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Faith, Hope and Love, these three.

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AN Episcopal preacher in a speech for the Maine Diocesan Convention called the members of all the other denominations "heathen," and said, "We must tell them that outside this church there is no salvation." Bishop Neeley was there, and did not rebuke him. Didn't somebody say something about Baptist bigotry!

THERE is no enthusiasm over the word duty. Men do not beat drums or blow trumpets over it. But it is duty which gives strength and gives courage when the bubble of enthusiasm has been broken by the storm. Well might Gen. Lee write to his son that "duty is the grandest word in the language."

REVS. E. A. THEED and H. G. WORTH, of the English church, have gone over to the Catholics. But on the other hand, 15 French priests have turned Protestant in France. One of them, Frederic Bonhomme, preached his last sermon in the Catholic church on the subject, "Why I leave, and why you ought to leave the Church of Rome."

GIVEN a man of the strong intellect and deep piety of Dr. Buckley, and he can't help being a Calvinist very often. Matthew Henry could not have written stronger words than these: "The promise that the grace of repentance and of true faith will be given to every human being, and is accessible to him at all stages, regardless to his state and previous history, cannot be found in the Bible. On the contrary the very opposite is stated."

This generation seems to be specially characterized by talking one way and acting another. It is said to be the age for the young who have come to the front. Whereas there never was a time when so large a proportion of the leading men in business, in politics, etc., were over 70. Prof. Ernst Curtius, who has been given the title of Excellency by the German Emperor, and who is in the front rank of Greek scholars, is an illustration of this fact. He has celebrated his 81st birthday and his mind and body are both unimpaired.

We object decidedly to the assumption that appears to underlie much of the criticism upon the case of Professor Schmidt, that if a theological professor is called to account for the character of his teaching he is a persecuted man, or that in some mysterious way or another his rights are infringed upon. A theological professor may know a good deal more than most folks, but he is not infallible, and more than this, he does not have a perpetual lien on his position, and his tenure of it is constantly open to revision. A theological professor is no more the object of persecution when he is asked by the proper person to give an account of his stewardship than any other man in a similar position. We are a good way yet from having a ruling caste of theological professors whose opinions must not be questioned, and who are at liberty to teach what they like without reference to the people who support them.—Watchman.

EARLY ENGLISH BAPTISTS.

BY JOSEPH ANGUS, D.D., LONDON, ENG.

There is a great fluttering among our brethren in the United States and Canada on the question whether there were any real baptisms (immersions on a profession of faith) in England between 1509, the year of the accession of Henry VIII., and the year 1641. "Adult baptism by immersion," says Dr. Whittitt, President of the largest Baptist theological school in the world, "was invented anew in England in 1641 under the light of God's Word." "I am waiting patiently, but not very hopefully," says Dr. Newman, "for proof that English Baptists practiced immersion before 1641." So say the President of the Southern Baptist Seminary, Kentucky, and the Professor of Historical Theology in McMaster University, Toronto. Both are competent men and professors in Baptist Colleges. These statements are interpreted as implying that English Baptists were sprinkled, not immersed, during 130 years between 1509 and 1641.

During this period, it is objected, very little is said about immersion, and the silence of the writers of the mode is said to be deeply significant. But it is overlooked that in that age immersion was the generally accepted mode of baptism in England. The Prayer-book has all along ordered the child "to be dipped warily" in the water. The practice of dipping was familiar in the days of Henry VIII., and both Edward VI. and Queen Elizabeth were dipped in their childhood. In that century it was not necessary to lecture on the meaning of the word, or to insist on the mode of baptizing, which is still described in the English service as "dipping." I remember a clergyman who resolved to carry out the instructions of the Rubric. The child was stripped and dipped. "I did it once," he reported, "but I resolved never to do it again!" Once change a positive institution in one particular, and the whole may be robbed of its force and beauty.

That there was no such delay in forming Baptist churches as our American friends have supposed, is proved by the dates of the formation of a number of them. Churches were formed, chapels built, and doctrines defined long before 1641, and others, down to the end of that century, owed nothing probably to the discussions of that year.

The following churches formed in the years mentioned still remain:—Baintree, Eythorne, Sutton, all in 1550; Warrington, 1522; Crowle and Epworth, both 1597; Bridgewater, Oxford, and Salmore, 1600; Bristol (Broadmead), 1640; King Stasley, Newcastle, Kilmington (Devon), Bedford, Sutton, Cirencester, Commercial-street (London), Lincoln, Dorchester, and Hamsterley, 1633; Lyme Regis, Chipping Sodbury, Upton, Boston, &c., 1650 to 1658.

Many others that belong to similar dates have since become extinct through change of population and other causes. Most of these churches hold the common faith, and most of them have received it without special reference to the Creed of 1644. Dates and particulars of more churches may be seen in any recent number of the *Baptist Handbook* published by the Baptist Union.

But there is another kind of evidence even more decisive, showing that "the immersion of believers" was the common faith and practice of our fathers. I refer to the books published by them and against them in the century to which 1641 belongs.

I mention a few of the more important, giving the names in the briefest possible form. Most of them show clearly what the writers or their opponents, the Baptists, were supposed to hold.

Erastelodamus' Dissert. Contra Anabaptist. 1535
Baptismus Christianus. 1539

Ampeling, J. A., Disputationes, Contra Anab.	1619
Alsworth, H., A Seasonable Discourse on Anabaptism, &c.	1623, 1644
Anabaptism, Proclamation against.	1560
Articles of Visitation (Edw. VI. and Eliz.) 1547.	1559
Apocalypse of Anabaptists.	1640
Articles of Visitation.	1562, 1612
Catalogue of Sects in England, with their False Tenets. In Br. Mus.	1641
Harber, E., A Treatise on Dipping.	1641
Bale, J., A Declaration that He is not a Dipper.	1547
Baptism de Erroribus.	1592
Bullinger agt. Anabaptists.	153-6
Three Dialogues on.	1551
Cassander, Geo. De. Bapt. Infantum.	1563, 1616
France, Hist. des Anabaptistes depuis 1521.	1699
Common Prayer, First Ed. of.	1549, 1602
Clyford, Answer to Anabapt. Opinions.	1648-10
Cole, Thos., Sermons agt. Anab.	1534
Coleford (Maldstone), Anab. Errors Refuted.	1550
Day, J., Summe of Scripture on Bm.	1549
Edward VI. Articles to be Inquired into.	1547
Common Prayer, 1st and 2nd edition.	1549, 1562

AGAINST BAPTISTS.

Fox, Jno., Concio in Baptismo.	1578
France Reformed Church, Forme of Baptisme for Anabaptists.	1640
Frith, J., Mirror in which may be Seen the Sacraments.	1554
Gerbellus, N., on Rise and Progress of Anab.	1521
Grace, Pilgrimage of, Objects of.	1536
Hampton Court Catechisms, with Additions on Bm.	1646
Horstadius, L. Tumultuum Anab. Liber. Basil.	1548
Inquisition, An Anab. at Venice. Depositions before the Inquisitors. From the Italian.	1550-1
Johnson, F., Aect. of Errors of Anab.	1610
Knox, Jno., Answer to Anab.	1568, 1591
Menno, S., Works of.	1562
Nowell's Catechism (Parker soc.)	1570
Ormelede, Opinions and Practices of Anab. in Germany.	1605
Ottius, T. H., Annales Baptistici.	1672
(De) Origine Errorum Bapt.	1575
Primer, J., on the Sacraments (Bm. and the L's Supper).	1583
Rays, Gualter, Circa. Bapt.	1530
Smyth, Jno., A Dialogue of Bm.	1608
Some, R., Refutation of Anab.	1588
Spanheim, F., Disput. Anti-Bap.	1643
Spirit, J., Difference between Church of England and Separatists.	1607
Socinus agt. the Mennonites.	1611, 1613
Zwingli, H., Contra. Catabaptistas.	1527

For the Western Recorder.

CHRISTIAN CONTROVERSY.

BY J. H. SPENCER, D.D.

Controversy is an outgrowth of thinking. It is a necessity among civilized men. Without it thought would decay and perish. Society would stagnate. The highest civilization would gradually relapse into barbarism, and enlightened nations would return to savagery. Beecher spoke well when he said: "Woe to a nation when its young men become conservative." Sparks of light are evoked by the clash of cold, dead flint and steel; and the sun's rays fall upon the earth only when the warring elements disperse the clouds. Not less necessary to the evolution of wisdom and truth is the clashing of human thought, than is the war of winds to the purging of earth's atmosphere from stupifying vapors and deadly poisons. The cessation of debate might bring peace; but it would be the peace of intellectual stagnation and mental stupor. Men began to advance rapidly in moral and intellectual development only when freedom of speech was secured, and the war of thought began. Should such freedom be lost, or such war cease, they would retrograde as rapidly as they have advanced; and the 25th century would be a reproduction of the 15th.

Our Lord himself is the great inspirer of religious controversy. He not only proclaimed divine truth, but he exposed and denounced human error, often with terrible severity and threatenings of divine vengeance. He came not to send the peace of stupor, indifference and death, but the

keen sword of controversy, which should even divide families into contending parties. His purpose was to awake the sleeping minds and hearts of men dead in sin, refute their errors, and establish divine truth among them. He requires all his disciples to follow his example. They are not only to preach the Word, but also to contend earnestly for the faith. It is their mission to turn a torpid and besotted world upside down; and they may not desist from their labors till error is refuted, sin overcome and truth established in the whole earth. Nor may they tolerate error, indolence or neutrality. A true Christian life is a ceaseless warfare from which there is no discharge but in death. Nor can the faithful servant of God escape wounds and bruises; every one who will live godly in Christ Jesus must suffer persecution. But it is not permitted him to shun the contest for truth. The soldier who keeps his sword in its scabbard, and sulks in his tent to avoid hardships and dangers, when his country calls him to her defense, is a coward, and deserves the contempt of every true patriot. So the professed soldier of Christ, who "prudently" keeps silence when the truth demands his advocacy, or error his resistance to avoid reproach, is unworthy the name of a Christian. It is among our first duties to bear hardness as good soldiers.

But Christians, pre-eminently the promoters of high and pure thought, should controvert without bitterness, and debate without strife. We are God's sons as well as Christ's soldiers, and we are even now aspiring to be like. We should never forget that while we contend earnestly for truth, and war persistently against error, it is our high privilege to contend in the spirit of truth's great Author. In this state of imperfection differences of opinion are inevitable. Men will have to become omniscient before they can all be of one mind on every subject. It must needs be that my brother shall differ from me on many subjects. But let me never forget that I differ from him as widely as he differs from me. Nor can I ever absolutely know, while this difference of opinion exists, which one of us is right. John Foster tells of a brilliant scholar who labored very earnestly to convince a plain countryman on some point of difference, and finally became impatient at the stupidity of his antagonist because, as he thought, he was too dull and stubborn to receive instruction so plain a proposition. Yet afterwards the scholar became convinced that he was wrong and the countryman right. How often during life does every thinking man change an opinion in the advocacy of which he has been confident.

When Joan of Kent was about to be led to the stake for her religious opinions, she said to her persecutors: "It is not long since you burned Annie Askew for a piece of bread, yet you came yourselves soon after to believe and profess the same doctrine for which you burnt her. And now, forsooth, you will burn me for a piece of flesh, and in the end you will come to believe that also." It is the duty of every Christian to contend earnestly for what he believes to be the truth, and to labor as earnestly to refute what he deems to be error. But it is not his privilege to speak harshly of his brother, or impeach his motives. I should be watchful and prayerful not to entertain a suspicion in my heart that my brother is less sincere than I am, however widely he may differ from me in opinion. While we, as in duty bound, contend earnestly for the faith once for all delivered to the saints even against our brethren, let us often repeat the divine injunction: "Little children, love one another."

Eminece, Ky., October, 1896.

ARROW-SWIFT the present sweepeth, and motionless forever stands the past.—Schiller.

IMMERSION PRACTICED IN THE CHURCH OF ENGLAND IN 1641.

BY J. J. HALL, D.D.

In the general controversy awakened over "A question in Baptist History" it is not possible for the author to answer all his opponents nor to defend all who write supporting his views, hence a few side battles have to be fought. I was not a little surprised at a statement made by one of his friends, viz., "That immersion of infants was extinct in England in 1600;" and the inference is that it was not again introduced until 1641. I do not think such to be a correct historical statement. If it were true it would show that immersion had not very long been forgotten as it is admitted that in 1533 Henry VIII had his infant daughter Elizabeth immersed at Greenwich, and in A. D. 1537 his infant son Edward was immersed at Hampton Court Chapel, and certainly what was approved by Royalty would be popular and not allowed to become extinct within a few years. It is well known that the change from dipping to sprinkling or pouring did not commence in England. It may be traced thus, France, Italy, Germany, Spain and last of all into England.

The liturgies for public baptism in the Church of England did at the period of which we are writing enjoin dipping. The *Manuale ad usum Sarum* printed 1530, orders thus for the public baptisms: "Then let the priests take the child; and, having asked the name baptise him by dipping him in the water." And in the "Common Prayer Book, printed 1549, the order stands thus: "Shall dip it in the water." Evidently in both the reigns of King Henry VIII, and Edward VI dipping was the mode of infant baptism; although it is admitted that in the reign of Edward a change did creep in, authorized by the words: "If the child be weak it shall suffice to pour water upon it." But, as it is well remarked, by an able Church of England writer upon this very point, "It is not probable that in so short a reign as that of King Edward, who died in 1553, the custom could receive any great alteration. Customs in which the whole body of the people is concerned alter but slowly, when they do alter."

We now come to Queen Mary's reign, and we see that the country had changed from Protestantism to Popery yet the dipping of infants was continued. For Watson, Bishop of Lincoln (R. C.) in the year 1558 published a volume of sermons about the sacrament, in which he says, "Though the ancient tradition of the church has been from the beginning to dip the child three times, yet that is not of such necessity; but that if it be but once dipped in the water, it is sufficient. Yea, and in times of great peril and necessity, if the water be but poured on the head, it will suffice." Observe by this that in times of great peril and necessity only could pouring be allowed and that in 1558 dipping must have been the manner of baptizing infants. It is true that after the death of Queen Mary and the restoration of Protestantism in England under Queen Elizabeth that pouring found more advocates although the Rubric still required dipping. Many of the English divines who during Mary's reign had found shelter in Switzerland now returned affected by the customs of the people among whom they had sojourned, and in 1576 John Calvin gave his great name to pouring for baptism; but it was not for many years after this that dipping became extinct in the Church of England.

In my recent return to England I paid a visit to a companion of my youthful days with whom I then studied theology and church history. To-day I find him an honored Vicar in the Church of England with which body he has been connected for the past fifteen years and is probably one of their ablest linguists and historians. In asking his opinion as to their best work on baptism he immediately said that the two volumes of Dr. Wall's History of Infant Baptism stood first. I have the books and find Dr. Wall the most candid writer as well as the most thorough upon the question up to the time of his death 1728. I think his evidence will show that dipping was not only not extinct in 1600, but was in vogue in and about 1641. Take the following:

Mr. Blake, who wrote in 1645 a pamphlet entitled *Infants' Baptism freed from Antichristianism*, says p. 1, (in answer to his adversary, who

had said that infants pretended to be baptised by the ministers of the church have not true baptism, since they are not 'dipped' but sprinkled.) I have been an eye-witness of many infants dipped, and know it to have been the constant practice of many ministers in their places for many years together.

This was written in 1645, but four years from the time it is claimed that immersion was invented, or re-introduced, but here it is affirmed by one who lived and wrote about that time that he had been an eye-witness to dipping and knew it to have been the constant practice of many ministers for many years.

This article does not touch the question of immersion, pouring or sprinkling, by the Anabaptists, that must be left to the future, but does show that dipping continued in the Church of England far beyond the time claimed it was extinct.

THE SAVAGERY OF THE SAINTS.

There are some things in the Old Testament, like Paul's writings in the New, that are hard to be understood, and which they that are unlearned and unstable so misunderstand and misrepresent as to bring confusion and distress into many minds besides their own. It has come to be quite the fashion nowadays for the so-called advanced thinkers to discredit utterly the divine authority of the order given to Joshua for extermination of the Canaanites, and to berate Elijah for the fierce intolerance displayed by that rugged, old-time reformer in his slaughter of the priests of Baal.

It is now insisted that instead of such savagery, he should have organized upon the heights of Carmel a sort of Parliament of religions, for he and the priests had undoubtedly many things in common. They believed alike in a God above—what odds did it make whether he was called Jehovah, Jove, or Baal? They believed alike in altars and sacrifices and prayers, and for aught that appears upon the surface, the priests of Baal were just as much in earnest as the prophet Elijah, for did they not even frantically cry aloud for hours at a time, and cut themselves with knives until the blood ran down and mingled with the blood of their sacrifices? What more conclusive demonstration could be given of their profound sincerity? Such a bigot as Elijah would hardly be tolerated by our modern champions of the brotherhood of the faiths, in which they include all the faiths of heathendom as well as of Christendom.

And as to David, he is regarded by these broad-gauge liberals as simply a terror. The so-called imprecatory psalms are, in their estimation, barbarous to the last degree, and are like the abomination spoken of by Daniel the prophet, standing where it ought not, and if they could have their way they would make an expurgated Bible that would not give offense to our modern humane sensibilities by such atrocious utterances as those contained in one lesson for this month, in which David is represented as exulting over his fallen foes, and beating them as small as the dust of the earth, trampling them down as the mire of the street.

We are asked to believe that in all such passages we are not to suppose that the psalmist was inspired, unless perhaps by the devil. These are the outcome of occasions when the old Adam or the evil one was uppermost in him, and what he said is rather to be repudiated than to be reverently regarded as the word of God. And just how much of Scripture is given by inspiration, and how much is to be discounted as tainted with the human element, is a matter to be determined by the human element in each individual exegete and by the standard of the times in which he lives.

Each age and each individual has the expurgatorial privilege, and just how much of thoroughly accredited Scripture is going to be left to us is a very serious question. For ourselves we are not of the number of those who account the saintly Joshua as a bloody butcher, whose massacres can only be apologized for on the ground that he lived in a dark and cruel age and only did the best he knew.

We take it that he was God's executioner, and acted under God's order in the removal of a nation whose rotting carcass threatened universal moral pestilence. Elijah was no more a savage than was the officer of the law who, in Chicago, strangled the anarchists when anarchy threatened our nation's life.

And as to David, in his capacity as king of Israel, he represented the dread majesty

of the King of kings and stood as a type of Jesus Christ, and it is not of his enemies he speaks, but the enemies of God. "Do not I hate them that hate thee?" is an utterance that gives the key and the clew to the much misrepresented imprecatory psalms.

The second psalm explains the rest: "The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his Anointed, saying, Let us break their bands asunder, and cast away their cords from us." And then exultingly he cries: "He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel."

The modern liberal, who has almost lost the sense of sin and whose maudlin sentimentalism is utterly out of sympathy with God's holy indignation against all unrighteousness, may raise his hands in vehement protestation against such "savagery," but the holy angel says, Amen!—Baptist Teacher.

A CHARACTER-SKETCH.

MR. MINUS-BACKBONUS.

Hamlet.—Do you see yonder cloud that's almost in shape of a camel?

Polonius.—By the mass, and 'tis like a camel indeed.

Hamlet.—Methinks, it is like a weasel.

Polonius.—It is backed like a weasel.

Hamlet.—Or, like a whale.

Polonius.—Very like a whale.

The ancestral history of the family of Mr. Minus-Backbonus is far more honorable. The records of the race are naturally very scanty and fragmentary, for the historical instinct of the recording human hand has decided that very few of their ancestral names were worth preserving on any account, though a few choice specimens of these ancient invertebrates have been handed down for the warning and disgust of posterity. Probably the spirit of history hoped that by this means the whole race of Minus-Backbonus would be shamed out of existence. But, unfortunately, the hope has not yet been fulfilled; for I am fully aware that my readers, like myself, are at least distantly acquainted with more than one member of the family at the present time.

Among the few names that have been spared by the scornful hand of time there is one, Esau Minus-Backbonus, concerning whose overthrow by a basin of red broth history laughs long and loudly. The present family are very unwilling to acknowledge their descent from this red-haired genius, but the family likeness they still bear to the authentic portraits of him that have been handed down places the relation beyond a doubt. Later in the family history there was one Balaam Minus-backbonus, whose ancestral relation to themselves they more readily acknowledge. And in a certain way they have reason to be proud of him, for he marks the only point in the family history where it was ever touched with a glimmer of inspiration. He is the one sage of their history, and by his memory they still swear. It is a great consolation to them that they cite a prophet as a specimen, albeit the highest specimen, of their kind. Yet even at the highest point nothing can save a Minus-Backbonus from ridicule and contempt. Among the pictures of this famous invertebrate that history has preserved, there is one in which he lies limp and mangled in backboneless anguish, and the quadruped that has overthrown him— which, whatever its little failings may be, cannot be charged with insufficiency of backbone—is taunting the prostrate worthy with his own lack of that useful article. Later still there was one Damas Minus-Backbonus, whom even the Minus-Backbonuses consider a disgrace to the family name, and, whenever his name is mentioned, one can see the faintest tinge of a blush rise to their cheeks.

The Rev. Minus-Backbonus, Baptist minister, must have often perplexed my observant readers. For to be a real Baptist is equivalent to being in possession of a thoroughly efficient vertebral arrangement. How it is that so many of the Minus-Backbonuses have got into our midst in modern times, and why they remain with us, is as great a mystery to some of us as the tailless fox in the fable was to his magnificently tailed companions. It is said by some that there are a few Baptists who, like Lord Rosbery's Liberal party, consist of nothing but backbones. But the additional ones are personal and peculiar growths, and not essential to denominational fidelity. Yet every true

Baptist must have one vertebral column 'n good and strong condition. A Minus-Backbonus can never be a Baptist in anything but the name.

It was amusing to observe how the Rev. Minus-Backbonus, unable to conceal from himself his anomalous condition, was ever endeavoring to persuade the members of the Baptist community how delightful it was not to be hampered with a rigid apparatus that gave such embarrassing fixity to the body.

"You do not know the comfort and the ease of it," he explained to ministers and others. "You are obliged to expend constant effort to carry out the wish of a useless arrangement in the back, and to hold yourselves erect. But I am delightfully unconscious of having a back at all. You are compelled to resist the force of veering winds. But they never trouble me. From whatever point they blow, I double my body before them, and rest in peace. It is the possession of backbones that keeps men sundered from one another. What the world requires now is a universal fusion in which backbones shall disappear once for all."

Baptists, however, have not a monopoly of the Minus-Backbonus family. My readers will remember the vagaries of members of the tribe in more than one denomination. Quite a number of them got completely doubled up, and almost turned inside out, as it were, by falling over some reading-room magazines containing scrappy and ill-digested expositions of the latest theological theories of some ponderous and laborious Germans, who groped in the dark like the blind. Of course, they didn't understand the Germans any more than the Germans understood themselves. But you cannot expect an invertebrate to hold himself straight under the slightest impact. The smell of a new German name was enough to twist the Rev. Minus-Backbonus into any attitude or shape you please to mention.

It would have been interesting, were it not painful, to watch the topplings of the Rev. Minus-Backbonus, now on one side and now on another. First he toppled over from the atonement, and muttered some incoherencies about sacrifice being barbarous, and atonement a fiction of morbid minds. Then he lugged to his breast a destructive critic, who told him that the Bible was a mass of cleverly-concocted stories from beginning to end, and that the other sacred books of the world were, on the whole, much superior to it. Then he conceived a violent affection for Buddha, because a shilling primer on Buddhist philosophy had assured him that this nebulous sage was wiser than Jesus Christ. Then he mumbled inarticulately that the incarnation was a beautiful fiction common to Buddhism and Christianity. Then he became oracular, and declared, with as much authority as his limp condition would allow, that one religion was as good as another. Finally, he declared that the religions of the world were too positive, and that "humanity must dimly read its destiny in the great volume of evolution, and try to solve the mystery of its life by the preponderance of its instincts."

This is the last stage of invertebrate imbecility. When a man, with the volume of the Christian revelation in his hands, is reduced to reading the "evolution of his instincts," the collapse of the vertebral column is complete. The "evolution of backbone" has become impossible.

Speculation is precarious as to the post-mortem history of human invertebrates. It is said that when the first Minus-Backbonus departed this life he had got as far as the gates of Paradise, and was on the point of knocking, when the keeper of the other gate whispered in his ear that fashionable people avoided that place. Poor Minus-Backbonus's back collapsed at once, and twisted him round to the other gate. But at this moment a burst of delicious music came from Paradise, and the invertebrate swung over once more to the other side. Before he had gone many steps, Satan dressed himself up in his Sunday best, and enticed him back again. At this critical juncture my informant's attention was called away for an instant, and when he looked again Mr. Minus-Backbonus had disappeared. He refused to give a judgment as to which place received him at last. So I am obliged, with great regret, to leave it to the speculation of my readers.—London Baptist.

For the Western Recorder.] QUESTIONS ANSWERED.

BY SENEX.

"Do you not think that if the churches all did their duty, Boards would not be necessary? The Board would be, if anything, more necessary than they are now. But I cannot see the usefulness of the question as there are no evidences to lead us to hope the churches will all do their full duty for a hundred years or more, and this generation has no need to puzzle its head over what to do when they arrive at that point.

If the churches all gave say one-tenth to the Lord, and the mission funds were abundant, a Foreign Board would be needed to divide out the missionaries to the places where they were most needed. Otherwise the churches might send a thousand missionaries to China and not one to Persia. This would most assuredly be the case if something happened to attract attention and interest to one country and not to another.

As long as churches are in languages, or is needed for another reason. Here is a boy who has grown up in a community is related to two-thirds of the church, and is generally beloved as he deserves to be. He is anxious to go as a missionary, but his health would not do, or he shows a lack of ability to learn languages, or is not apt to teach. Loving him and having confidence in his piety, the church would send him, only to sacrifice him uselessly. There would be a reluctance, too, to anger his relatives by saying frankly that he was not fitted to be a missionary. The Board would be glad to appoint such a frank and faithful. It will decline to appoint unsuitable men, no matter how pious they may be, having no shrinking from the wrath of their friends. Of course when churches are perfect this reason will cease. But still then it is a very strong one, stronger than those who do not know the circumstances in many cases have any idea.

The Home Board is needed for the same reasons. Here is a church which has a goodly amount to give to Home Missions, and a preacher who wishes to give himself to the work for which he is well fitted. The church does not know what part of the field needs him. The churches cannot each send a brother to go all around the country to examine the fields where Home missionaries are needed, and decide where the missionary shall go. If they could find men who would leave their business for such needed work, there would simply be some 18,000 Secretaries going round to view the field instead of two. A little ordinary rumption will show that if the churches did their duty fully the Home Board and the State Boards would still be necessary.

"The deacons and other male members of the church fall to take an interest in the weekly prayer-meeting, and it seems almost impossible to keep the prayer-meeting up without leaders from other denominations. The women are willing to lead the meeting, and are ready to do so, but the men who cannot be prevailed on themselves to attend the meeting, object to the women leading and praying. What shall be done with the meeting? Shall the women lead, or shall the prayer-meeting go down? Haven't the women as much Scriptural ground for praying as the deacons have for ignoring the prayer-meeting?" Because the deacons do wrong gives the women no right to sin against God by violating His commands to silence in public worship. Two wrongs never make a right. To their own Lord the deacons are responsible for their failure to do their duty.

I am very sorry to be told that the women in any Baptist church, especially a Southern one, would be willing to lead in meeting even if every man were anxious they should do so. The Holy Spirit has hidden the truth from the men, and he is in alliance. He has done this in the strongest words possible. He has told them it is a shame, and told them the reason for the prohibition, or one reason for it, is one which applies to all women in all ages, and that is that Eve was the first to sin. The text is clear, and thus kindly given guards women from being led into sin by deceivers arising and saying the command was only meant to apply to the women of that age of the world.

Let the prayer-meeting go by all manner of means if that is the only alternative. The prayer-meeting is for the worship of God, and God is not to be worshipped by disobedience to his commands. That is a lesson sternly and impressively taught by the death of Nadab and Abihu. The intention of those young priests was to honour God by burning incense. They could not get the altar, hence they were directed to take the incense to the censers because of the blinding, flaming light of the Shechinah blazed round it. Hence they took coals from other sacrifices. It would have been far better never to have burned any incense while they lived than to have burned other fire than that commanded. God would not take account of their disobedience in their inability to reach the altar. The prayers of the saints rise as incense before God, we are told in Revelation. The public prayers are to be offered by men only, 1 Tim. 2:8, meaning in the Greek, "I command, that in every place the males should pray, and not hold hold guiltless the woman who uses forbidden fire to burn incense before him.

But prayer in their closets is the blessed privilege of the sisters. And God is a prayer-hearing and a prayer-answering God when his people pray in obedience to his commands, and not in defiance of them. Whether He will hear the prayers of those who are willing to disobey him in the worship if only the brethren would let them, is a question. But surely there are sisters in that church so true to their God they would not pray in public to burn incense, and not in defiance of Him. God will and answer their secret prayers. Let them pray in their closets to God to have mercy upon the male members who

are neglecting their duty.

If the church has a pastor, as it ought to have, let him live so near to his God that he shall have power with God in prayer. Let him pray to God earnestly to give grace to one of his deacons that he may be willing to go to prayer-meeting and pray there. Every male member of a church should be ready to pray in public when called on. As to the exhortation in prayer-meeting, that is another thing. It may be a brother has nothing to say which will edify or instruct his brethren or glorify God. But all men should be ready at all times to pray. Given a godly pastor who has faith in God as the hearer of prayer, or one godly member who has power with God in his or her closet, and the prayer-meeting will be kept up by the male members as it ought to be. Besides, I have been young and now am old, but I never yet knew a community in which the greater part of the men could not get their husbands, brothers, fathers and sons to do what they resolutely set themselves to do. If those sisters are resolved in their own minds that their male relations shall go to prayer-meeting, they will be there. Of course it will not be true to tell the men—the sons—"you shall go." Not one in a hundred would go then. But women have tact and wisdom and unbounded influence when exerted in the right way. And no woman ever lives long with a man without knowing him better than she knows him. Therefore, if the sisters resolutely resolve their male relatives shall go to prayer-meeting, they will go. Any wife or daughter who is in doubt as to the best way to influence husband or brother, can ask God's help, and God gives wisdom liberally to all who ask for it. Let us, therefore, truth, desiring to use that wisdom for his glory.

"A Baptist deacon got a divorce from his wife and married again. His wife—I mean the first one, for I do not recognize that the other is his wife—is a member of the same church. Again he has a right to marry again because his wife left him. His wife is a lovely, pious lady against whose good name none has ever uttered one word. What do you think the church ought to do? Turn him out promptly for adultery? If he will give up his wife and prove that he is indeed penitent by leaving the woman with whom he is now living, continuing, however, to support her, as he had led her into sin, he might remain in the church, but should cease to be a deacon. Unless he will do this, he should be promptly excluded. The excuse he makes that his wife left him is too puerile to be worth noticing. According to that, all a man would need to do to be entitled to marry again would be to treat his wife so cruelly she would be compelled to leave him. Desertion by either party is not a Scriptural ground for divorce. The ground for granted a wife to leave her husband if it is impossible to live peaceably together, but with the express stipulation that she is to remain unmarried. And she was speaking then of the case of heathen in which one party after their marriage had two husbands. If he had a right to marry again, Christians will so walk in the fear of God and the fellowship of their Lord that they can live together in peace and harmony.

"The only excuse whatever to which a church can claim for not recognizing that the husband had Scriptural grounds against his wife. In that case the church should exclude her from its fellowship: To keep them both would be to make the church a disgrace, and to insult its Lord whose commands against remarriage except for that one cause are so plain.

THE PRAYER THAT HAS POWER.

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

All of God's mighty men and women have been mighty in prayer. When Martin Luther was in the midst of his conflict with the Man of Sin he used to say that he never rested more than three hours a day in prayer. Charles G. Finney's grip on God gave him a tremendous grip on sinners' hearts. The greatest preacher of our times—Spurgeon—had pre-eminently the "gift of the knees"; the last prayer I ever heard him utter was for his own family. It was one of the most wonderful that I ever listened to; it revealed the hiding of his power. Abraham Lincoln once said: "I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go; my own wisdom and that of all our country seemed insufficient for the day." But what is prayer? Has every prayer power with God? Let us endeavor to get some clear ideas on that point. Some people seem to regard prayer as the rehearsal of a set form of solemn words, learned largely from the Bible, or a liturgy, and when uttered they are only from the throat outward. Genuine prayer is a believing soul's direct converse with God. Phillips Brooks has condensed it into four words—"a true wish sent Godward." By it, adoration, confession of sin and petition for mercies and gifts ascend to God, and when uttered they are only from the throat outward. Genuine prayer is a believing soul's direct converse with God. Phillips Brooks has condensed it into four words—"a true wish sent Godward." By it, adoration, confession of sin and petition for mercies and gifts ascend to God, and when uttered they are only from the throat outward. Genuine prayer is a believing soul's direct converse with God. Phillips Brooks has condensed it into four words—"a true wish sent Godward." By it, adoration, confession of sin and petition for mercies and gifts ascend to God, and when uttered they are only from the throat outward.

This is the first characteristic of the prayer that has power. "Delight thyself in the Lord, and he shall give thee the desires of thy heart." A great many prayers are born of selfishness, and are so much like dictation or command. None of God's promises are unconditional; and we have no sure access to our Creator that we have a right to draw our checks and demand that God shall pay them. The indispensable quality of all right asking is a right spirit toward our Heavenly Father. When a soul feels such an entire subjection toward God that it delights in seeing him reign, and his will advanced, and he fearlessly pour out its desires; for then the desires of our out the desires of that sincere sub-

missive soul will agree. God loves to give to them who will let him have his way; they find their happiness in the chime of their own desires with the will of God.

James and John once came to Jesus and made to him the amazing request that he should "do for us whatsoever we shall desire;" and then they asked for the position that he would place one of them on his right hand and the other on his left hand when he set up his imperial government at Jerusalem! They were as selfish office-seekers as any who now poster our President at Washington. As long as these self-seeking disciples sought only their own glory, Christ could not give them the askings of their ambitious hearts. By and by when their hearts had been renewed by the Holy Spirit and they had become so consecrated to Christ that they were in complete chime with him, they were not afraid to ask, and he gave them the position they desired. If we "do not ask amiss," God will "give liberally." John declares that "whatsoever we ask, we receive of him, because we keep his commandments and do those things that are pleasing in his sight." Just as soon as those two Christians found their supreme happiness in Christ and his cause they received the desires of their hearts.

2. The second trait of prevailing prayer is that it aims at a mark, and knows what it is doing. When we enter a store or shop and the salesman tells us the particulars of an article we want. There is an enormous amount of pointless, prayerless praying done in our devotional meetings; it begins with nothing and ends nowhere. The model prayers mentioned in the Bible were short and right to the mark. "God be merciful to me a sinner!" "Lord, hear my supplication," Peter. "Come down, ere my child die," exclaims the heart-stricken nobleman. Old Rowland Hill used to say, "I like short, ejaculatory prayer; it reaches heaven before the Devil can get a shot at it."

In the next place, the prayer that has power with God must be a prepared prayer. If we expect a letter to reach its destination we put a stamp on it; otherwise it goes to the Dead-Letter Office. There is what may be called a Dead-Prayer Office, where thousands of well-worled petitions get buried up there. All of God's promises have their conditions; we must comply with those conditions or we cannot expect the blessings coupled with the promises. No farmer is such an idiot as to look for a crop of wheat unless he has plowed and sowed his fields. In prayer, we must first be sure that we are doing our part if we expect God to do his part. There is a legitimate sense in which every Christian should do his utmost for the answering of his own prayers. When a certain venerable minister called on to pray in a missionary convention he first trembled as he looked at the altar which had tossed the coin into the plate he said, "I cannot pray until I have given something." He pre-paid his prayer. For the churches in these days to pray, "Thy kingdom come," and then spend more money on jewelry and cigars than in the enterprise of foreign missions, looks almost like a solemn farce. God has no blessings for stinky petitions. When I hear requests for prayer for the conversion of a son or daughter, I say to myself, How much is that parent doing to win that child? The godly wife who makes her daily life attractive to her husband has a right to ask God for the conversion of that husband; she is co-operating with the Holy Spirit, and prepaying her heart's request. God never defaults; but he requires that we prove our faith by our works, and that we never ask for a blessing that we are not ready to labor for. Godly self-denying, prevailing prayer is always prepaid; the offerer of it is always willing to make any sacrifice to secure the blessing which his soul desires.—Independent.

LITERARY. New Books.

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

THE HATHAWAYS' SISTER. By Anne Kendrick Benedict. American Baptist Publication Society. 12mo., 204 pages. Price 75c.

A story of achievement through faithfulness. "She had gathered this group around herself, not by trying to get to the top of the social ladder, not by great wealth, not by personal beauty, not even by the traits of character which usually make a girl popular among her mates; she had gained it by holding fast to the principles which she had been taught in her country home, the old-fashioned principles of walking in the straight path of duty, of love for Bible, of obeying those older than herself, those set over her in authority."

A DAILY THOUGHT FOR DAILY ENDEAVOUR. By Eleanor A. Sutphen and Eliza P. Sutphen. New York: The Baker & Taylor Co., 5 and 7 East Sixteenth St.

One of the books of devotional extracts which must be very popular so many of them are published. They are much used in making presents to friends.

This one is beautifully bound in white and gold, and will make a pretty present. We have dipped into it here and there, and so far as we have read, found nothing objectionable. It is largely composed of extracts from recent writings, so one could hardly say it will not fit filled with what he has already read.

The American Book Company shows that the hard times have not affected the business of publishing school books, as they publish a goodly number of new books and new editions of old ones. They are also some of the standard classics in the course of their Eclectic School Readings. Among those recently issued we find

Robinson Crusoe, Fifty Famous Stories Retold, Autobiography of Benjamin Franklin, The Story of Greece, etc. "Stories of New Jersey" will be interesting to readers of all ages; the name of the writer, Frank R. Stockton, is a guarantee for that. The Eclectic System of Drawing seems to us a fine one, though we admit ignorance in regard to drawing.

A larger volume published by the Company is Guerber's Legends of the Middle Ages. These are as entertaining as the Arabian Nights, and give in a brief space the legends to which constant reference is made by writers, especially poets, which references every person who is cultured must understand.

Magazines.

WHAT we enjoyed most in the *Preachers' Magazine* for October was the sermon by Rev. Dr. C. G. Doney upon "The Overcoming Faith." Mark Guy Pearse and Joseph Parker always write what is worth reading, and they contribute regularly to the *Preachers' Magazine*, published by Wilbur B. Ketcham, 2 Cooper Union, New York.

We have never seen a poorer number of *Good Housekeeping* for a long time. It has been beguiled more of a busy editor's time than could be afforded. The October number is up to the best standard of the Magazine. Miss Lee's article on Domestic Economy, showing what to do with the "left-overs" will enable any housekeeper to spend more in a month than *Good Housekeeping* would cost for a year.

DR BROADUS AND DR EATON.

Now that some unwise and injudicious brethren are attempting to call attention from the public to the issue in the Whitsett controversy by an effort to prejudice the public mind against the WESTERN RECORDER and its able editor—as if that would sustain Dr. Whitsett in the position which he has assumed in regard to the practice of the English Baptists prior to 1641—it would be well that the readers of the Recorder should know in what esteem the lamented Broadus held Dr. Eaton.

The following is substantially what the popular pastor of the First Baptist church in a Western city related to me while the Southern Baptist Convention was in session in Washington, D. C.:

"While I had the matter of accepting the position of assistant pastor of Walnut-street church under advisement, Dr. Broadus sent for me to insist on my doing so. And among other things he said to me: 'You can fill the place, and it will do you good. You will be associated with one of our best and ablest men. I regard him a very wise man. He is one of the few with whom I counsel.'"

While the brother did not claim that he gave Dr. Broadus' opinion in words, while I do not claim to quote the brother's words exactly as they were spoken to me, yet as nearly as memory can recall them, what is written above is substantially what the brother related to me in the First Baptist church, Washington, D. C., in May, 1885.

Whether the brother will recall his conversation with me in regard to this matter, I do not know, but he will readily recollect that Dr. Broadus said to him substantially what I have written. For his deliberation with reference to a matter of importance, and Dr. Broadus' counsel in regard to it, will be remembered by him, when conversations concerning it with brethren will have been forgotten. It is a matter of great regret with scores of hundreds of brethren that harmful personalities have been injected into this discussion. To break down good men, and cripple the influence of a strong religious journal—if that were possible—would in no way settle the historical question under discussion.

Suppose some who have written on this matter, could succeed in undermining the influence of both the RECORDER and its editor, would that be a benefit beyond peradventure? In the year 1641 all Baptists employed sprinkling and pouring as the mode of baptism? Does not every thoughtful man and woman and child know that the practice of the Baptists of any time or clime is not settled by what either Dr. Whitsett or the editor of the RECORDER says, but by the facts of Baptist history as those facts are allowed to tell the truth? And it will strike many a fair-minded man as singularly strange that although Dr. Broadus, wise, thoughtful, discriminating, and often in counsel with Dr. Eaton in regard to matters of the gravest interest, never discovered those exceedingly objectionable traits of character which comparatively young and inexperienced men have readily detected; by comparing the editorials of the RECORDER with articles in the paper which were written by men fully grown and altogether responsible? But the editor of the RECORDER needs no defenses. Wisely and well has he confined his criticisms to what Dr. Whitsett has given out, giving no attention to what men of less wisdom and learning have said in the heat of debate, or have written with the reckless pen.

But back to the point in issue. "Up to the year 1641 all Baptists employed sprinkling and pouring as the mode of baptism," Dr. Whitsett affirms. Who denies? A. B. VAUGHAN, JR.

The editor of *The Open Court*, who is a monist, says: "It is fashionable at the present day to rail at theology to the detriment of religion, and to scoff at the pretensions of orthodoxy in favor of universal tolerance. But what is theology but religion in a scientific conception; and what is orthodoxy but the theory of the truth? The abolition of theology would degrade religion to mere sentimentality, and a contempt of the ideal of orthodoxy presupposes that truth and error are of equal value." Exactly, and when a non-Christian monist is so sensible as to admit that Christian beliefs are equally wise.—Congregationalist.

FROM DR. R. P. JOHNSTON.

MY DEAR DR. EATON:— I have no desire to prolong a mere logomachy. But you will pardon a brief reply to your comments on my note concerning the use of the word "invention." The issue is not does "invention" now mean to invent or find out, but did it ever mean that. Not does it have no other meaning, but was that ever a meaning of the word.

I quoted you the language of Webster's Worcester's Stormouth's *The Century, The Standard and The Encyclopedic* dictionaries showing that invention did mean "to invent," "to find out." Now it seems to me that such an array of authority ought to be conclusive. In your comments you say it is not permissible to use a word in its own definition. Quite right. But it is admissible to use a verb to define a noun derived from the same stem, provided a definition has just been given to the verb. For e. g. Webster gives as one definition of invent, "To come or light upon, to hit on, to meet, to find." Then having thus defined invent—he uses that word in defining invention. One definition given of invention is that which is invented.

Now as to the statement that I can find no passages in literature where invention has the meaning of to invent or find out. I accept the challenge and produce you a few.

"Or Bacchus' merry fruit they did invent," Spenser. Quoted by Mr. Webster to illustrate an obsolete meaning of invent—which he has just defined as "to come or light upon, to hit on, to meet, to find."

"And vowed never to return again, Till him alive or dead she did invent." This is quoted from Chaucer in Webster's International Dictionary. It is evident that the one who made this vow believed that he was in existence. She indicated no desire to "devis" him but merely "to find" him.

Referring to a popular legend concerning the alleged finding of the true Cross of Christ, Athelstan Riley as quoted by the Century Dictionary says: "According to the popular belief among the Greeks it was in a bed of this tender herb (sweet basil) that our Lord's Cross was invented." Here is another quoted by the same authority. "As Laurentius observeth concerning the invention of the stapes or stirrup bones (in the ear) there is some contention between Columbus and Ingrassias." Certainly no one would contend that either of these men found out that "which did not before exist," when they discovered the small bones in the ear. They merely "found out," "came upon" that which did exist.

But here is another "for good measure." It is quoted from Tatham in Webster's Unabridged and in my edition follows immediately the position of the definition quoted in your comments. If you had only read a little farther likely you would have found it. "As the search of it [Truth] is the duty, so the invention will be the happiness of man." There are a number of brethren who seem to think that truth can be "contrived," or "devised" and have exercised marvelous powers of imagination to that end, but it is evident here that the simple Tatham only thought it could be "discovered" or "found out."

Other examples could be given. I use only such as are accessible to any who may desire to verify my statements. Now I have done. If these authorities and examples do not prove that "invention" has had the meaning to find out or come upon, then it is no wonder

that any historic authority can be swept aside.

Cordially yours,
R. P. JOHNSTON.

Dr. Johnston argues well, but he misses the real point. Perhaps we did not make our contention sufficiently clear. It is freely admitted that the word invent has been used in cases where we would now say discover, and yet the two words were never synonymous. Neither was invent ever synonymous with find out. But that is not the point in Dr. Whittitt's case. He spoke of the "invention of immersion" in England in 1611. He admits that Edward Barber, whom he names as "the founder of the rite of immersion among the Baptists," had in his possession the Bible, where immersion is described, and also the English Prayer Book of that date, which prescribed immersion. Now the word invent never did have a sense which would indicate a man's adopting a rite he found described in two books, widely circulated and read. Yet this is the sense which Dr. Whittitt's explanation requires we should understand him as using the word invent. We said, and still say, that the word never did have any such sense. The old etymological sense of the word is to come upon, with the idea that the thing come upon had been concealed before, but is now uncovered, discovered. But to find out what is commonly known, was never described as an invention, and so it is not correct to say that invent ever meant the same thing as to find out. This is evident in the very examples Dr. Johnston cites.

What our good brother has not done and cannot do, is to find an instance in English literature where a man is said to have invented a thing described in two books widely circulated and generally read by the people among whom he lived, and read by himself before the time of his alleged invention. To adopt a practice, described in commonly known books, never was to invent that practice.

FROM MISSOURI.

DEAR RECORDER:—I call you dear because you are the first paper that I remember of reading. My father who was on the subscription list took the RECORDER long before I can remember, and my memory goes back of the sixties, and I expect to continue to read you as long as I read any paper. How could I do otherwise when you are so bold and courageous in defending the Baptist church, which is the church of Christ. I do love to read the RECORDER, because it gives me so many good thoughts on Scripture, what the Seminary is doing, and how the brethren in my old native state are getting on with their work in the different fields throughout the state.

I would like to speak to my brethren through your columns and let them know where I am. I came to Brookfield, Mo., a beautiful little city of over six thousand inhabitants, May 2, 1895. Took charge of the First Baptist church in June following, for which I have been preaching every Sabbath since. While we have not had so large an ingathering of members as we would like, yet the people both of the church and city say that the church is in a more prosperous condition than for years.

For the sake of space I will conclude by saying that one of the saddest things that ever happened in our family of six brothers and three sisters occurred in Henderson, Ky., on Monday, Sept. 14, 1896, when the oldest brother, E. E. Denton, son of Eld. A. J. Denton, was instantly killed by falling from an engine in the yards of the L. & N. R. while going on that engine from the L. & N. depot to the O. V. depot for the purpose of catnaining a passenger train which was going South on which he wished to return home to Sebre, Ky. While it was very sad news to me indeed, yet it was encouraging to learn that there were an host of ready friends to lend a helping hand to a heart-stricken wife and two dear children. Also more encouraging to know that this brother who was converted between the stirrup and the ground

more than a quarter of a century before his death, still held on to his hope and said to his companion only a few nights before this accident that he had no fears of death nor the judgment to come. Thank God for his grace which alone can enable a wife, children, brother and sister to bear such an unexpected shock. W. N. DESTON.
Brookfield, Mo.

A REAL CRISIS.

The American Baptist Home Mission Society is confronted with a most serious and critical condition of affairs. The panic of 1893 struck the Society a very severe blow, leaving it with a burdensome debt of more than \$100,000 and greatly crippling it in its work. For three years it has struggled heroically, has plead, and hoped, and waited for responses from the churches to enable it to pay its great debt and carry on its important and complicated work without serious impairment. But the times have continued to be exceptionally hard, the receipts from the churches are not sufficient to meet the current obligations of the Society, the debt, steadily increasing, now exceeds \$130,000, and owing to the peculiar financial conditions obtaining in the country it is becoming more and more difficult to borrow money with which to meet maturing obligations. In many instances banks are refusing to loan money to any body, on any kind of security. The Society, in company with all borrowers, is embarrassed and distressed by this condition of things; a condition for which it is in no proper sense responsible.

There seems to be the only two courses open to the Society, either to greatly reduce its expenses by radical retrenchment in its work, or by a speedy and large increase in its receipts. Retrenchment means retreat, and in many cases irretrievable disaster. To falter now is to fail in gathering the fruits of a harvest ripening for the sickle. The Society is loath to inaugurate such a retrenchment as will bring discouragement to mission churches, distress to missionary pastors, and serious interruption to a work so important, so urgent, so hopeful and so successful as that which under the Providence of God it has been permitted hitherto to carry on.

At the meeting of the Board of Managers, held Sept. 14th, the following preamble and vote was unanimously adopted.

"Whereas, The American Baptist Home Mission Society at its Anniversary in May, 1896, adopted the recommendation made by the Committee on Finance for a reduction of appropriations at the end of the year 1896 to the measure of its income, therefore it is voted, that no appropriations for missionaries' salaries be made for the present for a period extending beyond Dec. 31st, 1896, unless the current receipts meantime shall be very considerably increased."

The Board felt constrained to take this somewhat unusual action in order that the situation may be brought clearly and forcibly before the churches and friends of Home Missions, with the earnest hope and expectation that they will make such a response in the way of contributions to its treasury between this and the first of January as will enable the Board safely to extend all of its appointments for the full period of twelve months. The response of pastors, churches, Sunday Schools, Young People's Societies and individuals interested in the prosecution of Home Missions will be awaited with great anxiety.

T. J. MORGAN, Cor. Sec'y.
H. L. MOREHOUSE, Field Sec'y.
New York, Sept. 15th, 1896.

EAST LYNN ASSOCIATION.

This body composed of thirteen churches, located in Nelson, Marion, LaRue, Green and Taylor counties, held her fourth annual session with Good Hope church, Taylor county, on September 24th, 25th, and 26th. The introductory sermon was preached by Rev. James French, and the annual sermon by Dr. J. W. Warder.

After the introductory sermon the letters were read and the officers were elected resulting in the election of W. R. T. McFarland Moderator and J. B. Ferrill Clerk. Among the visitors were A. J. Ashburn, of the RECORDER, Dr. J. W. Warder, W. T. Underwood, A. J. Whitley and others. Dr. Warder was at his best and stirred our enthusiasm on missions with one of his ablest speeches. We are always glad to have him with us.

Our churches were all represented but one, and reported considerable progress in the Master's cause. We are happy to note that a greater missionary zeal was manifested in our association than we have ever before had.

Among the subjects that were ably discussed was notably that of temperance, and we are glad to say that some very strong recommendations were adopted, condemning the use and sale of intoxicating drinks. This together with the subjects of missions, schools, and colleges and religious literature brought out some animated speeches by both ministers and laymen. The grand old WESTERN RECORDER received a high tribute of praise for its noble stand for the faith once delivered to the saints, and the following resolution, offered by W. T. Underwood, was unanimously adopted.

Whereas, the order of the day is to pass resolutions of commendation and denunciation, and whereas two of the churches of Louisville have passed strong resolutions against the WESTERN RECORDER for its utterances in regard to the Whittitt controversy, therefore: Resolved,

1. That we regard the WESTERN RECORDER as sound in doctrine, wise in its policy, and a bold defender of the faith once delivered to the saints. Resolved

2. That we heartily endorse the paper in the position it has taken. On the report of the committee on schools and colleges our noble seminary was not forgotten but highly commended as a great monument to the Baptists of the south. And while Dr. Whittitt was strongly condemned for the great injury he has done the seminary, and the cause in general we did not propose to withdraw from the seminary, unless as Crockett said by President Jackson, he prove to be the government.

With regard to the lamented Whittitt affair the following resolution was offered:

Whereas, Dr. W. H. Whittitt, President of the Southern Baptist Theological Seminary, has made statements in the New York Independent and in Johnson's Encyclopedia which are not in harmony with the accepted views of the Baptist denomination, and whereas he is charged to have stated in the presence of reputable and truthful brethren, that a Baptist woman who marries a pedo-baptist man, should leave the Baptist church of which she is a member, and join the pedo-hosts with her husband; Therefore resolved:

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

2. That we demand of him his immediate resignation as president

of the Southern Baptist Theological Seminary, and should he refuse or fail to comply with this demand, we request the trustees of the Seminary to remove him, and thus save this noble institution from the great harm his course has brought upon it. After a somewhat enthusiastic discussion the resolutions were unanimously adopted.

Harmony and a general good feeling prevailed throughout the entire session. The people of the entire community had ample "provision" for the natural man of all who were present, and I am quite sure Bro. Warder and Ashburn will testify to the fact that some of us were very "natural" on that occasion.

On Sunday following the close of the association on Saturday, the church celebrated its one hundredth anniversary, during the exercises of which we had interesting speeches and reminiscences by the pastor, W. T. Underwood, who preached the centennial sermon, speeches by old Bro. Feather, (89 years old) Revs. J. F. Hunt, W. T. Short, J. B. Ferrill, A. J. Ashburn and A. J. Whitley. The meeting closed by singing "God be with you till we meet again" and a general hand-shaking and we all took our leave of each other feeling that we were made better by having met together on this occasion. Our Association will meet next year with Pleasant Grove church LaRue county on Thursday before the second Sunday in September.

J. B. FERRILL,
Clerk.

FROM GEORGIA.

MISSIONS.

Dr. Gibson, our mission secretary reports everything in an encouraging aspect in his line in our great Empire state. Notwithstanding the stringency in monetary matters, he has collected as much money this fall as he collected last fall up to this time. Some associations have doubled their contributions to missions; e. g., the Saarepta, in 1895 their contributions were \$2,400, this year, \$4,700. Dr. Gibson is not ubiquitous, but he sometimes visits six associations in a week.

Something new under the sun. The Appalachian Association in 1895 raised a standing committee on covetousness. At its late session this autumn the committee reported; the report was duly discussed and a committee for 1897 appointed. Now then, who ever has heard of a Baptist association making a discussion on covetousness a part of a standing order of business? Surely "the world do move!"

EDUCATIONAL.

All our Baptist colleges have opened prosperously. Without exception they report attendance in excess of last year. Mercer University has never had so large a matriculation; one feature of the increase is fifty more students than were enrolled last year. Prof. Pollock, who is acting as chairman of the faculty, seems eminently fitted for the place and is rendering himself very popular. President C. C. Cox reports that he has never had such a full attendance of young ladies, nor so good a school, nor such superior material upon which to operate as he now has. The removal of a college is often a doubtful expedient. Some, under such treatment have languished for years, some, *abiet evite*; e. g., the Oglethorpe University, which was located at Milledgeville, Ga., and well situated before the war by the Presbyterian churches of South Carolina, Georgia, Alabama, and Florida. But after the

war this honorable institution was removed to Atlanta and allowed to die. But the Southern Female College that had grown up and for half a century done incalculable good at La Grange, was two years ago removed to Collego Park, within eight miles of Alton, Ga. The removal was eminently wise as results show, new buildings, better, larger, more expensive, more adequate and better adapted, with every modern improvement and appliance, an unsurpassed facility, a largely increased attendance. This school is bound to be a conspicuous success. Location, money, climate, accessibility, teaching corps, everything seems to conspire to make it a great school. Though the Cox family removed with this school from La Grange, yet the old college, or a new one, it matters not which, goes on located at the former site, new and expensive buildings have gone up. Dr. G. A. Nunnally and a select faculty are at work. They are gratified at their success and satisfied that they will see their school continue to grow. Already they have seventy-five boarding pupils, which together with the local patronage gives them a full school. The fact is, the Baptists of Georgia are waking up so much to the importance of higher education that all our schools will be full and others will be provided to meet the increased demand.

CHURCH BUILDING.

Two of our Baptist churches in Atlanta are erecting new houses of worship, viz., the Central on the corner of Walker and Stone-wall streets. This church sold its old building and site, the proceeds of which, together with liberal contributions from the members, will provide them a good new frame house. They will dedicate about the first of November and out of debt. Since the resignation of Dr. D. W. Gwin they have had no pastor. Lately they called Elder R. L. Motley, of Cleveland, Tenn., who has accepted, and will be on the ground soon.

The Sixth church, Bro. A. C. Ward, pastor, is building an expensive house, mostly of stone, the granite from Stone Mountain. On account of exhaustion of funds the work has been temporarily suspended. Bro. Ward's laundryman, an almond-eyed Mongol, gave him \$25 the other day with which to help "cover the church in." With this as a lever can't Ward raise one thousand dollars in ten days in Atlanta? So mote it be.

Since the coming of Dr. W. W. Landrum to the First church the prayer-meetings have grown amazingly till they have outgrown the lecture-room. The Sunday congregations are so large that the ushers find it difficult to handle them: So the problem of a new house for the First church is to be solved in the near future.

I have greatly enjoyed Dr. Eaton's foreign letters.

W. H. STRICKLAND.
Decatur, Ga., Oct. 10.

THE FOREIGN MISSION JOURNAL.

The Foreign Mission Journal is published by the Foreign Mission Board of the Southern Baptist Convention and is the only means that a Southern Baptist has of being thoroughly informed as to this branch of the Convention's work. Many of our pastors are struggling with the problem of arousing among their members an interest in Missions. One of the greatest helps in the solution of this problem lies in the circulation of *The Journal*. Information brings inspiration; people that read of Missions give to Missions.

There is not one cent of per-

sonal gain to any body in connection with the publication of *The Journal*. The Board has fixed the subscription price as nearly as possible at the actual cost of publication. Meantime if any profit arises it goes directly to Missions. The price is nominal, 35 cents a single copy and 25 cents each in clubs of ten or more, which puts information as to this great work in the reach of all. A sister recently said: "I do not see how you can make such a good paper at the price."

We want to add at least 5,000 names to our subscription list; and, as a special inducement, are making the following offers:

1. To any one sending 16 names with the money (\$1.00) we will give one year's subscription free and send *The Journal* to him or any one else as he may direct.
2. To any one sending us 25 names with the money, \$6.25, we will send Dr. Tupper's book, "A Decade of Missions," or 40 names with the money \$10.00, "The Mexican Ranch."

Renewals count the same as new names. If not convenient to send all the names at once you may send at different times provided you keep account and tell us when the club is complete. Many have already improved this opportunity and our lists are growing apace. Let us hear from you.

R. J. Willingham,
A. W. Barton,
Editors Foreign Mission Journal,
Richmond Va.

TO THE PUBLIC.

In the issue of the WESTERN RECORDER of Sept. 17th there appears a statement of the Evansville Indiana Baptist Association, concerning the exclusion of S. H. S. Cook and Dr. I. Haas which for the sake of truth, requires an answer from us.

It is not true as stated in that report, that Rev. R. A. Stevens was a member of the committee appointed to investigate the action of the First Baptist church, and be never signed said report.

It is true, that when we were excluded and afterwards we demanded an authenticated copy of the records, touching our exclusion, which was and has ever since been denied us by the church.

It is true that when the expert council convened here, they respectfully asked to see the records, or to receive a certified copy of them, and were refused.

It is true, that the council then asked the pastor of the First Baptist church, to appear and give his version of the exclusion, but he declined to do so.

It is true, that the church was cordially invited to appear before the council, through its deacons, and give its side of the controversy, but this invitation was declined.

It is true, that when the Association acted upon the question, we were not invited, had no notice and no opportunity to be heard.

It is true, that the church has persistently refused to grant us a rehearing, or to unite with us in a mutual council, or to accept any statement, or explanation from us, claiming that the church was bound by no law except its own wish.

It is true that, in every step since our exclusion, we have acted in accordance with Baptist usage, and divine law, but the church has refused us any relief whatever.

It is true, that the "only charge against S. H. S. Cook was that he defied the church in "allowing" himself to be elected Sunday-school Superintendent" and Dr. Haas in siding him in that election, and we were excluded before the clerk of the Sunday-school had even re-

ported the election to the church. It is true, that before the trial took place Mr. Cook informed the church in writing, that he had declined to serve as superintendent under the last election, because of the dissatisfaction created by it, and also said "if any member of the church felt aggrieved by any act of his, he was sorry for it, and asked their forgiveness."

We submit to the great Baptist brotherhood that our exclusion upon the charge and under the circumstances named, was not scriptural, and having stated the truth we leave the matter with that brotherhood.

S. H. S. COOK,
I. HAAS,
Evansville, Ind., Sept. 29th, 1896.

TEXAS NOTES.

Dry weather and short crops is one of the infirmities of Texas now. Not more than a fourth of a crop of corn and perhaps two-fifths of a crop of cotton will be realized this season. Thus we all expect hard times. Of course this shortage in the staple products will make a shortage in money. This, together with the unsettled condition of affairs caused by the political campaign, will almost paralyze business in Texas. So you see that our religious interests are bound to suffer.

Our State Mission Board is already burdened with a debt. How can we pay it, is the question among loyal Baptists? Secretary Early has had to fight against many difficulties. Yet withal he has succeeded admirably.

Our Sunday-school and Colportage work is succeeding under the wise management of Bro. E. C. Everett, of San Antonio.

Bro. W. C. Luther has accepted the Bible work of the American Baptist Publication Society in Texas. He is an active man and a wise leader. This is associational season and the tribes of Israel are gathering from every nook and corner to whereas and resolve. The result of this "whereasing" seems to be:

1. That there is heresy in the air, and
2. That through thin spiritual prognostication, they have been enabled to locate it at Louisville, Ky.
3. That Dr. W. H. Whitsitt is the heretic, and, therefore,

Resolved, That all support be withheld from the Seminary till Dr. Whitsitt be officially removed from its presidency.

Now such actions are being severely criticised by some of the friends of Dr. Whitsitt; all to no profit. This is a grave question. It is childish to get out of humor and denounce this uprising of the brotherhood as "unjust" and "fanatical." It is not the uprising of blind fanatics, nor the action of unbold men, but it is fostered by the spiritual, backbone wisdom and conservatism of the Baptists of the South.

Now for Dr. Whitsitt and the trustees of the Seminary to attempt to ridicule or ignore this clamor for his removal, is to stab the loyal heart of the Seminary's best friends and to say to them, we don't need your support. To those of us who love even the name of the Seminary, we are completely nonplussed. We do not know what to think or do. According to my thinking, our Seminary has received a wound from which she will not recover in several decades. Is it not better that one man should suffer than that the whole denomination should be put to shame?

We fully endorse the manly attitude of the RECORDER in this unpleasant affair. May the dear Lord help us out of our troubles. The revival spirit seems to pre-

vail in Texas now. The daily papers report good meetings from all over the state. We had a most gracious revival in our church in the month of May. There were sixteen additions, eleven by baptism.

We now have prohibition in our town—carried on June 9, 1896.

Already our schools are rallying the forces for grand openings.

I have just returned from the republic of Mexico. While there I visited the city of Mexico. It is a great city, but, oh, how it needs Christianity! Bro. Powell led our party on the excursion. He is an untiring worker. No man in Mexico stands higher than W. D. Powell. The work has grown beyond our most sanguine expectations under his supervision. He needs reinforcements. Now is the golden opportunity to preach missions in Mexico. The field is ripe unto harvest. Bro. Powell's health is failing him under the fearful strain of that great work. No man can visit Mexico without coming away a better missionary. May the Lord bless Mexico and the noble missionaries.

Fraternally,
A. B. INGRAM,
Caldwell, Texas.

PROGRAMME.

The following is the programme of the Elders and Deacons' Meeting to be held with Welfare church, two miles north of Jamestown, Russell county, Ky., Nov. 27th, 1896, beginning at 10 o'clock.

1. When does a man become perfect?—Elder J. R. Grider, Silas Collins.
2. Are there degrees in heaven?—M. R. Tharmon, W. D. Bolton.
3. The duty of pastor to church.—Eld. C. M. Deane, Eld. J. S. Smith.
4. The duty of church to pastor.—Eld. W. B. Cave, Eld. Moses Foley.
5. Bible method of dealing with an erring brother.—Eld. W. S. Dugeon, Dan'l. Wilson.
6. What are the qualifications of a Sunday-school teacher?—Eld. C. F. Breeding, Eld. J. M. Pierce.
7. What does the Bible teach in regard to child training?—Eld. C. L. Bradley, Eld. L. P. Bottom.

All are cordially invited.
ELD. J. R. GRIDER, Chm.

SOME STRANGE IDEAS AND ANECDOTES.

I thought perhaps that it might be of interest to relate through your columns some things that have come to my ears in the last few months. In preaching here and there I find some very strange ideas about the Scriptures.

After preaching one day on "Mary anointing the Saviour's head," a good brother came to me and said: "I am so glad that you preached that sermon to-day; really I don't think a man has any right to preach unless he tells in every sermon what Mary did because the Saviour said, 'Wherever this Gospel is preached it shall be told,' and if preachers do not tell it every time they preach, they are not true to Christ." That was new and funny.

I found another old man, a great Bible reader, who said: "I was for many years greatly perplexed about my mission in this world. I felt unfit for anything. Finally, I was reading about the diversity of gifts in 1st Cor. 12th chapter and my mind was relieved and the matter settled. When I read that to some was given 'the discerning of spirits,' for I have seen the spirits of the dead many times." And so

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he watches for the spirits as his work.

But strange and funny things are not confined to our lay brethren. A preacher was discussing the phrase in Luke 14th chapter, "a certain man," etc., and proceeded to state that the man referred to was no drunkard, for there was no certainty in a drunkard; that he was not a liar or hypocrite, etc., for there was no certainty in them! How is that for sermonizing!

The story is going the rounds that in a Presbyterian Sunday-school, not many miles from here, the teacher asked a class of boys and girls, "Who was the beloved disciple?" The answer came at once, "John." "Why was he thus called?" No answer. Presently a little Baptist fellow arose and said: "I know." "Why?" said the teacher. "Because he was a Baptist," replied the urchin and triumphantly sat down.

Some time since I was driving along the turnpike and a little fellow about ten years of age asked if he might ride with me. I took him in and soon we were passing the handsome residence of a man who had recently made an assignment. The boy seemed to be well acquainted with the matter, and was giving me points about it. "Oh," I said, "I guess he was trying to bore with a big auger." "No, no," said he, "he was trying to bore a big hole with a little auger." WM. M. STALLINGS.
Texas, Ky.

MARRIED.

At the home of the bride's parents, Bullitt county, Ky., near Lebanon Junction, Oct. 14, by Rev. Joe W. Ve'vey in H. S. Ricketts and Miss Lizzie Harned, daughter of John Harned. The groom is an excellent young man, a member of Mt. Carmel church, the bride a charming and modest young lady, and a member of Mt. Moriah church.

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THE CHARITOEER.

BY AMOS B. WELLS.

O God, take the reins of my life!
I have driven it blindly, to left and to right,
In mock of the rock, in the chasm's despite,
Where the brambles were rife,
In the blaze of the sun and the deadliness black
Of the night.

O God, take the reins of my life!
For I am so weary and weak,
My hands are quivering, and so is my heart,
And my eyes are so tired for the teardrops to
start,
And the worn horses reek
With the anguishing pull and the hot, heavy
harness's smart,
While I am all weary and weak.

But Thou wilt be peace, wilt be power,
Thy hand on the reins and Thy eye on the
way
Shall be wisdom to guide and controlling to
stay,
And my life, in that hour,
Shall be led into leading, and rest when it
comes to obey;
For Thou wilt be peace and all power.

Now, Lord, without tarrying, now!
While eyes can look up and while reason re-
mains,
And my hand yet has strength to surrender
the reins,
Ere death stamp my brow
And pour coldness and stillness through all
the mad courses of my reins—
Come, Lord, without tarrying, now!

I yield Thee my place, which is Thine,
Appoint me to lie on the chariot floor;
Yes, appoint me to lie at Thy feet, and no
more.

While the glad wheels spin,
And the happy axes run on their course to
the heavenly door,
Now Thou hast my place, which is Thine,
—The Outlook.

OUR PULPIT.

CHRISTIANITY WITHOUT THE RESURRECTION.

BY DR. LIDDON.

If Christ be not risen, then is our preaching vain, and your faith is also vain.—I Cor. 15: 14.

The text carries us at a bound over a quarter of a century from the resurrection of Christ to listen to discussions about it in one of the active centres of Greek life and thought. It takes us to the Christian schools of Corinth, and Paul is pointing out to some ready, but not very far-sighted, disputants the consequences of their denying the Christian doctrine of the resurrection of the dead.

"How say some among you that there is no resurrection of the dead?" To deny this doctrine in the block—so the apostle argues—is to deny that Christ Himself has risen. If He has really risen from His grave, it is impossible to say absolutely that there is no such thing as resurrection of the dead, since here we have a representative instance of it.

There were, it seems, some at Corinth who did not shrink from encountering this argument by denying that even He, our Lord Jesus Christ, had really risen. To these persons the apostle points out, that, however unconsciously, they are in point of fact giving up Christianity altogether. If Christ was still in His tomb, the errand of the apostles to the world, and the obedience of the faithful to the doctrine which they preached, were equally based upon the vast illusion. "If Christ be not risen, our preaching is vain, your faith is also vain."

Why, it may be asked, should this be the case? Why cannot a man be a true Christian believer who rejects the resurrection of Christ? How is it that the rejection of this truth can make vain or empty the faith which still clings to much else, but denies this particular doctrine?

THE FOUNDATION FACT OF CHRISTIANITY.

The answer is, because the resurrection of Christ is the foundation-fact on which the Christian creed rests, in a believing soul. If any of the apostles had been asked how it was that they knew

that Jesus was the promised Messiah, the Eternal Son of God, the Savior of the world, by Whose teaching and example men were to be redeemed, to Whom all the children of men were bound to pay the homage of their obedience and their love—the answer would have been, because the Lord Jesus rose from the dead. Read through their sermons as reported at the beginning of the Acts of the Apostles, and observe how they base the claims of Jesus Christ upon the fact of His resurrection, the fact to which they themselves bore a personal witness. In their eyes the resurrection of Jesus was God's visible interference with the order of nature in order to certify the true mission and claims of Jesus. Our Lord Jesus Christ indeed had appealed beforehand, to the very certificate. The sign which he had given to an unbelieving generation, in proof that He came from God, was that he would raise the temple of His body from the dead in three days.

CHRIST'S DEATH.

Suppose, for instance, that one of these Corinthian rejecters of the resurrection had said, "I am not a man to believe in Christ's resurrection, but I do not wish to reject the benefits of His death." The apostles would have asked, "What benefits do you mean?"

What becomes of the death of Christ if it was not followed by His resurrection? It at once descends to the rank of a purely human event. It does not differ in character from the death of any other high-minded and disinterested man for a cause to which he is attached. It may still have—its undoubtedly still has—the importance of a great moral example; of devotion to truth, to charity, to justice. But the language which the apostles use about it, and which the Christendom has ever believed, becomes at once unmeaning. Why should the death of a mere man, whose body has mouldered in his grave, be a power in earth and heaven, mighty to cleanse from guilt, and to win for the sinner pardon from God? Paul's bones rest somewhere in or near the great city where they sleep him, some thirty-five years after his Master's death. But who could speak of Paul as dying for his followers, or for "the ungodly," or as "bearing their sins in his own body," or as being set forth as a "propitiation through faith in his blood"? Who would dare to say that the Christians are "reconciled to God by the death" of Paul, or that by him they had "received the atonement," or that Paul is a "propitiation for their sins, and not for theirs only, but also for the sins of the whole world," or that Paul "gave himself a ransom for all"? Every believer in Christ feels the shocking profanity of applying this language to any other than the Divine Redeemer. But why is it so profane? Because it is the Divine Person of Him Who died on Calvary, which gives such meaning to His atoning death. "Ye were not redeemed," exclaims Peter, "with corruptible things, as silver and gold," or indeed with the blood of a merely human victim, "but with the precious Blood of Christ, as of a lamb without blemish, immaculate." "If God," argues Paul, "spared not His Own Son, but freely gave Him up for us all, how shall He not with Him also"—it is the inevitable Christian inference—"freely give us all things!" But then how do we know that the Sufferer on Calvary was God's Own Son? The answer is, by the resurrection. The resurrection, if I may dare to speak, put the death of Jesus Christ before the world in its true light. It was an immense reversal of

prima facie appearances. What had looked like a defeat was seen to be a triumph. What seemed the execution of a condemned criminal was recognized as an awful transaction, having immense results on earth and in heaven, throughout all time. If Christ "was crucified through weakness," yet He liveth by the power of God." This was the keynote of apostolic teaching. The resurrection had lifted His death to a higher or rather altogether different level from that of any human sufferer. But then if the resurrection is denied, all the apostolic language about the atonement becomes a tissue of mystical exaggerations, which, as applied to the death of a mere man, are worse than unintelligible. This consequence the Corinthians might not have seen at once. But at any rate their faith in the atonement was already undetermined by their disbelief in the resurrection of the crucified Christ.

These are some of the grounds on which Paul would have maintained that if Christ be not risen, the faith of Christians is vain. But observe the character of his argument; it is an argument from the consequences of rejecting the resurrection. Elsewhere he proves the resurrection directly. It may be inferred from the words of Jesus, from the language of prophecy, above; all, from the actual experiences of actual eyewitnesses to be counted by hundreds, and many of whom were living when Paul wrote. Here Paul says, "See what will happen if you reject Christ's resurrection. You will have to give up your Christianity altogether. If Christ be not risen, our preaching is vain, your faith is also vain. You Corinthians are in a dilemma. You must go forward or you must go back. You must either believe with us apostles in the resurrection of Christ, and in the resurrection of the dead (which is its consequence), or you must fall back into the darkness from which you emerged at your conversion."

This is a kind of argument which—if it were not being handled by an inspired apostle—we should describe as trenchant. Plainly it is meant to cut discussion short, and to bring matters to an issue by a short and easy method. Paul feels that something must be said which will not be forgotten. He feels as when he told the Galatians—"If ye be circumcised, Christ shall profit you nothing," or "If we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed," or the Corinthians, "If any man love not the Lord Jesus Christ, let him be Anathema Maranatha." It was in this same state of mind, with this same general intention, (that, namely, of rousing dull minds by some vivid statements to see how matters really stood) that he wrote, "If Christ be not raised, our preaching is vain, your faith is also vain."

TWO PRACTICAL CONSIDERATIONS.

There are two practical considerations which present themselves.

First, reflect how dangerous it is to pick and choose in the things of God. It is not too much to say that some persons who would be distressed at the idea that they were bad Christians have no idea at all of the truth that the Christian Revelation, if accepted at all, must be accepted as a whole. They speak and think as if, in approaching the truths which God has set before us through His beloved Son, they were like intending purchasers entering a store, perfectly at liberty to select whatever might strike their taste or fancy, and to reject the rest. The question of

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believing or rejecting belief appears to them a matter to be decided by personal bias or inclination; although of course in reality this is as unreasonable as it is irreverent. Unreasonably, because all really-revealed truth rests on exactly the same ground, and recommends itself equally to a perfectly-balanced mind; and irreverent, because to reject any part of Revelation is virtually to tell the Divine Revealer that He has set before the mind of His creature that which is either unnecessary or incredible. At the same time, it is true that some truths may be rejected with less ruin to the entire fabric of faith than others: just as certain limbs of the human body may be amputated without destroying life, although they impair its perfectness, while others,—the head, for example,—cannot be parted with, without instant death. Thus, too, mistakes may be made about the doctrines of grace, or the meaning of large portions of Scripture, without necessarily leading to fatal consequences. But to reject the resurrection is to cut at the root of Christian belief: it is to cease, as far as thought and faith go, to be a Christian at all. A Christ who never rose from his grave is not the Christ of the Bible or of Christendom. Such a Christ has nothing in common with our living and adorable Savior, except the name.

Secondly, and lastly, ask yourself, What does the resurrection of Christ mean to me? How much of my life, of my thought, of my resolve, is influenced by it? Put to yourself the supposition,—for a Christian the impossible supposition,—that it was untrue. What would you have lost? Try to estimate the difference in your thoughts and lives, which the absence of this truth would involve. We know what the loss of a near relative would mean to us. We can calculate the effect by thinking over our habits throughout the day. We know what the reduction of our income to such or such a sum would involve, in the loss of comforts, or in our means of doing good. What then would be the effect upon us of the withdrawal, if we could conceive it possible, of the doctrine of the resurrection of Jesus Christ from the Bible? How would it affect our hold of other Christian truths? How would it change our thoughts about the future, about the world unseen, about death, about all that is to follow after death? How would it touch our thoughts and feelings throughout each day, as they move around the person of an unknown but present Lord and Savior? If we get this question honestly answered, we may form a tolerably fair estimate of the value of our faith in Christ's resurrection at this moment. If we do indeed believe that he is risen, that stupendous faith does and must mould thought, feeling, resolve, in very various ways. If we do believe that he is risen and living, then we know that to part with this faith would affect the life of our spirits, just as the extinction of the sun's light and warmth in the heavens would affect all beings that live and grow on this earth. If Jesus risen is indeed the object of our

faith, then our religion is not merely the critical study of an ancient literature, but a vitally distinct thing; it is the communion of our spirits with a living and Divine Being. It is faith in the resurrection which marks our present relations to Jesus Christ as altogether different from those which we have to the famous dead who have in past years filled the thoughts and governed the history of mankind. At the beginning of this century, Nelson and Wellington were names second to none among the men who claimed the attention of the world. Where are they now? Their ashes moulder beneath our feet. Where are they now? Their disembodied spirits are waiting, we know not exactly where, for the hour of the Judgment. But where is Jesus Christ! He, risen from his grave, arrayed in his glorified manhood, is seated on the throne of heaven; he is the meeting-point and centre of the vast empire of living souls; he is in communication, constant and intimate, with millions of beings, to whom by his death, and His triumph over death, by his persistent and exhaustless life, he is made wisdom and righteousness and sanctification and redemption. Yes! to believe in the risen Jesus is to live under a sky which is ever bright. It is to believe that He is "alive for evermore, and has the keys of hell and death."

SUNDAY-SCHOOL.

INTERNATIONAL Bible Lessons, 1896. FOURTH QUARTER. SUNDAY, NOV. 1.

BUILDING THE TEMPLE. 1 Kings 5:1-12.

MOTTO TEXT:—"Except the Lord build the house they labour in vain that build it."—Ps. 127-1.

"And Hiram, king of Tyre."—King of Phoenicia, of which country Tyre was the capital, though at one time Sidon was the chief city. Phoenicia was a narrow strip on the western shore of Palestine. It was famous for its great commerce and wealth, a sort of England among the ancient nations, small but powerful. "Sent his servants unto Solomon."—Sent an embassy to congratulate him on his peaceful succession to his father's throne.

"For Hiram was ever a lover of David."—David was a man of most winning personality, who made warm personal friends all his life. It was for the interest of Phoenicia to be on friendly terms with Israel, for the former country received its food supply from the latter. That was the reason the men of Tyre and Sidon were so anxious to make peace with Herod, as recorded in Acts.

"And Solomon sent to Hiram."—Sent by the return ambassadors. Josephus says Solomon wrote a letter, and that it with a copy of Hiram's reply was preserved in the public archives of Tyre. "Thou knowest that David my father could not build a house."—Hiram was not only David's intimate friend, but he had furnished David with cedar to be used in the building of the temple (1 Chron. 22:4).

"For the wars which were about him on every side."—He was a man of war from his youth. And while his wars had been just, yet he had shed much blood, and God would not allow him to build the temple.

"But now the Lord my God hath given me rest on every side."—Solomon's reign was a peaceful one. Note how it is God who does everything—God who gave David his victories, God who gave Solomon his peace.

"And now I purpose to build a house unto the name of the Lord my God"—a house dedicated to His worship. All the heathen builded great temples to their gods, and Hiram would understand the greatness and magnificence which this temple to the Lord Jehovah would have.

"None therefore commend thou that they hew me cedar trees out of Lebanon."—The part of Lebanon where the cedars grew seems to have belonged to Hiram.

Red cedar is a most beautiful wood. It is fragrant, takes a high polish, does not rot, is attacked by no insect. There is in the British Museum a specimen labelled "Cedar of Lebanon, from palace of Nimrod, three thousand years old."

Solomon had no men so skilled in hewing timber as were the Sidonians, but he sent his servants to work under the direction of the more skillful workmen.

"Blessed be the Lord this day, which hath given unto David a wise son over this great people."—Hiram rejoiced for his friend David's sake, as well as for Israel.

"I have considered the things which thou sentest unto me for."—2 Chron. 2:11 tells us that he wrote Solomon a letter.

fir is meant probably the evergreen cypress. It is of hard, close grain, "is not eaten by worms, is almost imperishable and is very light, and is well fitted for building purposes.

"My servants shall bring them down from Lebanon unto the sea."—It is a steep descent from Lebanon to the coast. And with no roads worthy the name, to get the cedars to the sea showed great mechanical skill.

The amount of work done by Hiram's skilled workmen is shown by the day. Labour was cheap in those days, yet it took twenty thousand measures of wheat each containing eight bushels, and twenty measures of fine oil to pay the bill each year.

"And the Lord gave Solomon wisdom as he promised him."—God always keeps his promises. One of the proofs of human depravity is the difficulty which even the elect find in believing in the truthfulness of the Almighty.

THAT JOYFUL FEELING

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

WHISPERERS.

BY THE HON. J. H. WELLER.

A froward man seweth strife—and a whisperer separateth chief friends. Proverbs 16: 22-33. This verse contains a characterization of the most mischievous citizen we have.

The second is the most dangerous man. The "whisperer." He is the expert "sneak" who steals your affections away from your best friends.

Notice that the words are not "whisperer" of falsehoods nor of truth. Falsehoods whispered in your ear may soon perish and fade from your memory and expose the utter unreliability of the "whisperer," but truth sticks to you, and while it may be forgiven is never forgotten.

You need a double portion of God's free grace when you are assailed by the a whisperer. He and not your friend of whom he talks, is the one to be labored with.

I remember when a boy at

school one of the students asked me to tell another boy that he said, "if his hair was as red as yours he wouldn't need any fire in the winter."

"I didn't quite understand it at first, but it dawned on me before I found the boy to deliver the return. If a person comes to you with evil report of what your friends have said about you, be careful of that one.

Some of our friends would keep us in a difficulty all the time if we heeded these "whisperers." Let us apply the usual never-failing principle of love to our hearts, so that we may love our brethren and friends too much to seek to separate them; remembering the 23rd, verse of this chapter, "the heart of the wise teacheth his mouth, and addeth learning to his lips."

Your cough, like a dog's bark, is a sign that there is something foreign around which shouldn't be there. You can quiet the noise, but the danger may be there just the same. Scott's Emulsion of Cod-liver Oil is not a cough specific; it does not merely allay the symptoms but it does give such strength to the body that it is able to throw off the disease.

You know the old proverb of "the ounce of prevention?" Don't neglect your cough.

Your druggist keeps Scott's Emulsion of Cod-liver Oil. Put up in pae. and \$1.00 sizes.



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- Black Brocade 50c, 75c, 90c, \$1, 1.25, 1.50 and up. Black Moire Bengaline, \$1. Black Moire Mirlor, \$1.50. 32-in. Moire Veloutine, \$3. Persian Warp Prints, 75c. Monotone Warp, \$1. Warp Prints in evening shades, \$1. Fancy Silks for dresses, waists and linings from 65c to \$5. SPECIAL. 17-in. Iron-frame Taffeta, 90c.

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We jump the jobber here; save you his profit. Straight from mill agents come these great masses of fleecy warmth and comfort. No better time to buy than now. See if the following lots won't induce you. A first pick is worth something:

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Men's Furnishings.

- Extra Heavy Half Hose, Seamless, 12c. Pure-wool Half Hose, natural or black, 25c. Night Shirts, fancy trimmed, full cut, 40c. Fancy Bosom Shirte, 80c, \$1 and \$1.25. Full Dress Shirte \$1 and \$1.50.

A full line of American Hosiery Co.'s Jaros' Hygienic, Stuttgart, Sanitary and Wright's Fleeced Underwear always in stock.

Colored Fabrics First.

Hardly know where to begin; just as hard to tell where to stop. Such a grand collection of handsome gowings, and every item of them pleading for a place in print. Here are a few lots at random; they'll have to talk for a stockful:

- 50-inch Navy Cheviot, 45c. 40-inch Fancy Scotch Effects 50c. 60-inch Bourette, 75c. 48-inch Bicycle Twills, 75c. 18-inch Illuminated Canvas, \$1. 50-inch Covert Mixture, \$1.35. 50-inch Covert Tailoring, \$1.50. Scotch Hand-spun and Irish Frieze Tailoring, Delft and Bronze Home-spun Tailoring from \$1 to \$1.

If Black Goods

Form any part of your dress goods thought it will be economy for you to make a thorough investigation of our fresh Fall equipment. Your dress is here, if you'll only come and select it. Just an item or two to show you the direction of the trade wind:

- 50-inch Black Cheviot, 45c. 50-inch Imperial Serge, 60c. 44-inch French Jacquard, 75c. 50-inch Cheviot, heavy or light weight, 85c. 50-inch Homespun Cheviot, \$1.

Boucle and Bourette Camel's Hair Vicuna and Zobelin Wools in all novelty weaves.

Boys' Clothing.

The Best Goods at the Lowest Price. Good, serviceable Suits, in dark Tweed, 9 to 12 years, \$4.25.

- Half-wool Cassimere Suits, dark colors, \$1.50. Fine Cassimere Suits, 6 to 14 yrs., \$2.25. Navy Cheviot Suits, 6 to 14 years, \$3.25. Scotch Mixtures, fine quality, \$3.75. A special line-for small boys, 3 to 6 years, in Cheviots, Clays and Mixtures.

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WESTERN RECORDER.

T. T. EATON, Editor.

LOUISVILLE.

THURSDAY, OCTOBER 22, 1896.

HAVING practically gone over the ground covered by Dr. Whitsett's articles and book, it remains for us to state the situation, as we see it.

Statements made by Dr. W. in his articles in the Independent and in the encyclopedia gave widespread dissatisfaction. Some of those statements are: "Up to the year 1641 all Baptists employed sprinkling or pouring as the mode of baptism." "The earliest organized Baptist church belongs to the year 1610 or 1611." "Happily for us, however, the above assertion is confirmed by the authority of Edward Barber, the founder of the rite of immersion among the Baptists." These and other like statements have not been retracted or modified where published, and the brethren have the right to hold Dr. Whitsett responsible for them, so long as he allows them to stand, especially in the encyclopedia. Hence their dissatisfaction remains.

Many were greatly displeased that he should have come at the Baptists under the guise of a Pedobaptist editor, and published articles containing objectionable statements, as editorials in the Independent. He has conditionally apologized for this, however, and some are satisfied with his apology, while some are not.

Dr. Whitsett's book does not touch either of the above points, but is an effort to prove that there were no Baptists in England for over a century prior to 1641, and that Roger Williams was sprinkled by Ezekiel Hollman. Thus the book leaves the main cause of the dissatisfaction untouched.

Another matter has been brought in and is now a part of the case, viz.: Dr. W.'s saying wives should join their husbands' churches because the family comes before the church. Some of his partisans have had the hardihood to deny that he ever said this, but, of course, he has not denied it, since it is true and has been proved true.

There are some who do not care for these things, and do not think they are worth making any stir about.

There are some who agree with Dr. W. in all these matters, and stand by him all the way through.

There are some who differ with him on these points, but do not think they are of enough consequence to disturb his relations to the Seminary.

There are some who think he has made serious mistakes, but that whether he should retain his position or not, should depend on circumstances yet to transpire.

There are some who think he has made such mistakes as prove him unfit for his position and render it best that he should retire.

There are some who demand his retirement as a condition of their support of the Seminary.

There are some partisans of his (like Dr. Sarnpey at Long Run Association) who snap their fingers in the faces of those who oppose his views, and say to them in effect, "What are you going to do about it?"

There are some who are making bitter war on the WESTERN RECORDER for daring to differ with Dr. W., and for allowing associations and prominent Baptists a hearing in our columns. These are seeking to shift the issue.

Such is the situation as we see it. We regret that ill-feeling has shown itself among those who should be brethren. Surely Bap-

tists ought to be able to reach the right conclusion, and do the right thing without anger. Especially do we regret that those who assume to speak for Dr. Whitsett should be so bitter at those who differ with him, and should show no disposition to conciliate those who, unfortunately, are alienated from the present management of the Seminary. So far we have kept our temper, though a torrent of abuse has been poured on us; and we hope, by God's grace, to keep our temper to the end.

OUR neighbor, the Christian Observer, regards Dr. Whitsett's book with special favor. It says while the issue does "not affect the question of the mode of baptism" among Baptists, yet "it does affect their claim to exclusiveness as the only church of Christ. For no one will contend or admit that there has ever been an interruption in the continuity of the Church of Christ; and if it appear that for four centuries the ordinance in the church was not by immersion... the conclusion becomes irresistible that no one can any longer have the face to contend that immersion is of such essentiality that its absence unchurches the membership. The book is therefore a valuable contribution to the maintenance of the unity of the whole Church of Christ as embracing all evangelical denominations."

The Observer thus understands Dr. Whitsett's book as teaching the "branch church theory." We hope Drs. Robertson, Sarnpey, Pickard, Jones and Provence will lose no time in explaining to the Observer how it has "misunderstood" Dr. Whitsett.

But we would like to ask a question. Does the Observer believe, or not, that there can be a church without any act of baptism at all? Suppose a body of people were without either immersion or affusion—would they be a church? Please answer, Bro. Observer.

DR. KERFOOT, in the Texas Baptist Standard, tells of asking us in private why we published in full the resolutions of certain Kentucky associations in regard to Dr. Whitsett's utterances, and did not publish in full the anti-liquor resolutions passed by the Convention in Chattanooga, and by the General Association at Bowling Green.

The answer is simple. These associations formally asked that their resolutions be published in the RECORDER, while neither the Convention nor the General Association made any such request. The anti-liquor resolutions were duly reported in the accounts published of the proceedings in each case, though not at the time published in full. It has never been our custom to publish in full resolutions of Baptist bodies, unless they happen to be of extraordinary interest as matters of news, or unless they specially ask it.

So long as we have charge of the RECORDER our associations can have a hearing in its columns, when they ask it. It would be a strange denominational paper that would deny a hearing to associations.

WESTERN RECORDER.—Please inform us through your paper of the parable of the prodigal son in Luke 15th, whether it has reference to the Christian or to the sinner.

And whether Christ or the devil sends afflictions upon man here on earth. It has been urged in our Sunday-school class that we agreed to leave it with you.

Yours truly,
JAS. A. EASTON.
Hopkinsville, Ky.

The parable of the Prodigal Son is an illustration of repentance, and applies to all who wander away. In some respects it ap-

plies specially to backsliding Christians, and in others it applies especially to the unconverted. It will not do to try to find a complete system of theology in a single parable.

Sometimes Christ sends afflictions, and sometimes the devil sends them. Those the Lord sends are for discipline, while those the devil sends are for ruin, though the Lord overrules them for good to them that love Him.

THE BAPTIST BOOK CONCERN has a new and exceptionally good edition of Matthew Henry's Commentary, which is offered at an astonishingly low price of \$6.00. This sterling commentary has been in the front rank ever since it was written, and it has held its place. Commentaries may come and commentaries may go, but Matthew Henry holds on forever. It can never get out of date. These critical commentaries get out of date as investigation proceeds. A critical commentary up to date now, will be out of date in a dozen years; while a spiritual and practical commentary will never get out of date till human nature and divine grace change. As well say that Bunyan's Pilgrim's Progress is out of date, or that Shakespeare's works are out of date as to say Matthew Henry's Commentary is so. Spurgeon praised Matthew Henry as he praised no other commentary. It is rich and bright and juicy, and does not grow dim or stale with age.

A good and at the same time a cheap edition of this great commentary is certainly a desideratum. This is furnished by the Book Concern. There are 3,269 quarto pages, and the volumes are illustrated. The price has never before been so low as six dollars for the entire commentary. This puts it within the reach of every one who wants to study the Bible. A copy should be put in the hands of every young preacher.

The edition has a preface written by Dr. John A. Broadus, who held this commentary in the highest estimation.

It is a mistake to say that the whole life of Christ was redemptive. A good many preachers are "transferring the emphasis," as they call it, from the death of Christ to the incarnation of Christ; and the result is they are preaching a gospel of the manger instead of the gospel of the cross. Paul said, by inspiration of the Holy Spirit, "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

The life of Christ was to obey the law for us. His righteousness (i. e. His right-doing) is imputed to us, and thus we are justified. He did right and we did wrong. His right-doing is imputed to us and our wrong-doing is imputed to Him. The life of Christ was indispensable in the scheme of salvation, but it was not redemptive. It is not written that Christ lived for our sins, according to the Scriptures; any more than it is written that Christ was born for our sins, according to the Scriptures. But it is written "Christ died for our sins according to the Scriptures."

It is the death of Christ that is redemptive and not His life. "In whom we have redemption through His blood." Paul writes to the Ephesians (1:7). It is not redemption through Christ's life, but "through His blood," which was shed for us. Similarly Peter says: "For as much as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blem-

ish and without spot." We are redeemed by the blood of Christ, and our glorying should ever be in the cross of Christ.

Amid the loosening influences at work in the world, when old errors, revamped and relabeled, are being given out as "new truth," and when the aim seems to be to "see and to hear some new thing," in religion, we need to guard with special care lest our hold on the great fundamental doctrines be loosened and our vision of the cross dimmed.

We have been asked to dance editorially on the subject of writing. We recently published an able article on the subject from Dr. J. M. Weaver, with whose views on the subject we fully agree. However, we have no objection to writing about it, and will probably do so ere long.

We are also asked about the position of our Louisville churches on the subject. Our churches are all opposed to dancing just as they are opposed to other forms of worldliness. We have not heard of any trouble any of our churches have had on the subject. It is not unlikely some of the members of some of our churches have danced, just as they have done other wrong things. We have not, however, heard of such cases. It has been several years since we have known of a case of dancing in Walnut-street church, for example. All our churches oppose dancing.

The Congregationalist notes the fact that in Boston, Unitarian congregations like the church of the Unity of which Rev. M. J. Savage was formerly pastor are dying or dead and transferring their property to the Benevolent Fraternity. We are under the impression that the Catholics and the Baptists are taking Boston.

THERE is much truth in this bit of exaggeration: "The convention bestrides the world with its vociferousness." * * * We cannot think without a chairman. Our whims have secretaries, our fads by laws. Literature is a club, philosophy a society. Our reforms are mass-meetings. Our culture is a summer school. We mourn our mighty dead with forty vice-presidents. Charity is an association. Theology is a set of resolutions. Religion is an endeavor to be numerous and communicative."

The Watchman says truly: "Too much of our preaching lacks the note of authority. It is a discussion rather than a proclamation. The hearer has some excellent reasons laid before him for a certain conclusion but he does not feel that that conclusion has become such a living conviction in the preacher's soul that he is presenting it as a message from God. There can be no greater mistake than to suppose that men of to-day are adverse to dogmatic utterances, or that they turn from men who declare absolute and uncompromising convictions."

THE Hindoos have only refrained from burning their widows because of English interference, and have condemned the unfortunate women to a living death. There is reason to hope this will cease since it is now proved the Vedas did not command widows to burn themselves. One sect changed the word agra-house into agra-hire. The direction read, "Let the widows go into the house" and this was made to read "Let the widows go into the fire." The Rig Veda even tells what person is to conduct the widow home from the funeral pyre. We are indebted to the Examiner for these interesting facts.

Editorial Varieties.

The Baptist Helper comes to us now from Scottsville, Ky. It is a vigorous paper and has our best wishes.

Dr. Harris says he prefers to take a collection at "a hard time," than at what would be called "a good time." We would like to hear from him farther on the subject.

We have received a great many responses to our requests for lists of the five hymns regarded as the best, and next week will exhibit the results of the experiment.

Dr. J. L. Johnson becomes editor-in-chief of the Baptist Lygman. We cordially welcome him to the editorship, and give him the hand of fellowship. We welcome him to his full share of the honors, privileges, care and denunciations belonging to his new position.

That was not a bad conundrum of the boy—"How many legs has a dog, if you call his tail a leg?" The answer is, "Four, because you calling his tail a leg does not make it so." The question cannot change facts, or meet arguments, no matter how angrily the assertions are made.

The papers report that at the funeral of the Archbishop of Canterbury at the Canterbury Cathedral prayers were offered for the dead. This shows that ritualism has gone farther in the Church of England than has been generally believed. That this should be done in Canterbury Cathedral, at the funeral of the Archbishop, means a great deal.

The Baptist Courier, through a long and laborious process, is endeavoring to control the Revision of the Southern Baptists, and whether the Revision is the greatest thing in the South. This is the veriest nonsense, of course, but our esteemed contemporary need not distress itself. Such questions will never be asked in regard to the Courier.

We had the pleasure of hearing one sermon each week from Dr. A. C. Baron, of Hillsboro, at Twenty-second and Walnut streets, and from the Rev. J. W. Porter, of Pewee, at East church. These brethren are aiding the pastors of these churches in protracted meetings, and they are doing most excellent preaching.

On motion of Dr. B. H. Carroll, the Texas Baptist Convention passed resolutions in regard to the Whitsett matter, calling upon the trustees to take action at the next meeting and make a "clear-cut deliverance" and to lay that deliverance before the Southern Baptist Convention. The Convention did not indicate what deliverance they desire, but only that it should be clear-cut.

Dr. Harvey is announced to visit his friends in Texas and Tennessee. He never before found the RECORDER so popular nor its friends so devoted. He brought back a very long list of new subscribers and sold a goodly number of copies of Matthew Henry's Commentary. He desires to be promptly informed if any subscriber, either to the RECORDER, or to the Commentary, fails to receive his paper or books in due time.

We publish on our first page this week, by courtesy of Dr. Cook of the Freeman, an interesting article on English Baptist history from Dr. Joseph Angus, of London. He is the author of Angus' Handbook of the Bible and is recognized as one of the greatest scholars in the world on the history of the Bible. He is the one who made the Revised Version of the Bible. No name in England or America carries more weight than the name of Dr. Joseph Angus.

We have been asked to tell you Dr. W. H. King, whose services we have secured to go through the King George pamphlets and other documents in the British Museum, and who has written the history of the American Bible Society. Dr. King was educated at Bristol College under the presidency of Dr. Gotch. In 1864 he became pastor in Thrapston. After four years' efficient service there, he went to Liverpool to succeed Dr. Booth as pastor. There he labored for twelve years most successfully. In 1888 he was called to London to be pastor of the High-bury-Hill Baptist church so succeed Dr. Outrose who is President of Bristol College. After a twelve years' fruitful pastorate, Dr. King resigned on account of enfeebled health, and he has since devoted himself to literary work, chiefly along the lines of Apologetics and Baptist history. Dr. King is well known in England, where he stands high, and we are glad to have him well known in this country also.

One of the best abused men in the ministry is the brilliant and orthodox Dr. F. S. Henson. This abuse is because he stands squarely for the faith once for all delivered to the saints. Unable to answer his arguments, they assail his "spirit" and his motives, as is always the way. Dr. Henson pitifully remarks: "We have been told a thousand times over of late that only by criticism, full and fair and free and fearless, can we hope for the final ascertainment of the truth. Suppose we grant it. Now will anybody be good enough to tell us, why the critics, who thus magnify their office, should be of all men the most sensitive to criticism, and should protest with such vehemence against the application of their own methods to their own matter? And will somebody also tell us why it is "broad and liberal" to challenge "Moses and the prophets," but "narrow and bigoted" to challenge the challengers?" Dr. Henson usually hits the nail on the head, square and hard.

Among the Churches.

LOUISVILLE.

Walnut-st.—Pastor Eaton preached. Seven joined by letter. He delivered Tuesday night the last of his series of lectures on the Orient, his subject being Greece. Bro. D. I. Purser will aid in a meeting beginning Nov. 8th.

Broadway.—Pastor Pickard preached. Six received by letter, one under watch-care and one baptized. Social reception Friday night.

Chestnut-street.—Bro. A. S. Worrell preached. Pastor Weaver is aiding Pastor Tharp in a meeting at Jefferson.

East.—Bro. J. W. Forter preached. One received for baptism. Meeting daily at 3 P. M. and 7:30 P. M. Brother Forter preaching.

McFerran Memorial.—Pastor Jones preached. Two received for baptism and one by letter. Deep interest in the Sunday-school and among the children. Thirty professions, including a prominent base-ball player. Pastor Jones continues to preach every night, Mr. Hillis leading the singing.

Twenty-second and Walnut.—Bro. A. C. Barron preached. One restored and three received for baptism. Meeting continues. Bro. H. M. Wharton is expected this week. Four hundred attend in the day-school.

Franklin-street.—Pastor Edwards preached. Three hundred and twenty-seven in Sunday-school.

German.—Pastor Kitzman preached as usual.

Highlands.—Pastor Dawes preached. Two joined by letter.

Logan-street.—Pastor Ewing preached as usual.

Parkland.—Pastor Nowlin preached in the morning and Bro. W. B. Hall at night.

Portland-avenue.—Bro. H. S. Irvine preached in the morning and Bro. Benjamin Cox at night.

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

Third-ave.—Pastor Taylor preached as usual.

Twenty-sixth and Market.—Pastor Thompson preached.

Thirty-sixth and Bismark.—Pastor Sands preached.

Clifton.—Pastor Masters preached. One joined by letter.

Highland Park.—Pastor Burroughs preached as usual.

The Lotus.—The mission is prospering and is to occupy new quarters.

Eight Mile.—Pastor Hill preached.

Glennview.—Pastor Franklin preached.

SEMINARY NOTES.

Two hundred and fifty-five have matriculated. Dr. Robertson has gone to the Missouri Convention.

Dr. Whitist will attend the Alabama and Virginia Conventions.

Dr. Barrett's lecture on Japan was very interesting.

At the Mission Band Monday night the subject was "Israel Work."

Bro. Mosely, of Alabama, has accepted the call to Big Spring church.

Several of the students held a special meeting at Oakdale Saturday night in which Mr. Hillis led the singing.

At the Tennessee Convention \$200 more was raised for the Students' Fund than ever before, while Texas did not contribute anything.

The annual reception of Dr. Pickard's church, given to the Seminary was largely attended. Every one is singing the praises of the pastor and his excellent flock.

Rev. Henry Sledge of last year is aiding Bro. H. Boyce Taylor in a very interesting meeting.

The Gospel Wagon made three trips, holding nine meetings in various parts of the city. At least 1,000 people heard the Gospel thus preached and more than forty people asked for prayer.

Bro. Henry A. Belton, having been called to Little Rock church, will be ordained next Sunday at the Third-avenue church. Dr. Morgan will preach the sermon. All the students who can are requested to attend the service.

Among the more prominent visitors at New York Hall this week were: Dr. G. L. Morrill, formerly of Calvary church, Denver, now pastor of the Home church, Owensboro; Mr. Hillis of national fame as a singing evangelist; Dr. Barron who is aiding in the Wharton-Barron meetings; Bro. Hunt, pastor of Twenty-second and Walnut street church, and Dr. Barrett of Ashland.

Supplies for Sunday were: Meadow Home, D. V. Cook, 1,000; Hillis, Bethel Mission, Geo. E. Burlingame, 1,000; Parkland, Wm. B. Hall, night; Case Run, M. M. Smith, night; City Mission, Q. J. Anderson, night;

Hopewell, Clark Fountain, morning and night, baptized three; South Park, J. B. Scott, morning, and Phillip Bauer in night; Cass Station, D. Morgan, night; Springfield, T. B. Ray, morning and night. J. B. S.

THE STATE.

Pastor H. C. Davis has been aided in a meeting at Salem, Shelby county, by Bro. J. N. Edwards. There were 37 additions, 36 by profession of faith and baptism.

Pastor Williams is conducting a protracted meeting in Harrodsburg. He had Bro. W. Taylor with him two or three days.

Pastor M. Sturgeon has been aided in a meeting at Dallasburg by Bro. J. M. McFarland. There were 16 additions.

Brothron E. H. Maddox and J. T. Sampson have been holding a meeting at Harrodsburg. The meeting continues the meeting with good prospects.

Bro. Amos Stout writes: "I very greatly enjoyed a ten days' meeting in which I had the pleasure of assisting Pastor E. J. King at the Richland church, Pendleton county. There were added to the church by baptism and 3 by letter. This church has made great progress during Bro. King's pastorate of six years. Instead of an old, dilapidated house of worship badly located they have built a beautiful and well-appointed house in a very desirable location, and have received about one hundred accessions by baptism. I shall long remember my very pleasant stay among them and shall pray for a continuance of God's rich grace and mercy upon both pastor and people."

Pastor Joe W. Vesey writes: "We have just closed a good meeting at Mt. Moriah church, Oct. 4th to 16th, in which the Lord greatly blessed us. The church was revived and strengthened and 8 added to our number. Bro. J. G. Davis was the pastor and he did the preaching to the delight and satisfaction of all. May God continue to bless his efforts in winning souls to Christ."

Pastor Wm. McMillan writes from Williamson: "We closed on the 14th a ten days' meeting at Ten Mile church in Gallatin county. Bro. J. A. Davis, of Georgetown, was with us and did the preaching. Bro. Davis is a very earnest and faithful preacher. The visible results were 6 for baptism, 1 under watch-care and 1 restored. The meeting was a good one, taking all things into consideration. This is the oldest church in this part of the state. I will close my third year with this church on the 15th of November. During these three years we have received into the fellowship some sixty odd; paid out several hundred dollars for repairs. This year will probably close my pastorate with them. There are some noble brethren in this church. May the Lord be praised."

Pastor Z. W. Pigg writes: "We have just closed a twelve days' meeting with the church at Allensville, in which Bro. Otis Hughson did the preaching to the satisfaction of all. One of the striking features was the large attendance at our morning services. After we had been preaching a week, and at a time when the people were very much interested, we lost the benefits of five consecutive sermons because of the rain. It was of great interest to some extent revived before the meetings closed, and all things considered, we had a profitable meeting, during which two deacons were elected and ordained, four professed faith in Christ, and united with the church, and the membership was very much strengthened."

Bro. H. B. Meace writes from Dykes: "A two weeks' meeting just closed at Pleasant Hill church, Woodstock, with 19 additions to the church—15 by profession and 4 by baptism, 1 by recommendation and 3 by letter. An old sister 66 years old and one Reformer. It was a glorious revival conducted by Pastor T. M. Smith and the writer. Bro. Smith had to go away after first week, leaving the meeting in care of the writer. The work will long be remembered by God's children of that place. I will commence a series of meetings at Cumberland church."

Pastor A. Mobley writes: "The church at Pleasant Hill, Marion Co., closed on Oct. 5th a good meeting of fourteen days with 7 professions, 4 restitutions and 1 under watch-care. Bro. W. R. Davidson did the preaching to the satisfaction of all."

Pastor J. S. Gaston writes: "We have recently had a good meeting at Buck Creek church, Shelby county. Bro. E. J. Davis with 7 professions, 4 restitutions and 1 under watch-care. Bro. W. R. Davidson did the preaching to the satisfaction of all."

Pastor J. S. Gaston writes: "We closed last Sunday, the 11th inst., a very profitable meeting with the church at Simpsonville. Bro. I. T. Creek did

the preaching and did it well. The church was greatly blessed and eight members were added to her number by profession of faith in Christ and baptism. Bro. Creek goes at once to St. Joe, Mo., to be pastor. Sorry to lose him from the state; he is a valuable man."

OTHER STATES.

Elder J. U. H. Wharton, whose labors have been greatly blessed for the past three years in the pastorate at Kyle, Texas, has resigned at that place and accepted a call to Arcadia, La., where he will find an important field left vacant by the death of the beloved Dr. G. W. Hartfield.

We regret that the reports of the Texas and Tennessee State Conventions were crowded out this week. But they will be none the less interesting next week.

A meeting in the New Hope church, Tennessee, closed with 20 baptisms into the fellowship of the church.

A two weeks' meeting in the Harmony church, Tennessee, closed with 10 professions of religion and 10 additions to the fellowship of the church.

Thirty have been added to the fellowship of the Brownsville church, Tennessee, as the result of a meeting, in which Pastor Little was assisted by Pastor George H. Simmons of Jackson.

A meeting held in the young church at Loxie, Tenn., closed with 15 additions to its fellowship. One of those baptized had been a Disciple and one a Methodist.

The Haley's Grove church, Tennessee, has set apart its new house for the worship of God.

Are You Hard of Hearing or Deaf?

Call on or send stamp for full particulars how to restore your hearing, by one who was deaf thirty years. J. G. Gorman, Observatory Ave. E. M. Lookout, Cincinnati, Ohio.

AGGRESSIVE WORK

Still goes on encouragingly in Robertson Co. Since the meeting of Bracken Association I have baptized 31, making 76 baptized for Mt. Olivet church since February. Since the association there have been restored, three under watch-care, and one by letter. The church has had over 90 additions since last November, and the work still goes on.

Bro. J. F. Cargile is aiding me in these meetings, rendering efficient service in the Gospel. We held one profitable meeting in a barn which was comfortably fixed up for the occasion. Large crowds were attracted. We have held several meetings in schoolhouses. Many grown persons have heard us who have never before heard Baptist preaching. We do much from house to house preaching. Bro. C. enters most heartily into this work as well as preaching to the people wherever we hold our meetings. In one school-house meeting in September we had 18 additions by baptism and two restored. I. W. BRUNER.

DON'T WORRY YOURSELF

and don't worry the baby; avoid both unpleasant conditions by giving the child pure, digestible food. Don't use solid preparations. Infant Health is a reliable pamphlet for mothers. Send your address to the New York Condensed Milk Company, New York.

The writer has just returned from Irvyton, Ky., whence he had gone to attend the session of the Enterprise Association of Baptists. We had pleasant weather, a good meeting, and were hospitably entertained by the good people of the community. There was a good interest in the work manifest, and small collections were taken for Foreign Missions and the Orphans' Home. There were few visitors, but a good home congregation. The reports show good work on the part of the churches, but very little done for missions; but the brethren seem determined to make a better showing next year. Rev. R. M. Miller, of Denver, Ky., was elected moderator, and Rev. William Joyce, of Flat Gap, Ky., clerk. Harmony and brotherly love prevailed and business was dispatched without delay. One new church (Miller's Creek) was received. Yours fraternally, W. JAYNE.

Flat Gap, Ky., Oct. 14, '96.

What lamp-chimney is it that lasts like a teacup and gets the best light a lamp is capable of?

Macbeth's; but you want the Number made for your lamp. Let us send you the Index.

Geo A Macbeth Co

Pittsburgh Pa

PROGRAMME.

The following is the programme of the third Ministers and Members' Meeting of Clear Fork Association. Sermon for criticism.—C. W. Freeman and B. F. Mayhugh.

In regeneration are the sins of the individual's life cancelled?—B. T. Mayhugh and R. A. Page.

Scriptural qualifications of the Deacons.—Deacons W. T. Welborn and J. J. Waggoner.

Has the church of Christ at any time since the days of the apostles until the present time ceased to exist in its organic form?—M. V. Lyon and C. W. Freeman.

What is the design of Christian baptism?—A. B. Dorris and N. M. Carlisle.

Is the Lord's Supper under the discipline of the church? If so, who should be admitted to the Supper?—J. R. Jenkins and W. B. Fitzhugh.

Skeleton sermon.—J. C. Thompson.

Exegesis of Hebrew 10-11:1.—George Minton.

The New Testament church. Is a Baptist church like it?—W. M. Hall and M. M. Hall.

Is it possible that an individual after regeneration may fall away and be lost?—J. E. Bassett, etc. Free Tobacco, the tobacco cure. 81 East 1962 G. WILSON CHEMICAL CO., Dublin, Texas.

How can we best develop our mission work in the churches?—G. S. Browning and R. A. Page.

The above themes are to be discussed at our regular meeting to be held with the White Oak Grove church, three and one-half miles west of Dummar, Logan county, Ky., beginning on Friday before the fifth Sunday in November, 1896. Brethren who have done so much in time past to arouse and keep up an interest in these meetings will surely leave nothing undone that will help to make the next meeting equal to, if not superior to, any of the kind we have had. D. V. PHILLIPS, Secretary.

MORPHINE. Opium. Cocaine cured at home. Remedy No. 6. Guaranteed. Endorsed by physicians, ministers and others. Book of particulars, etc. Free. Tobacco, the tobacco cure. 81 East 1962 G. WILSON CHEMICAL CO., Dublin, Texas.

REVIVALS.

Allow me to say that the Lord of harvests has been very gracious to me in my field of labor this season. On the first Sunday in September I closed a good meeting with my home church (Bethlehem) which resulted in 18 additions, 15 by baptism and 3 by letter. May the Lord's richest blessings rest upon this dear people and guide them in the selection of a pastor to succeed me in His work at this place is the prayer of their retiring pastor.

On the third Sunday in September we closed one of the best church revivals I was ever in, at Friendship, Anderson county. The increase was 7 by experience and baptism. In this meeting I was assisted by the following brethren: W. D. Moore and S. S. Perry, with B. F. and J. L. Adkins who are members of this church. My third year as pastor of this church is nearing to a close, and I must say that to myself and family this people have ever been most kind and will always hold a warm place in our hearts. Among the many tokens of their kindness, I will mention a few presented: one suit of clothes by the women, one nice dress for my wife by the girls, one hat for self by the young men, dress pattern for mother by individual, two blankets, rolls, socks, books, etc. May the Lord help us to appreciate the great-hearted people at Friendship, for when I was sick they visited me.

On the first Sunday in October we closed a two weeks' meeting at Bethel, Mercer county, Ky. In this meeting I was assisted by Bro. J. T. Sampson, of Lagrange, Ky. The Lord gave us a gracious revival which resulted in 41 additions to the church, 37 by baptism, 2 restored and 2 by letter. All his people praise the Lord.

PASTOR.

P. S.—I want to say that in five churches I serve as pastor and in my work in Spencer, Anderson,



The Bane of Beauty.

Beauty's bane is the fading or falling of the hair. Luxuriant tresses are far more to the matron than to the maid whose casket of charnis is yet untried by time. Beautiful women will be glad to be reminded that falling or fading hair is unknown to those who use

Ayer's Hair Vigor.

Washington and Mercer counties, I have never yet met a Baptist that condemns the WESTERN RECORDER, but on the contrary all unite in saying, God bless the strong defender of our faith, Dr. Eaton, and the RECORDER. E. Q. Snider, Ky.

You'll Be

Wanting Carpets and Furniture soon, and a visit to headquarters will save lots of time. We have no old stock to show you, nothing but the newest, freshest and brightest styles that are in the market.

We claim our consignments are the handsomest in the city, and we guarantee the price as well as the work. We don't sell shoddy, neither do we botch work.

We invite the closest inspection of our Carpet Department and its entire stock. No where in the immensity of patterns will be found anything but the best; carpets that correspond in goodness with the reliable furniture that's made up headquarters. Just as in furniture, we promise you better quality in carpets for less money than you can find elsewhere.

We make and lay carpets FREE. No charge for waste in matching.

Freight Paid 200 Miles from Louisville.

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S. T. MOORE Co

A WONDER WORKER.

It Cures Rheumatism. It Cures Headache. It Cures Nervousness. It Cures Lumbago and Pain in the Hips.

It is nature's own tonic "VONZONE."

Read what Hon. Chas. P. Weaver says:

LOUISVILLE POST OFFICE. OFFICE OF THE POSTMASTER.

LOUISVILLE, KY., April 4, 1896. I cheerfully recommend the Vonzone for rheumatism, as I gave it a good trial and found it beneficial. It is a better tonic than drugs.

Very respectfully, CHAS. P. WEAVER.

Send for booklet, "What we Know," to THE VONZONE CO., Room 81 Louisville Trust Co. Bld'g., LOUISVILLE, KY.

This firm is reliable.—Western Recorder.

FAMILY CIRCLE.

A POETIC IDEA OF A SERMON.

BY PASTOR ABNER F. BOWLING.

A sermon, I think, should be simple and CLEAR, If you wish it to be understood. For high-sounding words, falling dull on the ear. Will never do very much good. A sermon, I think, should be fervent and WARM, For a good impulse then it will start. Preach Jesus the Christ, then the message will chain. And bring peace to the lost sinner's heart. A sermon, I think, should be TENDER, Sympathetic, where sorrow is deep. Such are the kind that are Christ-like, and tender. Assistance to all who in anguish may weep. A sermon, I think, is the product of PRAYER. First, God, and then man is addressed. 'Enter into thy closet,' and while thou art there, For light and for power plead with rest. A sermon, I think, should be moderately BRIEF. Interest flags easily, eyes close in sleep. Then the speaker and hearer both coming to grief. The meeting will close with nothing to report. A sermon, I think, should be candid and BOLD. God's word must be fearlessly spoken. Though 'voices in sheep's clothing' have entered the fold, Their power may be speedily broken. A sermon, I think, should contain much of the WORD. For that is the food for the soul. The saints grow in grace when such sermons are heard. As they press toward the heavenly goal. Lord Jesus, from whom we our call did receive, By whom our commission was given, We will faithfully toil and thy promise believe. That, when done, thou wilt take us to heaven. —Kx.

ONE YEAR—ONE LIFE.

BY ISABEL F. HAPGOOD.

Jim Stone was cock of the walk in No Hope. He was the smartest workman in the shingle mill, and was proud of it, naturally; the shingle mill being the boast of the town. He was also the "toughest" man in the town, and proud of that also. He was the prime mover in all the amusements. They consisted, almost wholly, of dances, and these dances were of a sort to make any but a very black angled shed tears. After every reel or dance, on a ball evening—and they were frequent—all the men filed solemnly out of the hall to the drinking saloon downstairs or in the immediate neighborhood, and refreshed the inner man for the exertions, past and future, of the outer man. There was no lack of saloons in the place, whatever might have been said about schools and other similar institutions. By midnight even a jet-black angel might well have covered his eyes with his wings to shut out the sights. Naturally, such a leader as Jim Stone was the proper person to interview all newcomers—"tender feet"—and decide whether they should be permitted to remain in town. The community was accustomed to rely implicitly on his judgment. Jim was only twenty; but his youthful precocity in the affairs of life only increased the popular respect for him. One day a quiet, almost too inoffensive, stranger, made his appearance in No Hope. By accident or design, his first acquaintance in town was Jim Stone. He was either ignorant of Jim's omnipotence, or he wished to be judged at once, and have the thing over with. He, too, was young. Old people were not tolerated in No Hope. He strolled into the shingle mill, and watched Jim smartly turning off twenty shingles at a review of the machine, and into which he so deftly fitted the ten blocks of redwood. Jim saw him enter, but paid no apparent attention to him. He merely assumed a sort of rigid impassiveness for which he was noted, and which had about it something of the air of a challenge to strangers—and acquaintances—against his excessive profanity, and his vigor of active offense that usually flashed forth from this deceptive placidity like lightning from a clear sky. This stranger, however, neither bore a hasty retreat nor otherwise intruded himself on Jim Stone's observation. Evidently he was a man who had not much to say for himself. But Jim was not used to such utter disregard of his greatness, revealed or reserved. "What are you doing here?" he asked, at last, with startling abruptness, and equally startling profanity. "Admiring your work," replied the stranger, cordially. "I never saw such

a workman. You ought to be celebrated." Jim looked suspiciously at the man. "None of your soft sawder!" he ejaculated, with intensifying adjectives. "Certainly not," answered the newcomer, promptly, and with an evident surprise which was more flattering, even than his words. "I know a good deal about shingle mills and about men. I know a smart workman and a clever block-cutter when I see him." "I don't believe it," retorted Jim; "though I am now convinced of the man's sincerity." "Give me a chance to prove it. I'm looking for a job." "What's your name here West? Where do you belong?" "My name here West, and off East also, is George Kent. I came from up river last." "Well, we ain't too inquisitive here; but we've got to call a man by some name or other, even if it ain't the one that grew on him. If he's honest and respectable here, we don't care what crimes he's committed in the last place; and we ain't going to throw it up to him if we chance to find out later that he robbed a bank or something worse. We take men as we find 'em here, said Jim, with a perfect fusillade of oaths. The man smiled. "Look here," continued Jim, "I don't b'lieve you'll do for this town. Why don't you swear? 'Tain't natural. You're crimped up enough to suit this climate. The boys won't stand any uppishness. Neither will I." "You haven't heard much of my talk yet," replied the stranger, pleasantly. "However, it happens that I don't swear, you're right enough about that. But you think you're a smart one, boys will object to my untrimmed language when you see the results. It saves a lot of time and strength, and so earns more money, for one thing—not to swear. For another, untrimmed language is a long sight more profitable. 'Brevity's the soul of wit'; did you never hear that?" "Don't b'lieve it!" retorted Jim. "Try it. Get one of your friends to ask you both to do something. He asks me. I agree, and say: 'I will.' He asks you and you use sixteen words, half of them oaths, to say the same thing. You'll find that your friend will believe me, a stranger, quicker than he will you." "Well, I'm dashed!" exclaimed Jim Stone, astounded at the daring of a miserable, unknown newcomer even suggesting doubt in connection with him, the lord of the town and its frays, its revels and its crimes. Nevertheless, he did the bold stranger to the boss of the mill, and hung about with a sort of personal interest while the boss talked over wages and work, which the man accepted without much discussion. A dim idea of stepping into the defense of the stranger, in case he was about to be unfairly or stupidly quarrel with him for his lack of picturesque profanity, had formed itself in Jim's brain, along with a kernel of respect and regard, quite unconsciously to himself. A man who could talk such "house" as Jim put it, with no loss of time and wages through profanity, and to him, the arbiter of No Hope's doings and fashions, had evolved a new and rather agreeable sensation in the breast of daredevil Jim Stone. No Hope was a town which exactly suited the taste of its inhabitants. It was noted for its unfeeling and cold, so that no one could make himself obnoxious there by bragging of the vast respectability of his "family" founded on immemorial residence. In fact, respectability, in the ordinary, conventional sense, was not only unappreciated by the citizens of No Hope, and they had deliberately changed the original name of their town—New Hope—as a warning to missionaries and other meddling persons, who assumed to criticize their ways. They had not, in the early days, objected to "tender feet" to camp-meeting revivalists—not as a rule, though there had been exceptions—provided the interval between visitations was long enough to allow them to recover their breath from the last attack and earn enough money to buy the whiskey requisite to sustain their spiritual emotions. They had really enjoyed being told how very wicked they were, and that they were going by express train to a very hot place—particularly if the revival preacher happened to come along with some amusements had palmed on them and occupation for their leisure hours had grown monotonous. They were proud to know that their town bore the reputation of being the toughest place in all the very-far-from-tender region of the Northwest. "By merit raised to that bad eminence," which Milton applies to Satan, they would have delighted to apply to themselves, had they ever heard of the remark or of Milton. The revivalist, however, took care that they should be made familiar with the name of Satan, at least. Indeed, the only trace of influence which these exhorters seemed to have left behind

them was an undue familiarity on the part of every man and boy—and of too many among the women—also, with the names of God and the Devil. That remained, but the preachers had been warned off for years past. But, after all, they swore automatically, as they drank off their glasses of whiskey automatically. Both acts are automatic in the far West. Water seems a tame and unhealthy beverage, and conversation without oaths seems tame also; just as conversation ungarmented with fashionable adjectives, exclamations or italics, and discursiveness without claret or apollinaris water, at least, seem tame to people in the East. In reality, the No Hoppers meant no more disrespect to the Divine Being, whom they did not know, by this mechanical profanity, than does a city schoolboy by his "Oh Lord!" or her "Gracious goodness!" For this, it must be confessed, the very revivals to which they now strenuously objected, were in great measure responsible. The boys and girls, who in the East as a cyclone is to a summer zephyr. Every particle of emotion and feeling had been burned out of the No Hoppers by the fiery eloquence of the exhorters and by the flaming energy with which they had, time and again, "got religion." Then frozen into moral ice by the very force of reaction. George Kent settled down alone in a tiny shanty, and the No Hoppers saw little of him, except as he went to and from his work. He neither sought nor sought their society. Quiet and unobtrusive as he was, he seemed to have taken a fancy to his exact opposite, roosting Jim Stone. For a while Jim watched him in sullen silence and distrust, but gradually fell into conversation and friendship with him; why, he could hardly have told himself. "Why don't you come to our dances?" he asked Kent, one day. He no longer used the word "dances," the oaths which adorned his conversation with other men, though the subject had never been discussed between them since the first day of their acquaintance. "I have no better things—better things—to do," replied Kent, watching Jim's face keenly, to detect the probable risk of anger. "How do you know your things are better? You haven't been to our dances, and you can't know anything about them." "I know; I could tell you of a town where I used to run them myself," answered Kent, emboldened by Jim's interest and absence of anger. Then he laid his hand on Jim's shoulder, and said, persuasively: "I think you and all the town would be better off in pocket and health, if you would give up those dances." "I can't stop to talk about that now," said Jim, to himself, which he said, but, evidently, not in anger. "We must get to work. I'll come and talk to you about it at your house. You seem level-headed. There's a big dance on to-night, over Murphy's saloon; but the fellows can run it without me, for once, I guess." "Come!" replied Kent, with a heartiness and manifest delight in his company to which Jim was quite unaccustomed in his rough companions, and which pleased him more than he was willing to admit. Sooner after this, to the unutterable astonishment of No Hope, Jim Stone let off swearing completely. "What next?" said the town. But it did not dare say it to Jim. The "next" he then came, was even more astounding. "There ain't going to be any more of these dances in this town," Jim announced one day. "I say it; and what I say goes." "The dances stopped, and the No Hoppers gasped breathlessly: "What next?—Is Jim going to die?" They asked the same question when Jim stopped drinking. The fourteen unmarried men in the bunk-house, where Jim "bailed it out" were the persons who discovered the "next" this time, and as they did not say anything about it outside until after the catastrophe, the town remained in suspense. Jim began to "say his prayers," as his comrades, who remembered their childhood and their mothers put it; to pray," as Jim himself put it. He pressed and recognized a difference which his comrades did not even suspect. His fellows in the bunk-house did not molest him. They did not even shy at him, after the fashion customarily in similar tales in good books. They merely looked at him, and recognized themselves—that "it only took a certain sort of courage to say one's prayers, and not such great courage either. Jim was known to be the best shot in the country, and could get the drop on any man with his pistol, trust he would be able to do so. He did not appear to have his back turned and his eyes shut. Jim Stone was a hypocrite; that was all there was to it.

They didn't think it—they just knew it." And they knew, also, that Jim's days in that community were numbered, as soon as his hypocrisy should become generally known. The one thing which a self-respecting Western town will not tolerate, on any terms, is a hypocrite. So they held their peace, and waited for the lightning to take due action, and run Jim Stone out of town. Meanwhile Jim said nothing to them about the real change in his feelings, and actions which spoke for themselves; and before the town had awakened to the necessity of ejecting him, he quietly vanished with George Kent. "A low-down trick!" his fellow bunkers pronounced it, and attributed the "hypocrite" appearance to forward ardor. They would not have dared to say that in his presence. Three months later he made his appearance in town again, took his old place in the mill, and went about his business as usual. He said nothing about his absence, or what he had been doing. But no, instead of living with his old comrades in the bunk-house, he built himself a little "shack," a mile from the town, and dwelt there alone. When the bunk-house men recovered from their astonishment, they held a solemn convale. "See here, fellows," said he who was their leader by virtue of his profanity and boudice in evil doing; "here's our chance to catch that hypocrite. He said his prayers here where we could see him, for style. You bat he don't say them when he's all alone off there, with no one to fool, or to shoot him in his low-down ways. Let's follow him up to his shack, and see what he's up to. We won't miss our chance this time, and let him cheat us and get away. We'll run him out of town for good. We can't afford to have the name of No Hope disgraced by hypocrisy." So the bunk-house men formed themselves into a committee to watch Jim Stone. Every night for the space of one full month the members of this novel Vigilance Committee took turns, by twos, at strapping out, in deep mud, the redwood forest, to the shack, a mile distant, and peeped through the chinks between the logs, to watch Jim go to bed. Every night the report, made in utter dismay, was: "He actually says his prayers when he's alone! He means it! He ain't no hypocrite!" Nevertheless, the final verdict, reached at the end of that month, was that Jim Stone must be called to account anyway. The results of that calling to account were as unexpected to the men themselves as they were to the town. Just one year from the day that Jim Stone left off swearing—according to No Hope chronology, by the most prominent lawyer of the State capital was walking up the main street of that town one morning, when he was accosted by three rough-looking men, evidently from the backwoods. "Do you know where there's a here's a bishop in this town?" the spokesman asked him. "No, I don't; and what's more, I don't care," returned the lawyer. Probably some painful experience with gaudy gypocrites had embittered his soul. "What do you want with a bishop?" he added, his curiosity aroused by the men's disappointed faces. "We want to protest. You see, we've come fifty miles to find him. The town sent us, and we're bound to find him, and we're bound to find him in No Hope. We've run three sky-pilots out of town, and we don't want another—not just yet, anyway. But we're bound to keep Jim Stone. Ever heard of Jim Stone? Well, he's changed that town, since he went off swearing months ago, got instruction, and got himself made a lay worker. He knows what we want to know. He's one of us. The bishop's called him off, but he shan't go, and we've come to tell the bishop so." "I'd like to see you and ask the bishop to send us a regular sky pilot; but not yet. Jim Stone's a good enough pilot for us till we get to be a bit more respectable, anyway. He don't howl at us, nor even talk at us. He just lives." Then they told the lawyer the story of One Life and One Year—Jim Stone's—and wound up: "If there's a bishop here, help us find him. If there ain't, tell us where he is and we'll go, if it's a hundred miles more. We're bound to keep Jim Stone, and we can't go back and face the town without the promise." "I'm moved. He had lived—for a very short time—in No Hope, and he knew by experience what the town had been. He found the bishop for the men, and after a short season of work at a more important strategic point, Jim Stone was sent back to the town which One Life, One Year had changed back, but with deeper significance, from No Hope to

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Baltimore 4:45 p. m. ar. Richmond 4:45 a. m. ar. New York 9:00 p. m. ar. Baltimore 11:30 a. m. ar. Norfolk 11:45 a. m. ar. Washington 11:45 a. m. ar. Solid vestibule trains only. Leave Louisville 8:30 a. m. ar. White Sulphur Springs 9:45 p. m. ar. Washington 10:45 p. m. ar. Baltimore 10:45 p. m. ar. Philadelphia 10:15 a. m. ar. New York 10:45 a. m. ar. Providence 7:15 p. m. ar. Boston 10:45 p. m. ar. Richmond 4:45 a. m. ar. New York 9:00 p. m. ar. Baltimore 11:30 a. m. ar. Norfolk 11:45 a. m. ar. Washington 11:45 a. m. ar. SOUTHERN RAILWAY IN KENTUCKY. Leave Louisville 8:30 a. m. ar. No. 6 8:30 a. m. ar. No. 10 10:15 a. m. ar. No. 11 11:45 a. m. ar. No. 12 1:15 p. m. ar. No. 13 2:45 p. m. ar. No. 14 4:15 p. m. ar. No. 15 5:45 p. m. ar. No. 16 7:15 p. m. ar. No. 17 8:45 p. m. ar. No. 18 10:15 p. m. ar. No. 19 11:45 p. m. ar. No. 20 1:15 a. m. ar. No. 21 2:45 a. m. ar. No. 22 4:15 a. m. ar. No. 23 5:45 a. m. ar. No. 24 7:15 a. m. ar. No. 25 8:45 a. m. ar. No. 26 10:15 a. m. ar. 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Gleaner Department.

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

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

The West Kentucky Association has just closed its annual session with Arlington church. All the churches except two, were represented by messengers. The sessions of the body were full of interest and lively discussion. The usual committees reported, and the "Whitsit Discovery" came in for an extra amount of denunciation and criticism. If there was an admirer of the Dr.'s historic exploits on the ground, he maintained a very prudent silence. Even Dr. D. B. Ray gave a ringing historical arraignment of the exploring president. Strong resolutions of dissent from the Dr.'s historical vagaries were unanimously and heartily adopted. The entertainment of the association was abundant, and the preaching was good. The introductory sermon, by Eld. W. S. Roney, was fine. The resolutions of endorsement from the WESTERN RECORDER, and the speeches that were made by various brethren in commendation of the paper, would have made Dr. Eaton blush. But they came out with many hearty amens from the numerous readers of the paper. The Recorder never saw the day when it was half so popular in this section as it is now. One brother said he loved the paper because of the enemies it had made. This was proof that the paper was fighting for the truth. The next session of the Association will be with Hickman church.

It has been my custom to give out my Baptist exchanges after I look over them, so that they might do missionary service with other people. But I have had to be very careful about the matter of late, lest I put a Whitsit club in the hands of the people I was seeking to benefit, that would enable them to cudgel me seriously. I am glad to say that I have no cause for misgivings when giving out a WESTERN RECORDER. This paper can always be found on the side of the Lord and the Baptists. We have had great political excitement in these parts for a week. Mr. Bryan visited Memphis, and many of the smaller towns, and uncounted thousands flocked to see and hear him; and now every political aspirant in the land is calling aloud for a rally of his friends. We are certainly having a political revival and no small measure of enthusiasm in the Presidential contest. It will be well for most of us to remember that we are professed Christians, and that moderation is more becoming than unbounded zeal. An Indiana prophet said the world would come to an end on Oct. 3rd, but it seems that the world wanted to see what became of the Whitsit matter before closing up business. One trouble with the young people of our day is in the early training they receive. Before they are old enough to attend the public schools they are taught to have their sweethearts, and on the play ground they have their beaux and belles, and before graduating day they are ready for marriage. Young America rises early and moves fast. Methodism has made a vast deal of difference between the meaning of the word bishop, and what the New Testament means by it. Tennessee Methodist. That is immensely true. In fact, the Methodist idea of a bishop is in direct violation of the New Testament. The pope himself is not a more anti-scriptural character than a Methodist bishop. Bad blood is rising

again in the veins of our two Texas exchanges. This is a great pity. Both papers are calculated to do much good if their energies were properly directed. The Christian Herald, of New York, says that the wife should join the church of her husband, because he is the head of the family, and should be allowed to lead in such matters. But Christ and Paul did not agree with the modern liberalists on that point. They taught us to forsake father, mother, husband, wife and children for Christ's sake. This modern doctrine of the leadership of the husband and the compromise of the wife, is entirely foreign to the Bible. There has come to us quite a lull in the noise we have previously heard about the Young People's movement. The enthusiasm, as was expected, is gradually dying out, and the churches, for the most part, will proceed in the even tenor of their way, after the old style, to train their young folks along with the old people, till they become faithful and efficient workers for the Lord. This is as it should be. Pastor R. W. Mahan is in the midst of a good meeting with the Spring Hill church.

EVERYBODY on the outside of Methodism has been able to see for sometime that the ecclesiastical polity of that denomination was becoming very presumptive, in its administration by the bishops, and many of us have been watching to see if there was a man in all their ranks, who had the courage to face the powers and denounce their usurpation of authority. The extract below will show that the editor of the Tennessee Methodist can hold his pent-up indignation no longer; and it is very likely that he voices the sentiment of many others who dare not speak out so boldly lest the iron wheel of Methodist Episcopacy should crush them. I admire the courage of the editor of the Methodist in so speaking, and if he would follow his convictions and rebel against such a system of ecclesiasticism he would be a hero and a Moses to many of his oppressed brethren. But here is the extract.

We to the man amongst us who dares to say a word against a man-made office with a high sounding name, or who dares to say the man who fills the office. But we can allow the most venerable doctrines of our church boldly assailed from our pulpits. We can allow the very doctrines which distinguish us as a church and which are the mainstay underlying our ecclesiastical fabric, to be discredited, renounced and ridiculed, by leading ministers in our church and yet never hear a word of protest from the guardians of our church machinery. But let a preacher among us, however gifted and brilliant and faithful he may be, offend some ecclesiastical dignity by some indiscreet allusion or expression, and, sooner or later, that man will meet his fate. A subservient church press will begin to hound him; conference resolutions will peck his devoted head; finally an august trial is brought forth. Three Reverend Bishops preside to add augustness to the scene, and for long days, at a cost of a thousand dollars, the bill of charges—a mere ropa of sand—is laboriously gone through with by the magistrates, and "guilty" is the verdict. Sobersness sits down to read the charges, and behold! fighting worldliness in the church and the use of tobacco, are among the chief charges which called forth the grave trial. While this farce is in progress, other D.D.'s are writing against the vital, fundamental doctrines of the church; others falling or refusing to administer discipline to delinquent church members; and thousands of preachers are making unconverted people into the church, but not a word of protest do we hear, not a citation to trial, not an arrest of character. All of this is due to a Romanizing tendency in Methodism. As we drift away from God, we tend to exalt officialism, to lead power, and trust to machinery instead of God.

I PREACHED a few times in a meeting at Spring Hill, Ky., where Bro. R. W. Mahan is pastor. This is one of the best village churches I know of. It has the finest lot of

young men and women, and they have more devotion to the cause, than any other I have seen for a long time. The older members are also active and consecrated. The pastor is held in high esteem by all of them, as he deserves to be, because he is one of the best pastors in the whole country. The meeting was growing in interest very rapidly when a big rain interfered with the services, and we deemed it best to close. This is one church that had not allowed the political excitement of the day to distract them so as to paralyze religious interest.

It was my pleasure to spend a day and two nights at Paris, Tenn., last week, in attending the Tennessee State Convention. The meeting was largely attended, and the spirit was harmonious and brotherly. The one thing that seemed to forebode trouble and friction was the attempt to consolidate the State Mission Board and the Colportage Board. But

this was finally passed, and the Boards were consolidated, and all things go lovely. The Tennessee State Convention is an earnest body, and full of the spirit of progress. The body had the inspiring presence of Drs. J. B. Gambrell, L. T. Tichenor, R. J. Willingham, W. P. Harvey, A. J. Diaz and W. D. Powell. It was a great meeting—possibly the best the body ever had. Such general meetings are great blessings to a community. Paris entertained abundantly. Pastor Ball did the managing after the most approved order.

SOME CHURCH HISTORY.

I wish to call attention to some rather strange Baptist history in the part of Kentucky where I live and labor.

Suppose we begin at Brooksville, the county-seat of Bracken county. Here we have the best house in town, a substantial brick, but unoccupied, and so empty that

the seats have been removed—no Baptist preaching here. Moving east a few miles, you enter the beautiful country village of Germantown with an elegant brick Baptist church converted into a livery stable, and no Baptist preaching in the town. Turning northeast a few miles and we reach Menerva, a quiet village with a neat Baptist meeting house, a substantial brick, but little Baptist preaching. For eighteen years there was none, and the house became impaired. A few years ago the house was repaired and a fitful interest was manifested, and some preaching was done and there were several baptized. But the Baptists there now lack pluck and liberality, so much so that the church is virtually abandoned. Move north just a few miles, and there stands by the roadside Felix chapel. Here the young and impulsive orator, Bro. Joe Felix, several years ago, while pastor at Augusta, held some wonderfully successful meetings. The chapel was built, and stated

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preaching was maintained. Bro. F. moved away, interest collapsed, and the house is virtually abandoned; and but few Baptists can be found in the community. Let us renew our easterly course for a few miles further and we find ourselves in Washington, a Mason county village, and we inquire after the Baptist church here that had a grand centennial meeting not many years ago, and a few old Baptists may mournfully point out the spot where the house of worship stood, but the devouring flames consumed it and the rebuilding was not undertaken.

Is not this a strange and sad chapter of church history in the grand old Bracken Association? This is a magnificent section of the country where these losses have been sustained. There was some feeling expressed at the late meeting of our association in favor of rebuilding the church at Washington. May the Lord put it into the hearts of his people to do so, and much more in this neglected part of our state.

The Bracken Association is a vast field with splendid opportunities and weighty responsibilities. We extend into the mountains. This part of the field I have not especially studied, but the western portion of our territory I think I know pretty well. We have but one church in Robertson county. This is the church at Mt. Olivet, of which I am pastor. It is in a field the radius of which is from twenty-five to thirty miles with no other Baptist church in this vast territory, a part of which is in several counties. I would be glad to call the attention of both the local and State Board to this field. It has been greatly neglected by the Baptists. It is border territory between two or three associations. Many gray-headed people never heard a Baptist sermon till they heard me. I have been doing in aggressive work which is yielding grand results. I have now Bro. J. F. Cargile associated with me. He is a competent and faithful worker, willing to endure hardships as a good soldier of Jesus Christ.

In our school house meetings many are turning to the Lord, and quite a number of them are leaving the faith in which they had been taught, to embrace ours. We have held meetings in several school houses and have been invited to hold meetings in many others. We are now occupying a shabby barn, nicely prepared for us by a non-Baptist, and crowds gather to hear the Word. I believe in Robertson county, at no distant day, there ought to be organized two more Baptist churches. I am praying that our meetings may form a nucleus for such a consummation.

I. W. BRUNER.

ATLANTA MATTER.

BAPTIST HISTORY, ETC.

The event in Baptist circles here as the coming of Dr. Landrum to the care of the First Baptist church. When Dr. Hawthorne left many of our hearts were sad, when it became known that Landrum would come, much joy was awakened in many breasts. We knew that Dr. Hawthorne had held a place that no one else could fill as well; but we reflected that possibly the Lord wanted another face filled, and that "Will. Landrum" was the man to fill it. This expectation is meeting with a very gratifying fulfillment. He is taking hold of the church as no man has done in Atlanta for a long while. The prayer-meetings for the last two weeks have filled the lecture-room. The entire work of the church receives a part of his attention. His time is di-

vided up thus: Monday is devoted to Pastors' Conference and rest. Tuesday, general visiting. The forenoons of the remainder of the week to study, which nothing but a funeral or a wedding must interrupt; the afternoons to visiting the sick, church business, etc. One hour on Wednesday, Thursday and Friday he will see visitors. That disposition of his time means an immense amount of work. But there is still more to be done than ever Landrum can do.

The Central and Fifth Baptist churches are still without pastors. The Glenn-street church has recently called Rev. V. C. Norcross, and he has accepted. That leaves Calvary church without a pastor.

My church at Kirkwood is progressing hopefully. It is composed of most excellent people. I believe that I indulge a righteous pride in the fact that I am seeming to serve acceptably so good a church.

The Whitsitt matter is one of absorbing interest. Brethren are divided. Dr. W.'s book meets the approval of some, and fails to satisfy others. To my own mind a very important element of historic truth has been neglected by the disputants on both sides. The evidence is always a very important element of a trial. But it is not all of it. Sometimes a case is made out so overwhelmingly that it is settled by the evidence. That, however, is not common. The evidence must be weighed, sifted, scrutinized, compared and "pieced out" by logical deductions.

If the New Testament is to be taken as authority on Baptist law and Baptist history, we are obliged to believe that it had intended that the "church system" should be perpetual. In no other way has any provision been made for the propagation of the Gospel. "How can they believe in him of whom they have not heard, and how can they hear without a preacher, and how can one preach unless he be sent?" And who is to send him except this very "church system" which the Lord appointed to the work of bringing the world to Christ? When the church at Jerusalem was broken up by persecution, the members "went everywhere preaching the word." The New Testament gives us nearly seventy years of church history. Every step in the progress of the Gospel was by personal work with the unconverted, or the unorganized, or the unbaptized. This we know continued until the Dark Ages abscond the records. Can anybody doubt but that the work continued through that period? At all events, he who says that it did not assumes the burden of proof. In order to prove it by evidence alone, he must show the facts—not part of them, but all of them. Or else he must show from the New Testament, and not from our prejudices, that the Lord intended that churches should spring up spontaneously under the work of the Holy Spirit and over-ruling Providence. It is not sufficient to say that the Holy Spirit can do it. He must show either that the Holy Spirit has done it, or that the Lord promised that he would do it.

Ignorant people have contended for time out of mind, that there are many instances of spontaneous generation in natural history; but scientific men have been able to trace the cause of propagation in so vast a number of cases, that they are satisfied that no such thing as spontaneous generation exists in nature. They reach that conclusion by a broad induction. They have very little a-priori knowledge. In the history of Christianity we have the prophecies, the promises and the com-

mands of Christ; we have the story of the work of the apostles and early missionaries. Then we have seventy years of history, and in it all not the vestige of a hint that anybody could be saved except by the power God has chosen to use, namely, the Gospel. And we are distinctly told that the Gospel must be conveyed by physical means. And we are told that when it has reached the heart, those receiving it must be baptized, and churches follow as a matter of course. The man who attempts to prove that the "church system" which the Lord built has not been perpetuated, has taken a very heavy contract. Some one may ask me to define the church system and its perpetuity. What I mean is this, when the Jerusalem church was broken up the fragments began missionary work wherever they stopped. The result was the rapid springing up of churches all over the whole of western Asia. The church at Antioch and at Damascus doubtless came into existence in this way. What was true of the church at Jerusalem, was true doubtless of the true church at Rome 400 years later which was persecuted because it believed in a converted membership and held that Christ was the only law giver. And it has been true of every other genuine church of Christ from that day to this. The church may cease to exist at any point but if one man goes out from it, and gathers converts, and baptizes them the system is perpetuated.

Now I do not want some brother to jump up and say: "that is the error of the Catholic Church," for it is not so. The Catholic Churches, all of them, contend that their validity, is established by their perpetuity, and that their doctrines are true, because they have descended to them through an unbroken succession. We say, that our validity is determined by our conformity to the New Testament model, and that our perpetuity is an inevitable presumption, which does not help out our validity at all, but we defy the world to prove that it is not so.

Again we claim that Christ is our only law giver, and the New Testament is therefore our only rule of faith and practice, and that our people are regenerated. This being true whenever our Ecclesiastical Ancestors at any time departed from the truth they came back to it, when they found that the word of God had not been obeyed. The churches and the members have not been purifying themselves from errors all along the line. If however, error carried off some, who abandoned the teaching of Christ, and who never returned to the word, though they have been affiliated with our ancestors, they were not of them.

It strikes me brother Editor that these considerations will greatly aid us in reaching clearer views in these times, when the whole atmosphere is thick with the dust of old books, and musty manuscripts. J. L. D. HILLYER. 52 Trinity ave., Atlanta, Ga.

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The Farm

A fatal disease has broken out among the cattle in McCracken county. Levi Trotter, of Bourbon county, has a hog that gained 107 pounds in 26 days.

A disease termed "white swelling" is killing off the sheep in parts of Bourbon county.

Farmers of Eastern Kentucky are selling their sheep at a sacrifice, claiming that they can no longer make any money out of wool.

In Bourbon county Moore and Willson bought of Lion Bros. 27 head of hogs at 3 cents; also of F. W. Houston 61 head at same price.

At B. J. Treacy's sale of trotting stock at Lexington last week, the stallion Bermuda was sold for \$650, to R. L. Brown, of Kittanning, Pa. The Danville Advocate says: George Cogar bought about 50,000 pounds of oil hemp in Jessamine county at \$3.25 the hundred.

Jacob Jacoby bought of Noah Boone 80 acres (part of the Ingels estate) one mile south of Hutchins, Bourbon county, at \$51 per acre.

A great many hogs are dying in Jessamine county from what is called the "swine plague." Luther Davis has lost 34 very fine ones out of 64 head.

William Arnold, of Madison county, bought of J. S. Collins, of Jessamine, 50 No. 1 yearling cattle, paying 37 cents for 40 of them, and 3 cents for the remainder.

Joseph Weibl purchased of J. H. Cunningham, of Bourbon county, 50 head of export cattle of 1,647 pounds weight, at 4 1/2 cents and a premium. They were extra good.

David Trehune, of Mercer, has bought one hundred first-class and fifty second-class mule colts in that and adjoining counties. The first-class averaged \$40 and the others \$20.

Si Williams and T. L. Cunningham, of Clark county, reporting that on twenty-five acres of clover they cut twenty tons of good hay and then got sixty-one bushels of seed which were sold at four dollars per bushel.

Asa Jewell, the Jessamine county horseman, has sold his farm of 230 acres near Wilmore, to Dr. J. Y. Oldham, of Lexington, for \$11,500. Mr. Jewell will take up his residence in Lexington.

The farm of J. V. Shipp, 3 miles from Midway, containing 171 acres, was sold at assignee's sale and purchased by Mrs. Shipp at \$85 per acre. The place is one of the best improved stock farms in the State.

A. S. Thompson of Clark co., delivered last week to Moses Kahn, for N. P. Vanmeter, 64 cattle, weight 1,547 pounds, at 4 1/2 cents, and for Sam Willis, Jr., 22 head, of 1,567 pounds, at same price.

J. J. Allen, of Hustonville, bought of Farris and Whitley fifty-one feeding cattle, of 1,026 pounds average, at \$3.25. D. N. Prewitt bought of Jim Swope seventy-three 140 pound hogs at \$2.50.

About 200 cattle at Paris on Court day, mostly common to medium and all sold. The market was inactive. The best price obtained was a fraction over 34 cents privately for a bunch of feeders, about 50 head. Only trade in mules privately, with but little demand and no advance. Horses were dull as usual.

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As a rule, repairs should be made as soon as their need is seen. This is not always feasible, as other work may claim priority, and we do not care to call in the professional mechanic, whose pay per day will usually absorb as much money as we likely get for a hundred or so quarts of milk. Still, there are times even in busy seasons, as upon a wet day, when some repairs may be attended to, and at least once a year, say in early winter or early spring, after the year's farm work is done, or before begun, there should be a thorough inspection of the buildings and needed repairs made.

The barn roof should not be slighted. Look especially over that part above the door which opens into the barnyard, and through which you pass the chaff and straw at thrashing time. An observant farmer tells me that he often noticed how the shingles would rot at that point, and it was a mystery to him until he observed that the dust from the thrashing machine, when the thrashing was done in the barn, went out by way of back doors, and much of it lodged in the shingle cracks above. Rains made the dust damp, and the dampness was retained long enough to rot the shingles. Hence it would be well to nail boards or bagging under the roof to catch the dust at thrashing time.

Nothing so adds to the beauty of a farm building as paint properly applied, nor does anything add so to its lease of life. Lime wash, happily now about out of vogue, does not protect woodwork effectually, and it must be yearly renewed to look well and do its best. Paint perfectly protects wood, and when of the right sort and properly put on, will wear well for several years before needing renewal. Cheap paints are a delusion, and any substitute for genuine linseed oil is fraud.

To get a pure paint, buy the ingredients and mix them. Get dry pigments, like iron oxide or ochre. Iron paint may cost from 1 1/2 to 6 cents a pound, dry, in barrel lots of say 300 lb., and ochre about the same—all depending upon quality. The highest priced is the cheapest, too, though very good results will be had from the low-cost paints when pure linseed oil is used.

The best oxides for the purpose are the reds, the browns and the yellows. As a rule, the brighter the color the better the oxide—such an oxide being freer from earthy matters. It should have no grittiness, should absorb a great deal of oil, and cover well. The qualities to be avoided are—hardness, crystalline structure, transparency, grittiness and dullness of color. A high percentage of iron (ferric oxide) is a good sign, but unless the other qualities are present, iron alone counts for nothing.

The typical natural oxide for painting (for there are artificial oxides also) would be composed of: Ferric oxide, 60 to 70 per cent; alumina and silica, 40 to 30 per cent. So, when you select dry iron paint, feel it between the fingers, mix a little with oil and rub out on a bit of glass, or better, procelain. The first will indicate any grit present. The second will do the same thing, and also show its body or covering qualities. Discard the purplish oxide; select the brightest. As for ochres, also containing iron, ask for the best; and while you will hardly get that, which comes from France, you will probably get a good Italian, or, almost as well, a good American pigment.

It is difficult for the novice to tell an adulterated linseed oil, but the simplest way is to smell it for petroleum, the most usual adulterant, or to hold a veil of it against the sunlight, which will show a metallic luster to it sophisticated with the aforesaid mineral oil. Taste it. Pure linseed oil has a peculiar, pleasant taste, and all adulterants give it a distinctly unpleasant taste. Fish oil, rosin oil and petroleum oil are the regular adulterants. Fish oil may be discovered by its smell. Rub some of the suspected oil briskly between the palms of the hands, then smell of it.

Use raw linseed oil, adding some drying Japan to the paint to hasten drying. Use as little as possible, as all Japans injure paint. In mixing paint, especially oxide of iron paints, make it rather thin, as the oil, rather than the pigment, is the preservative. Thin paint holds its color and texture better than heavy-bodied paint. And it is very important to rub the paint out thoroughly.

To mix dry pigment, put a lot of it in a tub of suitable size and pour on to it linseed oil, say 25 pounds to the gallon of oil. Let this soak over night, then stir with a broad paddle thoroughly mixing and working out all the lumps. Add more oil gradually until like thin cream. Add a teaspoonful of good Japan to the gallon of paint, but never until about to apply it. Paint mixed two days or so before needed will wear better than fresh mixed paint. This paint is also excellent for tin roofs. Any paint left over will come in handy somewhere else around the place.—A. ASHURN KELLEY, in Cultivator.

EGGS-ACTLY.
 A white egg taken immediately will carry down the fish-bone that cannot be got up from the throat. The white skin that lines the shell of an egg is a useful application for a boil.

White of egg beaten with loaf sugar and lemon relieves hoarseness. Take a teaspoonful once every hour.

An egg added to the morning cup of coffee makes a good tonic. A raw egg with the yolk unbroken, taken in a glass of wine, is beneficial for convalescents.—Medical Record.

WHEN typhoid fever is prevalent in a town or city, especially at this time of the year, the proper thing for people to do is to refrain from drinking all water except it be properly sterilized, and no water is properly sterilized until it has been subjected to a boiling temperature for a period of one hour. It is an easy matter to boil the amount of water that will be needed on a given day the evening before, allow it to stand in a cool place over night, and then be ready for the use in the morning. The sterilization of drinking water removes one of the principal sources of infection in this disease.

Fits Cured
 From E. L. Johnson of...
 This firm is reliable.—Western Recorder.

WATCHES
 C. P. Barnes & Bro. 504 E. Market St. Louisville, Ky.
THE STANDARD "Dripless" Strainer.
FRESE BROS.
 TEACH THE PIANO AND TEACH IT WELL.
MISS LIZZE HARRIS.
 Purchasing Agent and Modiste, No. 605 W. Oak St., Louisville, Ky.

Buckeye Bell Foundry
 Church Bells & Chimes.
CRUICKER BELL
BELLS
 Steel Alloy Church & School Bells.

FOR SALE.
 I have made a discovery whereby I can grow a full head of hair on the baldest head; cure any case of dandruff or scalp disease to a decided certainty. I want a partner with money to put this new discovery upon a larger scale. A first-class opportunity for a large profit upon receipt of \$100. Address O. W. SCHUBERT, Eldersburg, Iowa.

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.

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



Gladness Comes

With a better understanding of the transient nature of the many physical ills, which vanish before proper efforts...

BETTER THAN GOLD.

The stock of The National Building and Loan Association is better than Gold because it is both safe and profitable.

Directors: H. V. Loving, President, Louisville Trust Company.

John H. Leathers, Cashier Louisville Banking Company.

John Barrett, Attorney at Law. W. P. Harvey, President Baptist Book Concern.

John B. Pirtle, State Agent Travelers' Insurance Co. William C. Kendrick, William Kendrick's Sons, Jewelers.

C. M. Phillips, formerly of Lebanon Standard and Times. J. M. Cabell, Cabell, Bayse & Co., Grocers.

Joseph H. Peter, Monuments, Stone Works. A. G. Langham, Barbee & Castleman, Insurance.

Stephen E. Jones, Fire Insurance. Call on or address C. M. PHILLIPS, Gen. M'gr, Louisville, Ky.

\$200.00 IN GOLD Given

The International News and Book Co., Baltimore, Md. makes a most liberal offer of \$200 to anyone selling 20 copies of their books...

THE GREAT CHURCH LIGHT For electric, gas or oil. Send dimensions. Book of Light and Estimate free. I. P. FRINK, 15 Pearl St., New York.

Items of Interest.

The Germans persisted in their refusal to give up Said Khalid the Sultan of Zanzibar, whom the English Government refused to recognize...

The most helpful sign yet from Turkey is that the Turks in the provinces where the massacres have occurred are protesting with great earnestness against such massacres.

The Secretary of the New Orleans Cotton Exchange has just issued his annual report. The Northern cotton mills consumed 5,000,000 less bales of cotton this year than last...

Pittsburg distillers claim to have secured the signatures of firms producing 65 per cent. of whisky distilled in Pennsylvania, New York, New Jersey and Maryland...

Li Hung Chang's chief purpose in his Western tour was to obtain from England a modification of the treaty by which China agreed to limit articles of merchandise from Europe at a specified rate of duty in silver taels.

Old Scott, the great hunter and guide, has died in Marquette, Wis., aged 106. He was a Cippewa Indian, and did not deserve his name as he had been a vegetarian all his life.

England has sent a large fleet near Constantinople, and it was thought at one time that, emboldened by the death of Lobanoff, who intended to do something in Turkey...

England has been somewhat uneasy over the growing commerce of Germany whose manufactures are rapidly increasing in some of the world's markets.

Pennsylvania has a Board of Lunacy which has a well-deserved reputation for accuracy and skill in securing statistics. It has published the figures of 1895 and compares them with those of 1892.

Mexico has a "Liberty Bell" as well as the United States. It was used by Miguel Idalgo to call his followers together when he began his fight for freedom from Spain in 1810.

Again we ask, will ship-building soon be a lost art? The French have finished a great war ship at a very heavy cost of great expense.

The papers have been saying that the embassies at Constantinople sent a very strong note to the Sultan, and that it was unanimous. The latter statement was correct, all the embassies signed it.

The bicycle riders in New York City had the coolest to ask the Mayor and Council to forbid all vehicles on the Boulevard as they wished it exclusively.

The Russian minister at Seoul, the capital of Corea has declared officially that Russia does not aspire to a joint protectorate over Corea with Japan.

How much interest is being taken in politics at least in Illinois, is shown by the fact that Judge Booth, an able and distinguished jurist, is Circuit Court till Nov. 8. Not only were most of the lawyers away making political speeches, but the jurors would talk politics instead of attending to the case on trial.

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. We charge one cent a word for all over 100 words, invariably in advance.

C. W. Moore was born in Virginia Sept. 19, 1828. He was a member of the Methodist Episcopal Church. He was twice married. His first wife was Miss Adeline Merrifield. His second wife was Miss Nancy Hickerson.

Sister Willis Swope was born Nov. 12, 1811. She was married to Bro. John Swope March 16, 1837. Bro. Swope died March 12, 1862, leaving her with 11 children.

There is more Cattarrh in this section of the country than all other diseases put together and until the last few years was supposed to be incurable.

Twenty-five page pamphlet containing all the latest and most reliable information relative to the world's production of gold and silver, mailed free on application.

WHO'S SHELLABERGER? He's the Wire Fence Man of Atlanta, Ga. and sells the best and cheapest fencing in existence for all purposes.

WANTED—Position to teach by a young lady of successful experience in English, Latin, French, Music and Art.

Electroprose Faith is the most fruitful mother of knowledge.—Philip Schaff.

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

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.

KNICKERBOOKER. For use on the pocket. Contains 1000 pages of choice reading matter.

SOLID SILVER FORKS and SPOONS. We invite the attention of persons desiring to furnish their tables with the best quality of serviceable solid silver tea, dessert, and table forks and spoons.



GERMAN BANK Fifth and Market, LOUISVILLE, KY.

General Banking and Savings Bank. Interest Paid on Deposits. P. VIGLINI, President.

HARVEST BELLS, Bro. Penn's Great Song Book. Everybody says it is the best in the world.

WANTED—competent (High Agents for Men, Girls or Boys) in every town in the U. S. to get orders for our celebrated goods.

HOTEL ALBERT ST. STEPHEN European Plan, 11th St. and University Place, NEW YORK CITY.

ILLINOIS CENTRAL Union Depot, foot of Seventh St. Double Daily Service to Memphis and New Orleans.

MEMPHIS & NEW ORLEANS LIMITED. No. 3. Leave 6:55 p. m. Arrive 7:55 a. m.

MEMPHIS & NEW ORLEANS LIMITED. No. 4. Leave 11:30 a. m. Arrive 1:10 p. m.

MEMPHIS & NEW ORLEANS LIMITED. No. 5. Leave 3:30 p. m. Arrive 5:10 p. m.

MEMPHIS & NEW ORLEANS LIMITED. No. 6. Leave 7:30 p. m. Arrive 9:10 p. m.

MEMPHIS & NEW ORLEANS LIMITED. No. 7. Leave 11:30 p. m. Arrive 1:10 a. m.

MEMPHIS & NEW ORLEANS LIMITED. No. 8. Leave 3:30 a. m. Arrive 5:10 a. m.

MEMPHIS & NEW ORLEANS LIMITED. No. 9. Leave 7:30 a. m. Arrive 9:10 a. m.

MEMPHIS & NEW ORLEANS LIMITED. No. 10. Leave 11:30 a. m. Arrive 1:10 p. m.

A NEW MACHINE! A HANDSOMER MACHINE! A Better Machine! The Latest and best. Heretofore Unheard of Values. ONLY \$22. FREIGHT PAID.

The New Improved "RECORDER" Sewing Machine only \$22 delivered, with all Freight Charges Paid; shipped on 30 days approval, including One Year's Subscription to the WESTERN RECORDER.

CASH MUST ACCOMPANY ALL ORDERS. MONEY RETURNED IF MACHINE IS NOT SATISFACTORY.

A Large, Handsome, Noiseless, Five-Drawer Machine, with Oak or Walnut Woodwork, Gothic Cover, Drop Leaf, locks to cover and drawers, nickel-plated rings to drawers, dress guards for wheel, and a device for replacing belts.



LOOK AT THIS. Arrangements have been completed by which we are enabled to furnish the latest improved high-arm machine to our readers for the remarkably low price of \$22, including one year's subscription to the WESTERN RECORDER.

Do not confound the new Improved RECORDER with sewing machines offered by other parties for similar purposes. There never has been as liberal offer as this before made.

Keep in mind that in the purchase of one of these machines you are buying an article that will compare with any in the American market retailing at \$50.00. Do not be influenced by traveling or local agents. Use your own judgment, and save from \$30.00 to \$40.00. Beware of imitations.

WESTERN RECORDER. The sewing machine you seek me in just as you recommended it to me. I am well pleased with it. My sister says she would not give it for any other machine.

WESTERN RECORDER. Please excuse me for not writing you sooner about my machine. I am more than pleased with it. Think it as good as any machine that sells at \$22. Every one that sees it thinks it well.

WESTERN RECORDER. I have received the machine and am well pleased with it. It is equally as good as machines sold here in Lake County, Pa. I am, G. H. THEILKELD, Lake City, Pa., Aug. 26, 1896.

WESTERN RECORDER. I am more than pleased with my sewing machine. Think it as good as any machine that sells at \$22. Every one that sees it thinks it well.

WESTERN RECORDER. Will say that the sewing machine is just what you said it was. My wife is well pleased with it. JOHN F. THREE, Meriden, Ky., Aug. 6, 1896.

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

WESTERN RECORDER. The machine I bought of you is much better than one I paid \$60 for. I am more than pleased with it. Mrs. G. CHEATHAM, Taylorville, Ky., March 14, 1896. Address all orders to WESTERN RECORDER

Highest of all in Leavening Power.—Latest U. S. Gov't Report
Royal Baking Powder
ABSOLUTELY PURE

Items of Interest.
A brilliant meteor passed over Southern Ohio, illuminating the heavens, and struck the ground a few hundred yards from Buena Vista in this state. It came with such force that it buried itself in the ground.
Things are going from bad to worse in Madagascar. The French are not safe on any of the public roads without strong escorts of soldiers, twenty mission stations have been destroyed, and the French army will need large reinforcements to be able to maintain itself.

PLEASANT OCCASIONS.
It was very pleasant to have Bro. Yohannan with me at my Smith Mills appointment in September. He preached an excellent sermon from these words of Paul, "I am debtor." He showed the Christian's obligation to the world to give to them the Gospel. At night Bro. Yohannan lectured on Armenia. The lecture was instructive and very touching. We were very much impressed with our Persian brother. He only likes one year of completing the full course at the Seminary. He has sacrificed much.
We enjoyed a fine revival with the Geneva church a few weeks ago. Rev. John A. Norris, of Henderson, did the preaching. He preached the Gospel with earnestness and power and God blessed his efforts with 7 conversions and a revival of the church. Bro. Norris is attending the Seminary this year, and our best wishes go with him in his labors there.

The balance of trade has been as much in favor of the United States in October as it was in September. The exports exceeded the imports by \$24,772,000. This was partly due to the exports of wheat, but a part of it was due to the increased export of manufactures. So much of the raw material they use is admitted duty free, the manufacturers can discount those of Europe on their own ground.
The Orphan Brigade, held their annual reunion here in Nashville on Tuesday last week. The people of Nashville excelled their reputation for hospitality in their reception of the Orphans. Gen. J. H. Lewis was re-elected President, and Private Thomas D. Osborne Secretary. Capt. J. B. O'Bryen delivered an oration which he said: "We propose to make this reunion a Confederate fore feast. We are glad so many young people are here to learn more about their fathers' heroic efforts; we are not ashamed of them and would have our children imbued with the principles for which their fathers fought."

This church gave us a fine "house warming" a few days ago; they sent a wagon full of everything that was useful. Many thanks to the church for its token of kind remembrance, and may God bless those faithful brethren and sisters.
We have just closed a very fine meeting with Zion church, Henderson county, Ky. Bro. Willis L. Wayte, of Morganfield, assisted me. Bro. Wayte is an earnest and bold preacher and did not fail to declare the whole council of God. The church was wonderfully revived. There were 13 conversions, 3 by relation, 1 by letter, 24 by experience and baptism. The whole community was stirred. We feel very grateful to God for this wonderful manifestation of this divine grace. Among the converts was one Episcopalian, one Roman Catholic and two Campbellites, all being young men.
Yours in Christ,
T. A. CONWAY.
Zion, Ky., Oct. 13.

There is all sorts of talk in Europe about affairs in Turkey. But so one knows anything, except the Czar and he does not talk. Russia is mobilizing her forces in the South and it is conjectured this means she is getting ready to take possession of Constantinople with the consent of the powers. The Sultan has granted the request of United States Minister Terrill that Armenian wives and children of men who have come to the United States may leave Turkey for this country.
A new drug is being introduced whose chemical name is "methyl-benzoyl-tetramethyl-arsenic-oxypiperidine-carbonic-acid-methyl-ester." It is called Eucalin "for short." Its action is to be very similar to that of the familiar cocaine, producing local insensibility to pain, without the bad effects which cocaine sometimes has.

The North Sea and Baltic canal is a great feature in a penetrating point of view. The official estimate of its revenue for its first year was \$4,000,000 marks. The year is ended and the statistics are published. The total receipts were \$77,461 marks, less than one fifth of the estimate.
The London World prophesies that armies in the future will have to go back to the old style of sword and battle axes. During some experiments with the rifles in Switzerland, though the soldiers were good marksmen, no ball hit the target. Investigation showed the balls were deflected by an electric wire near by. Subsequent experiments proved that electricity might be detected by well charged electric cables.
The Nashville Christian Advocate says that the Tennessee Centennial Exposition which opens next May has taken on much larger proportions than were originally dreamed of. All the prospects are that it will be one of the greatest displays of the sort that has ever been seen in this country. Every day there is a perfect readiness when the day for the formal opening arrives.

A Beautiful Business.
One of the most beautiful businesses in this world is that of Macbeth, the lamp-chimney maker, of Pittsburgh.
Beautiful, because it has grown to great proportions and profitability by satisfying the requirements of every age in use, whether before or after its use.
For the celebration of A. O. U. W. anniversary at Evansville October 27th, the L. E. & St. L. C. R. (Air Line) will call round trip tickets from Louisville to Evansville good going October 27th, return thirtieth October 28th, as follows:
Further information at City Ticket Office and Main, Depot 14th Main St.

St. Louis Air Line.
Louisville, Evansville & St. Louis Consolidated Railroad.
Trains arrive and depart from Fourteenth & Main Street Station. TICKET OFFICE: 3rd corner Third and Main streets. Schedule in effect Oct. 11, 1896.
LOUISVILLE TO ST. LOUIS.
Leave Louisville..... No. 1. No. 2.
" New Albany..... 8:05 a. m. 9:32 p. m.
" Henderson..... 8:25 a. m. 10:00 p. m.
" Princeton..... 11:45 p. m. 1:30 a. m.
" Mt. Vernon..... 2:40 p. m. 2:45 a. m.
" Centerville..... 3:25 p. m. 4:28 a. m.
Arrive St. Louis..... 5:35 p. m. 7:04 a. m.
ST. LOUIS TO LOUISVILLE.
Leave St. Louis..... No. 3. No. 4.
" Centerville..... 7:40 a. m. 11:05 p. m.
" Mt. Vernon..... 10:35 a. m. 11:54 p. m.
" Princeton..... 1:15 p. m. 4:48 a. m.
" Henderson..... 2:35 p. m. 4:05 a. m.
Arrive Louisville..... 5:25 p. m. 7:00 a. m.
LOUISVILLE TO EVANSVILLE.
No. 1. No. 2. No. 3. No. 4.
Lv Louisville 8:05 a. m. 8:05 p. m. 9:35 p. m.
Lv Evansville 10:30 a. m. 10:00 p. m. 12:00 p. m.
Lv Louisville 12:30 p. m. 10:00 p. m.
EVANSVILLE TO LOUISVILLE.
No. 5. No. 6. No. 7. No. 8.
Lv Evansville 12:30 p. m. 7:50 a. m. 6:20 p. m.
Lv Louisville 2:00 p. m. 4:05 a. m. 8:55 a. m.
Lv Louisville 8:25 p. m. 11:50 a. m.
No. 1 and 2, Solid trains between Louisville and St. Louis, with parlor and dining cars.
No. 3 and 4, Solid trains between Louisville and St. Louis, with Pullman Drawing Room Sleepers.
No. 5 and 6, Solid trains between Louisville and Evansville.
No. 7 & 8, 21 and 24, daily except Sunday. Others daily.

Are You Low-Spirited?
TAKE HORSFORD'S ACID PHOSPHATE
Worry is worse than work—makes a man sick quicker. Worry comes largely from nervousness. Horsford's Acid Phosphate clears the brain and strengthens the nerves.

OPIMUM
and WHISKEY HABITS
cured at home without pain.
Book of particulars FREE.
A. W. Wainwright, M.D., Box 67, P. O.
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.

THE MARKETS.

Report for the Week Ending Saturday, Oct. 17, 1896.

Cattle—The supply of cattle to-day was of poor quality. Most of the cattle will be carried to Monday on account of the non-attendance of buyers. Prices are steady at last week's quotations. Prospects favorable under light receipts.
Calves—Prices are reported down 25c, the best selling at \$4.75.
Hogs—The receipts of hogs to-day were 1,814 head. The demand was brisk for heavy weights, which sold at \$11.62 1/2.
Sheep and lambs—The receipts were very light and little attention was paid to this branch of trade.
CATTLE
Extra shipping cattle, 1,400 to 1,600
Light..... \$3 25/32 25
Sleeper..... 2 25/32 25
Steer butchers..... 2 25/32 25
Fair to good butchers..... 2 10/32 15
Common to medium butchers..... 1 50/32 25
Thin, rough steers, poor cows and milk cows..... 1 00/32 50
Good to extra cows, 1,600 to 1,700 lbs..... 2 00/32 75
Common to medium oxen..... 2 00/32 25
Feeders, 800 to 1,200 lbs..... 2 00/32 40
Stockers..... 2 00/32 30
Bulls..... 1 75/32 50
Veal calves..... 2 00/32 00
Choice milk cows, 1,200 to 1,400 lbs..... 2 00/32 30
Fair to good milk cows..... 1 50/32 30
HOGS
Choice packing and butchers, 225 to 300 lbs, strictly corn-fed..... \$3 15/32 25
Fair to good packing, 180 to 200 lbs..... 2 50/32 25
Good to extra light, 180 to 190 lbs..... 2 50/32 25
Fat hogs, 180 to 190 lbs..... 2 50/32 25
Fat hogs, 190 to 200 lbs..... 2 10/32 20
Pigs..... 2 00/32 25
Stockers..... 2 00/32 75
SHEEP AND LAMBS
Good to extra shipping sheep..... \$2 50/32 00
Fair to good sheep..... 2 00/32 25
Common to medium sheep..... 1 00/32 50
Bucks..... 1 00/32 00
Extra spring lambs..... 2 50/32 25
Fair to good spring lambs..... 2 00/32 00
Common to medium lambs..... 1 50/32 00
Tail-ends or culls..... 1 00/32 00
LEAF TOBACCO MARKET.
Report for the week ending Saturday, Oct. 17, 1896.
BURLY—1895 CROP.
Rec. Color.
Trash, ground mixed..... \$1 50/32 00 \$2 25/32 25
Trash, ground..... 2 00/32 80 2 00/32 50
Common lugs..... 2 50/32 50 2 00/32 75
Medium lugs..... 2 50/32 50 2 00/32 75
Good lugs..... 4 00/32 50 4 00/32 00
Common leaf, short..... 4 50/32 50 4 00/32 00
Common leaf..... 4 50/32 50 4 00/32 00
Medium leaf..... 5 00/32 00 11 00/32 00
Good leaf..... 10 00/32 00 13 00/32 00
Fine and selections..... 14 00/32 00 16 00/32 00
DARK—1895 CROP.
Trash, ground mixed..... \$1 00/32 15
Trash, ground..... 1 00/32 15
Common lugs..... 1 50/32 20
Medium lugs..... 2 00/32 30
Good lugs..... 2 50/32 30
Common leaf, short..... 2 50/32 30
Common leaf..... 2 50/32 30
Medium leaf..... 4 00/32 40
Good leaf..... 6 00/32 00
Fine and selections..... 10 00/32 00
SALES, WITH COMPARISONS.
Following were the sales for the week and year to Oct. 17, with comparisons:
Week. Year.
Year 1896..... 2,011 152,454
Year 1894..... 2,017 140,231
Year 1893..... 2,269 113,010
Total new crop sold to date..... 155,203
Sold to date in 1896..... 152,222
New crop sold to date, orig. inspec'n..... 106,139
Sold to date in 1896, orig. inspec'n..... 124,519
Sold to date in 1894, orig. inspec'n..... 114,909
REJECTIONS.
Rejections this week..... 894
Rejections same time in 1896..... 640
Rejections same time in 1894..... 468
Percentage of rejections to sun's sales, '96..... 18
Percentage of rejections to sun's sales, '94..... 23
Percentage of rejections since Jan. 1 to date..... 31,865
Rejections same time in 1896..... 31,870
Rejections same time in 1894..... 20,058
RECEIPTS.
Receipts this week..... 1,011
Receipts same time in 1896..... 1,018
Receipts same time in 1894..... 1,017
Receipts since Jan. 1 to date..... 101,749
Receipts same time in 1896..... 110,055
Receipts same time in 1894..... 108,080

Here Ladies!
Send us MAIL ORDERS for these 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 fail to please.

Hosiery.
25c Black Hose in America, and want you to see them. Then you'll know it, too. They are to give the double sole, high-applied heel, and have applied seams the entire length of Hose. Out sizes 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 Flannel-lined, would be called "cotton" at other stores at 15c. We'll sell two pairs for 25c.
19c Flannel-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, 25c and 50c. In Cashmere at 15c, 25c and 50c. In Silk, at 75c, brown, black and cream. If you want to see everything like this, come here.
Ladies' Handkerchiefs.
5c For a regular 10c quality; either plain, hemmed or embroidered and scalloped edges.
10c For some all-linen; some fine lawn; some silk, plain or embroidered. There are values 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 25c. Silver gray; fine gauge; silk-lined neck and front; pearl buttons; all flat seams. Vest and Drawers for 45c; white, coral and silver; silk finished. Flat cable seams and fleece-lined. You would say it's good value at 75c a garment—only 45c.
Capital Union Suits
79c In eoru and silver color; new style front; beautifully made; seams all flat; cashmere. Dry goods stores get 90c and \$1.25 for them. Here for 79c.
99c The "Orestis Union Suits to eoru." Regular \$1.25 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, leggings and equestrian tights, embraces everything desirable that could be found in the East.
"Luzerne" Flat Goods.
We are agents here for these goods, because we are they wear the best on the market. They're nicely shaped for the waist; to allow outer garments to fit another. Prices are: Camel's Hair, \$1.25; Natural Wool, 90c and \$1.25; White Wool, 90c, \$1.25 and \$1.45.
Woolen Waists
\$1.98 All-wool Waists; separate collar and cuffs; in blue, garnet, green and black—\$1.00 kind that cost \$2 at the dry goods stores.
Scotch Plaid Waists
\$1.39 Scotch Plaids, in red mixtures; very "well" and "all the rage"—\$1.39.

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