo., was pleasant indeed. They are a noble people and a grand pastor needs them. I cannot speak too highly of him."

His life must be almost a failure, who needs to ask, "Is life worth living?"

FREE TO BALD HEADS. For a free information on how to grow hair upon bald head stop falling hair and remove scalp dandruff. Address: Altheim Ed. Dispensary, Dept. 101, Box 779, Cincinnati, Ohio.

A QUESTION IN BAPTIST HISTORY

(Continued from 5th page) in England. Such juggling of authors only betrays a bad cause. I have taken these examples without special design, and I can produce many more of the same character from Dr. Whittitt's book. I scarcely remember an author with whom he has dealt fairly. Words have been put into the quotations from them which the authors never wrote, words have been omitted that were essential to a right meaning, and frequently authors have been quoted that do not mention dipping at all. Sometimes the words which compose a sentence are taken from pages apart, and are made to do service as if they were consecutively used by the author. I can prove anything by this process. It is not pleasant for me to write in this manner, but this thing cannot be hid under a bushel. I have the proof for my statements, and I am not at all alarmed at the results of an investigation. I am so confident of my proofs that I now invite Dr. W. H. Whittitt to meet me upon the platform in the city of Louisville, or elsewhere, in a public debate, at his own convenience; or in a written discussion through the columns of a representative paper.

THE WESTERN RECORDER ENDORSED.

The WESTERN RECORDER enthusiastically endorsed by Nelson County Association. The following is the report on religious literature:

The press stands next to the pulpit in power and influence. How important it is that we supply our families with the very best periodicals that can be secured. There is a manifest indifference on the part of religious people to the reading of our religious papers. We do not, as Baptists, appreciate the importance of supporting our denominational papers, and of increasing their circulation. We have published as our State paper the WESTERN RECORDER, one of the best Baptist papers in the world. It is a bold defender of Baptist doctrine, sound in theology, and in every way worthy of our support as a denomination. We urge upon our pastors and all church workers the importance of trying to increase its circulation. We heartily desire that every Baptist family in the State should have it. The Home Field and Foreign Mission Journal are to be consolidated October 1st, and published in Richmond, Va., for the present. The new Magazine will be known as the Mission Journal of the Southern Baptist Convention. We urge upon members to subscribe for this paper, that we may know the extent and necessity of our mission work. We recommend the Baptist Orphan's Friend, published in the interest of the Orphan's Home, Louisville, Ky., an institution that is doing a noble work for the orphans of our State, in caring for them and training them in usefulness. We would earnestly recommend for Sunday-Schools the Convention Series, published at Nashville, Tenn. They are sound in doctrine, and in all other respects equal to any in the land.

Warren Association endorsed the WESTERN RECORDER by a rising vote. The unprovoked criticism of the policy of the RECORDER has aroused the masses, and the District Associations have never been so pronounced and unqualified and enthusiastic in their endorsement of their state organ before. When men profanely touch the RECORDER for its staunch defense of the Baptist faith, it is time for our people to assert themselves as they have done with no uncertain sound. When men can be too honest, too truthful, too virtuous, and too religious, then and not until then will Baptists believe that the WESTERN RECORDER is too orthodox and loyal to Baptist principles.

W. P. HARVEY.

RESOLUTIONS.

Whereas, It is charged that Bro. W. H. Whittitt in Johnson's Cyclopaedia, and in religious periodicals has said that the earliest organized Baptist church belongs to the year 1610-1611, and has further said that "up to the year 1641 all Baptists employed sprinkling and pouring as the mode of baptism, and further that immersion is an "invention," belonging to the year 1641, and further that Edward Barber, who lived in the seventeenth century, was the founder of the rite of "immersion" among the Baptists;" and Whereas, It is further charged that Bro. Whittitt holds to the "branch theory of the church;" and Whereas, It is further charged that Bro. Whittitt holds that it would be better for the Baptist wife to join the pedobaptist church of her husband; and Whereas, These views are contrary both to Baptist sentiment and Bible teaching.

Resolved 1. That we respectfully ask our brethren of the Board of our Theological seminary to investigate these charges, and if it is found that the charges are not sustained by the facts, that they publish the fact to the world, thus vindicating Bro. Whittitt, and saving the seminary from further injurious criticisms on this line. But if the charges are sustained by the facts, we join our brethren in other associations, kindly but firmly insisting that Bro. Whittitt should retire from his position as president of the seminary, and professor of church history.

2. That pending the settlement of this question we will not withdraw from the seminary our sympathy and our support, but will await the action of the Board of Trustees at their annual meeting in May next.

3. That should the Trustees ignore the voice of the people coming up from all over the land, or refuse to grant the relief sought, it will then, (in our judgment) be time for the people to refuse cooperation, till all down grade tendencies, if any exist, are corrected. Whereas, Some complaints unjustly as we conceive, have been made against the WESTERN RECORDER, on account of the course it has pursued concerning what is known as the Whittitt controversy.

4. That we emphasize cordial approval of the wise, fair and conservative course of that able journal; and we hereby heartily commend it to the churches composing this body.

The above preambles and resolutions were requested by Sulphur Fork Association to be published in the WESTERN RECORDER, and a copy sent to the President of the Board of Trustees of the seminary. Resolved that we tender our sympathy to our dear Bro. J. H. Spencer in his long continued confinement with rheumatism, and that we express our appreciation of the good he is doing with his pen, and our special appreciation of the many fight he has made for the truth in the current Whittitt controversy.

Sulphur Fork Association passed the above resolution at its last session Sept. 10, 1896, and requested its publication in the WESTERN RECORDER.

J. B. THARP, Clerk of Sulphur Fork Association.

OPENING OF THE SEMINARY.

A large number of brethren have applied for admission to the Theological Seminary. It is hoped that very many of these will make it a point to be present at the opening of the new session at 10 A. M., Thursday, Oct. 1. New York Hall will be ready for the reception of

That Pleasing Paralyzing Pie! How good it looks! How good it tastes! And how it hurts. Why not look into the question of PILL after Pie? Eat your pie and take Ayer's Pills after, and pie will please and not paralyze. AYER'S Cathartic Pills CURE DYSPEPSIA.

students on the evening of Tuesday, Sept. 29th. Brethren should bring certificate of licensure or ordination; but, if that is not convenient, they can make arrangements to have the necessary papers forwarded to them in Louisville. Nobody should delay his coming for lack of these. We entreat that fervent prayers be made by the people of God in all sections of the country on behalf of the school. W. M. H. WHITTITT, Louisville, Sept. 17, 1896.

MISS LUZZE HARRIS, Purchasing Agent and Modiste, No 505 W. Oak St., Louisville, Ky. For all styles of dresses fitted promptly at reasonable prices. Goods purchased upon order sent by your address. All communications promptly answered. Samples sent upon receipt of address and stamps. References: Rev. J. M. West, 174 Chestnut St., H. C. Theodore Harris, First, Louisville Banking Co.

RECALLED STORMY TIMES. "Well that looks natural," said the old soldier, looking at a can of condensed milk on the breakfast table in place of ordinary milk that failed on account of the storm. "It's the Gail Borden Eagle Brand we used during the war." W. M. H. WHITTITT, Louisville, Sept. 17, 1896.

NEVER FAILS. Mr. S. M. Johnson, Walnut Grove, Miss., writes: "For the past several years I have been using Hughes' Tonic in my family for chills and fever, and have found it to be the best remedy I have ever used. It has not failed in a single instance." Sold by Druggists. 50c and \$1 bottles. Spectacles Fitted by Mail. Over 25 years' experience of testing eyes and fitting persons with Spectacles and Eye Glasses by mail enables the reliable firm of C. P. Harnes & Bro., Opticians, Louisville, Ky., to give satisfaction. If you need a pair, send for their test sheet and price list. Spectacles required.

DISTRICT ASSOCIATIONS, TIME AND PLACE OF MEETING, 1896. SEPTEMBER. Goshen—Pilgrim church, Sept. 30. OCTOBER. Laurel River—Slate Hill church, Laurel county, Oct. 2. South—Cumberland Ridge church, Russell county, Oct. 2. West—Kentucky—Arlington church, Oct. 7. Enterprise—Ivyton church, Magoffin county, Oct. 9. South Union—Marsh Creek church, Oct. 9. West Union—Blandville church, Oct. 11th. Ohio Valley—Sturgis church, Union county, Oct. 29. Blount River—Elm Grove church, Oct. 21st. Graves County—Wingo church, Oct. 25th.

If the clerk of each association will send me two minutes of his association as soon as printed, he will greatly aid in getting up the statistical tables. J. K. NUNNELLEY.

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There were idle thoughts came in the door. And warmest their lives were in the door. And did more mischief about the house than anyone living knows.

CLARISSA'S PRIVATE TUNE.

Clarissa had short, golden hair, round baby-blue eyes, and her complexion was like old-fashioned strawberries and cream.

tunity of giving one in honor of a distinguished stranger. On a certain Tuesday morning he said to Clarissa: "By my wife, sweetheart, invite some people to supper, Dillingforth on Thursday. He is going to run down to Connington on business."

me that you will not join in this new company. It is making a great deal of feeling among our poor people here. They say the company will import foreign labor, and—

Mr. Colvin walked suddenly to the door, half-believing he should see an indignant Roman matron in the place of his "doll wife."

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[Continued on eleventh page.]



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lacking a seat by the invalid chair,
there his older brother lay. "Have
you had your dinner?"
"Yes, and am ready for company."
"Yes, some." But he was slow to
say what it was.

"Look here, Phil," he burst out at
length. "You are the sensible one in
our crowd. I want to get your opinion
on something."
"Talk on," I am listening."
"Well, they offered a prize at school
this morning for the best essay on the
Fourth of July, a prize of a hundred
dollars. Any boy in the school can
try for it, and I'd love to get it. I'd
like the glory, and I'd like the money.
A hundred dollars isn't such a lot when
father makes out a check for it and
hands it over, but if I had earned it
myself, wouldn't I feel in every cent
of it, though, and feel as big as the
Tower of Babel? A well-off fellow like
me doesn't often have the satisfaction
of knowing that he has done something
worth saying for. I never earned a
cent yet, except from the family, and it
is stupid."

Phil laughed. "There are plenty of
people who would be willing to take
your grievance off your hands for you."
"Of course," said Andy, impatiently.
"It sounds foolish. But it's how I feel
about it, anyway."

"Well, haven't you a good chance
for the prize?"
"Yes, I have. There's no need to be
queamish about it with you; I think
I've got about the best chance of any
of them except Charley Peters."
"And you think he'll do better than
you?"

"I don't know. I shouldn't wonder.
But I don't know. He and I balance
pretty well usually, but—"
Here there was a long pause. Phil
waited patiently, certain that the point
on which his opinion was wanted would
come next.

"The whole miserable bother about
it, Phil," said Andy at last, "is that
Charley Peters is as poor as poverty.
He and his mother have to scratch
like everything to get on at all; most
people like them would have given up
Charley's education long ago. And this
hundred dollars would help him awfully,
you know. It isn't a question
of his getting big over it, of patting
himself on the back with it, and
finding out whether he's got any mar-
ketable value; he needs the money."

"Perhaps he will get it," suggested
Phil.
"Oh, yes, that's very likely. He has
a fine chance. But that isn't the point;
it's the chance the other way that I've
got to settle about."

"Suppose you win the prize; couldn't
you manage in some way to make over
the money to Charley and keep the
glory?"
"No, I couldn't," said Andy, very
positively. "I could with some fel-
lows, but not Charley Peters. You
don't know him. He's as proud about
those things as he is over the earth;
you might as well offer to give a lift to
the Rocky Mountains. I must say I
like it in him, but it makes it mighty
inconvenient for me."

"Why?" asked Phil.
"It's easy enough. Andy went on.
"To ladle out charity to people when
you've got the money, but some people
don't want charity; what they want is
help to go ahead for themselves. You
can find a hundred men that will give a
poor sap five dollars or more, but it'll
put him in the U. S. before you can
help him in debt for a cent. It's hard-
er work than most people want to
make charity into a fine art, to love as
brethren instead of as no relation."

Phil laughed. "Those are good
words, Andy."
"Yes, but now when the time comes
I'd like to shirk out of them all the
same. I tell you, Phil, it goes awfully
hard with me to stand off, and let
Charley take that prize, without strik-
ing a blow for it."

"You think it is the only thing to
do?"
"I know it is. If I want Charley to
make the hundred dollars, the only
way I can help at it is to keep my
hands in my pockets and stay out of
the ring. And I don't want to do it."
He sprang from his seat and began to
pace up and down the room
while Phil watched him; glancing up
after two or three turns, he met this
silent gaze, and dropped back into his
old place.

"You needn't say a word," he said.
"I know what you think. You think
it would pay a pretty small thing for a
fellow that's been fattened up and had
plenty all his life to dream of getting
in the way of a boy who's every bit as
far along as he is, and has had nothing
to push him up but a widowed mother
and his luck. You think that when
there's no danger of my supplies run-
ning out, I'd better not try to grab af-
ter his just to see whether I'm tall
enough to reach. That if, after all
these years, I don't understand the
golden rule any better than that, what's
the particular good of my staying and
admiration and International Lesson
Leaves? Well, I believe I think so
myself. So there," with a deep sigh,
"I'm settled. I'll keep out of it."
Phil stretched out his hand, and,
slipping his thin fingers around the
brown fist that lay on the arm of his
chair, gave it a shake.
"I think," he said, quietly, "that it
will be very handsome behavior; but I
have learned to expect that sort of be-
havior from my brother Andy."
At this our school-boy fled. But in
the passage he said to himself:
"Remember that old fellow, will
you? Also act up to him. Phil isn't
say the things, you know, just for
prerty."

The next day when Charley Peters
came home for his dinner he rushed
to the kitchen like a whirlwind.
"Hurry, mother! There's plenty of
room at the top, and we'll reach it yet!"
"What now?" asked Mrs. Peters.
"Andy Lathrop isn't going to try for
the prize! I'm sure to get it; I'm not
afraid of any of the rest of them. Isn't
it great?"

"Why does it happen?"
"He, the Lathrops are all going
abroad in the spring, and Andy is full
of that. He says he won't be here
when school closes anyhow, and he
wants to give every minute he can
spare now to his German so that he
can enjoy himself when he gets over.
I suppose everything else looks small
to him compared to his trip. It's
splendid luck for us, isn't it?"

Later on, when the excitement had
subsided a little, Charley said soberly:
"Mother, I hope this will be a lesson
to me. I am ashamed to say it, but
I've felt downright crooked about
Andy's going to Europe. I grudged it
to him; it didn't seem fair for him to
have so much. I'm glad enough now;
it was the best thing that could hap-
pen for me. It just shows what a poor
business it is for a person to get in the
way of thinking that other people's
good fortune is a grievance of his.
When anybody's starting out to travel
around the world, it doesn't spoil your
chances any to wish them a happy
journey; and it's more cheerful all
round."

In the fall when Andy got back
home again, Charley said to him:
"I'll never be glad enough now
for taking you off my hands last spring.
Things have been looking up ever
since. Just about then I was begin-
ning to be afraid in my secret heart
that I'd have to give up an education
and go into business after all my hard
work and my mother's sacrifices. No
body knows what a brave, lovely
mother I've got, and what a disap-
pointment it would have been to her.
But then I won the prize, and on the
strength of it I know where I'd be now
where I can work my way on up
through college. You rich fellows
have lots of fun, but you miss the
pleasure of coming out on a clear road
at last when you've never been used to
seeing more than a few inches ahead
of you. I don't know where I'd be now,
though, if you had taken a notion to
try for that prize. I'm glad you didn't;
I'd loathe to be a preacher than a
merchant."

And Andy went straight home and
told Phil.—Interior.

WHAT THE HORSES

THOUGHT.

The unanimous opinion of three
horses was once more convincing
that of many times that number of
human beings, according to a story in
Harper's Magazine. The question at
issue, moreover, was one of architect-
ural design, such a question as might
soon at first thought, to be quite
foreign to any equine understanding. Mr.
B. built himself a house some years
ago. The architecture was simple, as
a friend said, "to a riotous degree." It
was correspondingly pure, and the
house was correspondingly comfortable.
The effect of the lines, however,
upon the untutored mind was not im-
pressive. A friend visiting Mr. B.'s
town, inquiring of the wife to the house,
was told by the boy of whom he asked
the question, to "go 'bout a well, a
mile, till you come to a tree as looks
like a barn, only it ain't a barn, so
that's his."

B. enjoyed the description, and re-
ported it to his architect, who made a
few remarks about public taste which
could have offended public taste very
much to hear.
"That's your verdict," said the archi-
tect, "but what does it amount to? It
simply—" etc., etc. Two weeks later
three friends of B. rode up from town
on horseback, entered the grounds,
and stopped before the house. One of
them dismounted and rang the bell,
and B. himself opened the door.
"Whoo!" cried all the three riders
at once. B. almost swooned. The
horses had tried unanimously to walk
in. They recognized the simplicity of
the architecture, and the architect
himself has had to admit that popular
taste sometimes receives endorsement
from unexpected quarters.

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State Line, Ky., June 24, 1896.

WESTERN RECORDER—Will say that the
sewing machine of that what you said it was.
My wife is well pleased with it.
J. H. F. THREK,
Hurdale, Ky., Aug. 6, 1896.

DEAR RECORDER—The Sewing Machine you
sent to me has come, and I write to tell you
that we are delighted with it. We find it a
you recommended it to be. G. H. CARTER,
Washington, Ga., Feb. 24, 1896.

DEAR RECORDER—The machine I bought of
you is much better than one I paid \$60 for. I
am more than pleased with it. Write to
me if you wish. MRS. GEO. CHEATHAM,
Taylorsville, Ky., March 16, 1896.

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LOUISVILLE, KY.

Gleaner Department.

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

[All matter intended for this department should be sent to Fulton, Ky., as above, while all business correspondence should be sent to Western Recorder, Louisville, Ky.]

The Central Association, of West Tennessee, is one of the leading association of the state, and has just held its sixtieth session with Mt. Pleasant church, near Bradford. The delegation was large, with about every church in the body represented. The general progress for the year was not calculated to promote boasting, as nearly half the churches showed actual losses, as compared with the previous year. And yet there was a net gain of about one hundred. Dr. W. G. Imman was re-elected moderator, and Prof. H. C. Irby, clerk. Much regret was expressed at the absence of the long-time treasurer, Bro. J. M. Senter, whose health is not good. Bros. J. C. Tharp, J. W. Rosamon, T. R. Wingo, LeGrand Jones, Prof. H. C. Irby and other heroic, and sensible laymen were present to add greatly to the interest of the meeting. The introductory sermon by Bro. S. C. Hearn was masterly, and rung with the sound of old-time Baptist metal. "Fear not little flock, for it is your Father's good pleasure to give you the kingdom," were the suggestive words of the text, of this thrilling discourse. And the sermon was the key-note to the meeting, for it made everybody proud of his Baptist identity. Strong resolutions in repudiation of the writings of Dr. Whiteitt in his Independent editorials, and his Encyclopedia article, were read by Bro. Hearn, and excepting just one negative vote were unanimously adopted. It is wonderful with what indignation these staunch old-time Baptists express themselves on the much mooted question that is now on the lips of all the religious world. The hospitality of the community was very abundant, and the meeting was one of much interest. The RECORDER has many friends in this association, and several new names were added to the list. Bros. Hearn, Rosamon and others said some very strong words of endorsement of the RECORDER.

It was my pleasure to attend the sessions of Little Bethel association last week. Its meeting was with Hanson Baptist church, and a very fine delegation was present. This is a good body of Baptists, numbering over forty churches, and about four thousand members. It can boast of some able and veteran ministers, such as J. C. Hopewell, the moderator, D. S. Edwards, the clerk, D. Whittinghill, J. M. Ezell, Wm. Banks and others that I do not now call to mind. In this body there are also a lot of non-preaching brethren who are not ashamed to talk in public, and their practical ideas were very much in place in the various discussions before the body. The meeting was very harmonious, and brotherly love did abound. Bro. Fred Wittenbraker preached twice as a visiting minister, as did also Bro. Gatlin once. I heard very complimentary things said of both preachers. They are young men of much promise. The body adopted by a unanimous and rising vote a set of resolutions condemnatory of the methods and so-called discovery of Dr. Whiteitt, asking the trustees to take action speedily in having the Dr. to retract his statement in the Independent and the Encyclopedia, or resign his position as president of the Seminary. Prof. Byland ably set forth the claims of Bethel College, and Bro. J. W. Hammack did the same for the Sturgis Institute. I so-

curred a lot of new subscribers to the RECORDER, and it would have made the RECORDER people blush to have heard the many nice things that were said for the paper by those who had been reading it since before the war. I shall esteem it a pleasure to be permitted to meet with this body at Providence, Ky., next year.

THE General Baptists of this country had their start under the leadership of Benoni Stinson, on the 5th day of October, 1823, and are now nearly seventy-three years old. Ever since they had their beginning they have been trying to unite with some other body of people because they seem to be either ashamed or afraid to stay out to themselves. They tried to join the various bodies of Free Baptists that exist in small, roving bands, over the country, but have failed in so doing. They also tried to get back into the Missionary Baptist fold about the year 1870, but they failed in that. And now they are making love speeches to a small sect of Separate Baptists that are scattered over some parts of Indiana and Kentucky, hoping that they may be taken in by them. One of the suitors for the band of the maidenly Separates is Rev. Leslie with whom I debated in July, and if these Separates could have seen his confusion when he undertook to connect himself with the English General Baptists, and his bad temper when he so signally failed to make the connection, they would listen to his love story with due degrees of reservation. For my part I think some one ought to take in these General Baptists as a measure of pity, for they have neither the courage nor the mind to manage church life for themselves to any degree of success. They are merely "wet" Methodists, and the Methodists really ought to help them out.

That is a very able series of articles that Bro. J. B. Moody is now supplying to the Standard, on Baptist history, as taken from the work of the great historian, Mosheim. To preserve these articles for ready use is to be prepared to more than set aside any statement that any of our enemies can quote from Johnson's Encyclopedia against us. Every body admits that Mosheim was a historian of the first class, and his prejudices against the Baptists make his concessions to the Baptists all the more valuable. This controversy has brought before the people such an overwhelming amount of historical proof as to make all of us apt in church history matter. "He maketh the wrath of man to praise him, and the remainder of wrath will be restrain."

It may be of some interest to the readers of the RECORDER to know that while two of the Louisville churches have condemned the paper for its course in the recent discussions on Baptist history, that the entire rank and file of the denomination outside of Louisville is in accord with the policy of the paper, and its views. In fact, if any one were to utter a complaint it would be that the editor of the RECORDER has been more mild and conservative than the spirit of the opposition would really demand. His position has been extremely conservative, and brotherly, and when fault is found with him on account of his manner it may be put down as the best that can be done.

The good people at Little Rock, Ark., had a bold hard fight on the license question in their last election, and with all the boodle, the daily papers, and the rough and bad elements against them, they came very near carrying the day

for temperance and good morals. It is an enigma to me to decide why the daily press is always on the side of liquor and all other devilment whenever there is a contest on, and that, too, when their main support comes from the moral and religious element of society. I don't think I ever did know of a daily paper that was in favor of prohibition, or the suppression of the drink traffic, except the Atlanta Constitution under the control of Mr. Grady.

BRO. RONEY is in a fine meeting at Greenfield, Tenn. Bro. T. C. Mahan is being aided by Bro. Penick, bishop of Martin, Tenn., in a good meeting at Hickman, Ky. Bro. W. B. Clifton is engaged in a debate with Bro. Carnell, of the Hardsell Baptists, at Carleau Springs, Ky. Bro. R. W. Mahan is in his meeting at Wickliffe, Ky., with the promised assistance of Bro. Roney, so soon as his Greenfield meeting closes. I aided T. C. Mahan for a few days in his meeting at Poplar Grove church. Several professions, and seven baptisms. A good church and popular and useful pastor. Clinton College opened with the largest number at its opening for many years. Bro. Pettie will prove a college hustler. The theological department is attractive to the young preachers.

BRO. S. K. TIGRETT is one of the best country pastors in all the land, and the continued prosperity of his churches is no surprise. He writes me that Bro. W. G. Reeves has assisted him in meetings with his Elon, Salem, and Hall's churches, and the results have been glorious. At Elon some fifteen additions, and at Salem about fifty, at Hall's a large number of conversions, and additions resulted, his own son being one of the number. Within the past few weeks he has baptized nearly one hundred persons into the privileges of his churches. This is magnificent work, by a magnificent pastor. Bro. Tigrett lives at Halls, Tenn., and preaches for the saints in all parts of his section.

I MAY be allowed to say as a matter of interest to some of the churches that are thinking of writing me for some special work, that every day of my time until Christmas is already engaged, and it is not practical for me to promise any other work. Within the last four weeks I have had eleven calls for debates, every one of them to take place before Christmas, and have been obliged to decline all of them because my time is promised already. It will be a pleasure to serve the cause in any way I can when I have opportunity, but I am full up at this date.

THE preachers of Western Kentucky are doing a very hard and successful summer's work in their meetings, and the churches are growing in a very gratifying way. These preachers are a class of sound Baptists, who have neither fear nor shame when Baptist doctrine is to be presented. The result is that they are building up the cause very rapidly. The Lord blesses the work of the man who honors Him in his ministry.

DR. NANSEN failed to reach the "north pole" notwithstanding his great fame as a discoverer; but there are "discoverers" nearer home who have touched the biggest pole in the denominational torrid zone, and it is nearly boiling hot in all that region now.

THERE were twenty professions of religion in the meetings at Central City, Ky., and twelve additions to the church by baptism, and two by restoration.

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- BEYER BAZEL Pittsburgh
- DAVIS-CHAMBERS Pittsburgh
- FAKRETT Pittsburgh
- AGNER Cincinnati
- SCREIBER Cincinnati
- ATLANTIC New York
- BRADLEY New York
- BOOKLEY New York
- JEWETT New York
- WELCH New York
- UNION Chicago
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- MISSOURI St. Louis
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(I secured this adv. for the RECORDER, and have tried this ammunition with entire satisfaction.—J. N. HALL.)



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Items of Interest.

Col. Norman Ward died in Reading, Pa., aged 70. He was well known as an inventor of guns and was an expert in testing heavy ordnance as long ago as the war. Prof. Francis J. Childs, of Harvard University, died on the 11th in Boston, aged 71. He has been a professor in Harvard for many years, first as professor of mathematics, then of history and afterwards of English literature. He had edited many of the old English poets.

Paris was visited by a severe storm on Sept. 10th. Trees were blown down, barges in the River Seine sunk, windows broken, omnibuses overturned, etc. One hundred and fifty persons were injured, of whom were seriously hurt, and three of these fatally wounded. No one was killed outright.

A storm swept the coast from New Jersey to Maine which did much damage to shipping, and to docks and wharves. Hog Island, off Far Hockaway, was nearly destroyed. The people had no time to save any of their property, but got to Far Hockaway in boats themselves. Half of Hog Island was swept away by a storm some years ago.

It is said and believed that the disturbances in Crete are over. For the Czar gave preliminary orders to the Sublime Porte to have them stopped, because the Christians on the island belong to the Greek church, and he has resolved to protect his fellow-religionists. During the massacre in Armenia not an adherent of the Greek church was hurt.

Prof. Lingi Palmieri died at Nomo on the 10th. He was born April 22nd, 1837, and was professor in the University of Naples when he was appointed to the Meteorological Observatory of Vesuvius in 1854. From that time he has been a leading authority in meteorology, has invented many valuable instruments and written many interesting books. His death is a great loss to science in his special department.

Rev. Arthur Hobson chaplain-in-ordinary to the queen, and chaplain to the Prince of Wales preached two weeks ago his bi-centennial sermon. His parishioners in celebration of the event presented him with a set of clerical robes. In view of the wealth of at least two of his parishioners, they showed no wild spirit of extravagance in their gifts.

The British have taken possession of Dongala, which was the objective point of the expedition up the Nile. There has been considerable fighting in all of which the Drovahies seem to have been wounded. This whole territory will surely strengthen the grip of England on Egypt.

Gen. James D. Morgan died at Quincy, Ill., aged eighty-six. He was a native of Massachusetts, served in the Mexican war to the First Illinois Volunteers, and joined the Northern army in 1861. For gallantry and skill on the battle field he was promoted rapidly rising to the brevet Major General. Since the war he has been engaged in banking. He was as generous and kind as he was brave during his career.

In March there were violent earthquakes in Santiago and Valparaiso, Chili. A merchant-ship home from a voyage now reports that in the direction of the island of Juan Fernandez enormous flames shot out of the sea causing a violent disturbance. It is reported in Santiago that the group of islands has entirely disappeared. There were about one hundred fishermen living on the spot. The Chili government has sent a ship to investigate.

The old St. Saviour's church in Southwark, England, is being restored. As this is the church where John Harvard was baptised on November 23rd, 1607, Harvard University proposes to put in a memorial window in his honor.

There is a bill before Congress which ought to pass at the next session. It is to exclude all male immigrants between the age of 16 and 40 who cannot read and write their own language. This would keep out practically none from England, Ireland, Scotland, Germany, N. way and Sweden where the best immigrants come, but would exclude nearly all from Italy, Austria, Hungary and Russia. From these countries the undesirable classes.

The Chippewas and Sioux Indians have been enemies for centuries. They are two of the strongest tribes now left. Recently they have buried the hatchet and smoked the pipe of peace with all solemnity. If their peace will only endure as long as their war did, it will be a blessed thing for both tribes.

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Take HORNBY'S ACID PHOSPHATE. It supplies the needed food for the brain and nerves and makes exertion easy.

OPUM AND MORPHINE HABITS. If you have a friend who uses Opium or Morphine, write me at once. My treatment is radically different from all others, contains no opiate or other narcotic, cures without suffering. Free trial; if not satisfied I cost you nothing. Carlos Bristow, M. D., 117 Beech St., Cincinnati, O.

WANTED—SEVERAL FAITHFUL, MEN or women to travel for responsible established house in Kentucky. Salary \$75, payable bi-weekly and expenses. Position permanent. References enclosed without stamped envelope. The National Star Bldg, Chicago.

TRIBUTE TO DR. SAMSON.

BY PROF. O. T. MASON, LL.D.

I am sure that you have among your readers a large number of the friends and former pupils of President Samson, who suddenly died in New York last month. It would be ungrateful to the memory of so good a man and unjust to the body of rising young ministers to withhold the record of such a noble man. When I came from my father's farm in Virginia to Columbia College, with life and purposes all in a crude and plastic state, it was my good fortune to form the acquaintance of the eloquent young preacher of E street Baptist Church. The most eminent men in public life were among his hearers; of them I recall Howell Cobb, Secretary Marcy, Charles Sumner & Sam Houston. Dr. Thomas U. Walter, architect of the Patent Office and of the remodelled Capitol taught a Bible class of one hundred young men and there was an air of intense christian activity all about the place. The man himself was an inspiration. In 1859 Dr. Samson was elected President of Columbia College. The old students will remember the dingy cotton factory that crowned the hill. All this was changed in a jiffy—new roof, new paint, new houses for professors, new preparatory building, new departments of study, terminating in a complete University charter absorbed Dr. Samson's life for ten years.

When you remember that all this took place in war time when he was shut off from friends of the institution and when many that he could reach wanted to close up the affair, you will agree that the man was correctly named. At the end of his presidency, which was brought about by the opposition of trustees who could not keep up with Dr. Samson's ambition, he left the institution with academic, preparatory, law and medical departments all in active operation. His career in New York and his declining years may be better written by those who knew him there, but I wish to emphasize one or two of his characteristics for his praise and the good of others. Whatever may be said of Dr. Samson's permanent contributions to literature, one thing about him cannot be denied, his zeal and

patience made men studious and serious. In the class to which I belonged four of the men have acquired the most eminent positions in life. Following classes were equally blessed. Dull and cloddish must have been the mind that received no impression from this example. I could tell a great many charming incidents concerning Dr. Samson in this connection but I must forbear. Another element in his character as teacher was a fondness for letting his boys see him work and a willingness to let them work with him. His post-graduate class recited to him in the evening, and some will recall with me the studies in the history of ethics, in which the doctor mixed instruction with a bowl of delicious bread and milk brought by that ideal help-meet Mrs. Samson. Dr. Samson's personal friendship for the boys was never questioned and sometimes abused. Do you remember his yes, yes! Did you ever hear him say no! Once a very bad boy, who

is now a most exemplary citizen said that he asked Dr. Samson to take a drink of whiskey with him, and the doctor was much chagrined to find that without thinking he said, yes, thank you, I believe I will. The citizens of Washington join with the alumni of Columbia in paying tribute to the worth and lovely example of this noble man. In spirit we gather around his grave to pay our last respects to one who loved us disinterestedly and who never spared himself when he could serve the humblest of God's creatures.

Washington D. C.

FROM SYRIA.

MY DEAR DR. EATON:—

I have received four numbers of the RECORDER, from which I have known that you arrived safely. I have been trying very much to get the Mohammedan sermon you told me about. It is very difficult here in Beirut to get such things. I have sent to Egypt to a friend of mine, as it is easier to get it there. I shall send it to you as soon as I get it and translate it.

I wrote to Mr. Saba, of Tripoli, as you desired me, and sent him some books, only I have not received an answer yet. I am afraid they were miscarried. Had you told me of his full Christian name it would have been safer, as here in our country they always write the first name in full as well as the last. I have, however, ascertained that he is there, as I read lately in the Presbyterian paper an article from Tripoli about baptism.

In these days I have transferred my photographing business to a cousin of mine, and intend to go about more preaching the gospel. Hoping you will always remember us in your fervent prayer, and let us hear of you as often as you can, I remain

Your brother in the Lord,

S. M. JUREIDIM.

Beirut, Syria, Aug. 3, 1896.

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Let us send you a booklet. **DuBOIS & WEBB** Room 303 Columbia Bld'g. Louisville, - - - Ky.

THE MARKETS.

Report for the Week Ending Saturday, Sept. 19, 1896.

Cattle—Receipts light and transactions limited. At the close the pens were empty. The market was featureless and uninteresting. Prices steady.

Hogs—The receipts were heavy for Saturday, numbering 617 head. There was a brisk demand, which absorbed the offerings without difficulty. Yesterday's values ruled and are repeated. Medium weights were in greatest demand, while lights were in poor demand. Sheep and Lambs—The offerings were light. Few buyers were on the market, which ruled dull. The pens were cleared.

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The "MAMMOTH" at \$1—long waist and medium bust; black, drab and white. Also the "Florence"—long waist and high bust, at \$1. Also the "No. 200"—four hook short corset, at \$1. All the numbers in "W. B.", "P. D.", "Warner's", "J. B.", "Royal Worcester" and "Ferra's Good Sense." With mail orders send 15c for postage on corsets in box; or 15c on corset without box.

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Light shipping, 1,200 to 1,400 lbs.	\$1 00/3 85
Best butchers	\$1 50/3 60
Fair to good butchers	\$1 00/3 15
This, rough steers, poor cows and calves	\$1 00/3 50
Good to extra extra, 1,500 to 1,700 lbs.	\$1 00/3 10
Common to medium oxen	\$1 00/2 25
Feeders, 900 to 1,200 lbs.	\$1 00/3 00
Stockers	\$1 00/3 00
Bulls	\$1 00/2 50
Calves	\$1 00/2 50
Cheese milk cows	\$1 00/3 00
Fair to good milk cows	\$1 00/3 00

SHEEP AND LAMBS	
Good to extra shipping sheep	\$1 00/2 50
Fair to good sheep	\$1 00/2 50
Common to medium sheep	\$1 00/2 50
Hocks	\$1 00/2 50
Extra spring lambs	\$1 00/2 50
Fair to good spring lambs	\$1 00/2 50
Common to medium lambs	\$1 00/2 50
Tail-ends or culls	\$1 00/2 50

PORK	
Choice packing and butchers, 225 to 300 lbs., strictly corn-fed	\$2 90/3 25
Fair to good packing, 150 to 200 lbs.	\$1 10/3 25
Good to extra light, 100 to 150 lbs.	\$1 20
Fat hogs, 150 to 200 lbs.	\$1 10/3 15
Fat hogs, 100 to 120 lbs.	\$1 10/3 15
Roughs, 150 to 400 lbs.	\$1 20/2 50
Stockers	\$1 00/3 00

REJECTIONS	
Rejections this week	1 25/1 15
Rejections same time in 1895	2 00/1 15
Rejections same time in 1894	2 25/1 15
Rejections same time in 1893	2 50/1 15
Rejections same time in 1892	3 00/1 15
Rejections same time in 1891	3 25/1 15
Rejections same time in 1890	3 50/1 15
Rejections same time in 1889	4 00/1 15
Rejections same time in 1888	4 25/1 15
Rejections same time in 1887	4 50/1 15
Rejections same time in 1886	5 00/1 15
Rejections same time in 1885	5 25/1 15
Rejections same time in 1884	5 50/1 15
Rejections same time in 1883	6 00/1 15
Rejections same time in 1882	6 25/1 15
Rejections same time in 1881	6 50/1 15
Rejections same time in 1880	7 00/1 15
Rejections same time in 1879	7 25/1 15
Rejections same time in 1878	7 50/1 15
Rejections same time in 1877	8 00/1 15
Rejections same time in 1876	8 25/1 15
Rejections same time in 1875	8 50/1 15
Rejections same time in 1874	9 00/1 15
Rejections same time in 1873	9 25/1 15
Rejections same time in 1872	9 50/1 15
Rejections same time in 1871	10 00/1 15
Rejections same time in 1870	10 25/1 15
Rejections same time in 1869	10 50/1 15
Rejections same time in 1868	11 00/1 15
Rejections same time in 1867	11 25/1 15
Rejections same time in 1866	11 50/1 15
Rejections same time in 1865	12 00/1 15
Rejections same time in 1864	12 25/1 15
Rejections same time in 1863	12 50/1 15
Rejections same time in 1862	13 00/1 15
Rejections same time in 1861	13 25/1 15
Rejections same time in 1860	13 50/1 15
Rejections same time in 1859	14 00/1 15
Rejections same time in 1858	14 25/1 15
Rejections same time in 1857	14 50/1 15
Rejections same time in 1856	15 00/1 15
Rejections same time in 1855	15 25/1 15
Rejections same time in 1854	15 50/1 15
Rejections same time in 1853	16 00/1 15
Rejections same time in 1852	16 25/1 15
Rejections same time in 1851	16 50/1 15
Rejections same time in 1850	17 00/1 15
Rejections same time in 1849	17 25/1 15
Rejections same time in 1848	17 50/1 15
Rejections same time in 1847	18 00/1 15
Rejections same time in 1846	18 25/1 15
Rejections same time in 1845	18 50/1 15
Rejections same time in 1844	19 00/1 15
Rejections same time in 1843	19 25/1 15
Rejections same time in 1842	19 50/1 15
Rejections same time in 1841	20 00/1 15
Rejections same time in 1840	20 25/1 15
Rejections same time in 1839	20 50/1 15
Rejections same time in 1838	21 00/1 15
Rejections same time in 1837	21 25/1 15
Rejections same time in 1836	21 50/1 15
Rejections same time in 1835	22 00/1 15
Rejections same time in 1834	22 25/1 15
Rejections same time in 1833	22 50/1 15
Rejections same time in 1832	23 00/1 15
Rejections same time in 1831	23 25/1 15
Rejections same time in 1830	23 50/1 15
Rejections same time in 1829	24 00/1 15
Rejections same time in 1828	24 25/1 15
Rejections same time in 1827	24 50/1 15
Rejections same time in 1826	25 00/1 15
Rejections same time in 1825	25 25/1 15
Rejections same time in 1824	25 50/1 15
Rejections same time in 1823	26 00/1 15
Rejections same time in 1822	26 25/1 15
Rejections same time in 1821	26 50/1 15
Rejections same time in 1820	27 00/1 15
Rejections same time in 1819	27 25/1 15
Rejections same time in 1818	27 50/1 15
Rejections same time in 1817	28 00/1 15
Rejections same time in 1816	28 25/1 15
Rejections same time in 1815	28 50/1 15
Rejections same time in 1814	29 00/1 15
Rejections same time in 1813	29 25/1 15
Rejections same time in 1812	29 50/1 15
Rejections same time in 1811	30 00/1 15
Rejections same time in 1810	30 25/1 15
Rejections same time in 1809	30 50/1 15
Rejections same time in 1808	31 00/1 15
Rejections same time in 1807	31 25/1 15
Rejections same time in 1806	31 50/1 15
Rejections same time in 1805	32 00/1 15
Rejections same time in 1804	32 25/1 15
Rejections same time in 1803	32 50/1 15
Rejections same time in 1802	33 00/1 15
Rejections same time in 1801	33 25/1 15
Rejections same time in 1800	33 50/1 15
Rejections same time in 1799	34 00/1 15
Rejections same time in 1798	34 25/1 15
Rejections same time in 1797	34 50/1 15
Rejections same time in 1796	35 00/1 15
Rejections same time in 1795	35 25/1 15
Rejections same time in 1794	35 50/1 15
Rejections same time in 1793	36 00/1 15
Rejections same time in 1792	36 25/1 15
Rejections same time in 1791	36 50/1 15
Rejections same time in 1790	37 00/1 15
Rejections same time in 1789	37 25/1 15
Rejections same time in 1788	37 50/1 15
Rejections same time in 1787	38 00/1 15
Rejections same time in 1786	38 25/1 15
Rejections same time in 1785	38 50/1 15
Rejections same time in 1784	39 00/1 15
Rejections same time in 1783	39 25/1 15
Rejections same time in 1782	39 50/1 15
Rejections same time in 1781	40 00/1 15
Rejections same time in 1780	40 25/1 15
Rejections same time in 1779	40 50/1 15
Rejections same time in 1778	41 00/1 15
Rejections same time in 1777	41 25/1 15
Rejections same time in 1776	41 50/1 15
Rejections same time in 1775	42 00/1 15
Rejections same time in 1774	42 25/1 15
Rejections same time in 1773	42 50/1 15
Rejections same time in 1772	43 00/1 15
Rejections same time in 1771	43 25/1 15
Rejections same time in 1770	43 50/1 15
Rejections same time in 1769	44 00/1 15
Rejections same time in 1768	44 25/1 15
Rejections same time in 1767	44 50/1 15
Rejections same time in 1766	45 00/1 15
Rejections same time in 1765	45 25/1 15
Rejections same time in 1764	45 50/1 15
Rejections same time in 1763	46 00/1 15
Rejections same time in 1762	46 25/1 15
Rejections same time in 1761	46 50/1 15
Rejections same time in 1760	47 00/1 15
Rejections same time in 1759	47 25/1 15
Rejections same time in 1758	47 50/1 15
Rejections same time in 1757	48 00/1 15
Rejections same time in 1756	48 25/1 15
Rejections same time in 1755	48 50/1 15
Rejections same time in 1754	49 00/1 15
Rejections same time in 1753	49 25/1 15
Rejections same time in 1752	49 50/1 15
Rejections same time in 1751	50 00/1 15
Rejections same time in 1750	50 25/1 15
Rejections same time in 1749	50 50/1 15
Rejections same time in 1748	51 00/1 15
Rejections same time in 1747	51 25/1 15
Rejections same time in 1746	51 50/1 15
Rejections same time in 1745	52 00/1 15
Rejections same time in 1744	52 25/1 15
Rejections same time in 1743	52 50/1 15
Rejections same time in 1742	53 00/1 15
Rejections same time in 1741	53 25/1 15
Rejections same time in 1740	53 50/1 15
Rejections same time in 1739	54 00/1 15
Rejections same time in 1738	54 25/1 15
Rejections same time in 1737	54 50/1 15
Rejections same time in 1736	55 00/1 15
Rejections same time in 1735	55 25/1 15
Rejections same time in 1734	55 50/1 15
Rejections same time in 1733	56 00/1 15
Rejections same time in 1732	56 25/1 15
Rejections same time in 1731	56 50/1 15
Rejections same time in 1730	57 00/1 15
Rejections same time in 1729	57 25/1 15
Rejections same time in 1728	57 50/1 15
Rejections same time in 1727	58 00/1 15
Rejections same time in 1726	58 25/1 15
Rejections same time in 1725	58 50/1 15
Rejections same time in 1724	59 00/1 15
Rejections same time in 1723	59 25/1 15
Rejections same time in 1722	59 50/1 15
Rejections same time in 1721	60 00/1 15
Rejections same time in 1720	60 25/1 15
Rejections same time in 1719	60 50/1 15
Rejections same time in 1718	61 00/1 15
Rejections same time in 1717	61 25/1 15
Rejections same time in 1716	61 50/1 15
Rejections same time in 1715	62 00/1 15
Rejections same time in 1714	62 25/1 15
Rejections same time in 1713	62 50/1 15
Rejections same time in 1712	63 00/1 15
Rejections same time in 1711	63 25/1 15
Rejections same time in 1710	63 50/1 15
Rejections same time in 1709	64 00/1 15
Rejections same time in 1708	64 25/1 15
Rejections same time in 1707	64 50/1 15
Rejections same time in 1706	65 00/1 15
Rejections same time in 1705	65 25/1 15
Rejections same time in 1704	65 50/1 15
Rejections same time in 1703	66 00/1 15
Rejections same time in 1702	66 25/1 15
Rejections same time in 1701	66 50/1 15
Rejections same time in 1700	67 00/