

WESTERN RECORDER

Faith, Hope and Love, these three.

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The nation of the Hebrews were victorious over their foes so long as they had no other god before Him. So shall his Israel to-day be victorious when no idols are found in their hearts. Self and the world are the idols to-day.

IS THERE ever any lack of men in a congregation where the preacher believes what he professes to believe with his whole heart? And especially where the vicarious atonement is not only believed, but earnestly preached every Sunday? Spurgeon said in 1886 that in his congregations there were more men than women, the proportion often being five to three.

FORTY years ago a Jew baby, son of M. Mortara, was stolen from his parents and christened by the Catholics. The parents did all in their power to recover their child, but Pius IX. insisted that having been sprinkled the child was a Christian and must not be given back to its parents. Now we see that "Father Mortara" has been appointed by the Pope Superior of the Hospital of St. Bernard.

AMONG the wise words which Dr. MacLaren spoke at his jubilee were these: "Dr. Johnson once said in his wise way, 'Nothing odd lasts,' and I believe that, too. Nothing odd lasts, but Christ lasts, and men's sins last, and men's needs last; and we must preach Christ and Him crucified. And I have tried to preach Christ as if I believed in Him; not as if I had hesitations and peradventures and limitations."

A UNITARIAN preacher from California in a speech at Boston in talking of liberalism said: "On the Pacific Coast I do not know a single liberal preacher or church among the orthodox sects from the Mexican frontier to the border of British Columbia. They are—practically preaching and advocating the same principles in theology and in life that were taught here in New England fifty years ago." Let us thank God and take courage.

MR. GLADSTONE made a spectacle of himself and alienated the Nonconformists who had stood by him so faithfully by publishing a letter imploring the Pope to acknowledge the Anglican orders, and bring "union" between Episcopalians and Catholics. The pope publishes an encyclical which utterly ignores Gladstone's weeping plea, and insists there can be no "union" with anybody on any terms except an acknowledgement of the supreme authority of the pope.

A LETTER has been found which was written by John Wesley to Adam Clarke, then a young preacher, afterwards the leading Methodist commentator. Wesley was then 84 years old, and his hand was tremulous. He wrote: "Do not please the devil by preaching too long or too loud, but please God by denying yourself here-in. The whole service should begin and end in about an hour, unless sometimes on Sunday morning, when you may a little lengthen the service."

THE GOSPEL UNCHANGEABLY ONE.

BY A. B. VAUGHAN, JR., D. D.

To the church at Philippi the Apostle wrote: "Only let your manner of life be worthy of the Gospel of Christ: that whether I come and see you or be absent, I may hear of your state, that you stand fast in one spirit, with soul stirring for the faith of the Gospel."—Phil. 1:27.

To the church at Ephesus he wrote: "There is one body and one Spirit, even as also you were called in one hope of your calling. One Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all."—Eph. 4:4-6.

To Timothy, his son in the Gospel, he wrote: "Hold the pattern sound words which thou hast heard from me, in faith and love which is in Christ Jesus." "And the things which thou hast heard from me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."—2 Tim. 1:13; 2:2.

And that apostle who wrote very briefly only one chapter, immediately after his solution, wrote: "Beloved, while I was giving all diligence to write unto you of our common salvation, I was constrained to write unto you, exhorting you to contend earnestly for the faith which was once for all delivered to the saints."—Jude 3.

These Scriptures, to which many more of like import might be added, teach that the Gospel is one. The word faith in these passages is of comprehensive meaning, denoting a creed, a system of doctrine, the Gospel. This is too patent for further need of comment.

This system of doctrine, the Apostle Jude says, was "once for all delivered unto the saints." By whom was it delivered, except by him who is the "author and finisher of the faith?" And at what more appropriate, befitting time could it have been delivered than when by his death and resurrection he had completed it? (See Matt. 28:19, 20. cf. Luke 24:44-48) As thus delivered by their Lord, these servants of God urge and admonish that it be kept pure, uncorrupted.

In all that constitute the Gospel, there is absolutely nothing unessential. There is not a superfluous element in the Gospel, as there is in nothing else, whose author is God. Moreover, the Gospel is vitally related in all its parts; hence to pervert it in part, is to pervert it in whole. And so we read such passages as the following: "But if it is by grace it is no more of works: otherwise grace is no more grace." "You are severed from Christ, ye who would be justified by law; ye are fallen away from grace."

"He does not say merely that it is useless to be circumcised; that it is useless to do any work with a view of depending on it in addition to the work of Christ; but he declares that if they receive circumcision with these views, Christ will profit them nothing. The smallest reliance on law makes men debtors to do the whole law."—Carson.

THE THIRD PROOF.

The third proof that the Gospel is essentially one, is seen in the fact that God pronounces him accursed who perverts it. To the churches of Galatia the Apostle wrote: "I marvel that ye are so quickly removing from him that called you in the grace of Christ unto a different Gospel, which is not another Gospel; only that there are some that trouble you, and would pervert the Gospel of Christ. But though we or an angel from heaven should preach unto you any Gospel other than that which we preached unto you, let him be anathema. As we have said before, so say I now again: If any man preaches unto you any Gospel other than that which ye received let him be anathema."

"I marvel that ye are so quickly removing... to a different Gospel;" but he quickly adds "which is not another Gospel." The Greek in these verses is as suggestive as it is forceful. It is as if he checked himself from further notice of a Gospel which, as the Servant of God, to whom the Gospel of Christ had been specially revealed, he knew to be a false Gospel—no Gospel at all, and at once proceeds to pronounce the preachers of that false Gospel accursed, albeit they posed as the true servants of God.

The two Greek words here rendered "different," "another," are *eteron* and *allos*. The first means *diverse, different from*; the second means *other, another*. The first denotes a distinction that is generic; the second denotes a distinction that is numerical.—Green.

The force of the Apostle's words then is, "If you are removing to a *different* Gospel, it is different in kind; for the true Gospel is so essentially one that there cannot be so much as another, one other of the same kind.

The words rendered "only that," serve with the entire following sentence to limit or correct what has just been said.—Thayer. Thus the Apostle does not dignify that to which these Galatians were removing with the title of Gospel at all; nor those who taught it did he allow to be preachers of even a different Gospel. If at first he seems to give that title, it is that he may take it away; and thus he shows them up in their real littleness and meanness; and thus he pours righteous contempt upon perverters of the Gospel of Christ, and declares that they are objects specially deserving the anathemas of Him whose Gospel they would pervert.

In these latter days of loose theology, and of no theology at all, Paul has been roundly abused by the "advanced thinker," the "higher critic" and the "new woman." He has been the object of jest and jeer, ribald pun and mocking sneer, and I do not doubt that these obstinate, unyielding, overpowering truths with reference to the unity, purity and simplicity of the Gospel, account in large measure, if not altogether for this unconcealed dislike. But his words will survive the crash of worlds and the wreck of time. Peter, whom these pilferers of things that are sacred, and of honors divine, have as yet no especial occasion to abuse, classes Paul's writings with "the other Scriptures," and thus he puts them on the same plane of authority with the oral utterances of our Lord himself. There is, therefore, no escaping the truth: The Gospel is one and unchangeable, and he who perverts it, unless he repents, shall one day quail and blench, as he stands before its great Author to receive the curse which will assuredly be pronounced on all perverters of the Gospel.

Canton, Ga.

THOUGHTS ABOUT CHRIST.

The dying look of the believer is the very same with his living look—unto Jesus; his dying grasp the same with his living one—the finished work of Christ; and his dying cry is the same with his living testimony—"In the Lord alone I have righteousness." Thus, living or dying, Christ and him crucified is all the believer's confidence and all his boast.

The view which a genuine Christian has of the method of salvation by Christ is entirely different from that of the man whose head only is orthodox. He loves it; he confides in it. It is to him just what the Bible represents it to be. It is "precious." There is a glory and majesty and beauty in it, a fitness and all-sufficiency in it, that mark it as the salvation that he needs. It is his home; he cannot live without it. Take it from him, and you crush his hopes and make him miserable. Whatever may be his powers of intellect, whatever his sit-

uation in life, the man who receives this wonderful redemption which Christ provides, and lives upon it, has something within him that is the counterpart of the blessed Gospel.

We abide in Christ by living in absolute dependence upon him, by cleaving to him in love as our beloved Saviour, God and Friend, by openly professing our attachment to him and expectations from him, by walking in daily fellowship and communion with him, and by identifying our cause and interests with his.

The progress of time will but deepen the conviction that the religion of Christ is the only religion for men, that the service of God is their most honorable employment, that eternal life is the grand prize set before them, and that to obtain this they must believe in and follow him who, by the unerring Spirit of inspiration, is declared to be "the Christ, the Son of the living God."

When a man becomes a genuine believer he has entered into a new world of invisible realities. Christ is everything to him—life, pardon, hope, fruition, blessedness. Christ is his friend; example, teacher, redeemer, mediator, intercessor. Christ's word is his law and Christ's smile is his reward.

Every saint is in the hand of Jesus; in the hand of his mercy, in the hand of his providence. They are in his hand as his property, purchased by his blood; as his charge committed to him by his Father; at his disposal to do with them as seemeth good in his sight; under his protection to be kept from Satan, death and hell; to be guided through this desert world to our Father's house above; to be molded by his skill and conformed to his own lovely image; to be covered from the furious blast; to be used for his praise, and to be lifted up to his eternal throne.—Edwin H. Nevins.

WORTH REMEMBERING.

It is not always the majority who make the most noise. The suggestion is as useful in religion as in politics. Skeptics have for a good while claimed the earth and all the people in it. Now, or very soon, they are or will be everybody. An old story relates that three tailors met in a little room in Tooley Street, London, and put forth a manifesto, which began: "We, the People of England." An ancient story of Greek origin, has been revised after this fashion: A trader offers for sale three car-loads of frogs. A buyer, standing near, offers to take three dozen, and the bargain is closed. But when the dealer presents his frogs, there are only one dozen, and he confesses that he never had more than a dozen; but excuses himself by saying, "They made so much noise that I thought there were three car-loads." A minority opinion often makes a noise of about that ratio to members.—Western Christian Advocate.

The sins of the tongue all point to the necessity and profit of self-mastery. So evident and so important did this appear to James that it occurs again and again in his epistle. "In many things we all stumble," he writes. "If any stumble not in word, the same is a perfect man, able to bridle the whole body, also." If this confession of failure and magnifying of the office of the tongue be then exaggerated, let any one sit down quietly and think of the sins and cruelties of human speech. The careless words which no repentance can call back again, the rash promises, which it has cost us so much to fulfill, the expression of the lower nature which has shamed the higher, the confessions of evil and yieldings to falsehood, the hot, angry words which sober thought condemned—these are some of the perils of the tongue.—Congregationalist.

PARTIAL STUDY THE SOURCE OF PARTIAL VIEWS BOTH AS TO NATURAL AND REVEALED RELIGIOUS TRUTH.

BY G. W. SAMSON, D.D., LL.D.

A letter from Josiah Strong, the able Secretary of the Evangelical Alliance, especially emphasizes this faith. Specially studious and wide-observing and also intelligent as to the tendencies to destructive religious speculation, in his own, the Presbyterian, and other churches, he has on varied issues been impressed with this fact, long urged by the writer; that no student of the New Testament can be assured that he fully comprehends the thought of Jesus, Paul and John unless the convictions of the men they addressed, already embodied in the terms of the Greek language they employed, were made familiar, so as to be a guide to interpretation. Recently at a prominent university he quoted statements of the writer as to records of Socrates' teaching, which were denied as being in the works of Plato, and that by the leading professor in Greek. The statement quoted was as follows: That in his childhood Socrates thought that God formed organisms, plant and animal, as men make inorganic articles, as chairs; and that Probus drove the chariot of the sun as chariot-racers in the Grecian amphitheatres; that in youth he saw so many "concurring second causes" that he came to think all might exist without a first cause; but that, in mature life, a work of Anaxagoras awoke him to the fact that "Nous" mind, is always the first cause, a truth so important that he gave up his business as a sculptor, and devoted himself to urging this truth on the youth of Athens. In an hour the citations asked for personal study were all given. The very day his letter was written, Monday, Nov. 18th, Romano's conviction, awakened by a single remark of Plato had been stated at the Pastors' Conference; and three partial views of the resurrection, presented the week previous, were shown to be met by Paul's terms, comprehended alike by Greek, Roman and Hebrew readers, while, too, they won confidence before the high court of Athens and on his trial before the Roman Festus and the Hebrew scholar Agrippa. A brief reference to the latter account of the Grecian thought may not be without value to others than Dr. Strong; especially as its more complete development has been asked as a text book by the National Bureau of Education.

The views of Socrates, unmodified as in some of his statements by Plato who recorded them, are fully stated by Xenophon in his "Memorabilia," so, too, Socrates' last utterances are truly his in his "Apology" or defense before the high court of Athens; in "Phaedo," his final conference with his friends, and in citations by later Grecian and Roman students, who, as Christ's early disciples, had access to the "unwritten" statements to which John referred in closing his record of Jesus. So, too, Plato's own views are sometimes made clear by his admirers like Cicero the Roman statesman. While, with care not to destroy popular religious faith, Socrates, as well as Cicero, use the plural, speaking of the Divine Being as "gods," as does Moses (Ex. 22:28) and Asaph (Psa. 82:6), to which Jesus refers (John 10:34) these Greek and Roman sages, as do Paul and John use the singular, "the God" in referring to the Divine Author of all. The sincere student, wishing to know God's real common teaching, will reverently note: Christ's words are, "If he said" (v. 35); the connection showing, as Paul positively states (Rom. 1:19), and as Socrates affirmed; it is "God" himself, not parents, teachers, or Moses and Asaph, that uses now the plural, now the singular, to teach men. In his most extended work, his laws, a discussion between an Athenian, Cretan and Spartan, Plato representing the former, the Athenian states that when all peoples, "Grecian and barbarian," address prayers and supplications to the gods at the rising of the sun and moon and then at their setting; this universal conviction attests a demonstrative truth, and that truth is this: "That soul exists before body" (Tim. B. X., c. 3 and 5). Cicero sums up Plato's views in Timaeus as to the direct, universal and constant action of the Divine mind in creation (poiesis) and Providence (pronoia) in this expression (De Wat Deor B. I., c. 41), "he says there are two sorts of motion, one, innate, the other external. * * Self-motion

he places in mind alone; and concludes that the first principle of motion is derived from the mind." Cicero, however, was swayed in some measure by his own views; that, as the Romans thought, the Divine Mind must appear in a human body; a conviction that prepared the Roman mind more promptly than the Greek to receive the idea of Christ as the Lord God of Eden; and to so accept His resurrection, that, while Paul is called to argue it to the Corinthians (1 Cor. 15) he has occasion only to allude to it for the Romans (1:1-4). Turning to Timaeus (9-19) we find such language as this addressed by Timaeus to a circle of friends, Socrates assenting: "To discover, then, the Creator and Father of this universe, as well as His work, is indeed difficult; and, when discovered, it is impossible to reveal him to mankind at large" (9). This, it should be remembered, led such men as Socrates and Cicero to urge that, since the people could not be led to believe in a pure Spirit, their faith in Divine agents should not be destroyed; an idea that compelled Moses to use the plural "Elokim" in Gen. 1st; that led him to use the term (Ex. 22:28) as did Asaph (Psa. 82:6) for "judges" acting for God; and which, most of all, is Christ's point in urging that He should be received (John 10:34) as "God manifest in flesh," as Paul impressed on Timothy in reaching the Ephesians (1 Tim. 3:16) an idea meeting the lack in Plato's "mystery," Timaeus adds (10): "Let us declare on what account the framing Artificer settled the formation of this universe," the statement being doubly vital; first, as admitting the authorship; second, as showing the contrast between the Divinely-inspired record of Moses more wonderfully true to science in its advance, and the wisdom of Greek which Paul declares (1 Cor. 1:21) did not clear the "mystery" in God's works. But Timaeus, true to the work of "the Creator and Father of the universe as a 'mystery,' is true, however, in his statement of God's character: "He was good," and hence He sought the good of His creatures. Farther on (12) he speaks of "the intelligence of the eternal Deity," recalling Paul's mention that the Greeks knew (Rom. 1:20) "His eternal power and Godhead." Again (13) the recognition of foreknowledge and foreordination is clear in the expression: "The whole had been completed according to the intention of God who framed it." Again (14) God is styled "The Parent Creator," when the creation of the sun, moon and planets is mentioned. Farther on, again, as the simple exertion of power required (17) we read: "Thus the Creator spoke," what precedes being indeed in perfect contrast to the inspired description, "He spake and it was done;" while nevertheless God's own designed preparation of the Greek mind to receive His revelation when Christ came being manifest. Finally we find the climatic statement seem to be demonstrative to men of thought in science and statesmanship in all ages (19): "All these phenomena, therefore, are only some of the concurring causes which the Divine Being brings to His aid in rendering the idea of that which is best, as far as possible, complete; whereas the multitude are of the opinion that these are not the concurring, but the real causes of all things. * * As for the lover of and of science, however, he should explore the first causes of intellectual nature, and should consider respecting second causes, how many arise from the motion of other bodies, and yet necessarily give motion to other bodies." As Agassiz from his first lectures in Washington to his last lectures at Howard University, declared that Aristotle, the father of Natural History, had anticipated him in what at first he had regarded original discoveries, and just before his death declared that there were statements of other discoveries of Aristotle which could not be translated till the advance and science revealed, then is it any wonder that Newton and Henry in science, and Robinson the Pilgrim, and scores of men like him have been assured, and as every age has attested, that even the prophets and apostles and angels (1 Pet. 1:9-12) knew not what the "Spirit of Christ which was written" recorded for all advancing ages! The practical application of this common truth, that the knowledge of God, His works, His purposes cannot ever be complete, Plato and Socrates alike apply to the teaching of children, conduct towards uneducated people, and also to the scepticism natural to partially educated youth and the demonstrative

practical truth attained by mature minds that sincerely seek. In his most comprehensive and labored work, his laws, Plato has in his first book traced in the discussions of the Athenian, Cretan and Lacedaemonian, the common principles of social law as ordained by the Creator applies it to the training of youth, and the duty of concurrence in the rites of religious worship in which the people had confidence. In Book II, chap. 1, mentioning the simplicity of childhood and its slight temptation, Plato emphasizes Socrates' idea, elsewhere presented, that the seeds of lusts to be developed in youth must be forestalled by religious training; Socrates having taught, as Paul (Eph. 3:1), that "by nature" (physis) all human beings have the seeds of depravity, as could be tested by training them away from temptation on an uninhabited island. Plato now says: "In all the virtues, which is present to children, education (paideia); * * correctly produced in the soul of those not yet able to understand the reason;" and he adds because there are children who comprehend it: "Of those who have understood the reason, should they accord with the reason, it is to have been correctly accustomed to it through fitting customs." This statement was deemed so important in Constantine's day that Eusebius cites it in his work on the "Preparation of the Greeks for the Gospel" (Book XII, chapter 18). Plato's idea of youth as held to religious truth by "fitting customs" is thus brought out: "The gods, pitying the naturally laborious grace of man, have ordained for him, as remissions from labor, the returns of feast-days in honor of the gods, and have given the Muses, especially Ahab to the leader of the Muses (in contrast) with Dionysus, as fellow-feasters, in order that they may correct the nurture that has taken place in the feasts of the gods." The reader has only to turn back to Book I to find the meaning of Plato. In its long discussion all the speakers agreed that the social feast, so described by Paul (1 Cor. 10, 11) was antagonistic to true religious culture and "virtue," all the speakers opposing the revelings produced by intoxicating wines introduced by Dionysus, called by the Romans Bacchus. The Lacedaemonian, however, said that at their religious festivals they brought in the cob slaves and gave them intoxicating wine that the Spartan youth, as all trusted soldiers do, might abstain from it from conviction. It is noteworthy that as Plato, so Xenophon, in this Cyropedia, brings in the fact that Cyrus, when a boy at the court of his uncle, the king of Persia, could not touch wine, because he saw how "like fools" the courtiers talked and acted under its influence. Perhaps natural religion is in this worthy study as to modern church festivals. Certainly 1 Cor. 11th chapter should be studied. Pursuing this line of suggestion at length, Plato in Book VII, chaps. 22, 23, thus cites this popular view of the courses of the sun, moon and planets as a part of common religious conviction: "If such is the case naturally—but we (philosophers) do not think so—if we had such notions respecting the horses that run at Olympia * * though we err in the same manner as to the gods * * it is proper to say "that the legal institutions relating to the instruction of childhood have not lost their end." Plato's argument is that the laws requiring that children be taught even that the sun, moon and planets have charioteers as Probus taught in the story of Phaeton, their faith should not be disturbed. In like manner Xenophon states the same as the view and practice of Socrates. He opens his Memorabilia with expressing his "wonder" that the Soesthenian Senate should have decreed that Socrates spoke against the religion of the state when he was "always present at the city sacrifices;" and more had his own private sacrifices with his family; though he taught that there was one Supreme God.

In the Phaedo dwelling on his perfect assurance of a future happy life with all true, good men, Socrates (chaps. 30, 31) dwells on the idea that arrested Romanes, stating: "It has in reality been demonstrated to us that if we are ever to know anything purely we must be separated from the body, and contemplate the things themselves by the mere soul." When his friend Cebes asks it he states (chap. 102 to 104): "Hear my relation then. When I was a young man, Cebes, I was wonderfully desirous of that wisdom which they call a his

tory of nature; for it appeared to me to be a very sublime thing to know the causes of everything—why each thing is brought into being, why it perishes, and why it exists." He adds, "By these very speculations I became so very blind to things that I knew clearly before, that as it appeared to myself and to others, I unlearned even the things which I thought I knew before, both on many other subjects and on this, why a man grows; for Socrates, as all other acute-observers have noticed, how even a child will boast among his mates as superior when he has learned his first few school lessons; he understood what all educators note, the reason why the second college year is called the sophomore, and why in all public assemblies those who know the least have the impression that they are the superiors to lead in every stage of life, having no conception that a 'true man grows.'" He concludes by stating his relief when in despair he was able to add: "But having once heard a person reading from a book which he said was written by Anaxagoras, and which said that 'it is intelligence that sets in order, and is the cause of all things,' I was delighted with this cause." Then began love of the Being, who creates, watches and ordains all for good.

Is it strange, then, since all this was Paul's study in the Greek schools, that in every age as the writer found among the most acute statesmen, a score of whom might be named, these studies of natural religion, pre-supposed in Revelation hold American statesmen and scientists as they have from Constantine's day! Is it not a hint how much clearer would be the thought, and how much more convincing and effective the ministry of young American "pastors and teachers," if instead of Socrates long lingering among "speculations," they from the first heeded Plato, as well as Paul, the former saying, "As to reflection and opinions true and firmly established, that man is happy to whom the first perceptions of childhood are present even to old age." How the words of Jesus have brought back aged statesmen. "Except ye be converted and become as little children, ye cannot see the kingdom of heaven."

DR. SMITH AND THE BIBLE.

The Rev. Dr. S. F. Smith, author of the national hymn, "My Country, 'Tis of Thee," was well acquainted with his Bible. He illustrated the fact when at one time professor at Colby University. The president of the college was accustomed to conduct each morning the chapel worship, but being ill for several days, he requested Dr. Smith to conduct the service. The students, not knowing his great memory for exact Biblical history, thought they would have a little fun at the expense of the youthful professor, and spirited the Bible away from the chapel pulpit. Dr. Smith took in the situation, and losing no time in hunting for the hidden book, repeated from memory an entire chapter. The next day, the Bible still not appearing, the doctor repeated another chapter from memory. On the third morning, there being no Bible on the desk, he repeated a longer chapter, without apparently noticing the absence of the book. On the fourth morning, the Bible, still in its hiding place, thought he would be even with the boys, and repeated entirely from memory seventy-one verses from one of the longest chapters in the Gospel of Luke. He spoke with great deliberation, taking very much more time than was usually allotted to Bible reading. The students found that Dr. Smith was too much for them, and suspended further operations. Not a word was said, but the Bible reappeared the next day on the desk.—N. Y. Observer.

A LITTLE boy, who had become man enough to go to school, was asked if he ever cried over his lessons. "Sometimes," said Tommy. "Why, do you find it helps you?" "No," he replied, "but it brings somebody else to help me." We have our hard lessons in the book of life, the Book of God, the book of our own heart, black-board lessons of trouble, and copies we cannot understand. Does crying help us! Perhaps not; but it brings some one else to help us—the Master, our Father.—William Luff.

A FEW FACTS ABOUT THE BAPTISTS OF BRITAIN.

BY THE REV. J. T. GRIFFITH.

In his "History of the Ancient British and Irish Churches," pp. 48, 49, Dr. W. Catechist says that "Germanus became bishop of Auxerre in France on the death of Amator in A. D. 418, and remained there for thirty years, when he entered the rest of heaven. He was of noble parentage, governor of a province and a general." His courage made him a danger; his love for Christ and souls made him preach everywhere. He was an eloquent speaker. During his first visit to Britain the Holy Spirit fell in saving power upon great numbers of his hearers, who by faith were cleansed from sin. Some of these were warriors led by him against the Saxons and Picts, of whom Bede writes: "The army advanced still wet with the baptismal waters; the faith of the people was strengthened, and whereas human power before had been devoted to the divine assistance was now ruled upon."

A great revival swept over Britain in A. D. 429 under the daily sermons and fervent prayers of Germanus and Lupus. Constantine, a reputable citizen of Lyons, who wrote a "Life of Germanus" in the fifth century, describes this national awakening as "so extraordinary among Britons that they had preaching every day, and eagerly rushed for the grace of baptism, for a very great multitude of the army demanded the water of the salutary bath (baptism). The army marched to the Humber (about 430) with baptism, and the people through faith were enthusiastic. The protection of arms was despised in the expectation of the help of God." The word translated "wet" is the Latin word *moedus*, which means "wet, wringing wet," and as this wetting came from pouring pure, large bathing vessels, the *invennum*, used for wringing clothes, was clearly the baptismal immersion of great numbers.

Dr. McLauchlan, a scholarly Presbyterian, quoting from Alfred's "Life of Ninian," who lived in A. D. 430, that great numbers "rushed to the fountain of life," adds: "Who else seem to have been used at an early period for baptism, which, as has been suggested, may be the origin of their being sacred" (The Early Scottish Churches, p. 71). "That is, baptism was administered in wells at an early period in Britain, in this mode was continued in Britain through the dark ages, and the one that has been and is practiced by the Baptists of Wales at present. We admit that it is difficult to fix the exact date of the origin of the Welsh Baptists, but if they did not exist prior to 1841 it would be difficult. In 1849 the Rev. Robert Ellis (Cynddelu) published a small book in Welsh on the history of the Baptists. Mr. Ellis was considered one of the most eminent historians that Wales ever produced. In his reference to the present Baptists of Wales, he writes as follows: "Who came they? Every other denomination in Wales may be traced to their origin, and it is easy to name their founders. . . . Perhaps the best answer would be to borrow the words of Moshelm, and say that the true origin of the Welsh Baptists is far back in the remote and antiquity, hence difficult to decide. . . . Robert Robinson says (Claude's Essay, Vol. II, p. 54), that Grey's memorandum-bishop of Ely, proves that there was a congregation of Baptists in 1557 who met secretly to worship God at Chelsterton, a village near Cambridge, having teachers who taught them the same doctrine that are preached by us at present. The history of those people would have been lost were it not that they were placed in the bishop's court for saying that the priests were devils in flesh. Religionists might have been thus hid in Wales from ancient times, but their history is unknown to us. I do not wish to rely more on this than its possibility. However we are certain that it is in Monmouthshire we have the first history of the Baptists, as given by Joshua Thomas and others" (Cynddelu's Lecture on the Baptists, pp. 4-5).

If the Baptists of Wales had not existed as Baptists (by that I mean as immersionists) surely an antiquarian of the standing of Robert Ellis would not have written the above. The old records of the Crowle Baptist church in England, which were destroyed in 1826, state that the above church was organized in 1588. It is true that Dr. Dexter and others have tried to prove that the records are not genuine in order to disprove the baptism of John Smyth in England, which is said to have taken place in the Don river at midnight, March 24, 1606. But it is also true that no person named John Smyth in the old records, viz., Henry Helwice and John Norcott were Baptists. John Norcott published a book on baptism; a new edition of it was brought out by Spurgeon in 1878 (see Seren Gomer, 1882, p. 55). This little book has been translated in several languages, and among others it was published in Welsh in 1887.

Some may ask, why is it so difficult to find out the origin of the Baptists of Britain? I think that one special reason is seen in the fact that all the literature that could be found pertaining to them was destroyed by their persecutors. All their movements were watched. "It was dangerous then to worship God according to their convictions, even in the houses of their friends. On one occasion, on a Sabbath morning, a few of the godly from Oichon were wending their way towards the Black Doreen to hold a service, when they were overtaken by their persecutors, who demanded of them where they were going to. The reply which they gave was that their "Elder Brother" was dead, and that his will was to be read that morning, and they wished to hear it, as there was a legacy in it to them. Upon hearing this statement, they were allowed to go on their way. Little did they think that Jesus Christ was the "Elder Brother," and that the New Testament was the will which was to be read."

"A branch of the Overbergian church was established at Blaenau Gwent in 1600, which was incorporated as a church in 1608. The church book of Blaenau Gwent says that the members of that church in 1632 were scattered through the parishes of Llanbiddel, Llangatling, Llangyduir, Llanwenarth, Llanfforest, Trefethyn, Bryppryg, Mynyddialwyn, Gelligarr, Bedwelly, as well as Aberystwith, where Blaenau Gwent stands, and from 40 to 60 of them lived in the parish of Bedwelly, on the borders of which the chapel of Nebo stands." (History of Nebo, Ebbu Vale, by Rev. W. Jones, Newport, Monmouth, in Seren Gomer, 1892, p. 154).

I think that the above is sufficient to prove the existence of the Welsh Baptists prior to 1641. One year from now Rev. J. S. James, M. A. of Wales, will begin the publication of a volume entitled, "History of the Welsh Baptists from the Protestant Reformation," which will contain, in addition to his own studies, the writings in manuscript of the eminent scholars and historians, Rev. E. H. Evans, D. D., Cefu-Mawr and Rev. W. Roberts (Nefydd), L. L. D., who had devoted their lifetime to the gathering and writing of materials for a history of the Baptists, but they died before they accomplished their purpose. We are glad to know that all the above materials that bear on the Welsh Baptists are in the possession of Mr. James, and will be published, when we hope to have much light on our history.

ABOUNDING GRACE.

BY J. O. L. HILLARD.

Some year or two ago, or more, or less, there appeared in *The Evangelist* a sketch of the wonderful conversion of a man of notorious life and character, and his consistent and useful life afterwards to the day of his death. This narrative excited widespread interest, and undoubtedly led to a subsequent, and perhaps still more wonderful story of the conversion of a man more wicked than the first, technically known as "North River Pirate," vile, profane, thieving and generally lawless. In both of these cases, apparently so hopeless, the grace of God signally appeared, and snatched them as brands from the burning, and used them as instruments of blessing to others as long as they lived.

As I recall these cases, I also am incited to add a third, no less wonderful, and possibly more, as your readers may judge. This case, which I now attempt to relate, I am personally acquainted with, and can vouch for its truth in every particular. In fact, his present friends will say, as he himself has said, the half was never told.

The man tells me he never was nursed, but brought up on rum and milk, thus was a drinking man from his birth. He early began both to smoke and chew tobacco, and finally became so utterly profane as fairly to appal the ordinary sweeper. He drove an omnibus for some time, and passengers have been known to say, I am afraid to ride in the coach with that man, he swears so. He was born in Newburyport, and says that from a baby he was never at rest or happy until he had strong drink. At the age of fourteen he was taken from school and put to work. He always had a trouble with his head (Can it be wondered at?) and was liable to fall asleep any and everywhere. He was put to work in a stable, and there he met many kinds of men and had a chance to get into mischief.

"Nothing particular happened till I was twenty-four, when I married; but that did not take away my love for strong drink." One singular thing he mentions, he was never unkind to his wife, and he never heard an unkind word from her, though she would say and do anything to the benefit of my family, went to fill the purse of the rumrunner."

If I quote much from his written account to me, it seems necessary to confirm its trustworthiness.

When the war broke out, I enlisted for three years, and came home without a scratch outwardly, but my appetite was the same. Things went on till I was forty-two, when my wife began to feel that her burden was greater than she could bear. She had no one to sympathize with, or to whom she could tell her daily anxieties, but one day the word of the Lord seemed to whisper, You can go to Jesus with it. She obeyed, and he was not unmindful of his promise. "Whoso cometh to me, I will in no wise cast out." She believed and came, and her burden fell to the ground. Now commenced her work and labor of love for her husband. She carried this burden for six months, when weary and heavy laden, she said, "Yes, Lord, I will trust thee for this," and again peace came. She told him of her decision. When he asked, "Do you want me to go with you to church," she said, "If you would, and we went together for the first time in ten years." The preacher was a young man, only twenty-one years old. The light struck me; here was a young man of twenty-one and a preacher, and I was forty-two and not saved! Where am I? I am lost!"

The next two weeks were very dark, till the Thursday before his conversion he drove his omnibus to the stand, got down from his seat, and with his driving clothes on his arm, went home, saying, "Something is the matter, I must quit this work."

On Saturday night he waked up his wife and said, "Come, here I have done all that I can do from you. Oh, get up and pray for me," and then I prayed, and at 3 o'clock precisely Sunday morning, as he always loved to say, "joy and peace came to me, and I shouted and blessed the Lord till my wife thought I should disturb the whole household."

Now began his work. He went to early prayers at 8 o'clock Sunday morning, shouting and praising God, and gave his testimony of his old life and his present joy and peace till all hearts were melted and a great awakening began. He was able to give his testimony to those who were truly converted, and his appetite for drink and tobacco was thoroughly taken away. Now his

life is sweet and pure and childlike. I think I have never met one so simple in his faith, so jubilant in his utterances. He says: "I am so thankful that I have got a religion that is good for my need every hour and every day and 365 days in the year."

I do not give his full name for suitable reasons, but he is known as Brother Samuel everywhere. "Called of God, I love to tell him. He is sexton of one of our best city churches, and is a blessing to one and a blessing to the people and a helper to the pastor. His simple and unaffected piety is an inspiration to all within his influence, and that is not limited, for he is welcome everywhere. Prayer-meetings are his especial delight and in which he loves to magnify the abounding grace of God. If anything comes into his life that is of the Lord, he unhesitatingly says, "Yes, Lord," and accepts it; if any temptation comes from the outside, the response is instantaneous, "I am sorry," that settles the matter. When I meet him, I say, "How is it now, Samuel?" The face brightens, and the lips speak, "I'm well, inside and out, to the glory of God." He is an uneducated man, but grace has supplied his lack in spiritual things.—Evangelist.

TENNESSEE STATE CONVENTION.

This body met with the church at Paris, Tenn., Tuesday, Oct. 13, and remained in session till Friday night following. I have no hesitancy in saying it was the most delightful convention I ever attended. The spiritual conditions were elevating and beautiful throughout, and nothing occurred to mar the pleasure of the meeting. Pastor Maryn Hall and his noble church entertained the meeting magnificently.

The Convention organized by re-electing President J. T. Henderson, chairman, and there is not a better presiding officer in the South; Bro. J. A. Anderson was re-elected secretary, and Brethren G. A. Lofton and W. L. Brown served as vice-presidents and Colporteur work. Dr. Woodcock was chosen again treasurer. These are all very capable officers.

The notable features of the Convention were the admirable introductory sermon by Dr. H. H. Acree, and the consolidation of the State Mission and Sunday-school and Colporteur work. Dr. Acree's text was "A wake, O Zion, put on thy strength;" and it was real preaching; there was power, beauty and unction in it. The consolidation of the two lines of work above mentioned was effected in a beautiful spirit, and the joint work was committed to the new State Board, which met and elected Bro. A. J. Holt as corresponding secretary. The State Board closed its year's work out of debt, and with a fine record of accomplishments.

Bro. W. Y. Gullessberry had a fine year's work under his board also; and, since the discontinuance of his board, he has become the associate editor of the *Baptist and Reformer*. He is a noble brother, deservedly popular throughout the State.

The visiting brother was in evidence. Dr. W. P. Harvey made a fraternal talk for the REPORTER. Dr. Gambrell entertained for *The Standard*, and Dr. J. M. Frost made a magnificent speech for the Sunday-school Board, and got enough real sympathy and good cheer to last him six months. The addresses of Bro'n Tichenor, Williamson, Powell and Dr. Acree were stimulating and uplifting. There were no poor speeches, and the reminder of Bro. A. U. Boone preached a most excellent sermon on Thursday evening.

The report on Education gave account of the hopeful progress of all our schools and colleges. Carson and Newman and the University at Jackson raised a fine body of students. The report contained this reference to the Seminary: "The immense good the Seminary has done our cause commands our gratitude; and the obvious need for its existence and its manifold ability to help our ministry to larger usefulness commend its work of our hearty sympathy and support." Dr. Kerfoot spoke to the report, being given unlimited time, and took a collection of \$16, the largest gift of the Convention to the Students' Fund at any of its previous meetings.

I must again mention the beautiful spirit of unity, and the cordiality and right feeling that prevailed at the meeting. It did up all good. Brethren felt that they had been to a "religious" meeting. Prayer and song were conspicuous features, and the Lord was greatly praised. There are many names and things I would like to mention, but I write in haste.

J. O. REST.

THE SOUTHWESTERN CONFERENCE OF GERMAN BAPTISTS.

Above named body held its session from the 7th to the 12th of October with our stringer attendance at the church in Higginville, Mo. Delegates from the different churches of several States, Iowa, Missouri, Nebraska, Kansas and Arkansas had arrived in due time, and the opening sermon was preached by the writer on Isa. 11:3—"The Branch of the Lord shall be planted in the land." An appropriate address of welcome was extended by the pastor, Rev. J. H. Pastoret. The general feeling prevailed that everybody felt himself at home in the beautiful new church lately built, as well as in the homes of the families.

The following meetings of worship were conducted on Thursday night by Rev. Otto Koenig, of St. Louis, Mo., on Christ wove over Jerusalem, saying: "This is thy day of grace." On Friday night we heard an earnest sermon preached by one of our old patriarchs, Rev. J. B. Moore, from the text (Act 20:28), "Beware from the blood of all men." Theme: "The Great Responsibility of the Minister. The truth made a visible impression upon the audience.

Rev. G. A. Schulte, of New York, our general secretary of Home Missions, German branch, preached from the text (1 Cor. 10:16), "The bread of the life of all men." The Lord's hand is not shortened.

Rev. C. J. Grimmell, editor of *Der Sendbote*, Cleveland, Ohio, preached an impressive sermon Sunday morning, reminding his hearers of (1) His (2) Judgment, and (3) Christ's Sacrifice. At night Rev. J. Merkel, Burlington, Ia., preached the Missionary Sermon: "Paul's Desire for the Salvation of his Brethren."

After the sermon a collection for Home Missions was taken, amounting to the noble sum of \$10. Our hearts were cheered up by others who witness of the Lord's people even in these times of scarcity of money.

Limited speeches of 5 minutes were made to the Sunday-school by several delegates, and on Sunday afternoon the Sunday-school work was duly considered regarding teachers and scholars. Following this the Young People's work was then taken up. No special action regarding the Baptist Young People's Union and their special work was taken, but the general opinion was adhered to, that the young people belong to the local church, and so their respective work.

All business transactions were performed in the most harmonious manner under the able leadership of Rev. J. Merkel as chairman, and Revs. J. H. Pastoret and J. Schuff, of Muscatine, Ia., as secretaries.

The strain of the different letters from the churches which were read, were not so gratifying to us as heretofore, but more of the style of Jeremiah.

Many of the churches had to report a decrease in number, but this was made up by others whom the Lord had specially blessed. The church in Burlington, Ia., alone reported 62 baptisms, several 10 to 20. Total baptisms, 196. The financial reports showed up an increase of several thousand dollars—\$27,711.00 against only \$18,000 the previous year. This was gratifying, as that the Lord's cause shall not suffer on account of stringency in the money market.

The Conference passed resolutions extending the warmest and hearty thanks to the Home Mission Board of the Southern Baptist Convention for the liberal aid and support of the German cause in several States, and the hope was expressed that this noble work would be continued even if they had met with a few disappointments. It would be advisable that the allotted amount for the German cause would be more divided so as to cover more fields, and those churches fostered heretofore with larger amounts would be taught to use their own spoons instead of being fed by others for a long time. The Lord bless the Home Mission of the Southern Baptist Convention!

For publication work in Cleveland, Ohio, was recommended by the able editor, Rev. J. C. Grimmell, urging the brethren that more should be done regarding the use of the press. This is a time for reading, and therefore necessary for God's people to spread religious literature.

The Seminary work, located in Rochester, N. Y., was introduced by a letter from Prof. L. Kaiser. An expression of gratitude was given regarding the prosperity of same by suitable resolutions.

Our German Baptist Orphans' Home, located in Louisville, Ky., was represented by the superintendent, E. Zacher. The Conference gave expression of regret regarding the large burden of debt, and also recommended same to our churches for further support.

The final session of an Old People's Home located in Chicago, Ill., was reported to the Conference and created a general feeling of rejoicing, as such benevolent work had been felt as a great need for years. Resolutions of warm and hearty approval were passed.

All the prayer-meetings preceding the regular business meeting were hours of blessings to everyone, so was the final meeting held in Prof. L. Kaiser, Oklahoma Territory with an effective sermon on the Love of Christ Constraineth Us. Several other brethren took part, also Miss Troock, missionary for the German church in St. Louis, and presented the work of our territory in a clear, convincing and great need of money to enter the noble work. A collection of \$113.38 was raised for this cause. Every body went his way rejoicing, to meet again next year in Lorain, Kansas. A. BOELTER.

WESTERN RECORDER.—I have read Dr. Eaton's editorial on Dr. Whitsett's book very carefully, and was surprised that any one ever had thought he had acted differently from what duty as well as privilege as editor of so widely circulated a paper would dictate. As to what others have had to say through the RECORDER, that is a right which is an invention of the land, a violation of which has brought down visits of wrath on many an editor's head. As to Dr. Whitsett's discovery, I am no judge, and am trying to wait patiently for the conclusion. One thing is certain, a million Baptists know more of church history than they would had he never written it. As to Dr. Whitsett, I know him to be kind and sympathetic as a woman. He may have forgotten the kindness shown to me, but I shall never forget it. Whatever may be the conclusion of the matter, you may find me and mine trying to stay by the Lord as his work.

Baptist affairs seem to be doing well in Mississippi. Both our papers seem to be up the mend. Dr. J. L. Johnson tomahawked and scalped them at the Convention, and that put a move on them; and now one of the corpses has him sitting up with it. This gives promise for the future, for the *Recorder* can't afford to fall behind. Already there is a marked improvement; and, what is better, both papers improve without any visible sign of desiring to injure the other. You can tell Bro. Gambrell that Mississippi's "denominational washing" is hung on the back fence. J. F. HAILEY.

Shuqualak, Miss.

MARK the man or woman who seeks and sees something good in everybody; there goes a magnificent soul.

* Constant ibid German.
† Bede's Eccles. His Lib. I, Cap. 23.
‡ German Antiqua Tit. Lib. I Cap. 23.

SUNDAY-SCHOOL.

INTERNATIONAL
Bible Lessons, 1896.
FOURTH QUARTER.
SUNDAY, NOV. 8.

THE TEMPLE DEDICATED.
1 Kings 8:54-63.

MOTTO TEXT:—The Lord is in his holy temple: let all the earth keep silence before him.—Hab. 2:20.

The temple was finished in the eleventh year of Solomon's reign. With all the thousands who were at work upon it, among them 150,000 laborers from the subdued nations around, it took seven and one-half years to build. The dedication took place at the time of the great feast of Tabernacles, which was about the first of October.

This was the greatest occasion under the Old Dispensation, and it was greatly celebrated. All the thousands of Israel were there. The temple like the tabernacle was built for the ark, the mercy-seat, where God made his presence known by the brightness of the Shechinah. Solomon committed no such mistake with this as did David when Uzzah died. All the leading men went with him to bring the ark to its resting place. It was borne reverently on the shoulders of the priests, and every few steps there was a halt and sacrifices were offered. The Holy of Holies where the ark was placed was a room thirty feet long and wide and high, the walls covered with gold. There were two mighty cherubim fifteen feet high whose golden wings spread over the ark. The Holy of Holies had no windows, and the only light ever therein was the glory of the Shechinah, and once a year the glow of the censers of the high priest when he came in on the great day of the atonement.

There had been three things placed by Moses in the ark—Aaron's rod that budded, a golden pot full of manna, and the stone-tables of the law. The other things had disappeared, taken out most probably by the Philistines when they captured the ark. But the law remained. Forever under the mercy-seat is the law found. Near the great brazen altar Solomon placed a platform of bronze and there he stood and preached the dedication sermon. Then he knelt and stretched out his hands towards heaven and prayed the prayer of dedication. A shining cloud whose light was so dazzling the priests could not stand to minister, such as filled the tabernacle when Moses dedicated that, filled the Temple. Thus God accepted the house which had been built for him.

After the prayer Solomon rose and pronounced the benediction which is the lesson to day. "He stood and blessed all the congregation of Israel."—There is little doubt that all the males of the nation who were able to go were there. The men were required to present themselves before the Lord three times in the year, and this feast of the tabernacles was one of the times.

"Blessed be the Lord that hath given rest unto his people Israel, according to all that he promised."—Centuries had passed since God had promised (Deut. 12:9, 10) that he would give rest to his people and a place for sacrifice should be appointed. In his own good time, the promise was fulfilled. God never delays, as men count delay; nor is He ever in a hurry. He acts at the best time as well as in the best way. Not one word of the promises made so long ago through Moses had failed. Not

one word of his promises has ever failed. Why then are his people ever sad or discouraged!

"The Lord our God be with us as he was with our fathers."—His presence was manifest in the cloud which filled the temple. "Let him not leave us nor forsake us." None could deprive them of his presence and all the mighty blessings that presence brought. Only by their own disobedience could they remove themselves far from the Almighty.

"That he may incline our hearts unto him to walk in all his ways."—Our fallen hearts would never turn to God unless He inclined them. We love him, those who do love him, because he first loved us. No heart which has not been regenerated by his Spirit will ever walk in his ways. "And to keep his commandments and his statutes and his judgments."—By his judgments here are meant "his decisions—his law." God's blessings to them as individuals and as a nation were conditioned on keeping his commandments. Solomon's benediction is more a prayer than an exhortation. "And let these my words."—Referring to his dedicatory prayer. "Be nigh unto the Lord"—always before him, a continual supplication for Israel, day and night. "That he maintain the cause of his servant, and the cause of his people Israel at all times, as the matter shall require."—Whatever might be their need as the years went on, God would guide, protect and sustain their cause.

"That all the people of the earth may know."—God's people are not saved for themselves alone. They are to be lights to the world lying in sin and darkness. It is our duty to-day to let all the people of the earth know the glad tidings of salvation. Verily Solomon shall rise up in the day of judgement and condemn those of us who do not help to send the Gospel to the heathen. "That the Lord is God, and that there is none else."—And this is the man who so soon afterwards worshipped idols to please a crowd of wives. The blistering shame of Solomon's fall!

"Let your heart therefore be perfect with the Lord our God."—Having no idols. Their national blessings were conditional upon their worshipping Him alone and having no other gods before Him. "To walk in his statutes, and to keep his commandments, as at this day."—Idolatry seems to have been unknown among the Israelites during the reign of David and so far in the reign of Solomon.

"And the king and all Israel with him offered sacrifices before the Lord."—All the males who could travel were doubtless there as it was their duty to be. The peace offerings were not wholly consumed, but the people feasted on the larger part of the animals. And a great provision was necessary for all the many thousands. Usually the Feast of Tabernacles was kept for seven days. But at this dedication the time was lengthened.

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.

Tie down a hero and he feels the puncture of a pin; throw him into battle, and he is almost insensible to pain.—J. C. CALHOUN.

It was well said that envy keeps no holidays.—Francis Bacon.

TEXAS BAPTIST CONVENTION.

The meeting was held with the First Church, Houston, beginning Oct. 9th. The ministers' meeting convened two days before. Rev. Dr. A. B. Miller, a native Kentuckian who has served several terms, was re-elected President. The discussions were able and instructive.

The convention was organized by the selection of Rev. Dr. Buckner by acclamation as president, (also a native of Kentucky). The presiding officer ably and impartially performed the duties of his trying and often perplexing position. It was the largest Baptist Texas convention that history records. The report of the Mission Board, including Corresponding Secretary M. D. Early's annual report was an able document. It was submitted for consideration in three sections, each to be separately discussed and disposed of.

REPORT OF BOARD.

The work for the year was satisfactory, and during the discussion several speakers referred to it in most complimentary terms. The report was adopted, and the second part was taken up, viz: the arraignment of Rev. Dr. S. A. Hayden, editor and proprietor of the *Texas Baptist and Herald*, charging that his persistent criticism of the Board made him responsible for the decline in mission contributions, also a recommendation that he be expelled from the convention. For more than two days and nights discussion on this part of the report lasted. It was a genuine Texas fight. That is, that in proportion it was big, in spirit lively and exciting. To the credit of prosecutors and defenders, insinuations and innuendoes were not indulged in. All struck hard from the shoulder. All was open, manly and honorable. Parties neither asked nor received quarter. The discussion in tone and expression lacked at times the brotherly spirit, but it was at least free from hypocrisy, and words were not used to conceal thoughts, but to express them with terseness and vigor. It was a battle of the giants—the most intellectual men of Texas confronted each other—it was "a fight to the finish." From the evidence adduced from various sources by the prosecution, the case seemed rather strong against the accused. Those who prudently withheld judgment until Dr. Hayden's evidence and explanations were heard, saw that, like most all questions, it had at least two sides, although some of the indictments were not satisfactorily disposed of. Public sentiment was strong against the accused, although some considered the proposed remedy extreme, and in consequence perilous to the peace of Zion. He had his friends, and many of them, and by him they stood through thick and thin. In regard to the merits of the controversy, being an outsider, and always a welcome visitor to the Texas Baptist Convention, cordially and fraternally treated by all, we disclaim bias, and modestly waive taking either side in this unfortunate controversy.

We have witnessed before, in political and religious assemblies, the raising of questions of "order" and points of "personal privilege," but we never before saw so many men rise to so many points of order and so many men rise to so many questions of personal privilege as in the Texas Convention. I even imagined that had Dr. Kerfoot been present some new points would have been suggested to him for his forthcoming book on Parliamentary Practice. It is an epoch in the history of Texas Baptists, out of which God

only can bring good. Finally a substitute was adopted, censuring instead of expelling Dr. Hayden. Against this Bro. Hayden and many of his friends vigorously protested, and we have since learned that Dr. H. and his sympathizers remained after adjournment and passed resolutions protesting against the adoption of the resolution of censure by the convention. There are times when an electric storm is a necessity—nothing else can clear the atmosphere. After misunderstandings, or misrepresentations, when the clouds of alienation and personal grievances have accumulated, a regular storm becomes necessary and a blessing. The brethren have to be relieved of the burdens that have gathered. They must be relieved of a "piece of their mind." Having had their say, everybody knows where each stands and the reasons why. After the tempest comes the calm, in the physical world; so let us hope in the intellectual and spiritual that the Texas conflict will result in the shaking of hands, in renewing of the covenant, and more harmony in all denominational enterprises than ever before. An occasional conflict among Baptists is at least natural and characteristic. Dr. Vedder says of the Anabaptists of the 16th century: "That neither their love of Christ, or fear of persecution, could keep them from internal dissensions." I have thought that the Lord even overruled our contentions for the good of his cause. If we did not practice on each other, how could we be such experts in fighting others?

The boards of the Southern Baptist Convention were represented, viz: Rev. Dr. I. T. Tiche nor of the Home Mission Board, Rev. Dr. R. J. Willingham of the Foreign Board, and Rev. Dr. J. M. Frost of our Sunday-school Board.

Rev. Dr. H. H. Harris of our Southern Baptist Theological Seminary was on hand for the first time and the brethren felt honored by his presence.

Rev. Dr. Luther represented the Bible Department of the American Baptist Publication Society, and Bro. M. P. Moody, manager of the Dallas Branch House of the American Baptist Publication Society, was on hand.

Several of the distinguished visitors above mentioned had traveled at least 1,200 to 1,500 miles to the convention and felt highly favored under the circumstances in getting fifteen or twenty minutes to represent their respective enterprises before the body. This is not intended as a criticism, especially of the Texas convention, but it is true of almost all our state meetings, that brethren who represent our great denominational enterprises are unintentionally detained and often scarcely allowed an opportunity to be heard as they ought to be. Surely all state conventions ought to be more considerate, and we hope that our suggestion will cause reflection and improvement along this line.

The third and last part of the Mission Board's report called attention to some criticism of a former secretary. We learn this part of the report was referred to a committee.

We regret that we had to leave in order to attend the Tennessee Baptist State Convention which met with the First church, Paris, on the 14th. This meeting was composed of not more than 100 messengers, but many of the representative ministers were in attendance, and what the meeting lacked in quantity was made up in quality. Bro. John Rust kindly consented to furnish a report of

the Tennessee convention for the WESTERN RECORDER.

In closing I wish to express my thanks to the Texas and Tennessee brethren for substantial proof of their personal friendship, and the many new subscribers to the WESTERN RECORDER, and many orders for Matthew Henry's Commentary and other books to be filled by the Baptist Book Concern. I left immediately for the General Association of Missouri. If your books and papers with proper credit do not reach you promptly, please notify me by postal in care Baptist Book Concern, Louisville, Ky.

W. P. HARVEY.

From the editor's statement of the situation in last week's RECORDER, the reader would understand that Dr. Whittitt made the following statements in his Cyclopaedia article: 1. "Up to the year 1641 all Baptists employed sprinkling or pouring as the mode of baptism." 2. "The earliest organized Baptist church belongs to the year 1610 or 1611." 3. "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." Now says the editor, "the brethren have a right to hold Dr. Whittitt responsible, so long as he allows them to stand, especially in the Encyclopaedia." Dr. W. did not make but one of those assertions in Johnson's Cyclopaedia, the one with reference to the earliest organized Baptist church. To present the matter in the way the editor does is misleading.

The writer who first called the attention of the public to this matter dealt only with the Cyclopaedia article. If we go beyond that fair dealing requires that we state when, where and why any given thing was said. To put things together as though they were made at the same time, and in support of each other, especially when they are sixteen years apart, will not help us to arrive at a proper conclusion.

J. M. FOWLER.

Sulphur, Ky., Oct. 23 1896.
(THE RECORDER had said so lately where these utterances were found that it did not seem needful to repeat. Then too when a man makes a public deliverance it matters little where he says it; the fact that he did say it is the point in the case. Let it then be distinctly understood that Dr. Whittitt said in Johnson's Encyclopaedia that "the earliest organized Baptist church belongs to the year 1610 or 1611." And he said as editorials in the Independent that "up to 1641 all Baptists employed pouring and sprinkling as the mode of baptism," and "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."—E.L.

Nervous

People often wonder why their nerves are so weak; why they get tired so easily; why they start at every slight but sudden sound; why they do not sleep naturally; why they have frequent headaches, indigestion and

Palpitation of the Heart.
The explanation is simple. It is found in that impure blood which is continually feeding the nerves upon refuse instead of the elements of strength and vigour. In such condition opiate and nerve compounds simply deaden and do not cure. Hood's Sarsaparilla feeds the nerves pure, rich, red blood; gives natural sleep, perfect digestion, self-control, vigorous health, and is the true remedy for all nervous troubles.

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BAPTIST HISTORY.

Having been sick for the last 18 months so that I am unable to do anything but read, I was led to look over Dr. John L. Waller's Christian Repository of 1852, and in doing so I came across an article which I thought many would like to read, so I copied it, and send it to you for publication, viz: "THE RISE AND PROGRESS OF THE BAPTISTS IN SCOTLAND. Christianity was introduced into this island at a very early period of the Gospel dispensation, and it is evident that the first Christian missionaries, whatever their honored names, who planted the standard of the cross on the British shores, held, in common with the primitive church, the distinct principles of the Baptists, and that these principles were maintained by the Christians of this land for several hundred years. This is rendered abundantly manifest from two historical facts; namely, that the immersion of Christians, and not of children, was practiced till the introduction of popery in the seventh century, and that, even after the bestowment of the ceremony upon children, immersion itself was retained until the reformation.

1. The ancient British church did not practice the immersion of children or even of minors. When Austin, the Popish missionary, with others, visited the island at the close of the sixth and the beginning of the seventh century, through their instrumentality thousands of the Saxons were dipped in the rivers upon a profession of faith. He however found Christian Churches amongst the ancient Britons who did not baptize children, and being anxious to bring them into the Romish church, he made three demands of them, one of which was to give baptism to their children, but they would not yield. A crusade was afterwards undertaken against them which was attended with cruel massacre. At this period, immersion in the Romish church was administered to children seven years of age and so continued for centuries; these were called minors; and it was to this the Britons would not submit. A fierce controversy followed, which lasted about a hundred years, not as to the mode, for all immersed, but as to the subject whether they should be believers or children. A Saxon prince, named Ina, in the eighth century, brought the controversy to a summary close, not by appeal to the word of God, but by a law requiring children within thirty days old to be dipped, under a penalty of 30s, equal to £30 now, and if the child died undipped, the personal estate was to be forfeited. Thus the baptism of children came to be general in this country. The ancient Scottish records were destroyed by the English, but these British and Saxon memorials abundantly prove that the first Christians in this island were Bap-

tists and so continued for centuries. Moreover, the power of the pope and the errors of popery did not extend to the northern part of the island till sometime after they were established in the South.

2. Immersion continued in use both in Scotland and England, till the reformation. In the annals of councils held at Perth in the years 1242 and 1296, one of the appointments in the administration of the ordinance was, that before the immersion, the afore-said words should be pronounced. The Brazen font, in which the Kings of Scotland were dipped, was taken away from Holyrood chapel by the English 1554, and was afterwards destroyed in the days of Cromwell. In the Edinburgh Encyclopedia it is candidly asserted that in this country (Scotland) sprinkling was never practiced in ordinary cases till after the reformation, but that Scottish exiles, who had renounced the authority of the pope, having fled to Geneva, from persecution in England, implicitly acknowledged the authority of John Calvin. At Geneva a book was published in 1556, containing forms of worship approved by Calvin, and amongst other things the administrator of baptism is enjoined to take water in his hand and lay it upon the child's forehead. For this authority these exiles, returning to their own country with John Knox at their head, in 1552, established sprinkling in Scotland from which it made its way to England. These facts obtained from the highest literary authorities, afford abundant evidence, not only that the first Christians were Baptists, but also the first Christians of Great Britain.

3. The first traces of the Baptists in Scotland, after the reformation, occur in the time of the Commonwealth. Having always been the avowed and distinguished friends of liberty—mental and corporeal, civil and religious—the distinctive peculiarities of the Baptists both attracted great attention and gained many converts during that memorable age of the march of freedom. But we regret to say that the bigotry of the religionist in Scotland and their fermented order for Presbyterian and covenanted uniformity, were so powerful that independency and Anabaptism were almost as much dreaded and scorned by the leaders of that age as black prelay. The result was, that the Baptist movement of that day was mainly English, a circumstance of itself enough to blind the eyes of the Scottish people. Moreover, the movement was made entirely by men belonging to the army; and the very fact that they had conquered, and were in the country for the purpose of keeping the nation in subjection, was enough to prevent any impression either as to immersion or independency. The English army under Cromwell came to Scotland in 1650, and many of the soldiers and officers were Baptists. These kept up the worship of God in their regiment, preached the Gospel, and immersed those who from among them received the love of the truth. Some of the troops were stationed in Leith and Edinburgh, and the Baptists had a church there. In 1653, they printed and published at Leith a fourth edition of the confession of faith, drawn up by the London Baptist Ministers. To this edition they prefix a preface, signed in the name and by the appointment of the church of Christ usually meeting at Leith and Edinburgh, by Thomas Spencer, Abraham Holmes, Thomas Powell, John Brady? At that same time they immersed a considerable num-

Cloud of Witnesses No. 2.

We expect you to believe these people. When the first "Cloud of Witnesses" was published, thousands upon thousands of replies demonstrated that sufferers from Asthma, Catarrh, Bronchitis and Colds were reasonable persons and open to conviction. Are you open to conviction? We know that Hyomei, the new and wonderful "Asthma-Dry-Air" treatment, composed in

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Bronchitis. New York, Aug. 27, 1896. I have used your Hyomei for a number of years, and I can say that it is the best medicine I have ever used for Bronchitis with perfect success. I had a severe case of it which I had been treated for several weeks. Your Hyomei gave me relief in one day, and I reached me to find my nasal passages free from mucus.

Catarrh. New York, Aug. 27, 1896. I have used your Hyomei for a number of years, and I can say that it is the best medicine I have ever used for Catarrh of the head and neck with perfect success. I had a severe case of it which I had been treated for several weeks. Your Hyomei gave me relief in one day, and I reached me to find my nasal passages free from mucus.

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Asthma. New Haven, Conn., May 1, 1896. I have used your Hyomei for a number of years, and I can say that it is the best medicine I have ever used for Asthma with perfect success. I had a severe case of it which I had been treated for several weeks. Your Hyomei gave me relief in one day, and I reached me to find my nasal passages free from mucus.

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Florence M. Kingsley. New York, Aug. 27, 1896. I have used your Hyomei for a number of years, and I can say that it is the best medicine I have ever used for Asthma with perfect success. I had a severe case of it which I had been treated for several weeks. Your Hyomei gave me relief in one day, and I reached me to find my nasal passages free from mucus.

Henry Irving. London, Sept. 1, 1896. I have used your Hyomei for a number of years, and I can say that it is the best medicine I have ever used for Colds with perfect success. I had a severe case of it which I had been treated for several weeks. Your Hyomei gave me relief in one day, and I reached me to find my nasal passages free from mucus.

L. A. Kimberley. New York, Aug. 27, 1896. I have used your Hyomei for a number of years, and I can say that it is the best medicine I have ever used for Asthma with perfect success. I had a severe case of it which I had been treated for several weeks. Your Hyomei gave me relief in one day, and I reached me to find my nasal passages free from mucus.

R. T. Booth, 23 East 20th St., New York.

Rob. His. on Bapt page 403. This Doctor was born in 1602, and met the great assembly of divines in 1653.

LEWIS H. SALIN.

A good many sayings pass current, and people accept them as axioms without stopping to inquire into their truth. Often these statements are half truths, and yet a half truth, Tennyson says, is the most dangerous of all falsehoods. For example, there is a saying, "Vote as you pray," which is repeated as if it were an axiom. Yet it is not true except with limitations. We pray for things we will not vote for. We pray that all men will be Christians, but we will not vote that they be Christians. We pray for everybody to attend church, but we would not vote for them to do so. So it will not do to say without qualification, "vote as you pray." Of course a man should vote conscientiously, and always so that his prayers will not be contradicted by his vote.

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ber in the water of Leith, among whom, it is said, was Lady Wallace of Craigie. At Cupar in Fife also, there was a troop stationed, in which was a Baptist preacher named Browne, who preached the Gospel and immersed several of the regiment in the river Eden.

A considerable impression seems to have been made on the minds of many. At a ministers' meeting held at Edinburg as early as October, 1651, some of the assisting elders ventured to give it as their opinion that the children should not receive the sacrament of baptism until they could give confession of their faith. Some ministers also embraced Baptist views. Alexander Cordwell of Lullithgow, and Thomas Charteris of Stenhouse are said to have "baptized old people, maintained anabaptism, and would not baptize infants." In 1659, the Baptists in and about Edinburg promoted a petition for universal toleration to all sects except papists and prelatis. But when the English troops left the country upon the restoration of the profligate Charles in 1660, all traces of the Baptists in Scotland seem to have vanished—a fatal termination was put to the progress of their principles, and to the reign of civil and religious freedom.

How this agrees with some things we read in some history that sprinkling was not substituted for immersion either in England or Scotland (except in cases of danger) till after the reformation—Edward VI. and Elizabeth were both immersed, as the records of royalty testify. The successor of Elizabeth (James I.) was from Scotland, and had been initiated into sprinkling by the Scotch divines, who had imported it from Geneva, and he favored its practice in England. During the Protectorate, the Assembly of Divines debated the manner in which baptism should be directed in their formula, and decided by a vote of 95 to 24 that sprinkling alone should be mentioned, without reference to immersion. Dr. Lightfoot was the man that caused dipping to be excluded, and sprinkling declared sufficient.

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After the day
Cometh a night of rest,
Sweet, deep, profound;
From looking through rain and mist,
Tired eyes are slumber kissed—
No sleep, no sound.
Only the dreamland sleep,
Only the pulses leap
With sudden tear:
No more the aching heart;
No more from sad eyes start
The bitter tear.
So in this dreaming sleep,
So calm, so sweet, so deep,
We wait the dawn.
Wait till the trumpet clear
Tells to the heavenst ear,
The night is gone!
The radiant morn is here!
Awake, awake! nor fear,
"For heaven is won!"
The crystal waters flow:
Life has begun. —Exchange.

OUR PULPIT.

JESUS: "ALL BLESSING AND ALL BLEST."

BY C. H. SPURGEON,

Men shall be blessed in him: all nations shall call him blessed.—Ps. 72:17.

I. First, then, we ourselves are living witnesses that men are blessed in Christ. You and I do not pretend to be great sages, famous philosophers, or learned divines; but we feel when a pin pricks us, or when a dog bites us. We have sense enough to know when a thing tastes well or ill in the eating. We know chalk from cheese, as the proverb hath it. We know somewhat about our own wants; and we also know when we get those wants supplied. We have not mastered the extraordinary, but in the common-place we feel at home. A man is none the worse witness in court because he does not know all the technical terms used in science. A judge is never better pleased than when he sees in the witness-box some plain, blunt, honest fellow, who will blunder out the truth. We will speak the truth at this time, so far as we know it, whether we offend or please. Every man is to speak as he finds; and we will speak concerning Jesus Christ as we have found him. I will try, if I can, to be spokesman for all present who are believers in Christ, and I ask a patient hearing.

We bear witness that we have been blessed in him. How much, how deeply, how long, and in how many ways have we been blessed in him, I will not undertake to say; but this I will say most emphatically, for many of you now present, whose lives and histories I know almost as I know my own, we have in verity, beyond all question, been blessed in Jesus to the highest degree, and of this we are sure. We believe—and faith grasps the first blessing—that we have received a great blessing in Christ by the removal of a curse which otherwise must have rested upon us. That curse did overshadow us once, for it is written, "Cursed is every one that continueth not in all things which are written in the Book of the Law to do them." We could not keep the law; we did not keep it; we gave up all hope of keeping it. Therefore, the dark thunder-cloud of that tremendous sentence hung over us, and we heard the voice of justice speaking out of it, like a volley of the dread artillery of God in the day of tempest. The thunder of the curse roared heavily over our heads and hearts. How some of us cowered down and trembled! We can never forget the horror of our soul under the near apprehension of divine wrath. To be cursed of God meant all woes in one. Some of us were brought very low indeed by the frown of a guilty conscience. We gave up even the dream of hope.

We thought ourselves effectually, finally, and everlastingly condemned; and so indeed we should have found it, had there not been a divine Interposer. But now that curse is taken from us, and we do not dread its return, for he was ~~making~~ ~~curse~~ ~~for~~ ~~us~~, of whose name we are speaking now—even he "who knew no sin" was made sin for us, that we might be made the righteousness of God in him." No curse now remaineth: only blessing abideth! Hallelujah! If our Lord had done nothing else for us but the rolling away of the curse, he would have blessed us infinitely, and we would have blessed him for ever. If he had accomplished nothing but the bearing away of our sins into the wilderness—as the scapegoat of old bore away the iniquity of Israel—he would have done enough to set our tongues for ever praising him. He has lifted from the world the weight of the eternal curse; therefore, let all the bells of our cities ring out his honour, and all the voices of the villages sing forth his praise. O ye stars of light, shine to his glory; for he is blessed beyond all earthly measure! Let our grateful hearts in silence mean and muse his praise.

The negative being removed, we have had a positive actual experience of blessing, for God has blessed us in Christ Jesus, and we know that none are more blessed than we are. We are now not at all the men that we used to be to our inward feelings. Some years ago, under the apprehension of divine wrath, we were unhappy and troubled, so that we could find no rest; but now we are blessed. Christ so greatly that we are at perfect peace, and our soul has dropped its anchor in the haven of content. Our joy is usually as great as formerly our sorrow used to be. We feared our sorrow would kill us; we now sometimes think that our joy is more likely to do so, for it becomes so intense that at times we can scarcely bear it, much less speak it. And we could get no rest before, so now, by faith, we feel as if we never lost that rest, for we are so quiet of heart, so calm, so settled, that we sing, "My heart is fixed, O God; my heart is fixed!" Not because temporal circumstances are quite as we wish them, but because we have learned to leave off wishing, we are now more than satisfied. Getting God's blessing upon everything, we have learned to be content, and something more: we joy in God through our Lord Jesus Christ. We used to fret before we knew him, but his love has ended that. We thought we could do things better than God could, and we did not like his way of managing, but he has taught us to be like his children, pleased with whatever our Father provides; and therefore we joyfully declare, "My soul is even as a weaned child: I have nothing to wish for. I want nothing but what my Father pleases to give me." Having God's sweet love, we would not give a snap of the finger for all that princes call their treasures, or all that great men reckon to be their honour. Unto us who believe, Christ is precious—both treasure and honour is one; in fact, Christ is all. It is a delightful calm of mind which the believer enjoys when he dwells in Christ. Humble faith puts the soul into the guardian hand of the Redeemer, and leaves it there in the restfulness of entire trust. Grace baptizes us into blessedness. It plunges us into that sea of everlasting rest in which we hope forever to bathe our weary souls. Yes, blessed be his name, the Lord Jesus has made life worth living! It is no longer "something better to be." We must speak well of the

condition into which he has introduced us, since we have known his name. "Well, Jack, old fellow," said one who met a man who had lately joined the church, "I hear you have given up all your pleasures." "No, no," said Jack; "the fact lies the other way. I have just found all my pleasures, and I have only given up my follies." Every Christian man can confirm that way of putting it. We who have believed in Jesus have lost no real pleasures, but we have gained immensely in that direction. If anything sinful was a pleasure to us once, it is not so now: when we discovered it to be evil, it ceased to be pleasure, and we thrust it away without regret. We have lost nothing by conversion that was worth the keeping; but what we gained by coming to Christ has been an inconceivable recompense to us. Is it not so, brethren! Are we not blessed in Christ?

Now, there are some of us who, if we were asked to tell what blessings we have received from Christ, would scarcely know where to begin, and when we had once begun, we should never leave off unless it were from sheer want of time or strength. Brethren, certain of us owe all that we have to the influence of the Lord Jesus. From our birth and childhood we were indebted to the Lord Jesus Christ. Some of us now present had the great felicity to spring of Godly parents: before we knew the meaning of language, that softly sweet name of Jesus Christ was sung in our ears. The kindness that we received in our earliest days was very much of it due to "Gentle Jesus," of whom our mothers taught us to sing. He found for us the first swaddling bands of love, and watched over our first sleep. Ah! those poor children of the back streets—children who are trained in infamy and blasphemy, how sad their start in life! But some of us had great advantages, which were granted us of sovereign grace by his dear pierced hand. We bless the Lord who saved our parents, and, through saving them, set our trembling infancy a mine and a mint of blessing. In our opening childhood we began to understand for ourselves the loving influence of an affectionate and anxious mother, and then golden showers of grace fell on us from the love of Jesus. We recollect, some of us, those hours on the Sabbath, when mother would talk with us of heavenly things; with tears in her eyes persuading her boy to give his heart to Jesus early, and not to let his first days be spent in sin. We remember a wise and prudent father, whose example and instruction all went the same way. The comforts of our home—and they were many—we owed them all to Jesus, for his love made our parents what they were, and created a holy, happy atmosphere around us. He might have left our fathers to frequent the drunkard's haunt and might have suffered our mother to be what many mothers are, unworthy of the name, and then our childhood would have been utter wretchedness, and our home the nursery of vice. Education in crime might have been ours: we might have been tutored for the gallows. Since that, we have had to shift for ourselves, and have left the parental roof; but I, for one, have been casting my thoughts back, to see if I could remember any good thing that I have which I do not owe to the Lord Jesus Christ. I do not know that I have anything that I cannot distinctly trace to him and his influence. I have many Christian friends—most valuable friends I find them; but my association with them commenced in the house of God; and the friendship between

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us has been cemented service yielded to our blessed Master. Many of you would hardly have had a friend in the world if it had not been that Jesus introduced you to his disciples, and they have been the best friends you have ever had, or ever will have. You used to know certain fine fellows who called themselves your friends, and as long as you had a shilling to bless yourself with, they stuck to you to have sixpence of it. You know the style of their friendship, and you must now have serious doubts as to its value. Well, they left you when you became Christians, and their departure has been a very painful loss to you. When they cleared out altogether, you found that their removal was for your good, if not for their own. But those friends you have made in Christ have been really helpful to you. They have deeply sympathized with you, and as far as they could have helped you. Many have been carried through sharp trials by the help of Christian hands. But, whatever you may have to say on the point, I am personally a debtor, over head and ears, to my Saviour. What is there—I repeat the question—that I do not owe to Jesus! I am again and again thinking, and thinking, and thinking; but if anything which I call my own be worth the having, I must trace it to him. And are you not, dear friends, many of you, compelled to say the same! Amongst the best things you have are your Sabbaths; but they are his days—his resurrection days. Your Bible, too, is a priceless treasure; but that is his Testament—his legacy of love. The mercy-seat is a storehouse of wealth, but he is that mercy seat, and his own blood is sprinkled on it. You have nothing, dear friend, that you do not owe to Jesus, the fountain of salvation. You are blessed in him.

I might single out another class of persons, who, from quite another point of view, would be compelled to say that they, also, have been blessed in Christ. They started in another way, and were upon a road which led to death, but they have been rescued. Some of you started life in the midst of an entirely worldly family. There was kindness—parental kindness, in the home, but it was unwise. Abundance of temporal enjoyment was always supplied, but there was a very scanty recognition of anything like religion; and indeed, no knowledge whatever of personal piety. It is little wonder that young persons, who are trained in a godless manner, and allowed to do very much as they like, should plunge into this sin, and into that. That some young men are saved is a special miracle, for their circumstances make their ruin almost inevitable. I am addressing some of my Christian brethren, who remember what liberty to sin was, and how they availed themselves of it. They took large license to destroy themselves under the pretence of seeing the world, and they were never content except when they were gratifying their passions, and obeying the commands of the devil. In their salvation they have been blessed indeed.

But you also who have gone to

no great extent in open sin, you also have been signally blessed in Christ by gracious and unmistakable conversion. In receiving the Lord Jesus into your soul, what a change has been made! From what a bondage have you been rescued! Into what a new life have you been brought! What new scenes now open up before you! What new hopes, what new joys, what new prospects, are all your own! Do I speak to some who plunged into the very grossest sin, and yet can say, "But we are washed, but we are sanctified"! Blessed be our dear Master's name for grace to such individuals! Such indeed are blessed in him. I know that I am addressing those who had in their earliest days the very worst example; who have been brought into the house of God from the place where Satan's seat is; who cannot, after years of godliness, get out of their memory the recollection of the bad, depraved old times of their youth. In your salvation Jesus has wrought a blessed deed. You could drink as others drank. You could fall into sins of uncleanness as others did. Let us say very little about these open evils. I do not like to hear men talk about their old sins as if they were adventures: they are a shame and a sorrow to all right-minded persons. We humbly hint at them to the praise of the glory of his grace; for great grace it was in the case of some of us. Oh, but the day in which you first knew that dear name; felt repentance melting your hard heart; felt hope springing up in your formerly insensible spirit; began to see that there was something nobler and better to live for than merely to gratify sensual passions; that you were an immortal spirit, and not meant to fatten like the swine, but were created to be a brother of the angels, and to be akin to God himself—that was a happy day—a day written in heaven, and made bright with the light of seven days! When Jesus changed your nature, and forgave your sins, and made you to be like himself, you were indeed blessed in him.

II. Our second head was to be a practical one: we can only give a few minutes to it. We have seen other men blessed in Christ. Our observation confirms our experience. If this were the proper time, I could narrate many instances—which I could also confirm by producing the individuals—in which men have been remarkably blessed in Christ. What social change we have seen in those who have believed in him! They have not been the same persons: in many respects they are new. I have known persons at whose houses I have visited—well, you could not have believed that the man who lodged in the house, where he was first found, could ever have risen to occupy a room in a house at all like that in which he came to reside. The room in which I conversed with him was a palace to the dog-hole in which he once existed. There was a change in his dwelling. There was a change in his wife. You would hardly know the woman; she is so different from the wretched slut and slave who called him "husband" with a sigh and a sneer. She is here now, sitting with him, and they are as

happy as angels. I shall not point them out, but they are as good as any of you. We have known the case in which, from rags—absolute rags—the coming of Christ into the soul has lifted a man into competence, and respectability, and position. Godliness has a gain about it—an honest, worthy gain for the life which now is. It teaches men habits of thrift, and prudence, and temperance; and delivers them from the thralldom of drunkenness, and other vices, by which the major part of poverty is occasioned. It is worth mentioning even such blessings as these, as the poor little children know. They used to run away when father came in, for they were afraid of him; but now, instead of that, they are watching for the time when his work is done, to go toddling down the street to meet dear father, for the luxury of being brought home in his arms. Our Lord Jesus Christ has blessed some men and some women at such a rate that the devil himself would not have the impudence to say it was not a blessing. Liar as Satan is, he could not deny that godliness has brought sunshine where there was none: the blessing has been too distinct and manifest for any to deny it.

What a moral change have we seen in some! They could not speak without an oath, but the habit of profane swearing ended in a minute, and they have never been tempted to it since. Rash, bad-tempered men, who would break up the furniture of the house in their passion, have become as gentle as lambs. Such furies usually become quiet, peaceable and long-suffering; grace has a marvellous influence upon the temper. Men of hot passions, that used to give a word and a blow—but generally the blow first—now watch themselves, and guard against their infirmity! They take a little time to think before they do a thing, and give a sharp look to the mischief that they put old men, and turned the handle, and ground them young again. Truly a far greater renovation is wrought in mind and heart where Jesus comes. Men are "blessed in him."

Then, as to mental blessing. What have we seen? This have I seen: here is one case out of many. A young man, who had fallen into sin, came to me in deep despair of mind. He was so desponding that his very face bore witness to his misery. He wore the aspect of one who could not live much longer as he then was. I had tried to set the Gospel clearly before him on the previous Sabbath, but he told me that he could not grasp it, for that by his sin he had reduced his mind to such a state that he felt himself to be little better than an idiot. He was not speaking nonsense either, for there are vices which destroy the intellect. I told him that Jesus Christ could save idiots—that even if his mind was in measure impaired as the result of sin, yet there was quite enough mind left to be made glad with a sense of pardon, seeing there was more than enough to make him heavy with a sense of guilt. I cheered that brother as best I could, but I could effect nothing by my own efforts. Soon the Lord Jesus Christ came to him, and he is now a happy, earnest, joyful Christian. Not long ago he sent an offering of thanksgiving to God for having lifted him up from the deeps into which he had fallen. I hope there is a long life of real usefulness before him.

We cannot mention one tithe of what we personally know. Eternity will open a great book of record. I call upon the spirits of the just made perfect to witness what the grace of God did for them; I call upon parents here to tell the pleasing story of the conversion of their sons and daughters; and I call upon those who watch for their fellowmen to say whether they have not met with many cases in which men have been blessed in Jesus, by being snatched from between the jaws of madness itself, by the sweet, calming influence of the ever dear and blessed name of our Redeemer. Yes, indeed and of a truth, men are, and shall be blessed in him.

The practical point is, brothers and sisters, since we want to do good, let us preach up our Lord Jesus Christ as the sovereign balm for every sinner's wound. If you want to be philanthropists, be Christians. If you would best of all blessings, convey to him the knowledge of Jesus Christ. Do not believe that there is anything you can do for your children which will be more effectual than teaching them about Jesus. Do not think that anything in the workshop can soften the vulgarities, silence the blasphemies, and end the profanities of your fellow-workmen, like setting Jesus Christ before them. When the Moravian missionaries first went to Greenland, they tried to tell the Greenlanders about the existence of a God, and they spent some months in such preliminary subjects before they came to the Gospel; but they never gained the attention of the people. Discourses upon such necessary subjects as the Godhead, and the immortality of the soul, and the like, were flavorless to the Greenlanders. It happened one day that one of the missionaries, translating the Gospel according to John, read out these words: "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "What is that?" said the Greenlanders. "What is that? We never heard the like of that. Why have you not told us that before?" Nothing had been done till the missionaries came to the Gospel itself. Then they reached the Greenlanders' heart—awakened his dormant intellect, and led him to Jesus. Oh, let us keep on with the subject of Christ crucified! Whatever there is not in our shop window, let us always have Christ as the chief article of our heavenly commerce. Whatever there may lack of grace and beauty in our speech, and our outward appearance, may there be no lack of Jesus Christ, set forth among the sons of men; for "men shall be blessed in him," and not without him.

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LOUISVILLE.

THURSDAY, OCTOBER 29, 1896.

We have received a large number of responses to our call for subscribers to send us lists of the five hymns they regard as the best. They have come from all parts of this country, from foreign lands and from all stations of life. We think, therefore, that the experiment is a very good test of the relative popularity of these hymns among Baptists. Although no one person named more than five hymns, yet 185 different hymns were given. We were surprised at this number. Many were named only once, however. The most popular of all is, "How firm a foundation ye saints of the Lord." Several hymns were named of which we had never heard before. Here is the order of preference, and the number of times each hymn was named, except those named only once:

How firm a foundation... 102
Jesus, lover of my soul... 83
Rock of ages, cleft for me... 49
Amazing grace, how sweet the sound... 49
There is a fountain of living water... 41
Nearer my God, to thee... 39
All hail the power of Jesus' name... 29
Am I a soldier of the cross... 25
Come thou fount of every blessing... 23
Just as I am, without one plea... 21
My hope is founded on nothing less... 14
What a friend we have in Jesus... 12
My faith looks up to thee... 11
Alas, and did my Saviour bleed... 11
Blest be the tie that binds... 9
Show pity, Lord, O Lord forgive... 9
Come humble sinner... 7
I love thy kingdom, Lord... 7
Must Jesus bear the cross alone... 7
O for a closer walk with God... 7
Guide me, O thou great Jehovah... 6
Come ye that love the Lord... 6
Come, Holy Spirit, heavenly dove... 6
He leadeth me, O blessed thought... 6
I need thee every hour... 6
Jesus, I my cross have taken... 5
What wondrous love is this... 5
Did Christ o'er sinners weep... 4
God moves in a mysterious way... 4
Joy to the world, the Lord is come... 4
Jesus, I love thy charming name... 4
Jesus keeps me near the cross... 4
Lead, kindly light... 4
O happy day that fixed my choice... 4
Saviour more than life to me... 4
Asleep in Jesus, peacefully... 4
Father, what'er of earthly bliss... 3
Holy Spirit, faithful guide... 3
How sweet the name of Jesus sounds... 3
How tedious and tasteless the hours... 3
I love to tell the story... 3
I would not live always... 3
Jesus, thou art the sinners' friend... 3
Son of my soul, thou Saviour dear... 3
Take the name of Jesus with you... 3
There were ninety and nine... 3
Throw out the life line... 3
When I can read my title clear... 3
Almost persuaded now to believe... 3
And let this feeble body fall... 3
Arise, my soul, arise... 3
Children of the heavenly king... 3
Come ye sinners... 3
From Greenland's icy mountains... 3
I gave my life for thee, O Christ... 3
I'm not ashamed to own my Lord... 3
In the cross of Christ I glory... 3
In the sweet by and bye... 3
In evil long I took delight... 3
Jesus, Saviour, pilot me... 3
More love to thee, O Christ... 3
Not all the blood of beasts... 3
My times are in thy hand... 3
On Jordan's stormy banks... 3
O when shall I see Jesus... 3
Safe in the arms of Jesus... 3
Sing them over again to me... 3
Sweet hour of prayer, when I... 3
Thou, my everlasting portion... 3
Tis a point I long to know... 3
Tis religion that can give... 3
When the trumpet of the Lord... 3
When I survey the wondrous cross... 3

More than a hundred other hymns were named but once. So if our readers missed any hymns they named, they will know that no one else named those. Among this large number that were named but once are such great hymns as:

Come ye disconsolate...
Grace 'tis a charming sound...
Jesus, shall I still ever be...
Jesus shall reign, where'er...
My God, my Father, while I stray...
Oh, safe to the rock...
Oh, could I speak a matchless worth...
Saviour, thy dying love...
There is no name so sweet...
Take it to the Lord in prayer...
When peace like a river...

And so forth - more than a hundred being named only once. This list is worth thinking over, and worth preserving. We think it is a fairly good test of the popularity of hymns among Baptists. We would like to see the results of similar experiments among other denominations. We have been asked to name the five which we regard the best. It happens that the five that head the list are our favorite five, though in a different order. The mystery to us is that so many of those who responded did not name either of these great hymns. We would have thought "How firm a foundation" would have been on every list. We are much obliged to our readers for their answers. We think the results of the experiment are interesting and suggestive.

PROF. W. W. WHITE, in his farewell address in Chicago, just before leaving for his work in India, said, as reported by Dr. J. M. Gray: "He said he was happy to visit Chicago, but could not forget that it was the city which, by its Parliament of Religions during the World's Fair, had dealt the severest blow against Christianity in India it had ever received. 'Somehow or other,' said he, 'the educated classes there are under the impression that Hinduism, as represented by Swami Vivekananda, has made the greatest impression on the Americans, and that the latter are convinced of the utter folly of preaching Christianity in India.'"

This Parliament of Religions was heralded with a great sounding of trumpets, and its praises were loudly sung. It was "narrowness and bigotry" of the most antiquated type not to be in favor of such a meeting. Why should Christians be afraid of facing the other religions of the world? It was asked triumphantly. As if Christians had not always been doing that very thing. Every mission in India is a facing of Hinduism by Christianity. And that is the right kind of facing, for the Master said, "Go disciple all nations." The Parliament of Religions did not offer any real opportunity for Christianity to face other religions. And after all, the issue is not whether Christianity shall face other religions, but whether Christians shall lead to Christ the individual souls of the lost.

It is gratifying that the harm done by the World's Parliament of Religions at Chicago should be so generally recognized, because this will tend to prevent the repetition of that folly. A very large book of very little value was published, setting forth the proceedings of that Parliament; but the small sale it received will discourage any future attempts along that line. We hope there will be no more such parliaments, and yet we are not confident that we have had the last.

TAKING the death rate among preachers at 100, the rates for various callings are as follows:

Preachers 100
Lawyers 152
Doctors 202
Farmers 114
Drummers 171
Liquor Dealers 274
Printers 193
Gardeners 108
Farm Laborers 126

These are interesting figures. The small death rate of preachers is because they are sober men. If a preacher becomes dissipated, he ceases to be a preacher, while dissipation does not drive a man out of the other callings, and thus the average for preachers is kept up. It is worthy of note that the

death rate of gardeners and of farmers is so low, while that of liquor dealers is so high. The high rate for doctors is, no doubt, because they come so much in contact with disease, and they keep such irregular hours. The printers' rate is high because they live in close, stifling air, and many of them are dissipated. The drummers are on the go all the time, and their regular hours are broken, besides the risks of travel incurred. The rate for lawyers comes next to that of tillers of the soil.

According to this scale, the healthiest thing is to be a preacher, next to be a tiller of the soil, next to be a lawyer, next to be a drummer, next to be a printer, next to be a doctor, and last of all, by a large per cent, to be a liquor dealer.

DR. W. M. GREEN, a leading Methodist divine, is not pleased at the doubtful attitude of the Methodist church, South, on the subject of "second blessing" sanctification. He says in the Christian Advocate: "It is rather singular that the Methodist church, which is regarded as the leader in perfect holiness, should have no clear-cut, well-defined deliverance on that subject. All our preachers are permitted to construct and set forth from their pulpits their own peculiar views. We know where the Presbyterian, Baptist, Episcopalian and Moravian churches stand on this doctrine, but the Methodist church sails under no particular flag, and is bound to no particular port, and yet is the accredited champion and defender of entire sanctification."

The Methodists are divided on this subject, though we believe a large majority of them reject the "second blessing" theory. Wesley said some things that read very much like modern sanctificationists' talk, however. So the second-blessing-ites among the Methodists have some show of claiming that doctrine as a part of Methodism. It has always seemed strange to us that the people who believe in falling from grace should be the very ones who believe in entire sanctificationism. Indeed, we think a man has fallen a good deal when he professes sanctification.

The New York Independent failed to publish last week Dr. Tichenor's correction. In a recent issue that paper said: "An extraordinary practice of the Home Mission Board of the Southern Baptist Convention is that of soliciting and sending to their missionaries on the frontier boxes of clothing and other supplies, which have a money value placed upon them, and are entered in their column as cash receipts, thus largely swelling the total contributions for missions, and which are then charged as part of the salary paid to the missionaries." Dr. Tichenor very promptly wrote a correction to the Independent and we are unwilling to believe that paper will refuse to publish it, though such corrections should appear promptly. It is true that the ladies' societies do send boxes of clothing and useful articles to the missionaries on the frontier, for which the latter are duly grateful. It is true that these societies are properly credited with what they do. But it is not true that these articles are charged up to the salaries of the missionaries. The Board pays in cash all it promises to pay.

But even the part of the Independent statement which is true is so stated as to leave an impression that there is something wrong. There is a great deal in the way a thing is stated. A reporter to a commercial paper wrote that a hundred shares of a certain stock

"were picked up at 95." The editor called him sharply to account, saying, "Why are we bearing that stock down and you write as if we were buying it up. What made you say it that way?"

The young man replied that he heard of the actual sale of the hundred shares at 95, and he thought right to report the sale. The editor said, "I do not object to your reporting it, but to the way you report it. Instead of saying a hundred shares of that stock were picked up at 95, you should have said they were unloaded at 95."

Part of the Independent statement is not true, and the rest is said as if it were "bearing" our Home Mission Board stock down. We hope the good women will continue to send boxes to the missionaries and not allow themselves to be deterred from doing so by any comments of outside papers. The missionaries and their families richly deserve all that is done for them, and they are duly grateful to the kind women who send the boxes. No note of dissatisfaction has come from the missionaries.

The English secular papers have gotten hold of the discovery that the Baptists are only 250 years old. At the recent meeting of the Baptist Union in Bristol, the mayor of the city, who is a Methodist, made an address of welcome. He said that in anticipation of the visit of the Baptist Union to the city, the local papers had given some historical information in regard to the great Baptist denomination, and that he learned from them it was 250 years old. He was interrupted by cries of "John the Baptist," and courteously replied "I do not desire to enter into controversy."

When Rev. E. G. Gange, of London, the Vice President of the Union, made the response to the welcome of the mayor, after complimenting the mayor as a good Methodist he said: "You do not belong to our denomination and that is a great loss to us; but it is a greater loss to you, sir. Before Westminster Abbey was built the Baptists were preaching the everlasting Gospel. John the Baptist, in the Jordan valleys was the first. We are not dissenters from anybody; they have dissented from us." And he was applauded to the echo, which was unseemly in a religious meeting, but it was their reply to the information the mayor had gotten from the local papers.

THE HON. JOSHUA LEVERING spoke to a goodly assembly at Music Hall Louisville on Friday night. Arrangements were made for him to deliver a lay sermon at Walnut-street church on Christian citizenship, Sunday night, but he was unable to fill the appointment. His address was very well received indeed. The Seminary students marched to the hall in a body headed by a band, and following Mr. Levering's carriage. Dr. F. H. Kerfoot and the Rev. M. P. Hunt also spoke at the meeting. The students were quite disappointed that Mr. Levering, who is the President of the Board of Trustees, did not pay them a visit. His time was wholly taken up. He went from Louisville to Georgetown.

We have a feeling that we are lost in the crowd, and that God does not take cognizance of everything we say and do and think. It will help us to think His presence by reminding ourselves that He sees us every moment just as clearly as if we were the only creature living and He and we stood alone in his universe.

Energy and persistence conquer all things.—Benjamin Franklin.

Editorial Varieties.

The Standard, Chicago, still publishes Dr. Basil Maury's picture in a patent medicine advertisement.

Bishop Temple, of London, has been made Archbishop of Canterbury. We wonder if he will still own his drinking saloons in London. Why may not an archbishop own saloons as well as a bishop?

Dr. C. R. Blackall was prevented by the burning of the Publication Society building, from taking his proposed Oriental tour last spring. He is arranging, however, to go next spring, and his itinerary is a most attractive one. We had a pleasant call from Bro. E. N. Dicken who was on his way to be married to a daughter of Bro. N. G. Terry. Bro. Dicken was as happy as men get to be, and if Miss Terry is like her father in mind and character, he was no happier than he ought to be.

The American Baptist Flag says: "We trust that those who have sent articles, queries, etc., will be patient as they will get to them soon. We are doing the very best we can." The new editor is gaining experience rapidly.

Princeton University has celebrated its 150th anniversary with becoming eclat. It is stronger and more prosperous than ever. Princeton stands for genuine, old-fashioned Presbyterianism, all wool and a yard wide. We extend our congratulations.

We congratulate the Judson Institute upon the election of Bro. G. Patrick to its presidency as successor of the lamented Dr. S. W. Averett. Judson has a long and noble record of which Alabama Baptists are justly proud, and we feel assured that under the gifted Patrick it will maintain its high reputation. The Rev. H. M. Neal, a Disciple minister, says that there are thousands of Mormon elders at work in the mountains of Kentucky, West Virginia and Tennessee. Is he not mistaken? We think he must be wrong about this. Will not our brethren in those regions who know of the work of these Mormons kindly write and tell us?

The sketch of an old church says: "The church was erected during the ministry of the Rev. Eliza Whitecomb, the dedication sermon was preached Feb. 12th, 1805. It was 93 feet in length and 24 in breadth." Pretty good size for a sermon. The preacher must have been both long winded and a broad gauge.

Wanderer preached the great sermon at Walnut-street Sunday night on spiritual life. He brought out with great clearness and force the need of spiritual life to receive spiritual blessings. As a dead tree gets no good from soil, air and rain, so the soul soul receives nothing from the spiritual world. Regeneration, therefore, is the first and the supreme need.

This world is round and funny. And among the amusing things is the new cry not exactly of persecution but of "trying to boss." If one expresses an opinion as to what one would like to see done or left undone in a denominational matter, he is charged with "trying to boss." "You are trying to boss," or "You think the enterprise belongs to you." There must be too much truth in Nordan's "Degeneration."

"An illustration," says the Baptist Outlook, "of the hallucination which takes possession of a certain order of winds under certain circumstances," etc., it goes on to quote from a private letter. We read the paragraph which log article was a misprint for mind, but on taking the opinion quoted we concluded that nobody with a mind could think that way, and so we decided that there was no misprint. With many it seems to be simple wind instead of mind.

The Rev. J. W. Woods, a Cumberland Presbyterian minister in Mattoon, Ill., says in the Cumberland Presbyterian that Philip and the eunuch both went down into the water, and adds that he has "no timidity in rendering this little word 'into,' although he believes that Philip sprinkled the eunuch after getting into the water itself, so as to get a good progress. If our Cumberland brethren will take their candidates down into the water, it will not be long till they will put them under."

It would be well to have instruction given in our schools on the subject of honorable controversy. So many men, who ought to know better, think it is all right to charge men with "conspiracy," etc., on any who differ with them. This is an exhibition of vanity and egotism that should be suppressed. If it be a sin to differ with a man then the man must be regarded as infallible. Hence to denounce a man for differing with you is to assume "conspiracy," etc., on any who differ with them. This is an exhibition of vanity and egotism that should be suppressed. If it be a sin to differ with a man then the man must be regarded as infallible. Hence to denounce a man for differing with you is to assume "conspiracy," etc., on any who differ with them.

A great many preachers in the Eastern states are preaching politics in this campaign, under the plea that it is a moral issue that is presented. We may be wrong, but we cannot think preachers ought to preach partisan politics, whatever may be the issue. Let them preach truth and righteousness and let partisan politics have no place in their pulpits. Of course preachers are citizens, and have the right to have and express their party preferences, but not to take such things in the pulpit.

We think a little Baptist doctrine, modestly inserted, in some of our Baptist papers would not be likely to do any harm. If the editors fear that they may be charged with illiberality, they can accompany the insertion with a slap at extreme Baptists views, or with a sneer at those who show any pride in being Baptists. We cannot get over the idea that Baptist doctrine has a right to a hearing, and we somehow suspect that in a professedly Baptist paper a little of such doctrine might be tolerated occasionally.

Among the Churches.

LOUISVILLE.

Walnut-st.—Pastor Eaton preached in the morning and Bro. J. W. Warder at night. Three received for baptism, two by letter and one under watchcare.

Broadway.—Pastor Pickard preached. One received for baptism.

Chestnut-street.—Pastor Weaver preached as usual.

East.—Bro. J. W. Porter preached. Two received for baptism and two baptized.

McFerran Memorial.—Pastor Jones preached. Six received for baptism and four received by letter. Meetings closed.

Twenty-second and Walnut.—Bro. A. C. Barron preached. Eighteen received for baptism, six by letter, one by restoration, one by relation and fourteen baptized. Meeting closed. Pastor Hunt goes West for two weeks.

Franklin-street.—Pastor Edwards preached. One received by relation.

German.—Pastor Ritzman preached. Children's missionary meeting in the evening.

Highlands.—Pastor Dawes preached in the morning and Bro. Hill at night. One received by letter.

Logan-street.—Pastor Ewing preached as usual.

Parkland.—Bro. A. V. Sizemore preached in the morning and Pastor Nowlin at night.

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

Southgate-street.—Pastor McFarland preached as usual.

Third-ave.—Pastor Taylor preached at both hours. Bro. H. A. Belton was ordained in the morning. Bro. Dargan preached. Bro. McGlothlin delivered the charge; Bro. Sands led in the ordaining prayer, and Bro. Lege presented the Bible.

Twenty-sixth and Market.—Pastor Thompson preached.

Clifton.—Pastor Masters preached. Considerable interest.

Eight Mile.—Pastor Hill preached in the morning and Bro. B. A. Dawes at night.

SEMINARY NOTES.

Prof. McGlothlin will attend the Alabama Convention.

Dr. Dargan is in Baltimore attending the Maryland Convention.

The roof will soon be on the Levering Gymnasium.

The Point Mission has moved into new quarters.

Fine meetings were held Sunday with the Gospel Wagon, with good results.

The students went in a body to hear Mr. Levering speak.

Among the more prominent visitors at New York Hall this week were Prof. McGlothlin and Dr. Kerfoot, both of whom delighted the students with good speeches.

Dr. Dargan's Bible class in Broadway Sunday-school has over one hundred enrolled, about seventy-five of the students attend regularly.

Bro. Baker, of Tennessee, has been called home because of the illness of his mother.

At the Mission Band meeting Monday night, Dr. Harris gave an interesting sketch of the Baptist missionary organizations of the world.

Special prayer was made Monday night for Bro. Milligan's revival which is being conducted by Brothers Williams and Brown of Texas. We hope to see them at the Seminary before they return to Texas.

Dr. Robertson met with great success at the Missouri Convention. He received more money for the Students' Fund than Missouri has given for several years before.

came to Salem to help me in a meeting. We had a grand revival. Bro. Bow was at his best and preached the truth with great power and boldness. I baptized twelve people as a result of the meeting—my oldest boy being one of them. No people are exceedingly kind to us. They supply us with many of the comforts of life.

R. A. P. writes: "Our church at Pleasant Home has just closed a series of meetings resulting in ten additions, eight for baptism. Rev. S. C. Humphreys preached for us for almost two weeks alone. Bro. C. T. Roberts of Dillsboro, Ind. came on Thursday. Bro. Humphreys had to leave us Friday night. Bro. Roberts did the baptizing and closed the meeting Monday night. He will preach for our church at our next monthly meeting. Surely to be held the third Saturday, as we have no pastor. Both brethren greatly endeared themselves to our people."

Bro. W. M. Wilson writes from Mayfield: "Our church has just closed a series of revival meetings resulting in 32 conversions, 25 additions to the church, 10 by baptism and 7 by restoration. The membership were greatly revived and built up. Our beloved pastor, H. C. Roberts, did the preaching, and by his earnest, spiritual efforts has won the hearts of the whole church. He has been blessed by the Lord directed us in calling him to the pastorate of Mayfield church."

Bro. John A. Woods writes: "Bro. W. S. Taylor and I closed a meeting at Saline school-house last Sunday of eight days and forty-eight nights which resulted in twenty-eight professions of faith. Connected with the Oak Hill Baptist church, we baptized fourteen in Fishing creek at the close of the meeting and five more will be baptized next Sunday. I never saw a deeper work of grace, the interest continued to the end. We had a pointed prayer-meeting for Wednesday night for the purpose of getting the young converts to work. I believe in getting them interested in the Master's work at the beginning. After a short talk at the prayer-meeting, an invitation being given for all that still felt a desire for salvation and wanted an interest in our prayers, some ten or twelve came forward. We will commence a meeting at Fishing Creek church next Saturday. To God be the glory."

Pastor H. Veesh writes: "I have just closed a twelve days' meeting with Long Fall church, Edmonson county, near Dickey's Mill, and belongs to the Edmonson Association. Bro. I. M. Harp, of Princeton, was with me all of the time and did about half of the preaching, and Bro. E. B. Sanders, of Stockholm, a part of the time, and preached two sermons. There were 19 professions, 17 additions, 13 by experience, 13 by relation, 13 returned letters and several backsliders restored. The church hadn't had a meeting for nearly three years. I made my first visit in May, began my work as pastor in July. This is in the Green River Distention, and there is only one church within ten miles of this place. We had large and attentive congregations, composed partly of Catholics."

Pastor Weaver, of this city, has been assisting Pastor J. B. Tharp in a meeting in the Jefferson town church. The church is greatly revived and seventeen added to its fellowship.

Pastor Moshas was aided in a meeting at Ft. Harbison, Garrard county, by Bro. A. V. Sizemore. There were 43 additions, 39 by baptism.

Bro. C. E. Perryman writes from Sturgis: "Our meeting at Rocky Ridge, Trigg county, closed on the third Sunday. Bro. J. S. Miller, of Smithland, Ky., did the preaching to the delight of all who heard him. He is one of God's efficient, able and sound preachers. God blessed his labors with us. On the 16th I baptized 5, and 5 were received by letter. Bro. D. E. Bently preached twice during the meeting, and continued to preach after baptizing, Friday and Saturday nights and Sunday morning. My people delight to have him preach. I have just heard they had a glorious time in the closing services. I am here at Rock Spring, Webster county, with Pastor T. C. Carter. Fine meeting; 5 professions since Sunday morning. My name is seeking, Ohio Valley Association, with all of us, endorse the RECORDER."

OTHER STATES.

A meeting in the Mountain Plains church, Albarne county, Va., closed with nine additions by baptism and several by letter and restoration.

Thirty have been added to the fellowship of the Shiloh church, King George county, Va., as the result of a recent meeting.

A twelve days' meeting in the Chattanooga church, Georgia, closed with 32 additions to the fellowship of the church, 29 by experience and baptism.

Pastor R. C. Pool, held a meeting in the Milford church, Georgia, in which he had no ministerial help. There

were 22 additions to the fellowship of the church.

A meeting in the South Austin church, Texas, closed with 20 additions to the fellowship of the church, all by experience and baptism.

Seventy-seven were added to the Dublin church, Texas, and others who were converted in the meeting joined country churches near by.

Bro. W. A. Jarrel held a meeting in the Dove church, Tarrant county, Texas, in which 65 were added to the fellowship of the church.

A 12 days' meeting in the Dyers Grove church, Texas, closed with 35 additions to the fellowship of the church.

Fifty-five have been added to the fellowship of the Burr Oak church, near Bartlett, Texas, as the result of a recent meeting.

An 8 days' meeting in the First Orange church, Texas, closed with 13 additions to the fellowship of the church.

Beaver Dam church, Va., has been greatly blessed in a meeting in which about 40 were added to the fellowship of the church.

Fourteen have been added to the fellowship of the Phoebus church, Virginia, and others are to be baptized at the next meeting.

A meeting in the Black Creek church, Virginia, closed with 43 additions to the fellowship of the church.

A 6 days' meeting in the Sycamore church, Portsmouth Association, Va., closed with 60 professions of religion and 40 baptisms into the fellowship of the church.

A meeting in the James City church, Virginia, lasted 10 days and closed with 19 additions to the church. The converts will join another denomination.

A meeting in the Central Hall church, Virginia, closed with 20 additions to the fellowship of the church with many to follow.

The First church, Jackson, Tenn., has set apart Bro. A. J. Castellaw to the full work of the gospel ministry.

Eld. C. I. Ledford held a meeting in the New Zion church, Tennessee, of which he is pastor. There were 26 professions of religion and the same number of additions to the fellowship of the church.

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

A 3 day's meeting in the Rocky Valley church, Tennessee, closed with 44 professions of religion 29 have been baptized and others will follow.

A meeting in the Columbia church, North Carolina, closed with 21 additions to the fellowship of the church.

Pastor D. W. Thomason, of North Carolina, held meetings in two of his churches. There were 10 additions to the Grover church, and 20 to the Pleasant Hill.

CHURCH ORGANIZED.

This day I presided at the organization of what promises to be an active and vigorous young church, composed of 78 constituting members, located on the south side of Rough river, and three miles west of Hartford, Ohio county Kentucky. After adopting the usual covenant and the New Hampshire declaration of faith, she was recognized by a presbytery of ten ordained ministers, and a large council of representatives from ten neighboring churches as a regular and true Gospel church. She then proceeded in due order to the election of officers, and the appointment of such committees as look to future active operations under the name of "Central Grove Baptist church." Being located in a good section of the country in the midst of a decidedly strong Baptist community, there would seem to be little doubt as to her future success and prosperity. This is the forty second Baptist church at whose organization I have presided in this section of Kentucky, and next to the Third Baptist church in Owensboro, the most promising, and I ask for her good fellowship and kindly sympathies of all her neighboring sister churches.

To-morrow I go to the Sunday-school Convention of the Daviess county Association, which meets with the Zion Baptist church three miles from Owensboro. And the following day which will be Sunday next, I respond to the request of the Saints at Panther church to dedicate their new church house. On the fourth Saturday and Sunday in this month, in obedience to the invitation of the saints which are at Calhoun Kentucky, Providence permitting, I will attend a re-union of the present and former pastors of the Baptist church there. So you see that I am by no means idle, in obedience to the chosen field of future activity. The denominational demands upon me are so numerous, that it will be impossible for a man of my age to respond to them all. Yet I would by no means discour-

age any from sending in their invitations, as by so doing, I would be enabled to bestow my labor where it is needed most immediately. I take pleasure also reporting that my efforts to induce our people to do more religious and denominational reading, are meeting with most encouraging success. A ready way to have a book depository in each of the counties of Daviess Ohio, and Mublenburg, and expect to open one in the county of McLean next week. From these headquarters about 10 young preachers are being supplied with Bibles, Testaments, and sound Baptist literature in the form of books, pamphlets and tracts of all sizes and prices, to suit the wants of all classes of readers. By these means and agencies, we hope, in some measure to uplift our churches, preachers and people.

My best wishes to Bro. Hunt since he has so fully unloaded on the question, "Whom shall we believe?"

J. S. COLEMAN.

MORPHINE. Opium, Cocaine, Whisky, Halala. Guaranteed Pure. Endorsed by physicians, druggists and others. Book of particulars, testimonials, and Free Return, 1896. G. WILSON CHEMICAL CO., Dublin, Texas.

A GRACIOUS REVIVAL.

On Saturday the 10th inst. Elders W. B. Cave and J. R. Grider began a meeting with Clear Branch church, Casey county, which continued till Sunday the 15th. Although the visible results were not what some of us wished we think that this was a grand meeting.

Some of the citizens say that there has not been such a meeting here for forty years, and I am sure that we all will be glad to see the work of God abundantly blessed in the people. The prayers and songs all appeared to come from the heart—one that was full of the love of God. Some of the members that were always cold and indifferent about the praise of God several times. The members of a Separate Baptist church near by came into the meeting and rendered very valuable service in prayer and song.

Well the pre-aching was full of that old Bible doctrine—a heaven for the righteous where we would enjoy the presence of God forever and the wicked would be turned into hell with all nations that forget God. Also the church came in for its share in regard to the discharge of duty, and I think that some of the people who were so willing to excuse those friends and neighbors, when they violate the laws of God, or the rules of the church, for they have been very negligent in regard to discipline, and now have members that they ought not to keep in their church and have had them for several years.

I believe that if the meeting could have continued another week that there would have been several more professions—there was only three so far as I know, but the good seed sown there will yet spring up and grow.

SINAIAD.

ONE of the missionaries of the Home Board writing to Miss Annie Armstrong from Devers, Texas, says:

"The good Lord has wonderfully blessed my labors in the mission field this year. Among all other blessings He has blessed me in the conversion of my only daughter, Fannie. I baptized her with the other converts the 23rd of August. My work is in a prosperous condition. I have baptized fifty-three converts the last eleven months.

We have finished our church house here at Devers except painting, and the contractor is at work on another very nice church building at Sweethome church, a church that I organized last April.

My old church at Houston City wants me back, and has extended me a call. But I feel that I ought to remain in this field for Christ's sake.

It does me good to know that while we are undergoing many privations and disappointments in this life, the dear sisters are mindful of us in their prayers. It would do my heart good to see the dear sisters who have so kindly and faithfully assisted us and talk with them, yet if I never meet them on earth I will meet them in Heaven.

Remember us in your prayers, and pray the good Lord to direct me in my work for His glory, not for my ease. Your brother in Christ."

Woman's Writes. Believe in Woman's Writes? Of course we do. Who could help it when women write such convincing words as these: "For seven years I suffered with scrofula. I had a good physician. Every means of cure was tried in vain. At last I was told to try Ayer's Sarsaparilla, which entirely cured me after using seven bottles." —MRS. JOHN A. GENTLE, Fort Fairfield, Me., Jan. 26, 1896. Ayer's Sarsaparilla ..cures..

BRO. McCOMB, INDIAN MISSIONARY.

DEAR BRO. TICHEBOR—I have just returned from the meeting of the General Association of Western Arkansas and Indian Territory, where I heard them talking and consulting together about their work. I judge for them a great future. A nobler and more consecrated set of men cannot be found anywhere in this broad land. Their whole work is full of the spirit of the Master. The Lord could not withhold His blessing from such devoted men as compose this association.

This Territory will in the near future be a Baptist state, as we outnumber all other denominations more than two thirds now in the Creek Nation, and God giving us such as A. G. Washburn, John Huley, Lin Patterson, H. H. Mouser, L. W. Wright and many others whose names I cannot call, we will succeed. I was also very much pleased and encouraged with their soundness in the doctrine of the Bible as it has always been held by the Baptists in all ages. Another fact I find among them is that worldly honor, money nor anything else cannot separate them from their sympathies and strong attachment to the Baptists of the South.

The report of the work they have done the past year is very encouraging—it will appear in the Minutes.

Your brother, WM. McCOMB.

Eufaula, I. T.

National W. C. T. U. Convention, November 12th 1896.

For the above occasion, the L. F. & A. St. L. C. R. R. (AIF) will sell 100,000 tickets, Louisville to St. Louis, at \$5 for the round trip. Tickets sold November 12th and 13th, return limit up to, and including, November 19th.

It may be truly said that no man does a my work perfectly who does not enjoy his work. Joy in one's work is the consummate goal with which the work may be done indeed; but without its finest perfection.—Phillips Brooks.

A ten-cent lamp with the right chimney gives more light and less smell than a \$100 lamp with a wrong chimney. What is the right chimney? What lamp have you got? We'll send you an Index; free. Geo A Macbeth Co Pittsburgh Pa

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FAMILY CIRCLE.

BE CAREFUL WHAT YOU SOW, BOYS.

Be careful what you sow, boys: For seed will surely grow, boys: The dew with which the seeds will splash...

THE LITTLE PINK BLOUSE.

BY JULIANA CONOVER.

"They were drinking afternoon coffee 'bet' Frau Dr. Mensel, Frau Professor Schack and Frau Pastor Gutzmann, and Lisbeth Mensel, a girl of perhaps sev-

apartment house, and as she paused to find her front door key, she glanced carelessly at him, still absorbed in the dream of having to give to the pudding. But as she opened the door, something in his appearance struck her as familiar, and she stopped to examine him more closely. Why, was it possible? Could there be two such ridiculously small pink blouses on such a pathetically little waist in all Berlin?

of thought as well as of deed; but that she should clothe him more warmly in this chilly weather. "The mother is dead," Adolf replied simply. "I said so to the children."

Surely, Christmas must have come again, the children thought, as they entered the wonderful gardens, containing every known and unknown delight. They quite forgot their rhesus and slipped dirty confid'ng little hands into the Herr Doctor's and chattered like the monkeys in the big cage.

FREE TO BOLD HEADS. TO BOLD HEADS.

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CHESSAPEAKE AND OHIO RAILWAY. Union Depot, foot of Seventh Street, and at Elevated Station, back of Gall House. City Ticket Office, 283 Fourth Avenue.

WASHINGTON EXPRESS, DAILY. Through Pullman Vestibule Sleeping Car to New York. Leaves Louisville 8:30 a. m., ar. Wash. 10:30 a. m.

SOUTHERN RAILWAY IN KENTUCKY. In Louisville, No. 1, No. 3, No. 5, No. 7, No. 9, No. 11, No. 13, No. 15, No. 17, No. 19, No. 21, No. 23, No. 25, No. 27, No. 29, No. 31, No. 33, No. 35, No. 37, No. 39, No. 41, No. 43, No. 45, No. 47, No. 49, No. 51, No. 53, No. 55, No. 57, No. 59, No. 61, No. 63, No. 65, No. 67, No. 69, No. 71, No. 73, No. 75, No. 77, No. 79, No. 81, No. 83, No. 85, No. 87, No. 89, No. 91, No. 93, No. 95, No. 97, No. 99, No. 101, No. 103, No. 105, No. 107, No. 109, No. 111, No. 113, No. 115, No. 117, No. 119, No. 121, No. 123, No. 125, No. 127, No. 129, No. 131, No. 133, No. 135, No. 137, No. 139, No. 141, No. 143, No. 145, No. 147, No. 149, No. 151, No. 153, No. 155, No. 157, No. 159, No. 161, No. 163, No. 165, No. 167, No. 169, No. 171, No. 173, No. 175, No. 177, No. 179, No. 181, No. 183, No. 185, No. 187, No. 189, No. 191, No. 193, No. 195, No. 197, No. 199, No. 201, No. 203, No. 205, No. 207, No. 209, No. 211, No. 213, No. 215, No. 217, No. 219, No. 221, No. 223, No. 225, No. 227, No. 229, No. 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The sons of Shem. I. CHRONICLES. II. The sons of Israel.

18 And Arphax had begot Shélah, and Shélah begot E bér.
19 And unto E bér were born two sons: the name of the one was *Féleg; because in his days the earth was divided: and his brother's name was Jók tan.
20 And Jók tan begot Hí-mó-dád, and Shéleph, and Hí-sar-má-veh, and Jérah.
21 Hí-mó-ram also, and C tal, and Hólah.
22 And E bal, and A-bim á-el, and Shéba.
23 And C'phér, and Hí-s'lah, and Jé báb. All these were the sons of Jók tan.
24 * Shám, Ar-phax ád, Shélah, 25 E bér, Féleg, Hí-mó, 26 Sé-rúz, Ní-hór, Tórah, 27 * A brám; the same is A brá-hám.
28 The sons of A brá-hám; * I saac, and * Ish m'el.
29 * These are their generations: The *firstborn of Ish m'el, Nó-bá-oth; the Ká'dár, and Ad' b'e-el, and Mib sam, 30 Míah má, and Dú mah, Mí-s'á, Hí-dád, and Tó má, 31 Is'á-á, Ní-phíah, and Kád' q-mah. These are the sons of Ish m'el.
32 * Now * the sons of Ká-tí-rah, A brá-hám's concubine; who have Zim rán, and Jók shan, and Mí's dan, and Míd'an, and Ish bák, and Shí-sh. And the sons of Jók shan; Shé-bá, and Dú dan.
33 And the sons of Míd'an; E'phah, and E phér, and Hó noch, and Á-s'á, and El'á-sh. All these are the sons of Ká-tí-rah.
34 And * A brá-hám begot I saac.
35 * The sons of I saac; E saú and I s'p-el.
36 * The sons of * E'am; * I'í-pház, Heu el, and Jérah, and Já-á lam, and Kórah.
37 The sons of El'í-pház; Tó man, and O mar, * Zé phi, and Gá tam, Ká-ná, and Tim ná, and Am s'lek.
38 The sons of Reu'el; Ní'háith, Zé-rah, Shám mah, and Mí-zah.
39 And * the sons of Sé'ir; Ló'tan, and Shó bal, and Zib' e-on, and Á nah, and Dú shon, and E'sár, and Dú shan.
40 And the sons of Ló'tan; Hó'ré, and * Hó mam; and Tim ná was Ló'tan's sister.
41 The sons of Shé bal; * Á'í-an, and Mán g'háith, and E'bal, * Shé phí, and O nam. And the sons of Zib' e-on; Á'í-ah, and Á'ush.
42 The sons of Á'nah; * Dú shon, and the sons of Dú shon; * Ám rám, and Zah bá, and Ish raa, and Ché-ran.
43 The sons of * E'sár; Bú'hás, and Zé van, and * Jé'kés. The sons of Dú shan; Cú, and Á'rá.
44 * Now these are the * kings that reigned in the land of E dom before any king reigned over the children of Is'ra-el; Bú'lah the son of Bú'or; and the name of his city was Dín há-bah.
45 And when Bú'lah was dead, Jé báb the son of Zé rah of Bér rah reigned in his stead.
46 And when Jé báb was dead, Hí-sham of the land of the Tó man-ree reigned in his stead.
47 And when Hí-sham was dead, Hí-dád the son of Bé dád, which smote Míd'an in the field of Mí'ah, reigned in his stead; and the name of his city was Á'ith.
48 And when Hí-dád was dead, Shám lah of Mí-s'á-kah reigned in his stead.
49 And when Shám lah was dead, Shí-ul of Hí-hó both by the river reigned in his stead.
50 And when Shí-ul was dead, BÉ-á-lá-hán the son of Ách bór reigned in his stead.
51 And when BÉ-á-lá-hán was dead, * Hí-dád reigned in his stead; and the name of his city was * PÉ'í; and his wife's name was Mí-bít-á-bel, the daughter of Mí'tred, the daughter of Mí-s'á-háb.
52 * Hí-dád died also. And the *dukes of E dom were; duke Tim-nah, duke * Á'í-ah, duke Jé tháth, 53 Duke * Á-bú-Hí's-mah, duke E'lah, duke Pí'son, 54 Duke Ká'ás, duke Tó man, duke Mí's'ar.
55 Duke Mí-s'ar-el, duke Gram. These are the dukes of E dom.

CHAPTER II.
The sons of Israel. 1 The posterity of Judah by Terah. 2 The children of Issachar. 3 The posterity of Zabul the son of Hebron. 4 The posterity of Issachar by the daughter of Bala. 5 The posterity of Issachar by the daughter of Bala. 6 The posterity of Zabul the son of Hebron.

1 THESE are the sons of * I s'p-el; 2 * Reu ben, Sim' e-on, Ló'ví, and Jé dah, Is'á-char, and Zé' e-on, 3 Dán, Jé'seph, and Bín g'min, Níph'á-ú, Gád, and Ash'ér.
4 * The sons of * Jé dah; Er, and O'nan, and Shélah; which three were born unto him of the daughter of * Shí'á the Cú'á-mán-ti-on. And * Er, the firstborn of Jé dah, was evil in the sight of the Lord; and he slew him.
5 And * Tó mar his daughter in law bare him Phé'ris and Zé rah. All the sons of Jé dah were five.
6 The sons of * Phé'ris; Hí's'rón, and Hí'mál.
7 And the sons of Zé rah; * Zim'ré, and E'than, and Hí'man, and Cal-cól, and Dú'mí; five of them in all.
8 And the sons of * Á'ar'mí; 9 * Á'char, the troubler of Is'ra-el, who transgressed in the thing * accused, 10 And the sons of E'than; Á-s'p'el áh.

Gleaner Department.

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

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

The Mississippi Baptist Record, and the Baptist Helper have each donned new dresses and have the much improved appearance of a splendid prosperity.

Bro. W. H. Williams is in the midst of a good meeting at Arlington, Ky., and I trust he will have a fine gathering of wayward sinners into the fold.

The Texas State Convention was a strong meeting in fact, judging from the reports. There is a beauty about Baptist quarrels that does not attend any other religious people, in fact when divisions come they only make two Baptist churches where there was one before.

Bro. T. F. Moore, editor of the Baptist Reaper, engaged W. E. Crum in debate last week on the claims of Baptist and Campbellite churches. Bro. Moore says he does not believe anybody, of any size or faith, can succeed in a contention with Baptist doctrine. In this I agree with him. We are on the rock.

Bro. W. S. Roney joined in the local option fight at Hickman, Ky., last Sunday night by preaching one of the best sermons of his life against the liquor traffic. Bro. T. C. Mahan, the popular pastor at Hickman, is in great earnest in his efforts to suppress the liquor course in that town. All the church people are co-operating earnestly in the fight.

Dr. Morrison, one of the editors of the Kentucky Methodist, has been suspended from the Ministry on account of his teaching on the "holiness doctrine," that seems fair to read that denomination. A presiding elder did the work for him, for Methodist church policy puts that sort of power in the hands of the elders. The Christian Endeavor Society was among the first of the societies that undertook to care for the white-haired children; and now they boast of having one tender white-haired youth who is one hundred years old. I guess this boy is in his second childhood, but he probably shows no more signs of dotage than many others of his society who are from 30 to 70 years of age. Not long ago a Baptist man married a Catholic woman, a Baptist preacher saying the ceremony. Soon after the marriage, and in the absence of the husband, the Catholic priest visited the newly wedded wife and threatened to excommunicate her for living in adultery, because she had not been married by a priest. The priest proposed that as the husband was absent it would be sufficient for him to marry the wife to the picture of her husband, and she consented, and the priest proceeded to solemnly join the woman in wedlock to the photograph. This took place in Western Kentucky, and there was an indignant Baptist husband when that man got home and found what had been done. I think it was a wise move on the part of the Sunday-school Board to discontinue the Young People's Leader, as it was not of much force. If the young people's movement could now follow suit it would be a great blessing. The Baptist Helper moves its place of publication from Willette, Tenn., to Scottsville, Ky. J. J. Porter voices the sentiment of thousands of Baptists in the extract below, and his statement of the case is so

just and true that every one who has read the Recorder and is now free from offensive and slavish partisanship, will heartily say Amen to it. The extract is from the Baptist News, of which Bro. Porter is an associate editor.

Our own Bro. J. C. Porter, editor and manager of the Florida Baptist Witness says: "We are heartily ashamed of Dr. Eaton. We cannot endorse his course toward Dr. Whitsitt." We are heartily ashamed of our brother's course toward Dr. Eaton: The Witness like a kitten, has stuck its paw in its mouth and been purring around Dr. Whitsitt, utterly unconscious of the merits of the question. Dr. Eaton is a brave, defiant fighter. He needs no one to come to his rescue. His course in this debate has been fair, manly and upright. So far as we have been able to discern the census of the Baptists, fifteen-twentieths of them heartily thank Dr. Eaton for his gallant and successful fight. If men are too tender to stand criticism, let them quit dumping their new discoveries on Baptists. There are a few editors and preachers who will swallow anything that is shovelled into their mouths simply because of the men who do the shovelling; but the great mass of Baptists do not swallow stuff simply because it is put up in gilded packages by some lordly seminary professor.

I have bought and read Dr. Whitsitt's book. I am impressed with ten things in regard to it:

1. It is awful costly. The size and binding would indicate a quarter as a fair price, but its actual price is one dollar.
2. Its proofs are quoted with too much confidence, considering that most of them come through Pedobaptist hands, and from those who are especially anxious to prove that there was no immersion in the early part of the 17th century.
3. Dr. Whitsitt shows a spirit of determination to prove that what he had previously said is so. He is like the man who asserted the horse was sixteen feet high. He don't intend to take it back, but emphasizes the assertion, and don't have much patience with any one that don't agree with him. Very slight proofs are magnified in every way possible in order to make them as strong as possible.
4. Every line and statement that distinctly stands in the way of the Doctor's pet theory is duly discounted and so explained as to lessen all its force where such a thing is possible. Where no explanation or interpretation can be given to favor his side, the intelligence or motive of the witness is duly discounted.
5. When a witness can be found who seems to say what the Doctor has said, he is commended as pre-eminently trustworthy; and every man who contradicts the Doctor is of small importance.
6. He makes his specious argument with as much distinct partisanship as Dr. Ditzler, N. L. Rice or any other Pedobaptist controversialist would have done, and his prejudices can be clearly seen in the construction of his argument.
7. He started out to prove that there were no Baptists in England previous to 1641, and he leaves no semblance of proof, or possibility of assumption, out of his argument. He seems to say, "My reputation is at stake and I am going to make it good at any cost."
8. The book will not convince any one that does not actually want to believe what Dr. Whitsitt believes. It is purely negative. The best that can be said is that so far as his witnesses could testify they knew of little or no immersions, but there is not a line of testimony that can show that other witnesses were also thus ignorant.
9. To me it seems strange that a great scholar as Dr. Whitsitt is reputed to be, and a "sound Baptist" as some folks say he is, should fall so implicitly into the hands of Dexter and Sheffer, who are Pedobaptists, and both of them interested in proving the same thing Dr. Whitsitt wants to prove, and,

therefore, all three of them partisans alike. The most of Dr. Whitsitt's quotations seem to be taken from the two Pedobaptist partisans mentioned, and he seems never to have seen the original statements. In view of the misrepresentations already proven on Dr. Dexter it is a risky business to trust him so implicitly.

10. It seems to me to be scandalous for a professed Baptist to show such a partisan zeal in perverting history to try to prove a point that is in disparagement by his own people. I have known this method employed by biased controversialists when trying to defend their people, but Dr. Whitsitt is the first man I ever read who is bitter and determined in his opposition to his own folks. Others try to explain away all testimony that may be brought against their people; but Dr. Whitsitt tries to explain away and discount all testimony that can be brought in support of his people. The book and its author are exceptions to all rules, and most clearly constitute a case of evolution going backwards. The book lessens my limited confidence in the teaching ability of its author.

It is said by many that the correctness of Baptist doctrine, and the validity of Baptist church claims, do not depend upon the question of Baptist church perpetuity. Such a statement needs to be explained lest it leads to confusion. If it be meant that a visible and traceable perpetuity is not essential to the validity and correctness of Baptist claims, I agree to it, for it is possible that a succession could exist that is not traceable. I am sure I have such a succession from Noah and Adam myself, but I cannot trace it. But if it be meant that if there had been no perpetuity at all, either visible or invisible that Baptist claims could still depend upon the Bible, and not be affected for lack of a succession of any sort, I most respectfully beg leave to dissent. Jesus organized the first Baptist church, and he distinctly promised to that church a succession to the end of time, and if it has not had such a succession then his word and promise have failed, and if that be true of his words, then no part of the Bible could be relied upon as true. If there has been no church perpetuity, of any sort, and I am convinced of that fact, then I stand ready to avow my unbelief in the truth of any other part of God's word; for if the promise to be with his people to the end of the world, to give them a kingdom that can never be moved, that shall never be destroyed, that shall give glory to God throughout all ages, that the gates of hell should not prevail against, if all these promises have failed, then what promise can be relied upon? If there has been no church perpetuity, traceable or not traceable, then the Bible has deceived every reader of it that ever believed its statements.

I am not astonished at the difficulty in tracing Baptist church history, because their bitter enemies have so relentlessly pursued them through all the ages, burning all their literature, and then burning those who believed Baptist doctrines, that the wonder is how anything can be proven. The testimony of their enemies is our main reliance, and yet God has providentially preserved for us a vast amount of testimony from the unwilling lips and pens of our enemies. Baptists have been witnessing for God and his Gospel in every age, and to every generation, since Christ's day or else the promises of the Bible are deceptive, and suspicion is cast upon the whole thing.

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WRITE FOR SAMPLES.

LETTER FROM REV. A. B. CABANISS.

WHAT HE THINKS OF THE EDWARD BARBER PAMPHLET.

MY DEAR EATON:—Allow me to congratulate you on your journalistic enterprise in getting a copy of Edward Barber's pamphlet from London and publishing it in the Recorder. It comes in the nick of time. I predict it will go like hot cakes, when issued as a tract; as every Baptist will wish to see, for himself, what Barber did say, since his writing has been brought into such prominence at this late day, in connection with our beloved Seminary.

I have read and reread and studied and read this document again with a sincere desire to get at its true teaching, independent of Dr. Whitsitt or the Seminary; to both of which, I frankly admit, I am warmly attached. As I have not troubled you with a single line, since this controversy commenced, I trust a few thoughts from my pencil, on the teaching of this tract, may be acceptable to many of my old friends among your readers.

The first thing that struck my attention was the fact that, though an uneducated layman, he was no fool, but understood who were the proper subjects for baptism and for church membership, much better than most of the bishops and other clergy of that day. His tract will be a good campaign document against infant baptism at the present time and a strong argument for "one dipping which was to be admitted only on those that were made disciples by teaching" as he says, or as we now put it, "believer's baptism." The fact is I do not believe, even J. N. Hall, as strong a controversialist as he is, could bring out this point of baptism for believers only, more clearly and strongly than did the layman Edward Barber in 1644.

The second point I wish to emphasize is the fact that on his title-page he tells what is proved in his tract: "The Lord Christ ordained dipping for those only that profess faith and repentance."

As he was a man of sense, we would naturally think he ought to know what he thought he had clearly proved. Read the tract and you will find he sticks to his text. The whole gist of his argument is in favor of dipping for believers only, and no Scripture warrant for dipping children.

3rd. His silence, about dipping or immersion having been a lost art among them, that needed to be revived by the Baptists, speaks louder than words. He seems to take it for granted, in all his expressions, that there was no question as to "dipping;" but who should be "dipped."

Now is it natural for men to keep silence when they make a new discovery or find something that has been lost, or even think they do? Did the old Greek mathematician keep silence when he had discovered how to solve that noted problem? No! but he rushed out, exclaiming, I have found it! I have found it! Did Alexander Campbell keep silence when he thought he had discovered something that had been lost in the churches, that is, baptism for remission of sins? No! but he proclaimed it everywhere and boasted that he was trying to revive this lost art among the protestant churches, though they assured him, it was an old Roman Catholic heresy, kept up by some protestants also. Did Dr. William H. Whitsitt himself keep silence, when he thought he had made the discovery, that immersion was a lost art in 1641 and had to be revived by the baptists? No! but

he rushed into print in the New York Independent to let the world know of his discovery, with probably as much enthusiasm as Leverie when he discovered a new planet.

This was natural enthusiasm in Whitsitt, at his supposed historical discovery and he could not do otherwise than follow his natural impulse to make the important discovery known. Hence, I cheerfully forgive him for the manner or channel through which he brought his discovery before the public. As children would say, he just couldn't help telling it.

I would here remark, if his critics would remember this natural impulse in all new discoveries, they would make much more allowance for Dr. Whitsitt than they do. But, if immersion was a lost art till 1641 and had to be revived or invented anew by Edward Barber and others, how comes it that Barber does not follow this natural impulse of all new discoverers and proclaim it all through his tract that he has made the discovery that immersion has been lost from the churches and it is his mission to revive or make it known again? The only rational answer is, he had made no such discovery and felt no such impulse. In truth I believe, it would astonish Edward Barber, if he could arise from the dead in 1896 and hear any one quote his pamphlet to prove that immersion was a lost art and had to be revived during his former stay on earth. He would reply "how could it be a lost art, when it was required by the Church of England, that the child be dipped, unless it be certified that it be sickly." In the preface to my tract, I said it might seem strange that there was so much ignorance among the ministers of the Gospel, "of that glorious principle, True Baptism or Dipping Eph. 4:5." That verse in Ephesians reads "One Lord one faith, one dipping." Now turn to my tract and you will see how I explain that "one dipping" where I say, "The Lord Jesus Christ had not appointed "one dipping for Jews, another for Gentiles, one for men, another for women, one for old another for young and "

For as there is one body, one spirit and believers, called in one hope of calling, one Lord, one faith; so also one dipping which was to be admitted only on those that were made disciples by teaching, and not on those who had it professed by others (godfathers) which Christ commanded not. Therefore infants by express prohibition are excluded. Therefore you plainly see I was not alluding to dipping in opposition to sprinkling, but took dipping for granted and urged that the one dipping was appointed for believers only. In the same connection I said, "and that the Lord should raise up a poor tradesman to divulge this glorious truth"—Of which I had just said the ministers were ignorant, and my tract shows how I explained that "glorious truth" to be the one dipping for believers only. If they did not practice dipping then as well as sprinkling, how could I have denied what did not exist, and said, in my tract without desiring, if there be any that, from the Word of God, can show that we walk in a false way, or error in denying the dipping of infants, that they would do it! I am truly sorry my young brother, you could imagine that I was such a simpleton as to slander the national church party as dippers of infants, till they kept me in prison a number of months, when dipping was a lost art. In that case, they ought to have sent me, not to jail, but to a lunatic asylum."

Let me say, in conclusion, If I

were a lawyer and had a case that required me to prove that immersion was a lost art in the days of Edward Barber, I would never appeal to Barber's tract for one of my proof texts, fearing the other lawyer might have a copy also. A. B. CABANISS.

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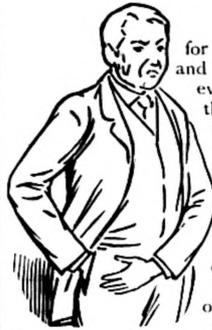
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W. J. BROWN, E. W. LABAREE, Gen. Pass. Agt., Gen. Pass. & Ticket Agent, St. Louis, Mo.

The Farm

At Owingsville Court W. C. Ermiston, of Petersburg, Tenn., assembled by C. D. Armstrong, of Flemingsburg, bought 49 weanling mules at from \$13 to \$35. The agent for Bayless & Turney, of Paris, bought 5 horses for the Southern market at from \$35 to \$100.

H. Clay Turner sold this week to James Moberly 40 feeding cattle at \$34. Mr. Henry Thomson, of Thomson Station, bought nearly a hundred hogs of all sizes recently in the upper part of the county and received them Tuesday at Nic. Hadden's sale.—Mt. Sterling Sentinel Democrat.

Mr. R. R. Early, of Woodford, told us Monday that he had just finished putting in 600 acres of wheat and he never had his land in better condition. Mr. David Tanner sold and delivered to Redd & Bro. 61 head of hogs that averaged 402 pounds. The price paid was three dollars per 100 pounds.—Lexington Gazette.

Farmers are busily engaged in plowing and sowing wheat. The rains of last week have put the ground in splendid condition, and farmers are taking advantage of it. There will be a largely increased acreage put in wheat, as the prospect is better than for any other crop a farmer can raise.—Georgetown News.

Anteo, that sold a few years ago at Danville, for more than \$50,000, was knocked down to Millard Saunders last week at Philadelphia for \$1,200.

A movement is now on foot to secure a Stock Inspector for McCracken county. The butchers and doctors are the projectors, and the movement is the result of the recent discovery of Texas fever among the cattle there.

W. B. Kidd, of Clark county, bought for November delivery, of T. J. Delaney, 26 cattle, and of T. J. Gordon, 40; weight, 1,450 lbs. at 4 cents. He also bought 900 cattle of Bedford & Kennedy, Bourbon county, weight, 1,450 at \$4.15, for November delivery.

With an unprecedented mast crop, corn at 12½ cents a bushel, and the country full of stock hogs, pork ought to be cheap this fall and winter.—Mt. Olivet Tribune Democrat.

Alvah Maret, a prominent farmer living near Wildie, this county, raised from one pumpkin seed a vine, with its branches, which measured 900 feet and produced 48 good sized pumpkins.—Mt. Vernon Signal.

Joe A. Cohen bought this week 20 fat hogs from Bud Lewis, 10 from Chas. Moore and 25 from Prof. Newman and Beau Neal, all averaging about 250 lbs., at \$2.60.—Woodford Sun.

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellow-men. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this receipt in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. ROYDS, 220 Powers' Block, Rochester, N. Y.

BLINDNESS PREVENTED

The best Treatment a Runny Eye, and all eye diseases successfully treated for all diseases of the eye, and all eye diseases, the largest and most successful Institute in America. Don't wait to be blind! Pamphlet Free.

REMBEY EYE SANITARIUM, Glen Falls, N. Y.

GOLD, SILVER, NICKEL & METAL PLATING.

350 W. 7th—Glen Falls, N. Y. We are the only plating works in the West. We do all kinds of metal plating, gold, silver, nickel, and copper. We do all kinds of metal work, and we do it all in the best manner. We do it all in the best manner. We do it all in the best manner.

THE BARREL CULTURE OF STRAWBERRIES.

Many people living in villages and cities who have no land for a garden, would appreciate a strawberry bed of their own, so that they could pick fresh berries at any time for the table, which would be of a better quality than those usually offered in the market. I am going to tell them that every one can have his own strawberry bed who has a space 3 feet in diameter to set a barrel. The idea is probably a novelty to most people, but it has been tried and proved successful.

I will try to describe the barrel method in detail, so that an amateur can do the work. Any strongly-bound hard-wood barrel will do, but a lined oil barrel is preferable. A kerosene oil barrel is liable to impart some of the kerosene taste to the fruit, but perhaps this may be avoided by burning out the barrel before using it. Lay off the outside of the barrel in 4-inch squares, as you would mark a checker board. Begin at the bottom of the barrel and bore a row of inch holes in each square horizontally around the barrel. In this way bore five rows of holes around the barrel 8 inches apart, or in each alternate row of squares, boring the second row of holes from the bottom on the perpendicular lines instead of in the squares, and so on alternately to the top. Five rows of holes, with 27 in a row, will give you 135 plants to the barrel. The barrel is filled with soil level with the first row of holes, using rich garden soil with a little well-rotted stable manure thoroughly mixed with it.

Ordinary bedded plants may be used, of any variety desired, mixing the pistillates and bisexuals, as in garden culture. The Sharpless with a small mixture of Crecents give very large berries when grown in this way; also the Burbach and Marshall; but for quality of fruit, I have found none better than the Cumberland Triumph and the old Charles Downing. The latter two are bisexual, and need no other varieties to fertilize them. The plants are inserted through the holes, with the roots a little higher than the stems, to allow for setting. The roots are well spread apart, and more soil is put in and firmly packed over them. Then they are sprinkled with water, and the process continued until the barrel is filled, when it is covered to prevent escape of moisture.

In watering, care should be taken not to keep the soil too wet, and the better way is to make a few holes down through the barrel with a stick, and pour in water or liquid manure according to the needs of the plants. It is well to set the barrel on a box, or something to elevate it from the ground, to prevent insects from getting to the berries, and also occasionally to sprinkle the foliage on the outside of the barrel.

The advantages of this method of growing strawberries are that no runners grow, and the whole strength of the plant is directed to growing fruit. The berries are perfectly clean, and all cultivation and weeding are dispensed with, and economy of space secured. If the same number of plants were spread out as in garden culture, they would occupy nearly a square rod of ground.

The plants may be put in either in the spring or fall. If in August or September, they will yield a fair crop the next year, and will continue in bearing four or five years without renewal. Five bushels is the maximum crop, and perhaps three or four the average

to a barrel, but the yield will depend on the variety and management.

The barrel should be placed with a good exposure to the sun when convenient, but the berries will do fairly well in a partial shade. In the winter, in localities where there is very low temperature, a light covering of straw should be thrown over the barrel. I have recently met a gentleman who, in connection with his nursery business, has been selling barrels furnished with plants to people for eight years, and has sold more than 1000 in this State, many of them in Brooklyn, and he says there is no doubt about the success of the plan.—W. H. JENKINS, in Cultivator.

TRY, TRY AGAIN.

To prevent chapped hands, a little borax in the washwater. Or, one ounce of glycerine to fifteen drops of tincture of hydrastis. Or, dusting the hands with fine starch, after washing them in castile soap and warm water. Or washing them in bran-water. Or, a few drops of glycerine diluted with milk. Or, sweet cream. Or, rubbing the hands at night with glycerine, powdering with pulverized starch, and sleeping in large gloves. To remove fruit stains from the hands, a weak solution of oxalic acid. Whiteness of the hands with two ounces of cologne, two ounces of lemon juice, six ounces of powdered Windsor soap, mixed together. Rubbing stained hands with salt and lemon juice. To whiten the hands, two drachms of diluted sulphuric acid, one drachm of tincture of myrrh, four ounces of soft water. After washing with soap, dipping the fingers in this mixture. Removing stains from the hands by a little oil of vitriol and cold water. Singeing the ends of the hair instead of cutting.—RUTH HALL in Good Housekeeping.

PEAR CULTURE.

George F. Comings of St. Joseph, Mich., after twenty-five years of experience, feels safe in saying that the possibilities for success in growing pears are very great, being almost unlimited, and yet, as with all other fruits, there are many obstacles to success in the way of insects, plant diseases and unfavorable seasons. In his experience, a strong, sandy loam is preferable to a stiff clay soil. While the strong roots of standard pear trees will work their way down into a stiff clay soil, the land for dwarf pears should be deep and mellow. With a clay soil for either kind of tree, the owner should plough and subsoil and prepare it deeply, but less care will be necessary with a sandy soil. Above all, we should avoid land with standing water in the subsoil. The best distance for standard trees is from twenty to twenty-two feet each way. The pruning should be done mostly with a knife, cutting out all surplus shoots while they are small. The Kieffer and similar strong, upright growers require more pruning than most other varieties, and greater skill is necessary to perform it properly. Spraying the trees with Bordeaux mixture will be found very profitable, as it will enable us to grow kinds that would be worthless from scab.

300 ORDERS

In 3 weeks—10 orders in every 10 days—13 orders in 21 days—15 orders in 31 days—17 orders in 41 days—19 orders in 51 days—21 orders in 61 days—23 orders in 71 days—25 orders in 81 days—27 orders in 91 days—29 orders in 101 days—31 orders in 111 days—33 orders in 121 days—35 orders in 131 days—37 orders in 141 days—39 orders in 151 days—41 orders in 161 days—43 orders in 171 days—45 orders in 181 days—47 orders in 191 days—49 orders in 201 days—51 orders in 211 days—53 orders in 221 days—55 orders in 231 days—57 orders in 241 days—59 orders in 251 days—61 orders in 261 days—63 orders in 271 days—65 orders in 281 days—67 orders in 291 days—69 orders in 301 days—71 orders in 311 days—73 orders in 321 days—75 orders in 331 days—77 orders in 341 days—79 orders in 351 days—81 orders in 361 days—83 orders in 371 days—85 orders in 381 days—87 orders in 391 days—89 orders in 401 days—91 orders in 411 days—93 orders in 421 days—95 orders in 431 days—97 orders in 441 days—99 orders in 451 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Items of Interest.

Auguste Treco, a distinguished botanist and member of the Institut of France, died in Paris, aged 78. He visited this country and Mexico in 1848, remaining two years. He spent a winter among the Osage Indians studying the nature of the roots used by Indians as food, and made a most valuable collection of plants and several varieties of which bear his name. Mrs. Darwin, widow of Charles Darwin, the naturalist, died at the age of 88. She was married to Darwin on Jan 10, 1820.

When the Ward Line steamer, the Vigilancia, put into Havana she had on board a Mexican passenger, Señor Fernandez. Gen. Weyler declared he was not a Mexican but a subject of Spain. Capt. McIntosh refused to give him up and Weyler declared if the Vigilancia put to sea Morro Castle's guns should sink her. Gen. Liza told the Captain to go on to sea, and informed Weyler that if the ship was sunk the Vigilancia would be considered as a bona fide Havana. Weyler blistered but the Vigilancia sailed safely under the guns of Morro.

Morera man has great reason to be proud of his advance in housebuilding. The ancients never built houses which fell down before they were finished. The cement roof of a new building for the University of Virginia, which is not yet finished, fell in killing two workmen and injuring others.

Baron Fava, Italian Ambassador presented to President Cleveland a set of volumes touching the early history of America. There are fourteen volumes, being a collection of papers in regard to Columbus and the Italian explorers who preceded him. The work was compiled by a special committee appointed by King Humbert and is a present from him.

The wheat crop in this country is 55,000,000 bushels less than it was last year. Russia's crop is short and that of India. This has caused wheat to rise rapidly, selling in London at the last for 100 shillings which has been reached since 1891. But the corn crop is so large, it will be used for fuel in many parts of the West, because it is cheaper than coal.

Next month the experiment of horseless vehicles is to have an extensive trial in London. One thousand omnibuses run by different motors are to be placed on the streets, and those in question as to which is the best motor can be practically and thoroughly tested.

The London Board of Trade returns to the end of September, show that England is having a year even of greater prosperity than last, and that was a very prosperous year. The exports increased over the corresponding months of last year about 700,000,000.

Prof. Henri Moissan, of Paris, has made a visit to this country and has shown his power to make diamonds. He has invented an electric apparatus which reaches a temperature of 5000° Fahrenheit. In this case iron is used as charcoal, obtaining a globe with the iron on the outside and liquid carbon on the inside. The iron contracts with great force and crystallizes the carbon, forming a perfect diamond. When the diamond is ready it is removed by means of a sharp point. The diamonds in this way are large enough to be sold in the market at extremely doubtful.

United States Commission of Immigration, Herman Stump has been sent to Italy. He will attend the Italian Parliament and make an address explaining the restrictions of the United States immigration laws. It is to be hoped he will say something which will lessen the immigration into this country of the Italians.

The Independent says three eminent men in France, working separately, have been making experiments in introducing salt and water into the veins of patients about to die from loss of blood or urmic poisoning. The results have been most encouraging, and physicians in France are much interested in further experiments.

The United States Consul-General at Cairo reports that the present Egyptian cotton crop promises to be the best in quantity and quality which has been raised there. 10,000 more acres were put in cotton this year, making the number of acres more than one million.

Burglars have adopted the bicycle, and bank robbers. It is so silent and swift it makes escape much easier. Recently Frothers robbed a bank in Minnesota killing three persons and made their run on bicycles. One of them was only 18 and the other 23. More mothers with slippers and catclashes are sorely needed in these days.

It is a good thing that this is a big country or the day might come when there would not be room for the people and the monuments. Almost every day the papers give an account of the unveiling of new ones. Two have recently been put up in New Jersey by the "Sons of the Revolution," one at Short Hills and the other at Springfield.

The Police Commissioners of Atlanta have made a rule that any policeman who does not pay his debts shall be dismissed from the service. This rule was applied to five members of the force, and the Commissioners are resolute to carry it out against all delinquents.

Baron Garofalo, who has devoted much time to the study of crime and its punishment recently delivered a lecture in Rome. He said the number of murders in Italy in 1895 averaged one for every two hours. Among the members he mentioned the failure to enforce the law for capital punishment, and the neglect of religious teaching which is the chief cause. Nothing can take the place of the fear of God.

ONE MONTH AND EXPENSES, experience unnecessary; position permanent; \$75 self-seller. Please Mt. Geo. C. Linnett, O.

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. We charge one cent a word for all over 100 words, invariably in advance. Count only words, you may know once what the charge will be. Unless the money accompanies the notice, it will be brought down to 100 words.

TICHENOR.

Oliver P. Tichenor was born July 26th, 1830, and united with the Bloomfield Baptist church at the age of fourteen years. He was married to Miss Susan P. Bennett Jan. 29, 1867. He united with the Taylorville church in 1858, and six years later was elected a deacon, in which office he served his church most efficiently and acceptably until his death, Sept. 4, 1900. For many years he was also their clerk and treasurer. He was a true Christian, a thorough Baptist and a useful citizen. He was highly appreciated by his brethren and his countrymen. They trusted him and honored him, and now mourn his loss. His wife and six children survive him. J. A. HOOPER.

RESOLUTIONS OF RESPECT.

Whereas Sister Drusilla Johnson, Bro. Elijah Hoop, Sister Cordia Oves, Sister Lettie Orms, Sister Eva Orms and Master Lacie Stark, members and children of members of Lebanon Junction Baptist church, have recently passed away.

Resolved, That we deeply feel our loss and bow to the will of Him who calleth the righteous home.

2nd. That we tender our heartfelt sympathy to the bereaved families.

3rd. That a copy of this be retained in the Minutes and another be sent to the Western Recorder for publication.

Done by order of the church at her regular meeting for business Sept. 8, 1900.

JAS. MAGUIRE, Com. A. S. CANN, Sec.

There is more Catarrh in this section of the country than all other diseases put together, and until the last few years was supposed to be incurable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it constitutional disease, and therefore requires constitutional treatment. Hall's Catarrh Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally, and goes from the blood to the seat of the disease directly on the blood and mucous surfaces of the system. After one bottle you will feel the difference. It falls to cure. Send for circulars and testimonials. Address, F. J. CHENEY & CO., Toledo, O. Sold by Druggists. The Hall's Family Pills are the best.

National Platforms.

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

Christmas Music.

Glory in the Highest. A Concert Exercise for Sunday-Schools, High-Schools & Families. Beautiful music. Recitation and Pilgrims. Beautiful lyrics. 5c. 10c. 20c. per doz. \$1.00 per doz. not prepaid. Make Cash Order. Write to W. A. Kavanagh, 40 Bible House, New York.



"INCALCULABLE BENEFIT FROM TREATMENT WITH ELECTROPOISE."

The value of the Electropoise in curing disease in my family and among my neighbors is incalculable. My wife has used it to great advantage in cases of severe sprains, heart trouble caused from La Grippe, acute La Grippe, and severe attacks of neuralgia. In my own case I suffered for three years with paroxysms of pain in the stomach that came very near causing my death. Some physicians said the pain was caused by gall stones, others, that it was indigestion. From the first application of the Electropoise the result was immediate and gratifying, and I am now entirely well.

With the "Poise," we have cured croup, night sweats, pneumonia, chills and fever, and worms. One of our neighbors is now using it with very beneficial results in a case of lung trouble. I can cheerfully recommend it to all sufferers.

Yours truly, T. S. KAVANAGH, Humphrey, Ark., Sept. 29th, 1896.

For a short time we will sell the \$25 Electropoise for \$10, or rented two months for \$5.

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

Our New Fried Catalog now ready. It shows a variety of cups, castors, butter dishes, silver-plated, pickles stands, ice-water pitchers, goblets and waiters, spoons, dress. C. F. BARNES & BROS., 504 B. Market, Louisville, Ky. This firm is reliable. - Western Recorder.



STEEL WIRE FENCE BOARD. A Barbed Horse and Cattle Fence; Cabled Poultry and Game Fence; Cabled Field and Hot Fence; Yard Cemetery and Grove Lot Fencing on Steel Post. Write for a Specimen. We Pay the Freight. Catalogue and Testimonials Free.

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GERMAN BANK

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CAPITAL \$1,000,000. RESERVE \$200,000.

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Interest Paid on Deposits P. VIGLINI, President.

HARVEST BELLS,

Bro. Penn's Great Song Book

Everybody says it is the best in the world. Sound in doctrine. Pure gospel in song. Old and new songs. 1, 2 & 3 and the three combined with appendix of 47 songs in 3d and 4th shape notes. Good recitations. All books shipped by freight or express from St. Louis; by mail from Eureka Springs, Ark. Will send sample songs. Send all orders to Mrs. W. E. PENN, Eureka Springs Ark.

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Club Agents (Women, Men, Girls or Boys) in every town in the U. S. to get orders for our celebrated goods. LIBERAL TERMS. GOOD INCOMES. Big Profits with every sale. Good Teas and Coffees. See per pound. Send this ad. to H. H. STEWART, and we will mail you a 1/2 pound Best Imported Tea, any kind, and full particulars. THE GREAT AMERICAN TEA CO., W. R. P. O. Box 280, 21 and 23 Vesey St., N. Y.

HOTEL ALBERT ST. STEPHEN

European Plan, 11th St. and University Place, NEW YORK CITY.

A most comfortable hotel at very reasonable prices. Centrally located, near large stores and theatres. Rooms \$1.00 and upwards. L. & E. FRENKEL.

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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. The fastest and best train leaving Louisville for the South. Pullman Vestibule Gas lighted sleepers, elegant coaches and Free Reclining Chair Cars.

No. 1. FAST MAIL. No. 2. Lv. 3:30 a. m. Ar. 11:10 p. m. Best train of fine coaches and Pullman Hotel Sleepers to Memphis and New Orleans. Local stopovers to Paducah open to passengers at 5 p. m.

No. 5. MAIL AND EXPRESS. No. 6. Lv. 8:30 a. m. Ar. 4:15 p. m. For Paducah, Fulton and intermediate points.

No. 7. ACCOMMODATION. No. 8. Leave 4 p. m. Arrive 9:30 a. m. For Elizabethtown, Hodgenville, Letchworth, Owensboro and intermediate points.

ALL TRAINS RUN DAILY. The Illinois Central is the shortest line from New Orleans and affords the best connections to all points in Arkansas, Texas and the South-west. City Ticket Office, 223 Fourth Avenue. A. E. HANSON, G. P. A., Chicago. W. A. KELLGOD, A. G. P. A., Louisville.



Gladness Comes

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

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

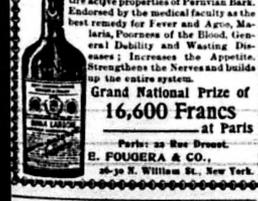
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The stock of The National Building and Loan Association is better than Gold because it is both safe and profitable. It will pay you to put your money in this stock. For particulars address JOHN H. LEATHERS, President or C. M. PHILLIPS, General Manager, Louisville, Ky.

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Possesses in the highest degree the entire and pure properties of Peruvia Bark. Endorsed by the medical faculty as the best remedy for Fever and Ague, Malaria, Fevers of the Blood, General Debility and Wasting Diseases; Increases the Appetite, Strengthens the Nerves, and builds up the entire system. Grand National Prize of 16,600 Francs at Paris 1889. Paris: 20 Rue Drouot. E. FOUGERA & CO., 20-30 N. William St., New York.

THE GREAT CHURCH LIGHT

For electric, gas or oil. Send dimensions. Book of Light and estimate free. F. P. FAIRBANKS, 11 Pearl St., New York.

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 for only \$22 delivered, with all Freight Charges Paid, shipped on 30 day approval, including One Year's Subscription to the WESTERN RECORDER. This machine is more desirable than those sold in your local markets from \$45.00 to \$60.00.

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 guides 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-grade machine to our readers for the remarkably low price of \$22, including one year's subscription to the WESTERN RECORDER. This is an unprecedented offer that are enabled to make only by contracting them in large quantities for sale. A complete set of attachments in elegant velvet-lined boxes is furnished with each machine, with all the modern improvements, such as automatic bobbin-winder, self-threading shuttle, self-setting needle, tension-releaser, together with the usual outfit of bobbins, needles, oil can, screw driver and illustrated book of instructions.

Do not confound the new Improved RECORDER with sewing machines offered by other parties for premium 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 in rewards of imitations.

WESTERN RECORDER-The sewing machine you sent me is just as you recommended it to be. I am well pleased with it. My sister says she would not give it for any other machine. STEVEN THOMPSON, St. Louis, Mo. 14th St. 1896.

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 nice. MRS. B. THURKELD, St. Louis, Mo. 14th St. 1896.

WESTERN RECORDER-I have received the machine and am well pleased with it. It is equally as good as machines sold at \$40.00. Lake City, Ark., Aug. 20, 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 nice. State Line, Ky. June 24, 1896.

WESTERN RECORDER-Will say that the sewing machine I bought what you said it was. My wife is well pleased with it. JOHN F. TYNER, Burnside, Ky., Aug. 6, 1896.

DEAR RECORDER-The Sewing Machine you sent me has come and I am well pleased with it. We find it as you recommended it to be. G. H. CANTER, Washington, Ga., Feb. 24, 1896.

DEAR RECORDER-The machine I bought of you is much better than one I paid \$60 for. I am more than pleased with it. MRS. GEO. CHEATMAN, Taylorville, Ky., March 14, 1896.

Address all orders to WESTERN RECORDER

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

1/2 Baking Powder

ABSOLUTELY PURE

Items of Interest.

One of the few amusing things which have happened in this especially bitter political contest is the report which comes from Rome. Archbishop Ireland published a letter attacking the Chicago platform and urging the election of Mr. McKinley. The report comes from Rome that the Pope, while agreeing with the Archbishop in his political wishes is very much displeased with his letter because it "mixes religion and politics." That is rich. Catholic priests never meddle with politics, do they?

Charles F. Crisp, ex-Speaker of the House, died in Atlanta on the 27th. His health had not been good for six months, and for several weeks he had been in a sanitarium, suffering first with malarial fever and afterwards with congestion of the lungs. He was a leading man in Georgia politics, and a great deal had been elected to the Senate at the next meeting of the Legislature.

The drought in India has been very severe, and there is great danger of a famine as the result of the failure of the wheat crop. The government is preparing to import wheat from California and to construct works to give employment.

Criminals being able to cut the hardest steel bars, a new bar is being tried in some jails. The bars are hollow pipes filled with water under a high pressure. When the bar is cut the water escapes, and by a system of registers in the office the fact is made known and also the cell where the pipes have been attacked.

There is no paper in the country which has done as much service in dispersing canards as has the *New York Christian Advocate*. It was going the rounds that Stanley owed his life to the transfusion of blood while in Africa. The *Advocate* wrote to him and Stanley replied the paragraph was too absurd to be taken seriously, adding: "We owe a great deal of nonsense to the paragraphist, his business is mainly to amuse house-maids and infants."

The Sublime Porte sent this notification to the Turkish Legation in Washington City: "We have been informed that a great number of Jewish families who have emigrated from Russia to the United States intend to establish themselves in Turkey. The success of the empire is expressly forbidden to the Jewish emigrants." It must be that Russia is interfering in this thing. For Turkey has been glad to have Jews settled in Palestine, as taxes can be collected from them.

Dr. James Rigg at the meeting of the Evangelical Alliance spoke of his visit to Germany in 1887. He said at that time "the very elementary idea of religious freedom was not found in the states of Germany, it was being fought for by the persecuted Baptists, and now that idea has gained wide acceptance and is recognized even in the high places of authority in that great land."

This is what Lord Chief Justice of England said in regard to a permanent tribunal of arbitration which so many have been urging: "I doubt whether in any case a permanent tribunal, the members of which shall be 'a priori' designated, is practicable or desirable. The interests involved are commonly so enormous and the forces of national sympathy, pride and prejudice are so searching, so great and so subtle, that I doubt whether a tribunal, the membership of which is a matter of permanence, would long retain general confidence; and I fear it might gradually assume intolerable pretensions."

Madison county, Miss., voted out the saloons in a recent election, and every county is dry along the line of the Illinois Central railroad through that state from the Tennessee state line to that of Louisiana. May the whole South soon follow the local option example set by these counties.

Collector Mize, of the Chicago Internal Revenue office, who has this exceptional opportunity for judging, says there will be decided falling off in saloons this fall in the city. He estimates that the number may reach 1,000, and attributes the decline in good part to the bicycle riding. Men save their money to buy bicycles and drunken men cannot ride them.

Li Hing Chang said in New York of the Chinese newspapers: "Unfortunately the Chinese editors have always been in the habit of mixing truth; they do not tell the truth, the whole truth or nothing but the truth, but mixed truths in that way that are worse than lies. If we could find editors who would tell the truth, the whole truth, nothing but the truth, and neglect the economy of truth, then the paper would serve as one of the means of civilization." He might have been asked how long an editor who told the whole truth would be allowed to keep his head on his shoulders in China.

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

FROM DR. FOX.

Morristown, N. J., Oct. 22, 1896.
 MY DEAR DR. EATON:—
 You are doing a valuable work in publishing in the *WESTERN RECORDER* copies of ancient historical papers and tracts, such as the "Dippers Dipt" in last week's issue. I hope you will continue to lay before the people the original matter on which our denominational history must be based.

By the way, it seems to me that many have been unjust in their criticisms of the *RECORDER* for its course in this 1641 controversy. When I was absent from home this summer I missed many copies of the paper, but in the issues which I have seen, I have noticed nothing in the editorial columns which has struck me as unfair.

Truly yours,
 NORMAN FOX.

A GLORIOUS MEETING.

On October 16th, we closed a meeting of 26 days' duration at Bellefield church, Henderson county, Ky., of which I have been pastor for six years. We had a glorious meeting. Bro. B. F. Jenkins, of Daviess county was with us 15 days and did some of the best preaching I ever heard. He is zealous and scriptural in his work. When he left, the meeting was just beginning to develop. I continued the meeting 11 days and baptized 22 happy converts into the fellowship of the church. Received 3 by letter, making 26 additions. Quite a number who had grown careless and cold were revived, and 6 professed conversion who have not yet joined the church. The church as a whole was greatly revived and will more zealously perform their Christian duty.

This church pays her pastor's salary monthly and collects her missionary money quarterly. The meeting left the church and pastor more strongly bound together than ever before. One year ago we lettered off 27 members to go into the organization of a new church; and now have 103 members.

We have just closed the 9th, and most satisfactory session of the Ohio Valley Association. All our churches were represented but two.

We raised about \$3,000 for our Sturgis Male and Female Institute. The outlook for the school, is more hopeful than ever before. The Lord is with us in all our work; and to Him be all the glory.

Yours truly,
 C. H. GREGSTON.
 Morganfield, Ky., Oct. 23rd 1896

GERMAN WORK IN BALTIMORE.
 In a recent letter from Miss Annie W. Armstrong she writes: "The outlook for the German Industrial Schools in Baltimore is very bright. We had not supposed reorganizing these schools until the weather was a little cooler, but one will have to be opened next week, as for several weeks past the children have been assembling, thinking they could gain admittance. One of the teachers happening to be in the neighborhood at the accustomed hour, saw the children and counted 45 waiting for the door to be opened. She was told that a number had left, and some said there had been

80 of the little ones there that day. We expect in the near future to also organize a German school in Washington. I am now making an effort to secure more efficient help for Miss Buhlmaier from the English Churches in order that she may be free to do pioneer work, for which she is rarely fitted."

Very truly,
 ANNIE W. ARMSTRONG.

THE MARKETS.

Report for the Week Ending Saturday, Oct. 24, 1896.

Cattle—The supply of cattle to-day was very light. The transactions were small. Prices remain steady.

Cattle—The calf market was barely steady. The best offerings brought 35¢.

Hogs—The hog market was active as to advance all around. Heavies sold at \$1.45 1/2 and mediums at \$1.45. Lights brought \$1.25 1/2 to \$1.40.

Sheep and Lambs—The receipts of sheep and lambs were very light. Prices were nominal.

CATTLE
 Extra shipping cattle, 1,400 to 1,600 lbs. \$3 85/4 15
 Light shipping, 1,300 to 1,400 lbs. \$3 50/3 75
 Best butchers \$2 50/3 25
 Fair to good butchers \$2 50/3 15
 Common to medium butchers \$2 50/3 10
 Thin, rough steers, poor cows and scalawags \$1 00/2 50
 Good to extra oxen, 1,500 to 1,700 lbs. \$2 00/3 10
 Common to medium oxen \$1 80/3 25
 Feeders, 900 to 1,200 lbs. \$2 00/3 40
 Stockers \$2 00/3 30
 Bulls \$1 70/2 50
 Veal calves \$2 00/3 00
 Choice milk cows \$2 00/3 00
 Fair to good milk cows \$1 80/3 00

HOGS
 Choice packing and butchers, 225 to 300 lbs. strictly corn-fed \$3 80/3 45
 Fair to good packing, 180 to 200 lbs. \$3 45
 Good to extra light, 150 to 180 lbs. \$3 45
 Fat hogs, 120 to 150 lbs. \$3 40/3 40
 Fat shoats, 100 to 130 lbs. \$3 50/3 35
 Roughs, 150 to 400 lbs. \$3 40/3 25
 Stockers \$2 00/3 75

SHEEP AND LAMBS
 Good to extra shipping sheep \$2 50/3 35
 Fair to good sheep \$1 75/3 00
 Common to medium sheep \$1 00/3 40
 Bucks \$1 00/3 75
 Extra spring lambs \$2 50/3 50
 Fair to good spring lambs \$2 00/3 00
 Common to medium lambs \$2 50/3 00
 Tail-ends or culls \$1 00/3 00

LEAF TOBACCO MARKET.
Report for the week ending Saturday, Oct. 24, 1896.

BULLEY—1896 COP.	Red.	Colony.
Trash, green mixed	\$1 10/4 25	\$2 25/4 30
Trash, sound	2 25/4 30	3 00/4 50
Common lug	3 00/4 40	4 00/4 70
Medium lug	4 00/4 50	5 00/4 80
Good lug	5 00/4 60	6 00/4 90
Common leaf, short	6 00/4 60	6 00/4 60
Common leaf	6 00/4 70	6 00/4 10
Medium leaf	7 50/4 10	11 00/4 10
Good leaf	10 00/4 10	13 00/4 10
Fine and selections	14 00/4 10	16 00/4 20

DARK—1896 COP.	Red.	Colony.
Trash, green mixed	\$1 00/4 15	\$2 00/4 25
Trash, sound	1 50/4 20	2 50/4 30
Common lug	2 00/4 30	3 00/4 40
Good lug	3 00/4 40	4 00/4 50
Common leaf, short	4 00/4 50	5 00/4 60
Common leaf	5 00/4 60	6 00/4 70
Medium leaf	6 00/4 70	8 00/4 80
Good leaf	8 00/4 80	10 00/4 90
Fine and selections	10 00/4 90	12 00/4 10

SALES, WITH COMPARISONS.
 Following were the sales for the week and year to Oct. 24, with comparisons:

Year	Week.	Year.
Year 1896	2,471	154,325
Year 1895	2,361	142,492
Year 1894	2,070	118,190
Total new crop sold to date		127,560
Sold to date in 1896		155,552
Sold to date in 1894		141,554
New crop sold to date, orig. inspec'n.		106,445
Sold to date in 1896, orig. inspec'n.		126,019
Sold to date in 1894, orig. inspec'n.		116,490

REJECTIONS.
 Rejections this week 322
 Rejections same time in 1895 548
 Rejections same time in 1894 570
 Percentage of rejections to sale's sales, '96 22
 Percentage of rejections to sale's sales, '94 29
 Rejections since Jan. 1 to date 25,172
 Rejections same date in 1895 28,113
 Rejections same date in 1894 27,028

ABSTRACTS.
 Receipts this week 976
 Receipts same time in 1895 426
 Receipts same time in 1894 414
 Receipts since Jan. 1 to date 108,728
 Receipts same time in 1895 111,511
 Receipts same time in 1894 109,064

Absolutely Pure-Delicious-Nutritious.



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

All-Wool Suits

At \$3 and \$3.50 For Boys 4 to 15 Yrs. Old.



We've been congratulating ourselves all season on our good luck and good judgment in supplying ourselves with the lines of Boys' Suits which we have to sell at \$3 and \$3.50. We are able to say in good conscience that we never had such goods at these prices before. We are well aware, from observations and current report that no other clothing house in Louisville is selling this class of Suits for less money than \$4 and \$4.50. And a dollar's difference is a good deal on a boy's suit. These goods are the regular double-breasted suits; sizes 4 to 15, in solid blue or black Cheviots and all sorts of plain and mixed SCOTCHES and CASSIMERES. They are made extra well; the seams all double sewn with flax thread; the pants all having double seats, double knees, riveted buttons and patent flexible waist-bands.

It's a rare thing that we miss a sale on them—many ladies decide to buy them after having come in expecting to get the higher-priced suits which they have been accustomed to buying. We'll take particular care in filling MAIL ORDERS for these—they make a great advertisement for us out of town, one generally selling several more in the neighborhood to which it is sent. With Boys' Suits or Overcoats we give free a fine knife or foot ball. We have a line of All wool Cheviots Hofer Overcoats, in sizes from 3 to 15 and ranging in price from \$2.50 to \$6.

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

BUFFALO LITHIA WATER
 BRIGHT'S DISEASE.
 DR. GRAEME W. HAMMOND, of New York, Professor of Diseases of the Mind and Nervous System, in the New York Post-Graduate Medical School and Hospital: "In all cases of Bright's Disease of the Kidneys I have found **BUFFALO LITHIA WATER** (Spring No. 2 of the greatest service in increasing the quantity of urine and in eliminating the albumen."
 Sold by druggists. Pamphlets free.
 PROPRIETOR BUFFALO LITHIA SPRINGS, VA.

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