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Faith, Hope and Love, these three.

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The mind is its own place, and in itself can make a heaven of hell—a hell of heaven.—John Milton.

It is our daily life in our business and in our homes which proves what we really think of God whatever our lips may say.

NOTHING destroys manliness more surely than getting something for which nothing has been paid. Pauperism debases any soul.

AND pauperism does not change its nature because all the world becomes paupers. The fact that all Rome was fed by the emperors' bounty did not lessen in the least the evil effect upon each Roman.

THERE are two things which need to be revived if civilization is not to end in chaos. That sturdy independence which refuses to take largess either from the state or the individual, and the fear of God.

It can never be said too often that God does not reward success in His service, but faithfulness. Thereafter the man whose life seemed the greatest failure may be the one who shall be made ruler over many things.

NOTHING gives more courage than the certainty of victory. And nothing is more depressing than the dread of defeat. Therefore Christians should be the bravest and most cheerful of men, for defeat is impossible for Immanuel's army.

PARENTS will do well to consider these words of the *Richmond Advocate*: "Satan goes about as a roaring lion seeking whom he may devour, and there are parents who let their boys stay out-doors till midnight presumably to see if he will devour them."

THOSE who are inclined to blame the preachers for any failure of results, when the pure word is preached, should study the parable of the sower. The Lord does not lay the blame for the failure on the sower, but on the ground—the hearers of the Word.

PROF. DANA in his last interview with one of the classes in Yale said: "Young men, do not be deceived by undevout conjectures; the divine account of the origin of things has never been controverted; you cannot go far wrong in science if you attach your faith to the Word of God."

We believe the courts have always held this view, but in these days of sentimental pleading for criminals it is well to call attention to it. Judge Morris of the Court of Appeals of Washington City says: "We hold emphatically as a law of the District of Columbia that voluntary intoxication is neither an excuse nor a palliation for crime. Voluntary intoxication is itself a crime, at least in morals, if not always in law. It is always at least a vice. And it would be subversive of all law and all morals if the commission of one vice or crime could be permitted to operate as an excuse or palliation for another crime."

For the Western Recorder.

HE MAKETH MY FEET LIKE HINDS' FEET.

BY E. T. HISCOX, D. D.

Of all the songs of the psalter, one of the most picturesque in its scenery, interesting in its suggestions and devout in its spirit, is the 18th psalm. It is a republication from the 22nd of 2nd Samuel, with slight verbal changes and is placed in the collection for temple service. Its imagery is highly poetical, but its figures are true to the incidents and experiences of common life as he had found them. There is a manifest effort, not to fashion fine phrases, but to express the sincere gratitude of a heart touched with a sense of God's goodness to the writer. It is a song of victory over enemies, and a triumph of the right, the praise of all of which is truly given to the divine over-ruling Providence, which had given him success. It was written at the close of the long struggle of David against the persecutions of Saul and the hostilities of his many other enemies, and gave him unquestioned right to the Hebrew throne. During the long struggle which ended in the death of Saul and David's final supremacy, he, together with his followers, often found rest and refuge in the cave of Adullam and other mountain fastnesses in the highlands of Judah. It is easy to understand how this fact gave form to his conception and the figures of his expression when he declares that God is his rock, his refuge, his fortress, and his strong tower. Many of his allusions, here as elsewhere, lofty in thought, glowing in poetic fervor lose much of their beauty and force because we fail to understand the facts on which they are founded and out of which they grow. Some of them seem forced and irrelevant, some of them almost unmeaning and some almost purist; while some reach the sublimest of poetic conception and diction, as verses 7-15, in all of which the divine author of all his mercies was gratefully recognized.

There seems nothing peculiarly lofty in the conception, or particularly beautiful in the expression, "He maketh my feet like hinds' feet," as declaring one of God's many favors to him. The same expression is used by Habakkuk to follow and close the sublime utterances of his prayer. The likeness is certainly not to the beauty, the clear-sightedness of the animal, the deer, most likely the mountain goat, or possibly the antelope. The resemblance is declared to be in the feet. But it would appear rather a violent figure, even for Oriental poetry, to say that David's feet, or Habakkuk's, were made to resemble those of the goat. Much less would it seem an elevation of devout sentiment to attribute this to God, as a special mark of his favor interposed for the deliverance of David from the persecuting hatred of his royal master, none the less bitter because the father of his wife. In all his relation to whom he justified his course, and insisted that the Lord recognized his righteousness. His righteousness, that is as to Saul, whatever his faults and sins in other respects may have been. The phrase is of course a metaphor, and to find its meaning, we ask, in what respect were his feet more like those of the hind? Whatever other qualities were attributed to this animal, whose home was the mountains, it was fleet and sure of foot. And in these respects David had succeeded in eluding his pursuers amidst the mountain recesses, its crags, defiles and gorges, where so much of his time had been spent with his followers during the early years of his exile. And his success in these wild regions was all the more remarkable since he had not been born or trained a mountaineer, but rather familiar with the plains and valleys, with flocks and herds as a shepherd. And this success among the munitions of rocks he

attributes to the ever-guiding hand of God. "He setteth me upon my high places;" or establishes me in security. As Habakkuk has it, "He will make me to walk upon my high places;" to walk in safety and not to stumble or fall. As the frail and timid hind, swift and sure-footed, finds in the wild and crazy desert sustenance and security, so the shepherd boy, bred to music and the care of flocks, becomes enured to hardship as a mountain ranger and a leader of outlawed men. There with the wild goat he found a home, mastered the severities of his surroundings, and made the emergencies of his condition his refuge and his security. When it was all over and past, he could understand its lessons and read the handwriting as he could not while it was transpiring with its exciting and perilous events.

The practical suggestion of this chance phrase in David's song of victory is twofold. It was an evidence that God's goodness fitted him for his surroundings—for the condition in which he found himself placed. He was in training for a larger and a more important sphere of service in years to follow as the captain of Israel, the Lord's host. God's providence fits his people for the position in which it places them. The back is made strong to bear the burdens it lays upon them. "They shall run and not be weary, they shall walk and not faint." A father was thought heedless and cruel who was seen to lay a heavy load upon his little child for him to carry. But when the father took up the child, burden and all, and carried both away, his tender care was made apparent, while the child laughing said, "See what a big load I carry." And so the Father of all putteth underneath the everlasting arms to bear up his weary, heavy laden children. He beareth them as on eagles' wings. Whether it be head or heart, hands or feet, weary and over-worn, he who will never leave nor forsake his people, will cause them to stand, to walk, or, as Isaiah said, to ride, upon their high places. In all their times of trial fearful souls may fresh courage take. He who fits the hind for his home, and who cares for oxen, who marks the sparrow's fall, and beautifies the perishable grass of the field, will he not care for those of more value than many sparrows? Nor for the shepherd boy alone because he was to be king over Israel, but for the poorest of the flock, and for the young ravens when they cry. If his people be compelled to spend the night in a den of lions, or in a furnace of fire, they will be adjusted to their environments and overawe the brutes, or withstand the flame. If an entire race for their discipline is compelled to wander forty years in a wilderness, where they can neither sow nor reap, and the earth cannot yield her increase for their support, the very atmosphere becomes fruitful of harvests and bread from heaven is rained upon them for their sustenance.

Another lesson from the hind's feet is this: that David regarded it as God's hand in the small things of his experience, as well as in the larger, which led on to a crown and a throne. That good fortune was from above which enabled him to tread in safety the mountain passes, and with the hind find security and rest on the high places. A divine providence is in all human affairs. But some people can see it only in the larger, never in the lesser concerns of their experience; and so lose half the comfort which sense of the conscious presence of the spiritual and the supernatural give to a trusting soul. So far as this writer knows, David was the only athlete who attributed the success of his physical achievements to God. In this psalm he says: "For by thee I have run through a troop; and with my God I have leaped over a wall," doubtless referring to marked escape from his enemies effected by athletic prow-

ess. And for this, too, he gives the praise to the same divine source. It might seem a very trivial act of kindness for one to light a candle for his friend sitting in the dark; but circumstances might make vast and vital consequences depend on having light just at that time, but which he could not possibly procure for himself. But David said and sang, "For thou wilt light my candle; the Lord my God will enlighten my darkness." Nothing that concerns his people is so small that his hand does not touch it, and in which the marks of his fingers may not be traced. But this handwriting can be only spiritually discerned. While his feet were like the hinds, both sure and swift, on the crazy heights, he added: "Thou hast enlarged my steps under me that my feet did not slip." Therefore he pursued his enemies and overtook them, or in case they were too strong he escaped out of their hand. Triumphant and gratefully he closes his recital with thanksgiving unto God for all his goodness to him.

THE SLAVE OF JESUS CHRIST.

Every true Christian is a slave to a divine impulse. The "musts" of the Bible are simply the expression of the divine energy. "Wist ye not that I must be about my Father's business?" "I must work the works of him that sent me." Christ was not free to do what he pleased; he was under obligation. "For this purpose came I into the world." He must; there was no escape from it. That was the law of his activities.

Divine impulse is only another word for duty, to which every Christian is a slave. Duty is an everyday friend. He lives in the same house, goes out with us when we leave it, returns with us when we return. No detective ever shadowed more carefully an important criminal than we are followed by our duty. We cannot escape its iron hand. There are always things which we must do. Even under grace there is no freedom from law. While we are under a dispensation of grace and freedom—the dispensation of law having passed—we are nevertheless "slaves." "And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." That is, under this generous downpour of grace, we become servants to do the will of God in all things, and his work, as we come to know it. Paul's way of expressing his obligation was, "I am debtor both to the Greeks and to the Barbarians; both to the wise and to the unwise." He means that since, when he was most bitterly persecuting Christians, he was apprehended by the Lord and received from him the forgiveness of his sins, in return for the favor shown he placed himself, body, soul, and spirit, at the disposal of the Lord. Henceforth God could not do with him what he liked. He could let him preach at Jerusalem, or he could send him to the Gentiles—it mattered not to him. He was the slave of Jesus Christ. Slavery always implies the compulsion of a stronger will. It is to the divine impulse or energy that every Christian heart is loyally subject.

Every Christian is a slave to a divine ideal. Jesus Christ is the exponent of the truest idealism. He is the life. "I am come that ye might have life" was the revelation that he unfolded. "I am crucified with Christ," cries an ardent disciple; "nevertheless I live, yet not I." Self is lost in another. The divine ideal is just that. "Let this mind be in you which was in Christ Jesus," who surrendered his place in heaven, who gave up himself for others. The burden of his teaching was the surrender of ourselves to others.—DR. TRIPLE.

BAPTIZE—CHRISTEN.

BY J. G. BOW, D.D.

Dean Stanley, whose essay on baptism has been so extensively quoted, said, "The change from immersion to sprinkling has set aside the larger part of the apostolic language regarding baptism and has altered the very meaning of the word." He evidently meant to say that in the apostle's day the word baptism had no such meaning as sprinkling.

As an illustration of how errors, growing out of perverting a word from its true meaning, propagate themselves, I call attention to an article published in the *Atlanta Constitution* of March 30th. The letter is written in Philadelphia and gives an account of the launching of the battleship Iowa. The writer says, "The vessel was christened by Miss Mary Lord Drake, daughter of the Governor of Iowa." Now to christen any one or anything, means etymologically, to make that one or that thing like Christ. That was the idea when the word was brought into use by the innovation of infant baptism and afterward infant sprinkling. The word itself is freighted with the soul-destroying dogma of baptismal regeneration. The belief in baptismal regeneration introduced the practice of infant baptism, and the practice of infant baptism has propagated the fatal doctrine of baptismal regeneration. By the word christen they meant to teach just that doctrine, and in the Episcopal church the child is taught to say, "In my baptism I was made a member of the church, a child of God, and an inheritor of the kingdom of heaven." Every one who practices infant baptism, or infant baptism and calls it a christening, helps to propagate this fatal dogma of Rome. But could there be any semblance of such a thing as making the battleship like Christ? Common intelligence spurns the idea. But how was it done? Here is the description:

FLOWERS AND CHAMPAGNE.

When Miss Drake arrived at the yard Mr. Henry Cramp had presented her with a bunch of beautiful roses, but up to this time he had borne beneath his arm a pasteboard box. To all the old launch-guests present this pasteboard box was an evidence that something more sparkling than Iowa water would baptize the vessel. Presently Mr. Cramp opened the box and brought forth a flat bottle of champagne and presented it to Miss Drake. It was with this bottle of champagne that Miss Drake christened the vessel and she subsequently bore away with her shattered fragments as a souvenir. A few minutes before 1 o'clock the hurley-burley of sounds that had been arising from beneath the keel of the vessel ceased. Then a period of comparative silence and anticipation followed. Mr. Henry Cramp, as he had done on many another similar occasion, recited his last admonitions to Miss Drake as to the best means of shattering the bottle upon the ship. Then the peculiar hissing sound made by a saw cutting through wood came up from near the ground and in a brief space the "shoe piece" was cut through and the big hull started down toward the river. As it began to move at 1:14 o'clock Miss Drake swung the bottle by its streamers, and as the glass crashed against the keel moving above her head, and the champagne bespattered the side, she exclaimed: "I christen thee Iowa."

It was no doubt beautiful and interesting, but to call it a baptism and a christening does seem too ridiculous to be accepted by intelligent people. All lexicographers and scholars admit that baptism is a dipping, an immersion, and to speak of baptizing a battleship in a bottle of champagne, and by thus shattering a champagne bottle against the hull of a ship and claim the ship was by this act made like Christ, sounds very much like sacrilege.

Let no true man or woman help the devil in that way.
Waycross, Ga.

RELIGIOUS GADDING.

BY REV. G. H. WHITEMAN.

In reading not long ago that most pertinent sermon preached by Jeremiah the prophet to a backsliding people, one sentence of expostulation with a restless, changing people, struck me as having a peculiar aptness to many at the present time. I refer to the words in chapter 2, verse 36 of Jeremiah. The evil committed by God's ancient people which called forth the reproof of the prophet seems to have its counterpart to-day.

If gadding about was a mark of religious declension in Jeremiah's time, I fear it is no less a cause of religious weakness in many at the present time. Far too many in our

churches might be appropriately named "religious gadders." Ever ready to run from one place of worship to another on the merest pretence. They are much like those whom Paul encountered at Athens, "who spent their time in nothing else but either to tell or to hear some new thing." These good people never stop to consider the effect which this "gadding" has upon the life and prosperity of the church, or the injustice such practices work upon those who unfortunately have to bear the consequences of the thoughtlessness of others.

As I believe "evil is wrought from want of thought," as well as want of heart, I desire to speak a word to "religious gadders," hoping it will prove, as the wise man says, "a word spoken in season."

Gadding, or this habit of running off elsewhere, works an injustice to many a faithful minister. It is no light work for him to prepare two sermons a week such as he feels ought to be prepared, and as the most of people expect to hear delivered, among the multiplicity of duties which fall to the modern pastor, together with the keen competition many have to contend with. Many, indeed, most all, must work hard to keep abreast of the times. And after he has done his best to prepare a good spiritual repast, to find the ones for whom this meal is especially suitable, "gadding" off is, to say the least, somewhat discouraging and enough to damp the ardor of the most enthusiastic.

Gadding about is apt to set the pastor in a wrong light before others. When church members run off, as many do, to the first thing which comes along, it gives the impression that such a minister cannot amount to much anyway, for his people always go to hear some one else when they have a chance. It thus reflects on the ability of the pastor to hold his people together, and on the other hand upon the loyalty of the members to their church and minister.

Gadding does not work evil to others alone. It reacts with dangerous consequences upon the "gadders." This practice of gadding about will neither build up a strong church or strong character. It begets a desire for change and novelty until many grow tired of the stated means of their own church. They must have entertainment. The solid food of the gospel served out from their own pulpit becomes distasteful. There must be a variety of dishes highly seasoned set before them, and if they cannot get them in one place, they must seek them in another. I am beginning to think that we shall find a new reason for so many short pastorates at the present time. It is this "religious gadding," for a restless people will make a roving minister. When our people wander off to other pastures, many a spiritual shepherd begins to think it time to go in search of a new flock. "Gadding" about on the part of the sheep is dangerous training for the lambs. If the older people run away, the young people will feel that they have a right to go, and some will go never to return. Besides, I am not one who believes in the perfect angelicness of ministerial character, and it is a great temptation to the best of us when we see the sheep of other folds so ready to come and feed when some tempting morsel is offered, to repeat the inducement and put forth some drawing card all the time (of course none of our ministers would resort to such means) but we are all human and liable to fall into temptation.

Gadding is too often held up by those who are gadders, as a show of Christian liberality and fraternity. It is, however, a dangerous liberality. We cannot afford to neglect our own and give away what we need for ourselves and those depending upon us. In many of our smaller churches our congregations are at times greatly depleted by this practice of gadding. A faithful pastor discouraged, other members who are standbys are disappointed and tempted to give up the struggle. I would that more of our people were able to discriminate between loyalty and bigotry. The best way to help build up the kingdom of Christ is by being loyal and true to our church.—Occident.

No great thing is created suddenly, any more than a bunch of grapes or a fig. If you tell me that you desire a fig, I answer you that that must be time. Let it first blossom, then bear fruit, then ripen.—Epicurus.

"THE CAMBRIDGE IDEA."

The people of Cambridge, Mass., celebrated last week the fiftieth anniversary of its incorporation as a city. Such a grand celebration, so full of enthusiasm and civic pride, has hardly occurred anywhere else in the country; and the reason is that hardly any other city has such reason to be proud.

It is not chiefly pride in its great University, the oldest and greatest in the country, that is the occasion of this rejoicing, but, rather, the development of the "Cambridge Idea" in the government of the city. It is a very simple idea, and every citizen is familiar with the term and knows what it means; it is one of those great ideas which can fill the mind of the most learned scholar, and cannot be missed, except willfully, by the meanest intelligence. It denotes the purpose to make the city as worthy as possible in its government and its character.

A dozen years ago Cambridge was very different from what it is to-day. Its citizens were not united under the banner of any such idea. There were the college people, occupying a sort of aristocratic seclusion by themselves; and there were the operatives, largely foreign birth, in the factories—for Cambridge, with its eighty thousand inhabitants, is more a factory town than a university town. The saloons were everywhere, and had too much success in ruling the city. It became evident to not a few who had at heart the welfare of the people that there must be made a concerted effort to improve the moral character of the city. It took two directions—one was the government of the city by non-partisan elections, and the other the abolition of the saloon. To these ends, and to the latter or really the more radical of the two—for the saloon is the fountain of all social and civic evils—the best people in Cambridge devoted their labor and thought most assiduously and with the greatest wisdom. It is not easy to bridge the mutual jealousies of rich people and poor, of scholars and laborers, of the old families and the late immigrants, of Protestants and Catholics. All these must be brought together and fused in the white heat of a common, noble purpose. Every-tion must be avoided that will arouse suspicion or give offense. So the churches had their meetings by themselves and prayed as if all depended on prayer. But when those of different creeds, or no creed, met together, there was no praying, only working. It was early seen that nothing could be done without the co-operation of the Catholic Church; but ten years ago it was not easy to say beforehand whether Catholics would work with Protestants in such a cause. There was in Cambridge one leading pastor of a great Catholic Church; and one day there visited him two of Cambridge's most honored citizens, one the best loved and most venerated of the professors in the University, and the other the pastor of the oldest and largest church in the city. They laid before him their purpose, and they found him quick to respond. That visit was the turning point. From that time that Catholic priest has been, perhaps, the most potent influence in securing and maintaining the end in view. With all his energy he entered with them into the task of abolishing the saloon, and it was done. Year after year the city of Cambridge has now voted for prohibition, by slowly increasing majorities, until last year the majority was over a thousand. It has been fought year by year, in fear of being beaten, until this last year the majority has come to be so large that the safety point seems to have been reached. To be sure those who will drink can go to Boston, but to those who stay in town, and especially to their children, there is no sight of such a thing as a saloon, and none of its corrupting influence. Cambridge offers the most surprising and the most instructive example in the country of a prohibition city; and it offers a magnificent illustration of the blessing which the suppression of the saloon is to the whole character and government of a town.

This was clear in the celebration of last week. The people were evidently one people; not divided into jealous sections or sects, but united in affection and purpose. The school children showed it; the college professors and the factory hands showed it. In the monster procession, which started exactly on time, there were no ill-clad drunken people. It was such a body of citizens, from Old Cambridge and from the Port, as are an honor to any well-governed

and virtuous town.

The Cambridge idea is not patented. It is the idea which every city and town and every commonwealth ought to have. What is possible by effort and union in Cambridge is possible in Worcester, or New Haven, or Baltimore, or Minneapolis, or Duluth, or Denver, or Mobile. Let their citizens join together to abolish the saloons, and to secure honest, non-partisan government—Independent.

For sale Western Recorder.

THE DARKNESS OF LIGHT.

BY A. L. VAIL.

We have all observed that the same amount of light produces different effects in rooms of differing colors. Dark walls are gloomy even in a bright day but walls of lighter color cheer the darkest day. A house can be changed exceedingly in its effects on the eye and spirits by a change in paint or paper. All this is familiar but the extent to which it is true is almost incredible. A scientist is reported to have been experimenting on it with this result: "Suppose the room is covered with black cloth, and it requires one hundred candles to give it a certain degree of light. If you take away the black cloth and paper the room with dark brown paper, eighty seven candles give the same amount of light. With blue paper seventy two candles will do; with fresh yellow paper, sixty candles give as much light; and with clean deal boards, fifty candles are sufficient." That is, it takes just half as much light with the clean deal boards as with the black cloth to produce the same effect.

Opening now to Matt. 6: 23, we meet our Lord's response to the statement of the scientist: "If then the light that is in thee be darkness how great is that darkness!" Here is a practical point of great significance to those who are "set as lights in the world." It is not altogether a question of how much light they get, but also a question, ranging over fifty per cent of the whole supply, how much light will go out for the light that comes in. And the range and variety and sensitiveness of the effects in the spiritual house may be greater than in the physical because the former is more complex and delicate than the latter. If God supplies the same spiritual light to two Christians, one of whom drapes the inner chambers of his soul with "black cloth" and the other ceils the same with "clean deal boards", it is fairly to be expected that the one will have only half as much light actually available as the other, if indeed he has that.

Here is a startling possibility of a great waste of heavenly light by bad colors on the walls of the soul. The light is God's but the walls are ours. We are the artists in charge of the interior, and we cannot justly lay on him all the responsibility for the light available in us, because the law of effects is reagent and it is in our keeping. Possibly sometimes we lament our inner darkness or outer lighting, scowl at the windows and complain of the Light-giver, when the proper thing for us to do is to examine the walls. We may have already all the light needed, the trouble being that it is lost in our smutty, gloomy walls.

It may be that none of us can be truly charged with supplying ourselves with the "black cloth" of rank pessimism, but some of us may be in the "brown paper" business to the extent of distrustful Providence, more of us, very likely, may be priding ourselves unwisely on our neat "blue paper" that yet contains a strain of unbelief concerning the efficacy of prayer, while some others think they have done the best thing with some "fresh yellow paint" that seems perfect to their eyes, but nevertheless shows to the Heavenly Inspector a trace of failure to take the Lord at His word in higher spiritual things. But who has covered the room of his soul with the "fresh deal boards" of faith unfeigned, fidelity unflinching, joy serene and praise perpetual and triumphant? He has a bright experience and a luminous testimony with only fifty candles. Before long he will have a hundred or two, and then his whole habitation will shine like a palace of crystals in the morning sun!
Philadelphia, Pa.

It is not great, but little good-haps this make up happiness.—Jean Paul Richner.

THE DESIGN OF BAPTISM.

BY THE REV. G. H. DORRIS.

The Baptists have said and written a great deal about baptism; and yet there are many people who do not know what baptism is for, notwithstanding the design has plainly been taught in the Bible. Baptism does not have in order to receive salvation, for such an interpretation of the Bible will make it contradict itself. The Bible does teach believer's salvation, that the moment the repenting sinner believes in, or trusts in, Jesus Christ for salvation, he is eternally saved. "Verily, verily I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life" (John 5:24). So we see from this passage, without referring to hundreds of others that teach the same things, that when a sinner believes in Jesus Christ for salvation, he receives everlasting life, passes out from under condemnation. If this person is not saved, he cannot be saved, and yet he has not been baptized. So we must not make baptism a saving ordinance. It is a figure of the resurrection of Jesus Christ from the dead, of the general resurrection, of the Christian's death to sin and new life with Christ. Inasmuch as our Lord instituted the Supper, to keep in memory his death, and as the salvation of the world depends on the resurrection of Jesus Christ. "If Christ be not raised, your faith is vain; ye are yet in your sins" (1 Cor. 15:17). So he instituted baptism to keep in memory his resurrection. "Buried with him in baptism where, in also ye are risen with him through the faith of the operation of God, who hath raised us from the dead" (Col. 2:12). Paul cannot tell us any plainer what baptism is for. He does not say that we are baptized through the faith that God saved us from our sins when we were baptized, as some people teach; he says that we are baptized through the faith that God raised him from the dead, as some say, as some say. But through the faith that God raised Jesus Christ from the dead.

The Apostle Peter says that baptism is "the answer of a good conscience, toward God, of the resurrection of Jesus Christ" (1 Peter 3:21). Our Savior walked from Galilee to the River Jordan, a distance of about 60 miles, to be baptized to prefigure his resurrection from the dead. The devil had always been opposed to the resurrection of our Lord. He wanted the Savior's sepulchre made sure (Matt. 27:64). Then he wanted the act of baptism changed from a burial to sprinkling, which leaves our Lord in the grave. Anything short of a burial in water and rising therefrom, cannot symbolize the resurrection of our Lord. Jesus ever taught his resurrection from the grave. "Destroy this temple, and in three days I will raise it up" (John 2:19). "As Jonas was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth" (Matt. 12:40). Glorify them that the Lord did what he said, and arose from the dead a mighty conqueror. The Lord that raised the dead Lazarus and stilled the stormy sea, has become "the first fruits of them that sleep" (1 Cor. 15:20).

Precious doctrine is baptism, though it has nothing to do in saving the sinner, and yet is the only ordinance instituted as a witness of the risen Lord. And oh! that the Baptists would preach baptism more faithfully, for we are the only people that baptize Christians to declare the resurrection of the Lord Jesus. Some others immerse, but they immerse sinners to save them, while we baptize to declare that Jesus rose from the dead and to symbolize the general resurrection. "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" (1 Cor. 15:29). Paul charged the Corinthians with denying their baptism, because they said that the dead do not rise. Blessed privilege that the believer in Jesus enjoys, to be buried with Christ in baptism and to rise with him as a figure that he with his Lord has conquered the devil, sin and the grave, and that he will rise with his Lord to live with him forever in the heaven of eternal life. And oh! impressive figure of a Christian's death to sin and new life with Christ, to be buried in the beautiful clear water and raised therefrom. No wonder that Paul says, "Buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

If people knew the design of baptism they would not be baptized in their sins to save them and thereby be deceived. And if those who are saved that are sprinkled for baptism knew the design of baptism, they never would receive the popish change, sprinkling for baptism, for they would know that a little water sprinkled or poured on the head cannot symbolize the resurrection of Jesus Christ and the general resurrection of the dead, and of the believer's death to sin and new life with Christ. We would not have the photographs of our kindred and friends who have gone to the saints; they would not remind us of them. Neither will lover of the Lord Jesus have baptism changed so that it will not keep in memory his Lord's triumph over the devil, sin and the grave, and of his own triumph over the same. May God help us all to be true to him and to his word.

SUFFERING AND SERVICE.

"You know," said Pastor Theodore Monod, "that in our armies, when a man is wounded, they take him at once out of the ranks and place him in the rear to take care of him. He is not fit for fighting until his wounds are healed. Not so it is in the Lord's army. There the saints are found in the heat of the battle, and the wounded sometimes lead the vanguard. Look at the history of the church, and you will see that most, if

not all, of those whom God has employed in a signal manner for his glory have been in one way or another among the most afflicted of men, either in heart or in body, sometimes in both. Therefore, do not be afraid of suffering. Do not think that suffering interferes with service. On the contrary, it helps us in service."

And this is true only when the sufferer, whether in mind or body, feels sure that Christ loves him and is present with him. "What an inspiration must come to the disabled soldier to know that the skillful commander of the battalion in whose ranks he is placed is near at hand to give aid and comfort in time of need. Even so it is in this spiritual army. When we are sure that our Divine Leader is present with a heart of tender sympathy for us in all our distresses, we can go forth with renewed vigor to overcome in his name."

It would not be wise to invite suffering in order to successful service, but when it comes in the order of the divine appointment, we may be sure that he whose sleepless watch is over us will make all things work for our good. Thanks be unto God for this unspeakable blessing.—Occident.

CHRIST'S GIFT OF PEACE.

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

"Can I do anything for you?" said an officer on the battle-field to a wounded soldier who lay wettering in his blood. "Nothing, thank you." "Shall I bring you a little water?" "No, I thank you; I am dying; there is one favor you can do for me. In my kneecaps there you will find a Testament. Please open it to the fourteenth chapter of John and you will find a verse that begins with the word 'peace.' Please read it to me." The officer got out the book and read, "Peace I leave with you; my peace I give unto you; not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid." "Thank you, sir," said the dying man. "I have got that peace; I am going to that Saviour; I want nothing more." In a few minutes his fluttering spirit had flown away homeward to everlasting rest. He had come into possession of the precious legacy which his Saviour had given him.

Peace is what men's souls are craving. The auction-rooms of business and pleasure are thronged, and the auctioneers are constantly crying, "Peace, peace," when they really have none to give. Satan's device is to quiet people by gratifying their appetites and unholly cravings. This is like the attempt to extinguish a fire by heaping on coal, or to appease a drunkard's appetite by administering brandy. Satan's method only aggravates the disease. There is no true peace to a wicked heart.

In the midst of this world's clamors crying of its wretched, delusive frauds, there stands one majestic personage who utters the deep, loving cry: "My peace I give unto you; not as the world giveth give I unto you." Christ gives peace by healing the diseases of the soul. Instead of the miserable device of attempting to satisfy restless and sinful cravings, he brings in new sources of joy. The world's false peace begins in delusion, goes on in sin and ends in perdition. Christ's peace begins in pardoning, goes on in simple trust, and ends in glory. Two things Jesus can give which produce tranquility of soul. The first one is the forgiveness of sin and reconciliation with an offended God. "Justified by his faith we have peace with God." The other is the deliverance of the soul from tyranny of ungodly lusts, and the occupying of the heart with pure desires and with objects worthy of an immortal being. Obedience to Christ is a wonderful tranquillizer. If I can please him, why be disturbed? Rest to the Christian is not inaction; it is the unobstructed permission to do Christ's will and to be a blessing to others. If you dam up a swift, flowing brook it chafes itself into foam; when you pull away the obstruction, it joyfully darts along its bright course wherever it may lead. If your peace is not spiritual stagnation; it is the deep, strong current of a soul flowing in harmony with God.

Before our blessed Master went out to his sacrifice on the cross he made his will. He had no penny to leave to his followers, and in his dying words he committed the discipline to the discipline whom he loved. Yet he made a bequest that outweighs all the millions that the Rothschilds or Astors can leave to expectant heirs. "Peace I leave with you." Such peace as he had possessed amid innumerable persecutions and buffetings, amid poverty and reproach, such peace as had filled his divine heart of love in view of Gethsemane and Golgotha. "My peace I give unto you."—Evangelist.

FLORIDA MATTERS.

Rev. J. C. Masseo, Baptist pastor at Kissimmee, has resigned and will go to the Seminary. He is an unusually bright young man and will do good work in our "school of the prophets."

Rev. D. W. Bosdell, after a pastorate of one and a half years at Milton, has resigned. Stetson University will open Sept. 30th. Dr. Forbes and most of his faculty have arrived. The buildings have been newly painted, the lawns are being mowed and everything put in apple-pie order. A larger number of rooms have been engaged than usual at this season, and everything indicates that the University will have a prosperous year.

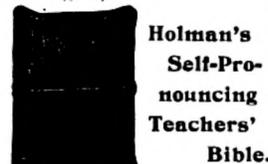
Rev. J. W. Gillen is doing good, solid work as pastor at Orlando. In addition to his other scriptures; he and his people meet one evening in each week for Bible study. They memorize the Scriptures as they go along.

Rev. B. M. Bean, of Whitney, has recently taken unto himself "an helpmeet"—Miss M. Jennie Allen, of Birmingham, Ala. The good bishop will probably be a better preacher soon than ever. His wife is a devoted Christian, and will greatly aid him in his work.

The Tampa saints have completed their new

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church building, and have sent their pastor, Rev. Will Osborne, to the mountains for a little rest. Bro. Osborne and his people, in the building of their church, have accomplished what seemed to many of us an impossible feat. They are to be congratulated.

Bishop N. A. Bailey still "holds the fort" at Leesburg, and seems to grow in favor with his people.

Good meetings have recently been held at Hawthorne, Fort White, Mealey and Suwanee. At the last place mentioned twenty-five were baptized. Rev. K. P. Hacker, of Timonout, did the preaching.

The Baptist Witness does not voice the sentiments of all its readers in regard to the Whitsett matter. When the doctor says: "Up to the year 1641 all Baptists employed sprinkling or pouring as the mode of baptism," some of us do not believe that he states a fact. Some of us believe, moreover, that his retention as President of the Seminary will work great harm to the school. Sept. 25, 1896. FLORIDA.

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.]

CHOSEN OF GOD. Herbert W. Lathé. Chicago and New York: Fleming H. Revell Company. 309 pp. \$1.25.

We cannot better tell what this book is than to give the author's account of it in his preface: "The object of this book is to lead the child of God into the richer experiences of the life in Christ. Many Christians make little progress after conversion. One reason is that they think of salvation as the strength which God gives to help them save themselves. The Christian life is to them a human undertaking, attended by divine aid. In these pages the life in Christ is presented as a work of God in the soul, and the believer is encouraged to commit himself entirely to God to be kept by Him. In Part I it is shown that the Christian is one chosen of God unto eternal life. In Part II the light from this fact of the believer's adoption is thrown upon other great truths of the Gospel, and itself is illuminated by them. Part III is given to the practical results of this fact when fully accepted by the believer and the church." The book is a call to higher Christian living.

A QUESTION IN BAPTIST HISTORY. Wm. H. Whitsett, D. D., LL. D. Louisville: C. T. Deering. 164 pp. \$1.00.

This book has grown out of the current controversy in regard to Dr. Whitsett's editorials in the N. Y. Independent and his articles in Johnson's Encyclopedia and in the papers. The book is dedicated to his wife—"To F. W. W. And she's a world to me."

The contention is that prior to 1641 the immersion of believers was not practiced in England since the early times. An appendix is added in which it is argued that Roger Williams was sprinkled by Ezekiel Holman. The various points in the book are being discussed pro and con in our columns, and therefore need not be treated here.

Magazines.

DR. WEIR MITCHELL has been engaged for several years on a novel which will give peculiar satisfaction to those who rejoice in the able and worthy treatment of American life and character in American fiction. The story is called "Hugh Wynne, Free Quaker," and will begin as a serial in the November Century. Those who have read the manuscript say that it is not only Dr. Mitchell's masterpiece, but will rank as one of the greatest of American novels. The scene is laid in Philadelphia before and during the Revolutionary War, and among the characters are Washington, Franklin, Lafayette, Benedict Arnold and Major André. The hero of the story serves on General Washington's staff.

No one can hide his true self. He will show, at some time, and in some way, whom he serves. His Master's image will be visible in his words, spirit, and activities. His life is an open letter. Men will read and form their opinion of its origin and characteristics. "No man can serve two masters; for either he will love one, or hate the other." Moments will arise when we will cleave to the one, and forsake the other. Forces are at work which will make manifest his resemblance to the one and lead to his reputation of the other. Sooner or later he will attest himself either a Christian or a worldly—either a servant of Christ or a child of the devil. There is no use in trying to be neutral. Such a thing is an impossibility. The only right and many thing for us to do is to be open, decided, and consistent Christians.—Presbyterian.

SUNDAY-SCHOOL.

INTERNATIONAL Bible Lessons, 1896. FOURTH QUARTER. SUNDAY, OCT. 13.

SOLOMON'S WEALTH AND WISDOM.

1 Kings 4:25-34.

MOTTO TEXT.—Them that honour me I will honour, and they that despise me shall be lightly esteemed.—I Sam. 2:30.

When told by the Almighty to ask whatever he chose the young Solomon had asked nothing for his own personal aggrandizement but wisdom for the benefit of Israel. God was pleased with the self-forgetfulness of the young man, and his sense of the responsibility which rested upon him as ruler of the nation. He added to the wisdom asked all the worldly blessings which a king could have. In this lesson is shown how God kept his promise. God loves to give, and he gives grandly like a God.

"And Judah and Israel dwelt safely."—They had had long and bloody wars. Now they were at peace among themselves and free from the attacks of their enemies. "Every man under his vine and under his fig tree."—They were cheerful in their enjoyment of abounding plenty. Every man dwelt safely "under his vine" that clustered round his court, and "under his fig tree" which grew in his garden. They were no longer obliged to dwell in fortified cities for fear of their enemies; they spread themselves over all the country, which they everywhere cultivated; and had always the privilege of eating the fruits of their own labours. In this was typified the spiritual peace, and joy, and holy security of all the faithful subjects of Messiah's kingdom.—Homiletic Commentary. "From Dan even to Beersheba, all the days of Solomon."—That is through the entire country, one town being on the extreme north and the other on the south.

"And Solomon had forty thousand stalls of horses for his chariots."—Every horse had a separate stall. It is thought the number here is a mistake of the copyist as in Chronicles 4,000 is the number given. Besides these war chariots there were twelve hundred cavalry. God had expressly forbidden the king of Israel, if Israel ever chose to have kings, to multiply wives to himself, nor to multiply horses (Deut. 17:14-20). And this disobedience of Solomon was the precursor of his fall. Be not deceived, God cannot be mocked.

"And those officers provided victuals for King Solomon."—Officers previously mentioned. There was one appointed for each month. Solomon's household and his retinue, to say nothing of his cavalry, included thousands of people. And his system in getting supplies was so well managed that there was no hitch. None lacked anything.

"Barley also and straw for the horses and dromedaries."—Barley is used for horses in the East to this day, oats not being raised. The dromedaries were used in carrying messengers and letters on account of their swiftness. All the underlings worked well, doing their appointed duty in the right time. Solomon showed himself a skillful organizer.

"And God gave Solomon wisdom and understanding exceeding much and largeness of heart."—Largeness of heart means here "a comprehensive, powerful mind capable of grasping the knowledge of many and difficult subjects—

poetry, philosophy, natural history in its various branches, he was master of them all." Solomon was wise in so many directions, as a judge, as a ruler, as an executive officer, as a scientist, as an architect, etc., etc. "Kneet on the sand that is on the seashore."—This was used proverbially to express greatness.

"And Solomon's wisdom exceeded the wisdom of all the children of the east country."—It was from the East that the wise men followed the star to find him who was born king of the Jews. The Chaldeans were celebrated especially as astronomers and astrologers. Egypt was famous for its learning and had been for ages.

"For he was wiser than all men."—Thus had God fulfilled his promise. Who these four wise men were is a point in dispute. They were men who were considered the wisest men of their own age. And Solomon exceeded them all. And with his wisdom, his wealth and his magnificence he had also great fame.—"And his fame was in all nations round about."

"And he spake three thousand proverbs."—About one-third of which we have. "And his songs were one thousand and five."—Only one of which has come down to us, the Song of Solomon. It is marvelous that with all his building and all his duties, Solomon found time to write so much and to study so much, as his varied knowledge shows he must have done.

"And he spake trees, from the cedar that is in Lebanon, even to the hyssop that springeth out of the wall."—A dwarf species of moss, something like moss. As a botanist his knowledge extended from the smallest to the greatest productions of the vegetable kingdom. He was also a great naturalist. "He spake also of beasts and of fowls and of creeping things and of fishes."—Under which are included all the animal kingdom except man. Marvelous knowledge had Solomon.

"And there came of all people to hear the wisdom of Solomon, from all kings of the earth who had heard of his wisdom."—The story of the visit of one of those who came is given. The Queen of Sheba went herself, not ambassador with sending an ambassador.

RESOLUTIONS.

The Little Bethel Association in session with Hanson Baptist church, Hanson, Hopkins county, Ky., the 10th and 11th inst., adopted by rising and unanimous vote the following resolutions:

Whereas, W. H. Whitsitt, President of the Southern Baptist Theological Seminary, has put on record in the New York Independent and Johnson's Encyclopaedia statements at variance with Baptist history. Therefore, resolved

1. That we condemn the manner in which he has put his views before the public, and that we repudiate his utterances so far as they antagonize our beliefs.

2. That it is the sense of this body that he ought to resign his position as President of the Seminary at once.

3. That we appeal to the Board of Trustees of the Seminary to remove him from the Presidency, and thus save the institution from the great harm his course has brought upon it.

D. S. EDWARDS, Clerk.

CHRISTIANITY is the reality of what heathenism sought and Judaism hoped for.—Lutherd.

If we walk by faith, it is possible for us to put the shadows of earth beneath our feet.

DR. WHITSITT'S DEFENSE.

THE JESSEY CHURCH RECORDS. My attention has been called to an editorial article in the WESTERN RECORDER that relates to the Jessej Church Records.

These Records are among the most important documents in Baptist history of the seventeenth century. They were first brought to light by Rev. Geo. Gould of Norwich, England who published them in the Introduction to Open Communion and the Baptists of Norwich, Norwich, 1860. These Records were found amongst the Mss. of Rev. Henry Jessej, a distinguished Baptist minister whose biography is given at length by Crosby, History, vol. 1, pp. 307-323. In the year 1637 Mr. Jessej was chosen pastor of the Ancient Independent Church that had been founded in the Borough of Southwark, London, 1616, by Mr. Henry Jacob, who in turn was succeeded by Mr. John Lathrop.

The document as it appeared in Mr. Jessej's Manuscripts is entitled, "The records of an Ancient Congregation of Dissenters from which many of ye Independent and Baptist Churches in London took their first rise." I have these Records on page 81 to 83 of my work entitled, A Question in Baptist History, and have placed alongside of them for purposes of comparison, the so-called Kiffin Manuscript to which they bear an important relation.

There is no controversy regarding the first part of the Jessej Church Records; but a question has just been raised regarding the second part. The second part begins as follows: "1640. 3d Mo. [May]. The Church [whereof Mr. Jacob and Mr. John Lathrop had been Pastors] became two by mutual consent, just half being with Mr. P. Baroneau, and ye other half with Mr. H. Jessej." In my book I have represented that this second part is also a portion of the Jessej Church Records. My reason for this conclusion is based upon the words [whereof Mr. Jacob and Mr. John Lathrop had been Pastors] which are contained in the brackets above. It appears that these words were added, by Mr. Gould, who had the "ancient manuscript" before him, to indicate that the second portion of it also related to the proceedings of the Jessej Church. Therefore upon the authority of Gould I placed this second portion also in the Jessej Church Records. If we assume on the other hand that the words in brackets were not added by Gould, but belong to the original then we have the still higher authority of the "ancient manuscript" itself for connecting this second part with the proceedings of the Jessej Church.

But it is objected that Mr. Gould in a remark introducing this second part represents that it is a portion of the Kiffin Manuscript. If Mr. Gould does this, then he contradicts his own representation as found in the words in brackets, and it is not fair to conclude that an author would contradict himself within the compass of three lines.

Further, if Mr. Gould intends to declare that this second portion is a part of the Kiffin Manuscript, he commits a blunder. The Kiffin Manuscript is perfectly well known and I have inserted every word of it from Crosby in parallel columns with the Jessej Church Records. This second portion of the Kiffin Manuscript is closely related in phrasology and ideas with the corresponding portion of the Jessej Church Records, but it is not the same thing. To represent that Mr. Gould confounded the one with the other is to lay to his charge a very clumsy mistake.

Any reader may convince himself in five minutes' time, by comparing the two parallel columns, that while the accounts are similar they are by no means identical. It would be unjust to intimate that Mr. Gould, who was a man of sense, should have committed quite so awkward a blunder. Certainly if he committed that blunder it would be a very indifferent historian who would permit himself to be deceived by it. The Jessej Church Records are so clearly different from the so-called Kiffin Manuscript that he that runs may read.

But Mr. Gould does not represent that this second portion of the Jessej Church Records is a portion of the Kiffin Manuscript. His language is as follows: "Crosby appeals for confirmation of Hutchinson's account to 'an ancient manuscript said to be written by Mr. William Kiffin,' and 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." Here Mr. Gould draws a distinction between the "ancient manuscript" which contains the Jessej Church Records and the "substance" of that manuscript which Crosby has exhibited in the so-called Kiffin Manuscript. It is Crosby and not Gould who suggests that the "ancient manuscript" was said to be written by Mr. Kiffin. I have followed Mr. Gould implicitly and have set the "ancient manuscript" in one column under the title of Jessej Church Records, and the "substance" of the "ancient manuscript" in a parallel column under the title of the So-called Kiffin Manuscript. His distinction should be observed and maintained precisely as Mr. Gould intended. By the words that he inserted in brackets "The church [whereof Mr. Jacob and Mr. Lathrop had been Pastor]" he indicates that the "same document now lying before him" was a portion of the "ancient manuscript" or the Jessej Church Records. It is impossible for it to be the Kiffin Manuscript, since that is well known to be something different, namely, the "substance" of the "ancient manuscript" as exhibited by Mr. Crosby.

The Jessej Church Records are unassailable. These and the Kiffin Manuscript stand together, and give to each other mutual support. They constitute an impregnable fortress. Supported as they are by scores of facts and testimonies both from Baptists and from other people, they demonstrate that immersion was re-introduced into England in 1641.

Judging from internal evidence, one might conclude that this second portion of the "ancient manuscript," otherwise the Jessej Church Records, was written in the year 1641, immediately after the introduction of immersion. Speaking in 1641 of the condition of affairs in 1640 when they were having "Prayer and Conference about their enjoying" immersion, it very appropriately adds: "none having then [in 1640] so practised in England to professed Believers."

Wm. H. WHITSITT.

COMMENTS ON THE ABOVE.

There is no evidence that Gould inserted the words in brackets, but whether he did or not does not affect the case. If the original, unknown, writer inserted them, that would not make the "ancient document said to have been written by Mr. William Kiffin" a part of the "Jessej Church Records." Suppose they did relate to the same thing—are all documents that relate to the same thing one and the same document? Then Abbott's Life of Napoleon and Scott's Life of Napoleon are the

same document. The practical question is whether Dr. Whitsitt's thinking Gould thought these two documents related to the same thing, gave Dr. W. the right to publish them in his book as parts of the same document.

Dr. Whitsitt's claim that the "ancient manuscript, said to have been written by Mr. William Kiffin" is the "Jessej Church Records" while the Kiffin MS. is the "substance" of that, is certainly without any foundation in Gould's book, and is the only weakness. Gould says Crosby gave "the substance" of the "ancient manuscript" said to have been written by Mr. William Kiffin," while he (Gould) proceeds to quote from that MS. Dr. Whitsitt puts this "substance" taken from Crosby as if it were the "ancient manuscript, said to have been written by Mr. William Kiffin," and puts as the second part of the "Jessej church Records," the quotation Gould makes from this Kiffin document itself, and then compares the two.

Though it takes a good deal of space and our columns are crowded, we give in full what Gould says about the matter that the reader may see that Dr. Whitsitt's claim is without "the authority of Gould," who is the only witness. On pp. 121 ff of Open Communion and the Baptists of Norwich we read:

Among the mss. of Mr. H. Jessej, who in 1637 became pastor of the church from which these persons had seceded are, "The Records of an Ancient Congregation of Dissenters, from which many of ye Independent and Baptist Churches in London took their first rise," and there I find these entries:

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

Henry Parker, Jo. Milburn, and wife, Mr. Wilson, Widdow Earne, Mr. Wilson, (Green) Hatmaker, Tho. Allen, Mark Luker, Mary Milburn.

To These Joynd Rich. Blunt, 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 Joynd to them. 1633. These also being of ye same Judgment with Sam Eaton, and desiring to depart and not be censured, our interest in the Church, and further with Prayer made in their behalf, June 8, 1633. They having first forsaken Us, and Joynd with Mr. Spilsbury, viz: Mr. Peti Ferrer, Wm. Batty, Hen Pen, Mrs. Allen (died 1639), Tho. Wilson, Mr. Norwood.

From these minutes I infer that Mr. Spilsbury's burying that baptized were 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 whom they will, and ordain officers, and administer the Supper, and all a-new, without any looking after succession, say 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 burying that baptized. Edwards Hutchinson, in his "Treatise concerning the Covenant and Baptism," in-

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accidentally 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 we have heard, was removed by sending certain messengers to Holland, whence they were supplied."

Crosby applies for confirmation of Hutchinson's account to an excellent 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.—Ed.]
"1640, 3d Mo. (May). The Church [whereof Mr. Jacob and Mr. John Lutbrod had been Pastors], became two by mutual consent, half being with Mr. F. Barbone, and ye other half with Mr. H. Jessey. Mr. Rich'd. Blunt with him being convinced of Baptism, yt also it ought to be by dipping ye Body into ye Water, resembling Burial and rising again. Col. II, 12; Rom. VI, 4; had some 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, some having then so practiced in England, ye other Believers, and bearing 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 proceeded on therein, viz., Those persons yt were persuaded Baptism should be dipping ye Body had mett 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 (Word wch was Scrupled by some of these) but by mutual desire and agreement each testified: These two Companies did set apart one to Baptize the rest, so it was Solemnly performed by them.
"Mr. Blunt baptized Mr. Blacklock, yt was a Teacher among them, and Mr. Blunt b'p baptized, he and Mr. Blacklock baptized ye rest of their friends yt were so minded, and many being added to them they increased much."

Let the reader note carefully this whole extract from Gould, for it contains all Dr. Whitsett claims to know about the "Jessey church Records." Let the reader see if in this extract he can find any foundation for Dr. Whitsett's saying: "Therefore upon the authority of Gould I placed this second portion also in the Jessey church Records."

Mr. Gould first makes a quotation from the "Jessey church Records" which says nothing bearing upon the current controversy. He next quotes from Crosby, then from Hutchinson and then from "an ancient manuscript said to have been written by Mr. William Kiffin." Each time Gould tells us where he gets his quotation. There is as much reason for claiming that what is quoted from Crosby and from Hutchinson belong to the "Jessey church Records," as for making such a claim

for what is quoted from "an ancient manuscript said to have been written by Mr. William Kiffin."
Dr. Whitsett abandons the position taken in his book that the much quoted phrase—"none having then so practiced in England to professed believers"—was written in 1640; now he guesses, (for it is the merest guess) that it "was written in the year 1641," why guess that date? Why not guess 1681 or 1721 or any other year? Dates in historical investigations are not to be fixed by guessing, in order to support a theory. But the Doctor will have to guess again since in the title to his precious "Jessey church Records" the word "Baptist" occurs; and he says in his book (p. 92), "The earliest instance in which this name occurs as a denominational designation, so far as my information goes, befell in the year 1644, three years after immersion had been introduced." So according to Dr. Whitsett's own showing those "Jessey church Records" are not older than 1644. Moreover no one writing about the middle of the 17th century would have called the Jessey church "an Ancient Congregation," as these "Jessey church Records" call it.

WHAT THEY ARE SAYING.

From a great mass of unsolicited letters recently received, we select a few extracts as samples. We are glad to have the approval of the brethren; and we have no doubt that the overwhelming majority of the Baptists of the South are in accord with us. These extracts are from private letters written to express the writers' personal feelings.

The pastor of one of the largest and strongest churches in the South writes: "An editor may be so unhuman a being as never to need a word of encouragement; but remembering that you are more than an editor I venture to say that notwithstanding the ungenerous and unbrotherly things that some of our editors are saying, you express the views of 4,999 out of every 5,000 Baptists in the South."

A prominent pastor in the Northwest, writes: "I have read every thing you have said with as little prejudice as it was possible for me to read, and I fail to see one single word that any one could take any exception to, unless determined to do so. Success to the Western Recorder. It is the grandest paper in America."

A prominent railroad man in another state writes: "Though I am a layman, and a very busy business man, I have read every line you have written for the Recorder, with reference to the Whitsett matter, and though if anything I am a partisan of Prof. Whitsett, I want to say to you that in my humble opinion you have treated Prof. Whitsett fairly. I would have preferred to have seen you on his side of the question, but as you could not conscientiously go there, I do not blame you. In this whole business you have to my mind been eminently fair, and by no means as aggressive as one would have expected you to be."

A leading pastor in a state to the Eastward of this writes: "I want to thank you for the noble stand taken with reference to the Whitsett discovery. I believe you are standing for the right."

A leading Kentucky lawyer writes: "I am a regular and careful reader of the Western Recorder, and I always find it on the side of truth and right, and opposed to error. And in the Whitsett matter I commend its faithful and conservative policy all the way through; entirely free

from prejudice or bias, and manifesting no unkind feeling toward any one, you have departed yourself as a high-tone Christian gentleman. You have discussed this controversy strictly on its merits. May the Lord greatly bless you as a defender of truth, and may the Recorder continue the foremost and best religious paper in the world." Several honorable brethren in the Blue Grass region join in a letter in which they say: "We heartily commend your manly, able, courageous, and at the same time, fair, conservative and Christian course in the Whitsett controversy. We are highly gratified at the strong position taken by our denominational state paper as well as with the admirable Christian spirit exhibited in the discussion of this unfortunate subject."

One of the most prominent lawyers of the South writes: "The Western Recorder has more friends in Georgia than ever before. You are right, Dr. Whitsett is wrong. It is remarkable how anxious some brethren seem to get up a personal difference with you, when your efforts are in the interest of truth."

These are but samples. We could fill the paper with material of this sort.

Editor Western Recorder.—In your editorial of Sept. 24th on Dr. Whitsett's book, you make the following statement: "While Dr. Whitsett has conditionally apologized for putting these things in the Independent, he has not modified the statements themselves except to say that he did not use the term 'invention' in the ordinary sense, but in the sense of 'found out, invented anew.' The word invention really does not have any such meaning, and if he uses this word in a sense it has never borne, how can we be sure he uses other words in their proper meaning, and how can he expect to be understood?"

A reference to the dictionaries will convince you that some one else needs to do a little "modifying." Below are the definitions of invention as given by lexicographers:

Webster's International gives one meaning: "To discover as by study; to find out."

Webster's Unabridged gives one definition: "The act of finding out."

Worcester: "Discovery; the act of finding out."

Stormouth's (O. E.): "A discovery."

Century (archaic): "A finding."

The Standard (archaic): "A finding; a discovery."

The Encyclopedia Dictionary: "The act of coming upon, meeting with or finding."

These definitions are marked obsolete or archaic in some of these works. In others they stand as the current meaning. In either case it utterly disproves your statement that the word has never borne the sense of "found out, invented anew." Since such absolute accuracy is demanded of Dr. Whitsett, it is but fair that his critics submit to the same rule.

Respectfully,
 R. P. JOHNSTON.

[The word "invention" cannot mean "invented anew" or "find out." It is not admissible to use a word in its own definition; so that rules out the first of these two. We have left "find out."

Our edition of Webster's Unabridged defines invention: "The act of finding out; contrivance of that which did not before exist; as the invention of logarithms; the invention of the art of printing."

Crabb in his "Synonyms" says, p. 532, "To contrive and devise do not express as much as invent; we contrive and devise in small matters, we invent in those of greater moment. Contriving and devising respect the manner of doing things; inventing comprehends the action and the thing itself; the former are but new fashioning of things that already exist; the latter is, as it were, the creation of something new; to contrive and devise are intentional actions, the result of specific effort; invention naturally arises from the exertion of an inherent power; we require thought and combination to contrive and devise; ingenuity is the faculty

Wet Medicine vs. Dry Air.

Liquid remedies intended for use in the air passages should be avoided. The mucous membrane is too delicate for such treatment; besides, air is the only thing nature intended should enter the breathing organs. Did you ever get a drop of liquid in the windpipe? Nature instantly rebelled and threw it out. This proves that no liquids can enter the bronchial track, and that vapors, sprays, douches and atomizers are positively dangerous.

Common Colds vs. Hyomei.

In using Booth's Hyomei Pocket Inhaler, the Hyomei is presented with the aromatic, healing principle of the Hyomei, by breaking up a common cold in 24 hours. This is the only Hyomei that the Air Treatment of Asthma, Croup, Bronchitis, Whooping Cough, Hoarseness, throat and lungs. IT CURES BY INHALATION.



Booth's Hyomei is a powerful germicide and antiseptic, and when used in the form of a spray, it is the only Hyomei that is responsible for the cure of colds, coughs, croup, whooping cough, hoarseness, throat and lungs. It is the only Hyomei that is safe for the most delicate of patients, and it is the only Hyomei that is effective in the treatment of all the above mentioned ailments.

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Pocket Inhaler Outfit, Complete by Mail, \$1.00
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A GREAT MEETING.

I beg to report a great meeting in Mississippi, at Independence, held with Mt. Zion church. 78 were added to the church, 65 of them by baptism, 17 coming to us from other denominations. (Evidently the "branch church theory" does not obtain here.)

I think you may be assured of ten new subscribers, because of your position with reference to recent events, for every one that you are likely to loose on account of your dignified stand for truth. When I think of certain resolutions passed in various places in the city of Louisville I am forcibly reminded of a picture in Lofton's Character Sketches of a very small man attempting to overturn a great mass of rock, with this significant exception viz. the friends of the Recorder do not deem it necessary to make any effort to support it against such feeble attempts to overthrow it.
N. W. P. BACON.
Hernando, Miss., Sept. 21st, 1896.

MARRIAGE.

On Sept. 16th at the residence of Mr. John Walsh, of Russellville, Ky., in the presence of many friends of the family, Mr. P. E. Richards and Miss Lucy Walsh were united in marriage by Rev. T. M. Jackson. The best wishes of their many friends follow them.

Awarded
Highest Honors—World's Fair.

DR. PRICE'S CREAM BAKING POWDER

MOST PERFECT MADE.

A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant. 40 YEARS THE STD. MARK.

EVERYTHING is smoothed by oil, and this is the reason why divers send out small quantities of it from their mouths, because it smooths every part which is rough.—Pliny, the Elder.

TO THE HEAVY-LADEN.

BY MARY E. WILDER JOHNSTON.

Gentle, loving, kind is He:
 Thy sorrow He bears,
 Thy joy He shares:
 Away with thy burden of care to-day,
 Jesus will wipe all thy tears away.
 Strong, yet so tender and sweet is He:
 Thy weakness He knows,
 Thy pathway He knows:
 Tell Him thy trouble, He'll comfort thy heart
 When thou hast chosen the better part.
 None are more loyal and patient than He,
 For He loves thee,
 He will shield thee;
 Come, and let thy sorrow cease:
 Find in Him all joy and peace.
 —Herald and Presbyter.

OUR PULPIT.

HEMAN'S SORROWFUL PSALM.

C. H. SPURGEON.

But unto thee have I cried, O Lord; and in the morning shall my prayer prevent thee.—Psalm 88:13.

What misery of soul some persons endure before they find peace with God! There is no need that it should be so with them; their anguish often arises from a mistake. The Gospel is very simple; it is just—"Believe and live." He that believeth in the Lord Jesus Christ is not condemned; he at once receives pardon, and passes from death unto life, and he shall never come into condemnation. But a very large number of persons will not go the straight road to heaven. They cannot believe that it is the right road; so they get troubled in their thoughts, tumbled up and down in their minds, as John Bunyan puts it, and they go staggering over dark mountains, stumbling and falling, wounding and bruising themselves, and it is long before they come out into the light and joy of peace in believing. I would recommend you young people especially to take the straight way to salvation by trusting in Jesus just as you are. You shall, by doing so, avoid the poor pilgrim's Slough of Despond, and very much else that might trouble and burden you; but, as I know that many do go round about, and so get troubled and perplexed, I am going to talk to them from these words of the psalmist.

This good man, Heman the Ezrahite, went by this rough round-about road that some of you have taken, and thus he found himself in terrible places. He seems to have been brought about as low as a man can be brought; but all the while there was this fact in his favour, he continued praying. If, by some process or other, Satan could have dragged him from the mercy-seat, he would have had the diabolical hope of his ultimate destruction; but as long as the man would keep on his knees, repeating his earnest cry to God for mercy, it was not possible that he could be destroyed. I may be now addressing some who, in the depth of their trouble, have been praying unto God, not always with a brave believing heart, but still with intense sincerity and earnestness; and now it has come to this pass with them, the evil spirit says, "Do not pray any more. Give it up. It is of no use. God will never hear you." If that is your temptation, dear friend, may the Holy Spirit come to your rescue while I talk familiarly with you in his name!

If you would pray aright, you will do wisely to copy the writer of this Psalm; and, first, tell the Lord your case. In this Psalm, Heman makes a map of his life's history, he puts down all the dark places through which he has travelled. He mentions his sins, his sorrows, his hopes (if he had any), his fears, his woes, and so on. Now, that is real prayer, lay-

ing your case before the Lord. Go to your chamber, and shut to your door, and tell the Lord all about yourself. Do you lack words? Well then, use no words. Tell him all simply by the movements of your thought, for God can read the thoughts of men. Act as if you, like Hezekiah, were opening a letter, and spread it out before the Lord, hide nothing from him. It is true that you cannot hide it, for he knows all about you; but still do not try to conceal anything from your God. Tell him about your life of sin, your many failures, tell him of your false hopes, tell him of your blunders and mistakes; and then say, "Lord I do not even now fully understand my own case, but thou dost. Do with me according to thine own wisdom and prudence, and save thy servant, I beseech thee." That is the way to pray, this is how the psalmist prayed. Try the same plan as soon as you get home; nay, do not delay, but pray thus at once. Open your heart to God, and spread your case before him.

But you must also notice, in the first verse, what is very essential to prayer. The psalmist says that he cried day and night before God. This makes a wonderful difference in prayer. Praying is not whistling to the winds, it is crying before God,—speaking to God. Thou canst not see him, but he is there; then tell him thy case. Thou canst not hear his footfall to remind thee of his presence, but he is there, so ask for what thou wantest; deal directly with God. Remember that Paul wrote to the Hebrews: "He that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him." Believe thou that God is, and that he hears prayer, and thou shalt find it to be so in thine own experience. I challenge any man to put this matter to a test, and see if he does not find it as I say. There never was one yet who did thus come to God, and God sent him away empty. Poor trembling soul, get thou to thy God; hitherto thy prayers have been earnest, but thou hast left out this one important point that thou hast not really prayed to him, then begin at once in a better style. You may write a hundred letters to a friend, but you will never receive an answer to them if you do not properly direct them, and put them into the post; so, many persons forget to direct and post their prayers by really presenting them before God.

Next, dear friends, this Psalm will help you in prayer if you read aright its first words: "O Lord God of my salvation." Pray with this belief fixed in your mind, that your help must come from God, and pay expecting salvation from the Lord. It is true, whether you know it or not, that you are lost, and that God himself can save you. Pray, in the full belief of that fact; go to God with this thought in your mind, and this utterance out of your mouth: "O Lord, I am lost, unless thou dost help me, I am undone, unless thou dost come to my rescue, and here I am at thy mercy-seat, crying unto thee, Lord, save me." Do not go to so-called priests; do not go to ministers or to Christian friends with any idea that they can help you the turn of an ounce; but go straight away to God, applying to him through our Lord Jesus Christ, and it is not possible that he should turn you away. Try it and see. Some of us who were certainly as guilty as ever you can be, have tried this plan, and we have found mercy; and we are therefore all the more earnest in entreating you and all other sinners to do the same.

Further, dear friends, that you pray aright, notice that the psalmist prayed often. In the first verse

he says, "I have called daily upon thee." Further on he says, "I have cried day and night before thee." Further on he says, "I have called daily upon thee." I like those morning prayers of which our text speaks: "In the morning shall my prayer prevent thee." I recollect, as a lad, when I was seeking the Saviour, getting up with the sun that I might get time to read gracious books and to seek the Lord. When I look back upon it, I can see why the word was blessed to me when I heard the Gospel preached in that Methodist Chapel at Colchester, because I had, before that, been up betimes crying to God for the blessing. There are some people here who do not know what it is like early in the morning. You never did in your lives see the sun rise, did you, unless you got up earlier than usual one winter's morning? I have often proved that the early morning is the best part of the day. The dew of the morning has medicine in it to drive away many a disease. A little while all alone in the morning might prove to be the time in which God would meet with you; will you not try it? But the psalmist says that he also prayed at night; perhaps, when others were asleep, he stole from his couch, and bowed his knee, and cried to God. When all is hushed and still,—and there is, even in London, an hour of that kind, somewhere between three and four o'clock in the morning, when the streets cease for a while their almost perpetual grind, and the air is still and quiet,—it is wonderful how you may be helped to pray by the silence that is round about you. O friend, if you are not saved, I would beseech you to get up at dead of night, and cry to God for salvation. I would advise you not to go to your bed, nor to think of falling asleep, till you have believed in Jesus to the saving of your soul, lest you should never wake up in this world, but should awake in that state in which there is no hope for ever for those who have died impenitent. Dear hearts, cry often, cry continually to God, until he gives you this salvation, and after that I know you will always cry to him, for you will not be able to help it. Prayer will then become your daily breath, and you will pray then as naturally as your lungs now heave with the breath of life. But do pray often, even as Heman did.

The psalmist tells us also that he prayed with weeping and mourning. Read verse nine: "Mine eye mourneth by reason of affliction: Lord, I have called daily upon thee." That is a blessed style of praying, when the prayers are salt with penitential tears. If thine heart is breaking with repentance and sorrow for sin, thou wilt break down the bars which shut thee out of hope and peace. If thou wilt give up thy sin; if thou dost mourn over thy sin; if thou dost sigh and cry to become gracious and holy, thou shalt prevail before long, for God may permit a weeping penitent to stand awhile at mercy's door, but he can never send that penitent away empty, for it is written over that door (I can read the golden letters): "Him that cometh to me I will in no wise cast out." While God lives, never shall a sinner truly come to him, and yet be cast out. I say again, go and try it, and thou shalt find it to be even so.

Once more, you will perhaps find prayer more successful if you follow the psalmist's way of praying pleadingly. Notice how he puts it in the tenth verse: "Shall the dead arise and praise thee?" Plead with God if you are in earnest, you will soon find pleas that you can use with him.

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"Lord, save me; it will glorify thy grace to save such a sinner as I am. Lord, save me, else I am lost to all eternity; do not let me perish Lord. Save me O Lord, for Jesus died. By his agony and bloody sweat, by his cross and passion, save me." I am going over the kind of pleas I used when I took my arguments, and came before the throne of grace, and said, "I will not go away, I will not quit the mercy-seat except thou bless me." Surely, thou canst find some reason why thou shouldst be saved. Look not for it in any merit of thine own, else thou wilt look where thou wilt never find it; but look to his free grace and sovereign love, to the heart of God, and to the bleeding wounds of Jesus, and say unto God, "Lord, I cannot, I will not, let thee go except thou bless me." If you pray in that fashion, it will not be long before the morning light of salvation will break in upon your troubled spirit.

II. This leads me now, briefly, to speak upon my second division: from the psalmist's example, resolve to pray in your very worst case.

I want to go over the Psalm again very rapidly, to remind you of the writer's experience. This man of God was, first full troubles. Note what he says in the third verse: "My soul is full of troubles." Yet he prayed. When you are full of troubles, go to God with them, this is the very time when you most need to pray. "But," say you, "Mr. Spurgeon, you do not know all that I have to think of." No, but I do know that the more you have to think of, the more reason you have to go to God in prayer about it. That was a grand argument of Martin Luther when he said to his friend, "I have a very-busy day-to-day; I have so much work to do that I am afraid I shall not get through it all, I must have at least three hour's prayer, or else I shall not have time to get through all my toil." The more work he had to do, the more prayer he felt that he needed. Is not that right! The more loads you have to drag, the more horses you need; and the more work there is to be done, the more reason is there for crying to God to help you to do it. That is not a waste of time; on the contrary, it is the best employment of time that anyone can have.

Moreover, the psalmist, had given himself up: "I am counted with them that go down into the pit." Well now, if you have given yourself up, yet still pray. I know that you say, "Sir, I am in despair." Well, offer one more prayer, brother; one more prayer; and if thou shouldst not get comfort then, I will come to thee, and say yet again, "One more prayer." If thou despairst of everything else, yet do not despair of the mercy of God. Thy extremity will be the Lord's opportunity. Keep on praying; as long as thou art out of hell, still keep on praying, so thou shalt never come there, for no praying soul can ever be cast away from the presence of God. Keep on praying, I beseech thee, if the worst comes to the worst.

I fancy that I hear you say,

"Oh, but I have no strength left!" Well, then, you are just like Heman, strengthless, for he said, "I am as a man that hath no strength." Pray all the more if that is your case; if you have not strength to kneel, fall flat on your face, and pray to God, but keep at it, hold on to it. If thou canst scarcely hold on, yet somehow or other get a grip of the divine promise, and plead for God's mercy for the sake of Jesus, and thou shalt never perish.

I do not know whether I am spreading my net widely enough; but there may be one who says, "I am forgotten." Then listen to what Heman says: "I am like the slain that lie in the grave, whom thou rememberest no more; and they are cut off from thy hand." Man, if thou hast written thyself down as lost, if thou hast given up all prayer, if thou dost never open thy Bible, if thou hast resolved never again to come to the house of God because thou despairst of mercy, yet, I beseech thee, know that it is a lie that deceives thee. Still there is hope for thee. Believe that Jesus still receives sinners—ay, such sinners as thou art, and go to him by believing prayer, and thou shalt yet find mercy. There are many records of men and women who have been in despair through guilt for twenty years or even a longer period and then have been divinely delivered. I remember one case, that of Mr. Timothy Rogers, who was eight and twenty years in despair, and yet came out to light and liberty, and wrote a wonderful book on trouble of mind, which has been a comfort to many other afflicted souls; do not despair even if Satan seems to have gripped thee, and to be dragging thee down to the bottomless pit. As long as thou yet livest, the Gospel woos thee, and entreats thee to believe in Jesus Christ, for yet there is room in the heart of God and in the love of God for such a sinner as thou art. I pray thee, do not cease to cry unto God; still continue calling upon him till he give thee a comforting answer.

Perhaps thou sayest, "I feel the wrath of God so heavily." What if thou dost! Go and plead the mercy of God in Christ; and as Christ, in the stead of sinners, bore his Father's wrath, go thou and rest in that great vicarious sacrifice. "But I have nobody to speak to," says another. Never mind if you have not; that is all the more reason why you should pray to God, and plead with God, who will not leave you. "But I am distracted," said another. Yes, and you will be distracted, and I should not wonder if you went out of your mind, unless you will go to God as you are, and implore him to look at your distractions, and to lay his gentle hand upon you, and to restore you to yourself, and then to restore you to himself. I wish I knew how to plead with each one of you personally. I feel that I want to go down these stairs, and round these galleries, and to pick out men and women who are being tempted not to pray again, and to give each of them a brotherly grip of the hand, and to say, "Do not cease to plead

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Besides, if he does not save thee, will he be a gainer by it? And if he does save thee, will he be a loser by it? Oh, no, dear heart! If he will save thee, it will increase his honour and his glory. Why, thou thyself wilt tell everybody what a good God he is, wilt thou not? And thy friends and thy neighbors, when they see thee saved, such a sinner as thou art, will begin to say one to another, "Here is a wonder of grace. See what God has done for this man. Let us come and seek him, too." It is not to God's disadvantage to save thee, now that Christ has died. Therefore, take heart, and be of good courage.

Moreover, he has heard others. He who speaks to thee now boldly tells thee that God heard him. "I sought the Lord and he heard me, and delivered me from all my fears. . . . This poor man cried and the Lord heard him, and saved him out of all his troubles." Come along with you, whoever you are. I am sure you can pray as well as I did when first I sought his face. I am sure you know about as much of the Gospel as I did when I first looked to him, for I did not really know the truth till I heard that word, "Look! Look! Look!" That is about all I know even now. I look at Jesus, and he looks at me. I am looking unto Jesus, and I am lightened of all my burden. That is the whole story. Look thou to him, and thou shalt be lightened, too. If others have been saved, why shouldst not thou be saved? Therefore, pluck up heart, and still cry mightily and believingly to him.

More than that, the Lord has promised to hear thee. Listen: "Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me." Here is another precious promise: "Whoever shall call on the name of the Lord shall be saved." There is a big "whoever." Let me repeat that text: "Whoever shall call on the name of the Lord shall be saved." "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." The Lord does hear prayer; do not let any unbelief upon that point linger any longer in thy heart. He will hear thee now sitting in thy pew. Try it; try it; if thou hast been praying for months, and yet no peaceable answer has come to thee, resolve this moment that thou wilt never cease thine entreaties until he grants thee the desire of thine heart.

ANOTHER LABORER RESTS.

Rev. Larkin J. Crutcher, suddenly passed away in Southern Georgia, in the evening of the 3rd inst, after preaching in the day. He was in his usual good health, and did not complain till after tea sometime. While discussing the meetings in progress, with his host, he suddenly remarked, "I feel a pain about my heart," and died in an hour or two. Elder Crutcher was well known in Southern Kentucky. He was a native of Robertson county, Tenn., and was converted, baptized, and commenced the ministry in Bethel Association, which then comprised the churches in Robertson county. He was born July 23th, 1828, and died Sept. 3rd, 1896, being a little over 68 years old. He was converted in his 17th year, and commenced exercising in prayer and

exhortation at once, and was soon licensed to preach and went to Union University, at Murfreesboro, Tenn., to fit himself for more effective service in the ministry, and in August 1851 was ordained to full work of the ministry by request of the Second Baptist church, Nashville, Tenn., to which he preached for a time.

He labored in Middle Tennessee and Southern Kentucky, till he removed to Western Tex. in 1876. In 1883, when Dr. Holt was in charge of the Missionary work, he engaged as Frontier Missionary, in which work he continued 6 years, during which time he was so much exposed, he contracted throat disease, and had to desist. In that climate he did not get entire relief to his throat, and in 1894 came to Southern Georgia. In a short time he was employed by the Mercer, and Bowen Associations, to labor with the smaller churches, and develop them in doctrine, in the duty of missions and pastoral support. For this work he was specially fitted, being kind hearted, intelligent, prudent, conservative, and orthodox, and was doing a grand and noble work, and his heart was fully enlisted in it.

The brethren feel that they have sustained a heavy loss in Bro. Crutcher's death. Bro. Crutcher leaves a wife and three sons, who are bereaved, and yet have a legacy in the memory of his valuable and consistent life.

The writer recalls the fact that a few weeks ago, the RECORDER told of some old copies of the paper, from which quotations were given, one of them being from L. J. Crutcher, telling about his work at some place. He loved the truth, loved Jesus, and loved to work for him. He had an anxiety to never rust out, and God permitted him to work up to the last day, and he rests now.

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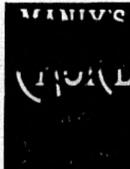
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DR. WHITSITT'S BOOK.

III.

"Perhaps we have sufficiently pointed out the unauthorized use Dr. Whitsitt has made of documents quoted in his book, largely owing to his being misled by his confidence in Dr. Dexter; and there is little need in our taking up other instances than those mentioned. There is no lack of such instances, however. A few will incidentally come up as we proceed with offering some direct evidence.

And just here let us say that even if we admit the full force and validity of all that Dr. Whitsitt has presented, he still fails to prove his case. At most he has brought witnesses who testify that the immersion of believers was new to them, about the middle of the 17th century. Even though this testimony be freely admitted at its face value, it is all negative, and could not set aside any positive evidence that might be offered. Indeed Dr. Whitsitt's thesis—that previous to 1641 there had been no immersions in England for nearly a century and a half—is incapable of proof. In a statement to the papers he gave the period as from A. D. 1509 to A. D. 1641. Such a thesis is incapable of proof, because to prove it one must know all the movements of all the people in England all the time for that 132 years. If at any time during that whole period the movements of any of these people be unknown, what right has any one to say that they were not immersed in that time?

Moreover, any number of persons saying that immersion was new to them, or that they knew of no cases, would not set aside the testimony of even one credible witness who would say that he knew of the existence of immersion. An Irishman once, the story goes, was arraigned for stealing a horse, and two witnesses swore they saw him take the horse. He sent out and brought in twenty who swore they did not see him take it, and knew nothing of his committing any such crime. He then demanded to be released because he had proved his innocence, by ten witnesses to the prosecution's one. Suppose he had brought in twenty thousand; would that have affected the case? Negative evidence cannot set aside positive evidence.

Thus it makes no difference how many men Dr. Whitsitt finds to whom immersion was "new," in or soon after 1641. If we can bring any positive testimony of the existence of immersion in England before that time, his case fails.

THE GREAT CHANGE.

The Court of High Commission and the Court of Star Chamber, with their fierce persecutions and their inquisitorial powers, were abolished in 1641, and, therefore, not till then could Baptists come from their hiding places. The bills abolishing these courts are given in *Documents Illustrative of English Church History, Compiled from Original Sources by Henry Gee and William John Hardy*. On page 547 we find, "These bills were read the 3d time June 8, without division. The king eventually gave his consent to both bills July 5, 1641." The law provided that it should take effect "from and after the first day of August, which shall be in

the year of our Lord God 1641" (p. 549).

Here is a vital fact in Baptist history which Dr. Whitsitt has entirely overlooked in this controversy. He even thinks that Edward Barber and others called the year 1641 the "year of jubilee" because immersion was then introduced into England; while the fact is, it was so called because at that time persecution ceased. This fact explains the comparative silence and obscurity of Baptists in England before 1641. It explains why then and immediately after we hear so much from them and their enemies. Then they began to write and to speak publicly, and then they attracted attention as they had not done before. Of course they and their practices were "new" to a great many people, particularly to those who would have used for purposes of persecution any knowledge they might have had of the existence of these "secretaries." This single consideration does away with the argumentative force of nearly all Dr. Whitsitt's book. Add to this the immense improbability that a denomination, as independent and as scattered as the Baptists of England then were, should have so suddenly changed their initiatory rite; and there seems little need for bringing forward any positive evidence at all. When in 1644 the Baptist churches of London gave out their Confession of Faith, in which exclusive immersion for baptism is taught, it is conceded that immersion had become general, so far as the Baptists were concerned. Now if immersion began among the Baptists of England in 1641, and had become general in 1644, it was an unparalleled event, a miracle. Nothing like it was ever known before or since. It is contrary to all history and to human nature. The fact that immersion was generally accepted by these people in 1644, proves that they did not begin it in 1641.

WESTMINSTER ASSEMBLY.

Again, if immersion was introduced into England in 1641, how came the Westminster Assembly, which met in 1643, to reject immersion by only one vote? How could this new rite get such a hold in so short a time on the divines composing that Assembly? They are known to have been men who were remarkably tenacious of their opinions and practices. That they voted immersion down by only one majority, proves that it did not begin in England in 1641. Very prudently Dr. Whitsitt in his book omits to discuss these two insuperable difficulties in the way of his case. These two facts alone are sufficient to overthrow his thesis.

MORE DIRECT TESTIMONY.

Indeed, considering the situation in England before 1641, the amount of evidence we have of the existence of immersion there is surprisingly large. We will mention first the evidence of our old friend, Edward Barber, who wrote his book against infant baptism in 1641. He had been in prison, and when the persecution ceased he made haste to publish his views. No wonder he called 1641 the "year of jubilee." This book of Barber's has been published in full in these columns, and is now issued as a tract and is accessible to all. It is, as its title indicates, simply a treatise against infant baptism, and it takes immersion for granted throughout by calling it "dipping" and by so rendering the word *baptizo* in the passages of Scripture quoted. The title is "A Small Treatise of Baptisme or Dipping Wherein is Clearly Shewed that the Lord Christ ordained dipping for those

only that profess Repentance and Faith." Dr. Whitsitt is mistaken in saying that Barber argues for immersion. No such argument can be cited in the treatise, and Dr. W. attempts to cite none, but claims that Barber's translating the word *baptizo* is such an argument. Dr. W. says (p. 117): "A simple translation of the Greek word into the corresponding English ought to be sufficient to convince any mind." Indeed? Was anybody ever thus convinced? How came Barber to argue against "infant dipping" if there were no such practice in existence?

In his preface Barber expresses surprise that "the glorious principle" of "true baptism or dipping" was not more generally known, and he speaks of God's raising him up "to divulge this glorious truth." If he had been introducing something new he could not have thought it strange that it was not understood. His very surprise is proof that "true baptism or dipping" was not new in England. That by "true baptism or dipping" he means believers' baptism as opposed to infant baptism, is manifest all through the treatise. We have before us an official manuscript copy from the British Museum, and we find on p. 15: "But for infants dipping there is no express description of persons, conditions, time, whereas true dipping, which is that one dipping Ephes. 4, 5, which is the dipping of repentance for remission of sins Mark 1, 4, it is most evidently and faithfully set down for persons, condition and time." Again, on p. 19, we read: "Quest 5. But what is the true ordinance of dipping, and wherein doth it differ from children's dipping, &c." Many similar passages could be cited where immersion is taken for granted and the argument is made for the subject and not for the act.

Barber answers objections which prove the existence of the immersion of believers in England previous to the time he wrote. On p. 2 he answers the objection that he had "no plain text of the dipping of any woman." This proves that they had been dipping women, since else the objection could not have arisen. On p. 40 he answers the objection that they regarded as holy "the clothes, or vestments, which they wear when they receive the Ordinance of Dipping, they being dipt into the death of Christ." Here is proof positive of the previous existence of immersion of believers. How could the charge ever have arisen that these people regarded the clothes as holy in which they had been dipt, if they had never been dipt? Again, on p. 6, Barber says: "In like manner lately, those that profess and practice the dipping of Jesus Christ, instituted in the Gospel, are called and reproached with the name Anabaptist &c." Then before "lately" those who professed and practiced immersion were not called and reproached with the name Anabaptist." It was the name Anabaptist, and not the professing and practicing "the dipping of Jesus Christ" which was recent.

Dr. Whitsitt quotes from p. 39, where Barber speaks of the "dipping of Christ destroyed and raced out both for matter and form," and it is argued that this is a confession that immersion had disappeared. Even if this were true, it would not mean that immersion was not practiced in England till 1641. Nothing is said in the connection about any date, and to fix a date is wholly gratuitous and wholly guess-work. But the connection shows that Barber, against the contention of "P. B.," is proving that valid baptism had

disappeared, being "destroyed and raced out," from the Roman Catholic church and not from England. He is here answering P. B.'s contention that despite the abuses of Romanists, their baptism was valid. Barber said exactly what any Baptist can well say to-day, and it no more proves that immersion was a new thing then, than Dr. Lorimer's saying the same thing would prove that immersion is new to-day. Then, too, Dr. Whitsitt's interpretation proves too much, for Barber speaks of the "matter" (believers) being "destroyed and raced out" as well as the "form" (dipping). Yet Dr. Whitsitt says (p. 118): "The ordinance was extinct in England in 1641, if Edward Barber's authority is worth anything at all, &c." Barber's answers to the objections to immersing believers, Dr. W. very prudently passes over in silence.

On p. 73 Dr. Whitsitt copies from Dr. Dexter a quotation from Featley's "Dippers Dipt," published in 1644, and omits to mention that it is taken from Dexter. We say it is copied from Dexter, because in both the same words are omitted, the same period is placed where the original has a comma, and the same "it" is spelt with a capital and made to begin a sentence where it does not begin a sentence in the original. The words omitted are vital to a proper understanding of the passage. Featley is commenting on article 40 of the London Confession of Faith, which requires exclusive immersion and (p. 182) says:

This article is wholly covered with the new leaven of Anabaptisme: I say new leaven for it cannot be proved that any of the ancient Anabaptists maintained any such position, there being three sorts of baptizing, either by dipping or sprinkling, to which the Scripture alludeth in sundry places: the sacrament is rightly administered by any of the three, and whatsoever is here alleged for dipping we approve of so far as it is lawful and the other two. Dipping may be and hath been used in some places, *trina immersio, a threefold immersion; but there is no necessity for it, it is not essential to baptism, neither do the texts in the margin conclude any such thing.*

We have italicized the part Dr. Whitsitt omits. Here Featley, in the part of the sentence Dr. Whitsitt omits, squarely affirms that immersion was used. What he objects to is not the immersion, but the refusal to admit sprinkling in any case. The "ancient Anabaptists," he claimed, had allowed affusion in cases of emergency. This refusal to allow affusion in emergencies, and not the practice of immersion, was the "new leaven." He explains on page 23 that he means by "ancient Anabaptists" those of the time of Novatian, A. D. 250, and the Donatists, A. D. 380. He dates the origin of the modern Anabaptists, the "Dippers," against whom he is writing, at A. D. 1525. So the "new leaven" was at that time 119 years old by his own account.

In the "Epistle Dedicatory" to his "Dippers Dipt," written "Jan. 10, 1644," Featley names "three regards" in which these Anabaptists ought to be "most carefully looked into and severely punished," viz.: "First in regard to their affinity with many other damnable heresies. After discussing this, he takes up—"Secondly in regard to their audacious attempts upon church and state &c." and after discussing that—"Thirdly in regard of the peculiar malignity this heresy has to Magistracy &c."

Under the 2d head he says of these Anabaptists (pp. 3 and 4):

They preach and practice their heretical impieties openly; they hold their Conventicles weekly in our chief cities and suburbs thereof and there prophesie by turns; and (that I may use the phrase of Tertullian) *adlocu-*

tur in ruinam, they build one another in the faith of their Sect to the ruine of their sect; they flock in great multitudes to their Judana, and from Seize enter into the River, and are dipt after their manner with a kind of spall containing the heads of their erroneous tenets, and their engaging themselves in their schismatical Covenants, and (if I may so speak) combination of separation.

He then goes on to discuss the 3rd "regard" as given above, after which he gives the reasons, "Why do I trouble myself with these new upstart secretaries?" and under that head he tells of his holding a disputation with them in South-wark in 1642, and says:

As Solinus writeth, that in Sardinia where there is a venomous serpent called Solifuga (whose biting is present death) there is also a hand a fountain, in which they who wash themselves after they are bit, are presently cured. This venomous serpent (wee Solifuga) flying from and shunning the light of God's Word is the Anabaptist who in these latter times first showed his shining head and freckled skin and thrust out his sting, near the place of my residence for more than twenty years.

He is speaking of these same "Dippers" whom he had described under the 2d "regard," and says they had showed themselves near his residence "for more than twenty years." The immersion of believers in England is thus carried back beyond 1624, for Featley wrote Jan. 10th, 1644. And in this matter he was an eye witness. No doubt he had had a time persecuting those "Dippers" and thus learned what he knew about them.

In the "Preface" to this same book, he says of these "Dippers."

This fire in the reigns of Q. Elizabeth and K. James, and our gracious sovereigne, till now, was covered in England under the ashes; or if it brake out at any time, by the care of the Ecclesiastical and Civil Magistrates, [i. e. the courts of High Commission and of Star Chamber abolished in 1641, Ed.] it was soon put out, but of late the unhappy distractions which our sins have brought upon us, the Temporal Sword being other ways employed and the Spiritual locked up fast in the scabbard, this sect, among others, hath so far presumed upon the patience of the state, that it hath held weekly Conventions, rebaptized hundreds of men and women together in the twilight in the rivulets, and some arms of the Thames and elsewhere, dipping them over head and ears.

Here we have Featley's statement that these "Dippers" existed in England in the reigns of Elizabeth and James, and that though "covered up" for a while they broke out lately, i. e. when persecution ceased and the "Spiritual" sword was "locked up fast in the scabbard." Featley was a learned man and being very bitter against these "Dippers" he would not be likely to concede to them any more than was certainly true.

We find we will be obliged to write one more editorial in order to give the direct evidence we wish to place before our readers. We will try to condense as much as practicable, and make one more article answer. "Happily for us" there is no lack of evidence that believers were immersed in England before 1641.

The denunciation of government and of those in authority has done great harm in this country. Liberty of speech is a great blessing, but it can be abused, Edmund Burke well said: "As all government stands upon opinion, they know that the way to destroy it, is to remove that opinion, to take away all reverence, all confidence from it." Those, therefore, who recklessly denounce those in authority, are really undermining the government. Let the people put only good men in office. Let us have good laws and enforce them.

Of all the tyrants the world affords, our own affections are the fiercest lords.—Earl of Sterling.

Editorial Varities.

We call special attention to Dr. Whitsett's defense and to our comments thereon, which we publish in this issue.

The popular pastor of the First church, Newport, honored us with a call on his way to Owensboro to preach last Sunday to the First church, Owensboro, Ky.

A red glass makes everything seen through it green.

While a blue glass turns everything blue. So when every one seems to you selfish or cross,

Perhaps the real fault is in you.—H. E. PECK

The Hon. Joshua Levering is booked to speak in Louisville Oct. 23d. He makes the third Presidential candidate who will have visited Louisville during this campaign. His brethren will give him a cordial welcome.

The general ministers' conference in Louisville, discussed, last Monday, the conduct of funerals. A good many sensible suggestions were made. The subject is both practical and important.

The announcement has been made of the sale of the library of the late William R. Williams, D. D. of New York. It is a large and valuable library and its sale gives book-lovers a rare opportunity. We would be glad to have a catalogue of the books.

The Rev. T. P. Dudley, a Kentucky boy, writes from Madras, India, where he is laboring as a missionary. "India must be won to Christ, and we Baptists stand in the front rank of the fight to-day. I enjoy the Kingdom. God bless it in its fight for the faith. I like India and the work here."

During the meeting of the Long Run Association, when a brother was speaking in rather a sharp way to Dr. Weaver and would rattle the floor to one, the great banker, Mr. Andrew Harris, stepped in and came down at his feet on the platform. It was a most touching and beautiful thing done with quiet dignity, and chartered many a heart in the audience.

That was a curious ordination in Chicago, when Congregationalist, Methodist, Presbyterian and Reformed Episcopal preachers united in laying hands on Mr. Hamilton Booth of the Salvation Army. They claim to have ordained Mr. Booth as a "Presbyter in the Church of God" in general. He is now, we suppose, a clergyman at large. It was an odd performance.

Rev. J. L. Sproule, late pastor of West Point, Miss., called at our office while on a visit to our city. He has accepted a call from the First church at Huntsville, Ala. Bro. Sproule will be remembered as graduate of our Seminary and pastor at Southgate-street church in Louisville. He is one of our strongest and best men, and we congratulate the Huntsville church.

The Philadelphia Record tells of Dr. Lemuel Moss resigning the care of our church at Woodbury, N. J., and mentions as a reason, the trouble with the Christian Endeavor Society. We have heard of a number of instances where trouble with young people's societies has driven away pastors. Such a society should always be under the direct and absolute control of the church, and should never assume to run the church. Being outside allegiance, we believe, leads to trouble.

The Seminary had a good opening. On Oct. 25, at Prof. McElloth's inaugural lecture, it was announced that 220 students had reported, exactly the same number as at the corresponding date last year. Prof. McElloth's lecture was on "The ancient monuments in their relation to the Old Testament." He pointed out how the monuments corroborated and contradicted the Old Testament. At the close of the lecture he signed the articles of faith of the Seminary, promising to teach in accordance with and not contrary to those articles.

We have received many copies of resolutions of associations in different states condemning the views of Dr. Whitsett and calling for his removal. We have now before us such resolutions from the Christian Endeavor Association, Missouri, the Salem Association, Tennessee, the North River Association, Alabama, and the Llano Estacado Association, Texas. Similar action has been taken by some associations in Illinois. It will be interesting to know just how far this matter has gone and how many and what associations have taken such action. Some resolutions are much milder than others.

Some of the "liberal" papers are having their say about the alleged "persecution" of Prof. Schmidt, of Hamilton, N. Y. Prof. S. was professor in the theological seminary at Hamilton and he held and taught views contrary to what Baptists believe. They got tired of it and secured his removal. Now he is "persecuted" forsooth. In other words, Baptists are to have no freedom of conscience, but are meekly to continue to support men who undermine and assail the faith of the decompensated.

Bro. G. C. Johnson, of Macon, Miss., asks: "Do the Scriptures teach that those who shall be saved will exceed in number those who are lost?" While the Scriptures make no positive statement to that effect, we think such is the teaching of the Bible. "All infants dying in infancy are saved, along with all idiots. All who repent and believe are saved, and as history goes on these constitute an increasing proportion of mankind." The question, however, is not a practical one. When Jesus was asked, "Are there few that be saved?" His answer was, "Strive to enter the strait gate."

Among the Churches.

LOUISVILLE.

Walnut-st.—Pastor Eaton preached. One received by letter and two under watchcare. Pastor Eaton lectured on Egypt.

Broadway.—Pastor Pickard preached. Five received by letter.

Chestnut-st.—Pastor J. M. Weaver preached as usual.

East.—Pastor Christian preached. Seven received by letter and two baptized. Protracted meeting begins next Sunday. The pastor will be aided by Bro. J. W. Porter.

McFerran Memorial.—Pastor Jones preached. One baptized and one received by letter. Protracted meeting begins next Sunday. Pastor Jones will be aided by Bro. Hills.

Twenty-second and Walnut.—Pastor Hunt preached. Four received by letter and one for baptism. Nearly \$400 raised for deficiency in current expenses.

Franklin-street.—Pastor Edwards preached morning and night. Three baptized and two received by letter.

German.—Pastor Ritzman preached. Highlands.—Pastor Dawes preached at both hours.

Logan-street.—Pastor Ewing preached. One received by baptism.

Parkland.—Pastor Nowlin preached in the morning and Bro. E. Burlingame at night.

Portland-avenue.—Pastor Irvine having returned filled the pulpit at both hours.

Southgate-street.—Brother Sproule preached at the morning and Pastor McFarland at night. Goes to Huntsville, Ala.

Twenty-sixth and Market.—Pastor Thompson preached. Twelve baptized, 8 received for baptism and 4 by letter since last report.

Thirty-sixth and Bismark.—Brother Sims preached.

City Mission.—Pastor Masters closed his summer work Thursday. Bro. G. H. Hamilton preached Sunday.

Clifton.—Pastor Masters preached at both hours. He takes charge with good prospects.

Eight Mile.—Pastor Hill preached. Hours of meeting changed.

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

Highland Park.—Bro. J. A. Harris preached.

SEMINARY NOTES.

Up to date 236 have matriculated. Dr. Harris is in Houston, Texas, attending the State Convention.

Since the close of last session many of the brethren have married and many more have been trying.

Bro. F. M. Masters has accepted Clifton and East Louisville, but will continue his work in the Seminary.

The students in the Seminary on last Saturday night showed their appreciation of the West Virginia EXERCISES by extending a hearty vote of thanks to Drs. Eaton and Harvey for kindly sending a copy free to each one who desired it.

Prof. W. J. McElloth, the junior member of the faculty, delivered the opening address Friday night. Subject, "Contribution of the Monument to Old Testament History." It was highly spoken of by all. He is one of the most scholarly young men in the South.

The first missionary meeting was held on Saturday. Several committees were appointed and a letter from Bro. Pruitt, of Hwanghien, China, was read.

The Students' Mission Band was re-organized Monday night.

Dr. Jones, of McFerran Memorial, Dr. Pickard, of Broadway, Dr. Thomas, of Baptist Courier, and Dr. J. L. Sproule, of Huntsville, Ala., were with us.

Supplies for Sunday: Third-avenue, T. B. Ray, morning, and John Bass Shelton, night; Parkland, George E. Burlingame, night; Highland Park, J. A. Harris, night; Jeffersonville, A. C. Burroughs, morning, and W. A. Garrett, night; South Louisville, J. B. Scott, morning and night; Rudds Creek, W. H. English, morning and night; Hopewell, Clark Fountain, morning and night, baptized three; Springfield, A. R. Bond, morning and night; Bardonia, H. H. Edlish, morning and night; Elkhorn, W. W. Lee, morning and night; Evergreen, W. E. Gwain, morning and night, one addition. J. B. S.

THE STATE.

Pastor J. W. McGown last week baptized 17 in Richmond, part of the result of a meeting in which he was aided by his son-in-law, Bro. C. H. Jones.

Pastor Cato, of Cox Creek, baptized 11, as the result of a meeting in which he was aided by Bro. W. D. Nowlin.

Pastor P. I. Lipsey writes: "Sunday, Sept. 27th, was a pleasant and auspicious day at Adairville. Two brethren, M. L. Fugate and F. Morrow, had been selected as deacons, and were on that day ordained to the office. Bro. W. S. Ryland preached an appropriate and strong sermon, by which we were all edified. We now have an exceptionally good board of deacons with broad and aggressive ideas of church work. We had one accession to the church by baptism and are hoping for others, as the church is growing spiritually; and we expect to begin a protracted meeting in a few weeks."

Pastor J. F. Boyd writes he has just closed a meeting at Little Mount. Results, twenty-six additions—twenty-two by experience, 2 by letter, 2 from the Methodists. This church was constituted in the year 1852. The Methodist class held its meetings in the church here. Recently they got too strong for the Baptists and they moved out. When we first went there last November they numbered 33. Our first object was to gain unity and strength, now our object is to get fully organized and get in working order.

Pastor J. E. Gardner writes: "We have just closed a good meeting at Whitaker's Grove, Logan county, Ky. It was held during the week of Oct. 1st. The pastor of the church, which was very highly appreciated by our people. We had five very bright conversions, one baptized and the church greatly revived. I wish also to state that the fellowship in the Antioch church, making forty-seven additions in about two months, and the revival spirit is still leading the people. To the Lord be all the praise."

Pastor Wm. McElroy writes from Williamstown: "On the 27th ult. we closed a very interesting and profitable meeting with the Concord church, Gallatin county, Ky. The membership were greatly strengthened and encouraged to do more for Christ. I consider a meeting comparatively a failure unless the church is made to feel more and more her responsibility to God and is drawn closer to Christ. There are so many of our preachers, in concluding protracted meetings, that seem to ignore the church and work entered to get a large number into the church. It is one thing to get into the church, but quite a different thing to be born into the family of Christ. Bro. J. B. Edinger, of Ludlow, has with me and did the preaching in the plain, simple and forceful manner that is so characteristic of him. Bro. Crouch is very original in his presentation of the truth; there is no foolishness or clapnet methods. The visible results are 14 additions, 10 by baptism, 2 by letter and 2 restored. To God be all the praise. In December I will close my sixth year as pastor of this noble church, and the prospects for the future are brighter than ever."

Pastor W. H. Vaughn writes from Howell: "Bro. Alvah F. Gordon, of Adams Sta., Tenn., has been with us for the past two weeks in a revival. The Lord worked mightily through him. He is a gospel preacher and the Holy Spirit honored him, and entering into his opinion. We had 31 accessions, most of whom are men, 24 for baptism, 4 Campbellites, 2 Presbyterians, 2 Methodists. We had a genuine revival in our hearts. I preach for these people every Sunday and next Sunday two Sunday nights in each month. To the Lord be all the praise."

Pastor Risner recently held a protracted meeting with Cedar Creek church, doing the preaching himself. Bro. Allan Spidner, of Lexington, Ky., there were 35 additions to the church, 29 of them by baptism. The church was greatly revived.

Pastor T. M. Green writes from Greensburg: "We have just closed a three weeks' meeting at the Baptist church. It was a glorious meeting and the results were wonderful. Such an ingathering as the people of Greensburg had not witnessed in many years. Bro. T. B. Ray was with us two weeks. The people were all meeting continued with great results. I have received into the church by baptism 31, by letter 5 and 7 restored. Our church is greatly revived and in fine condition. I hope to send in several more subscribers soon."

Pastor T. M. Jackson writes: "Beginning the first Sunday in September we held a meeting with New Union church, Logan county. We had the efficient service of Bro. C. W. Freeman. He did some excellent preaching. The congregation increased from the beginning. The people were all delighted with Bro. Freeman's preaching. There were five professions, and five joined the church, two by experience and baptism and three by letter. I think others will join. The church was greatly revived. We baptized two persons at Homer; one of them had been a Presbyterian for several years. Last Sunday I baptized two more at Pleasant Grove church, I will baptize at Union next Sunday."

"WHOM SHALL WE BELIEVE?"

Answered under the above caption in the issue of Oct. 1st. Dr. J. S. Coleman comes from my report of the Long Run Association as found in the Baptist Inquirer the following: "It is a well known fact that a majority of the delegates were out and out for Dr. Whitsett." He then quotes the following from a letter of the general and greatly beloved moderator, Rev. W. E. Powers, as published in the American Baptist Plug: "There could have been passed easily, resolutions condemning Dr. Whitsett's course, but it was thought best not to do this at the present time." In reply to an interrogation as to which of the two conflicting reports is to be believed the editor dodges the question by saying: "It is simply a difference of opinion between two brethren."

In reply to the above I want to say three things: 1st. I have no doubt whatever but that the quotation from Bro. Powers represents his honest convictions.

I am sure that the quotation from me represents my honest and abiding conviction. I am not surprised that Dr. Coleman writes to the editor of the RECORDER who was a member of that body for a fight. He like many others would love to know the real temper of Long Run Association. All this is natural enough, yea and more, for when we remember Dr. Coleman's position in this controversy, it is natural that he should write to Dr. Eaton instead of C. H. Jones, as to whom he should believe.

But that Dr. Eaton should dodge the plain interrogation and refuse the much desired light is especially suggestive.

Certainly Dr. Eaton also has an opinion as to the complexion of Long Run Association on the Whitsett controversy. It is manifest to my mind that the opinion of Dr. Eaton was the very thing Dr. Coleman desired. I don't think that Dr. Coleman ever imagined that Dr. Eaton had actually polled the body and could therefore categorically answer his question. He felt that with three opinions before him and one of them that of the great editor, it would help him in forming a conclusion.

That is to say if Dr. Eaton had just said it is my opinion that Bro. Powers is to be believed I think that would have settled the whole matter with Dr. Coleman. Evidently the editor does believe that one of us is wrong and the other right. Why did he not just name the right? He might be believed to be right or I might be, but for the editor's severe arraignment of Dr. Jones, I don't bring myself to believe that his regard for my feelings, even if he believed me in error, would deter him from saying so, and in view of that I cannot think that he should hesitate for a moment to pronounce me in error if he so believed. Really, Mr. Editor let us have your opinion as to the complexion of Long Run Association on the Whitsett matter? It is true I have talked with you personally, but I should like for you, instead of the editor, to let my friends want light, to speak and let us have your opinion. Don't dodge. I shan't feel hurt if you decide against me.

My opinion that a majority of the editorial in and out for Whitsett is based on the following:

1st. I take it, and I think none will question the correctness of my position, that all who voted against tabling the matter were Dr. Whitsett's sympathizers. Now the vote to table stood 62 to 46.

Now Twenty second and Walnut was entitled to ten delegates, and at a business meeting just a week preceding the Association some resolutions were passed that declared without reservation for Whitsett, and instructed the delegation to vote against any resolutions of censure or implied censure.

The delegation were further instructed to vote against the matter, if not considered by the Association, and in keeping with these instructions the delegation, with the exception of myself and possibly one other voted to lay on the table. Now taking two from ten and we have left eight, take eight from 62 and you have 54, add eight to 46 and you have 62 so without the Twenty-second and Walnut delegation, which were instructed to vote against any censure or implied censure of Dr. Whitsett it would have taken the vote of the moderator to have laid on the table.

Add to this the fact that Drs. Robertson and Pickard both say that they talked to a number of the delegates from the country, who said that they voted to lay on the table in ignorance of the real situation, and that they were for Dr. Whitsett, and it seems to me that my case is fairly made out.

Respectfully, M. P. Hunt. Pastor Twenty-second and Walnut street Baptist Church, Louisville, Ky. P. S.—Lest some brother might be left in darkness as to why Dr. Whitsett's friends, if in the majority, should on the second day counsel with the oppo-

Naked Pills. Are fit only for naked savages. Clothes are the marks of civilization—in pills as well as people. A good coat does not make a good pill, any more than good clothes make a good man. But as sure as you'd look on a clothesless man as a mad one, you may look on a costless pill as a bad one. After fifty years of test no pills stand higher than AYER'S Cathartic Pills. SUGAR COATED.

stitution and consent to introduce compromise resolutions. I will as a Whitsett man give my version of the matter. On the morning of the second day it was found on canvassing the situation by Dr. Whitsett's friends that the delegations were not near so full as the day before, and that the most of the absentees were Dr. Whitsett's friends. Dr. Eaton's delegation was about the only fully city delegation present, and a majority of them were in sympathy with their pastor and hence we were truly fearful lest we could not carry through resolutions that Dr. Eaton would oppose. Hence resolutions indorsing Dr. Whitsett as a Christian gentleman, a scriptural Baptist, and complimenting his successful administration of the affairs of the Seminary were introduced and passed with only two dissenting votes. And really if Dr. Whitsett is a Christian gentleman and a scriptural Baptist, and has successfully managed the affairs of the Seminary, one can scarcely see what more could be required, or on what ground one could find objection to him. [We made no canvass, nor to our knowledge did any one do so except partisans of Dr. Whitsett who came in to the Association with a regular campaign organization. Yet we believe that a majority of the body would not have supported the first resolutions introduced.—Ed.]

MORPHINE. Opium, Cocaine cured at home. Remedy by Cutler, Hobbins. Endorsed by physicians, ministers and others. Book of particulars free. Write to G. Wilson Chemical Co., Dublin, Texas.

OPENED OCT. 1st. Our NEW STORE, thrown open to the public on Thursday, Oct. 1st, was a revelation to the people of Kentucky and the city of Louisville. The NEW STORE stands on the old site so long occupied by us, and the building, fittings and appointments are the latest and most approved known to commercial architecture. It will be known as the Model Outfitting Establishment of the South, a place where Men, Boy and Child can be fitted out in Clothing, Hats and Furnishings at Moderate Cost, and with reliable Merchandise. When you visit Louisville, see the Great Stores at the Northeast Corner of Fourth and Jefferson Sts., Louisville, Ky. CRUTCHER AND STARKS.

FAMILY CIRCLE. SOMETHING TO REMEMBER.

I didn't mean to be naughty. I just made a mark on my slate. And he looked so dreadfully funny. I held it up to show Kate. And then came my class in geography— I didn't expect it so soon; And soon after that came my arithmetic. I thought it would come after noon. And then when the ditzaming bell sounded, Miss Annie said, "Marjorie Nye May stay after school a few minutes; The others may go now. Good-bye."

A SUPERINTENDENT'S WIFE.

BY FRANCES HARRIS.

"It is Alice's birthday on Thursday, John, and I have promised her a little party. Can't you come home an hour earlier than usual?" "Really, I am very sorry—I always forget the birthdays, you know! The fact is, I promised to stop at the Trelaways—we're to talk over the Mother Goose tableaux—and then there is the teachers' meeting."

But reverse came; Mary had cared for her four children, had even "done her own work" for a time that John might do. With a needle and thread sewing and housework, reading was neglected; little by little she gave up society, for though a man can go anywhere with "a best suit," a woman's toilet needs such constant touching up and freshening that to become a trifle wrong to do more than go to church. All this passed through Mrs. Driscombe's brain, but then Alice called her and the disordered sitting-room claimed her attention; with an effort she took up her daily tasks and tried to think herself foolish and jealous. But when the house was tidied and she had seated herself at her mending, the uneasy thoughts came back. She tried to put herself out of sight; Alice and Maudie, Joe and Esby Jim, seldom heard chapter read by their father or knelt with him in prayer. In the morning there was no time and at night he was hurrying off to keep some engagement. Business had prospered and Mrs. Driscombe could afford to subscribe liberally for the new church organ, and gave nearly a third of the money for the Sunday-school piano; but Alice, who had a real taste for music, had no instrument yet! More money and thought was expended at Christmas time on the Sunday-school tree, than on presents for his own family. John said he could not remember birthdays, but was there not a prettily bound birthday book lying with his Bible, in which each of the Sunday-school teachers had written his or her name. Mr. Driscombe did not attempt to conceal the fact that he gave a handsome card or flowers to each one of the lady teachers on his birthday. With pride and delight Mrs. Driscombe had seen the Easter cards her husband had given her—till she saw the one he had given Mrs. Trelaway!

low" never thought of any need of any trust. Jim could not sing, so he sat down stairs with his boy and that child, who had a special hearing for some clear soprano notes. How beautifully she and John sang. "Jesus, lover of my soul," Or, "On Calvary's brow." He did not mind the many Sunday-school and church engagements, for his business engrossed most of his evenings; but he had a habit of coming back before he had come in from his store. Now and then he found Driscombe taking a cup of hot chocolate with her, but he was always welcome; his gown and slippers lay ready for him—his usual knicker, Driscombe laid them out when she lit the lamp. Yet John Driscombe was uneasy! Prayer was no longer an earnest pleading with a Father, known and loved; it was lapsing into formalism, and that troubled him. He was not a formalist, a Christian; which does not mean, my friend, that he could not fall into sin. And Mrs. Trelaway? After all, matters depended most upon her. A weak woman, an untrue woman, can ruin any man unless he is living very near to God. Mrs. Trelaway was a church member, a pattern wife, a fond mother, a good housekeeper. But—Hattie Collins had sunned herself in the smiles and admiration of a half dozen men; and Mrs. Trelaway was Hattie Collins, unchanged of anything, more dangerous when sheltered by her husband's love and trust, than as a young girl. I am not telling of a woman any one could call "bad"; she was virtuous, as the world counts virtue, but she had not true faith, and had never learned to know herself and ask for a better nature. Little by little she tired of "only Jim." She was glad that brilliant John Driscombe was in the choir; he made things brighter. She enjoyed to follow him. But she felt sentimentally over the carnations he sent her on her birthday. The very fact that she never meant to "go too far" made his attentions so attractive. And now, having shown how matters stood, let us see how the evening at the Trelaway's house that Thursday evening. He had quieted his conscience by ordering a pretty present and plenty of cream and candy for Alice, and was determined to put aside any thought of looking at the loved one at the Trelaway's house that Thursday evening. He had quieted his conscience by ordering a pretty present and plenty of cream and candy for Alice, and was determined to put aside any thought of looking at the loved one at the Trelaway's house that Thursday evening. He had quieted his conscience by ordering a pretty present and plenty of cream and candy for Alice, and was determined to put aside any thought of looking at the loved one at the Trelaway's house that Thursday evening.

said, who had known M. A. Driscombe since her girlhood, and feared "that follow down I shall appreciate her." "She'll be sure to call nursing for some time; her system is all run down. Has she had any trouble on her mind?" John suddenly remembered his wife's many lonely evenings, and flushed uneasily, but answered: "Nothing serious, I'm sure, she shall have the best care I can give, doctor." "That's well; you'll be her best nurse. A dear girl! A dear girl!" John's heart said "Amen!" to that. He slipped back to his wife's side; she lay quite still, but a tear was on her cheek. With shame her husband remembered the tears of an hour before! Kneeling by her side, he whispered: "Mary, dear Mary! Can't I do something for you, darling?" Her eyes opened. "You do enough when you say that, John. O John! John!" and the tears changed to great sobs that fairly frightened her husband. "Hush! push, darling! I know. I think I understand. Mary, dear, your poor burnt hands have drawn your husband back to you, have opened his eyes to see his foolishness. I'm sorry, darling, that I've been such a silly fool!" The wife's eyes opened in loving reproach. "Don't call yourself names, dear. No doubt I'm the foolish one, but I'd burn myself again to have you here," and she turned her cheek against her husband with a gesture of inexpressible content.

How Johnny Caught the Mouse. "It is very strange we can't catch the mouse," said mamma. "Try some poison," said Aunt Harriet. "Oh," said mamma, "I'm afraid to have any poison about, for fear some of these two-legged mice might get hold of it." "I've tried that, but the mouse is too cunning to be caught. It takes a nibble at the bread and cheese and pies, and don't seem to care for the bait in the trap." "If you have all the staples carried out of the pantry, maybe it would," said grandma. "I've tried that too, but mouse seems to have learned what a trap it is, and must have gone without his supper last night rather than try the trap." "But he won't take that little bit just as I would like him too." "Your little kitten will soon be big enough to catch mice, Nannie," said grandma. "John believe she will ever do anything so cruel, grandma," said Nannie, looking very sober. "If she did, I wouldn't want her for my kitty any longer."

"Poo! what else are cats good for?" said John. "Good to purr and roll marbles and be nice and cunning," said Nan, hugging her kitty very fondly. "Kitty," she added, "if you ever do such a thing as to eat up a poor little mouse, I'll never love you again in the world—never, never!" Kitty poked up her pretty white head, and gave her mistress a little face a rub; and Nan felt sure she understood every word to see where the mouse had nibbled a hole in the cracker box, and presently called back: "Nan, oh Nan! Don't you want to make some molasses candy?" "Yes, indeed," said Nan, putting down her kitten and running to him. "Are you going to get the sauceman, Nan?" Mamma poured out the molasses, and Johnny carried it to the kitchen and put it on the stove. "I know one thing about making molasses candy," he said, "you must boil it. But you put things in it, too, and I've forgotten what they are." "Mamma," he cried, running in to where she was sitting, "what do they put into candy to make it good?" "Well," said mamma, "there are different ways of making candy. Some make it one way, and some another. I always used to put in a little butter."

"Anything else?" "Nuts, if I happen to have any." "Grandma, how do you make molasses candy?" "Well," said grandma, taking of

When Mrs. Trelaway was a perfectly good woman—a church-member—As she had only one child (a boy of twelve) she was free to sing in the choir; and she was in every good (and interesting) work that was on foot. What a bright woman she was! Always well read as to the news of the day; full of quaint conceits and sparkling anecdotes. Yes, as girls, Mary Dennison considered the most beautiful, Hattie Collins, and John Driscombe, the most popular man in town, had chosen the plainer but more talented girl as his wife.

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SOUTHERN RAILWAY IN KENTUCKY—Lv Louisville . . . 1st 2nd 3rd 4th 5th 6th 7th 8th 9th 10th 11th 12th Ar Lexington . . . 11:30am 7:00pm 10:00pm Ar Louisville . . . 7:30am 10:00am 12:30pm Free Observation Chair Cars on trains 1, 2 and 4. No connections at Versailles, Richmond and Georgetown. No 7 carries Pullman Sleeping Car through to New Orleans without change, arriving at New Orleans 4:45 am. Birmingham 7:20 pm, Meridian 10:25 pm, New Orleans 8:40 am. Close connection at Depot, seventh and River

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

(Continued on eleventh page.)

NELSON ASSOCIATION.

This body composed of twenty-one churches met with New Salem Baptist church, Nelson county, near Deatsville, Sept. 15th and 16th, in its forty-eighth anniversary.

Rev. M. Ashby Jones, of Bardstown, preached the introductory sermon from 1 Cor. 4:6, regarding the written Word of God, which was exceedingly interesting.

The same efficient officers were re-elected, Dr. Thomas Hall moderator and T. P. Samuels clerk and treasurer.

The church letters were interesting and showed an increase in almost every instance over last year.

Dr. J. W. Warder, our state secretary, was present and presented the mission cause in a practical and forcible way.

Rev. Geo. H. Cox, of Owensboro, representing the Ministers' Aid Society, was with us and made an earnest appeal in behalf of the cause.

Sunday-schools were earnestly and ably discussed by many of the brethren. Dr. W. P. Harvey gave us a most excellent talk on the subject. For all Baptist churches, Baptist Sunday-schools, Baptist teachers and Baptist literature was recommended as the best, union Sunday-schools and union literature condemned.

Reports on Home, State and Foreign Missions were interesting. We note an increase which shows the Lord is blessing the efforts of his laborers.

Besides the good speeches by our home brethren, we also had the pleasure of listening to Rev. Wm. J. Nowlin, Dr. W. P. Harvey, Dr. A. T. Robertson and Dr. W. L. Pickard, all of Louisville, on the mission subject, which were highly interesting and beneficial.

The subject of education was ably discussed by Prof. J. P. Fruit of Russellville, Prof. H. J. Greenwell, of Glasgow, and Prof. R. N. Cook, of Bardstown, and the importance of sending children of Baptists to Baptist schools emphasized.

The Orphans' Home cause was presented by Bro. W. O. Carver, and a good cash contribution made, nearly every church pledging amounts for the ensuing year for support of the dear little ones under the loving care of Miss Hollingsworth.

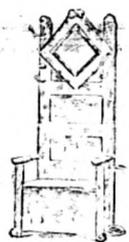
In report on religious literature, our Baptist Sunday-school publications of our own Baptist Board were recommended to be used in all our schools. The WESTERN RECORDER was highly endorsed and every family requested to subscribe to same.

The temperance question was ably discussed by Bro. G. C. Cates and Dr. W. L. Pickard, and a decided stand taken for prohibition by the association.

The following resolution was adopted: Resolved, That it is the sense of this body that none of our churches should retain in their membership any persons who are engaged in retail or wholesale liquor business. And we request and urge our pastors to use all means within their power, in a spirit of reason, love and justice, to induce all Christians engaging

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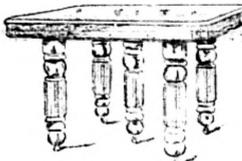
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Sideboard, quartered oak hand-carved, 4 feet long - has a bevel mirror, and drawer velvet-lined for silverware.

Factory Price 75c-
High-back diners, antique oak, nicely carved, brace arms and cane seat.

Factory Price \$5.00-
Chiffonier, solid Oak, neatly carved, 5 large drawers.

Factory Price \$13.00-
Chiffonier solid oak 5 drawers and bevel mirror.

Factory Price \$10.00-
Combination book-case and writing-desk in solid oak and mahogany finish, large bevel mirror.



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Pillar Extension Tables of quartered oak, nicely polished fluted legs, top 64 feet closed and 62 feet open.



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Enamelled Iron Beds, extended foot-rail, brass knobs and spindles.

Factory Price \$2.00-
500 handsome high-back combier seat Rockers, in antique oak and mahogany finish, nicely carved frames.



Factory Price \$5.00-
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Factory Price \$11.00-
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in this business to discontinue it, thereby removing a great stumbling block in the way of church discipline.
After extending to New Salem church a hearty vote of thanks for her hospitality and singing, "Blest be the tie that binds," the Association adjourned to meet at Chaplin Fork church, Chaplin, Nelson Co., next year.
The writer enjoyed the stay in the pleasant home of Bro. Tom Walker.

DOTS.
New Salem knows how to entertain.
Dr. Hall is a model moderator.
Bro. J. C. Samuels was the happy of the happiest.
Nothing short about Dr. Harvey except his stature.
Bro. Carver is a good carver as well as a good pastor.
Bro. Cates did not have to mount the stand to be seen.
"A perfect fit" - T. P. Samuels clerk.
Q. J. is all Wright.
The Whitsett matter was not mentioned.
Dr. Pickard captivated the audience with his temperance speech.
Dr. Robertson received a cordial welcome back to his old home.
Bro. Martin was the only bachelor pastor present.
Lots of cake, pickle, chicken and pretty girls.
Bro. Booth has a copyright on securing mission contributions from his young members.
Bro. Ashby Jones believes Baptist doctrine to be the written word.
Prof. Greenwell is not a green man.
The young ladies wonder if

Prof. Fruit is a pear or single.
Our hand to Bro. Trolley hope his stay will be permanent.
Bro. Barnes made the speech of the association among the laymen.
Prof. Cook gave way to the senior professors "age before beauty."
The RECORDER is not a stranger in Nelson Association.
Peace, harmony, big crowd and a good meeting.
"Praise God from whom all blessings flow."
JOE. W. VESEY.

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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.

DISTRICT ASSOCIATIONS,
TIME AND PLACE OF MEETING, 1896.
OCTOBER.
West Kentucky - Arlington church, Oct. 7.
Enterprise - Ivyton church, Magoffin county, Oct. 9.
South Union - Marsh Creek church, Oct. 9.
West Union - Blandville church, Oct. 14th.
Ohio Valley - Sturgis church, Union county, Oct. 20.
Blood River - Elm Grove church, Oct. 21st.
Graves County - Wingo church, Oct. 28th.
If the clerk of each association will send me two minutes of his association as soon as printed, he will greatly aid in getting up the statistical tables.
J. K. NUNNELLEY.

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LOUISVILLE TO ST. LOUIS.		
No. 1.	No. 2.	No. 3.
Leave Louisville..... 8:30 a. m.	8:35 p. m.	9:35 p. m.
" Huntington..... 11:25 a. m.	11:05 p. m.	
" Princeton..... 12:40 p. m.	1:30 a. m.	
" Mt. Vernon..... 3:20 p. m.	3:50 a. m.	
" Centerville..... 4:25 p. m.	4:30 a. m.	
Arrive St. Louis..... 6:35 p. m.	7:04 a. m.	

ST. LOUIS TO LOUISVILLE.		
No. 1.	No. 2.	No. 3.
Leave St. Louis..... 7:40 a. m.	8:35 p. m.	9:35 p. m.
" Centerville..... 9:50 a. m.	11:05 p. m.	
" Mt. Vernon..... 10:35 p. m.	11:54 p. m.	
" Princeton..... 1:15 p. m.	4:45 p. m.	
" Huntington..... 2:35 p. m.	4:40 a. m.	
Arrive Louisville..... 4:25 p. m.	7:40 a. m.	

LOUISVILLE TO EVANSVILLE.		
No. 1.	No. 2.	No. 3.
Lv Louisville..... 8:30 a. m.	8:05 p. m.	9:25 p. m.
Ar Evansville..... 1:15 p. m.	10:05 p. m.	7:30 a. m.

EVANSVILLE TO LOUISVILLE.		
No. 1.	No. 2.	No. 3.
Lv Evansville..... 12:40 p. m.	7:50 a. m.	6:00 p. m.
Lv Huntsville..... 2:40 p. m.	4:05 a. m.	9:05 p. m.
Ar Louisville..... 8:20 a. m.	7:50 a. m.	9:05 p. 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. 1, 2, 3 and 4, daily except Sunday. Others daily.

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

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

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

LEAVE	No. 20	No. 16	No. 18
Louisville.....	2:35 a. m.	8:25 a. m.	5:45 p. m.
Ar Cincinnati.....	4:40 a. m.	11:55 a. m.	10:05 p. m.
Columbus.....	11:15 a. m.	6:45 p. m.	9:25 p. m.
Pittsburg.....	1:35 p. m.	7:25 a. m.	
Washington.....	8:00 a. m.	11:30 a. m.	
Baltimore.....	7:50 a. m.	7:00 p. m.	
Philadelphia.....	10:15 a. m.	3:45 p. m.	
New York.....	7:30 a. m.	5:45 p. m.	
Boston.....	3:00 p. m.	9:05 p. m.	

Trains No. 16 and 18 have elegant Pullman parlor car to Cincinnati, and Pullman drawing room and dining cars Cincinnati to New York without change. Train No. 20 has sleeper to Cincinnati opens at 9 p. m. to receive passengers.

ST. LOUIS, SPRINGFIELD AND THE WEST

LEAVE	No. 20	No. 16	No. 44
Louisville.....	2:35 a. m.	8:25 a. m.	5:45 p. m.
Ar St. Louis.....	12:20 p. m.	4:40 p. m.	11:30 p. m.
Ar Springfield.....	7:50 a. m.	9:05 p. m.	9:25 p. m.

North Vernon accommodation leaves 7:15 a. m. daily. Charleston accommodation leaves 9:45 p. m. except Sunday.
 Trains No. 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.	6:55 p. m.	12:35 p. m.
From West.....	7:10 a. m.	12:15 p. m.	5:50 p. m.	7:25 p. m.

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Great Southwest

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 The Gen. Agt. of the B. & O. S-W. R. R.,
 Louisville, Ky. St. Louis, Mo.

The Farm

Ball Brothers, of Woodford county, sold their premium saddle gelding, McKinley, to Cuban planter for \$800.

Simon Wiehl bought of Paul Noble, of Madison county, 54 head of cattle, average weight 1,500 pounds, at 41 cents.

John W. Wagers, of Montgomery county, shipped five car loads of hogs to Cincinnati, for which he paid \$2.75 and \$2.80. He lost \$12 on each car.

Cutting hemp by machinery has proved a success in Fayette. A machine, or rather an attachment to the common mower, has been perfected which now does the work admirably.

It is said that at least 3,500 cattle were on the market at Mt. Sterling on Court day. Good 1,000-pound cattle brought 34 cents, but the majority of sales were at \$3.35 to \$3.40. Good yearlings sold rapidly at 34 cents; cows and heifers sold at from \$2 to \$2.65. Over 100 horses and mules changed hands. Weanling mules brought from \$15 to \$40.

The Kentucky Commissioner of Agriculture has sent out a message of warning to farmers relative to the chinch bug, which is expected in very damaging numbers in the wheat next season, among other things saying: "The adult chinch bugs hibernate under rubbish at the edge of the fields, and farmers should see to it that no such lurking places are left for them. An unsparring employment of fire over waste places will do much to destroy them."

There was a good crowd in Georgetown Monday says the Times, but business was rather dull. Ben B. Peak, auctioneer, reports 250 cattle on the market. He sold for Sim and Norman Hambrick to Jos. Hall, of Bourbon, 21 feeding cattle, of 990 pounds weight, at \$3.47 per cwt.; for same to Wiehl, of Lexington, 12 common feeders at 3 cents per pound; for Allen, of Lincoln county, 15 yearlings, to Punk Perry at \$16 per head; for same 50 good yearlings to Perry at \$22; for same to Thomasson Brothers 8 small yearlings at \$11; for Will Finley 2 work mules at \$48 and \$38; for Jos. Finley to Jos. Gayle 38 sheep at \$1.85 per head; for Alex Ferguson (sold under execution) 7 good brood mares at from \$10 to \$42. Male colts sold at from \$12 to \$50, according to quantity.

"Uncle Billie" Noble, of Breathitt county, still cultivates his little mountain farm with his own hands, although he has reached the advanced age of 92 years, and is a father, grand father, great-grandfather, and great-great-grandfather. But "Uncle Billie" counts time very lightly since his mother lived to be 114, his father 109, and one of his brothers 107 years of age. He fully expects to eclipse all of his relations in the length of days. Perhaps no family in the state can surpass the longevity.—Winchester Democrat.

Garrard county has a successful coffee cultivator in the person of Rev. Jacob Newland, living near Hammack. Last year he planted 160 grains of coffee, from which he harvested five pecks. He used it in his family, and those who have tasted it were surprised. This year he planted four acres and is now harvesting it. He claims it is the most profitable crop in the country to-day.—Stanford Commercial.

Fowls that have the run of the farm do not need much grain. The bugs and insects that they pick up readily take the place of it.

EXPERIENCE WITH BERRIES, PLUMS, PEARS.

The one who begins to set out fruit trees and small fruit plants upon his place, without previous experience in the matter of varieties, is pretty sure to make some exasperating if not costly mistakes. If there is a friend or neighbor near by who has already bought and paid for some experience, the would-be-fruit-grower had better hasten to this person and get advice before planting, however humiliating it may be to his pride.

If one has been "reading up" on the subject of fruit growing in fruit catalogues, he will very likely think he knows all about the value of the different varieties of fruit. However, he is quite sure to hold a different opinion some seasons later. I am quite sure that some of our catalogue-makers do not use as much discrimination as they should in describing the various varieties they have for sale. They are all apt to be "good," "excellent," &c. Perhaps all are "good" under some circumstances, but certain it is that one finds some good and some inferior when they come to fruit upon his own ground.

I will briefly recount some of the successes and failures in my own fruit garden:
 RASPBERRIES.—The Marlboro is a handsome berry, but not much earlier than the Turner, is not a good yielder, and the fruit is altogether insipid. Every bush of this variety will be rooted up this summer, and will be replaced by the Cuthbert. This latter has proved with me the very finest red raspberry I have so far tried. The yield is large, the berries are big and of delicious flavor, and the season of ripe fruit is long. The Turner is a good raspberry, but the Cuthbert is better in every way, except earliness.

The Golden Queen is a white, or rather yellow, Cuthbert. It is a showy berry for table use, but is not suitable for canning, as the berries turn a dirty brown color, and seem to lose their flavor in canning more than do the red berries. In Blackcaps, I found the Progress disappointing. After the first picking the berries are all small and inferior.

Complaint is made, even as far south as Tennessee, that the Gregg winter kills badly, but here in Maine, in one of the most trying winters ever experienced, that of 1895-'96, my Gregg plants did not winter-kill at all, and are this season loaded with fruit.

BLACKBERRIES.—The Wachusett Hornless has proved with me a very poor yielder of inferior berries. Moreover the canes are far from thornless. I rooted up every bush of this variety this season. The Agawam has proved a grand berry for this latitude—tender throughout and of delicious flavor. It is also very productive, and fills a long-felt want in my garden. I wish every one of my readers would plant a row of this delicious variety. I do not believe its superior exists in the whole black-berry catalogue.

THE JAPAN PLUMS.—Of course I could not rest until I had tried the new Japan plums, though having some doubt as to their success in this cold latitude. I first set out June Budded trees that were some two feet high. That was three years ago. I guess those that haven't died altogether are two feet and six inches now, or two feet and four inches anyway! My advice to those in cold climates is to buy only well-grown trees of the Japanese plum, for my experience shows that only these will stand severe cold in winter. A five-foot tree planted last season went

through the winter with the loss of only the tips of the new growth, four inches on each shoot, perhaps, and is this summer growing vigorously. The Abundance appears the hardiest of the more commonly planted kinds.

PEARS.—I set out over a hundred dwarf pear trees last spring, and not more than one or two of the lot are dead, showing the vitality of these little trees. I am greatly interested in this kind of pear-growing, and if I can keep this lot from suffering from the cold of winter, I purpose to plant several hundred more dwarfs. It is important to remember that only certain varieties of pears do well on the quince root, and that some are much more successful as dwarfs than as standards. A hundred dwarf pear trees set alongside a fence, five feet apart (my own are only four), take up almost no room that can be otherwise utilized, add to the looks of things, and will quickly begin to return an income, if kept pruned back and well cultivated.

The Winter Nelis is doubtless a good pear, but with me the tree has proved an indifferent grower. Under the best of conditions, it increases in size with provoking slowness, making its propagation undesirable from a commercial standpoint. Can a better selection of winter pears, for commercial purposes, be made than that of Anjou and Lawrence! These do well both as standards and as dwarfs.

I am giving the new Japanese Mayberry a trial this season, and find its growth rather slender, so far. There are a lot of these new fruit plants that are being introduced with much enthusiasm. I hope some of them will prove to be acquisitions, but only time can decide the matter. It will be well to go into them slowly.

Just one word more. How many fruit growers realize that fruit of all kinds need an especially liberal supply of potash in the soil? Stable manure has not enough potash, nor have the ordinary commercial fertilizers, for successful fruit-growing. Buy potash in wood ashes, or in some other form, and apply it liberally to orchards and small-fruit plantations.—Webb Donnell, in Country Gentleman.

To make a horse take in the bit, stand on the near side. With the right hand raise the bridle up in a position with the bit touching the lips. With fingers of left hand supporting bit, insert the thumb and touch the roof of the mouth, which will instantly open; pull up with the right hand and the bit is in. No scolding, no pounding teeth with bit, no gouging gums with thumb nails. Be cool and quiet and all is easy.—N. W. Agriculturist.

In selecting farms and gardens in new places, purchasers often make the mistake of giving preference to light sandy soils, which can be worked with less labor than clay, and never become muddy, but such soils although good for some special crops possess much less strength than others, and are enriched at more expense, and while the clay soil will retain for years the manure washed into it, a sandy soil can never be permanently enriched.

The following is a good condition powder for the horse: Nuxvomica, 2 oz.; tartar emetic, 2 oz.; alopecurus, 2 oz.; powdered mandrake, 1 oz.; powdered licorice, 2 oz.; Fenugreek, 2 oz.; arsenic, 2 oz.; nitrate of potash, 4 oz. Mix all together and give one teaspoonful a little rounded for six successive days. Then stop for six days and then repeat.—Dixie Farmer.

Fits Cured

From *F.R. Journal of Medicine*, Prof. W. E. Peck, who makes a specialty of curing without doubt treated and cured more cases than any living physician; his success is astonishing. He has heard of cases of 20 years' standing cured by him. He publishes a valuable work on this disease, which he sends a with a large order. He has the cure of his absolute cure, free to any sufferers who may send their P. O. and Express address. We advise any one wishing a cure to address Prof. W. E. PECK, P. O. 4 Cedar St., New York.

THE STANDARD "Drippers" Strainer.

No drip to soil table. No wires to clog spots. No falling of Nickle-plated. Sent on receipt of 25 cents. STANDARD STRAINER CO., 111 Madison Ave., New York City.



FRESE BROS.

TEACH THE PIANO AND TEACH IT WELL. Correspondence solicited. S. W. Cor. Fourth and Walnut St., LOUISVILLE, KY.

MRS. L. ZZZE HARKINS,

Purchasing Agent and Modiste. No. 605 W. Oak St., Louisville, Ky. Respectfully solicits your patronage. Orders for all styles of dresses filled promptly at reasonable prices. Goods purchased upon order and sent to your address. All communications promptly answered. Samples sent upon receipt of address and stamps. References: Rev. J. M. Weaver, Pas. Chestnut St. Bap. Ch. Theodore Harris, Pres. Louisville Banking Co.

WANTED

Position by Baptist minister as professor and preacher; graduate Northern College and Normal School; 12 years' experience high school and college; several State certificates; highest of State; superior school teacher; has \$500 worth school appliances, would furnish complete. Correspondence solicited. Address one month, G. O. C. Care Western Recorder, Louisville, Ky.

Low Rate Excursions.

The Missouri Pacific Ry. and Free Mountain Route will sell round trips from St. Louis, Cairo, and Memphis, August 15th, September 1st, 15th, 22nd, 29th, October 6th, 13th, 20th, 27th, and 31st, 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 \$2 for the round trip, and extra good twenty-one days. Stop over allowed with full facilities at all points. For Land Holders and full particulars address, E. T. G. Matthews, Sou. Trav. Agt. Mo. Pac. Ry., 304 W. Main St., Louisville, Ky.

How SEEKERS excursion tickets at one fare (plus \$2) for the round trip will be on sale by the Cotton Belt Route Aug. 4th, 15th and Sept. 1st, 15th, 22nd and Oct. 6th and 20th to points in Arkansas, Texas, Oklahoma, Indian Territory and Louisiana, and full information furnished by W. A. McQuinn, T. P. A., Louisville, Ky., or E. W. La Beaume, G. P. & T. A., St. Louis, Mo.

National Platforms.

Twenty-five page pamphlet containing all the national platforms, also statistics in relation to the production of gold and silver, mailed free on application by mail, enclosing 3-cent stamp for postage to agent Union Pacific Railway, St. Louis.

MONON ROUTE

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...
 E. H. BACON FRANK J. REED,
 D. P. A., G. P. A.,
 Louisville, Chicago.

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

Royal Baking Powder

ABSOLUTELY PURE

Items of Interest.

A terrible storm struck Cedar Keys, Florida, last Tuesday. The town was nearly destroyed, a tidal wave washing away many houses besides those blown down. Twenty were killed whose bodies were recovered. Many spongers and fishermen were swept out to sea. Of one hundred vessels anchored at the sponge harbor low Cedar Keys all but twenty were lost. In Alachua, Levy and Lafayette counties the destruction was very great, nearly every house in the latter being destroyed. The loss to property runs up into the millions, and many were left utterly destitute.

The storm which wrought such ruin in Florida did great damage also along the Atlantic coast. Many houses were injured in Washington City, Virginia suffered much. In North Carolina it is thought that fully one third of the open cotton still unpicked in the state was blown away.

William Morris died in London, October 3rd, aged 82. He was one of the most able, his best known large work, being "The Earthly Paradise." Of late years he has been posing as a sort of sentimental socialist and it is generally believed it was his socialistic views which prevented his being appointed poet laureate after Tennyson's death.

The czar has concluded a visit to Queen Victoria at Balmoral Castle and is now in France. The English papers are hoping much from his visit, and there seems to be reason for their hope in view of the fact that the Russian press has suddenly changed its tone toward England. The czar and Lord Salisbury had a long conference.

Mr. Gladstone spoke on the Armenian horrors to four thousand people in Liverpool. At first he seemed feeble and old, but as he spoke his old fire came back and he looked as he did twenty years ago. He advised breaking off diplomatic relations with Turkey, and persuading the other nations that England had no selfish views in trying them to join with her in stopping the massacres.

The delegates from other countries at the Irish Convention united in an address imploring the Irish to quit their quarreling and stand together. But the factions show no disposition to take their advice. Dillon is denouncing Healy with his very choicest assortment of epithets, and Healy and Redmond are returning the fire. It was evident at the convention that the Catholic bishops were the ruling power.

The Spectator has this as the English view of United States politics: "It is curious how this country, which is either hopefully puzzled or all questions at present indifferent, is made a bug bear by both American parties. The protectionists say they must have protection from the tyranny of English commerce. The free traders and silverites say they must be freed from the tyranny of English gold. All the time, the poor old tyrant is consoling himself with nothing except hearing herself abused very loudly."

An examination has been made in regard to the poor houses of New York City, and it is found that at least one-fifth of the inmates ought not to be there. One woman had two sons in good circumstances living in the city, who had refused to support her. The commissioners took her out and will force her sons to do their duty. Others were there because too lazy to work. The general impression has been that paupers were so poorly kept no one would stay in the poor house who could avoid it.

After A Day's Hard Work.

Take Hovson's Acid Phosphate. It makes a delicious drink, and relieves fatigue and depression. A grateful testimonial.

RUSSELL CREEK ASSOCIATION.

This body composed of thirty-eight churches located in Green, Taylor, Adair and Metcalfe counties, met Sept. 16th, in its 33rd annual session, with Greensburg church. The introductory sermon was preached by Rev. J. W. Loving, from (Heb. 2:3,) Jesus crowned being the central thought, which was listened to with apparent great interest; after which the body listened to the reading of the letters. Adjourned for dinner. Met again at 1:30 p. m., and proceeded to election of moderator and clerk, which resulted in the election of Rev. J. W. Loving, moderator, and B. W. Penick, clerk, after which the body entered upon its routine of business. Among the visitors were notably Dr. Crump-

ton, of Georgetown, in interest of Georgetown College, and who by the way made us one of the finest speeches on general missionary work that it has been this scribe's good fortune to listen to. Then again Dr. Warner, God bless the old man, was with us to warm up our hearts by his talks on state missions. Brethren come again.

Most of our 38 churches were represented by letters and messengers. We are sorry to say that the reports were not up to what they ought to have been.

Our several missionary enterprises were duly noticed, and ably discussed by a number of brethren. Sunday-schools were duly considered. The subject of temperance brought out several animated speeches participated in by both ministers and laymen; resulting in the adoption of a strong resolution against the use and traffic of intoxicating liquors. The WESTERN RECORDER was not forgotten; it received words of commendation for its able defence of Baptist principles.

Our schools and colleges had their share of time and words. Friendship was manifested by all for our Theological Seminary, but expressions of sorrow could be heard all round for the course pursued by its president.

A pretty good collection was taken for the Orphans' Home and Minister's aid Society, all things considered. Our executive board proper is composed of three men, B. O. Durrett, W. W. Ingram and J. M. Curry, the first two named having served the association sixteen years. You know what that indicates.

All round we had a good time, the citizens of the town sparing no pains to make our stay pleasant. G. W. GADDIE.

There is more Catarrh in this section of the country than all other diseases put together, and until the use of F. J. Cheney & Co. Catarrh is 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, it reaches the blood and mucous surfaces of the system. It cures catarrh in one or two cases. It fails to cure. Send for circulars and testimonials. Address, F. J. CHENEY & CO., Toledo, O. Sold by Druggists, 7c. Hall's Family Pills are the best.

A Good Introduction.

Some years ago Macbeth the lamp-chimney maker of Pittsburgh, sent two hundred boxes of chimneys to Australia to be sold by the box for what they would fetch at auction. They brought twice as box more than freight and handling and auctioneers' fees. But, falling into the hands of wholesale dealers, introduced themselves, and now Macbeth enjoys the leading position in the Australian trade.

Crutcher and Starks.

It will be seen by our advertising columns that Crutcher and Starks opened their new store on the first of the month. This firm is now located in one of the largest buildings in the South. The firm of Crutcher and Starks are too well known in Kentucky to need any encomium from us. Suffice to say their stock is large, new and complete. When you visit Louisville, be sure and call, and our word for it you will receive a genuine Kentucky welcome.

WANTED—Positive to teach by a young lady of successful experience. Teaches English, Mathematics, Latin, French, Music and all the modern languages. Address Teacher (Mail) Box 18, Covington, Va.

CASH We pay cash or trade for Solid Gold or Solid Silver, at its value, to melt up. Send it by registered mail and we will tell you what we can allow for it. We do not buy plated articles at any price. Our Illustrated Priced Catalogue of SOLID SILVER NOVELTIES sent to any address.

G. P. BARNES & BRO.,
504 E. Market St.,
LOUISVILLE, KY.

PAD
This firm is reliable.—Western Recorder.

DR. WHITSITT'S BOOK.

I have just finished reading "A Question in Baptist History" by Dr. Wm. H. Whitsitt, and while I am not a historian and do not here pronounce upon the merit of his argument upon that one question, I am ready to say, that other statements in that famous Cyclopaedia article, which were the main cause of the indignation of Southern Baptists, are completely ignored in the book. The unrest and dissatisfaction will remain until Dr. Whitsitt puts in tangible form a correction of those statements. His book will not calm the storm.

WM. M. STALLINGS,
Texas, Ky., Oct. 3rd 1896.

The Kieckerbocker Shoulder Brace is recommended by physicians to correct the habit of hollow chest and round shoulders. Sold by Druggists. Surgical Appliance stores, general stores, and all well equipped stores and abroad. See advertisement.

Electropoise

"FREE AND UNLIMITED ENDOREMENT OF THE ELECTROPOISE FROM THE GOSPEL MESSENGER.

Rev. Sylvester Hassell, in an editorial article on Health, in his paper the Gospel Messenger, Williamson, N. C., July, 1896, has the following to say about the Electropoise:

I will add that the price of the Electropoise which I know by my own experience to be one of the BEST REMEDIES FOR NEURALGIA, MIGRAINE, COVERED OR DEVEINED BY MAN, HAS NOW been temporarily reduced from \$25.00 to \$10.00 by DuBois & Webb, 303 Columbia Bldg., Louisville, Ky., and this announcement is entirely unqualified and unpaid for; and I do not believe that the article could make a better investment of ten dollars than in purchasing the Electropoise. S. H.

We are constantly in receipt of endorsements just as strong as this, but unfortunately the writers are unable to reach the large number of readers that the Rev. S. Hassell does through his valuable paper.

Orders at this reduced price will be filled if sent in at once.

DuBOIS & WEBB
Room 303 Columbia Bld'g.
Louisville, - - - - - Ky.

THE MARKETS

Report for the Week Ending Saturday, Oct. 3, 1896.

Cattle.—The receipts of cattle to-day were very light and market featureless. Prices remain steady and unchanged.
Hogs.—The receipts of hogs to-day were heavy for Saturday and of good quality. Under a good local and shipping demand for all grades the supply moved freely and all were sold. Prices showed no change from Friday's quotations.
Sheep and Lambs.—The receipts were quiet and the pens almost deserted by stockmen. Offerings very light. Prices steady.

CATTLE.

Extra shipping cattle, 1,400 to 1,500 lbs. \$3 85/00 1/2
Light shipping, 1,300 to 1,400 lbs. 3 50/25 1/2
Best butchers 3 25/00 1/2
Fair to good butchers 2 50/25 1/2
Common to medium butchers 1 50/25 1/2
This, rough steers, poor 2 00/00 1/2
scalloways 1 00/00 1/2
Good to extra extra, 1,600 to 1,700 lbs. 2 00/25 1/2
Common to medium oxen 1 50/25 1/2
Feeders, 900 to 1,200 lbs. 2 50/25 1/2
Dulls 2 00/00 1/2
Veal calves 2 00/00 1/2
Choice milk cows 20 00/25 00
Fair to good milk cows 12 00/25 00

HOGS.

Choice packing and butchers, 225 to 300 lbs, strictly corn-fed. \$3 00/25 1/2
Good to extra light, 180 to 190 lbs. 2 50/25 1/2
Medium light, 160 to 180 lbs. 2 25 1/2
Fat hogs, 190 to 180 lbs. 3 00/25 1/2
Fat hogs, 160 to 180 lbs. 3 00/25 1/2
Roughs, 150 to 160 lbs. 2 00/25 1/2
Stockers 2 75/00 1/2

SHEEP AND LAMBS.

Good to extra shipping sheep 22 25/00 1/2
Fair to good sheep 20 00/00 1/2
Common to medium 1 00/00 1/2
Bucks 1 00/00 1/2
Extra spring lambs 4 00/25 1/2
Fair to good spring lambs 2 50/25 1/2
Common to medium lambs 2 25/00 1/2
Tail-ends or culls 1 50/00 1/2

LEAF TOBACCO MARKET.

Report for the week ending Saturday, Oct. 3, 1896.

SHREVE—1896 ORO. Rep. Colory.
Trash, green mixed... \$1 00e 1 10 \$1 75e 2 50

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



Here Ladies!

Send us MAIL ORDERS for those or anything else in Hosiery, Underwear, Gloves, Corsets, Handkerchiefs, Waists, &c.—and we'll send you the "biggest bargains" you ever saw come out of Louisville. Money always refunded if goods fall to please.

Hosiery.

25c We know we have the best 25c Black Hose in America, and want you to see them. They are double sole, high-splitted heel, and have spliced across the entire length of Hose. Outsize the same price.

15c Fast Black Hose: 40-gauge fine; double heel and toe. The same quality you would get for 25c at stores that buy in the regular way—here 15c.

19c Browns and good shades; another 25c quality. Put at this price because we're going to give some "bargains" that will be appreciated—19c.

13c Fleece-lined, would be "called" bargains at other stores at 19c. We'll sell two pairs for 25c.

19c Fleece-lined; another regular 25c value. We bought more of these than any other store in Louisville would use in a whole season—19c.

Children's Hose.

In Cotton at 10c, 15c, 19c, 25c and 35c
In Cashmere, at 12c, 25c, 35c and 50c.
In Silk, at 75c, brown, black, tan and cream. If you want to see everything that's new, come here.

Ladies' Handkerchiefs.

5c For a regular line quality; either plain, hemmed or embroidered and scalloped edges.

10c For some all-linen; some fine lawn; some silk, plain or embroidered. There are places among these up to 25c. Take your choice at 10c. We know our 25c plain, white all-linen handkerchiefs are the best values in Louisville. Complete line of mourning handkerchiefs always in stock.

Ladies' Underwear

25c Ladies' Vests and Drawers at 50c in silver gray; fine gauge; silk-lined neck and front, Pearl buttons; all flat seams. Vest and drawers for 45c; white, coral and silver; silk-lined, flat cable seams and fleece-lined. You would say it's good value at 75c; a garment—only 25c.

Capital Union Suits

79c In coral and silver color; new style front; beautifully made; seams all flat cable sewed. Dr goods stores get 90c and 95c for them. Here for 79c.

99c The "Onetta Union Suits, In coral, regular fit, 25c quality. Our price is 99c, and we've already had large sales on them. More ladies wearing Union Suits this year than ever before. Our line of Black Union Suits, separate vests and drawers, legging and equestrian tights, umbrellas everything desirable that could be found in the East.

"Luzerne" Flat Goods.

We are agents here for these goods, because we saw they were the best on the market. They're nicely shaped at the waist, to allow outer garments to fit smoothly. Prices are: Camel Hair, \$1.25; Natural Wool, 90c and \$1.25; White Wool, 90c, \$1.25 and \$1.40.

Woolen Waists

\$1.98 All-wool Waists; separate collar and cuffs; in blue, garnet, green and black—of the kind that cost \$3 at the dry goods stores.

Scotch Plaid Waists

\$1.39 Scotch Plaids, in red mixtures; very "well" and "all the rage."

Kleinbans & Simonson,
Hammond
Shoe & Clothing Co.,
424 to 434 West Market.

Trash, sound	1 50e 1 00	2 50e 5 00	Year 1894	5,770	122 854
Common lugs	2 00e 2 00	5 00e 7 00	Year 1895	5,236	107,262
Common leaf	4 25e 4 25	7 00e 8 00	Total new crops sold to date		192,306
Good lugs	4 25e 5 00	6 00e 10 00	Sold to date in 1896		142 228
Common leaf, short	4 00e 5 00	6 00e 8 00	Sold to date in 1894		122,077
Common leaf	5 00e 5 50	6 00e 11 00	New crop sold to date, orig. inspec'n		101,744
Medium leaf	6 00e 10 00	11 00e 12 00	Sold to date in 1895, orig. inspec'n		121,283
Good leaf	10 00e 10 00	11 00e 12 00	Sold to date in 1894, orig. inspec'n		100,900
Fine and selections	11 00e 12 00	16 00e 20 00			
REJECTIONS THIS WEEK.					
Trash, green mixed	\$1 00e 1 25	\$1 00e 1 25	Rejections same time in 1896		610
Trash, sound	1 15e 1 75	1 15e 1 75	Rejections same time in 1894		409
Common lugs	1 50e 2 00	1 50e 2 00	Per'age of rejeo'ns to auc'n sales, '96		21
Medium lugs	2 00e 3 00	2 00e 3 00	Per'age of rejeo'ns to auc'n sales, '95		30
Good lugs	2 50e 3 00	2 50e 3 00	Per'age of rejeo'ns to auc'n sales, '94		25
Common leaf, short	2 50e 3 50	2 50e 3 50	Rejections since Jan. 1 to date		22,441
Common leaf	3 00e 4 00	3 00e 4 00	Rejections same date in 1896		22,441
Medium leaf	4 00e 5 00	4 00e 5 00	Rejections same date in 1894		25,723
Good leaf	6 00e 10 00				
RECEIPTS.					
Receipts this week			Receipts same time in 1896		1,187
Receipts same time in 1894			Receipts same time in 1895		576
Receipts same time in 1894			Receipts since Jan. 1 to date		19,425
Receipts same time in 1896			Receipts same time in 1895		106,467
Receipts same time in 1894			Receipts same time in 1894		107,970