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For the Western Recorder.

ANTI-PEDOBAPTISTS WHO WERE  
NOT BAPTISTS.

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

Readers of Dr. Whitsitt's article in the *New York Independent*, Sept. 9, 1880, must have been at some loss to understand why he introduced the citation from Mr. John Tombes, for it has not the least reference to the point which the article was intended to prove, namely, that immersion was a new thing among Baptists in the year 1641. For the sake of those who may not have the article at hand I will transcribe that citation.

"If no continuance of adults' baptism can be proved, and baptism by such persons is wanting, yet I conceive what many Protestant writers do yield, when they are pressed by the Papists to show the calling of the first reformers; that after an universal corruption, the necessity of the thing doth justify the persons that reform, tho' wanting an ordinary regular calling will justify in such a case both the lawfulness of the minister's baptizing that hath not been rightly baptized himself, and the sufficiency of that baptism to the person so baptized. And this very thing, in a case where a baptized minister can not be had, it is lawful for an unbaptized person to baptize and his baptism is valid, is both the resolution of Aquinas, and of Zanchius, an eminent Protestant."

Here it will be seen there is no reference to immersion, for Mr. Tombes is writing of "adults' baptism," or as I shall prefer to call it throughout this article believers' baptism. At first sight this might seem to be a very small matter, but when one looks deeper it is seen to be a distinction which is very vital in this controversy. It is important to get a clear perception of the fact that there is no essential connection between immersion and believers' baptism. An infant may be immersed and a believer may be sprinkled. To put the same fact in another way, a man who is not a Baptist may be a very strong anti-Pedobaptist. In the general subject of baptism there is a double distinction, on the one side, there is infant baptism as contrasted with believers' baptism, and on the other there is sprinkling or pouring as contrasted with immersion. In England from the very dawn of the Puritan movement there were persons who rejected the doctrine and practice of infant sprinkling, but who nevertheless did not embrace the truth of believers' baptism by immersion, that is to say, they were anti-Pedobaptists but not Baptists. Members of the Society of Friends are as staunch in their anti-Pedobaptism as the most decided Baptist can be, and yet in their teaching in regard to the ordinance of baptism they are wide as the poles apart from the belief and practice of Baptists. The distinction is so obvious when thus pointed out that one feels inclined to apologize for insisting upon it. And yet in this controversy that distinction has been persistently overlooked and disregarded. Many of the angry statements made by opponents of the Baptists in the seventeenth century in regard to the "new baptism" refer as the

context plainly shows, not to immersion, but to believers' baptism. And, surely, it will not be maintained by anybody that believers' baptism was a new thing among Baptists in 1641. Obviously this must have been from the very first the well known doctrine and practice of the Anabaptists, for how else did they get their nick-name ana-Baptist? I have a conviction that this controversy would never have arisen if care had been taken to distinguish between statements referring to immersion, and those which relate exclusively to believers' baptism. It is not too much to say, for example that Dr. Dexter's citations and arguments in "The True Story of John Smyth," so far as they relate to the belief and practice of the early English Baptists, are vitiated from end to end by the persistent way in which he has confounded statements made by Baptist and anti-Baptist writers in regard to believers' baptism, and statements made by the same or other writers in relation to immersion. His citation from the treatise of Thomas Killcop, mentioned in a former article, is a case in point, and his citation from William Kaye's "Baptism without Bason" is a still more glaring instance. The above quotation of Dr. Whitsitt is irrelevant in the same way, for Mr. Tombes is writing of "adults' baptism," or believers' baptism without any reference to immersion.

The Mr. John Tombes from whose writings the citation is taken was a somewhat noteworthy and exceptional figure in the ecclesiastical life of the time. He was a clergyman who had come to the conclusion that infant sprinkling as taught in the church of England was unscriptural, and though he continued all his life to vigorously protest against infant baptism he never severed his connection with that church. He wrote an elaborate and learned treatise against infant baptism for presentation to the assembly of divines at Westminster, in Latin which was afterwards translated into English. Crosby states on the authority of Fisher's "Baby Baptism" that ultimately he was baptized by immersion at Bewdley in Worcestershire and gathered a few friends around him there to whom he taught believers' baptism by immersion, and yet continued to be the minister of the parish church. In the end his belief in regard to infant baptism made great difficulty in his position as a clergyman, he ceased to preach but continued in membership with the church of England as a lay communicant. From this brief description it will be seen that he was by no means a typical Baptist. His interest for us in this controversy however arises from the fact that at the time of his life to which Dr. Whitsitt's quotation refers he was not a Baptist and had no connection with any Baptist church. He had renounced infant baptism but had not arrived at believers' baptism by immersion. He was a typical example of an anti-Pedobaptist who was not a Baptist. The citation is taken from a work in answer to Robert Baillie, and as it happens we have Robert Baillie's book in which there is a statement of the position occupied by Mr. Tombes in relation to baptism. It is as follows:

"Of those who impugn Pedobaptism some go a new way of their own, wherein as yet they have very few followers, if any at all, for to this day I have heard of none. Mr. Tombes, a learned and very bold man, at this time when so many new ways are in hand hath thought it meet to make a hotch-potch of many of them together, first, with all his strength and greater diligence than any before him, he impugns infant baptism." "His infant's baptism according to his argument must be null, and another baptism, as yet it seems, he hath not received, for he professeth an unwillingness to join himself as a member to any of the Anabaptist churches." (The True Fountains, etc., pages 91, 92.)

Here it will be noticed Mr. Baillie talks of another "new way," but mark the new way is not immersion, but refraining from immersion. One would like to ask Mr. Baillie this question: If it was a new way for an anti-Pedobaptist to hold back from immersion, what was the old way? Apart from this, however, the importance of Mr. Baillie's statement can hardly be overestimated, for it shows that Mr. Tombes was one clear example of a fact of which there is abundant evidence, namely, that there were anti-Pedobaptists of varying shades of opinion outside the Baptist churches and having no connection with them, who did not regard themselves as Baptists and were not so regarded by their Baptist brethren.

It is this fact that furnishes the right clue to the statements of Mr. P. Barbone. A careful reading of his book has fully convinced me that the citations Dr. Dexter has made from it in the True Story of John Smyth, which were copied by Dr. Whitsitt in his article in the *Religious Herald* do not refer to Baptists. Internal evidence proves clearly that it was written by a Pedobaptist with strong convictions in favour of the validity of infant baptism, and was specially addressed to members of Brownist, or Separatist churches because of strong tendencies among them towards anti-Pedobaptist and Baptist views. Its full title is, "A Discourse tending to prove the Baptism in or under the defection of Antichrist to be the ordinance of Jesus Christ, as also that the Baptism of infants or children is warrantable, and agreeable to the word of God." The date on the title page is 1642. He maintains that though there was a grave defection from the truth in the Romish church, which he calls antichrist, yet that defection did not invalidate the infant baptism received from and through that church. In the preface he states his purpose in these words, "The things held forth and maintained, to wit, the baptism under the defection to be the ordinance of Christ; and the baptism of the seal of believer-to-be of God's will and appointment." His main argument is that if infant baptism received through the Romish church be not valid it must be because in the ages of the defection the church perished out of the world and so Christ must have become a "Widower." But one asks, what has such an argument to do with Baptists whose whole conception of the authority for baptism is of a diametrically opposite kind?

Here, by the way, there is an instructive example of Dr. Dexter's method of quotation. The first part of his citation is utterly misleading for he breaks off and puts an etc. in the middle of a sentence. I will quote the whole sentence, disregarding Dr. Dexter's italics (which are not Mr. Barbone's) and instead will put in italics the words he has omitted, and then let any reader judge how far his citations are trustworthy.

"But the way of new baptizing lately begun to be practiced by some, supposing themselves, and so others, not to have been baptized with the baptism of Christ, hath no ground for its practice but the cessation of the church and baptism with it, as not remaining in the world," (page 3).

Then after a few sentences not material to the present point, he continues: "But till this also be believed that the estate of Christ's church and baptism, by which the matter is differenced, is no where else to be found remaining in the world, there is no ground for this practice of raising baptism by persons baptizing themselves," (page 4). Dealing with the question whether the defection in the church of Rome has nullified the infant baptism received from it, he says: "But if an error do make a nullitie, as it is most sure it doth not, not though the error should be great, then may the baptism in and under the defection, be and remain God's ordinance notwithstanding all the error, or errors that attend it, or are in it. And so

indeed it doth, so as there is no need of the new way never heard of in the word of God, namely, of a person baptizing of himself," (page 11).

So that "the way of new baptizing lately begun to be practiced by some" has nothing whatever to do with immersion or Baptists, but relates solely to the question whether a man, dissatisfied with the baptism he received in infancy has an authority for re-baptizing himself! Strange as it may seem to us now that was a question anxiously discussed in the Brownist and other Separated churches. A large proportion of the quotations in regard to a "New Baptism" from this early literature, erroneously referred to immersion, relate solely to this point of a new authority for baptism. Dr. Whitsitt's citation given above from Mr. J. Tombes is an example.

In the portion of this discourse cited by Dr. Dexter, Mr. Barbone says: "And so partly as before in regard of the subject, and partly in regard of so great default in the manner: They not only conclude, as before said, a nullity of their present Baptism and so but address themselves a third time after the true way and manner they have found, which they account a precious truth. The particular of their opinion and practice is to dip." There is nothing improbable in this, for it is not an unknown or even an unusual thing for a man to reach a conclusion in regard to a particular truth gradually. But the chief point to be observed is this could only be true of one who was, or had been, a member of a Pedobaptist church and had received his first baptism in infancy. In Dr. Whitsitt's citation from the treatise of Nathaniel Holmes, "A Vindication of Baptizing of Believer's Infants," there is a similar statement. "One congregation at first adding to their Infant Baptisme the Adult Baptisme of sprinkling; then, not resting therein, endeavouring to add to that dipping to the breaking to pieces of their congregations." Does Dr. Whitsitt maintain that before 1641 Baptists sprinkled their babies? He must, if he holds to the relevancy of these citations, for this three-repeated baptism could not possibly take place in a church which held and practiced believers' baptism only. The assertion that "The introduction of immersion also produced separations among our Baptist predecessors" is one for which, so far as I have been able to discover, there is not a particle of evidence. That discussions about baptism produced commotion, division, and even severance in Pedobaptist congregations these two citations from Pedobaptist writers most distinctly prove.

It will thus be seen as clear as noonday that Mr. Barbone's discourse was addressed to waverers in Pedobaptist churches. Suppose a case which is not altogether imaginary. In some Pedobaptist churches in this nineteenth century there arises a discussion and inquiry as to the true nature of baptism, and some members go to the length of repudiating infant baptism and arrive at the conclusion that believers' baptism by immersion is the only valid baptism. The minister of such a church might preach every word of Mr. Barbone's discourse, and probably would use many of the arguments. He might, and probably would affirm his own firm belief in the validity of infant baptism, express his surprise that anyone should not be satisfied with the baptism received in infancy, and should think it necessary to have a new baptism; become mildly sarcastic as to the perversity of some who had got another new notion into their heads that they could not be properly baptized unless they were dipped. And he might go farther, as Mr. Barbone does, and hint that, in his judgment, public baptism by immersion is rather

[Continued on fourth page.]

### EXTREMES MEETING, PARALLEL AND DIVERGENT AS TESTS OF TRUTH.

They are multiplying. What could be more demonstrative than the meeting, parallel and divergent convictions at Nazareth amid the divergent traditions as to special locations and relics, which really only became converging lights impressing the historic truth and the divine grace that centers about the home of Jesus. The writer recalled the same conviction as the editor of the WESTERN RECORDER, never fading but ever growing, awakened in the same spot in 1848. A lecture has been asked and repeated on "Renan's Fifth Gospel" found in Palestine. His experience is the universal test of truth which may be traced in the whole line of the ages since Christ's day. That line had been all traced before the visit, from the first century down. Its testimony had been so long urged from Boston to Montgomery, Ala., from Philadelphia, Baltimore and Washington to Louisville and St. Louis, that Hon. Amos Kendall, who came from Kentucky to serve as Postmaster General in the cabinets of Jackson and Van Buren, converted at the loss of his first child, but not professing his faith till the age of seventy-five, took the journey that he might add historic demonstration to the personal experience urged by Christ on Nicodemus, the inquiring senator. Here comes up a principle of the laws of conviction in differing minds, demanding special study in the conflicting views of leading workers among the ministers and members whose views rule with converging, conspiring, and hence balanced guidance in the limitless work of our churches and in missions. It should be carefully observed that Christ and his great apostles reached Greek and Roman minds, statesmen and rulers, when they were opposed by religious teachers. Yet more, the faith of Roman officers, so frankly avowed from beginning to end in Christ's life and in Paul's ministry, was founded on "reasoning" that controlled reason and compelled conscience to decision, if not to action. Certainly in our age "rationalism," or the setting up of individual, half-formed, temporary impressions in opposition through pride of superior wisdom against the common judgment and sentiment of the mind of the reliable, practical wisdom of the ages, certainly the laws of winning men employed by Christ and Paul should be studied. Those laws Christ himself had at man's creation implanted for His own ends in showing His power, wisdom and love in winning the world to Himself. The truth embodied in the heading of these brief notes it is not self-assumption to state.

The Greek terms of rhetorical, confirmation, complementary and supplementary to logical forms of thought, made prominent as "figures of speech" the four curves of the conic sections whose laws are invariable, as the symbols of demonstrative reasoning which wins conviction. There is first the "circle," whose law of formation when followed tests both truth and error, as the Greek "kuklon" was employed to indicate. The master who by a sweep of his hand brought round his pencil to the same point was a Demosthenes in conviction, while the awful declaimer who asked his hearers to assume beforehand as true, what, by a course of plausible illustration, he would only pretend to establish, was certainly "arguing in a circle." It was not an artifice but an assurance of the law of truth that led to the recommendation to large classes of law students on logic that they study Christ's method of meeting the Hebrew scribes, who hinted that He cast out devils by Beelzebub, who sought to confuse Him by Moses' statute as to divorce; and yet more, his reply to the two political parties, the "state's rights" Herodians, and the "Nabiondists" Pharisees when they inquired, "Is it lawful to pay tribute to Cæsar or not?" It was a yet keener clearness of logical perception which led to the Greek use of the second invariable law that of the "ellipse," the masterful "eccentric" in machinery that converts a motion alternately into a horizontal and a perpendicular. The omission of the "major premise," as if all accepted it, is part of Christ's method; to theorize about which implies not only distrust of hearers, but doubt in the speaker's mind. Let any one read in connected statements Paul's "ellipses" beginning with his citation "the just shall live by faith" (Rom. 1:17) on-

ward to the conclusion, reached in the 11th chapter, and he will find the clue to Luther's failures which not only marred his early reasoning which led him to rule James out of the inspired volume, but to plant so deep on German soil the seeds of "individual temporary impression" as reason, that its transplants in American colleges and seminaries are the "tares" which it is Christ's will should be in His church as among "fallen" and pure angels, as John showed that Jesus taught, to reveal in the fruitage most clearly the excellence of the "true wheat" as food for fallen man. The third of these figures is that derived from the curve of the "parabola" ever indefinitely approaching, but never identical with the type compared. How overlooked! When Christ so urged before Nicodemus and Pilate that His rule was spiritual, and declared, "Lo I am with you always even unto the end of the world," how strange the misguiding now so prevalent among earnest leaders, who look for an actual rule, even of force, to follow what is called the "dispensation of the Spirit," overlooking the facts stated in the Old and New Testament, that always regeneration and sanctification were wrought by the Holy Spirit. What an oversight when "Cardinal Manning" is taken as a guide in the suggestion that "sion" in the singular number means a "limited period," thus opening the way to purgatory and a second probation, never noticing that John always uses the singular to indicate the "eternal." How clear the lack of the very law of the parable as "partial parallel when Drummond makes "natural and spiritual law" identical instead of analogous, and so lands in "mindless evolution." Lastly the "hypobola" has wondrous illustration in both of Pemble's volumes, especially his admirably traced history, to which Christ's mission and teaching is the very opposite seen in all His "Word" from Genesis to Revelation. How strange the conception that the "Higher Critics, Rationalists, Liberals and Theosophists" are not to be met and won by Divine truth and Gospel grace, but at the "millennial era" by the repetition of an abode on our earth of liquid fire of earthquake and flood." All this gives such a grasp and hold to "the truth as it is in Jesus" taught from Genesis to Revelation, that all the scepticism of Europe, the materialism of Asia and the superstition of Africa, has been and is to be won to Christ's truth and grace by the power and wisdom of His simple Gospel. Christ ever reigns.

### EDUCATION AND MISSIONS.

BY A. J. GORDON, D. D.

A text for a very extended and very impressive sermon is certainly to be found in the following statement made before the recent Decennial Conference in India by Rev. Maurice Phillips of the London Missionary Society. Mr. Phillips is reported as saying: "The only organized opposition which Christianity has yet had to meet has been from the efforts of the Hindu graduates of our universities." We do not in this article, propose to furnish the framework and setting for the testimony of others who, from personal experience and a thorough mastery of the facts, are amply qualified to speak.

We ought to bear in mind that even the primitive order in reaching men—the lowly and the illiterate first—has never been successfully reversed; however, some have tried to do so. "Christ did not choose orators to catch fishermen, but fishermen to catch orators," says Augustine. Perhaps we think that our Lord acted thus because He could not do any better, and that we who live in these times of high culture, with all the machinery for making orators in full operation may wisely change the plan. Certainly the stress laid on elaborate education in connection with missions, and the demand for preachers who shall be able to deal with "the subtle and metaphysical Brahman," seems to hint at a proposed revision of the apostolic method—a working from above downward and a catching of high caste fish by highly cultured orators.

Now as the Divine way is the right way and it is the same from the beginning to the end. An intelligent student of the Bible can easily discover God's plan for evangelizing the world if he will observe the teaching of the Gospels and the epistles, and mark the practice of the church as seen in the Acts of the Apostles.

Now as to education in missions—That

higher education, the study of the arts and sciences, constitutes any preparation for Christianity or gives any necessary bias toward the acceptance of the Gospel we cannot believe true. It certainly does not in America. Why should it in India? On the contrary, we know of thoughtful Christian fathers who cherish considerable dread as to what the university course may do in unsettling the faith of sons and daughters who already believe.

When philosophy comes forward to give its satisfactory account, it is quite likely to do so by denying the supernatural reality. "You should have heard a Hindu graduate of a missionary school discoursing on the story of the miraculous conception of our Lord," said one to us who was reporting what he overheard in an Indian railway. This Hindu's satisfactory account of the miracle was that Jesus Christ was of illegitimate birth; and the missionary school which had taught him this divine story had for years been whetting his intellect for a keener philosophical refutation of it, which he was now circulating in a tract, accompanying its distribution with an oral exposition. A quaint old divine justifies God's ways in affliction by telling us that "the Lord sometimes sharpens his saints on the devil's grindstone," but we ought to see to it that the devil does not sharpen his instruments on the Lord's grindstone, using teachers paid by missionary money to turn the crank. In a word, why should missionary societies spend their funds in training heathen to resist that faith which they have been organized to propagate? Certainly here is a practical inquiry. If venerable educators in India and Japan think that we are not qualified to dogmatize on this point they will at least permit us to ask this question: How do our marching orders read? The great commission under which we act contains two significant words, "disciple" and "teaching." The one is imperative and primary; the other is participial and secondary. Each is followed by all. The first all is unlimited—"all nations." The second all is limited—"all things whatsoever I have commanded you." No missionary is in danger of getting beyond the bounds of his preaching commission, for that is unbounded; but one may get beyond bounds of his teaching commission, for that covers only the commands and doctrine of Christ. Philosophy, biology, mathematics, and physics—we know not how to include these under the specification of the great commission, and therefore we know no reason why missionary agents should be employed to teach these sciences. It no doubt sounds petty and narrow to say this, yet a return to the simple terms of the original commission has often been found to work wonders. To drop all secular teaching and to turn the whole force of missionary men and missionary resources upon the direct work of evangelizing the heathen would constitute an immense revolution in present methods.

In order to present the opinion of one competent to judge of the question, we transcribe an interview just held with Rev. William Powell, of Nursaravpetta, India, for many years a devoted and successful missionary among the Telugus:

"Mr. Powell, you have seen the statement of Rev. Maurice Phillips with reference to the opposition of the educated Hindus to the Gospel. What do you say of it?"

"I perfectly agree with it. Of course there is other opposition—notably that of the priests; but I concur that the strongest organized opposition which we have to encounter comes from Brahmans who are being or have been educated in our Christian high schools and colleges."

"Is it common for students in the mission colleges to express such opposition?"

"Yes; not long ago six graduates of the Christian college at Madras, on receiving their degrees and taking leave of the principal, made public exhibition of their contempt of Christianity by tearing up their New Testaments and trampling them under their feet."

"And yet these students had been educated at the partial expense of the missions which maintains the college, had they?"

"Yes; they receive special consideration in reduced tuition, paying only about half what they would have to pay in the Government colleges. Therefore they are virtually aided by Christian funds in getting their education."

"Do you believe that education in India

is contributing largely to the conversion of the heathen?"

"I do not. It is enough to say that in some Christian colleges there is not known to have been a single conversion for more than twenty years."

"Do you think that higher education in any way predisposes the hearts of the heathen toward Christianity?"

"Most decidedly not. It rather fills them with pride and conceit, and, as a consequence, with hatred and contempt of the Gospel. I have found that the same boys who have listened eagerly and respectfully as I have spoken to them in their villages, after being two years in a Christian school have hated me as I have been preaching, and done their best to prevent the people from listening to me."

"Do you think that native preachers need to be highly educated in order to cope in argument with the subtle, metaphysical Brahman?"

"By no means. I have one preacher, Rev. Kudlah Subbiah, who was formerly a cowboy. He has been educated in our theological school, with a good grounding in the common branches and thorough Biblical training. He is one of our most powerful preachers, and can gather hundreds at any time to listen to him. I have frequently heard him close in with learned Brahmans who have interrupted his preaching, and so completely worst them in argument that they have been driven from the field amid the derision of the spectators. But his success is due to the fact that he is 'mighty in the Scriptures,' and not at all that he is mighty in metaphysics."

"How far would you have missions go in the work of education?"

"I would confine education for the most part to Christians, making the Bible the primary and principle study."

"What, then shall we say to these things? This certainly, that the method outlined in our commission is the best method; preaching the Gospel first and educating in the doctrines of the Gospel secondly. Missions are not called upon to erect barriers to their own success by raising up a class of educated opponents to that gospel which they preach."

Life is a battle, it is true, but life may also be a song. My practical suggestion in this direction is that we do not concentrate all our efforts simply upon overcoming our temptations. That keeps us on the defensive all the time. We get to thinking that on a given day we have nothing to do in the Christian life except to fight our besetting sins. The apostolic method is better. Let us undertake to overcome evil with good. Let us strive to be so faithful to duty, so kind and considerate in speech and action, so intent upon the higher interests of our natures that the tempter will find it hard to get a foothold in our thoughts and in our imaginations. This positive, constructive policy is well set forth in the martial figures with which the passage referred to above abounds. The word and the Spirit of God incorporated into the very fiber of our being constitutes a splendid armor.

It is discouraging work at best, unless we lay hold of the divine help. Right here our faith can prove most precious and helpful to us. When a man faces Satan he feels most keenly his need of Christ. Perhaps that explains why we are subject all through our earthly lives to these subtle approaches of evil. It is possible for a man to get along without God in the midst of trials and disappointments. He can assume a stoical bearing, can set his teeth firmly and manage somehow to weather the gale without the help of religion, though it is foolish and wicked for him to dispense with its consolations and relief. But we cannot imagine a successful endurance of temptation apart from all alliance with God. It was when Paul felt the power of the sin principle within him that he realized most keenly the need of divine succor and cried out, "O wretched man that I am! who shall deliver me out of the body of this death?" We can even be thankful for our temptations if they make us want and appreciate the saving power of Christ.—Congregationalist.

He goeth for the better man who serveth the better master. And if men of good rank think it an honor for them to be the King's servants, because he is the greatest master on earth, how much more honorable to be the servants of the King of kings and Lord of lords.—Sanderson.

For the Western Recorder.

QUESTIONS ANSWERED.

BY SENEX.

Can a church scripturally ordain a man for deacon who has never been married. What steps should be taken if said church had set apart an unmarried man to that office, and on investigation decided she had acted unscripturally? That question does my heart good. It shows there is one church which considers that God was not trifling when he laid down the requirements for office-bearers. As a general thing, the churches utterly ignore these commands. They do not even think of them. I never knew a church in calling a pastor even so much as to inquire if he ruled well his own house, leaving his children in subjection. And in all my long life I never knew of but one protest against the election of a man as deacon who notoriously did not govern his children. The protest was unavailing, and the deacon was elected. But still a Christian was found who believed in obeying the command of God.

While rejoicing that the church reverences God enough to make her remember the qualifications laid down in the Bible, I think she is wrong in objecting to the unmarried deacon after he has been chosen to the office. The command in regard to being the husband of one wife, is given for both presbyters and deacons. Paul was not married, and he advised against marrying in the present distress. This shows that the words husband of one wife do not mean that a pastor or deacon must be married. The words indicate it. Had the command been for one wife, it would probably have said they must be married. As it is, the emphasis seems to be laid upon "one wife." And the case of Paul, as well as his advice, forces us to this construction.

A deacon must not be the husband of two wives. This is not meant after he is married to be allowed to the membership generally. It means one of two things. Divorces were very common then, if anything, worse than they are now. A man might have been divorced before he was a Christian, and married again. He might have been divorced after he was a Christian, and his real wife may have died—various complications might have arisen. Such a divorced man married again must not be made pastor or deacon. Of course those who had been polygamists are included in the prohibition. A man who has been divorced, even if rightly divorced, and has married again should never be chosen to either of these offices.

The other meaning, and the one which was generally held in the churches, especially in England down to the nineteenth century, is not long ago—I am writing the history of the church, not having read up on church history for many a day—was that "successive polygamy," as they called it, was forbidden to pastors and deacons. That is, a pastor or deacon, while holding his office, must not marry again, after his wife's death. The pastor may remain a preacher, but he must no longer be bishop. A deacon, of course, remained a member, but he must resign the diaconate. Second marriages were forbidden to them. The reason for this command was thought to be that many of the members who brought dissension into the family, and made it often impossible for a man to rule well his own house. That is one qualification which the Holy Spirit insists upon. It is repeated, it is emphasized—for if a man rule not his own house, how shall he.

This is a possible meaning of the command. It is a meaning which seems well-nigh unthought of in these days, though I did hear one pas or say that if his wife should die he would remain a widower, or would resign the pastorate and be a teacher, editor, or some other thing, but never where he could in protracted meetings or in destitute places, but never again being a bishop. And the general belief, and it is probably the correct exegesis, is that a divorced man, or one who previous to his conversion was a polygamist, must not have any office.

I do not think it wise in a church to appoint a single man deacon, though I think it entirely right so to do. For the command that a deacon must rule well his own house is plain, unmistakable and forever binding. A church cannot tell whether a man who has never been married, rules his house well if he should afterwards marry. Therefore it is safer to appoint one who has been tried and found faithful in obeying that command. But having appointed the single brother, by all means let him remain a deacon. If afterwards he marries, and does not rule well his house, then let the church request him to resign his office.

"I wish in some way to interest my people in memorizing the Scriptures. I do not mean merely the young. One would think to hear the talk which goes on in the members of the church, were either perfect or wholly inconvertible. They are neither. They need to memorize the Scriptures. It is enough to make angels weep to know how many of them cannot repeat a dozen verses correctly. What can I do in this thing?"

The neglect of memorizing is a great evil in these days. It is a rebound from too great stress laid upon the memory, and there are hopeful indications of a return towards the golden mean. It is not well to memorize everything. It is better, for example, that in a history lesson, the child should give his own words. This exercises him in the use of language, and enables the teacher to see whether he really understands the lesson.

But there are things which ought to be learned by heart, and memorizing the words tends to make a child careless and inaccurate. Axioms and definitions in mathematics should be memorized. These are given in clear-cut language, every word of which means something, and any change which the child makes weakens and makes vague. Beautiful poems and masterpieces of eloquence should be memorized. And above and beyond

all the words of God. But the question is not of the importance of memorizing the Scriptures; the brother realizes that, evidently—but how he can get his people to do it. Suppose you try this plan, which has worked well. Tell your people you will talk to them at the next prayer-meeting night on a certain chapter of the Bible, and ask them to memorize that chapter before the night comes. It would be well to begin with short chapters, as for example the first psalm. You surely have some members who are enough for you and the Word of God to comply with your request. The fact that they are doing it, and say so, will lead others to do it. In the course of a year they could thus secure quite a treasure of Scriptures.

As they memorize they will think of what the verses mean. Some will ask you to explain what they do not understand before the night comes. This will help you in your exposition, and will make them take a greater interest in listening. And every one who has memorized the words will listen more intently than ever before to your explanation of them.

When the chapters are long you can divide them. Ten or twelve verses will be enough with the greater part of your people. It would be well for the parents to hear the children recite the chapter at home. But be careful not to introduce any showing off in the church, either of old or young. You might get more to memorize by asking those who had to rise, or keeping a list of them, or still worse, by offering a prize. But all motives which are called into play by such means will do more harm than the memorizing will do good. It will never do, in prosecuting a good goal, to use means which will in any wise injure the soul, or detract from the great motive of pleasing God.

It may be a good plan also to get the parents to set their children to memorizing Scriptures. They could not have better employment on Sunday afternoons. If the parents will memorize with them, and all take up around in hearing the others repeat what they have learned, it will add zest to the study, and an innocent zest.

This will be hard work for pastor and people. Because as so little is "learned by heart" in these days, memorizing will be far more difficult than it has been accustomed to be in the daily seasons. But that very fact only shows that it is more needed, and the more the verbal memory is exercised, the easier the tasks become.

COME AND SEE!

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

"Come and see." This terse reply of Philip to Nathanael is the true answer to be given to all who are troubled with doubts and difficulties about Christianity, or about their own religious duty. The only satisfactory test of Christianity is the test of personal experiment. The skeptical claim—whether the skepticism be without inquiry, or for some entirely unproved of those who have never come to Jesus Christ a reverent, docile spirit—never sought to be enlightened by him, and never honestly tried to keep his commandments. I feel perfectly sure that if the most outspoken infidels would spend even a few weeks in a patient study of the precepts for themselves, if they would ask the help he promises, and endeavor to put in practice his commandments, they would find their fog-bank of infidelity all dissipated by exposure to the Sun of Righteousness. The vast majority of infidels have made no personal test of Jesus Christ in any way. David Hume confessed that he had never studied the New Testament and knew very little about Jesus Christ. If he had sincerely tested the efficacy of prayer for himself, if he had gone to Christ for light and found with him, he would have been a Christian, and found himself none the better for the honest experiment; then Hume might with some show of reason pronounce prayer a mockery and Christianity a delusion.

Many a poverty-stricken Christian can say—Come into my plain, poorly-furnished home. Many a converted sensualist can say—Come and see how much cleaner my life is since I gave my heart to Jesus. From tens of thousands of sick-rooms and death chambers has gone out the triumphant testimony—"No more to live with Christ, for me to die is gain." It is recorded of Sir Isaac Newton that once when Dr. Halley, the astronomer, vented some infidel opinions in his presence, Newton said to him: "Dr. Halley, I am always glad to hear you talk about astronomy or mathematics, for these are the subjects you have studied. But you should not talk of Christianity, which you have not studied; I hear, and am quite certain that you know nothing about the matter." When the great philosopher, Sir David Brewster was dying, he said to Sir James Simpson, "I have had the light for many years, and now how bright it is! I feel perfectly sure, so perfectly happy." Brewster was the prince of opticians in his day, and knew all about physical light. Is it to be supposed he did not understand spiritual light from actual experience? He knew that truth was: do you suppose that a man of his discernment would follow his dying head upon a lie? He had carried into religion the same inductive principles that he had applied to scientific investigation. He had come to Christ, and seen for himself.

By unanimous consent Gladstone is regarded as the most honest man in connection of intellectual power and moral purity—now living. How refreshing it is to read such an utterance as the following, which he made to a company of University students: "If you wish to lead a life that is manly, modest, truthful, active, diligent, humble, and generous, take for your motto those wonderful words of the Apostle where he says 'whatsoever things are true, whatsoever things are honest, whatsoever things are pure, whatsoever things are lovely and of good report; everything that is good is to be before your view, and nothing that is not good. What-

HOW MANY MINISTERS

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

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

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order 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.

ever you aspire to, aspire above all things to be Christians, and to Christian perfection." There rang out the calm, majestic voice of a life-long experience. The greatest of living men has tried Jesus Christ for himself. This is the short, simple, earnest, common-sense appeal which I make to every honest seeker after truth, every soul troubled with doubt or tormented with a sense of sin and guilt. Come and look at my divine and adorable Saviour for yourselves. Study his words. Study his works. Study his life. Study his atoning death for you and all other sinners. See what faith in him has wrought for all who have tried him. Ask him to accept you; ask him to guide you; ask him humbly "Lord, what wilt thou have me to do?" The first step towards Jesus Christ is the beginning of a new life; the last step will take you into heaven. Evangelist.

habit with letters more unrelenting than those of steel. "Shall I be ostracized by my friends, or join the procession, which?" That depends upon which way the procession is going. If towards the saloon, dram-shop, debauchery, crime, misery, shame, eternal ruin, then stand aside and let it pass. You are made of fiber too fine, through your veins courses blood too noble, you are called with a calling too high for such a destiny. Here, then, the admonition of one who loves purity of life and nobility of soul: *Ho, beware of the gang!*

LITERARY.

New Books.

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

THE PREACHER AND THE PREACHING FOR THE PRESENT CRISIS. By D. S. Gregory, D.D., LL. D. New York: Funk & Wagnalls. 365 pp. \$1.50.

A stirring and timely book. We wish every preacher would read every word of it. Life and death questions are discussed, and discussed with clearness of vision and vigor of expression. The five divisions of the book are: I. The Preacher's Present Commission; II. The Preacher's Message; III. The Preacher and His Furnishing; IV. The Preaching for These Times; V. The Preacher as a Pastor in These Times. The last two topics are especially dwelt upon and emphasized. The simple, plain Gospel, earnestly preached, is the one remedy for all personal, social and political ills.

HISTORY OF THE CHRISTIAN CHURCH. George H. Dyer, D.D. Vol. I. Founding of the New World, 1-600. Cincinnati, O.: Curtis & Jennings. 413 pp. \$1.50.

The author has long felt that a church history should be written in popular style for general circulation; and he has endeavored, quite successfully we think, to supply this want. The book is divided into five parts, viz: The Conquest; The Truth that came; The Church of the New World; Worship and Discipline; The New Society. The condition of the Roman Empire; the early Christians, their work and sufferings; the condition of the barbarians; the development of doctrine and the growth of the hierarchy and of monasticism are well discussed.

KEEPING WITH THE GANG.

BY W. M. GILMORE.

"The first glass of beer I ever drank was like taking a dose of medicine," said a young man who bore the nose and dashmarks of a regular old toper. "But it is no dose now," continued he with a chuckle. "Oh I see," said I, "since beer was so distasteful to you at first, why did you persist in cultivating a taste for it?" "Oh, just to keep with the gang," was the laconic reply.

"Just to keep with the gang," that was all. And yet what a terrible penalty!—a physical wreck, a moral leper, manhood sapped, fond hopes blasted, mother's heart bleeding, friends disappointed, despair and death, eternal death, approaching. But that is just the way most drunkards are made. Eliminate the saloons of their social features, and you have crippled them well nigh unto death and saved a multitude of boys. Few men, I fancy, ever took their first drink of liquor when alone. Without congenial and sympathizing companions, there is little fascination in the cup for the beginner.

Do these things catch the eye of one who prefers the society of the set that hangs around saloons and billiard rooms, to that of honest, true-hearted, sober boys? Beware lest one day you, in company with your besotted gang, may find yourselves in the chain-gang. Perhaps you may escape that, but you will be chained by the drink

**ANTI-PEDOBAPTISTS WHO WERE NOT BAPTISTS.**  
(Continued from first page.)

an innocent exhibition. Have not such statements been made from Pedobaptist pulpits over and over again. But what sane man now would infer from statements made in such circumstances that immersion must be a new thing in Baptist churches! And yet this is precisely the position in regard to Mr. Barbone's discourse.

This interpretation is strengthening, by the fact that Mr. Barbone does mention Baptists in his preface. This is how he speaks of them. "The opposite part in regard to this discourse are commonly called, by a name put upon them, Anabaptist, some of which are my loving friends and acquaintances, whom I would not displease, but rather please, whom I envy not, but love." A plain hint that his discourse is not intended for them. And so in the discourse itself he neither mentions nor alludes to them, and certainly he does not imply by word or hint, in either the preface or the discourse that they had changed their practice in regard to the mode of baptism. Dr. Dexter's quotation from Mr. Barbone is therefore another example of the uncritical, not to say, unscrupulous fashion in which he piles up citations which appear, at first sight to indicate the newness of immersion, but which when carefully examined are clearly seen to have no reference to it.

Apart from any controversy this discourse of Mr. Barbone gives most remarkable testimony to the deep and widespread interest in the question of baptism at that time. The date of his pamphlet is 1842, just one year after the abolition of the Star Chamber had taken the gag out of the mouths of Baptists, and had given them liberty, for the first time in English history, to preach and publish their opinions openly. Evidence was given in a previous article of the rapid spread of Baptist principles from that time onward. In the expressive, though not very complimentary language of Ephraim Pagitt, "Since the year 1640 they have crept out of their holes, lift up their heads, challenge our divines to public disputation etc." But the position and teaching of Mr. Tombs, Mr. Barbone and Mr. Holmes show that outside Baptist churches there was a strong tendency towards anti-Pedobaptist and Baptist views. There was all around a newly awakened spirit of inquiry in regard to the true meaning of Baptism, and the views of Baptists were discussed; opposed by some and adopted by others, to an extent never known in England before. The statement that Mr. Barbone's discourse began "the age-long controversy about the mode of Baptism," is a transparent fiction, for it only touches the fringe of that controversy which was rife before he was born. But it is a striking proof that at that time the controversy was producing very marked results in the Brownist and other Separatist churches.

**MARRIED.**

In St. Louis at the residence of the bride's mother, Mrs. C. E. McCourt, on Sept. 23rd, the Rev. Samuel Edgar Ewing, pastor of Logan-street Baptist church of this city, to Miss Mattie James McCourt. They will be "at home" in Louisville after Oct. 1st.

VANITY eludes recognition by its victims in more shapes, and more pleasing, than any other passion.—J. R. Lowell.

**SUNDAY-SCHOOL.**

INTERNATIONAL  
**Bible Lessons, 1896.**  
FOURTH QUARTER.  
SUNDAY, OCT. 11.

**SOLOMON'S WISE CHOICE.**  
1 Kings 3:5-45.

**MOTTO TEXT.**—The fear of the Lord is the beginning of wisdom.—Psa. 111:10.

"In Gibeon the Lord appeared unto Solomon in a dream by night."—The first thing Solomon did after he was firmly fixed on the throne was to have a great national festival at Gibeon. This was an elevation a few miles north of Jerusalem where Zadok the high priest had been in the habit of offering sacrifices during the reign of David. It was the great place for worship till the temple was built. Solomon kept the feast with the greatest magnificence, to impress the minds of the people with his power and greatness. It emphasized the fact that he intended to worship Jehovah as David had done before him.

But when he looked upon the thousands of Israel, knowing what a strong and turbulent race they were, when he remembered that his father great as a statesman and as a warrior was dead, and Joab his great general was dead also, Solomon must have felt saddened and awed by the thought of his youth and his inexperience. It must have humbled a young man of thought and brains to stand where he stood. If the young Czar of Russia is a wise man, he knew at his recent coronation what Solomon felt at Gibeon.

"Ask what I shall give thee."—It is marvelous favour which God shows to this young son of David. Is there one of us who in his childhood has not had dreams of what he would have asked had God made this offer to him? There is no limit in this offer. It was at once a great grace and also a great test of Solomon's character.

"Thou hast showed unto thy servant David great mercy."—Solomon before making his request goes over his circumstances. He is grateful for the mercy shown to his father. Because God has shown mercy is a reason for looking for mercy; giving does not impoverish or weary Him. "According as he walked before thee in truth and in righteousness and in uprightness of heart."—Solomon by these words not only praises his father, but shows that he understands the conditions on which he may expect God's blessings.

"And thou hast kept for him this great kindness that thou hast given him a son to sit on his throne as it is this day."—It is the desire of kings to be succeeded by their sons that the throne may be kept in a direct line. Solomon as David always did acknowledges the sovereignty of God. All good things are the gifts of His mercy. God had granted David a son as a successor, a thing which he had denied Saul.

"And now, O Lord, my God, thou hast made thy servant king instead of David my father."—It was because Solomon was God's choice that he had succeeded David. Otherwise the throne would have gone to David's oldest son. Since God had chosen Solomon and put him in that place, God would help him in his arduous task. "And I am but a little child."—There is difference of opinion in regard to Solomon's age. Some say 12, some 18 and some 20. But he would have called himself a little child in humility had the last age been his. "I know not how to go out or come in."—An expression

used to denote having charge of affairs of importance.

"And thy servant is in the midst of thy people which thou hast chosen."—It was a great people; therefore, needing the strong arm of a strong king, and he was an inexperienced child. It was God's own chosen people. Solomon shows wisdom in his prayer. This was God's people, therefore God would care for them. This thought can encourage and strengthen when the prospect looks dark in the churches. God will care for his elect.

"Give therefore thy servant an understanding heart to judge thy people that I may discern between good and bad."—He wished wisdom in doing his duty as king. Every effort would be made by designing men to blind his eyes and warp his judgement, courtiers would surround him with their flattery, and he could only rely upon himself and his God. It is a noble prayer to have wisdom to do one's duty whatever that duty may be.

He puts in a plea of his need, "For who is able to judge this thy so great a people?"—That is ever a strong plea to the great, loving, merciful heart of God. It was because of man's need and his helplessness that the Christ came to save. The sense of dependence upon His guidance and His strength is always pleasing to God. "And the speech pleased the Lord that Solomon had asked this thing."—He showed unselfish thoughtfulness for his people, a sense of responsibility, a desire to do his duty, humility and dependence upon and faith in God. Many a king would have asked the other things which God enumerates. Long life was considered a great blessing. He might have asked for the glory of a great conqueror, for he was the son of a man who had been a warrior from his youth. But instead he asked for wisdom which would benefit his people, thus showing the truly kindly spirit.

"Behold I have done according to thy words."—And God gave grandly, like a God. He gave the wisdom asked for in unstinted measure, and Solomon remains to this day the wisest man who ever lived, in his power to discern in cases which came to him for judgement. There was no deceiving his clear intelligence; would that his mantle could have fallen upon our judges.

"I have also given thee that which thou hast not asked."—Seek ye first the kingdom of heaven and his righteousness and all these things shall be added unto you. "Both riches and honour."—God delights to give to his children when his gifts will not injure them nor be wrongfully used.

"And if thou wilt walk in my ways to keep my statutes and my commandments."—God rarely gives unconditionally. But he gave Solomon the riches and the glory and the judicial insight without making any condition. He conditions long life, which was considered one of the greatest blessings upon Solomon's keeping His commandments.

"And Solomon awoke; and behold it was a dream."—God made his communications sometimes to men when they were asleep. (Gen. 41:7; Matt. 1:20 and 2:19.) "And he came to Jerusalem, and stood before the ark of the covenant"—which his father had brought to the city. Here also he offered sacrifices and made a feast. Never did a young king start with such great prospects as did Solomon, nor so well-equipped for ruling wisely his people.

You must put up with a great deal if you would put down a great deal.—T. T. Lynch.

**DR. WHITSITT'S BOOK.**

BY PROF. J. P. FRUIT.

Henceforth this controversy must limit itself to Dr. Whitsitt's conclusions, as exposed in his book, "A Question in Baptist History."

He states the issue clearly in the form of two questions: 1. Whether the immersion of adult believers was practiced in England by the Anabaptists before the year 1611? 2. Whether these English people first adopted immersion for Baptism and thus became Baptists in or about the year 1641?

Study this language carefully enough to get before the mind's-eye exactly what Dr. Whitsitt undertakes to establish. This done, where is there even the shadow of a promise of a scent for the heresy-hunter?

It is my purpose to trace somewhat abstractly the course of the argument, in the hope that fair-minded men and women may, thereby, be interested and induced to read for themselves the facts of history upon which Dr. Whitsitt's reasoning is based.

**ORIGIN OF THE QUESTION.**

Writers of Baptist History from 1738 to 1848, not having access to the records relating to the Smyth, Helwys and Murton movement, make no mention of the facts lying at the bottom of this question.

In 1851 the editor of the works of John Robinson, pastor of the Pilgrim Fathers, suggested that "immersion baptism" was not practiced by "Smyth or Helwys, the alleged founder of the General Baptist Denomination in England." The General Baptists have no connection with American Baptists.

The question thus negatively raised, demanded investigation at the hands of the next Baptist historian, Dr. Evans. The documents covering this period were in the Mennonite College at Amsterdam. The investigation was conducted for Dr. Evans by Prof. Muller of the College. The results which Dr. Evans published in '62 and '64 were astonishing to him, and a revelation to scholars; they confirmed the suspicion as to the mode of baptism practiced by Smyth, and Helwys.

The next writer, a Quaker, through the assistance of Prof. Muller's successor, Prof. DeHoop Scheffer, prosecuted the investigation to the conclusion (1876) that, "The practice of immersion appears to have been introduced in England on the 12th, of September, 1633."

This being questioned the Dutch Professor defended himself so ably that this date was accepted till the autumn of 1880. In 1879, however, Dr. Whitsitt suggested that the date should be 1641 instead of "1633," and was confirmed in this conclusion by Prof. DeHoop Scheffer himself. In 1880 Dr. Whitsitt dared to publish what the facts—stubborn things!—warranted.

Since 1880, the eminent Scholarship, Baptist and others, in this sphere of history, have accepted the date 1641 in place of 1633. Scholarship has on this question thrown down the gauntlet.

But Dr. Whitsitt must give reasons for his faith on this point. He has done so. Since the pivotal point is the immersion of adult believers in England before a certain date, it is logically necessary to discuss the baptism practiced by the Church of England. In the early times immersion was practiced, resort being had to the rivers. Later came the age of the baptistery. A large roomy structure, of course, built outside the church. This would indicate adult immersion. After the baptistery, came the font built inside the church. The font was always

large enough for the immersion of infants. The passing of the baptistery indicated the neglect of adult baptism. The mode of baptizing infants changed from immersion to sprinkling. Immersion of infants was extinct in England in 1600, the immersion of adults must have been extinct for a considerably longer time. The Jersey Church Records say in 1640, "none had then so practiced in England to professed believers."

Naturally, the next question is as to whether immersion was practiced by the Anabaptists who were in England the 16th, and the early part of the 17th, centuries. They were called Anabaptists because they were re-baptized (by sprinkling or pouring) as believers.

They came, almost all, from Holland into England. None of the Holland Anabaptists, and none from the regions adjacent were immersionists. The Collegiants began to immerse in 1620, at Rhynsburg.

From out the bosom of the Established Church there began a movement under John Smyth and Thomas Helwys that brings up the question of immersion among their followers.

Smyth left the church of England to become the head of an Independent Church. He left England in 1608 for Amsterdam, taking with him a company of his brethren, where he organized the Second English Church. The remnant of the church in England was left in the pastoral care of John Robinson. This accounts for the previous mention of Smyth and Helwys by the editor of Robinson's works.

Of the forty members of Smyth's Church in Amsterdam thirty-two under Smyth's leadership petitioned to join the Mennonite Church at Amsterdam. The Mennonites were not immersionists.

Thomas Helwys, leading the eight or nine members who would not follow Smyth to the Mennonites, protested, and denominated themselves the English Church at Amsterdam. These followed four Confessions of Faith, two from Smyth and two from Helwys, but none of them practiced immersion.

John Murton was one of the charter members, so to speak, of Helwys's church in Amsterdam. The two returned to England where Murton organized a few churches, and when Helwys died and Murton was left at the head of the movement, Murton's associates became anxious to join the Mennonites and sent a deputation to Holland to carry out the scheme. This shows that this movement under these three men was in rather intimate favor with the Mennonites and that they did not baptize by immersion. This intimate bond of friendship was snapped asunder when in 1641 Richard Blunt went to the Collegiants at Rhynsburg to receive immersion, and returned home to immerse the members of his own church. Henceforward the Mennonites were regarded as unbaptized.

Up to the point this literature on the subject shows no controversy as to the mode of baptism. After becoming extinct, adult or believer's baptism, was renewed under a protest that secured the name Anabaptists for the innovators, but nothing is said of their mode. The next, and logical, step, after insisting upon adult believer's baptism, is to claim immersion as the mode. These Anabaptists did, and raised a "war-whop" that is yet heard in the land. In that very year 1641 the Press began to teem with controversial literature on the subject.

Why? Why did the controversy begin then, and not five, ten, or

twelve years before? Answer: Because none of the Anabaptists had taken the step that would make them Baptists.

If there were adherents of the doctrine of immersion for adult believers in England before 1641, they must have been "chicken-livered and lacked gall," or they would have made a stir about their doctrine. They are not the stock from which the American Southern Baptists are descended!

As, really, the climax, the famous Mr. Præzeod Barebone, claimed by some as a preacher, a contemporary and eyewitness of the event in question, is introduced confirming the Jessey Church Records in saying in 1640, "none having then so practiced in England to professed believers."

The cumulative evidence of seven Baptist witnesses uniting between 1641 and 1652, together with some outside witnesses, inclines one to say "hold, enough!" but more is thrown in for good measure.

The Appendix devoted to the discussion of the question of Roger Williams's baptism, shows the same painstaking research. While the really contemporary testimony appears to be against his immersion in 1639, it is conceded that "in the present state of information it would be unwise to pronounce with certainty any conclusion regarding this question."

Russellville Ky.

THAT JOYFUL FEELING

With the exhilarating senses of renewed health and strength and internal cleanliness, which follows the use of Syrup of Figs, is unknown to the few who have not progressed beyond the old-time medicines and the cheap substitutes sometimes offered but never accepted by the well-informed.

NEWS FROM HOME FIELDS.

Intelligence comes to us that some of our brethren on the frontier in Oklahoma and the Indian Territory are in a state of suffering. The letters below will explain the reason for their gladness. The Board would gladly aid more liberally than it is now doing, not only those but others just as worthy who are in equal need of help.

Upon whose heart will come the blessing of those who will say in response to the help they may give, "I was hungry and ye fed me!" Brethren help us that we may help these suffering ones.

I. T. TICHEBOR.

Dr. I. T. Tichenor:

DEAR BROTHER—The Board of Oklahoma State Convention met and compared the destitution in Oklahoma and find it great. The eastern part has fair crops. The western is almost a total failure this year in regard to crops. We can't describe the suffering that some of our missionaries will have to endure. Indeed, I can't see how it is possible for some of them to get through the winter. As miles of the country is destitute of any

crops there is bound to be a great suffering in Oklahoma this winter. I am well aware that your Board is in a financial strait, but if there could be any way provided for these dear self-sacrificing brethren, it would be the means of taking Oklahoma for the Baptists. We have the lead and have the confidence of the people. Baptist doctrine takes with the great mass of the people, and they want it straight.

Dear Brother, can you come to our Convention on the 7th, of Oct., and see and hear for yourself? Come if possible.

J. W. BLACK.

Paradise, O., Aug. 21.

To the Rev. Dr. I. T. Tichenor:

DEAR BROTHER—We, the members of the Board of the Oklahoma Baptist State Convention, would beg leave to submit the following for your consideration in view of the fact that there is very great destitution in our own territory. There are whole neighborhoods where the gospel has not been heard since the settlement of the territory. Our ministers are working grandly and have done what they could, and are doing a grand work. Most of them have sacrificed almost everything they have for the advancement of the cause. In parts of the territory the dry weather and the hot winds have almost totally destroyed the crops. In the Oklahoma Baptist District Association there is only one minister that can possibly stay without aid from the Board or some other source. In view of the facts we do earnestly request that you do the very best you can for them in the way of support. If these brethren leave the field the Baptists will lose much, and the other denominations will occupy the field. Oklahoma might and could be taken by the Baptists for Christ if proper means be supplied.

W. H. MORROW.  
L. T. VANSKIKE.  
G. T. COURTNEY.  
D. B. SMITH.  
GEO. T. JONES.

Here is some cheering intelligence from a brother in Indian Territory:

"Gone nine weeks from home. Baptized 61." This is the way our fathers did—traveling on horseback from Virginia to Georgia, holding meetings in different neighborhoods, baptizing scores of converts and establishing churches in the wilderness. Thus they laid the foundations of our denominational strength in those states, and thus the men as our brother who writes this letter are doing on our frontier. He is one of the many who have received boxes through the Missionary Union. How grateful he is for their help!

Miss Annie W. Armstrong.

DEAR SISTER—I have just got home after being gone 9 weeks. Found all well when I got back. Have had some glorious meetings. I have baptized 61 since the 24th of June. The Lord has been blessing my labors this summer wonderfully. I have never before seen such interest spiritually as there is in this season.

I will start again on the 7th of this month to be gone three weeks. Pray for me. I thought I would write to you while I was at home. I do love to hear from the sisters. May the Lord bless your work. I will write to you again when I get home and give you a full report of my work. Remember me in your prayers.

Your brother in Christ.

S. C. LUCAS.

Wister, I. T. Checotah Nation, Sept. 2, 1896.

CUBAN WORK.

This report from Brother

O'Halloran is cheering. He is among the best of our Cuban missionaries.

In the month of August he reports 24 sermons and exhortations, 26 prayer and other meetings, 4 baptisms with total in conversion of 29, one Sunday School with 26 scholars, 7 teachers, 19 religious visits and 167 tracts, and 6 Bibles and testaments distributed.

BROTHER PORTER WRITES.

Key West, Fla. Aug. 25th, 1896.

Dr. I. T. Tichenor, Atlanta, Ga. DEAR BROTHER—It gives me much pleasure to inform you of our success in Key West, especially among the Cubans. Brothers O'Halloran and Calejo are here doing a good work. Bro. O'Halloran is a very fine speaker, a natural born orator.

All our Cuban Baptists attended services at the American Baptist church on last Sunday evening, and Bro. O'Halloran baptized four Cuban converts. It was a beautiful scene to see them "buried in Christ by baptism", and especially in Key West where scriptural baptism is almost a mystery to some of our people.

There seems to be a kind of revolution in the Cuban Methodist church here. A great many Methodist Cubans are coming to the Baptist church. Bro. O'Halloran tells me that all of the members of the M. E. Cuban church have proposed joining the Baptist church. Cubans as a whole are Baptists.

Our young brother Calejo has been here nearly a year and has done an excellent work among his people in Key West. He is a courageous sound preacher of the gospel. He has no way of making a living in Key West—he was driven from Cuba by the Spaniards, so he is here working faithfully all for the glory of God, not for a living or for money, for he has not received a dollar for his year's work. Can you not help him, if it is only a small amount? It will be money well spent. Bro. Calejo has never asked me to write you this, but I do because I feel sure he is worth appreciation.

The once dead Baptist cause in Key West is alive again.

Yours fraternally,

T. J. PORTER.

MISSIONARY BOX.

The following letter is from one of our home Missionaries in Louisiana.

August 21, 1896.

Miss Annie Armstrong, 9 W. Lexington St. Baltimore, Md.

DEAR SISTER—At last the long looked-for box has arrived. It came from Knoxville, Tenn. sisters. Mrs. W. C. McCoy did the writing. Have just finished a letter to her. And now accept thanks from all of us for what you have done in this matter.

Every article is appreciated and will be of much service to us. Indeed it was a splendid box.

Your sisters can hardly know the value of this work you are doing. God bless every one of you.

YOUR BROTHER.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proven catarrh to be a constitutional disease, and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 10 drops to a teaspoonful. It acts directly on the blood and mucous surfaces of the system. They offer one hundred dollars for any case it fails to cure. Send for circulars and testimonials. Address: F. J. CHENEY & CO., Toledo, O. Sold by Druggists. The Hall's Family Pills are the best.

The chimney has as much to do with the light as the lamp has. There is only one make of good Jump-chimneys; there are many of poor ones. Get the good one, the only one advertised, the only one worth advertising.

LYNN ASSOCIATION.

This body met with Mt. Tabor church, LaRue county, Ky., Sept. 3, 1896, and continued three days. Bro. W. J. Puckett was elected moderator and Bro. W. L. Ramsey was re-elected secretary. The introductory sermon was preached by Rev. T. J. Brown and the annual sermon by Rev. W. J. Puckett. The churches were all represented with two exceptions. Three new churches were added to our body.

The visiting ministers were W. H. Williams, R. C. Kimble, B. F. Hagan, A. J. Ashburn, J. W. Warder, J. B. Ferrill and J. F. Hunt. Bro. Geo. H. Cox was with us and received a small contribution for the Ministers' Aid Society. The contribution for the Orphans' Home was less than usual. The various reports were read, and discussed; but the report on State Missions brought out more discussion than any other. Our people are not satisfied with the management of the State Mission funds; and this has resulted in our District Boards withholding the portion of mission contributions, (for State Missions) from the State Board. Rev. W. J. Puckett offered the following resolutions, which were discussed, and unanimously adopted:

Whereas, The Baptists of the South have been lately started at some historical utterances of Dr. W. H. Whitsett, President of the Southern Baptist Theological Seminary, which utterances are at variance with the views of Southern Baptists, and seem not to be well-founded, some of which are as follows: 1. The earliest organized Baptist church belongs to the year 1610, or 1611. 2. Ezekiel Holliman baptized Roger Williams, and then Williams baptized the rest of his company. The ceremony was most likely performed by sprinkling: the Baptists of England had not yet (1639) adopted immersion, and there is no reason which renders it probable that Williams was in advance of them in that regard." And, Whereas, the Doctor first published his views in the Independent, not a Baptist paper, as editorials, and not over his own name, and aligns himself with the Pedobaptists against the Baptists, then puts the same assertions in permanent form in Johnson's new Encyclopedia, before Southern Baptists knew that he held to such views. And, Whereas, he holds, and has expressed himself, that Baptist wives should join the denomination with their Pedobaptist husbands, etc: Therefore be it resolved by Lynn Association of Baptists.

1. It is the sense of this body that Dr. Whitsett has acted very unwisely, and with seeming contempt toward his constituency, and thus has injured the Baptist cause.

2. That Dr. Whitsett is not enough in sympathy with the Baptists of the south and their views.

3. For the peace of Zion, and for the good of our Seminary and the denomination we think it best for Dr. Whitsett to resign his position as President of the Seminary, and here request him to do so. If he refuses, we here request the trustees to sever his connection entirely with the Seminary; and if neither of the requests are granted, and the Doctor still holds to the above views, we will withdraw our support and sympathy from the great institution.

4. We feel truly sorry that some of the churches and brethren in Louisville have condemned the WESTERN RECORDER, for the position it has taken in the Whitsett controversy; and we herewith express our hearty approval of the

Pure Blood Hood's Sarsaparilla

conservative and Christian spirit, that the WESTERN RECORDER has shown throughout the entire controversy, and commend its course to the consideration of every sound Baptist throughout the Southland.

W. L. RAMSEY.

Buffalo, Ky., Sept. 12th 1896.

NOTES OF TRAVEL.

I attended the Warren Association which convened with the church at Smith's Grove on Sept. 16th. The introductory sermon was preached by Bro. E. V. Baldy. Bro. W. H. Cook was elected moderator and Bro. R. E. Morningstar clerk. This association is composed of eighteen churches which have a membership of about 2,000. These churches raised for the various missions last year about \$1,400. The usual subjects were presented and discussed. Bro. L. H. Voyles preached a good sermon at night. The WESTERN RECORDER was recommended. I noted among the visitors Brethren Brookshire, A. F. Williams, of Russellville, who presented the claims of Bethel College, and Prof. E. C. Dargan, of our Seminary, who on the second day at 11 o'clock preached an excellent sermon to a large and appreciative audience. Bro. A. Whittinghill, of Bowling Green, has been called to Mt. Washington and has accepted.

A. J. ASHBURN.

Louisville, Ky.

MARRIED

At the Baptist church, Princeton, Ky., Sept. 22nd, Miss Lelia, only daughter of Rev. T. E. and Mrs. Lu. Richey, to Mr. Ira C. Pritchard, Rev. J. T. Barrow officiating.

People don't grow famous in a hurry, and it takes a deal of hard work even to earn your bread and butter.—Louisa M. Alcott.

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40 YEARS' THE STANDARD.

**THEREIN ABIDE WITH GOD.**

Let every one, whatever his calling be,  
Therein abide with God. So wrote of old  
Saint Paul to them at Corinth, and to me  
With loving lips to-night that truth was told.  
I had grown weary with my stripes and cares,  
And murmured as the servant of the day,  
Wherein I had forgotten, unawares,  
That there's still might honor or obey.

Abide with God! Would I might, and yet  
That evermore I may with Him abide!  
What matters how or when the stamp was set,  
Or what the furnace where the gold is tried,  
So that the metal has the sterling ring,  
So that the likeness of the King is shown—  
God's coinage still, that to the soul will bring  
Such wealth as merchant princes have not  
known.

In market-places where the race is swift,  
And competition on temptation waits;  
In quiet homes where unseen currents drift  
A thousand petty cares through open gates—  
Let each and all, whatever the calling be,  
Therein abide with God: from break of day  
Till set of sun they shall His purpose see,  
And serve Him in His own appointed way.

So let me see and serve, and thus abide:  
Not simply patient, or at best content.  
Not with eye-service, wherein, love denied,  
In rounds of duty so many days are spent.  
Give me, O Lord, a joy that is divine.  
Touch Thou my lips with constant themes of  
praise.

Slaves having there, all things I need are mine,  
Whatever my lot, whatever my length of days—  
—Anson D. F. Randolph, N. Y. Evangelist.

**OUR PULPIT.**

**WAKING AND SLEEPING.**

BY ALEXANDER MACLAREN, D. D.

"Jesus Christ, who died for us, that whether we wake or sleep, we should live together with Him.—1 Thessa. 5:10.

In these words the Apostle concludes a section of his, his earliest letter, in which he has been dealing with the aspect of death in reference to the Christian. There are two very significant usages of language in the context which serve to elucidate the meaning of the words of our text, and to which I refer for a moment by way of introduction.

The one is that throughout this portion of his letter the Apostle emphatically reserves the word "died" for Jesus Christ, and applies to Christ's followers only the word "sleep." Christ's death makes the death of those who trust Him a quiet slumber. The other is that the antithesis of waking and sleeping is employed in two different directions in this section, being first used to express by the one term, simply physical life, and by the other, physical death; and, secondly, to designate respectively the moral attitude of Christian watchfulness and that of worldly apathy to things unseen and drowsy engrossment with the present.

So in the words immediately preceding my text we read, "let us not sleep, as do others, but let us watch and be sober." The use of the antithesis in our text is chiefly the former, but there cannot be discharged from one of the expressions, "wake," the ideas which have just been associated with it, especially as the word which is translated "wako" is the same as that just translated in the sixth verse, "Let us watch." So that here there is meant by it, not merely the condition of life but that of Christian life—sober-minded vigilance and wide-awakeness to the realities of being. With this explanation of the meanings of the words before us, we may now proceed to consider them a little more minutely.

I.—Note the death which is the foundation of life.

Recalling what I have said as to the precision and carefulness with which the Apostle varies his expressions in this context; speaking of Christ's death only by that grim name, and of the death of His servants as being merely a slumber, we have for the first thought suggested in reference to Christ's death, that it exhausted all the bitterness of death. Physically,

the sufferings of our Lord were not greater; they were even less than that of many a man. His voluntary acceptance of them was peculiar to Himself. But His death stands alone in this, that on His head was concentrated the whole awfulness of the thing. So far as the mere external facts go, there is nothing special about it. But I know not how the shrinking of Jesus Christ from the Cross can be explained without impugning His character, unless we see in His death something far more terrible than is the common lot of men. To me Gethsemane is altogether mysterious, and that scene beneath the olives shatters to pieces the perfectness of His character, unless we recognize that there it was the burden of the world's sin, beneath which, though His will never faltered, His human power tottered. Except we understand that, it seems to me that many who derived from Jesus Christ all their courage bore their martyrdom better than He did; and that the servant has many a time been greater than his Lord. But if we take the Scripture point of view, and say, "The Lord has made to meet upon Him the iniquity of us all," then we can understand the agony beneath the olives, and the cry from the Cross, "Why hast Thou forsaken Me!"

Further, I would notice that this death is by the Apostle set forth as being the main factor in man's redemption. This is the first of Paul's letters, dating long before the others with which we are familiar. Whatever may have been the spiritual development of St. Paul in certain directions after his conversion—and I do not for a moment deny that there was such—it is very important to notice that the fundamentals of his Christology and doctrine of salvation were the same from the beginning to the end, and that in this, his first utterance, he lays down as emphatically and clearly as ever afterwards he did, the great truth that Jesus Christ, the Son of God, who died on the Cross, thereby secured man's redemption. Here he isolates the death from the rest of the history of Christ, and concentrates the whole light of His thought upon the Cross, and says, There! that is the power by which men have been redeemed. I beseech you to ask yourselves whether these representations of Christian truth adhere to the perspective of Scripture which do not in like manner set forth in the foreground of the whole the atoning death of Jesus Christ our Lord.

Then, note, further, that this death, the foundation of life, is a death for us. Now I know, of course, that the language here does not necessarily involve the idea of one dying instead of, but only of one dying in behalf of, another. But then I come to this question, in what conceivable sense, except the sense of bearing the world's sins, and, therefore, mine, is the death of Jesus Christ of advantage to me? Take the Scripture narratives. He died by the condemnation of the Jewish courts as a blasphemer; by the condemnation of the supercilious Roman court—cowardly in the midst of its superciliousness—as a possible rebel, though the sentence did not believe in the reality of the charges. I want to know what good that is to me? He died, say some people as the victim of a clearer insight and a more loving heart than the men around Him could understand. What advantage is that to me?

Oh, brethren! there is no meaning in the words "He died for us" unless we understand that the benefit of His death lies in the fact that it was the sacrifice and satisfaction for the sins of the whole

world; and that, therefore, He died for us.

But then remember, too, that in this expression is set forth, not only the objective fact of Christ's death for us, but much in reference to the subjective emotions and purposes of Him who died. Paul was writing to these Thessalonians, of whom none, I suppose, except possibly a few Jews who might be amongst them, had ever seen Jesus Christ in the flesh, or known anything about Him. And yet he says to them, "Away across the ocean there, Jesus Christ died for you men, not one of whom ever appealed to His heart through His eyes."

The principle involved is capable of the widest possible expansion. When Christ went to the Cross there was in his heart, in His purposes, in His desires, a separate place for every soul of man whom He embraced, not with the dim vision of some philanthropist, who looks upon the masses of unborn generations as possibly beneficially affected by some of his far-reaching plans, but with the individualizing and separating knowledge of a Divine eye and the love of a Divine heart. Jesus Christ bore the sins of the world because He bore in His sympathies and His purposes the sins of each single soul. Yours and mine and all our fellows were there. Guilt and loneliness and all the other evils that beset men because they have departed from the living God are floated away

By the water and the blood  
From Thy wounded side which flowed;  
and as the context teaches us, it is because He died for us that He is our Lord, and because He died for every man that He is every man's Master and King.

II.—Note, secondly, the transformation of our lives and deaths affected thereby.

You remember that, in my introductory remarks, I pointed out the double application of that antithesis of waking or sleeping in the contexts referring in one case to the fact of physical life or death, and in the other to the fact of moral engrossment with the slumbering influences of the present, or of Christian vigilance. I carry some allusion to both of these ideas in the remarks that I have to make.

Through Jesus Christ may be quickened into watchfulness. It is not enough to take waking as meaning living, for you may turn the metaphor round and say about a great many men that living means dreamy sleeping. Paul speaks in the preceding verses of "others" than Christians as being asleep, and their lives as one long debauch and slumber in the night. Whilst, in contrast with physical death, physical life may be called "waking," the condition of thousands of men, in regard of all the higher faculties, activities, and realities of being, is that of somnambulists—they are walking in their sleep. Just as a man fast asleep knows nothing of the realities round him; just as he is swallowed up in his dreams, so many walk in a vain show. Their highest faculties are dormant; the only real things do not touch them, and their eyes are closed to these. They live in a region of illusions which will pass away at cock-crowing and leave them desolate. For some of these living is only a distempered sleep, troubled by dreams which, whether they be pleasant or bitter, equally lack roots in the permanent realities to which we shall wake some day. But if we will hold by Jesus Christ, Who died for us, and let his love constrain us, His Cross quicken us, and the might of His great sacrifice touch us, and the blood of sprinkling be applied to our eyeballs as an eye-salve, that we may

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see, we shall wake from our opiate sleep—though it may be as deep as if the sky rained soporifics upon us—and be unconscious of the things that are, and have our dormant faculties roused, and be quickened into intense vigilance against our enemies, and brace ourselves for our tasks, and be ever looking forward to that coming which shall bring fullness of waking and of life. So, you professing Christians, do you take the lessons of this text. A sleeping Christian is on the high road to cease to be a Christian at all. If there be one thing more comprehensively imperative upon us than another, it is this, that belonging, as we do, by our very profession, to the day, and being the children of the light, we shall neither sleep nor be drunken, but be sober, watching as they who expect their Lord. You walk amidst realities that will hide themselves unless you gaze for them; therefore, watch. You walk amidst enemies that will steal subtly upon you, like some gliding serpent through the grass, or some painted savage in the copse; therefore, watch. You expect a Lord to come from heaven with a relieving army that is to raise the siege and relieve the hard-beset garrison from its fears and its toilsome work; therefore, watch. "They that sleep, sleep in the night." They who are Christ's should be like the living creatures in the Revelation, all eyes round about, and with every eye gazing on things unseen and looking for the Master when he comes.

On the other hand, the death of Christ will soften our deaths into slumber. The Apostle will not call what the senses call death, by that dread name, which was warranted when applied to the facts of Christ's death. The physical fact remaining the same, all that is included under the complex whole called death, which makes its terror, goes, for a man who keeps fast hold of Christ who died and lives. For what makes the sting of death? Two or three things. It is like some poisonous insect's sting, it is a complex weapon. One side of it is the fear of retribution. Another side of it is the shrinking from loneliness. Another side of it is the dread of the dim darkness of an unknown future. And all these are taken clean away. Is it guilt, dread of retribution? "Thou shalt answer, Lord for me." Is it loneliness? In the valley of darkness "I will be with thee. My rod and my staff will comfort thee." Is it shrinking from the dim unknown, and all the familiar habitudes and occupations of the warm corner where we have lived? "Jesus Christ has brought immortality to light by the Gospel." We do not, according to the sad words of one of the victims of modern advanced thought, pass by the common road into the great darkness; but by the Christ-made living Way, into the everlasting light. And so it is a misnomer to apply the same term to the physical fact plus the accompaniment of dread and shrinking and fear of retribution and the physical fact, invested with the direct and bright opposites of all

these. Sleep is rest; sleep is consciousness; sleep is the prophecy of waking. We know not what the condition of those who sleep in Jesus may be, but we know that the child on its mother's breast, and conscious somehow, in its slumber, of the warm place where its head rests, is full of repose. And they that sleep in Jesus will be so. Then, whether we wake or sleep does not seem to matter so much.

III.—The united life of all who live with Christ.

Christ's gift to men is the gift of life in all senses of that word, from the lowest to the highest. That life, as our text tells us, is altogether unaffected by death. We cannot see round the sharp angle where the valley turns, but know that the path runs straight on through the gorge up to the throat of the pass—and so, on to the "shining tablelands" whereof our God himself is Sun and Moon." There are some rivers that run through stagnant lakes, keeping the tinge of their waters, and holding together the body of their stream inverted from its course, and issuing undiminished and untarnished from the lower end of the lake. And so the stream of our lives may run through the Dead Sea, and come out below none the worse for the black waters through which it has forced its way. The life which Christ gives is unaffected by death. Our creed is a risen Saviour, and the corollary of that creed is, that death touches the circumference, but never sets near the man. It is hard to believe in the face of the foolish senses; it is hard to believe in the face of aching sorrow. It is hard to-day to believe, in the face of passionate and ingenuis denial, but it is true all the same. Death is sleep, and sleep is life.

And so, further, my text tells us that this life is life with Christ. We know not details, we need not know them. Here we have the presence of Jesus Christ, if we love him, as really as when he walked the earth. Ayl more really, for Jesus Christ is nearer to us who, having not seen him, love him, and somewhat know his divinity and his sacrifice, than he was to the men who companied with him all the time that he went in and out amongst them, whilst they were ignorant of who dwelt with them, and entertained the Lord of angels and men unawares. He is with us, and it is the power and the privilege and the joy of our lives to realize his presence. That Lord who, whilst he was on earth, was the Son of Man which is in heaven, now that he is in heaven in his corporeal humanity is the Son of God who dwells with us. And as he dwells with us, if we love him and trust him, so, but in fashion incapable of being revealed to us, now does he dwell with those of whose condition this is the only and all-sufficing positive knowledge which we have, that they are "absent from the body; present with the Lord."

Further, that united life is a social life. The whole force of my text is often missed by English readers, who run into one idea the two words "together with." But

if you would put a comma after "together," you would understand better what Paul meant. He refers to two forms of union. Whether we wake or sleep, we shall live all aggregated together, and all aggregated "together" because each is "with him." That is to say, union with Jesus Christ makes all who partake of that union, whether they belong to the one side of the river or the other, into a mighty whole. They are together because they are with the Lord.

Suppose a great city, and a stream flowing through its center. The palace and all pertaining to the court are on one side of the water; there is an outlying suburb on the other, of meaner houses, inhabited by poor and humble people. But yet it is one city. "Ye are come unto the heavenly Jerusalem, the city of the living God, and to the spirits of just men made perfect." We are knit together by one life, one love, one thought; and the more we fix our hearts on the things which those above live among and by, the more truly are we knit to them. As a quaint old English writer says, "They are gone but into another pew in the same church."

We are one in him, and so there will be a perfecting of union in reunion; and the inference so craved for by our hearts seems to be warranted to our understandings, that that society above, which is the perfection of society, shall not be lacking in the elements of mutual recognition and companionship, without which we cannot conceive of society at all. "And so we shall ever be with the Lord."

Dear friends, I beseech you to trust your sinful souls to that dear Lord who bore your sin in his heart and mind when he bore his cross to Calvary and completed the work of your redemption, if you will accept him as your sacrifice and Saviour, when he cried, "It is finished." United to him your lives will be quickened into intense activity and joyful vigilance and expectation, and death will be smoothed into a quiet falling asleep. "The shadow feared of man," that strides threateningly across every path, will change as we approach it, if our hearts are anchored on him that died for us, into the Angel of Light to whom God has "given charge concerning us to bear up upon our feet upon his hands," and land us in the presence of the Lord and the perfect society of those who love him. And so shall we live together, and all together with him.—Freeman.

**ARREST THE IMPOSTOR.**

ALL READERS OF THE RECORDER REQUESTED TO CO-OPERATE.

It will be remembered that in a recent number of the RECORDER, I called the attention of the public to the fact that the dark haired, one-legged preacher and lecturer who is going around over the country palming himself off on the public as Rev. Walter A. Whittle is a consummate fraud and vile impostor. I am beset with letters from different parts of the country, stating that the public is still being imposed upon by this man. He was recently arrested in Kentucky, after my exposure occurred in the RECORDER; but unfortunately, he escaped from justice.

When he goes into the community where he believes the people are on the lookout for him under the name of Whittle, he changes his name to W. C. Logan. When he goes under my name (Whittle), he claims to be a Baptist preacher. When he wears the name of Logan, he claims to be a Campbellite preacher. (I am im-

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formed he holds services in Campbellite churches under that name.) It was humiliating enough to me to have this fellow lecturing and prostituting pulpits under my name; but now the matter has assumed a more serious phase.

This gentleman (?) it seems is negotiating matrimonial alliances under my name, with ladies in different parts of the country. Strangely enough—and I am sure Providentially—some of this correspondence has fallen into my hands. I have just received a letter from a young lady, which is addressed "Rev. W. A. Whittle, Big Cifty, Ky." This letter is in response to one she had received from the aforesaid reverend (?) gentleman, very seriously discussing a matrimonial alliance. This is unspeakably mortifying to me. I have this day written a letter to the young lady who wrote the letter that has fallen into my hands, and have fully stated the facts in the case to her, and asked her to forward me the letter she received from her suitor. I cannot think for a moment that she will hesitate to grant this reasonable request. When once this letter is in my hands, I can have the fraud put in the penitentiary through the United States Courts for using the United States Mail for fraudulent purposes.

I understand that he is making offers of matrimony to other ladies also, and I now most earnestly call upon all my friends and others who love justice and would serve the public, to co-operate with me in bringing this fellow to justice. The fraud must be stopped, and I am sure that all good people will willingly render whatever service they may be able to render along this line. Have the man arrested, it matters not what name he is sailing under when you see him. Telegraph me immediately, and you will bring both myself and an unsuspecting public under lasting obligations to you.

In the hope of an early response from some of the readers of the RECORDER, I am,

Very sincerely yours,  
W. A. WHITTLE.  
Birmingham, Ala., Sept. 14th, 1896.

**WHOM SHALL WE BELIEVE?**  
Bro. M. P. Hunt, pastor at Twenty-second and Walnut street church, Louisville, Ky., who gives an account of the doings at the late meeting of the Long Run Association in the Baptist Inquirer of Sept. 10th, says: "It is a well-known fact that a majority of the delegates were out-and-out for Dr. Whitsitt."

Now, in a late issue of the American Baptist Flag, Bro. W. E. Powers, moderator of the Long Run Association, says: "There could have been passed easily, resolutions condemning Dr. Whitsitt's course, but it was thought best not to do this at the present time." Now, without calling in question the judgment or opinion of either of these good brethren, there are many of us who were not present that would like to know whom we shall believe about this matter.

J. S. COLEMAN.  
Hartford, Ky., Sept. 14.  
(It is simply a difference of opinion between two brethren.—Ed.)

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T. T. EATON, Editor.

LOUISVILLE.

THURSDAY, OCTOBER 1, 1896.

DR. WHITSITT'S BOOK.

II.

We mentioned last week Dr. Whitsitt's use of authorities at second hand and without verifying them, and of his being thus deceived into using spurious quotations. We gave one instance. There is another on page 141, where phrases pages apart are put together as if they formed one sentence. This one, too, is taken from Dr. Dexter. And there are still other instances where Dr. W. has been led astray by his confidence in Dr. Dexter. We find also in the book statements which are inconsistent, e. g., on page 118 we read that "believer's baptism and dipping had both been too long extinct in England to be restored on the spur of the moment, &c." This was in 1641. Again, on page 137, we read, "This 'new baptisme' could not have been believer's baptism, for the sprinkling of believers was among the Anabaptists already a very old baptism, &c." This was in 1645.

"JESSEY CHURCH RECORDS."

But we leave these points for the present to consider the authority on which Dr. Whitsitt lays chief stress, viz., the "Jessey Church Records." He devotes one entire chapter to them, and besides this, we have noted twenty-three distinct appeals he makes to them. He heralds the approach of these "Records" nearly fifty pages before he gets to them. He closes and clinches the arguments in two chapters with what he claims is a quotation from these "Records." He comes back to them again and again, interpreting other authorities by them, and explaining other authorities in the light of them. He emphasizes again and again one statement claimed to be taken from these "Records," and "rolls it under his tongue as a sweet morsel." On page 33 we find: "The immersion of adults had become so far unknown that it could be stated without reservation in the Jessey Church Records for the year 1640 that 'none had then so practiced in England to professed believers.'" Again on page 48: "Therefore the Jessey Church Records were entirely right, as far as English Anabaptists were concerned, when they declared in 1640 that 'none had then so practiced in England to professed believers.'" On pp. 73-4 we read: "The statement of the Jessey Church Records is positive and unqualified—'none having then so practiced in England to professed believers.'" On the 76th page again this utterance is repeated and used to show that Featley did not teach that Anabaptists had been immersing near his residence. Chapter VI, pp. 80-89, is devoted to these records, and the conclusion is drawn from them that "in the year 1641 immersion was fetched out of Holland and a new epoch was introduced." Dr. Whitsitt is absolutely sure of his conclusion, for he says (p. 89): "There is no chance anywhere to evade that plain conclusion. If it may not stand secure, then the study of history is a delusion; no fact of history can ever be established." If Dr. Whitsitt's other conclusions rest on no better foundation than this, then indeed his "study of history is a delusion."

On page 90 he says: "The Jessey Church Records prove that immersion was introduced into England in 1641." And thus he goes on with these "Records," coming back to them from other accounts and making them the starting point of his arguments.

On pages 91, 95, 96, 100, 101, 103, 107, 108, 110, 111, 121, 122, 123, 127, 130 and 144 we find these "Records" used in this way. He leaves the Anabaptists on the Continent on page 33, and he begins with Roger Williams on page 147, so that there are 114 pages devoted to the Anabaptists of England. In these 114 pages he cites the "Jessey Church Records" twenty-three distinct times, beside devoting one entire chapter to them. Whatever they say must be true. If the Jessey church in 1640 voted that up to that time no believers had been immersed in England, that, he thinks, settles it. There is no use trying to prove that this church might be mistaken. Practically Dr. Whitsitt seems to rest his case on these "Records."

In reviewing the book, Dr. A. T. Robertson says: "The sixth chapter is the strongest in argument, and strikes rock bottom. Dr. Whitsitt has brought to light the fact that the Jessey church records lie behind the so-called Kiffin manuscript." The Central Baptist, noticing the book, does not speak too strongly in saying: "Chief reliance is placed by Dr. Whitsitt on what are called the 'Jessey Church Records,' quotations from which have been made by Rev. George Gould. . . This Jessey Record is adopted as headquarters for all the arguments, and all proofs are brought to harmonize with it." The Baptist Courier says: "The chief documentary evidence upon which Dr. Whitsitt relies to establish his thesis is the Jessey Church Records, already referred to, bearing date of May 3d, 1640. . . There is no ground to question the genuineness of this document. It is a contemporary document."

THE DOCUMENTS.

It seems a pity to demolish so fine a structure by removing the foundation, but the truth must be told. The "Jessey Church Records" do not say at all "none having then so practiced in England to professed believers." The very language of the phrase contradicts Dr. W.'s claim. That "then" gives the whole case away. A record of 1640, written at that time, would never have referred to 1640 as "then." Other internal evidences could be given, but they are unnecessary. Even if these "Records" were genuine, all they would prove would be that there were no immersions in England within the knowledge of that particular church. Such negative evidence could not set aside any positive evidence of the practice of immersion prior to 1641.

Dr. Whitsitt (pp. 81-82) quotes these "Jessey Church Records" from Gould's "Open Communion and the Baptists of Norwich" as follows:

1633. There having been much discussing. These denying Truth of yo Parish Churches, and yo Church being now become so large yt it might be prejudicial. These following desired dismission, that they might become an Entire Church, and further yo Communion of those churches, in Order amongst themselves, wch as last was granted to them, and performed Sept. 12, 1633, viz:

- Henry Parker, Jo. Milburn,
- and wife, Arnold,
- Widd. Pearce, Mr. Wilson,
- (Green) Hatmaker, Tho. Allen,
- Mark Luker, Mary Milburn.

To these Joined Rich. Hunt, Tho. Hubert, Rich. Tredwell, and his wife Kath. John Timber, Wm. Jennings and Sam Eaton, Mary Greenway. Mr. Eaton with some others receiving a further baptism.

Others joyed to them.

1638. These also being of yo same Judgment with Sam Eaton, and desiring to depart and not be censured, our interest in them was remitted, with Prayer made in their behalf, June 8, 1638. They having first takenen 15, and Joynd with Mr. Spilsbury, viz.:

- Mr. Post Ferrer, Wm. Batty,
- Hen. Pea, Mrs. Allen
- Tho. Wilson, died 1639,
- Mr. Norwood.

Gould Open Communion and the Baptists of Norwich. Intro. p. cxlii.

1640, 3d Mo. The Church [whereof Mr. Jacob and Mr. John Lathrop had been Pastors], became two by mutual consent, just half being with Mr. P. Barbone, and ye other half with Mr. H. Jessey. Mr. Rich'd Blunt with him being convinced of Episcopism, ye also is ought to be by dipping. A Body into ye Water, resembling Burial and rising again. Col. II, 12; Rom. VI. 4; had sober Conference about it in ye Church, and then with some of the forenamed, who also were so 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. Rich'd Blunt (who understood Dutch) 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.

1641. They proceed on therein, viz. Those persons yt were perwaded Baptism should be by dipping ye Body, had met in two Companies, and did intend so to meet after this; all these agreed to proceed alike together; and then Manifesting (not by any formal Words) a Covenant (wch Word was Scrupled by some of them) but by mutual desires and agreement each testified: These two Companies did set apart one day for rest, so it was Solemnly performed by dipping.

Mr. Blunt baptized Mr. Blacklock, yt w's a Teacher among them, and Mr. Blunt being baptized, he and Mr. Blacklock baptized ye rest of their friends yt were so minded, and many being added to them they increased much.

Gould Open Communion and the Baptists of America. Intro. pp. cxlii, cxliv.

Now the part of this quotation beginning with "1633" and ending with "Mr. Norwood," is given by Gould as belonging to the "Jessey Church Records;" but the latter part, beginning with "1640" and ending with "increased much," he gives, with considerable space between the two, as belonging to the so-called Kiffin manuscript. Dr. Whitsitt has taken this second part and has used it as if it were a part of the "Jessey Church Records," while Gould quotes it from the "Kiffin" manuscript. The language reiterated and dwelt on—"none having then so practiced in England to professed believers"—is found in the second part, and therefore belongs to the "Kiffin" document, and not to the "Records." Gould says, as is below given in full, that Crosby gave "the substance" of this ms., and adds: "As I have the same document now lying before me, I shall allow the writer to tell his own story." Evidently Gould does not believe that Kiffin was the writer. Now Dr. Whitsitt uses this quotation from the Kiffin (!) ms. as part of the "Jessey Church Records." He gives Crosby's "substance" as the original Kiffin (!) ms., and lays along side it the quotation of Gould from the copy of said ms. lying before him, and concludes that the one is supported by the other. Of course there is a resemblance between the two. There must always be a resemblance between a document and a statement of its "substance." So far, then, from having any testimony in regard to immersion from the "Jessey Church Records," we have simply a double statement concerning the Kiffin (!) ms. Mr. Gould, who is the only witness Dr. W. has in the case, says this second part belongs to the Kiffin (!) ms. So this alleged testimony of the "Jessey Church Records" falls to the ground, and with it falls the whole superstructure erected upon it.

To make this perfectly apparent, we give what precedes each of these quotations in Mr. Gould's book, from which they are taken; a copy of the book now lying open before us. On pages cxxi. ff. we read: "Among the Mss. of Mr. H. Jessey, who in 1637 became pastor of the church from which these persons had seceded, are, 'The Records of an Antient Congregation of Dissenters, from wch many of

ye Independent and Baptist Churches in London took their first rise,' and there I find these entries."

Here follows the first part of Dr. Whitsitt's quotation, beginning with "1633" and ending with "Mr. Norwood."

Mr. Gould then goes on: "From these minutes, I infer that Mr. Spilsbury, believing 'that baptizidness is not essential to the administrator,' felt no difficulty in administering the rite of baptism to 'Sam Eaton with some others.' This would account for his vindication of such a course in the following terms as quoted by Crosby:

"And because some make it such an error, and so far from any rule or example for a man to baptize others, who is himself unbaptized, and so think thereby to shut up the ordinance of God in such a strait, that none can come by it but thro' the authority of the Pope of Rome; let the reader consider who baptized John the Baptist, before he baptized others, and if no man did, then whether he did not baptize others, he being himself unbaptized. We are taught by this what to do upon the like occasions.

Further, says he, I fear that men put more than is of right due to it, that so prefer it above the church, and all other ordinances besides; take in and cast out members, elect and ordain officers, and administer the Supper, and all a-new, without any looking after succession, any further than the Scriptures. But as for baptism, they must have that successively from the Apostles, though it comes thro' the hands of Pope John. What is the cause of this, that men can do all from the Word but only baptism?"

"It is evident, therefore, that some persons scrupled the correctness of Mr. Spilsbury's conduct. Edward Hutchinson, in his 'Treatise concerning the Covenant and Baptism,' incidentally confirms this conclusion, for he says that, when several persons resolved to practice the baptism of believers according to their light,

"The great objection was the want of an administrator, which, as I have heard, was removed by sending certain messengers to Holland, whence they were supplied."

"Crosby appeals for confirmation of Hutchinson's account to 'an ancient manuscript, said to have been written by Mr. William Kiffin,' of which he proceeds to give the substance. AS I HAVE THE SAME DOCUMENT NOW LYING BEFORE ME, I SHALL ALLOW THE WRITER TO TELL HIS OWN TALE." (Capitals ours).

Here comes the second part of Dr. Whitsitt's quotation, beginning with "1640" and ending with "increased much."

Now Dr. Whitsitt avowedly makes his quotations from this book of Gould, who wrote in 1860. Dr. W. does not claim to have ever seen those "Records," or that he knows of any one else who ever saw them, except Mr. Gould. Thus the only witness says that the second, and the important part, of the quotation is from the so-called Kiffin ms.; and he gives it some distance away (with other quotations between) from the entries of the "Jessey Church Records." Yet Dr. Whitsitt, omitting all that lies between these two quotations, sets aside the positive statement of his only witness, and boldly presents to his readers this quotation from the "Kiffin Ms." as a part of those "Records." It is astonishing that this should come from one in such a high position as Dr. Whitsitt occupies. To use part of one document as if it belonged to another document without a word of explanation, and in contradiction of the only witness in the case (for Dr. W. does not claim to know anything of the "Jessey Church Records" except what Gould tells him), is a thing we never could have believed would come from such a source had we not seen it in this book. But here it is in cold type.

Speaking at Bowling Green of the Rev. J. T. Griffith's quoting the Epworth-Crocker records in the RECORDER, Dr. Whitsitt called those records a "fraud," and said, quite dramatically: "But it is in the WESTERN RECORDER—let us bow our heads in shame!" We will not characterize the use Dr. W. has made of this "Kiffin" manuscript, nor will we suggest any action in view of it; but here it is, in a book written by the honored President of our loved Seminary! Alas! Alas!

DR. LORIMER SPEAKS.

Dr. George C. Lorimer has returned from his summer work in London, and he delivered the annual address at the opening of Newton Theological Institution, on Sept. 14th. He is fresh from the British Museum where he carefully examined the documents among King George's pamphlets, bearing on Baptist history in the early part of the 17th century. He said:

I insist that it is due our Baptist churches, that their action of the world's progress should not be ignored. As a rule they do not receive the recognition they deserve. Dr. Dexter in his "True Story of John Smyth's" has, let us believe unintentionally, put them in an entirely false light; and his representation that Edward Barber originated the practice of immersion in England, and that before the publication of his book, 1641, the Baptists poured and spruce the water, is, in part, mildly, incorrect. I have just returned from the British Museum, where I went over the documents which are supposed to substantiate such a view, and I solemnly declare that no such evidence exists. It cannot be made out from the pamphlets of Edward Barber, Prates and Barbone, Dr. Featley, or of those signed A. R., or Thomas Killoops. In the title page of the first we have the design of the treatise thus announced: "Of Baptism, or dipping, wherein is clearly shewed that the Lord Christ's ordinance of dipping for those only that profess repentance and faith." Here is the key to the whole controversy, and to the misapprehensions that exist. These writers were either assailing or defending infant baptism, and the newness of the ordinance to Englishmen was not the mode but the subject; though Dexter observes this by introducing into one of the citations the word "dipping," which is not in the original. Dr. Featley, in his rancorous pamphlet in which he reports a controversy with the Anabaptists held at Southwark in 1642, admits that they immerse, and writes about it not as something new, and declares that they have been showing their "shining head and speckled skin" near his residence for more than twenty years.

I scarce no man of misrepresentation, but am sure many rush to a conclusion and not that the words of good people by their garbled quotations. I, at least, may be allowed to express my dissent: The Baptists of England did immerse before 1641, even as they did on the continent. This I claim on the authority of the George III. pamphlets in the British Museum, and from the fact that even the Church of England, in young King Edward's time, directed that babes should be dipped. These humble people deserve to be faithfully dealt with for they have been history makers of no mean importance. They dared the face of kings, and taught the world the right of men to worship God according to the dictates of conscience; they turned their face against oppression of every kind, and were the harbingers of this age.

It seems that all Baptists, except Dr. Whitsitt, who examine the documents in the British Museum reach the same conclusion viz., that believers were immersed in England prior to 1641.

OUR FOREIGN AND HOME BOARDS.

It is of great consequence that the denomination rally to the support of the Boards of our Convention. This is every year the dull season, and the Boards are in the habit of borrowing from the banks what is needed to support the missionaries until the dull season passes and the returns come in from the churches. The tightness of the money market this year has had two effects: First, it has diminished the receipts, and

second, it has made it impracticable to borrow from the banks what is needed. We are thus face to face with the alternative—either the missionaries must suffer or the denomination must rally. This borrowing from the banks every year is an unfortunate necessity, because the interest paid out would support two or three missionaries. Regular systematic contributions coming in at stated intervals would remedy all this, and would be much better for our people.

But here we are face to face with the alternative, the money must come in or the missionaries must suffer. Which do you desire, dear reader? If you do nothing, your action says, whatever may be your feelings, that you prefer the missionaries to suffer. There is the alternative, and the eye of the Master rests upon us.

Let church and association treasurers hurry forward the mission money they have in hand. Let the collections for missions be vigorously pushed. This emergency will prove a blessing if out of it we learn to give regularly and systematically so that there shall be no dull season in our mission work, no money paid for interest, and our people will get the habit giving rightly for this great work.

Then let individuals send in their checks as special offerings to meet the immediate needs. This can and ought to be done at once. Those whom we send (Rom. 10:15) to preach the Gospel to the destitute, must not be allowed to suffer for the want of what we have promised to supply.

Editorial Varieties.

We would like to examine a list of the Western Harvesters for the years 1872 and 1873. Any one who knows of such a file will confer a favor by letting us know of it.

The Baptist (London) says that Mr. J. D. Rockefeller "was once employed to dig potatoes at six shillings a week." An English shilling is twenty-four cents, so we take it Mr. Rockefeller was not a very rich man. Now he gets more than that every minute.

Prof. A. H. Newman, of Toronto, Canada, writes: "I appreciate very highly your articles to denominational history in bringing within reach of the masses of our people so much valuable documentary matter." We are glad to have our work appreciated. We propose to publish more of the original documents.

We acknowledge indebtedness to Dr. J. T. Christian for access to many original authorities, on Baptist history of the 16th and 17th centuries, which we did not have and had not seen. He has given much time and care and money to collecting material of this sort, and he has so arrayed it in a form so accessible. Those who think he is not posted on the history of baptism in the period named should put him to the test.

Dr. Cranfill has been arrested on the charge of criminal libel. The charge is based on what Dr. C. said in regard to the church trouble in Paris, Texas, giving names of the doctrine taught by the pastor. The man who brings the charge is a warm supporter of the pastor. We do not think Dr. Cranfill will be hurt in public estimation by this prosecution, but rather the reverse. What is there sorer than the rage of a modern "heretic" at the man who uncovers his "heresy"?

The Rev. W. V. Force has been pastor of Hillsboro church (Sulphur Fork Association) for forty-three years. We believe he is, with the exception of Dr. J. A. Kirtley, the senior pastor in Kentucky. If any broker has been pastor of the same church longer than that we would be glad to be informed of it. Mr. Force has done and is doing a blessed work. He is highly loved and honored.

We urge upon our readers in the current political contest to favor what they honestly believe to be the best for the country. To oppose a thing because certain persons favor it, or to favor it because certain persons oppose it, is unreasonable and draws little or no support. Let each citizen do a citizen's duty in the fear of God, making up his mind concerning current issues on their merits and acting accordingly, "with malice toward none and with charity for all."

Dr. Carter Helm Jones has replied to our statement that "the attendance at the meeting of his church when the resolutions against the Western Recorder were passed." He says: "The other church was mine, where the resolutions were adopted immediately after I had preached to a congregation which filled nearly every seat in the house." This reply has been copied in several papers. None of us were informed most positively by some of the best members of his church, who were present and whose names can be given if necessary, that Dr. Jones dismissed the congregation before, after-

ing the resolutions and that comparatively few members of the church were taken. A number of those who remained did not vote the resolutions, and some who did, were told, regretted it afterwards. We will see whether those papers that copied Dr. Jones' article so freely will copy this.

We regret to learn that some brethren in different parts of the South (e. g. we hear of four or five in the region around Raleigh, N. C.) have decided to go to other seminaries instead of coming to Louisville, on account of Dr. Whistler's views. We do not agree with Dr. W. as is well known, but we venture to say that those brethren will meet more objectionable teaching where they go than they would have met here. Making full allowance for all the objections that may be against our Seminary, it remains true, as we said some weeks ago, that it is the soundest institution of the kind in the world. The new session opens Thursday of this week. We hope the session's work will be greatly blessed. Prof. McLaughlin delivers the opening lecture in Norton Hall, Friday, 8 P. M.

We have received a copy of the preliminary programme of the meeting of the Baptist Congress to be held in Nashville, Nov. 10th, 11th and 12th. We are glad to say we like the programme very much. We never would have quit the Congress had its programmes been like this one. Among the speakers we note Dr. P. Greene, H. H. Harris, T. D. Anderson, W. J. Morgan, J. L. M. Curry, J. B. Lake, W. J. Goo, C. Hand, W. W. Pope Yeaman, J. B. Hawthorn, J. T. Beckley, P. T. Hale and S. H. Green. The Hon. W. E. Atkinson, of Little Rock will also speak. It would have been well to have had more laymen. The topics are: How far has the Testament presented the authority of Divine command; Christianity and War. The problems of the country church. Is God the Father of all men? The relation of Baptists to other denominations. The pastor as a soul winner. Meeting in the South has the effect to produce such results as were a pit all the sessions were not held in the South. The meetings in Richmond and Augusta were comparatively free from objection.

A GRAND MEETING.

Permit me, through your columns, to tell your readers of a grand meeting just closed at Tatham's Springs, Ky. But before I do this I desire to say a word or two about the dedication of our new house, an account of which Dr. Harvey gives in the RECORDER of the 29th inst. I say that the sermon was characteristic of Dr. Harvey. He chose for his text Acts 28:22, showing very clearly that the Baptists held and taught the same doctrine of which Paul was persecuted, contrasting those doctrines with other faiths. One point he made that I desire to emphasize was that Pedobaptists will bring to bear the strongest arguments possible against immersion, never having a word in their favor, yet rather than lose a member they will practice this "indecent rite." Truly, "consistency, thou art a jewel."

The meeting was continued from the dedication, closing Sept. 11th, resulting in 36 additions to the church, 31 by baptism, 2 by letter and 1 by relation. The remarkable feature of the meeting was that the work was not confined to the young but to those who were far advanced in years. It was my privilege to baptize one brother 84 years of age, and to see others who had passed the meridian of life.

The church which has for several years been in the wilderness, having lost their house by fire, has now a new lease on life.

I had no ministerial help but the church stood nobly by me, and we had indeed a grand meeting for which we thank God and his people.

W. F. ADKINS, Pastor. Cora, Ky., Sept. 15.

DISTRICT ASSOCIATIONS.

TIME AND PLACE OF MEETING, 1896.

- OCTOBER. Laurel River—Slate Hill church, Laurel county, Oct. 2. South Concord—Cumberland Ridge church, Russell county, Oct. 2. West Kentucky—Arlington church, Oct. 7. Enterprise—Ivton 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. 20. Blood 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. NUNNELLY.

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Among the Churches.

LOUISVILLE.

Walnut-st.—Pastor Eaton preached. One joined by letter.

Broadway.—Pastor Pickard preached at both hours.

Chestnut-st.—Pastor J. M. Weaver preached. Two received for baptism and one baptized.

East.—Pastor Christian preached as usual. Eight baptized and two await the ordinance.

McFerran Memorial.—Pastor Jones preached.

Twenty-second and Walnut.—Pastor Hunt preached. The Sunday-school made a special offering, in pennies and nickels, of sixty dollars for missions.

Franklin-street.—Pastor Edwards preached morning and night.

German.—Pastor Ritzman preached. Highlands.—Pastor Dawes preached as usual.

Logan-street.—Pastor Ewing preached.

Parkland.—Pastor Nowlin preached.

Portland-avenue.—Bro. J. W. Warder preached. Pastor Irvine will be home Sunday (D. V.).

Southgate-street.—Pastor McFarland preached at both hours.

Third-ave.—Pastor Taylor preached. One received by letter.

Twenty-sixth and Market.—Pastor Thompson preached.

Thirtieth and Bismark.—Brother Finch preached.

Glennview.—Pastor J. H. Franklin preached as usual.

Eight Mile.—Bro. Gordon Hill preached at usual hours.

THE STATE.

Bro. W. L. Pickard is aiding Pastor Gatten in a meeting in Simpsonville.

Mill Creek church has secured Bro. J. S. Norris as pastor.

Bro. Cecil Cook preached at Meadow Home and aided in ordaining two deacons.

Bro. J. M. McFarland has aided Pastor M. Sturgeon in a meeting at English. The result was 25 additions to the church, 18 by experience and baptism and 7 by letter.

Pastor E. H. Maddox writes from Owensboro: "I have just returned from Bethel church, Henderson county, where I baptized three more candidates, making 20 additions by baptism as a result of our recent meeting there with a fair prospect of others."

Bro. Wm. M. Stallings writes: "It would appear from the position of my name in your last issue that I was the author of the resolutions passed by Central Association on the 'Whitist matter,' whereas I simply meant to report the resolutions to your paper. While I endorse them I did not write them."

Bro. J. M. Fowler aided Pastor W. V. Force in a meeting at Covington church, Oldham county, lasting twelve days. There were 133 additions by letter and baptism. The church was greatly revived. It was a church revival rather than a time of ingathering. Pastor Force says: "Bro. Fowler gave us some excellent preaching."

Bro. Isaac Bird writes: "Our church at Bolling Springs just closed a 16 days' meeting. Twenty-three additions—10 by baptism, 13 by letter. One a lady sixty years of age, one from the Methodists and one from the Campbellites. Elder H. P. Dawsey, of Knoxville, did most of the preaching, and did it well. The church will commence to build a house at once. To God be all the glory."

Pastor E. L. Stephens writes from Corbin: "I have just closed a few evening meetings which resulted in 19 additions, 16 by baptism and 3 by letter. The Corbin Baptist church is in good working order. It is a new church, but eighteen months old, yet we have built a \$1,200 house on a lot given by Dr. Gatliff, of Williamsburg. House was dedicated June 14th. Our membership has doubled twice, from 20 to 80, this year."

Pastor W. E. Powers writes: "The church at Long Run, Jefferson county, has held a very enjoyable and profitable meeting of two weeks. There were five additions, four by baptism and one by letter. Bro. J. S. Wilson, of Bagdad, was with me and did the preaching. I am very proud of him. The church at Indian Fork, Shelby county, just closed a meeting of two weeks. Bro. W. A. Garrett preached for us with great acceptance. Nineteen were baptized and five received by letter. Church very much revived. I am now engaged with the pastor, Bro. J. S. Wilson at Mt. Vernon with fine prospects."

Bro. H. L. Purdon writes: "Closed a meeting with my church at Mackville, Friday night, Sept. 25th. Immediate results: church greatly revived, 22 additions by experience, 18

by baptism, 2 restored and 2 by letter. Bro. J. H. Dew did the preaching in his plain, forcible and effective manner, and the Holy Spirit was manifest in blessing the Word to the good of all. I have held good meetings with this church every year for fifteen years, but consider this the best meeting of all. God be praised for his mercy to us."

Bro. Z. Ferrell, of Louisville has just closed a ten days' revival at East Fork church, Metcalfe county. We have been without a pastor for some time and had become so discouraging that we had most given up hope of seeing our church in a prosperous condition again. But God is always with us and will in good time help us in trouble. We feel that Bro. Ferrell was directed to us and the result has been a glorious one. Not only was the church greatly revived, but we had 9 conversions and 10 baptisms. A week ly prayer-meeting has been organized and we hope to be able to call a pastor soon. Bro. Ferrell is indeed a most excellent revival minister, a earnest and faithful worker of God. We feel greatly endeared to him for the good there was done through him.

Bro. L. Boyce Parker writes: "The Corbin Baptist church is moving along nicely under the care and charge of Bro. E. L. Stephens. The membership has increased from twelve or fifteen to about seventy-five in a short time. A church house worth \$1,200 has been paid for and dedicated. The deacons have been selected and ordained. A series of meetings held by the pastor near the latter end of the month, interest is still shown. There is a great deal of sin and wickedness here, yet day by day we are advancing upon the enemy. He is retreating and pitching his tent further back. Soon we hope to take Corbin for Christ. Success to the RECORDER and its readers."

Bro. N. B. Creekmore writes from Kingston: "Closed a revival of twelve days at Pilot Knob Baptist church on Sunday night, Sept. 13th, with 30 additions, of whom 27 were by baptism. The meeting was always large; the tent capacity of 500 being frequently tested to its utmost. The writer conducted the services, while Bro. H. L. McMurray, of Berea, did the preaching and did it well. A remarkable meeting for me only was held on Sunday afternoon, when 200 gentlemen attended and manifested extraordinary interest. It is confidently hoped that the good results of the meeting will be manifested for all time to come in the lives of both old and young who participated in this revival. Bro. McMurray, in the twelveth day he was with us, found a warm place in the hearts of the people as they took him by the hand at the close of the meeting and cordially invited him back. Many of them rejoiced and praised God for such manifestations of his wonderful love in the hearts of so many sinners. To God be all the glory."

Bro. W. W. Lee writes from Fort Spring: "We closed our meeting at South Hickman on the 30th, which resulted in 133 additions by letter and baptism. Bro. J. F. Gable of the Seminary did the preaching, and the people learned to love him. The church is strengthened and revived, and we hope lasting good is done."

OTHER STATES.

Elder J. H. Lambeth has resigned the Mt. Airy church, North Carolina. Elder L. VanDoverter has resigned the Burlington, N. C. church to accept a call to Hawkinsville, Ga. He has been the Vice President of the Foreign Board for North Carolina. Wake Forest College, North Carolina, starts off with 220 students. That is a fine opening.

Pastor J. A. Smith is in the midst of a great meeting at Roland, N. C. A number of leading citizens have professed religion, among them the mayor of the town.

A meeting in Victoria, Coffee county, Ala., closed with 69 additions to the fellowship of the church.

The meeting in the Union church, Alabama, closed with the baptisms of five men and two women. One was received by letter.

The Sarepta church, Mississippi, has set apart Bro. S. M. Edwards to the full work of the Gospel ministry.

The Aulander church, North Carolina, has set apart Bro. S. P. Barnes to the full work of the Gospel ministry.

A meeting in the Fair Bluff church, North Carolina, continued a week and closed with 12 additions to the fellowship of the church.

A meeting in the Bone Cave church, Tennessee, closed with 12 professions of religion and 7 baptisms into the fellowship of the church.

Pastor B. L. Reynolds held a meeting in the Killdeer church, Texas, of which

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he is pastor. It closed with 11 additions to the fellowship of the church.

The Good Hope church, Paola Co., Miss., has set apart Bro. S. A. Woodruff to the full work of the Gospel ministry.

A meeting in the Osborne Creek church, Mississippi, closed with 42 additions to the fellowship of the church, not counting some who are yet to be baptized.

A new church has been constituted in Memphis, which takes the name of Park Avenue.

A meeting in the Millersville church, Tennessee, continued eight days and closed with 31 professions of religion, 21 baptism and more to follow.

A church has been constituted at Petros, Tenn.

Ten have been added to the fellowship of the Stony Point church, Tennessee, all by experience and baptism.

A meeting in the Farmer church, Texas, closed with 22 additions to the fellowship of the church.

An eight days' meeting in the Orange church, Texas, closed with 13 additions to its fellowship.

Twenty-three have been added to the fellowship of the Terrell church, Texas, as the result of a recent meeting.

Evergreen church, Georgia, has been blessed with the best meeting she has had in twenty years. Thirteen have been baptized into the fellowship of the church.

A 11 days' meeting in the Ashburn church, Georgia, closed with 21 additions to the fellowship of the church.

Bro. Risner is aiding Pastor Plemons in a meeting at Borden, Indiana, with good prospects.

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FAMILY CIRCLE.

THE SLEEPING OF THE WIND.

The great red moon was arising.
A low in the purple east;
The robins had ceased from singing;
The plovers of the meadow ceased.

HOW THEY LOST A PASTOR.

The First church at Brandon were seeking a pastor, an occupation that had engrossed their energies for some time past.

Whereupon it devolved upon the orphaned congregation to choose for themselves a pastor after their own hearts; one who should possess all the virtues of their late pastor as well as those which he lacked.

They proceeded to search for him in a truly orthodox way, namely, by entertaining candidates on the Sabbath.

Rev. Mr. Abercrombie gave them good sermons, but the college students declared that his gestures were "execrable," and would demoralize their own "style"; and they came en masse to the church meeting and voted him down.

Rev. J. Erwin Smith was youthful and handsome, and the young ladies shed tears of regret when the church decided not to call him.

At length, when expectation was well-nigh exhausted by cheering ray penetrated the gloom of their despondency, and in their mind's eye they

could see as their own established pastor the brilliant young preacher who was holding audiences spellbound in a western city.

"Getting chilly," remarked Mr. Ames to Mr. Gilkey, as an introduction to conversation, meanwhile buttoning up his overcoat.

"I suppose so," assented Mr. Gilkey; and Mrs. Gilkey said, "Yes, certainly," with a glance at the barometer at her feet, which suggested the idea that a Chicago milliner had made "assurance doubly sure" in her case.

"I guess people will turn out pretty generally to hear our new man."

"There wasn't a baker's dozen out last Sunday, and the Halls and McAllisters have given up their pews."

"It doesn't make any difference to him what kind of preaching we have; he's never there," remarked Mrs. Gilkey, severely.

"Mr. G. Williams has to say about this Mr. Grant that's going to preach to-morrow?" inquired Mr. Gilkey.

"He won't take any stand at all," said Mr. Ames; "says it's none of his business what they get."

"Then the Whites," said Mr. Ames. "They want that Eastern man, with the long hair. He's a sort of cousin to White's wife. The West End are all in for the man from Washington."

"I beg your pardon," said that gentleman, in answer to Mr. Ames's stare, "I could not help overhearing your conversation."

"No harm done," returned Mr. Ames, affably. "We're pretty much interested in getting the right sort of a man for our church. We know what keeps the thing going, you see."

"Altogether," said Mr. Ames, emphatically. "I say we've just got to drop out \$500 on our next man. Why when I was a boy, a minister didn't get over \$400 or \$500 a year, and they managed to live on it somehow. They didn't throw their money around on all sorts of extravaganzas, I'll be bound."

"People say we have these things ourselves," began Mr. Gilkey, mildly. "I don't care if we do!" retorted Mr. Ames. "I earn my money, and I know where it comes from."

Mr. Ames had by this time worked himself into the vehement state of mind.

now glanced for approval of his sentiments from Mr. Gilkey the stranger, and the latter seemed encouraged to venture a remark.

"What particular style of a man do you want for a pastor?" he inquired.

"I don't know," said Mr. Ames, with the air of reciting a well-learned lesson. "Some one who can hold his own with the other ministers in the place. Now, you see," becoming confidential, "there's a certain set in our church that are strong on doctrine, and another class that don't care anything about it, and won't hear it preached; they mostly don't belong to the church, but they come regularly and rent our best pews, and we feel bound to counter their fanatics."

"Indeed it must," said the stranger. And Mrs. Gilkey said, in further illustration of the matter, "Why, we've never kept a man more than six months without one set or the other getting down on him. He's sure to be in hot water somewhere. Oh, dear! why didn't you catch that?"

"This Amos was not addressed to the stranger, but to Mr. Gilkey. For in the excitement of the discussion the lady had loosened her hold upon the handbox, and a sudden jolt of the cars had precipitated it into the aisle of the car, and a fellow passenger and Mr. Gilkey, by the time this feat was accomplished the train was moving slowly into the Brandon station."

Mr. Ames shook hands with the stranger at parting, and said he was glad to have met him; after which ceremony the travelers repaired to their several destinations.

"The church was in high spirits on the morning of the Sabbath following, and an agreeable flutter of expectation pervaded the well dressed congregation. Their faces wore that wide-awake, alert expression of persons who expect to be entertained."

"The church was in high spirits on the morning of the Sabbath following, and an agreeable flutter of expectation pervaded the well dressed congregation. Their faces wore that wide-awake, alert expression of persons who expect to be entertained."

"With the last notes of the anthem, Mrs. Gilkey called down the aisle in all the glory of her new bonnet, while the husband followed at a respectable distance behind the swaying plumes and spreading brim. Mrs. Ames whispered to her husband that 'would be just like the Gilkeys to try to get in ahead of the minister, and to be so pushing.' He must remember, and speak to the minister right after church."

The choir sat down with a flutter and giggle. There was a brief pause. Then the preacher glanced to the desk and to see an announcement of the mellowness of his voice floated over their heads the waiting congregation smiled broadly of approval. But what was it made Mr. Ames start so violently at the first words of the reader, stare hard at the desk, and sink back into his seat with an expression of blank dismay?

The subsequent proceedings were fraught with painful interest for at least two of her audience. Mrs. Ames whispered to her husband that she noticed that Mrs. Dr. Holmes wore a new necktie, and held the book, and when the congregation rose to sing, he kept his seat despite that lady's reproving look. He stole a furtive glance at Mr. Gilkey to see how he bore it.

That gentleman, after some discussion with his wife, held the book for her during the hymn, but he hung his head and looked crushed in spirit. Mrs. Gilkey, on the contrary, carried her head and the new bonnet with consoling dignity, and sang like a robin.

To Mr. Ames's excited imagination that service was ten hours long, although it scarcely lasted more than an hour and a half. Brandon had not heard such a sermon for many a day; but Mr. Ames, alas! couldn't have told a word there was in it. He counted the pines in the organ; the crystals on the chandeliers, the paces of glass in the

windows, in his frantic attempts to make the time pass. But every time he returned from some abstruse numerical calculation only to hear the eloquent tones of the preacher, and behold the people hanging in rapt attention on either side or right.

"Mr. Ames did not wait to be introduced to the minister after the service. Far from it! He fished his hat out from under the seat with unwonted alacrity, and made for the door, looking over his shoulder as he went."

"That was a powerful sermon, we've just heard, wasn't it, Brother Ames?" began Elder Stancil, stepping softly out into the aisle. "Such depth and profundity of thought, such—"

But Mr. Ames stalked past him with averted gaze, and pretended not to hear. He jammed his hat down over his eyes, and shot out of the door with more haste than dignity. On the corner he stopped and waited for his wife, who demanded sternly how he supposed that a man was going to come up to dinner if he wasn't invited? And he told her candidly he was sure he didn't know.

Monday night the church held a meeting, at which they unanimously voted to give Mr. Grant a call. But what was their surprise, on tendering him the pastorate, to find it promptly and positively declined. He said he felt that the responsibilities of the charge would be too great for his humble powers.

"The fold is still without a shepherd. The stranger at parting, and said he was glad to have met him; after which ceremony the travelers repaired to their several destinations. And still the candidates come and go, and come and go, and report says the people are harder to suit than ever.—Lowell Daily Courier.

IN THE LAND OF FANS.

BY ELLA F. MOSBY.

She wasn't on the screen at all; she was peering on the floor in the moonlight!

"And it is my opinion," thought Nancy, "that she does it every night when she thinks I am asleep! I shouldn't be surprised if she went back to the land of nod."

"The Land of Fans," said a soft little voice beside her. "Would you like to go too?" and before Nancy could do more than think "yes," she and the Japanese Princess from the paper were in the air.

"I've the fans!" exclaimed the Princess with delight; and they descended to the ground just in front of a gate with a roof over it. It made a house; but they could not see it well for the wall of tiles that ran in front of it, and for the great fir trees that overshadowed it. But they saw everywhere, hung in the boughs and glittering in the garden, and the white silk, numbers of paper lanterns of rich colors, shining away like a great company of immense glowworms or fireflies.

"I saw the invitations the other night," said the Princess, complacently. "They were the loveliest boxes I tied with the finest white silk cord and carried in elegant little trays."

"I hope it is the Feast of Dolls," cried Nancy. She had read that on one day in every year in Japan, all the nurseries were decorated with great bundles of fine dolls, and the children played at being mothers and housekeepers, and had beautiful parties for their dolls.

But the little Japanese Princess turned up her nose scornfully. "There's a great deal of nonsense about dolls," she replied. "They really have no ideas worth speaking of. Now the Feast of Banners is fun."

"But that's for boys," suggested Nancy, doubtfully. "Yes, of course. They march through the streets with the banners, all glowing with colors like flower-leaves; and then they pretend to have a great war. Even my little brother, just five years old, carries a sword with a gold hilt fastened to his girdle. It is such fun!"

"But how can you play with the dolls in the street?" asked Nancy. "When I come at night—as I do now—I can play at everything. I can have it New Year whenever I please; and the little Princess pretends to look her father black, head with its golden pins quite proud. "And do you know," she whispered confidentially, "I don't believe they ever see me. Look at this servant now!"

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(Continued on eleventh page.)



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fountains threw a sparkling spray of  
 water into the air. Here and there  
 ran dark-eyed servants bearing  
 lacquered trays with dainty sugared  
 jellies and cakes, and the faintest  
 of tea, imaginable, set in metal spoons  
 to keep the tea from being spilled.  
 One of these was coming straight to-  
 ward them, and Nancy had already put  
 out her hand to take the beautiful con-  
 fections, when she was interrupted by  
 them, strange to say, it did not hurt  
 them in the least—and when Nancy  
 looked back, there he was, bowing to  
 the very ground before a little lady in  
 a silk dress, heavily embroidered with  
 gold, and with golden chrysanthemums  
 in her hair.

"You see," said the Princess with a  
 little nod: "it is just as I thought. They  
 don't see us, and if you would like some  
 refreshments," with a very graceful  
 and low bow to Nancy as her especial  
 guest, "I will carry you to the dining-  
 room myself."

They passed through the crowd, all  
 of whom were fawning. They fanned as  
 they bowed and as they paid compliments,  
 and it kept up a very pretty and gentle  
 stirring all about them.

Nancy could hardly follow the Princess,  
 she was so charmed with the  
 flower trees that grew in the gardens.  
 Some of these had beautiful purple  
 flowers and others that were at least  
 tiny high had blossoms like a  
 cornucopia. There was a great wistaria  
 vine growing over a wall, whose clus-  
 ters of flowers were longer than Nancy  
 was tall.

"I thought," she said, pausing in  
 the walk and looking wonderingly  
 about her—"I thought everything was  
 little in Japan—that it was like a toy  
 country."

The Princess laughed out merrily.  
 "Have you ever seen as large a hall as  
 that?" They were now within full  
 sight of the house which had been  
 transformed, by rolling back the sliding  
 partitions of the many rooms, into  
 one large dining hall with stately col-  
 umns. The ceiling was fully fifteen  
 feet high. Just before they entered  
 the great outer door, Nancy noticed a  
 large paper fish swinging from a pole,  
 high over her head.

"It's for the boys," said the Princess,  
 looking up, too.

"Because they like fishing?" asked  
 Nancy, and she remembered a good  
 many of the boys who had been  
 Japanese men, very squat in their  
 attitude, fishing on impossible banks  
 beside impossible water.

"Not at all," replied the Princess.  
 "It's a practical lesson. That fish is a  
 carp which is raised by no other  
 staple, but leaps the waterfall in its  
 course. It teaches the young men to  
 persevere."

Nancy would have felt quite im-  
 pressed by the tone of the Princess, if  
 at that moment she had not smelled a  
 most delicious and mingled fragrance  
 of fruits and flowers. The room was  
 furnished with soft cushions, tall vases  
 and embroidered and painted screens.  
 Wherever a landscape was portrayed,  
 somewhere in it she saw the peak of  
 Fujiyama, and the misty mountains.  
 The rest of the designs were chiefly dragons  
 and stags.

Nancy had expected to see the dishes  
 on the floor; but there were low tables,  
 profusely adorned with camellias and  
 cherry blossoms. There were many  
 dishes of fish and game and venison,  
 and a most delicious and mingled frag-  
 ance of various kinds; but oh, the fruits!  
 Huge pyramids of half-peeled oranges,  
 baskets of luscious pears, melons in  
 heaps, and trays of persimmons that  
 were like peaches in size, and like a  
 fragrant plum in their melting  
 flavor. After they had refreshed them-  
 selves, the Princess led Nancy aside  
 to a little balcony overlooking a small  
 lake with an island in the center, all  
 white with blooming cherry trees.

Under these was a tiny summer house,  
 lit up with colored lanterns, where tea  
 was served by pretty, dark-eyed young  
 girls; and Nancy could see the little  
 boats also gleaming with red and yellow  
 lanterns, plying, like winged in-  
 sects, between the island and the shore.  
 The faint rattling of some musical in-  
 strument and voice ringing near the  
 cherry boughs, reached her from time  
 to time.

"I should like," said Nancy—and the  
 Princess bowed with a pretty twirl and  
 flutter of her great fan—"to know how  
 the Japanese girls are educated? What  
 do they learn?"

"To obey," replied the Princess,  
 with the air of repeating a well-learned  
 lesson. "The first duty is to obey your  
 father; the second, to obey your hus-  
 band; the third, to obey your oldest  
 son; and the fourth, to obey a widow."

"Nancy opened her eyes.  
 "A girl is also taught to behave po-  
 litely, to keep house, to write letters,  
 to paint and embroider."  
 "Have they any books?"  
 "They study the history of Japan,  
 and the native stories of gods and  
 heroes."  
 "Oh!" said Nancy, "and about drag-  
 ons and monsters. Don't you think  
 they are rather—queer?"

"I think," remarked the Princess,  
 with some sharpness, "that Humpty-  
 Dumpty and little Polly Flinders are  
 queer; and they are quite common peo-  
 ple, too—not in the least aristocratic."  
 "I dare say you do seem queer to  
 you," said Nancy, considering the his-  
 tory of Polly Flinders; "but they're  
 not."

"Well—the fan of the Princess  
 seemed to move so rapidly that the  
 sparks of gold on it fairly glittered—  
 'you see things can be nice and queer,  
 too.'"

Nancy did not dare to contradict the  
 little lady; but she ventured to ask:  
 "What do you like best in your?"  
 "System of education?" added the  
 Princess, glibly, as Nancy hesitated.

The garden, of course. Here our chil-  
 dren play among butterflies, bees and  
 bees and opening flowers, and learn to  
 know and love."

"Stems?" asked Nancy.  
 "Nature," said the Princess, severely.  
 "Let us go to the moat and see the  
 lotus flowers."

Nancy was wild with delight when  
 they reached it. The moon had arisen,  
 and the moss-covered stone walls, and  
 the clear water and the leaves and  
 blossoms of the wonderful lotus, all  
 were silvered over with moonlight. It  
 was so bright that Mamma said the fish  
 seemed to think it was day, and came  
 darting and gliding and flashing  
 through the water like living arrows.  
 On the surface of the water floated the  
 beautiful lotus leaves, and the flower-  
 cups rose up above them, the petals  
 unfolding to show the exquisite hearts  
 of the flowers.

The Princess quite forgave Nancy  
 when she saw her delight.  
 "It's a pity we have to go," she said  
 at last, in an almost affectionate tone;  
 "but our time is nearly up. I begin to  
 hear the cries in the street."  
 "Look," whispered Nancy. "There's  
 a poor old man who is groping his  
 way. Oh, I am so sorry for him, Prin-  
 cess—he is blind!"

"He could not practice his profession  
 if he were not blind," answered the  
 Princess, calmly. "He is a musician,  
 a person who comes and rubs you, and  
 makes you so comfortable that you  
 would like to purr just like a cat does;  
 though I don't see how you can be  
 comfortable with your great soft  
 mushy pillows. Ours are only nice lit-  
 tle blocks of wood, and we lie on the  
 cool floors."

"But you're only rubbed when you  
 are sick," observed Nancy. And the  
 person that rubs Mamma isn't blind at  
 all. She sees very well indeed."

"In Japan," observed the Princess,  
 opening her fan serenely, "the law  
 doesn't allow any one to practice this  
 profession unless he is blind. Some  
 persons have themselves made blind on  
 purpose to do so. And we don't have  
 to wait until we are ill. With us, it is  
 a pleasure."

They were shooting through the air  
 rapidly, and the flutter and twirl of the  
 man's fan had been left behind. The  
 Princess and Nancy had grown very  
 well acquainted over the lovely water-  
 gardens of the moats, and Nancy  
 thought she might dare to ask just one  
 more question.

"Princess," she said, softly, "all the  
 people I saw in the Land of Faue were  
 so gentle and polite, and talked in  
 such nice little voices with so many  
 pretty speeches. Now, you seem to be  
 so proud, and so fierce—sometimes.  
 What makes you so different?"

She was a little frightened after she  
 asked this; but the Princess did not  
 look indignant.  
 "It is because I am always stuck-up,  
 you know, on that paper screen. I  
 really can't unbend at all. And to  
 have it done by the hand, with a pas-  
 sive and wistful sigh, 'only one  
 kimono to wear, is very trying to the  
 sweetest temper.'"

Nancy was about to squeeze her hand  
 in sympathy, when she saw on her bed  
 a little fat figure, with brown curls all  
 over the pillow, fast asleep still.  
 "Why, if that isn't me!" she ex-  
 claimed, opening her eyes in astonish-  
 ment.  
 And the Japanese Princess was on  
 the screen.—Independent.

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 that we are delighted with it. We find it  
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J. M. HALL, Field Editor. INDIAN, KY.

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

I CAN truly say I am sorry that Eld. T. W. Caskey is dead. He was a Campbellite preacher of more than ordinary ability, and was a debater amongst them of rare tact and genius. It was my pleasure to hold one debate with him that was so pleasant that we both stayed in the same family during the debate, ate at the same table, slept in the same room, I carried his books back and forth to the stand for him, and even told him where some of the passages of scripture could be found that he expected to use on me in his debate. He was pre-eminently a gentleman toward his religious enemy, and I admired him for his gentlemanly bearing. If all Campbellite debaters could pattern after him there would be a big improvement in the stock. I last saw him at Dallas, Texas, and he said to me that I had "licked" him in our debate, and he wanted to try it over to see if he could not come out a little better next time. But he is dead, and has learned by this time the mistakes of Campbellism. He has some brethren left who will preach his ruinous doctrines, but none of them that I have ever met can approach him in his honorable methods and great frankness.

THE senior editor of the Gospel Advocate argues with much learning and earnestness that the spelling of the word "Disciple" is a very important factor in Campbellite orthodoxy. He shows very plainly that if the word is spelled with a capital letter "D," that it will show that the Campbellites constitute a denomination of religious folks, while if it is spelled with a little "d" it shows that they are just little folks religiously. Already the sect is greatly distracted over the way their name should be spelled, and it is not yet settled as to the taste that will prevail. In the eyes of all sensible people the Campbellites do make a terrible spectacle of themselves over what name they will assume, and then when they have found it they read their fellowship in deciding how to spell it. It is surprising with what absolute simplicity they parade their "undenominational" character and how wonderfully free they imagine themselves to be from all denominational alliances, when there is not a more intensely sectarian sect in the land. Such child-like simplicity is refreshing.

SOME Presbyterian figures are significant. In twenty-six years their membership has grown one hundred and ten per cent; their adult baptisms have increased one hundred and thirty per cent, while their infant baptisms have increased but seventy-three per cent for the entire twenty-six years. This seems to indicate that the infant rite is rather on the background even with the Presbyterians, and they have heretofore been the staunchest defenders of it. But a different result could not be reasonably expected while the people have an open Bible, and the privilege of hearing a Baptist preach occasionally. The Bible is so directly opposed to every semblance of popery that this popish rite could not expect to withstand the light of the truth.

BISHOP POTTER has been playing a sort of political trick on the "Free Silverites" by issuing a prayer in print to be used in all the parishes in his diocese asking the good Lord to save the country

from the "ruinous policy of the Free Silver cranks." It is a little high handed for the preachers to take politics into their prayers in any such a partisan style. The Rev. Thomas Dixon has gained some very unenviable notoriety by some eccentricities of a political character in his pulpit. Preachers have as much right to a political opinion as anybody else, and it is their duty to express themselves at suitable times, but I submit that in prayer and preaching is not the place to take a stand on partisan politics.

The tactics of the politicians should be something of a lesson to us in our religious work. In this campaign the mails are loaded with ponderous cargoes of tracts and campaign literature which is being distributed lavishly all over the country. I saw in our postoffice a few days ago a full wagon load of it, ready to give out freely to the public. The object of this is to proselyte the voters to the respective parties, and carry forward the partisan government of the country. Why don't we have such zeal in reaching the people with the truth? Our cause is worth infinitely more than all the political platforms that were ever constructed, and we have the money to send out leaflets and tracts in advocacy of it, too, but our people don't give to this as they do to politics. If we had the house to house canvassers, with bundles of tracts for free distribution, how the interest of the people would be stirred up.

A CONDITION that argues a widespread indifference to personal honor and Christian honesty was brought up at the last General Conference of the Northern Methodists. Since 1873 the Board of Education of the M. E. church, North, has been lending money to young preachers with which to pay their way through school, with the understanding that this money was to be paid back to the Board. In that time they have loaned the sum of \$603,000 to these young ministers, and have received in repayment only about \$50,000. This shows a very loose sort of way that Methodist preachers have of dealing with a debt that was contracted in kindness to them, and at a time when it must have been of great value in obtaining an education. This had been a pet sort of scheme in my mind as a plan for helping young men through college, but if this is a sample of the way the thing works I have no further use for it. However, I do not believe that Baptist preachers are so loose in their appreciation of moral obligations as to handle money in that way.

I HAVE a letter from Bro. T. J. Hudson, to whom I sent a draft for fifty dollars last May for the support of his work in China. He says the draft was cashed at sight, and the cost of sending the entire amount to him was only five cents. The mission work in that destitute part of the "Celestial Empire" is in a hopeful state. The Gospel Missionaries are far off from the field occupied by other missionaries, and their present address is "Gospel Mission Ching Kiang, China."

I SEE that the mission question has not yet been settled in Texas. The convention soon to assemble in Houston will possibly have some stormy elements connected with its business on this point. These unfortunate complications in the management of missions do make havoc of the mission work.

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Fraternally, R. J. WILLINGHAM, Cor. Secretary.

Richmond, Va.

CONCERNING BRO. PROVENCE'S CHARGES.

DEAR BRO. EATON:—Seeing that you say in an editorial in the Recorder of August 20th, "Every brother has a perfect right to express himself on the subject, provided he does so in the right spirit," and trusting that I shall be able to maintain the right spirit, I am emboldened to say a few things about some charges brought by Bro. S. M. Provence in an article in the Recorder of August 27th. In your editorial referred to above, you say: "Then let the brethren call on the trustees to do whatever they think ought to be done, and let them continue to support the Seminary." Well, I hereby do the former of the things you mention and will do the latter to the best of my poor ability when circumstances become so that I can do so conscientiously. The Blackford Association, in her recent meeting, expressed the opinion of her constituency in some resolutions which have since appeared in the Recorder, but Bro. Provence criticises "Dr. Spencer and the author of the Blackford paper" a little harshly. He says: "Dr. Spencer and the author of the Blackford paper (whose name I forbear to write here, since he seems to wish it suppressed) both know that they have misrepresented Dr. Whitsett. If they didn't know it before, they know it now, and if they are the honorable Christian gentlemen they are held to be, they will make their apology to Dr. Whitsett as public as their unwarranted attack has been." Of course Bro. Provence has a right to suppress the name of the author he refers to, though he may be mistaken in thinking he wished it suppressed. But is it certainly

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For evening and street wear: Brocades in Monotone and variegated colorings, black and white stripes, Pekin and broken stripe Persian and Tinsel, fancy Velvet Brocades and stripes, Black Velvet Beaded for Caps and Jackets, every novelty in the Silk line can be found in this model department. We mention a few prices: Black Brocade 50c, 75c, 90c, \$1, 1.25, 1.50 and up. Black Moire Bengaline, \$1. Black moire Mirror, \$1.50. 32-in. Moire Veloutine, \$3. Persian Warp Prints, 75c. Monotone Warp, \$1. Warp Prints in evening shades, \$1. Fancy Silks for dresses, waists and linings from 65c to \$5. SPECIAL—17-in. Iron-frame Tafeta, 90c.

Time to Buy Blankets.

We jump the jobber here; save you his profit. Straight from mill agents come these great masses of fleecy warmth and comfort. No better time to buy than now. See if the following lots won't induce you. A first pick is worth something: 10-4 White Blankets, \$1.25 a pair. 11-4 White Blankets, \$1.50 a pair. 12-4 White Blankets, \$5.00 a pair. 10-4 Gray Blankets, \$1 a pair. 11-4 Gray Blankets, \$1.50 pair. 10-4 Pure-wool Red Blankets, \$2.75. 11-4 Pure-wool Red Blankets, \$3.50.

Men's Furnishings.

Extra Heavy Half Hose, Seamless, 12 1/2. Pure-wool Half Hose, natural or black, 25c. Night Shirts, fancy trimmed, full cut, 43c. Fancy Bosom Shirts, 80c, 81 and \$1.25. Full Dress Shirts \$1 and \$1.50. A full line of American Hosiery Co.'s Jaros' Hygienic, Stuttgarter, Sanitary and Wright's Fleece Underwear always in stock.

SEND A MAIL ORDER. The Stewart Dry Goods Co. NEW YORK STORE LOUISVILLE, KY. WRITE FOR SAMPLES.

SEND FOR Baptist - Book - Concern - Publications.

807 WEST JEFFERSON STREET. LOUISVILLE, KY.

Colored Fabrics First.

Hardly know where to begin; just as hard to tell where to stop. Such a grand collection of handsome gownings, and every item of them pleading for a place in print. Here are a few lots at random; they'll have to talk for a stockful: 50-inch Navy Chevrot, 45c. 40-inch Fancy Scotch Effects 50c. 46-inch Bourette, 75c. 50-inch Bicycle Twills, 75c. 48-inch Illuminated Canvas, \$1. 50-inch Covert Mixture, \$1.35. 50-inch Covert Tailoring, \$1.50. Scotch Hand-spun and Irish Frieze Tailoring, Delft and Bronze Home-spun Tailoring from \$1 to \$1.

If Black Goods

Form any part of your dress goods thought it will be economy for you to make a thorough investigation of our fresh Fall equipment. Your dress is here, if you'll only come and select it. Just an item or two to show you the direction of the trade wind. 50-inch Black Chevrot, 45c. 50-inch Imperial Serge, 60c. 44-inch French Jacquard, 75c. 50-inch Chevrot, heavy or light weight, 85c. 50-inch Homespun Chevrot, \$1. Boucle and Bourette Camel's-Hair Vicuna and Zebelin Wools in all novelty weaves.

Boys' Clothing.

The Best Goods at the Lowest Price. Good, serviceable Suits, in dark Tweed, 6 to 12 years, \$1.25. Half-wool Cassimere Suits, dark colors, \$1.50. Fine Cassimere Suits, 6 to 14 yrs., \$2.25. Navy Chevrot Suits, 6 to 14 years, \$3.25. Scotch Mixtures, fine quality, \$3.75. A special line for small boys, 3 to 6 years, in Chevrot, Clays and Mixtures.

CARPETS, CURTAINS, RUGS.

true that said author and Dr. Spencer "both know they have misrepresented Dr. Whitsitt?" Does Bro. Provence certainly know that both of them had ever seen the questions of Bell and Van Ness and Dr. Whitsitt's answer? If not, how can he know that this charge against them is true? And how does he know that he states the truth when he says: "If they didn't know it before, they know it now." Were they both looking over his shoulder while he wrote, or could they hear him think? An honorable Christian gentleman, such as Bro. Provence is held to be, ought to be sure he is not mistaken when he makes such a charge against his brethren.

But it seems to me that if he only meant that they would know it when they read his article, if they ever did, he might yet be mistaken. People do not always read papers consecutively. They could have read Bro. J. H. Burnett's article that immediately follows his in the RECORDER before they read his. If they did this they would have been far from knowing they had misrepresented Dr. Whitsitt. They might have had some doubt about it after reading both articles. When one good brother says one thing and another exactly the contrary there certainly is room for doubt, in the absence of further evidence, as to which is mistaken. Again: Is it a "personal attack" on a teacher in one of our denominational institutions for Dr. Spencer to publish statements of his which necessarily produce a question as to his orthodoxy? Have not the Baptists a right to demand orthodoxy in the teachers in the institution in which their rising ministry are to be trained? And how is this to be maintained if their teachings and publicly expressed opinions cannot be referred to without such reference being regarded as a "personal attack" on them?

But what of "the author of the Blackford paper?" Bro. Provence says he has written an ungrammatical sentence! Well now that is too bad. All will admit that he ought not to have done so. It is true that many others have been guilty of the same thing, but that is no excuse for him. He ought to repent in sack-cloth and ashes, confess his crime and maybe he might be pardoned. It is doubtful, to be sure, if the writing of such a sentence is much worse than for Bro. Provence to charge him with knowingly "garbling and misrepresenting" Dr. Whitsitt's utterances, without either specifying wherein he had "garbled and misrepresented" or giving any proof of the fact. If he is guilty as charged in this indictment, he has done very wrong again and ought to make amends. I believe I hazard nothing in saying that "both Dr. Spencer and the author of the Blackford paper" will make the necessary amends whenever our brother's charges against them are specified and proved.

On the other hand, if this cannot be done, I think I may say—quoting Bro. Provence's language a little changed: "If he is the honorable Christian gentleman he is held to be, he will make his apology to them as public as his unwarranted attack has been," though I presume neither of them will demand it of him. It is useless to use harsh language. We can express our opinions without that and I may be permitted to say with due deference to Bro. Provence, to the editor that I believe the Blackford Resolutions are not only true and right, but timely as well. This I say, not as an enemy, but as a friend to the Seminary. I say it to save and not to injure it. It avails nothing to brand every one who expresses this opinion as

an enemy to the Seminary. Many of us can afford to let our known past conduct settle that question. R. T. BAUSER.

DR. WHITSITT'S BOOK.

In reading Dr. Whitsitt's book two points should be continually borne in mind.

First. He does not once touch upon the true question in controversy.

Dr. Whitsitt has made the following statements:

1. Up to the year 1641 all Baptists employed sprinkling and pouring as the mode of baptism.

2. The earliest organized Baptist church belongs to the year 1610 or 1611.

3. Edward Barber was the founder of the rite of immersion among Baptists.

The Baptists of the South have indignantly dissented from these statements and many have declared that no man could make them and be a Baptist. Whereupon Dr. Whitsitt writes a book to prove that the Anabaptists of England began immersion in the year 1641. On the first page of his Introductory he himself thus states the question he is discussing: "Whether the immersion of adult believers was practiced in England by the Anabaptists before the year 1641? He would not help his case even though he had succeeded as completely as he has failed ignominiously in proving what he claims to prove.

Second. In order for Dr. Whitsitt to establish his position it would be necessary for him to prove an unnumbered multitude of things, of which hardly a single one is a thing that could be proved even if it existed. For it would not be sufficient for him to prove that some one or two churches changed their mode of baptism in 1641; but it would be necessary for him to give an accurate history of all of the numberless dissenting churches which were all over England and Europe. Without such a history he has no right to say that none of these churches practiced immersion before 1641. A. B. C.

BEST MEETING FOR YEARS.

We have just closed one of the best meetings that has been at Benton for several years. The brethren called me to assist them in a protracted effort here and we held a ten days meeting. Bro. L. T. Wilson is the pastor of the church but he was not with us but one day during the meeting. Bro. B. T. Hall was with me all the time but being engaged in the practice of medicine could not take much part in the preaching exercises as he could have otherwise done. So the burden of the preaching rested almost entirely upon me. The results of the meeting were good. The church was greatly revived and otherwise built up. We had thirty-one additions to the church. Twenty-one by experience and baptism, seven by letter, two by relation and restored one. Others are expected to join soon. To God be all the praise, and consider yourself invited to attend Blood River Association.

N. S. CASTLEBERRY. Benton, Ky., Sept. 17th, 1896.

Wouldst thou have the flesh obey thy spirit? Then let thy spirit obey thy God. Thou must be governed that thou mayest govern.—St. Augustine.

Never fear to bring the sunniest comfort to the smallest trouble.—Phillips Brooks.

Striving to better, oft we mar what's well.—Shakespeare.

300 ORDERS in 3 weeks. 10 orders in every 12 calls. 100 orders in 34 days. Outfit free. Money refunded if not satisfied. JAS. H. EARLE, Publisher, Boston, Mass.

IN MEMORIAM.

Please allow me a little space in your columns. I want to speak of the work that death has wrought in the last five or six months among the membership of one of the churches of Christ that I have the honor of serving as pastor. Three of the landmarks have passed away since the middle of February.

Bro. J. M. Daly was licensed by Covington church, year not remembered, but I suppose about 1850. For a number of years he did good service in the Master's cause as an exhorter and leader in the prayer-meetings. For a number of years he was so afflicted with rheumatism and sore eyes as to disqualify him for any public service. He passed to his rest on Friday before the third Sunday in February. The pastor preached his funeral the third Sunday. He leaves a wife and several children behind. His last hours were peaceful and happy. We shall meet again. Bro. Daly was 85 years old.

Another, Brother Jacob Crim, brother-in-law of the former, an old man 83 years old, died in May. His funeral was preached at Covington by the writer the third Sunday in June. Bro. Crim, when young, joined what were then called Newlights or Sionites and was baptized by Stephen Marshall; he afterwards saw his error and united with the Baptist church, and lived a consecrated and worthy member till his death.

On the 23d day of August, 1896, Bro. Jefferson Pennington, closed his eyes in death after a long illness. His funeral was preached by the writer the following Monday to a large assembly. He was about 83 years old and a good and true man. He leaves two maiden daughters and other children very disconsolate. He said to me a number of times I am only waiting for God to call me. His sufferings at times were excruciating.

Bro. Asa Fendley, a brother past middle life, died from the terrible disease of typhoid fever. He lingered several weeks, but said in the beginning of his sickness he would never get up. All that medical skill and faithful nursing could do was done, but to no effect. His time had come and "there is no discharge in the war." God bless the afflicted family and may it compose an unbroken circle in the sweet by and by.

Another respectable citizen, Col. John Jopson, about 85 years old, passed away a few months since. He was not a member at Covington, but gave his wife entire satisfaction as to his readiness to depart and be with Christ.

We ought to learn the fact from these that we, too, must die.

W. W. FOREE. Sulphur, Ky.

WILD With Eczema

I was a sufferer for eight years from Eczema, but now am entirely cured. The palms of my hands were covered and badly inflamed; little white blisters appeared, they would peel off, leaving a red, smooth surface, which would burn like my limbs, great red blotches would appear, and as soon as I became warm, the burning and itching would begin. Night after night I would lie awake and scratch, and almost go wild. I got a box of CUTICURA, and a bottle of CUTICURA RESOLVENT, and after a few applications I noticed the redness and inflammation disappear; before I had used one box there was not a sign of Eczema left. I can truthfully assert that \$2.00 worth of CUTICURA REMEDIES is worth \$20.00.

JOHN D. POIRTE, Pittsburg, Pa. SURE CURE TREATMENT.—Warm baths with CUTICURA SOAP, gentle applications of CUTICURA RESOLVENT, and cold cream of CUTICURA SOAP, guaranteed of honor cure. Send throughout the world. Price, CUTICURA, 50c; SOAP, 25c; RESOLVENT, 50c; and CUTICURA SOAP 25c. CUTICURA SOAP, 25c. "How to Permanently Cure Eczema," mailed free.

WANTED—SEVERAL FAITHFUL MEN or women to visit for responsible calling in house in Kentucky. Salary \$750, monthly and expenses paid on permanent reference. Enclose self-addressed stamped envelope. The National Star Bldg, Chicago.

The sun shines. We all know that. And there's another thing that's just as certain, viz: that with Pearl-line you have the easiest, the safest, the quickest, the most economical washing and cleaning. Look at the millions of women who are using Pearl-line. Look at the hundreds of millions of packages that have been used. What more do you want in the way of evidence? If Pearl-line were not just what we say it is, don't you suppose that the air would be filled with complaints?



Millions use Pearl-line

THE Electro-positve TRADE MARK



Electro-positve

CURE DISEASE WITHOUT MEDICINE. No Doctors' or Druggists' bills, a simple home treatment. Causes the entire system to absorb OXYGEN nature's medicine purifies the blood, strengthens and invigorates the system, prevents as well as cures disease. For torpid or inactive liver, constipation, malaria, fevers of all kinds, indigestion, kidney and bladder troubles, it is especially recommended. Its range of cure, however, covers the field of disease, as it removes the cause of disease, by purifying the blood; microbes and bacteria can not live in the system of a person who will use Electro-positve.

PRICE REDUCED FROM \$25 TO \$10.00.

To those who will prefer trying its curative merit before purchasing we will RENT TWO MONTHS FOR \$5.00.

This reduction in price is only a temporary cut, and must be taken advantage of at once. Don't put off your order until after the Election as this offer will not hold good until then.

Read what others say about the Electro-positve, and if you wish full particulars, letters and testimonials from hundreds of people all over the country, send us your name.

NOTE THE CHARACTER Of testimony offered, including the endorsement (after use) of such eminent people as DR. W. H. DEPUY, assistant editor New York Christian Advocate; PROF. TOTTEN, of Yale College; MRS. JUSTICE HOWELL E. JACKSON, JUDGE WALTER CLARK, of North Carolina; COL. CONNOLLY, of the Chicago Inter-Ocean; DR. W. H. MORGAN, of Nashville, Tenn.; ARCHDEACON GATES, of Missouri, and others as reliable, but not so well known. Such certificates must impress the most skeptical. A trial of the Electro-positve will convince.

DuBOIS & WEBB, 303 Columbia Building, Louisville, Ky.

BUFFALO LITHIA WATER IN GOUT. DR. JOHN T. METCALF, of New York, Emeritus Professor of Clinical Medicine, College of Physicians and Surgeons, New York. "I have for some years prescribed this BUFFALO LITHIA WATER for patients, and used it in my own case for Gout with decided beneficial results, and regard it certainly as a very valuable remedy." Sold by druggists. Pamphlets free. PROPRIETOR BUFFALO LITHIA SPRINGS, VA.

Beauties In Carpets That do not take a trained artist's eye to discover will be found in our fresh, new stock. Carpets that will furnish, Carpets that will accord with any fine color in decorations are here in varied assortment and beautiful designs. See our late importation of..... Mattings, Rugs and Curios from Japan. We ask the attention of merchants to this season's strong lines.

W. H. McKnight Sons & Co., Importers, Wholesalers and Retailers. 225 Fourth Ave. 328-330 W. Main Street, LOUISVILLE, KY.

### St. Louis Air Line.

Louisville, Evansville & St. Louis Consolidated Railroad.

Trains arrive and depart from Postoffice at Main Street Station. City Ticket Office, S. W. corner Third and Main streets. Schedule in effect June 14, 1896.

LOUISVILLE TO ST. LOUIS.		
No. 1.	No. 2.	
Leave Louisville..... 8:30 a. m.	9:35 p. m.	
New Albany..... 8:55 a. m.	9:55 p. m.	
Huntingburg..... 11:25 a. m.	12:05 a. m.	
Princeton..... 12:40 p. m.	1:30 a. m.	
Mt. Vernon..... 3:25 p. m.	3:50 a. m.	
Centrals..... 4:03 p. m.	4:30 a. m.	
Arrive St. Louis..... 4:30 p. m.	7:30 a. m.	

ST. LOUIS TO LOUISVILLE.		
No. 2.	No. 4.	
Leave St. Louis..... 7:40 a. m.	8:35 p. m.	
Centrals..... 9:50 a. m.	11:05 p. m.	
Mt. Vernon..... 10:35 p. m.	11:45 p. m.	
Princeton..... 1:15 p. m.	2:45 a. m.	
Huntingburg..... 2:33 p. m.	4:05 a. m.	
Arrive Louisville..... 3:25 p. m.	7:30 a. m.	

LOUISVILLE TO EVANSVILLE.			
No. 1.	No. 5.	No. 3.	No. 21.
Lv Louisville 8:30 a. m.	5:05 p. m.	9:35 p. m.	
Lv Evansville 1:10 p. m.	10:00 p. m.	9:05 p. m.	

EVANSVILLE TO LOUISVILLE.		
No. 2.	No. 4.	No. 21.
Lv Evansville 12:40 p. m.	7:05 a. m.	6:00 p. m.
Lv Louisville 2:40 p. m.	4:05 a. m.	9:05 p. m.
Ar Louisville 5:35 p. m.	7:00 a. m.	11:50 a. m.

No. 1 and 2, Solid trains between Louisville and St. Louis, with parlor and dining cars.  
 No. 3 and 4, Solid trains between Louisville and St. Louis, with Pullman Drawing Room Sleepers.  
 No. 5 and 6, Solid trains between Louisville and Evansville.  
 Nos. 5, 3, 21 and 24, daily except Sunday. Others daily.

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

City office southeast corner Fourth and Main. Trains make a daily except Sunday; unmarked are daily. Depot Seventh and river.

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

LEAVE.			NO. 20			NO. 18		
Louisville.....	8:30 a. m.	8:25 a. m.	2:40 p. m.	2:40 p. m.	2:40 p. m.			
Ar Cincinnati.....	8:40 a. m.	11:55 a. m.	6:00 p. m.	6:00 p. m.	6:00 p. m.			
Columbus.....	8:45 a. m.	8:50 a. m.	11:55 a. m.	11:55 a. m.	11:55 a. m.			
Pittsburg.....	8:50 a. m.	8:55 a. m.	7:00 p. m.	7:00 p. m.	7:00 p. m.			
Washington.....	8:55 a. m.	11:30 a. m.	7:05 p. m.	7:05 p. m.	7:05 p. m.			
Baltimore.....	9:00 a. m.	11:25 a. m.	7:10 p. m.	7:10 p. m.	7:10 p. m.			
Philadelphia.....	9:05 a. m.	10:50 p. m.	7:15 p. m.	7:15 p. m.	7:15 p. m.			
New York.....	9:10 a. m.	10:45 p. m.	7:20 p. m.	7:20 p. m.	7:20 p. m.			
Boston.....	9:15 a. m.	10:40 p. m.	7:25 p. m.	7:25 p. m.	7:25 p. m.			

Trains No. 16 and 19 have elegant Pullman parlor car to Cincinnati, and Pullman drawing-room and dining cars en route to New York without change. Train No. 20 has sleeper to Cincinnati open as to receive passengers.  
 ST. LOUIS, SPRINGFIELD AND THE WEST  
 LEAVE.  
 Louisville..... 8:30 a. m. 8:25 a. m. 8:30 p. m.  
 Ar St. Louis..... 12:30 p. m. 6:00 p. m. 7:15 p. m.  
 Ar Springfield..... 12:40 p. m. 6:10 p. m. 7:25 p. m.  
 North Vernon accommodation leaves 7:10 a. m. daily. Charleston accommodation leaves 5:45 p. m. except Sunday.  
 Trains Nos. 16, 20 and 44 have elegant day coaches, Pullman parlor and sleeping cars to St. Louis.  
 TRAINS ARRIVE.  
 From East..... 7:40 a. m. 12:15 p. m. 6:50 p. m. 12:50 p. m.  
 From West..... 7:10 a. m. 12:15 p. m. 5:50 p. m. 7:25 p. m.

### About Lands

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

### Cotton Belt Route

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

### Great Southwest

Our illustrated pamphlets, Truth about Arkansas, Homes in the Southwest, and Texas Lands, give a complete description of these lands and also contain a correct county map of Arkansas, Louisiana and Texas.  
 We will send you free, a list of reliable real estate dealers in Mo., Ark., La. and Texas, and also any or all of our pamphlets, if you will write for them.  
 THE COTTON BELT ROUTE IS THE ONLY LINE

### operating Through Coaches, Free Reclining Chair Cars and Pullman Sleepers between Memphis and the principal trade centers of Arkansas, Louisiana and Texas.

Direct connections are made for all points in the Great Southwest.  
 Any information we can give you will be cheerfully furnished.

W. J. BROWN, E. W. LABAREE, Tr. Pass. Agts. & T. & A. G. Louisville, Ky.

### The Farm

Hogs are in demand in Washington county at 34 cents.

In Clark county S. D. Goff sold to W. B. Kidd 480 cattle, averaging 1,575 pounds, at 41 cents.

About 1,500 cattle at Richmond on Court day, with prices ranging from 3 to 34 cents. A few mules sold at \$50 to \$75.

B. G. Fox, of Danville, sold for Will Curry to J. D. Simmons & Son, of Franklin, La., a pair of four-year-old mules for \$235.

John Embury bought 506 head of export cattle in Clark county, averaging 1,500 pounds, at 41 cents, the purchase aggregating \$40,000.

William Vandivier bought the Judge Poston place of twenty-five acres, near the Mackville tool gate, one mile from Harrodsburg, paying therefor \$3,200.

One of the largest and finest lots of cattle here in a long time was that of S. D. Goff, which was sold the past week to W. B. Kidd. It consisted of 480 head, which averaged about 1,575 pounds. The price was 41 cents.—Winchester Democrat.

W. W. Goddard's corn will make 45 bushels to the acre and his tobacco will go to 1,800 pounds per acre. He was the only one in his neighborhood to raise any rye, for which he finds a steady sale at 50 cents a bushel, for seed.—Harrodsburg Democrat.

Referring to live stock the last Kentucky crop report, says cattle are scarce, the supply of that class called "feeders" is short of a demand, and as compared with an average year, is 82 per cent. The production of mules and horses has fallen off until the percentage of horse and mule foals this year, as compared with an average year, is but 60 and 55 per cent. respectively.

Capt. T. D. Engliat, auctioneer, reports Muir's sale near Bloomfield, on the 12th, as follows: About 200 acres of land \$35.15 per acre, thought to be good price for the land, work mules \$80 to \$125, 15 horses \$25 to \$135, 7 milk cows \$25 to \$40 per head, hogs 3 to 34 cents. On the 16th, I sold for Kyle Brothers, Mercer county, 30 head of trotters, weanling and aged animals, several head reached the hundred and two hundred dollar mark; times considered sale was a success.

Underwood Bros. sold to B. F. Robinson, of Garrard, a bunch of fat heifers at 24c. Josiah Anderson bought of James G. Burnside, of Garrard, 15 yearling steers at 31c. J. T. Embury sold to E. Reid seven 2-year-old mules at \$45. Jake Robinson has bought of various parties 85 cattle at 3 to 34c. John Carter sold to W. A. Coffey 15 hogs averaging 245 at 24c. R. H. Crow has a field of corn which competent judges say will average 18 barrels to the acre. W. E. Daves sold to Zack Padgett a yoke of cattle for \$50 and bought of John Pence a yoke for \$80. E. H. Beazley sold for G. L. Carpenter to W. H. Beazley a four-year-old combined mare for \$95. Thomas Robinson bought in Casey and Adair counties a bunch of 2 and 3-year-old cattle at 2 1/2 to 3c.—Interior Journal.

### Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India fakeliner the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Croup, Asthma, and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellow-men. Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desire it, this recipe in German French or English, with full directions for preparing and using. Sent by mail by adding with stamp, name and address. W. A. NOBLE, 280 Powers' Block, Rochester, N. Y.

### CARE OF SPRING CHICKENS.

April is the month of peepers. Everywhere the downy chick's voices is heard.

The newly-hatched chicken is a delight to a child but a source of anxiety to the poultry raiser.

He knows, what the child does not, that these balls of down have many ills to contend with, and to enable them to successfully combat these ills he must provide the necessary care.

First of all having made beforehand a coop for the hen, he waits until the chickens are twenty-four hours old. Up to that time they need and they get no food. They are digesting the remains of the absorbed yolk.

When the time has arrived he takes each tiny chick from the nest and greases the top of its head with a tiny bit of unsalted butter or fresh lard about the size of a pea. This is a precaution against the large louse that infests the head and often kills the chickens.

He then removes the hen and her brood to the coop that he has previously prepared. On the wooden bottom, raised an inch or two from the ground, he has sprinkled a little air-slaked lime, over which he placed a covering of dry earth to the depth of an inch or so. The lime and earth help to keep the coop sweet.

Now he is ready to give the chickens their first feeding. This consists of wheat bread crumbled very fine, on which as much sweet milk has been poured as it will readily absorb. He may, too, have boiled one of the clear eggs removed from the nest, chopped this very fine, shell and all, and stirred it in with the bread crumbs and milk.

Then he brings out a small fountain, filled with clean cool water, and sets it out of the sun, where the chickens can drink as they wish to, and where also the old hen can obtain her supply of water at will. Five times each day, during the first week, the poultry raiser repeats this operation. In the morning, in the middle of the forenoon, at the middle of the afternoon, and at night he attends to these duties. At each visit, the water fountain is cleaned and re-filled, and the prepared food is provided. Just as much as the chickens will eat up clean, with nothing left over to waste and sour, is given at each meal.

At the end of a week or ten days, he again greases the head of each chick, dusts each little body with insect powder, does the same for the hen, cleans the coop, puts in a new supply of lime and dry earth, and prepares to make a change in the diet. From the barrel of cracked corn he takes a quantity and runs it through a fine sieve. The coarse part is reserved for the hens, the finer part for the chickens. To this very finely cracked corn, he adds an equal part of steam cooked dry oatmeal, and about one-half as much ground beef scrap as there is oatmeal. These are thoroughly mixed together, without the addition of any water. At noon, the chickens have this mixture instead of their bread and milk. In a few days more two meals of the mixture are given, and at the end of ten days after it is first begun, the bread and milk is wholly discontinued and this mixture forms the sole food.

But this mixture is soon to give away to another. Just as soon as the chickens will readily eat whole wheat, and this is by the time they are four to six weeks old, the following mixture is prepared. One part sound wheat, one part dry oatmeal, one part

fine, cracked corn and one part beef scrap, fed dry. This is given five times daily or, if not convenient to feed so often, is fed but three times daily, the feeding being a little more liberal in quantity. And this food is continued during the growth of the chickens, with the exception of using coarser cracked corn as they increase in size.

Grit in some form, as cracked bone, oyster shell, broken flint and the like, is kept constantly within reach of the chickens, and if the raiser is a very careful man, a box of charcoal is also provided. The chickens are kept where they can help themselves to green grass, or what is better, clover. When they cannot have a grass run, they are supplied with tender grass or some green substitute cut fine at the start and fed in such quantities as may be needed.—Selected.

### WHAT ABOUT THE STRAW-BERRY BED?

What to do with the old strawberry bed is a question that strawberry-growers have to consider now. The berries have been picked and marketed. For six weeks no weeding has been done. In this time the weeds have made a good growth. Shall we try to clean them out and keep the bed another year? The answer to this question depends upon several conditions. If the bed has been kept clean up to the time of picking, and is not full of sorrel or other weeds which are difficult to eradicate, if the bed has not been picked but one year, if you have a variety with which you are pleased, then I would say, try to run them another year. In my own experience I have not found it profitable to run a bed longer than two years, for after this the work of cleaning them is too great.

If you decide to keep the bed, now it as close to the ground as possible; but before doing it, if the ground is wet, I should advise pulling out the large weeds. I do not wish to hoe and weed a strawberry bed all the fall without getting something for my work; so I have grown a profitable crop between the strawberry rows. With a light plow, I turn two narrow furrows together between the strawberry rows, leaving them 12 or 16 inches wide; then I level down and pulverize with a cultivator, to prepare this space between the rows for planting a crop. What to plant will depend on the market, or the use you can make of it. If you can sell them, set Early Winningstadt cabbages up to the 20th of July. Later than this date set rutabaga turnips, or if you have not the plants, sow the round turnip seed.

If you are unable to sell them, the turnips or the cabbages will repay you for your work, if you have live-stock to feed, and you will be growing a crop instead of cultivating an empty space between the rows of strawberries. I have also planted other vegetables between the rows—beets, kale, spinach, &c.—but the first two mentioned will probably give the best satisfaction. The narrow row of strawberry plants can be easily weeded, while at the same time you are cultivating your vegetable plants. The strawberry bed should be very rich, because of the manure which has been applied before setting the plants and for mulching; and with the help of the fall rains, a good growth of new runners will start, and set, in the space next to the vegetables, plants that you have kept clean by hoeing. The outside leaves can be removed from the cabbages to prevent their shading the strawberry plants. In the rich soil all your plants will

grow very rapidly, and you will feel that you are getting something for your work, at the same time you are making your strawberry bed nearly new for another year.

When you have picked a bed of strawberries as long as it is profitable, you may get good pay for your work, by plowing it as soon as you are done picking, and setting cabbage or celery up to nearly the 1st of August. Celery is the most profitable, and as it is not to be blanching before storing for winter, it may be set in rows from 1 to 2 feet apart, according to the fertility and moisture in the soil. If the celery is properly trenched it will keep until toward spring, when there is usually a good market for it. For late setting of celery, very rich soil is required, to have it make a good growth before cold weather, and I would plant the large growers, like Giant Pascal, Half Dwarf and New Rose.—W. H. Jenkins, in Country Gentleman.

### Consumption AND ITS CURE

TO THE EDITOR:—I have an absolute remedy for Consumption. By its timely use thousands of hopeless cases have been already permanently cured. So proof-positive am I of its power that I consider it my duty to send you *free* to those of your readers who have Consumption, Throat, Bronchitis or Lung Trouble, if they will write me their express and postoffice address. Sincerely, T. A. SLOCUM, M. C., 143 Pearl St., New York.

### DROPSY TREATED FREE

Positively CURED with Vegetable Remedies. Have cured many thousands of cases called Dropsy. From first dose symptoms rapidly disappear, and in ten days all the fluid and symptoms are removed. **BOOKS** of testimonials of miraculously cured send **FREE** to **DAYS TREATMENT FREE** by mail. Dr. Green & Sons, Specialists, ATLANTA, GA.

### How Rate's KURLIONS.

The Missouri Pacific Ry. and Iron Mountain Route will sell round trip tickets from St. Louis, Cairo, and Memphis, Arkansas, to Chicago, Ill., Feb. 25th, October 12th and 20th, 1896 to points in Missouri, Kansas, Nebraska, Iowa, Minnesota, Wisconsin, North and South Dakota, Arkansas, Indian Territory, Texas, Oklahoma, Louisiana and Arizona. Rate one fare plus 25c for round trip. Tickets good twenty-one days, stopovers allowed with special limits of 15 days. For Land Folders and full information write to W. A. McQuinn, T. P. & A. Louisville, Ky., or E. W. LaBeaume, G. P. & A., St. Louis, Mo.

### National Platforms.

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

### MONON ROUTE TO CHICAGO

Making connection for all points in the North and Northwest.  
 Only line with through Dining Car on all day trains.  
 Night trains equipped with the most luxurious sleepers ever built.  
 Our agents give to all polite and courteous attention.  
 Notice the MONON. It is the most popular route.

Address... Z. H. BACON, FRANK J. REED, D. F. A., Louisville, G. F. A., Chicago.  
 Ripans Tabules cure dyspepsia.

Items of Interest.

There was such an outburst in Europe over the talk in England that the British Government sent this statement to the London papers...

A mob in Aguas Calientes, Mexico, attacked the Presbyterian church, breaking the windows and doors with stones.

Five hundred and forty-five men of the Philadelphia Brigade fell on the battlefield of Antietam. Their surviving comrades have erected a monument to their memory at Sharpsburg, Md.

Dr. A. Calmette, of Lille, lectured before the boards of the Colleges of Physicians and Surgeons of London in regard to his serum for the cure of snake bites.

A submarine cable was laid in Tonkin in 1894. Besides the insulating envelope, the wires were guarded by a lead pipe.

Fresh reports come from China of the success which Dr. Verain has with his new cure for the plague. He has already cured more than two dozen unobscured cases of plague.

An effort has been made to have an expression of public opinion in England in regard to Turkish atrocities. But the Government declares, and it is supported by the press and people...

Some of the English papers are urging England, the United States and Italy to unite in attacking the Sultan. But Russia and Germany in case of a general war...

It is now said, and the story seems probable, that Russia was putting Menekel, king of Abyssinia, up to seizing the Soudan. In that case, holding the head waters of the Nile...

Trolley cars and bicycles, especially the former, have injured the market for hay, and hence the price of that crop. In Philadelphia eight or ten thousand horses less are used by the street cars and there are hundreds less horses in the livery stables.

Two young men of St. John S. Michigan tried a plan to get rid of sparrows which may be a great help in delivering the cities from them. They soaked wheat in alcohol and strewed it around the court house grounds.

Some of the strikers having agreed to go to work, two of the mines were opened. On the night of Sept. 20th, the strikers attacked the Coronado mine, drove off its defenders by setting fire to the oil tanks.

The Elmsler Journal relates an incident of German rule in Alsace and Lorraine, which goes far to explain the hatred which the people feel for Germany.

Miners are killed generally many at a time, and the country is horrified at the wholesale deaths. But statistics show that railroading is three times as dangerous an occupation as mining.

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. We charge one cent a word for all over 100 words. Invariably to a word for all over 100 words.

SCOTT.

There are persons in communities who set the standards, who are looked up to as ideals in certain particulars, who by common consent and without any feeling of jealousy or envy are recognized by their neighbors as in certain respects superior to anybody else.

Such a person was Mrs. Scott in the neighborhood of Woodlake, Ky. Mrs. Joe Scott, as she was familiarly known, was universally loved. If there were petty neighborhood and family quarrels and strifes everybody loved her just the same.

She was a Christian, not a mere church member, in that inner sense of having qualities of character that Christ had. She was always kind, gentle, forgiving, full of self-sacrifices, ever engaged in doing good.

In the church she was indispensable. Ever energetic and untiring she was foremost in every good work, ready to give and to do everything in her power.

In the home her virtues and the beauties of her character were best seen. Her sweet, gentle disposition made her home a quiet, lovely place. In this home it was his pleasure and good fortune to spend several years as he left his father's home to make his own way in the world.

No man ever had more devotedly devoted and self-sacrificing life than Mrs. Scott was. No son ever had more devotedly devoted to him a mother's love and affection than she.

To know her was to love her. To feel her influence was to be a better man. By her death a husband mourns a wife, a mother a daughter, a sister a sister, a friend a friend.

EMRICH.

Death visited the home of Louis A. and Jennie B. Emrich and took from them their beautiful flowers to be transplanted in heaven. Little Charlie, born Oct. 21, 1891, died Sept. 2, 1896. He was the first precious gem God gave to them, and the first to be taken away.

Good merchants find out that it pays to sell Macbeth lamp-chimneys because they make friends. But look out for the one that is made for your lamp. Let us send you the Index. Geo A Macbeth Co

THE CHANCE OF A LIFE TIME THE ORIGINAL EDITION OF...

MATTHEW HENRY'S COMMENTARY

ON THE WHOLE BIBLE. Prefatory Notes by Rev. John A. Broadus, D.D., LL.D.

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Ministers, Students, Laymen, Periodicals of all denominations unite in pronouncing Matthew Henry's Commentary unsurpassed and unsurpassable. Here are a few of the things they have said: SUGGESTION:—First among the mighty for general usefulness I am bound to mention the man whose name is a household word, Matthew Henry.

DOUBTLESS: He is, perhaps, the only commentator so large that deserves to be entirely and attentively read through.

FICKERTELL:—No subsequent commentary has rendered it less valuable or less desirable in every Christian library.

REV. WM. M. TAYLOR, D.D.:—The habitual perusal of "Matthew Henry's Commentary" will do more than most other things to indicate to the preacher how he is to turn the passage that is under his hand to practical account.

THE LATE DR. JAMES HAMILTON:—It has now lasted more than 140 years, and is at this moment more popular than ever, gathering strength as it rolls down the stream of time.

REV. THEO. L. CYLER: To how many a hard working minister has this book been a mine of gold. Next to wife and children has lain near his heart the pore over and prayed over copy of his "Matthew Henry."

WHITFIELD:—When asked where he studied theology, he replied: "On my knees, reading my Bible and "Henry's Commentary." Whitfield read it continually through four times.

THE SUNDAY SCHOOL TIMES: There is nothing to be compared with old "Matthew Henry's Commentary" for pungent and practical applications of the teachings of the text.

DR. ARCHIBALD ALEXANDER:—Taking it as a whole, and as adapted to every class of readers, this "Commentary" may be said to combine more excellence than any work of the kind which was ever written in any language.

The original price of our edition was \$15.00. We reduced it to \$10.00, and now offer it for the next 30 days at \$6.00.

The cheapest that this famous Commentary has ever been offered.

We only have a few sets left at this price. Order at once.

N. B.—Bear in mind we are headquarters for BIBLES, SUNDAY SCHOOL LIBRARIES, the SUNDAY SCHOOL LITERATURE of the Southern Baptist Convention and the American Baptist Publication Society.

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Gladness Comes

With a better understanding of the transient nature of the many physical ills, which vanish before proper efforts—gentle efforts—pleasant efforts—rightly directed. There is comfort in the knowledge, that in so many forms of sickness are not due to any actual disease, but simply to a congested condition of the system, which the pleasant family laxative, Syrup of Figs, promptly removes.

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



CHOICE WINTER FLOWERING BULBS.

- By Mail, Postpaid, per dozen: 100 HYACINTHS, different colors, 1.00; 100 TULIPS, 1.00; 100 ANEMONES, 1.00; 100 CROCUSES, 1.00; 100 SCILLA, 1.00.

MY CATALOGUE. RELIABLY ILLUSTRATED.

Write for it at once. Address: MISS ELLA W. BAINES, The Woman Florist, SPRINGFIELD, OHIO.

SOLID SILVER FORKS and SPOONS

We invite the attention of persons desiring to furnish their tables with the best quality of serviceable solid silver Tea, Dessert, and Table Forks and Spoons, Butter Knives, Cream Ladles, Sugar Shells, etc., to our New Illustrated Catalogue, sent free to any address. C. P. BAINES & CO., 501 B. Market St. LOUISVILLE, KY. This firm is reliable.—Western Recorder.

Individual Communion

Cups, Chalice and Tabbal, adapted to the common and usage of all branches of the Christian church. Illustrated descriptive catalogue free. GLOBE FURNITURE CO., Northville, Mich., Manufacturers of Furniture for Church, Chapel, School, Retreat and Assembly Rooms.

Quina-Laroche

Possesses in the highest degree the entire active properties of Ferrous Bark. Endorsed by the medical faculty as the best remedy for Fever and Ague, Malaria, Scorbutic affections, etc. Grand National Prize of 16,600 Francs at Paris 1889.

Part: at 22 Rue Drouot, G. FOUGERA & CO., 26-30 E. William St., New York.

Best Lungs Syrup. Transcendental. Best Lungs Syrup. Transcendental. Best Lungs Syrup. Transcendental.

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

# Royal Baking Powder

ABSOLUTELY PURE

### Items of Interest.

Another massacre has taken place at Egin, in the vilages of Kharput. The Turkish government admits that 70 Armenians were killed, but says the disturbance began with the firing of the Armenians into the Turkish quarter. But the good news comes—if anything from Turkey can be believed, that the Sublime Porte are bestirring themselves at last in a serious effort to force Kurds and Armenians to keep the peace.

Floods are making trouble in Wyoming. Hood Springs was flooded, the streets being covered in eighteen inches of water. The damage to the town is estimated at \$100,000. Men from the country report an incredible hail storm, two saying they saw piles of hail two feet deep.

Judge George Denmas died in London on Sept. 31. He distinguished himself at the University of Cambridge, was called to the bar in 1845, and rose steadily till in 1873 he was made Judge of the High Court of Justice. He was one of the many leading English statesmen and lawyers who are scholars and writers. He published a Latin translation of Homer's Iliad. Why do not more of the statesmen in this country show themselves scholars and writers?

D. I. Murphy, Commissioner of Pensions, has made his annual report. Though the war closed more than thirty years ago, there were added to the rolls during the year 40,375 new pensions. This was a greater number than were removed by death so that the rolls of pensioners was increased. There are 485,864 pension claims pending, 23,837 of those being from those who are already on the rolls but ask for increase of pension. The Commissioner calls for \$140,000,000 next year.

A despatch from Athens to the London Telegram gives an account of a fight near Trevena in Macedonia, between the Turkish troops and the insurgents. The latter won a complete victory. The Turks were routed and fifteen

from the field with the loss of one hundred killed.

The czar and Charina have reached Scotland in their trip. Their yacht was met by the Prince and Princess of Wales, and a large number of the leading men of England. They went on to Balmoral where Queen Victoria received them. The people of Scotland were surprised and a little indignant at the elaborate preparations for their safety in going from the yacht to Balmoral.

The Department of the Interior has decided in favour of Minnesota in her dispute with the United States in regard to lands in the Southern part of the state. The lands were swamp lands ceded by the United States to Minnesota. Evaporation and natural drainage have made many acres arable, and settlers crowded upon them who refused to buy from the state, relying upon getting patents from the United States allowing 160 acres free to actual settlers. Minnesota resisted and insisted on her rights. Secretary Francis decided for her and the settlers must pay the state or move.

### For A Nerve Tonic.

USE HORSFORD'S ACID PHOSPHATE.  
Dr. E. W. Robertson, Cleveland, O., says: "Can cordially recommend it as a brain and nerve tonic."

DR. T. T. EATON, *Dear Brother,*—I have gotten several letters recently coming from Tennessee and Kentucky, which ask about a man who is going around representing that he has served as a missionary of the Foreign Mission Board. So far as I have any knowledge of the facts, this man has never been connected with our Foreign Mission work, and I think it would be well for brethren to find out definitely about these traveling preachers before they let them into their

pulpits. I think it will be found generally that they are interested in the collection, which is to be taken, or in the brethren on whom they call for a "little help" to get to the next place. It seems to me that it would be well for you to call attention to this matter in your paper. With best wishes,  
Yours fraternally,  
R. J. WILLINGHAM,  
Cor. Secretary.

Love cannot be hid any more than, and least of all when it shines forth in action, when ye exercise yourselves in the labor of love, in beneficence of every kind.—John Wesley.

The weakest spot in every man is where he thinks himself to be the wisest.—Emmons.

Take notice to-day. This ad. will not appear again

## \$100 GIVEN IN GOLD AWAY

Who can form the greatest number of words from the letters in R.E.A.D.E.R.S.? You are smart enough to make fifteen or more words, and if you do you will receive a good reward. Do not use any letter more times than it appears in the word. No proper nouns. No foreign words. Use any dictionary that is standard. Use initials. Here is an example of the way to word it out: read, dead, eat, read, etc. These words count. The publisher of WOMAN'S WORLD also has a list of words for the word R.E.A.D.E.R.S. for the month of August. For the first \$100 for the fourth and \$100 for the fifth and \$100 each for the next largest lists. The above rewards are given free and without consideration for the purpose of attracting attention to our handsome ladies magazine, twenty-four pages, ably illustrated with the best stories by the best authors. Price \$1 monthly. It is necessary for you to enter the contest, to send 12 recent stamps for a three-monthly subscription with your list of words, and every person sending the 24 cents and a list of 25 seen words or more is guaranteed an extra present by return mail the addition to the magazine, of a large 16-page book, "The other man's wife," by John Strain, a brilliant and remarkable fascinating story. Satisfaction guaranteed in every case or your money refunded. Lists should be sent at once, and not later than October 20, so that the names of successful contestants may be published in the November issue. Our publication has been established nine years. We refer you to any newspaper for our standing. Write now. Address J. H. PLUMMER, Publisher, 20 Temple Court, Building, New York City.



**R&G CORSETS**

## 75c and \$1.

Extra long waist, black, drab, and white. Ladies all know the brand. And Other

# Corsets.

The "MAMMOTH," at \$1—long waist and medium bust; black, drab and white. Also the "Florence"—long waist and high bust. 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 "Farrii Worcester," and "Farrii GLOVES"—and keep in stock the full line at \$1.50 and \$2. We pay postage on mail orders for Ladies' Corsets in box; or 13c on corset without box.

### The Best \$1 Gloves In America

In 4-button and 6-hook; all colors. We are sole agents in Louisville for "FOSTER'S GLOVES"—and keep in stock the full line at \$1.50 and \$2. We pay postage on mail orders for Ladies' Corsets.

## In Ladies' Hosiery

we have goods as low as 4c a pair and as high as \$2. Excellent fine-lined hose at 15c and 25c. The best 25c cotton hose ever sold in Louisville. Some 50-gauge goods, with double sole and high-splitted heels and toes and spliced seams throughout—at \$1.40 per box of 6 pairs. Try us on a mail order for Ladies', Misses' and Children's Hosiery.

## Ladies' Underwear.

Separate shirts and drawers, ribbed cotton, at 15c to 25c a garment, and up to \$1.45 for fine wool goods. Flannel goods at 48c, 60c and 98c. Union Suits at 48c to \$1.50 and up. EVERYTHING in Misses' and Children's Underwear. Send a trial mail order.

**Kleinhaus & Simonson,**  
**Mammouth**  
**Shoe & Clothing Co.,**  
424 to 434 West Market.

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The point about this offer is one that everybody who ever bought Furniture or Carpets in Louisville and had the goods shipped home in the country will easily see. It's a big item; an item BIG ENOUGH to influence a purchaser in OUR FAVOR were there no OTHER reasons. But there's ONE MORE. It's this: We sell goods on COMMISSION as AGENTS for the FACTORIES. We ask no profits over the factory prices. We are continuously handling consignments of all classes of goods—some of the finest merchandise on earth and some of the cheapest—which have been put into our hands for IMMEDIATE SALE at whatever prices you are willing to pay for them. In such cases the purchasers get the ENTIRE BENEFIT and the factories stand the loss. TRY THIS WAY OF BUYING! When you come to Louisville, come to headquarters.

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# The Manufacturers' Agents, S. T. MOORE CO.

WHEN fortune is on our side, popular favor bears her company. Fortune is like glass—the brighter the glitter, the more easily broken.—Publius Syrus.

### THE MARKETS.

#### Report for the Week Ending Saturday, Sept. 26, 1896.

**CATTLE**—The receipts of cattle to-day were very heavy, with a small attendance of buyers, on account of the wet weather. The market ruled dull and prices dropped from 10c to 25c. Stock cattle very dull and sold down 25c to 30c for the best. Light heifers were in best demand.

**HOGS**—The market ruled active under a good local and shipping demand, which absorbed the heavy receipts briskly. Quotations are not materially changed from last week.

**Sheep and Lambs**—The receipts were light and of poor quality. The market ruled slow. Sheep declined 15c to 25c for tops and lambs, 15c to 25c for prime.

CATTLE.	
Extra shipping cattle, 1,400 to 1,600	\$2 50 to 40
Light shipping, 1,200 to 1,400 lbs.	\$2 00 to 15
Best butchers	\$2 50 to 30
Fair to good butchers	\$2 00 to 15
Common to medium butchers	\$1 50 to 25
This, rough steers, poor cows and heifers	\$1 00 to 10
Good to extra oxen 1,500 to 1,700 lbs.	\$2 00 to 30
Common to medium oxen	\$1 50 to 25
Feeders, 900 to 1,200 lbs.	\$2 00 to 30
Stockers	\$2 00 to 30
Bulls	\$1 75 to 40
Veal calves	\$3 00 to 50
Choice milk cows	\$3 00 to 50
Fair to good milk cows	\$2 00 to 30
HOGS.	
Choice packing and butchers, 225 to 300 lbs, strictly corn-fed.	\$3 00 to 30
Pair to good packing, 150 to 200 lbs.	\$2 50 to 30
Good to extra light, 150 to 180 lbs.	\$2 00
Fair hogs, 150 to 180 lbs.	\$1 75
Pigs, 100 to 150 lbs.	\$1 50 to 25
Rough, 150 to 400 lbs.	\$1 00 to 25

  

SHEEP AND LAMBS.	
Good to extra shipping sheep	\$2 50 to 30
Fair to good shipping	\$2 00 to 25
Common to medium sheep	\$1 00 to 15
Bucks	\$1 00 to 20
Extra spring lambs	\$2 00 to 30
Fair to good spring lambs	\$1 50 to 30
Common to medium lambs	\$1 25 to 30
Tail-end or culls	\$1 00 to 20

At the present day the courses at the New England Conservatory of Music, Boston, Mass., are not surpassed in thoroughness and attention to necessary detail by those of any European Conservatory. It is steadily and justly maintained that Americans who intend to be come teachers, can obtain a far better education for their purpose by attending the New England Conservatory of Music, than by going abroad, where time and money are lost in learning languages, and paying the exorbitant prices of teachers "with a name." It is also a well-known fact that unless one can be recorded as a pupil of one of these half-dozen teachers "with a name," he or she had far better remain in America, as far as education is concerned; for in the leading institutions of this country the courses are arranged with an eye to the subsequent necessities of the students—to make their work as teachers easy and effective.

**Roosevelt College Still Growing.**  
In spite of the financial stringency of the times, the forty-fourth year of Roosevelt College opened September the fifth, with an increased number of students. The steady gain in the enrollment for some years shows that Roosevelt is growing in popular favor, not only in Virginia, but also in other states. It is the best evidence of the public recognition and appreciation of the various improvements made from year to year in all departments of the College work. The faculty and friends of Roosevelt have to be congratulated at the prosperity of the College in such times as these, and in the face of so much competition, especially to make their work as teachers easy and effective.

**WHO'S SHELLABERGER?**  
He's the Wire Fence Man of Atlantic City, and sells the best and cheapest fencing in Virginia for all purposes. Catalogue free, Write for it.

**Spectacles Fitted by Mail.**  
Over 25 years' experience of testing eyes and fitting persons with Spectacles and Eye Glasses by mail enables the old reliable firm of C. P. Barnes & Co., Opticians, Louisville, Ky., to give satisfaction. If you need a pair, send for their test sheet and price list. Spectacles repaired.