

# WESTERN RECORDER

Faith, Hope and Love, these three.

VOLUME LXXI.

LOUISVILLE: THURSDAY, DECEMBER 31, 1896.

NUMBER 4.

## WESTERN RECORDER.

PUBLISHED BY  
THE BAPTIST BOOK CONCERN.

### OFFICE,

N. W. COR. THIRD AND JEFFERSON STS.

One copy one year (in advance) \$2.00  
After three months . . . . . 1.50  
After six months . . . . . 1.00

The date on the label of your paper shows to what time you have paid. It serves as a receipt. If proper credit has not been given within two or three weeks from time of payment, notify us at once.

THERE were Landmark Baptists of the strictest among our fathers of the seventeenth century. There was an Association which met at Chard on the 16th, 17th and 18th days of April, 1657, which passed a resolution declaring it is "unlawful or contrary to any rule in the New Testament for baptized believers to grant permission to a person that hath received a gift from the Lord, but is not yet baptized, to preach in the church assembled."

BUT there were others who went even further in their Landmarkism. Among the questions sent up to the meeting which formulated the old London Confession of Faith by the churches was this: "Whether baptized believers are not at liberty to hear any sober and pious men of the Independent and Presbyterian persuasion, when they have no opportunity to attend upon the preaching of the word in their own assembly or have no other to preach unto them."

THE *Congregationalist* says the Unitarians of England have taken action which practically permits theists to be settled over their churches. Once cut loose from evangelical faith, and there is no telling how far the drift will go.

HON. BURKE COCHRAN, in a speech to a Club in New York City, said: "It is not the ignorant class that is dangerous. The Socialists of Germany were educated men. The bomb-throwers at Chicago were educated men. I tell you that it is not the ignorant who are dangerous, but the educated whom education has perverted and polluted."

WHAT next? Hon. Andrew D. White in an address told of a Michigan school-boy who "held up" with a revolver the teacher as he was about to punish another scholar. Evidently that boy had been reading literature with the Jesse James type of hero.

AN effort has been made to throw doubt upon the baptism of Mr. Spilsbury. This seems strange in view of the fact which is related by Ivimey that a discussion arose in Spilsbury's church "as to the propriety of suffering ministers to preach among them who had not been baptized by immersion." If their own pastor had not been immersed, that dispute would not have arisen.

WE are inclined to think Dr. Temple will prove the best and sturdiest Archbishop of Canterbury that England has had for a long time. When the German Emperor was in London he invited Dr. Temple, then Bishop of London, to call on him. Dr. Temple declined. The amazed messenger replied, "My Lord, neither I nor anybody else ever conveyed such an answer to the Emperor of Germany." "I cannot help it," was the reply, "you must carry it now."

It is said that some seem to think the saints are called to be the pepper of the of the earth instead of the salt. There is a hint in this which will do many of us good at times.

## DR. WHITSITT'S "QUESTION."

BY PROF. JESSE B. THOMAS, D.D., LL.D.

### II.

It would be indecorous, not to say silly, to affect to treat as insignificant the formidable array of testimony which has convinced so discriminating a judge as Dr. Whitsitt, to say nothing of the later concurrence of careful and competent investigators such as Professors Newman and Vedder. The commonly accepted opinion, as we have seen, rests upon presumptions which, although strong, are obviously not indisputable. Yet as it has been long cherished, and must be assumed to have been maturely formed in the light of all available data, the counter evidence adduced to displace it must be new, pertinent, authentic, and unequivocal. Can the matter offered by Dr. Whitsitt be thus characterized?

That the bulk of it, especially of that which is treated as critically significant, is not new, is apparent at first sight. The so-called Killin Mss. was in Crosby's hands in 1738; the so-called "Jessey Church Records" were given to the world by Gould in 1860 (and were, probably, as to their essential parts, available to Crosby at the earlier date) the "new learning" from the Mennonite archives was fully covered by Evans in 1862 (and as to the essential point, the uniform practice of affusion by the Mennonites, had been anticipated by Ashton in 1851). Beyond these items I find nothing relevant, except the subsidiary allusions drawn from later English controversial literature. Of this literature it is by no means safe to affirm that Crosby was wholly ignorant. He seems to have been an industrious collector of historical matter. Wilson, Neal and other Congregational historians acknowledge their debt to him for essential documentary information elsewhere inaccessible as to their own early history. He had some documents, such as the records of the Spilsbury and Hubbard churches expressly cited by him, no longer within our reach. He notices fully the Barber and Kileop articles, and it seems highly improbable that he was unacquainted with the details of a controversy directly concerning the subject in hand, the echoes of which had not yet died away, and which had occurred, to use Dr. Whitsitt's suggestive phrase, "under the noses" of his immediate contemporaries. The "King's Pamphlets" were not, when he wrote, in the British Museum, but it does not follow, nor is it likely, that the whole edition, of which they were specimens, had become extinct. If he knew of them, Crosby would certainly not lean upon their frail, indirect allusions to settle a question as to which he assumed already to have positive and authoritative information.

It is manifest, then, that the essential factors of the problem were as plainly visible to historians nearly twenty years before Dr. Whitsitt first touched the subject as they are to day; and those vitally determinant were open to Crosby in 1738. If the early theory has thus far been persisted in, it is clearly not for lack of information now for the first time attainable.

I proceed, then, to inquire how far the evidence offered answers to the demand for authenticity, pertinence, clearness, and authoritativeness. I begin with the central feature of the discussion—the highly significant, and often reiterated, sentence from the alleged "Jessey Church Records"—"none having then so practiced in England to professed believers." The emphasis laid upon the fact that this sentence occurs in a "genuine church record" (contrasted by suggestion with the "Epworth-Crowle record" denounced as fraudulent), rests apparently, upon the sound assumption that as part of an official record it carries much greater weight than a private utterance

might do. How far is this emphasis in the present case justifiable? The evidential value of an official record depends upon its authenticity (self-evidencing or proven *alimunde*), its contemporaneity, and its legitimacy as an official statement of pertinent fact. Not one of these tests is pretended to be met by the document in question. Instead of coming from a proper place of deposit (the legitimate primary guaranty of probable authenticity), it was found among private papers. It bears no official attest. It describes past, and not contemporaneous, events. And the vital sentence in question records no corporate fact, legitimate to be officially noted, but expresses instead a sweeping opinion, reducing itself thereby from an official to a personal, and seemingly irrelevant, utterance. The document, on the whole, suggests the impression that, instead of being a church record, it is a private memorandum, by an unknown hand and of unknown date, embodying impressions concerning a very broad question, of the value of which no intelligent judgment can be formed in the absence of any information as to the competency and credibility of the writer.

That it is this and nothing more seems demonstrable by positive proof. Whatever interpretation may be put upon the language of Gould, in the premises, Dr. Whitsitt can hardly fail to bow to the authority of a scholar whose painstaking accuracy he so much confides in, as that of Dr. H. M. Dexter. Now in the *Congregationalist* of July 12, 1883, then under Dr. Dexter's hand, appears an editorial statement that the ancient Killin Mss., from which Crosby had quoted, had been recently unearthed in connection with a certain suit, and published in full, so that it had become possible to supply the passages omitted by Crosby. The editor thereupon publishes the whole of these missing passages; and the matter so published proves, on comparison, to be identical with the paragraphs of the alleged "Jessey Church Records," beginning with the year 1640, and including the all-important sentence in question. (The editor has, by way of parenthetic explanation, added the words "P. Barebone" in Mss. (who remained a Pedobaptist); after "Mr. Richard Blunt with him" the words "i. e. Jessey"; and after "John Batte" the word "collegiant").

Accepting Dr. Dexter's positive statement as decisive we must dismiss the "Jessey Church Records" from the case as irrelevant; for the first two paragraphs, which alone remain, referring to events in 1633 and 1633, do not include the essential sentence, and bear only indirectly on the question in hand. Even so, however, the obtrusive sentence remains imbedded in the Killin Mss., apparently as inexorable as ever in the affirmation that "none" had "then so practiced in England to professed believers." I turn, accordingly, to the study of this famous document and its implications. I might again appeal to the high authority of Dr. Dexter, who speaks slightly of it, and evidently esteems it as of little importance. That it has confused and misled intelligent investigators before our day is certain. This may explain possible erratic and excuse diffident interpretation of it now, but it cannot fail to weaken our faith in the unequivocalness of its language. Neal, the historian of the Puritans, to whom Crosby had lent this and other supplementary documents, referred the partition mentioned between Barebone and Jessey, to an entirely different church, contradicted in this by Crosby, but again endorsed by Ivimey. Neal, by the way, anticipated Dr. Whitsitt by 150 years, for he wrote in 1739, in the intimation that the "Jessey church" was formed in 1641, was the first Baptist church in England (a statement characterized by Crosby as a "strange representation," since Neal had before him

other documents showing the earlier existence of Spilsbury's church). Again, while Drs. Dexter and Whitsitt gather from the language used that Jessey was the leader of the Baptist, and Barebone of the Pedobaptist, party in the division, Ivimey, with the same paper before him, and not unspurred by collateral hints, reverses the order, making Barebone the Baptist, and Jessey the Pedobaptist leader. It need not seem wonderful, then, where careful students have so widely differed, if more persistent study of the whole document in the light of collateral fact and recorded opinion, should make Dr. Whitsitt's positive interpretation of its language in a special sense seem unwarrantable. But this study must be reserved for another article.

## DECLINE OF THE HYMN.

There is no danger, immediate or in the remote future, that our children will cease to love music or engage in singing. The whole land is flooded with song books, and homes and churches, in city, town and country, are supplied with musical instruments. The indications are that the love love and practice of music will largely increase. The danger is that the use of our hymnals, and all our hymns will decline or be entirely superseded. Even now, in places our hymn book is un-seen, and almost unknown, and our hymns, incomparable in composition and sentiment, and set to music by masters of the art, are put aside. In their stead we have song books, of all sorts and sizes, paper-covered, designed to be short-lived, and to meet the ever-increasing demand for the sensational. They are the fit accompaniments of the passing evangelist—in many cases composing his stock in trade—one source of revenue. They add nothing to the love of sacred song, and the tunes inspire no devotional feelings. As often as otherwise they set young people's feet to patting the floor, and create lightness of heart and smiling all over the congregation. This thing has progressed already too far, and in a little while, unless checked, our standard books, with all their richness of poetry and soundness of theology, will be dead capital—left on our shelves to moth and mold.

A writer in one of the magazines, complaining of this evil, says: "It is painful to think of one's children, growing up without hymns or hymn tunes in their heads, but that very thing may happen to them unless fit measures are taken betimes." Alas, when hymns are no longer sung in the family or the social circle, in the prayer-meeting or the Sunday school, and not always in the public service, how can it otherwise happen than that our children will grow up without a knowledge of our hymns and hymn tunes?

The decline of the hymn is inevitable unless "fit measures are taken betimes" to arrest the progress and destroy the love for doggerel and jingling sounds—a love that is constantly increasing in spite of the fact that our leading men, who are supposed to be competent critics, tell us that we have as fine a collection of hymns and tunes as can be found.—Ex.

If quiet and peace could only be had by withdrawing from the duties and occupations of active life, then quiet and peace for most of us could never be. It is not in our power to fly to some far and still retreat in whose quiet we may escape the evils and troubles here. And the corner will never be found in this world where care and evil shall be unknown by human beings. But the peace which the Saviour gives his own is peace of heart and mind amid daily duties. It is that "central peace" which may subsist at the heart of endless agitation.—Graver Thoughts of a Country Parson.

THE JESSEY CHURCH RECORDS, AND THE SO-CALLED KIFFIN MANUSCRIPT.

We have secured copies of both these documents, and herewith give them to our readers. The copies are of recent origin, however, no old copies being known. Both documents claim to come from a writer who put them in shape in 1711. The so-called Kiffin ms., which Crosby saw in 1738, and of which he gave the substance, may have been very different from the copy now in the Library of Regent's Park College, London, from which they are taken. The reader will note that the Jessej records say nothing about immersion, while the so-called Kiffin ms. speaks of "none having then so practiced in England to professed believers." This is exactly in accord with our statement.

Dr. Whitsett says of this first document: "These singularly valuable records, which must still be in existence, since Gould had them in his possession in 1890 (Open Communion. Introduction p. exxiii), ought by all means to be published in fac simile, and whoever accomplishes that task will render an important service to Baptist history."—Quest. in Bapt. Hist. p. 81.

We are very glad to render this "important service" by publishing not only the Jessej records, but also the alleged Kiffin manuscript.

A Repository of Divers Historical Matters relating to the English Antipedobaptists. Collected from Original papers or Faithful Extracts.

Anno 1712.

I began to make this Collection in Jan. 1710-11.

[THE JESSEY RECORDS.—EDITOR.]

Numb. 1. Page 1.

The Records of an Antient Congregation of Dissenters from wch many of ye Independent & Baptist Churches in London took their first rise: ex MSS of Mr. Henry Jessej, wch I received.—Mr. Richard Adams.

Of Mr. Jacob the Chief beginner of this Church, his works and proceeds about this Way

Henry Jacob a Preacher, an eminent man for Learning having with others often and many ways sought for Reformation & shewed the necessity thereof in regard of the Church of England's so far from being a true Church as the Apostolical Churches in his 4 assertion dedicated to King James & he made an offer of Dispensation therein 1604

A Humble supplication to his Majesty (viz) King James for permission to enjoy ye government of Christ in lieu of humane institutions & abolishing that of the Antichristian Prelacy as more opposite to Monarchy & to his Royal Prerogative: And having set forth

An Attestation of ye most famous Authors, witnessing with one month ye Church of Christ should be independent as it should have ye full Power of all ye Church affairs entire within it selfe: And Published

The Divine Beginning & Institution of a Visible Church, proving ye same by many Arguments opening Matth: XVIII. 15. with a declaration and fuller evidence of some things therein: and having published

An Exposition of ye Second Commandment, showing that therein now is required a right visible Church and Government independent

He having had much conference about these things here: after yt in ye low Countries he had converse and discourse much with Mr. Jno. Robinson late Pastor to ye Church in Leydon & with others about them: & Returning to England in London he held many several meetings with the most famous men for Godliness and Learning (viz) Mr. Throgmorton, Mr. Travers, Mr. Wing, Mr. Rich Mansell, Mr. John Dodd to whom Dr. Bladwell was brought yt by his opposition ye Truth might ye more appeare) these with others having seriously weighed all things and circumstances Mr. Jacob and some others sought ye Lord about them in fasting and Prayer together: at last it was concluded by ye most of them, that it were a very warrantable and commendable way to set upon that Course here as well as in Holland or elsewhere, whatsoever troubles should ensue. H. Jacob was willing to adventure himselfe for this Kingdom of Christ's sake; ye rest encouraged him.

The Church Anno 1616 was gathered Hereupon ye said Henry Jacob wth Sabine Staismore, Rich. Browne, David Prior,

Andrew Almey, Wm. Throughton, Jno. Allen, Mr. Gibs, Edward Farre, Hen. Goodall, & Divers others well informed Saints having appointed a Day to seek ye Face of ye Lord in fasting and Prayer, wherein that particular of their Union together as a Church was mainly commended to ye Lord: in ye ending of ye Day they were United, Thus, Those who minded this Present Union & so joyning together joynd both hands each wth each other Brother and stood in a Ringwise their intent being declared, H. Jacob and each of the Rest made some confession or Profession of their Faith and Repentance, some were longer some were briefer Then they Covenanted together to walk in all God's ways as he had revealed or should make known to them.

This was the beginning of that Church of which proceed, they within a few Days gave notice to the Brethern here of the Antient Church.

After this Hen. Jacob was chosen and Ordained Pastor to that Church & many saints were joynd to them.

The same year ye said Hen. Jacob wth ye advice and consent of the Church & of some of those Reverend Preachers before said published to the World.

A Confession & Protestation in the name of certain Christians therein showing wherein they consent in Doctrine wth ye Church of England and wherein they were bound to dissent, with their evidences from ye Holy Scriptures for their dissent in about 28 particulars viz

- 1. Christ's Offices
- 2. Scriptures all sufficient
- 3. Churches Distinction
- 4. Visible Church
- 5. Syneds & Councils
- 6. Cathol. Church
- 7. Provincial Church
- 8. Parish Church
- 9. L. Arch. Bps
- 10. Making Ministers
- 11. What Communion wth them
- 12. Pluralists
- 13. Pastors Number and Power
- 15. Misc Multitude
- 16. Humane Traditions
- 17. Traditions apostolick
- 18. Of Prophecy
- 19. Reading Homilies
- 20. Christ's descent to Hell
- 21. Of Prayer
- 22. Holy days so called
- 23. Marriage, Burying Churches etc
- 24. Ministers being Magistrates
- 25. Lord's days offerings
- 26. Tiths
- 28. Necessity on us to obey Christ rather than Man herein.

With a Petition to ye King in ye Conclusion for tolleration to such Christians.

At ye same time also he published a Collection of Sundry reasons & Conclusions proving how necessary it is for all Christians to Walk in ye ways and Ordinances of God in Parity, in a right Church way. part of them were made by Mr Wring the Preacher.

About eight years H. Jacob was Pastor of ye said Church & when upon his impurity to go to Virginia, to wch he had been engaged before by their consent, he was remitted from his said office, & dismissed ye Congregation to go thither, wherein after Years he ended his days. In the time of his Service much trouble attended that State and People, within and without.

After his Departure hence ye Congregation remained a year or two edifying one another in ye best manner they could, according to their Gifts given to them from above. And then at length John Lathrop sometimes a Preacher in Kent, joynd to ye said Congregation; And was afterwards chosen and Ordained a Pastor to them, a Man of tender heart and a humble and meeke Spirit serving the Lord in the ministry about 9 years to their great comfort.

The 2nd month (called Aprill) 1632. ye 29th day being ye 1632 Lord's day, the Church was seized upon by Tomlinson, ye Bishop's Persevant, they were not in the House of Hump; Barnet, Brewer's Clark in Black; Fryers, he being no member or hearing abroad, at wch time 18 were not committed but seaped, or ware not then present.

About 42 ware all taken & their names given up. Some ware not committed, as Mrs. Bernet, Mr. Lathrop, W. Parker, Mrs. Allen &c. Several were committed to the Bps. Prison, called then the new Prison in Crow a merchants house

again) and thence some to ye clink, some to ye Gathouse & some that thought to have escaped be joynd to them being in Prison together, viz John Lathrop, Mr. Sargent, Will Ferne, Sam Hon, Sam House, Sister House, Brother Arnold, Mr. Wilson, John Woddin, John Milburn, Marke Lucer, Mr. Crafton, Mr. Granger, Henry Parker, Mr. Jones, H. Dod, (deceased a Prisoner), Mr. Forbone, Mr. Jacob, Mr. Lomar.

Elizabeth Milburn, about 26 committed ye 12th of ye 2nd Month (called May 12th) being the Lord's day. Just a fortnight after was ye Antient Church so seized upon & two of them committed to be fellow-prisoners wth these. The Lord thus tried and experienced them and their friends & foes ye space of some two years, some only under Bail, some under Hold; in wch time ye Lord wonderfully magnified his Name and refreshed their Spirits abundantly, for

1. In that time ye Lord opened their mouths so to speak at ye High Commission & Pauls & in private even ye weaker Women as their Subtill and malicious adversariys ware not able to resist, but were ashamd.

2. In this space, ye Lord gave them So great favour in ye eyes of their Keepers yt that suffered any friends to come to them and they edified and comforted one another on ye Lord's days, breaking bread, &c.

3. By their Holy and Gracious carriage in their sufferings, he so convinced others yt they obtained much more favour in the Eyes of all Such generally as feared God than formerly, so that many were very kind and helpful to them, contributing to their necessities, some weakly sending Meat &c. to them.

4. Their keepers found so sure in their promises that they had freedom to go home, or about their trades, or business, whensoever they desired, & set their time and say they would then return, it was enough without the changes of one to attend them.

5. In this very time of their restraint ye Word was so far from bound & ye Saints so far from being scared from the Ways of God, that even then many ware in prison added to ye Church, viz.

- Jo. Ravenscroft. Sarah
- Widd Harway. Hump. Bernard
- Mary Atkin. G. Wifield
- Willm. Widd White
- Thomas Harris Alice
- Jane Dliz. Wincop
- Thos. Wilson. Rebec.

6. Not one of those that were taken did recant or turne back from the truth, through fear or through flattery or cunning sleights, but all were ye more strengthened thereby.

7. When in ye time of their sufferings, Mr. Davenport had so preached that some brought the notes or his sermon to those as if it ware to condemn their practice; and would have them answer them if they could; they sent a letter to him desiring he would send them his own note to avoid Mistakes hoping that he either might inform them, or they him in some things discover him to what was made known to them. He lovingly performed it, they having perused his Notes wrote back to him a large answer; after his receipt thereof, he never did communicate with them any more, but went away when ye Sacrament day came; and afterward preached publicly and privately for the truth & soon afterward went to Holland where he suffered somewhat for ye truth's sake & then went to New England, where he now preacheth the same truth that these do here, though there without such persecution.

8. The answers of Mrs. Jones and some others in ye time of their sufferings are not yet Extent for the comfort and Encouragement of others against taking that Oath ex officio against false Accusers.

Their petitions to his Majty Sarah Jones her grievances given in and read openly at ye commission Court.

Her Chronicle of God's remarkable Judgments and dealings that Year &c. Wonderful are the Lord's works, its meet he should have all ye praise.

After ye space of about 2 years of the sufferings and patience of these Saints, they were all released upon Bail (some remaining to this day as Mr. Jones &c, though never called on) only to Mr. Lathrop and Mr. Grafton, they refused to show such favour, they were to remain in Prison without release.

At last there being no hopes yt Mr.

Lathrop should do them further service in ye church, he having many motives to go to New England if it might be granted. After the death he earnestly desiring ye Church would release him of yt office wch (to his grief) he could no more performe, and that he might have their consent to go to New England, after serious consideration had about it, it was freely granted to him.

Then petition being made that he might have liberty to depart out of ye land, he was released from Prison 1634 about ye 4th month (called June), and about 30 of the members, who desired leave and permission from the Congregation to go along with him, had it granted to them, namely, Mr. John Lathrop, Sam House, John Wodwin, Goodwife Woodwin, Elder and Younger, widd: Norton and afterwards Robert Lind & his wife, Mr. and Mr. Loberton, Mrs. Hamond, Mrs. Stivinnerton.

1620. Joynd those wth Mr. Jacob, these inhabiting in Colchester (though an old church of ye Separation was there) viz Joshua Warren, Henry January, St: Puelke a Manasses Kenton, Lemuel Tuke &c who afterwards by consent became a church. Tuke left them and in a preacher at Dry.

1630. Mr. Dupper had been of this congregation he wth The; Dyer yt was one of them & Daniel Childley ye older. These joynd together to be a Church, Mr. Boy joynd himself to them & Mr. Stanmore, Benjn Wilkins, Hugh Yesso, John Flower, Bro. Morton and his wife, John Jarrow.

1633. There having been much discussing these denying Truth of ye Parish Churches & Ye Church now become so large yt it might be prejudicial, these following desired dismission that they might become an Entire Church & further ye communion of these Churches in Order amongst themselves, wch at last was granted to them & per formed Sept. 12th 1633. viz.

- Henry Parker & wife
- Widd Fearne. Marke Luker.
- Hatmaker. Mr. Wilson.
- Mary Millman Thos. Allen.
- Jo: Millburn.

To these joynd Rich. Blunt, Thos. Hubert, Rich. Tredwell, and his wife Kath; John Trimmer, William Jennings & Sam Eaton, Mary Greenway. Mr. Eaton with some others receiving a further baptism others joynd to them.

1638. Those also being of the same judgment with Sam Eaton and desiring to depart and not be censured our interest in them was remitted wth prayer made in their behalfe June 8th, 1638. They having joynt forsaken Us & joynd with Mr. Spilsbury, viz Mr. Peter Fener Mm. Batty Hen Pen Mrs. Allen (died 1639) Tho: Wilson Mrs. Norwood.

Other Persecution besides the Persecutions before The Good Lord Jesus gave, (Satan still envying ye Prosperity of Zion, stirred up against this Church) several Tryalls afterwards wherein still ye Lord gave occasion of Triumpling in him; It's good to record and bring to remembrance our Straights & ye Lord's Enlargements, experiences works Hope & Hope maketh not ashamed because ye Love of God is shed abroad in our hearts. To instance in John Trash was taken by Rag at Mr. Dighey's & not yielding to Rage general warrant was had to ye Lord Mayor — & was committed to ye Poultry Counter for ten days & then was released upon Bail, wanted his health & was shortly translated

11th Month (Vulgarly January) ye 21st day at Queenhit (where Mr. Glover, Mr. Eaton, Mr. Eldred & others 1637 ware wth us) after Exercise was done, by means Mr. — the overthwart Neighbour, Officers and others came, at last both ye Sheriffs, & then Vessey ye Parsevant who took ye names; The Lord gave such wisdom in their carriage yt some of their opposers afterwards did much favour them & bail'd them. The next day Vessey the Parsevant got money of some of them, & so they ware dismissed, 4 ware remitted to ye Poulter Counter, viz

R. Smith, Mrs. Jacob, S. Dry 3 Month 8th day, at Mrs. Dolamass, Vearey wth others came upon them in Darnaby Street by Male all taken & bound to answer at High Commission, viz Dr. Russell and Cradock 11th month at Lambeth Mrs. Level & Mrs. Chitwood by Doctor 1639 Featly

were sent to Kings bench and by Doctr Lands direction bound to ye Assises.  
 2 Month Vulgo April 31 At Tower Hill at Mrs. Wilsons where  
 1640 some were seeking ye Lord with fasting for ye Parliament (like to be dissolved unless they would grant Subsidies for Warre against ye Scotch) by procurement of Male ye Arch Prelates Pursivant, Sir William Balford Leivetonant of ye Tower sent theither H. Jesse (who he found praying for the King as he told his Magty) Mrs. Jones, Mr. Brown with others about 20.  
 Then Sir Wm. asked his Magesties Pleasure concerning them who would have them Released but Dr. Land ye Arch Bishop being Present desired the men might be bound to ye Sessions wch was perform and no Enditement being there against them at their appearance they were freed.  
 Also 6 Month 21, at our Brother Goldings  
 1641. by ye Constables means. Alderman Somes came who took ye Name of Mr. Puelke and John Stoneard, ye Constables carried them with Mr. Golding, Mr. Shambrook and some others to ye Mayor who bound them to ye Sessions, from whence their accusers being called then to take ye Protestation with their Parishoners none appearing against them they were freed.  
 Also 6 Month 28 day at the L. Nowel's house  
 1641 ye same L. Mayor Sir John Wright came violently on them, beat, Thrust, pinched, and kicked, such men and women as fled not, his handling among others Mrs. Berry she miscarried and dyed the same Berry she her child, He committed to ye couster H. Jersey, Mr. Nowel, Mr. Chayton, and that night bound them to answer at ye house of Common where they appearing he let it fall.

Covenant Renewed.  
 Whilst Mr. Lathrop was an elder here some being grieved against one that had his child baptized in ye Common Assemblies, & desiring & urging a renouncing of them, as Communion with them, Mr. Can also then walking Saints where he left Mr. How (he going with some to Holland) He desiring that the Church with Mr. Lathrop would renew their covenant in such a way, & then he with others have communion with them. Mr. Dupper would have them therein to Detest and Protest against ye Parish Churches, some were unwilling in their covenanting either to be tyed either to protest against ye truth of them, not knowing what in time to come God might manifest to them thereabout. Yet for peace sake all yielded to renew their covenant in these words.

To walk together in all ye ways of God so far as he hath made known to Us, or shall make known to us, & to forsake all false ways, and to this the several members subscribed their hands.  
 After this followed several sheets containing ye Names of, ye said Congregation and the time of their admission.

[THE SO-CALLED KIFFIN MANUSCRIPT.—EDITOR.]

Numbr. 2.  
 An old Mas, giving some account of these Baptists who first formed themselves into distinct Congregations or Churches in London, found among certain Paper given me by Mr. Adams.  
 Sundry of ye Church thereof Mr. Jacob and Mr. John Lathrop had been Pastors. Being dissatisfied with ye churches owning of English Parishes, to be true churches desired dismission & joynt together among themselves, as Mr. Henry Parker, Mr. Tho. Shepherd, Mr. Sam Eaton, Mark Luker & others with whom joynted Mr. Wm. Kiffin.  
 1638. Mr. Thomas Wilson, Mr. Pen, & H. Pen, & 3 more were convinced that Baptism was not for Infants, but professed Believers joynted with Mr. Jo. Spilsbury ye Churches favour being desired therein.  
 3rd. Me: The Church became two by mutual consent half being with Mr. P. Barebone, & ye other half with Mr. H. Jessey. Mr. Richard Blunt with him being convinced of Baptism yt also it ought to be practiced in ye body into ye water, resembling Buryal and rising again. 2 Col. 2, 12, Rom. 6, 4 had sober conference about in ye Church, & then with some of the forenamed who also were so convinced; and after prayer & conference about their so enjoying it, none having then so practiced it in England to professed Believers, & hearing that some in and ye Netherlands had so practiced they agreed and sent over Mr. Rich. Blunt (who understood Dutch) with letters of Comendation, and who was kindly accepted there, and returned with letters from them. Jo. Battie & Teacher there and from that Church to such as sent him.

They proceed therein, viz Those Persons that were persuaded Baptism should be by dipping ye body had met into Companies, and did intend so to meet after this, all those agreed to proceed alike together And then manifesting (not by any formal Words A Covenant) Wch word was used by some of them, but by mutual desires and agreements each Testified:  
 Those two Companies did set apart one to Baptize the rest: so it was solemnly performed by them.  
 Mr. Blunt baptized Mr. Blacklock yt was a teacher amongst them and Mr. Blunt being baptized, he and Mr. Blacklock baptized ye rest of their friends that were so minded, and many being added to them, they increased much.  
 The names of all 11 MO Janu: Begin

- 1 Richard Blunt Sam Blacklock
- 2 Greg Flaburn Dere. Fishburn
- 3 John Caldwell, Eliz. Cadwell
- 3 Sam Eames Tho. Munder
- 5 Thos. Kilcop William Willibey
- 6 Robert Locker Mary Lock
- 7 John Bransoun John Bull
- 8 Rich. Ellis, Mary Langride
- 9 Wm. Creak, Tho. Shephard / Hus with /
- 10 Rbt. Carr, Mary Millison
- 11 Martin Malnprise Mary Haman,
- 10 Rbt. Carr, Sarah Williams,
- 11 Martin Malnprise Joane / Dunkle
- 12 Henry Woolmore Eliz. Woolmore,
- 15 Henry Creak, Judeth Manning
- 16 Mark Luker, Mabel Luker,
- 17 Henry Darker, Abigal Bowden,
- 13 Robert King, Sarah Norman,
- 14 Thomas Waters, Wm. Moore,
- Eliz. Jessop, Susanna King

11th month 41 in all  
 11 January 9 added.  
 understood John Cattope George Wenham  
 as appears Nicholas Martin Thomas Davenant  
 Eliz. Stanford Eliz. Stanford  
 this wch Nathson Eliz. Hutchinson  
 Jan. 9th Mary Birch John Croson  
 Sybilla Dees  
 John Woolmore.  
 Thus 53 in all.

Those that were so minded had begun 1644  
 on together were become Seven Churches  
 in London.

Mr. Green with captin Spencer had begun 1649  
 a Congregation in Crutched Fryers, to whom Paul Hobson joynted who was now with many of that Church one of ye Seven.  
 These being much spoken against as being un-  
 sound in doctrine, as if they were rme-  
 nians & also against Magistrates &c,  
 Notes of they joynted together in a Confession  
 of their Faith in fifty-two Articles wch  
 feasion. gave great satisfaction to many that  
 had been prejudiced.

Thus subscribed in ye names of 7 Churches in  
 London.  
 Wille Kiffin Thos. Gunn Paul Hobson  
 Tho. Patience Jos. Mabbet Tho. Goore  
 Geo. Tippling John Wb. Jo. Phelps  
 John Spilsbury Tho. Kilcop Edward Heath  
 Thos. Shephard, Tho. Munder

Numbr. 3.  
 The confession of Faith of Those Churches wch  
 are commonly (though falsely) called Anabaptists  
 Subscribed by them in ye behaife of Seven Con-  
 gregations or Churches of Christ in London

Numbr. 4.  
 An account of diverse Conferences held in ye  
 Congregation of wch Mr. Henry Jessey was Pa-  
 stor, about Infant Baptism by wch Mr. H. Jessey  
 & ye greatest part of that Congregation were  
 proselited to ye opinion and Practice of ye Anti-  
 pedobaptists.  
 being an old M. S. S. wch I received of Mr.  
 Adams supposed to be written by Mr. Jessey, or  
 transcribed from his Journal.

About Baptisme. Qu: Ans:  
 Honserd Knollyseur Brother not being satisfied  
 for Baptizing his child, after it had been en-  
 deavoured by ye elder & by one or two more; him-  
 self referred to ye Church thes that they might  
 satisfy him, or he rectifye them if amiss herein,  
 which was well accepted.  
 Hence meetings were appointed for conference  
 about it at B. Ja: & B. K. & B. G. & each was  
 performed with prayer & in much Love as Christian  
 meetings (because he could not submit his judg-  
 ment to depend on with its power. So yielded to)  
 Elder The maine argument was from these  
 fewer conclusions.

1. Those in Gospel institutions are so set down  
 to us, those not cleare  
 2. Whatevyr Priviledge God hath given to his  
 Church is still given to all churches.  
 3. God hath given to his Church as a Church  
 this Priviledge to have their children in a Gospel  
 covenant, & to have its token in Infancy Gen. 17.  
 7. 10.

4. Baptism seems to be in ye rome of Circum-  
 cision.  
 Conclusion: To be now to Churches Infants.  
 H. K. To ye third on wch ye weight lies,  
 Ans. that it wants ground and proof  
 from Scripture. That Gen. 17  
 proves it no more to be given to a Church as a  
 Church, for their Infants to have the token of  
 Covenant in Infancy, than for the Churches Ser-  
 vants all bought with money & without excep-  
 tion of Religion to be Baptized; and yt not only  
 ye Child; but Childrens Children to many Genera-  
 tions though neither Father nor Grand father  
 were faithful must be members; for thus it was  
 with Abrahams Posterity; therefore this was not  
 with it as a Church, but as Jewish or as peculiar  
 to Abrahams seed Naturatt. Unless we may say  
 of the children of such wretches that certainly  
 the Lord is their God: and they his People, con-  
 sider 1 Cor. 7. 14.

Ma; All such as we ought to judg to

be in Gods covenant under promises should have  
 ye same of ye Covenant. Thus of ye Infants of  
 Mr: Believers especially Church members To ye  
 first proposition or Major its not ye Covenant  
 yt interests to ye taken of itself, but Gods In-  
 stitution, proved thus  
 1. The Lords Supper is a token of the New  
 Covenant, and is to such children as being in  
 Covenant, If Argument good.  
 B. Kl. 2. Enoch, Methusala, Noah, Sem; were in  
 Covenant & to be judges so & Abraham  
 Argument at 75 years old & Isaac at two days old;  
 these must then have circumcison if  
 major be sound, but not so besides being in Cov-  
 enant there must be a word on Institution touch-  
 ing the time & adjuncts &c.  
 In Gospel times wherein all these are New  
 there are new subjects, Gentiles; a new way of  
 taking them in; new Ordinances, new time to  
 them; as ye Lords supper so Bapt. as we must not  
 to Moses for ye Lords supper, its time, Persons  
 to partake &c but to New Testament so we must  
 for Baptism. Now in New Testament in no In-  
 stitution of Infant baptism.  
 The being ye seed of Abraham would not qual-  
 ify them for Baptism Math: 3. This is the sub-  
 stance of what was discussed in all Love for many  
 weeks together.  
 Issue hereof was the conviction of Bro. Jac: &  
 S. K. B. S. now against pedo Bap: & ye staggering  
 of those many who searched ye scriptures,  
 some prayed earnestly for light, & had such im-  
 pressions on their Spirits against Pedobaptisme,  
 as they told ye elder on his enquiry, that he could  
 not but judge there was much of God in it, yet  
 still he then remained in his judgment for it;  
 though thus it were in a week's space against it,  
 with little or no speech each with other. This was  
 about the 17th of Mo. 1643 Having had weekly  
 loving conference with prayer from ye midst of 11  
 Mo. 1644. 1644 22. concluded that to our friends  
 then live in ye cty. about 12) a letter should  
 be writt from church to each with tender care, ex-  
 hortation and consolation.  
 1644. 1st & 2 Mo. Having sought the Lord with  
 fasting for these friends that left us, as not satis-  
 fied we were baptized as a true Church and for  
 our ..... And having by conference not satis-  
 fied.  
 1644. At Mr. Fountain's ye church considered w  
 further to do, some judged yt ye Church  
 censure should pass, others not.  
 Conclusion was to desire ye advice of ye Elders  
 & Brethren of other Churches, wch was done  
 1644. 27; at Mr. Shambrookes where were pres-  
 ent these:  
 Mr. Barbone, Roter, Dr. Parker, Mr. Erburg,  
 Mr. Cooke, Mr. Thomas Goodwin, Mr. Phillip  
 Kye, Mr. G. Simpson, Mr. Burrows, Mr. Stais-  
 more.

These by enquiry satisfied that in these ab-  
 sences by censure with tender conscience and  
 holyness & not disturbing us in our proceed: ad-  
 vided us  
 1. Not to excommunicate, no, nor admonish  
 which is only to obstinate  
 2. To covey them still of our Church & pray  
 & love them.  
 3. Desire conversing together so far as their  
 principles permit them, so waiting till either  
 (1) some come in, or (2) some grow giddy &  
 scandalous their proceed against them, to this  
 we are to stand fast. The names of some of  
 our Dearly Beloved friends yt scribled about ye  
 Administration of Baptisme &c & and in tenderness  
 forebore were these

- B ) Jackson S. Knollys
- S ) Kenaston
- B ) Hon. Jones
- S ) Newell S. Pickford,
- S ) Bayh S. Dorrell
- B ) Berry Eliza Phillipps
- B ) W. Kulls, S. Reeves and afterwards these
- S ) Phillis Atkinson B. Wade &
- S ) Eliza Alport S. Wade
- S ) Eliza Michael
- S ) Lydia Strachen
- S ) Kath Portidge
- S ) Sotbelly
- B ) Agnes Wadman
- S ) Golding
- S ) Kent (yt dyed)

After some time all these  
 in ye 2nd Row were scrip-  
 led vide in their accep-  
 tation of judgement upon  
 discipline as are gifted to  
 teach & Evangelists may  
 also Baptize &c &c and  
 were baptized Some before H. Jessey and ye rest  
 of ye Church were convinced against Pedobap-  
 tisme and hence desired to enjoy where they  
 might & joynted them with Bro. Knollys,  
 some with Bro. Kiffin, thus These  
 B. S. Knollys, B. Ford,  
 B. S. Wade, B. Potshall  
 B. Conyer, S. Dorner,  
 S. Jane Todderoy S. Pickford,  
 S. Eliza Phillipps S. Reeves,  
 B. Darel, B. Blunt,

After that H. Jessey, was convinced also, the  
 next morning early after that that wch had been  
 a day of solemn seeking ye Lord in fasting &  
 prayer (The said Baptism was unlawful and  
 if we should be further baptised &c, the Lord  
 would not bide it from us, but cause us to know  
 it) First H. Jessey was convinced against Pedo-  
 baptism and then that himself should be bap-  
 tized (notwithstanding many conferences with his  
 wife) Honored Beloved Brethren Mr. Nye  
 1648 4 Mo. Mr. The Goodwin, Mr. Burroughs, Mr.  
 v. Jul 29 Greenhill, Mr. Gradock, Mr. Carter  
 &c & with Mr. Jackson, Mr. Belton  
 &c) And was baptized by Mr. Knollys, and then  
 by degrees he baptized many of ye Church, when  
 convinced they declared it.

Then in time some of those before named re-  
 turned to communion with this Church, as  
 S. Kenaston B. S. Wade  
 B. Hen. Jones, S. Dorrell  
 S. Buckley, S. Huddel als. Levill

THIS 'NEW SITUATION' AND THAT  
 "IDEAL FACULTY."  
 Our observing friend, Prof. Johnson, of Crozer  
 Theological Seminary, steps to the front door to  
 announce a startling discovery. Having cast an  
 investigating look at our schools of theology,

from the "Rock Bound Coasts" to the Windy  
 City on the Lakes, and from the Falls of the Ohio  
 to the heights of Old Hamilton, he is moved to  
 say that the Baptists are in a sad plight. Some-  
 how they have gotten themselves into a "new  
 situation," and "are now in a sad plight, and  
 going to be always divided into the hostile camps  
 of those who trust in the old and those who prize  
 the new."

But the Professor insists upon it, and we believe  
 and on as many several occasions, that "new views  
 have become current in all denominations." "It  
 is," he says, "the age of innovation, and permanent  
 changes are found in the current doctrine of cre-  
 ation, and in that concerning inspiration." "Cer-  
 tain points with regard to creation and a good  
 many points with regard to the Bible are unsettled."  
 All this would be sufficiently alarming if it were  
 not that the very same things, with all their  
 ghost-invoking intonations, have been flung be-  
 fore us over and over again by free-thinkers and  
 agnostics who lift up their voices and cry aloud  
 in the streets.

But, as if to give a sharp point to his warning,  
 Prof. Johnson says "the issue" now upon us "in-  
 fects the authority of the Bible, which the Baptists  
 still profess to hold as the only rule of faith and  
 practice." And he adds: "The facts, as they are  
 properly dealt with, will probably be frankly ac-  
 knowledged, that our theological seminaries are by  
 no means at one in their teachings on this matter;  
 and the differences are such as would not have  
 been tolerated less than fifty years ago." All  
 this should be regarded as "important, if true."  
 If there are such differences in the teachings of  
 our several theological schools "respecting the au-  
 thority of the Bible," every sincere Baptist wants  
 to know it. Every Baptist having the peace and  
 prosperity of the denomination at heart has  
 a right to know. Probably no one is more cap-  
 able of giving us this information in precise par-  
 ticularity, and with artistic shadings, than our  
 discerning Professor, who has so touchingly  
 awakened us to behold our "new situation."

The Professor says, "The question is upon us.  
 What shall we do about these differences?" In  
 reply he plans down six "principles." In the  
 sixth he asserts, with child-like confidence, that  
 "an institution" (Baptist, of course) "may prop-  
 erly be either conservative or progressive," even  
 when the authority of the Bible is affected. He  
 claims that the trustees may legitimately decide  
 what shall be the character of an institution ac-  
 cording to the doctrines taught. "Here our astute  
 Professor is deep in the bog. The trustees have  
 no legal or moral right to do as they please, un-  
 less they please to be true to their trust. They  
 hold in trust monies and properties, and, greater  
 than the name and character of an institution,  
 hold these for what? Why, to be preserved, used  
 and cared for, so as to best and most fully  
 serve the purposes for which said institution was  
 founded and endowed. They have no arbitrary  
 power whatever, outside the letter and spirit,  
 of changing the objects and the character of the  
 institution. Let the Board of Trustees of  
 Crozer or Newton or Hamilton vote to make that  
 institution Presbyterian, or Mohammedan, or  
 Agnostic, and appoint say Robt. Ingersoll or Mo-  
 hammedans of "progressive" minds, or Briggs  
 and those who reject the Bible as a source of  
 authority, and see whether our civil courts will not  
 summarily dismiss their action.

But the Professor's pen finally takes an opti-  
 mistic turn, as his resourceful mind "strikes  
 upon" a remedy. It is no less than an "Ideal  
 Faculty," to consist of both "conservative" and  
 "progressives." This, he thinks, would relieve  
 the embarrassed trustees of the task of deciding  
 on what should be taught; open the safety-valve  
 and relax the tension. Ingenious plan! How  
 well adapted to "a new situation." No doubt it  
 has already been suggested, and we are glad to  
 want to stay and be paid for making themselves  
 conspicuous before an admiring world, by attack-  
 ing the authority of the Bible or upsetting the  
 denomination which employs them to instruct  
 those preparing to preach its doctrines. Well,  
 yes. Here put two professors of such a school  
 and they will adapt to promote harmony and  
 agreement in doctrine, if, or would be, this "Ideal  
 Faculty." Two professors for each chair, one  
 "conservative" the other "progressive." Let us  
 see how it would work. The "conservative" takes  
 the chair for an hour and expounds the old  
 "book," showing the Christ who founded the  
 teachings of the Bible. He retires, and the  
 "bright progressive" steps in and says, "Young  
 gentlemen, that old fogy means well, but he is  
 all wrong. His notions would have done for  
 fifty years ago, but not now. I come to you with  
 "new views," the result of "scientific methods  
 of study," and therefore "irreversible." The Bible  
 contains the word of God, but it is sadly mixed  
 with errors and palpable contradictions. We  
 may believe, nevertheless, that it is inspired,  
 provided we take it in connection with the his-  
 tory of the Jewish people. There are a good  
 many questions, young men, concerning creation  
 and the Bible which are unsettled. My dear  
 boys, you will now go to your rooms and study  
 Wellhausen, Eichorn, Prof. Smythe and Dr.  
 Briggs, and then by applying "scientific methods"  
 of study, the result of such conclusions as  
 you please.

What grand results will be accomplished by  
 such an "Ideal Faculty." In such an "Ideal school  
 of theology!" How thankful we should be for  
 having it suggested to us in this hour of our  
 "helpless weakness." Why did not somebody think  
 of a machine run and propelled by opposing  
 forces before theological seminaries were estab-  
 lished? May it improve our "appearance."

While the progressives are hitching their  
 coils to the hind end of the wagon, and starting  
 the "Ideal Faculty," why did not somebody think  
 of "Blaspheming the Bible." And to harmonize, let us  
 modify some of our old "conservative" hymns.  
 Instead of—  
 "How firm a foundation, ye saints of the Lord,  
 Is laid for your faith in an excellent word."  
 Let us rise and join in singing—  
 "How soft a foundation ye saints of the Lord,  
 Is laid for your doubts in an excellent word."  
 A "CONSERVATIVE."

## SUNDAY-SCHOOL.

INTERNATIONAL

## Bible Lessons, 1897.

FIRST QUARTER.

SUNDAY, JAN. 10.

## THE HOLY SPIRIT GIVEN.

Acts 2:1-12.

**MOTTO TEXT**—They were all filled with the Holy Ghost.—Acts 2:4.

"And when the day of Pentecost was fully come."—Pentecost was one of the three great religious festivals of the Jews. It came fifty days after Passover and was called the "Day of First Fruits" (Num. 28:26), though the usual name was the feast of weeks. In regard to the expression fully come, Hackett says: "The action of the verb refers not to the day itself, but to the completion of the interval which was to pass before its arrival." "They were all with one accord in one place."—The upper room. There were 120 of the disciples.

"And suddenly there came a sound from heaven as of a rushing mighty wind."—It does not say there was a wind, only that the sound which came was like that made by a great wind. "And it filled all the house where they were sitting."—The comment of the Episcopalian, Canon Cook, is "As a bath is filled with water that they might be baptized with the Holy Ghost in fulfillment of 1:5."

"And there appeared unto them cloven tongues like as of fire and it sat upon each of them."—Because of the construction as shown in the numbers of the verbs, many commentators think that flames appeared in the room as a whole and divided itself into tongues over all. Others think that cloven means forked and has reference to the appearance of the tongues of fire.

"And they were all filled with the Holy Ghost."—Each one according to his several capacity. "And began to speak with other tongues as the Spirit gave them utterance."—They talked in other languages than their own. The Spirit decided by his own sovereignty as to what language each one should speak.

"And there were dwelling in Jerusalem devout men out of every nation under heaven."—So wide was the distribution of the Jews. Only a comparatively small part of the race still lived in Palestine. But the devout ones who were looking for Messiah returned in large numbers, especially as they grew old, and made their homes in their fatherland. Besides these dwellers there were many thousand who had come up to the feast of Pentecost.

"Now when this was noised abroad."—The account of the tongues of fire and the ability of the disciples to talk in languages which they had never learned. No wonder the report of such a thing brought a crowd together. "And were confounded because that every man heard them speak in his own language."—A reason for great amazement. For these disciples were unlearned men.

"Behold, are not all these which speak Galileans?"—All the apostles were Galileans except Judas. The Galileans were accustomed only to talk their own language, the Aramean, the better educated among them adding some knowledge of Hebrew and Greek. They were considered rude and illiterate. "And how hear we every man in our own tongue, wherein we were born?"—The word translated tongue means dialect. They not

only heard the language of each country, but also the dialect of the different provinces.

This unlearned miracle attracted attention as the healing of the sick would not have done. It made the hearers listen most attentively to what the apostles were saying. It was evident that God was speaking through their lips, as they stood there speaking correctly languages they had never learned. "Parthians and Medes and Elamites."—Jews living among these peoples and belonging by birth to them. These were in the Persian Empire, and may have been descendants of the ten tribes. "The dwellers in Mesopotamia, and in Judea, and Cappadocia, in Pontus and Asia."—Mesopotamia which means "between the rivers," was between the Tigris and the Euphrates. Asia does not refer to the continent, but to a province of that name. "Phrygia and Pamphylia" were also provinces in Asia Minor. While Greek was the language of the educated in these provinces as it was the language of learning everywhere, the people of each province had a dialect of their own. And it was in the language of the common people that the disciples were speaking.

"In Egypt, and in the parts of Libya about Cyrene."—These countries are in Northern Africa. The language of Egypt was Coptic. "And strangers of Rome"—who talked Latin. Many of these were Gentiles who had come to worship the true God. "Crete and Arabians."—The Arabians had their own language. Arabic, it is probable the Cretes talked Greek as their native tongue. "We do hear them speak in our tongues the wonderful works of God."—The cross and the resurrection being the burden of their theme we can well believe. There are so many questions one would like to ask. Did each disciple understand the language he was speaking, or did he seem to himself to be talking Aramaic, and the words he meant to have used come out of his mouth changed?

If Peter knew for example that he was speaking Coptic and understood himself, did he understand John as he talked some other language? In other words, did the gift include understanding as well as speaking the language? And was it permanent? When the disciples were scattered into the world could they talk these languages, or did they talk Greek, Latin and Aramaic everywhere? How many questions about every chapter in the Bible will we have to ask when we get to heaven?

"And they were all amazed and were in doubt."—No one could suggest an explanation of the strange scene that would in the least explain. No wonder they asked each other, "What meaneth this?" "Others mocking."—The mockers were, it may be, the people of Jerusalem who did not understand the languages, and to whom the words of the apostles resembled gibberish. "These men are full of new wine."—Or rather of sweet wine which was more intoxicating than the ordinary thin sour wine of the country. Because they did not understand, they put the worst possible construction on the scene before them. This is always the way with bad men. They are ready to ridicule religion.

If riches increase, set not your heart upon them.—David.

PERHAPS you think of making a trip to the Southwest or to California? If so, you will be interested in reading about the region you propose to visit. The Southern Pacific has issued a sumptuous volume of 200 pages, with fine illustrations, which will be sent to you on receipt of ten cents, to pay postage, if you write to S. F. H. Morse, General Passenger Agent, at New Orleans, or L. W. G. Neilyer, General Western Agent, 238 Clark Street, Chicago, Ill. The book is a marvel of beauty, and the recital is in dialogue, and will charm and interest you.

## COMPROMISERS.

In 2d Kings we have a brief sketch of the history of a distinguished man—Naaman. Yet even brief as the sketch is, it shows that he made several mistakes. Even before he was healed he nearly ruined his chances of recovery by one mistake, viz., by wanting to be healed in his own way. This is a common mistake. Many try to dictate their terms to God, instead of cheerfully accepting God's terms. He continued to make mistakes after he had been healed. He did this in the first place by his desire to give presents to the prophet for what he had received as though he was the one who deserved all the recognition. Also he wanted to take some of the soil of the land of Canaan home with him. He may have desired to use it in connection with the erection of an altar in Syria. "A while ago he spoke slightly of the waters of Israel, he now overvalues the earth." This was superstition. It is very much like those people who sometimes bring bottles of Jordan water for christening purposes, regarding that as more sacred than the waters of other countries. Last year the infant son of the Duke and Duchess of York was sprinkled by the Archbishop of Canterbury with water specially brought from the Jordan.

## THE ROYAL CHRISTENING.

"Edward Albert Christian George Andrew Patrick David." Such is the formidable array of names into which the infant son of the Duke and Duchess of York has been "baptized." The ceremony took place in the large drawing-room of White Lodge on Monday, in the presence of most of the members of our Royal family and several other distinguished personages. The Queen occupied a seat in front of the font, which contained water specially taken from the Jordan, and the parents of the young prince sat near the officiating clergy, who were the Archbishop of Canterbury, the Bishop of Rochester, Canon Dalton, and the Hon. and Rev. E. Carr Glynn. Having been brought into the room by the nurse, the infant was handed by her to Lady Eva Greville, who in turn presented him to Her Majesty. The Queen held her great-grandson in her arms for a few moments, and then gave him to the Archbishop, who performed the rite, after which the baptismal register was duly signed. We do not grudge the young prince his name, long as it is. At the same time, we are not superstitious nor unscriptural enough to believe that the mere sprinkling of Jordan water upon his little face, even by the fingers of an archbishop, is attended with the spiritual efficacy which many persons claim for the rite.—The Baptist July 20th, 1894.

Spurgeon was invited on a certain occasion to meet a few friends at the house of a well-known Wesleyan, and during the evening he unintentionally overheard the conversation between two of the lady guests. One of them inquired most sympathetically about the welfare of a certain "little stranger" who had recently been "christened," and her companion answered:—"Oh have you heard what a mistake was made at the christening? Mr.— had the forethought to bring home from Palestine a bottle full of water from the River Jordan in anticipation of the ceremony, but the servant brought in another bottle filled with Dead Sea water, and the blunder was not discovered until it was too late to rectify it; was it not a pity?" "Yes," replied Mr. Spurgeon, "it was a pity for the child might grow up a Sodomite!"

"Oh! Mr. Spurgeon," exclaimed both ladies, "we did not notice that you were so near. Now you will go and tell this story as an illustration of the evils of infant sprinkling!" He did tell the story, with great gloe many a time.

Naamanism is not dead yet. But one of the greatest mistakes of his life is found in the text, "In this thing," etc. We have here the idea of compromise. He does not ask for Elijah's sanction to his intended compromise, but simply announces his intention and hopes for forgiveness. It looks bad when a man in the fervor of adopting a new faith is casting about for ways to reconcile it with the public profession of his old abandoned one. We shall use Naaman at this time as an illustration of the compromisers of the age.

1. Compromisers are sought on the ground of social relationship. This, doubtless, was one of the motives of Naaman. He desired to retain the good will of the king. He did not want to forfeit his position and favor at court. But if this favor could not have been retained without compromise, he should have said: "Perish court favor and everything that hinders me from making known whose I am." Dr. Maclaren says that Naaman is an early example of "facing both ways," and of trying to "make the best of both worlds." It is said that when a certain French ambassador waited on the Duchess Sophia, of Brunswick, for the purpose of ascertaining if her daughter would make a suitable match for the dauphin, (i. e., heir of the crown) he said that she was exceedingly beautiful, and that she was worthy of the highest rank and position; but "may I ask," said he, "in what religion has the princess been educated?" "In none up to now," replied the Duchess. "As soon as we get to know what prince she is going to marry we will have her instructed in his religion." That was the religion of accommodation. Many have that. Others have simply the religion of their ancestors, that is Confucianism, loyalty to their ancestors. If this is religion, then loyalty to Christ is not required. But what did Jesus teach? Read Matt. 10:62-68; 19:27-29.

2. Compromise is sought on the ground of social custom. The worship of Rimmon was the custom of that country. Many discover that the house of Rimmon is coextensive with the state in which they live. A distinguished Presbyterian minister says in the *New York Observer* that "adaptation to environment is a pet phrase" with a certain class in this age, and that they find in it the key to the solution of the problems forced upon the church by the social conditions of the age. Adapt the church to the environments, of to-day they say, and her foes will become her friends. That adaptation if followed out along the lines mapped by its advocates will come perilously near to a reversal of the apostolic injunction, "Be not conformed to the world, but be ye transformed," for it virtually seeks to accomplish the transforming by conforming. These people seek to lop off the branches when it should be striking at the root. The Gospel aims at destroying sin in the heart. "The soul of all improvement is the improvement of the soul." "Not by might nor by power." It is best to conform to God's methods. "Apostolic Christianity" turned the world upside down, and it will do so again.

3. Compromise is sought on the ground of temporal necessities. This may have been an excuse with Naaman. He might have thought that his living depended

upon this. Some people will do much for patronage. The religion of the corporation or the boss has a wonderful magnetism sometimes. The late Dr. Gordon, of Boston, said that he heard incidentally through a fallen man who had obtained liquor at a house which had been rented for the sale of liquor by a professor of religion. He went to him and said, "I have been told that you have rented your building for the sale of liquor." "Yes," replied the man; "I can get a larger rent for it than for any other business." Said Dr. Gordon, "Do you profess to be a Christian? Do you believe the law of God allows you to do it?" That is the great question, what does the law of God allow?

4. Compromise is sought on the ground of personal temperament. The man says it is my nature, and I cannot do otherwise. But if a man is a Christian, nature must be overcome. The grandest victory that may be achieved by man is the victory over self. "He that ruleth his own spirit," etc. But you will find that the man's temperament depends much upon his mental and spiritual tastes. Henry Morehouse told of a lamb which followed not with the sheep, but with the goats. On inquiry the owner told him that it had been brought up on goat's milk. Too many to-day are not feeding on the sincere milk of the Word. There are churches and shepherds who have nothing to offer but goat's milk. Let not such churches and pastors wonder if these lambs later on take their place naturally with the goats—mental and spiritual—are vitiated by the use of improper literature. Dr. Henson said at Indianapolis: "We cannot compromise the truth. We cannot come together on compromise. We can on the Bible. If I had a dog that would just as soon trot under some one else's wagon as mine, I wouldn't want him." Stand firm against the house of Rimmon.

JOHN T. GRUFFITH.

Freeland, Pa.

## LEADING OTHERS INTO TEMPTATION.

On Thursday night, at midnight, in Passion week, the soldiers who had arrested the Saviour in the garden, were admitted into the high priest's palace. John who is mentioned in the fourth Gospel as "that other disciple" went in with Jesus; but Peter, from indecision, or being too "far off" was shut out. John missed his fellow apostle, and so went to the portress, being known to the high priest, and secured Peter's admission. He then hurried up to be as near Christ as possible, but Peter feeling the shyness of a plain man at the sight of the inside of a great house, or because he feared to go into the judgment-hall, remained "beneath" in the court-yard. It was a cold night, and Peter drew near a fire of charcoals that the servants had built, and was warming himself when he began his denials of the Saviour.

In this act which he had intended for a brotherly deed of kindness, John led Peter into temptations which he proved himself unable to bear. He got Peter into bad company; among whom, apparently, he tried to be as little like his master and as much like them as possible. This of itself was a denial in act, ere he denied in word. Too sad indeed that many lead others, lead their nearest friends and relatives into bad company that leads to sin. Company for one which may not be to him a temptation, may to another, depending on his dis-

position and former history, prove baneful indeed.

Parents, at home, and friends, abroad, too often open the door that leads into the courts of sin and wickedness by teaching their children, and their friends the first lesson in cards and the ball-room. The sin is not in the room or in the cards, no more than in a croquette ball or tennis racket; it is in that to which they lead, and in the example. Suppose some prominent minister should be caught indulging in these games! What would be the result? The former of these is the door that opens into a multitude of crimes, and the other into immorality.

Another is led into sin by being persuaded to take the first step to intoxicants. This door opens into that court where flames many a sinful fire, about which hundreds and thousands stand, as many sit, and quaff the draught of hell. The lamented Dr. Dudley once told his class in Psychology of a bright young man in college, who was persuaded by some of his friends to "drink with them." He drank; got drunk, and shortly afterward left college ruined for time, and probably eternity. A young lady once asked her brother who was a reformed drunkard to drink with her some Christmas wines, he drank, and plunged into ruin.

Brother, sister, where and how are you leading others? Reverse the question; how and where are others leading you?

T. J. DUVAL.

Vine Grove, Ky.

CHILD TRAINING.

The problem of the age, and of all ages indeed, is that of child training. Upon how well this is done depends the eternal weal of the nations of every clime. Dr. Holmes is reported to have said that the proper time to begin to train a child is a hundred years before it is born. Is there not food for reflection in that thought? Will not the impress that I give my children be transmitted by them to theirs and on to the "fourth generation?" "Train up a child in the way, he should go, and when he is old he will not depart from it" was said by one whom the Bible calls more wise than any other man that ever lived, or that ever will live. And yet how many parents would subscribe to the doctrine in its entirety? I hope if this article should find a reader it may at least elicit an investigation of the subject.

Oh, that parents could be brought to see their responsibility as it is before God. How inadequate to the task would they feel, and how many fervent petitions would be offered up to the Omnipotent, to guide us and direct us in the discharge of this God-given duty.

Many a fond but, mistaken parent can testify to the truthfulness of the Scripture that says a foolish son is the heaviness of his mother Prov. 10:1. Also, that a child left to himself bringeth his mother to shame Prov. 29:15 but the rod and reproof gives wisdom (id.) And again we are exhorted "withhold not correction from the child" and he "shall not die," "and (thou) shalt deliver his soul." Prov. 23:13-14. Correct thy son and he shall give thee rest, yea, he shall give delight unto thy soul. Prov. 23:17.

Then to know the parents, in a measure, removes the wonder as to what manner of child shall this be? Luke 1:86.

We should remember that the command to children is to "obey your parents in the Lord," and therefore that we have no right to command them to do those things that are not in accord with the

Divine will, for if we do this we are exercising a prerogative not vouchsafed us. It does seem to me that one of the chief failures of parents consists in giving a maximum of commands and enforcing a minimum of obedience.

One command enforced, is worth more in point of discipline than any number of boisterous injunctions not obeyed.

Some parents seem to think that they must assume a very bluster ing air, an "I-am-Si-Oracle" attitude when giving instruction or "issuing commands" to their children. Such should remember that it has been written:

"Ye fathers provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." (Eph. 6:4) It is written again, "He that spareth his rod hateth his son; but he that loveth him chasteneth him be- times." (Prov. 13:24). Also "Foolishness is bound in the heart of a child, but the rod of correction will drive it far from him." Prov. 22:15.

I know it is not the popular ground to take, that parents are responsible for their children's failures but I believe it is the only true ground. "Every word of God is pure. Add thou not unto his words lest he reprove thee and thou be found a liar." Then let us pray God for wisdom, patience, and long suffering in the arduous task we have set before us; remembering, that in the language of that great orator, Webster, "We work, not upon the canvas that shall fail, or the marble that shall crumble into dust, but upon mind, upon spirit, which is to last forever, and which is to bear, for good or evil, throughout its duration, the impress of a mother's plastic hand."

Geo. T. TINSLEY.

Centertown, Ky.

REV. A. B. CABANISS' LETTER.

WHAT HE THINKS OF DR. CHRISTIAN'S BOOK, "DID THEY DIP?"

I have read and reviewed Dr. Christian's book, "Did they Dip?" and must say, unless the history of those times is a delusion, he has proved beyond a reasonable doubt, that adult immersion was not a lost art, either in England or on the continent of Europe before 1641, and that there were Anabaptists or Baptists who did immerse as well as those who sprinkled. I think here was where our good Brother Whitsitt made his big mistake. Finding there were Anabaptists who sprinkled, he took it for granted, they all sprinkled and so affirmed in his contention, that no Baptists immersed till 1641.

Of course he was unable to prove this universal negative and I was very sorry for him when he took that position, thinking it more bold than wise.

Dr. Christian's book has greatly strengthened my faith in the assertions of our older Baptist historians, who said while there was no proof of a historical Baptist church succession, yet history showed, in all the corrupt ages of the churches, there were persons found holding Baptist views who, whenever they had a chance, rose up and protested against these corruptions. Until I read this book, I did not know there were so many strong proofs that there were Anabaptists in Germany and England who not only protested against infant baptism; but also affirmed that immersion only was baptism.

In my strong attachment to Dr. Whitsitt, I greatly regretted the dangerous, though honest position he took against the whole Baptist historical world. But now I do not regret it. It has all been over-

ruled for good. He honestly attempted to enlighten the Baptists on their church history, and succeeded admirably; but in a way he least expected. In his attempt, he made some blunders, which aroused an excited Baptist contention in both hemispheres. This contention has resulted in floods of light from both continents, which Dr. Christian has concentrated into "X rays" that enable you to see through the subject in a clearer light than ever before.

Now, but for Dr. Whitsitt's bold contention, we never would have had these floods of light, which have enabled the Baptists to learn more about their ancestors than they ever dreamed of and to feel prouder than ever of their noble army of Baptist martyrs in the ages past. They earnestly contended for a pure gospel in a dark and benighted age and were the instruments, in God's hands, of gaining for us religious as well as civil liberty. Their faith and firm adherence to the truth should be correctly reported and faithfully taught to our descendants. Hence.

1. I thank the Lord for Dr. Whitsitt's contention.

2. I thank the Lord for the X rays Dr. Christian has thrown upon the history of our Baptist ancestors.

3. I thank the Lord, that I belong to a denomination where we can have a contention, whenever we think it necessary for the defence of the truth. It is scriptural. Paul set us the example. He contended with the apostle Peter and told him he was wrong. He had a contention with Barnabas, which resulted in sending forth two missionary bands instead of one. Jude thought it necessary to exhort the christians of his day to "earnestly contend for the faith which was once delivered unto the saints." Thus we see contention is scriptural, when you contend for truth and principles and do not descend to personalities.

I am glad to see that Doctors Whitsitt and Christian, in their books, have contended for facts and ideas and not against men. I am sorry to say, some of the friends on both sides have not acted as wisely, when they censured the motives of either party. A. B. CABANISS.

DISUSED AND ABUSED.

In the RECORDER of Aug. 6th, is an article by Bro. B. T. Taylor on "The Mourner's Bench," which demands some notice. It may have been intended to elicit controversy, but I have only this to say, that his first sentence cannot be true, "It were better disused than abused." A good thing, only can be, and often is abused, but should not be consequently disused. Because some evils attach in cases of abuse, is no reason for total disuse. And is certainly no reason for pointing out what we consider evils of abuse, and saying nothing of the evils of disuse, and even objecting to any public manifestations. I admit that in some meetings the mourners bench is abused, but I believe that greater evils exist in, and follow after, meetings where it is never used. And I desire to compare some of the evils of abuse, with those of disuse.

I. ABUSE.  
(1) Not teaching its proper use.  
(a) That it is simply a seat to designate our decision to forsake *via*, and the world; and to seek and serve the Lord. Evils 1. Some think it is necessary to go there to obtain pardon, or that there is virtue in the bench. 2. Others go as mere experiment. 3. Others are led there without conviction, or before counting up the cost. Many fail and are hardened, and become

stumbling stones to others. 4. Excitement or extreme emotionalism, resulting evils, (a) false professors, (b) unregenerated church members, the worst of existing evils.

II. DISUSE—EVILS.

1. A prejudice not only against the bench, but the mourner, the sorrow for sin that produces mourning, the cross of repentance, the confession of guilt. 2. A prejudice against any public manifestations. No sense of guilt, no sorrow for sin, no confession of sin, no prayer for pardon, no struggle to enter the strait gate. Make the noble confession. (2) Be baptized, join the church, and till no experience in public to the church, "that is hosh!" Come every body and do religion. 3. A larger proportion of unregenerate numbers in the churches, than results from the abuse of the mourners' bench, emotionalism, etc. Here is rationalism, religion all of the head and not of the heart. Where no mourners' bench is used, no manifestation of mourning, of sin sickness, of repentance, of prayer. You will find less spirituality, more worldliness, pride and formality, and less pure and unfiled religion; than where it is used yea, and even abused.

Now in conclusion, immersion may have been a lost art at one time in England, but it did not stay lost. And the mourners' bench may be a lost plank from the platform of some religionist. But I will hold to it if the legs are gone. As long as I believe in mourners I want a seat for them, I don't care how low it is. "He that humbleth himself shall be exalted." The lower the better. "A broken heart and contrite Spirit" will come to it, and "God saveth such." J. W. CRAWLEY.

Greensburg, Ky.

To all our Friends

We send a Christmas and New Years Greeting and wish them many happy returns of the same. C. F. Barnes & Bro. Louisville, Ky.

NOTES FROM GEORGETOWN.

As I predicted, our meeting here was a glorious success. Not all we hoped for, by any means, as to visible results, but God's people were greatly strengthened, twenty-seven added to the church and in hundreds of hearts the truth was sown, the harvest of which will be gathered through coming years. Bro. Martin is pronounced by all who heard him one of the soundest, most consecrated and earnest preachers they ever heard.

"Jesus died for sin, for your sin. You may be eternally saved at the moment, if you will accept the offer of salvation." This was the burden of every sermon.

Most of our students were professors of religion before they came to us, others return to their homes rejoicing in their new-found hope. The sermon on "Hell" was listened to by an immense throng, filling both the auditorium and Sunday-school room, and was the most solemn, impressive sermon I ever heard on that awful subject. Time and again the house was filled to overflowing.

"God bless Bro. Martin" is on everybody's lips. Well, maybe some society folks in and out of the church are not singing his praises and some of other denominations who "cannot endure sound doctrine" are not bidding him God-speed; but God, whose truth he honors in his preaching, is with him. Pastor Cody and all his people are happy over the results. The coming holidays with the attendant entertainments and attractions were greatly in the way of the meeting from the start, but God overruled even these.

The mountain work of the State Mission Board, already loved by

Merit

Is what gives Hood's Sarsaparilla its great popularity, its constantly increasing sales, and enables it to accomplish its wonderful and unequalled cures. The combination, proportion and process used in preparing Hood's Sarsaparilla are unknown to other medicines, and make Hood's Sarsaparilla

Peculiar to Itself

It cures a wide range of diseases because of its power as a blood purifier. It acts directly and positively upon the blood, and the blood reaches every nook and corner of the human system. Thus all the nerves, muscles, bones and tissues come under the beneficial influence of

Hood's Sarsaparilla

The One True Blood Purifier. \$1.50 for \$5.00. One Liver Pills, easy to take, easy to operate, 25c.

Hood's Pills

our people, has been brought near to us by Bro. Martin's stay and us.

The College campus on this bright Christmas day shows no sign of life. Most of the happy throng who have enlivened it through the session have scattered to their homes. We who are left look joyfully to their coming again on Jan. 5th when the session reopens.

Our spring term opens Jan. 15th. From our correspondence we are encouraged to hope for a considerable increase in our number at that time. Many who were unable to enter at the beginning of the session for the want of means have so arranged their finances that they can take up the work at the beginning of the second term.

The Faculty generously devote an extra hour each day, during the spring term, to the normal class, composed of public school teachers who have closed their schools and wish to further fit themselves for their profession; besides this, all the classes of the college are opened to them. This service is given by the Faculty free of tuition. The number of teachers who avail themselves of this liberal offer is increasing every year.

It is not too early to begin to think about the meeting of the General Association. Georgetown and all the Bluegrass region will have on their best clothes in June and will be seen by the largest body of Baptists ever assembled in Kentucky. I have been about over the state since the selection of Georgetown as the next place of meeting. Everybody is coming, I am sure. I have heard them talk and with one voice they are whooping up Georgetown.

Let us pray that the Master may meet with us and that our Boards and schools shall make the best showing in all their history.

W. B. CRUMPTON.  
Georgetown College.

Awarded Highest Honors—World's Fair.

DR. PRICE'S CREAM BAKING POWDER

MOST PERFECT MADE. A pure Grape Cream of Tartar Powder. Free from Ammonia, Alum or any other adulterant. 40 YEARS THE ST. FLAHD.

"A TENDER HEART."

"A tender heart is the best defense against sin."—C. H. B.
Give me a tender heart,
Made sensitive by Thee,
And taught from sin to flee.
Call me by grace to walk apart
In holy fellowship with Thee;
A tender heart give me!
Give me a trustful heart,
That whispers day by day;
"Choose Thou for me my way."
Let me not from Thy side depart,
But let my feet keep step with Thine;
A trustful heart bestow!
Give me a loving heart,
Surrendered all to Thee,
In true sincerity;
That I may share the lot and part
Of all who are beloved of Thee,
A loving heart give me!
Give me a holy heart,
DAILY prepared by Thee,
Thy dwelling-place to be;
That so Thy Spirit may impart
The light by which my face shall shine;
A holy heart bestow!
—E. A. Tydeman, in Sword and Trowel.

OUR PULPIT.

PRAYER, THE PROOF OF GODLINESS.

BY C. H. SPURGEON.

For this shall every one that is godly pray unto thee in a time when thou mayest be found.—Psalm 32:6.

I. The first is, the universal mark of godliness: "For this shall every one that is godly pray unto thee."

When a man is beginning to be godly, this is the first sign of the change that is being wrought in him, "Behold, he prayeth." Prayer is the mark of godliness in its infancy. Until he has come to pleading and petitioning, we cannot be sure that the divine life is in him at all. There may be desires, but if they never turn to prayers, we may fear that they are as the morning cloud, and as the early dew, which soon pass away. There may be some signs of holy thought about the man, but if that thought never deepens into prayer, we may be afraid that the thought will be like the seed sown upon the hard highway, which the birds of the air will soon devour. But when the man comes to real pleading terms with God, when he cannot rest without pouring out his heart at the mercy-seat, you begin to hope that now he is indeed a godly man. Prayer is the breath of life in the new-born believer. Prayer is the first cry by which it is known that the new-born child truly lives. If he does not pray, you may suspect that he has only a name to live, and that he lacks true spiritual life.

And as prayer is the mark of godliness in its infancy, it is equally the mark of godliness in all stages of its growth. The man who has most grace will pray most. Take my word for it as certain, that when you and I have most grace, we may judge of it by the fact that there is more of prayer and praise in us than there was before. If thou prayest less than thou once didst, then judge thyself to be less devout, to be less in fellowship with God, to be, in fact, less godly. I know of no better thermometer to your spiritual temperature than this, the measure of the intensity of your prayer. I am not speaking about the quantity of it, for there are some who, for a pretense, make long prayers; but I am speaking about the reality of it, the intensity of it. Prayer is best measured by weight rather than by length and breadth; and in proportion as thou growest in grace, thou wilt grow in prayerfulness, depend upon it. When the child of God reaches the measure of the fulness of the stature of a man in Christ Jesus, then he becomes like Elias, a man mighty in prayer.

One such in a church may save it from ruin. I go further, and say that one such man in a nation may bring down upon it untold blessings. He is the godliest man who has most power with God in his secret pleadings; and he who has most power with God in his secret pleadings has it because he abounds in godliness. Every one that is godly shall pray unto the Lord, whether he be but the babe in grace who lisps his few broken sentences, or the strong man in Christ who lays hold upon the covenant angel with Jacob's mighty resolve, "I will not let thee go, except thou bless me." The prayers may vary as the degree of godliness differs, but every godly man has, from the beginning to the end of his spiritual life, this distinguishing mark, "Behold, he prayeth."

Further, dear friends, true prayer is an infallible mark of godliness. If thou dost not pray, remember that old true saying, "A prayerless soul is a Christless soul." You know how often it has been the case that the highest professions of holiness have been sometimes accompanied by the practice of the deadliest vices. For instance, wherever the doctrine of human perfection has been engendered, it has almost always engendered some horrible licentiousness, some desperate filthiness of the flesh which is unknown to anything but that doctrine. In like manner, I have known persons to become, as they say, so conformed to the mind of God, so perfectly in accord with the divine will, that they have felt it necessary to pray. This is the devil in white,—nothing else; and the devil in white is more of a devil than when he is dressed in black. If anything leads you to decline in prayerfulness, or to abstain altogether from prayer, it is an evil thing, disguise it as you may. But wherever there is real prayer in the soul, take it as certain that the lingering of holy desire in the spirit proves that there is life in the spirit still. If the Lord enables thee to pray, I beseech thee, do not despair. If thou hast to pray with many a groan, and sigh, and tear, think none the less of thy prayers for that reason; or if thou thinkest less of him, the day may come when thou wilt think better of thy broken prayers than of any others. I have known what it is to come away from the throne of grace, feeling that I have not prayed at all; I have despised my prayer, and wept over it; yet, some time after, in looking back, I have thought, "I wish I could pray as I did in the time when I thought that I did not pray at all."

We are usually poor judges of our own prayers; but this judgment we may make,—if the heart sighs, and cries, and longs, and pleads with God, such signs and tokens were never in an unregenerate heart. These flowers are exotics; the seed from which they grew must have come from heaven. If thou dost pray a truly spiritual prayer, this shall be indeed a sure mark that the Spirit of God is striving within thee, and that thou art already a child of God.

"But," says one, "sometimes I do not feel that I can pray." Ah! then indeed you need most to pray; that is the time when you must insist upon it that there is something sadly wrong with you. If, when the time comes for you to draw near to God, you have the opportunity and the leisure for it, you feel no inclination for the holy exercise, depend upon it that there is something radically wrong with you. There is a deadly disease in your system, and you should at once call in the heavenly Physician. You have need to cry, "Lord, I cannot pray. There is some

strange mischief and mystery about me, there is something that ails me; come, O Lord, and set me right, for I cannot continue to abide in a prayerless condition!"

Prayerless condition should be a miserable and unhappy condition to a child of God, and he should have no rest until he finds that once more his spirit can truly pour itself out before the living God. When you are in a right state of heart, praying is as simple as breathing. I remember being in Mr. Rowland Hill's chapel at Wotton-under-Edge, and stopping at the house where he used to live; and I said to a friend who knew the good man, "Where did Mr. Rowland Hill use to pray?" He replied, "Well, my dear sir, I do not know that I can tell you that; and if you were to ask, 'Where did he not pray?' or, 'When did he not pray?' I should be unable to tell you." The dear old gentleman used to walk up and down by that laurel hedge, and if anybody was outside the hedge, he would hear him praying as he went along. Then he would go up the street, and keep on praying all the time. After he had done that, he would come back again, praying all the while; and if he went indoors, and sat down in his study, he was not much of a man to read, but you would find that he was repeating some verse of a hymn, or he was praying for Sarah Jones who was ill, or he would plead for Tom Brown who had been backsliding." When the old man was in London, he would go up and down the Blackfriars Road, and stand and look in a shop window; and if anybody went to his side, it would be found that he was still praying, for he could not live without praying. This is how godly men come to be at last; it gets to be as natural to them to pray as to breathe. You do not notice all the day long how many times you breathe; when you come home at night, you do not say, "I have breathed so many times to-day." No, of course you do not notice your breathing unless you happen to be asthmatical; and when a man gets asthmatical in prayer, he begins to notice his praying, but he who is in good sound spiritual health breathes freely, like a living soul before the living God, and his life becomes one continual season of prayer.

To such a man, prayer is a very happy and consoling exercise. It is no task, no effort; his prayer, when he is truly godly, and living near to God, is an intense delight. When he can get away from business for a few quiet minutes of communion with God, when he can steal away from the noise of the world and get a little time alone, these are the joys of his life. These are the delights that help us to wait with patience through the long days of our exile till the King shall come, and take us home to dwell with himself for ever.

II. Secondly, there is, in the text, a potent motive for praying: "For this shall every one that is godly pray unto thee in a time when thou mayest be found."

The motive seems to be, first, because God heard such a great sinner as David was. Possibly you know that this passage is very difficult to interpret. It appears to be simple enough, yet there are a great many interpretations of it. In the Revised Version you will find the marginal reading, "In the time of finding out sin." Let me read the context: "I acknowledged my sin unto thee, and mine iniquity have I not hid: I said I will confess my transgressions to the Lord; and thou forgavest the iniquity of my sin. For this let every one that is godly pray unto thee in a time of finding out sin." It runs

IVORY SOAP IT FLOATS

The best is not always low in price, but the housekeeper can have the best soap without extravagance. Ivory Soap costs little, but experienced persons know that no other can do the same work and do it as well.

The Procter & Gamble Co. Caret.

all right, and its connection seems to warrant it. I am not sure that it is the correct translation, but the sense harmonizes with it; so let us learn from it the lesson, that God has heard the prayer of a great sinner. There may be, in this house of prayer, someone who has gone into gross and grievous sin, and this reading of the passage may be a message from the Lord to that person. David had sinned very foully, and he had added deceit to his sin. His evil deeds have made the ungodly to rail at godliness even until the present day, so that infidels ask in contempt, "Is this the man after God's own heart?" It was an awful sin which he committed; but there came to him a time of finding out his sin. His heart was broken in penitence, and then he went to God, and found mercy, and he said in effect, that it was so wonderful that such a wretch as he was should be forgiven, that every godly man, as long as the world stood, would believe in the confession of sin to the Lord, and in the power of prayer to obtain pardon for the guilty. I like the meaning of the text, for it is sometimes necessary to us, when we are under a sense of sin, to think of such sinners as Manasseh, and Magdalene, and the dying thief, and Saul of Tarsus. There are times, even when those whom God hath greatly blessed, when nothing but the sinner's Saviour will do for them, and when they feel that, if there were not salvation for the vilest of the vile, there would be no salvation for them. So, God Gives us a case like that of David, that every one that is godly may pray unto him in the time of finding out his sin. We might have been afraid to come if David had not led the way. "Come," says he of the broken heart, he who wrote the fifty-first Psalm, God forgive me; and he did it that he might show forth in me all long-suffering, for a pattern to them who should hereafter repent and believe."

Another motive of prayer which I think the text brings before us is this, we all need pardon daily: "For this shall every one that is godly pray unto thee."—"For this"—for this covering of sin, for this blotting out of iniquity. Dear friends, I hope that all of you pray unto God daily for the forgiveness of sins; I am sure that all the godly amongst us do so. If you commit no sins, then the Saviour made a great mistake when he left us the prayer, "Forgive us our trespasses." What is the need of that petition if we have no trespasses to be forgiven? But for this, that is, for the pardon of his sin, every one who is godly will pray unto the Lord.

And every one who is godly will pray unto God for this reason also, namely, because he has received the pardon of sin. You remember when you made your confession to the Judge of all, and received absolution from him. You recollect when, with broken heart and downcast eye, you acknowledged your sin unto him, and he put away your transgression. Well then, that is the reason why you should always be praying. He who heard you then will still hear you. He who put away your sin

then, with the one great washing in the fountain filled with blood, will continue to put away your sin by that foot-washing which he gives to us continually, of which Jesus said, "He that is washed needeth not save to wash his feet, but is clean every whit." Blessed be God, we shall not cease to pray for pardon although we have received pardon; we will crave the daily renewal of the divine token of reconciliation. If we received it when we were sinners, much more shall we receive it now that when we are reconciled to God by the death of his Son. If we received it when we were outcasts, much more shall we receive it now that we are his dear children.

Again, "For this shall every one that is godly pray unto thee," that is to say, because troubles come, for the connection teaches us this lesson. "Surely in the floods of great waters they shall not come nigh unto him. Thou art my hiding-place; thou shalt preserve me from trouble." Brethren, the Lord takes care to keep us praying, does he not, by giving us constant needs? Suppose I had a friend upon whom I was dependent, and whose society I greatly loved, and that he said to me, "I will give you, in a lump sum, as much money as will last you till this time next year, and then you can come and see me, and receive another year's portion; or, as you like to come to my house, would you prefer to have the amount quarterly?" I should reply, "I choose the latter plan, for then I should come to you four times in the year, and have four dinners with you." "Well, then, would you like it monthly?" "Oh, yes! I would like to come monthly, and spend a day with you every month." "Perhaps," says he, "you like to come daily." "Oh, yes! I should prefer that; I should like to have a daily portion at your table." "Perhaps you would like to stop with me always, as Dr. Watts did when he went to Sir Thomas Abney's, to stay for a week, and I think that 'week' lasted for twenty-eight years, for he never went away till he died. Perhaps you would like to receive everything from my own hand, and have nothing but what I give you." "Oh! yes, my friend, this continual indebtedness, this constant dependence, would give me so many opportunities of better knowing you whom I love so much that I should like to have it so."

You have heard of "a hand-basket portion." There is a maid to be married, and her father says to her, "There, my girl, I will give you so many hundred pounds; do your best, for it is all I shall have for you." Another girl is married, and her father says, "I shall send you down a basketful of things on such a day;" and so, every week, a present goes to her. It is a hand-basket portion, and it is always coming; it never comes to an end, and she gets a great deal more from the old man than the other does, who has her fortune all at once. At any rate, it comes, every time, "with father's love." If it is given only once, and is done, perhaps an ill-feeling springs up; but if it

comes, "with father's love," fifty or a hundred times a year, see how affection is increased between father and daughter. Give me a hand-basket portion. You who like may go and gather week's manna; it will stink before the end of the week. I like to have mine fresh every day, just as it comes warm from the ovens of heaven, and ready for the heavenly appetite of the man who learns to live upon the daily gift of God. For this shall every one that is godly pray unto God. He shall have trouble to drive him, he shall have grace to draw him, he shall have weights to lift him, and they shall be so adjusted that, though they threaten to hold him down, they shall really raise him up.

Once more, I think that, broadly speaking, the word "this" here means, "Because God does hear prayer, for this reason shall every one that is godly pray unto him." Now, dear friends, it always will be a dispute between the true believer and the mere professor whether God does hear prayer. Of course, the outside world will always sneer at the idea of God hearing prayer. A man said to me, one day, "You say that God hears your prayers." "Yes, I do say it," said he, "I do not believe it." "No," said I, "I never thought you did; and if you had believed it, I might have thought that it had been a mistake. I did not expect a carnal mind to receive the truth of God." "Oh!" said he, "there is nothing in it." Then I asked him, "Did you ever pray, my friend? Did you ever try God?" No, he never did. "Very well, then," I said, "do not say anything about what you do not know. If you know nothing about what it is, hold your tongue till you do, and let those of us who have tried it speak of what we know." If I were put in a witness-box to-morrow, any lawyer in London would like to have me for a witness; so, when I stand here, and declare solemnly that hundreds and even thousands of times God has answered my prayers, I claim to be as much accepted as an honest witness as I should be in the High Court of Justice; and I can bring forward, not myself only, but scores and hundreds of you. Brethren, tell me, does not God hear your prayer? [Voices: "Yes! Yes! Yes!"] I know he does; and you godly folk can all bear witness that it is so. Calmly and deliberately, you could tell of many instances in which you called upon the Lord and he answered you. I am loth to argue this point, for it is not a point to be argued. If a man said that I had not any eyes, he might say it, and my eyes would twinkle as I heard him say it; and when any one says, "God does not hear prayer," I am sorry for the poor soul that dares to make an assertion about a thing he has never tested and tried. God does hear prayer, and because he hears it he will call upon him as long as we live. "For this shall every one that is godly pray unto thee," because there is reality in it, and there is a blessed result from it. Prayer does move the arm that moves the world, though nothing is put out of gear by our praying. The God who ordained the effects that are to follow prayer ordained the prayer itself; it is a part of the grand machinery by which the world swings upon its hinges.

III. I have not time to say more on that part of my subject, though so much more might be said; but the last point is one to which I want to call your earnest attention; that is, the special occasion when prayer is most useful. "For this shall every one that is godly pray unto thee in a time when thou mayest be found," or,

"in a time of finding," as the margin of our Bibles has it. There are yet times when God is to be found?

In closing, I will dwell only upon this one point: there are special times of finding for individuals, and one of these is the time of the finding out of sin. Come back to the transaction which I gave you before. The time when you will find out sin, is the time when you will find out God. "Why!" say you, "it is a horrible thing for me to find out my sin." It is, in itself; but it is the best time to find out God. When thine eyes are blinded with tears of penitence, thou canst best see the Saviour. Do not say, "I find myself to be so guilty, and therefore I have no hope." Nay, rather, because thou findest thyself to be guilty, therefore have hope, for the Saviour came to seek and to save such guilty ones as thou art. The time, I say, when sin finds us out, and we are humbled and ashamed, is the time when we may find our God through Jesus Christ.

So, too, a time of decision is a time for finding God. Some remain shilly-shallying; they have not decided whether they will live for the world and perish, or seek Christ and live eternally. But when the Spirit of God comes upon you, and you say to yourself, "I must find Jesus Christ, I must get forgiveness, and lay hold of eternal life; give me Christ, or else I die," you shall have him. God has promised that, if we seek him with our whole heart, he will be found of us. When you are decided for God thoroughly and intensely, it will be with you a time of finding.

I know that there are some here who are seeking the Lord. There are some who have lately begun to come under great anxiety. I hope that you will not be long in that anxious state, but that you will come right out of it by trusting yourselves with Christ. It is a wonderful end to anxiety when you have somebody to trust to, and when you do trust that somebody. Now, trust Jesus; he will save you. Ay, he does save you the moment that you trust him; and he will never let you go, but will bring you to his glory home above.

May God send his blessing on these words for Jesus' sake.

Scott's Emulsion of Cod-liver Oil with Hypophosphites brings back the ruddy glow of life to pale cheeks, the lips become red, the ears lose their transparency, the step is quick and elastic, work is no longer a burden, exercise is not followed by exhaustion; and it does this because it furnishes the body with a needed food and changes diseased action to healthy. With a better circulation and improved nutrition, the rest follow.

For sale at 50 cents and \$1.00 by all druggists. SCOTT & BOWNE, Chemists, New York.

Send TEN CENTS and we will send you enough Ink Powders to make a half pint of as good ink as is sold anywhere. Take your choice of Black, Blue, Green, Violet, or Scarlet. C. F. BARNES & BROS., 404 B. Market Street, Louisville, Ky. This firm is reliable.—Western Recorder. Ripans Tabules cure liver troubles.

# BACON'S

## HOLIDAY SUGGESTIONS.

Special Attention to Mail Orders.

Samples Sent On Application.

### Ladies' Jackets.

**\$6.00** For Ladies' Black Rough Cloth Jacket, box effect, new style sleeve, plaited back, finished with large and small buttons.

**\$10.00** For Ladies' Fine Black Astrakhan Box Coats, new style sleeve, plaited back, front trimmed with silk cord ornaments, and lined throughout with striped Taffeta silk.

### Children's jackets

**\$3.50** For Children's Brown Mixed Scotch Cloth Box Jackets, trimmed with solid color of brown cloth and small buttons.

**\$5.00** For Children's Brown or Blue Beaver Cloth Box Jackets, tailor made and trimmed with white buttons.

**\$5.00** For Children's Navy Blue and Havana Brown Boucle Box Jackets, sleeves trimmed with velvet straps and small buttons.

### Games.

When it comes to Games, we have all the latest brought out by McLaughlin this year.

They are too numerous to mention.

### Misses' Jackets.

**\$4.50** For Misses' Havana-brown Box Coats, new style sleeve, plaited back with rolling collar of brown velvet with buttons to match.

**\$6.00** For Misses' Navy blue Beaver Cloth Box Coats, with stylish sleeves, velvet collar and trimmed with white pearl buttons.

**\$7.50** For Misses' Colored Combination Boucle Box Coats, stylish sleeves, velvet collar, finished on the sides with bullet buttons.

### Table Linen Sets For Holiday Presents.

**\$2.50** For a nice Table Linen Set, consisting of a fringed Cloth, 2 1/2 yards long, with or without a colored border, also 1 dozen Napkins to match.

**\$4.50** For a fine Table Linen Set, consisting of a Satin Damask Cloth, 3 yards long, and 1 dozen Napkins to match. This is a genuine bargain.

**\$5.00** For an elegant Set of Table Linen, consisting of a very fine White Satin Damask Cloth, beautifully fringed, and 1 dozen fine Napkins to match.

### Ladies Capes

**\$3.75** For Ladies' Black Fine Quality Beaver Cloth Circular Capes, tailor made, with velvet collar.

**\$5.00** For Ladies' extra heavy (double) Beaver Cloth Circular Capes, trimmed with folds of the same, with the velvet collar.

**\$9.00** For Ladies' Heavy Black Astrakhan Circular Capes, lined throughout with silk.

### Black Dress Goods.

**25c** For All-wool Black Serge, 36 inches wide, the quality you pay 40c for.

**45c** For good quality Black Storm Serge, 50 in. wide, worth 65c per yard.

**60c** For Black English Cheviot, 50 inches wide, worth at the lowest 75c.

**70c** For Black Clay Worsted Serge, 50 inches wide, worth much more than the price we ask.

**35c**

Per ounce for fine French Perfumes that never sell for less than 60c.

# J. BACON and SONS,

Importers, Jobbers and Retailers,

425, 427, 429 East Market St., Above Preston, LOUISVILLE, KY.

## MISSOURI PACIFIC RAILWAY.

The Great Through Car-Line From St. Louis to Kansas City, St. Joseph, Omaha, Pueblo, Denver, Salt Lake City and All Western Points.

Choice of two through car lines to Denver and only one line with through car service to Ogden, Salt Lake City, with only one change to California and Portland, Ore., points.

Free Reclining Chair Cars on all Trains Iron Mountain Route.

The Only Through Pullman Buffet Sleeping Car Line St. Louis to San Francisco.

Also to Hot Springs, Dallas, Fort Worth, El Paso, Galveston, San Antonio and all points in the Southwest WITHOUT CHANGE.

Free reclining chair car on all trains. For maps, rates and other information call on your local ticket agent or write E. T. Matthews, Southern traveling agent, 201 West Main St. Louisville, Ky. H. C. Townsend, general passenger agent, St. Louis, Mo.

All kinds of news and magazines. WE BUY your old papers and magazines.

THE GREAT CHURCH LIGHT For electric gas or oil. Send for dimensions. Book of Light and estimate free. I. P. FRANK, 18 Pearl St., New York.

## Sunday Schools, ATTENTION!

When ordering your supplies for First Quarter, 1897, which begins Jan. 1st, please remember that we can furnish any you want at publishers' prices. We supply the periodicals of

Southern Baptist Convention Board, —OR— American Baptist Publication Society

Or any others you may want. Send us your orders and they will be promptly filled.

Song Books, Secretaries' Books, Collection Envelopes, or anything else you need.

Baptist Book Concern, Publishers,

Third and Jefferson Streets, LOUISVILLE, KY.

—SEND FOR— Baptist - Book - Concern - Publications. 307 WEST JEFFERSON STREET. LOUISVILLE, KY.

WESTERN RECORDER.

T. T. EATON, Editor.

LOUISVILLE.

THURSDAY, DECEMBER 31, 1896.

We have been requested to give our opinion on the responsive readings of Scripture in public worship, and we cheerfully comply with the request. We have never been able to see any reason for responsive reading, and we do see a good many reasons against it. Our chief reason against it is that it dishonors Scripture, by marring the effect of the language read. It is impossible for a promiscuous assembly to read responsively without jumbling and confusion. In singing it is different, since the tune enables all who join in the singing to keep together. No responsive reading can ever make the Scriptures impressive. Men never read responsively when they really desire to impress the hearer with the sense of what is read. An orator on the Fourth of July who reads the Declaration of Independence, never reads it responsively. No speaker in Congress or Legislature, in reading language he wishes to carry conviction, ever says, "I'll read a sentence, and then you read a sentence." He knows his reading would fail of its effect conducted in that way. No lawyer in addressing a jury hand; then copies of the authorities he cites and reads responsively with them. Oh, no! He reads it himself while they listen, and thus only can he impress what is read upon their minds.

And thus it is everywhere. Whenever the aim is to impress the sense of what is read on the mind of the hearer, responsive reading is never used. Surely in public worship we ought to desire above all things to impress the sense of the Scripture lesson upon the minds and hearts of the hearers. Therefore responsive reading should not be practiced. It is bad enough to have the sense of Scripture broken by the division into verses which often split sentences in twain. Let the one who reads the Bible in public worship be specially careful to read so as to make the sense clear. The meaning never was brought out by responsive reading, and cannot be in the very nature of the case.

We have other reasons against the responsive reading of Scripture in our public worship, but since this is the chief reason, and is decisive, we need not mention the others. Of course children should not be trained to do in Sunday-school what is hurtful in regular worship in church, and so there should not be responsive reading of Scripture in the Sunday-school. At least this is our opinion, and we ask those who differ with us to candidly consider the reason we have given.

The two points that have been urged in favor of responsive reading do not seem to us to have any real weight.

1st. It is said that responsive reading will "enrich the services"—as if to mar the effect of Scripture reading would be an enrichment. It is an impoverishment instead.

2nd. It is said that by responsive reading the "people are led to take part in the services." But it is a better taking part to listen reverently than to engage in the jumble and confusion of responsive reading. Let it be remembered that people cannot possibly keep together in saying the same words unless they are singing or chanting and keeping time to music. As well say that a lawyer should read his authorities responsively with the jury in order that the jury may be "led to take part" in the trial. Does any one think

the jury would not be taking part without responsive reading? Does any one think a congregation do not "take part in the services" unless they engage in responsive reading?

Many are taken with the phrases "enrich the services," and "lead the people to take part in the services," and do not stop to think what is involved. We have thought about the matter a good deal, and the case is so plain to us that we believe our brethren generally will agree with us, if only they will stop and consider.

The search for the philosopher's stone, which was so vigorously pursued in past centuries, is being revived. The philosopher's stone was what was believed to be the basis of all the metals. Since so many of the chemical elements are metals, men thought there must be some base underlying all the metals, some element which with different combinations made the various metals. Gold, for example, was believed to consist of the philosopher's stone plus certain things; silver, of the philosopher's stone plus certain other things, &c. Hence if this stone could be extracted from iron, and the right things added, gold could be produced. Lives and fortunes were expended in the search for the philosopher's stone, so as to easily transmute baser metals into gold.

It seems never to have occurred to the alchemists to inquire what effect on values, on trade and commerce would follow the success of their search. If a way to change iron into gold should be found, then gold would soon become so plentiful that it could not be used as a standard of value. It would be worth no more than iron plus the cost of changing it. So for silver. All the metals would be cheapened to the value of the cheapest plus the value of transformation. The whole fabric of the commerce of the world would thus be overthrown. New money would have to be invented. Government notes would not answer, because they would have to promise to pay a given amount of the precious metals. Diamonds would hardly answer. On the western coast of Africa they use little shells (cowries) as money, but nothing of that kind would answer. Notes payable in labor would not avail. Certificates of deposit of wheat would do better, but would hardly meet the requirements.

Professor E. H. Emmons claims to have changed silver into gold, making four ounces of gold out of six ounces of silver. If this discovery be valid, and six ounces of silver can be transmuted into four ounces of gold, that will prove an unexpected solution of the problem of the ratio between these two metals. So instead of 16 to 1, we may yet have 6 to 4.

SOME of the Presbytery have objected to Dr. Geo. F. Pentecost's becoming pastor of the Presbyterian church at Yonkers, N. Y. The ground of objection is that he holds pre-millennial views. The Independent insists that there is room in the Presbyterian church for a man that holds such views, and that the objection is not valid. The Independent does not believe the pre-millennial theory, but it says "the church is meant, or ought to be meant, to include Christian believers who hold all sorts of intellectual errors."

Does the Independent mean that the Presbyterians should receive a minister who would insist on the immersion of believers as the only valid baptism? Or that they should receive a priest who con-

tended or sacerdotalism? Or a Mormon? That a church should "hold all sorts of intellectual errors," is a very remarkable statement. How can a church that does this be a "pillar and ground of the truth?"

Whether Dr. Pentecost's pre-millennialism be a valid objection to his taking the Presbyterian church in Yonkers, we leave him and them to decide; but that a church "is meant, or ought to be meant, to include Christian believers who hold all sorts of intellectual errors," is a statement we cannot allow to pass unchallenged. According to this, there could never be any exclusion for heresy, and the truth would be made a matter of absolute indifference. A church without a faith is merely a social club.

In a quiet little town in Wisconsin there lived two warm and intimate friends. Samuel F. Bennett, a physician, and J. P. Webster, a musical composer. The latter was of a despondent disposition, while the former was bright and cheery. One day Webster called, more than ordinarily downcast, and his friend asked, "What is the matter now?"

The answer was: "It is no matter; it will all be right by and by." There was something in the way he said "by and by" that struck Bennett, and turning to his desk he wrote the song, "The sweet by and by." He handed the manuscript to Webster who read it and was greatly comforted by it. Just then two friends called in and it was agreed that Webster should compose a tune to fit the song. This he did at once, and in a few minutes the four joined in singing "In the sweet by and by." A man who was passing stopped to listen, and he said, with tears in his eyes, "Gentlemen that hymn is immortal."

Soon the school children were singing it, and then it was published as a Sunday-school hymn. It has since been translated into many languages, and it is sung in all climes. It touched a cord that vibrates around the world.

It was our pleasure to spend Sunday with our brethren at Owenton, and to preach the dedication sermon of their new and splendid house of worship. The house is a credit to the denomination and an honor to the good brethren and sisters by whose sacrifices it was erected. It was brave in them to attempt to build such a house at all, and still more so to attempt it in the midst of the hard times. This fact, however, enabled them to get the house from three to four thousand dollars less than if they had built in flush times. It is a beautiful brick structure, seating 500 people, with all the conveniences of a first-class city church. The baptistery is a gem. The cost, exclusive of the lot, is something over \$10,000, and they have a \$14,000 house.

Fortunately the weather, which had been cold and threatening, became fair, and the house was packed. Brethren Waldrop and Burroughs, neighboring pastors, were present and took part in the exercises, which were conducted by Pastor Anderson. We preached about "the church of the living God, the pillar and ground of the truth," and the people listened well. Then came the effort to lift the balance of \$1,331 due on the house. The brethren had not dared to hope that the issue would be what God gave us. Subscriptions were freely made, and when the addition came to find out how much had been secured, it was found that the total was \$1,450. We were getting on so well there was no apparent reason why we

might not have kept on indefinitely. It was an occasion of great joy. Special subscriptions to the amount of \$360 had been promised in case of emergency, but they were not needed.

Pastor Anderson, who was captured from Tennessee, has done a noble work, and God has richly blessed his labors. The people love him, and he has a strong hold on the entire community. He is an enthusiastic of the people as they are over him. He has a fine body of helpers in the church. The Hon. E. E. Settle, recently elected to Congress, who is a member, has resolved to put a pipe organ in the new church, and he will raise part of the money lecturing. Being a very popular speaker, he will no doubt be highly successful as a lecturer. We were handsomely entertained by Bro'n. Beck, Cox and Herndon, our home being with Bro. Beck.

The law of association, when sanctified, is a powerful force. In the churches where persons have been reared they are known to the pastor and lay officers and pious companions. If they get to running from one church to another, the strong bands of their childhood and early life are soon broken, and when men and women come to lose love for the differences as well as for the agreements in churches, they are sooner or later good for nothing. However religious they may appear, they are not distinctive enough to stand anywhere. When they become so generalized as to say, "I am not hide-bound; any church will do me just as much at home in the Baptist as in the Methodist church," they are like greased rags and cannot be relied upon. Their faith is mere sentimentalism, with no more of the vertebrae than an oyster.—The Presbyterian.

People who are equally at home everywhere, are really at home nowhere. Men who would as soon believe one set of doctrines as another, really believe nothing. We heard of a man who courted a widow. In accepting him she told him she was a somnambulist. "Ah, well!" said he, "do not let that trouble you in the least. I am a Methodist; but thank God I'm no sectarian. One church is as good as another. I'll join your church and be a somnambulist too. I'm no bigot."

That is just the way of it with many who pose as "broad" and "liberal," and who pride themselves on being free from narrowness and bigotry. What they are really free from is conviction.

The Japanese are quick to imitate the Westerners. They had the other day a sort of "Parliament of Religions," in which there were two Shintoists, eighteen Buddhists, six "free religionists," and sixteen Christians. None of those Christians were Baptists. One of the Shintoists was very "liberal," saying, "Let us remember that we all represent important parts in the body of new Japan's religion. Buddhism the bones, Confucianism the flesh, Christianity the blood and Shintoism the brains." The correspondent of the Congregationalist who relates this fact says the new movement is severely criticized in the evangelical papers.

REV. DR. J. S. COLEMAN while in the city, called at our office. He is hale and hearty and zealous in the great work to which he has devoted his life. He is now devoting his great energy to the dissemination of religious literature, and has thirty colporters canvassing in four counties. Although he has baptized over 4,000 converts, we doubt if he has ever done a more important work than that in which he is now engaged. Success to him.

PASTOR J. F. WILLIAMS commenced a meeting with his church at Harrodsburg last Sunday, assisted by W. B. Crumpton, of Georgetown.

Editorial Varities.

George Kilos spoke of a certain man as "excessively but transcendently mistaken." A very neat way to put it.

It is said that in Maine there is a "lack of earnest consecrated, level-headed preachers." That lack is confined to Maine.

Dr. H. A. Tupper, Jr., has been delivering a successful course of illustrated lectures in Baltimore on his recent travels. We suggest that he deliver them in other cities as well.

It appears that there are still in Great Britain more than a million and a quarter people who speak the Gaelic language. This tongue is nothing like so nearly extinct as has been supposed.

Since the Pope declared Episcopalian "orders" invalid, Dr. Parker, of London, has welcomed the Episcopalian into the ranks of the Dissenters, assuring them that when they get used to it they will feel comfortable.

Dr. Broad's book on the Preparation and Delivery of Sermons has been translated into the French language and has been published at Rangoon. It will improve the preaching in that country.

An English "free thinker," who is now in this country, has announced that he would "rather eat at the table with Satan than with a Christian minister." Well, he can have the companionship he prefers, and have it forever.

The whole Bible has been translated into 107 different languages: 40 in Europe, 41 in Asia, 13 in Africa, 10 in Australia and Oceania, and 13 in North America. Paris of the Bible, however, has been translated into more than 400 languages, and that takes in nearly all the languages of the world.

We have received Vol. I, No. 1, of The Baptist Helper, published at Paris, Tenn. In the same mail we got Vol. III, No. 11, of the Baptist Helper, published at Louisville, Ky. There seems to be a demand for Baptist papers in that region. Well, we hope the brethren will get all the help they need.

A little Indian girl was picked up on the battlefield at Wounded Knee, South Dakota, three days after the fight. She was by the side of her dead mother. She was adopted by Gen'l Cully whose family she is now receiving the kindest treatment. It is said she is very bright and promises to grow up into a noble womanhood. They call her Lost Bird.

Dr. Lorimer is proving to be a prolific author. The Publication Society have just issued a new book from his pen—"Messages of Today to the Men of Tomorrow." It is a stirring appeal, and we think will give it as proper notice in our literary department, as soon as we get time to write it. Whatever Dr. Lorimer writes is sure to be worth reading.

We rejoice that a general treaty of arbitration between this country and Great Britain has at last been perfected. It only remains to be formally endorsed and it will become a law for both countries. It opens the possibility of war between the two great English-speaking nations; and those who would "wrist the British lion's tail" will have to find other employment.

It was reported of a union meeting held in New York of preachers of different denominations: "Of course those whom the audience wanted to hear did not volunteer, and those whom it did not care to hear stood up to speak." We are sure each speaker had one enthusiastic hearer. When you are disgruntled at being bored by a tiresome speaker, stop and think what a great satisfaction it is to him to have you stand up to speak.

Dr. J. L. McCurry has favored us with a copy of the proceedings of the recent meeting of the Trustees of the Peabody Fund. This noble charity is being well administered. Dr. Curry is, as our readers know, the general agent of this fund, and really does the work. He makes a very good use of the money. The year 1895 was expended from this fund in Arkansas, Florida, Georgia, Louisiana, Mississippi, North Carolina, South Carolina, Tennessee, Texas, Virginia and West Virginia. This was expended on normal schools, institutes and scholarships. We are gratified to see the decrease in the percentage of illiteracy in these states, though it remains painfully large.

In a recent sermon in New York, Mr. D. L. Moody said: "Nothing is doing more damage to the church of God than the Sunday newspaper." Then, turning to the great assembly before him he said: "How many of you here will promise that they will not read a Sunday newspaper? Raise your hands." Fully three-fourths of those present raised their hands. If all the members of the evangelical churches would stop reading Sunday papers and stop advertising in them, there would be no more Sunday newspapers. In London the great dailies have no Sunday editions. Hence it cannot be claimed that such papers are a necessity.

At a recent gathering in Boston, a speaker declared that the Universalists had overthrown "the three great barriers of orthodoxy"—viz., the divinity of Christ, the vicarious atonement and eternal punishment. That is the way of heretics and infidels to slay everything. They have been doing it from the beginning, and will, no doubt, continue it to the end. The Roman senate bestowed upon the Augusti the title of "Extinguishers of the Christian superstition," because they were supposed to have destroyed Christianity from the earth. It is worth bearing in mind that these three things go together—the divinity of Christ, the vicarious atonement and eternal punishment. To deny either one involves, logically, the denial of the other two.

Among the Churches.

LOUISVILLE. Walnut-st.—Bro. J. W. Warden preached in the morning and Bro. Benjamin Cox at night. Broadway—Pastor Pickard preached. Two received by letter. Chestnut-st.—Pastor J. M. Weaver preached. One received by letter. East—Pastor Christian preached at both hours. McFerran Memorial—Pastor Jones preached. One received by letter. Spoke at the Y. M. C. A. in the afternoon. Twenty-second and Walnut—Pastor Hunt preached. Five received by letter, four for baptism and two baptized; lot in the Sunday-school. The Sunday-school had its entertainment on Christmas night. Franklin-st.—Pastor Edwards preached. One received for baptism, 361 in the Sunday-school. German—Pastor Ritzman preached. Highlands—Pastor Dawes preached. Took a collection for the German Baptist Orphans' Home. Logan-st.—Pastor Ewing preached. Three received by letter. Parkland—Pastor Nowlin preached in the morning and Rev. John Watson of Alabama, at night. Pastors received a Christmas present of \$25 from the members. Portland-avenue.—Pastor Shelton preached. Southgate-st.—Pastor McFarland preached. Third-ave.—Pastor Taylor preached. The new mission on Eighth street starts well. Twenty-sixth and Market—Pastor Thompson preached. Two baptized, two came forward and twelve stood for prayer. Four conversions after service at night, and one received by letter. Thirty-sixth and Blismark—Pastor Anderson preached. Clinton—Pastor Masters preached. We had a good day and closed the year free of debt. City Mission—Rev. Sigmund Ragoway preached. Two asked for prayers. Eminence—Pastor Jeff. D. Ray preached.

SEMINARY NOTES. Missionary Day, Friday, Jan. 1st. Several new students came in this week. Dr. Robertson took supper with us and made a good speech. Bro. H. P. Hurt has gone to Winona, Ill., to perform a marriage ceremony. Bro. Edmonson of Virginia, because of poor health has gone home. He is a good fellow and we disliked to see him go. Bro. J. H. Garrett of Tennessee, has called home because of sickness in his family. Bro. E. F. Wright our popular business manager is visiting his little daughter in Georgia. A great many of the students spent Christmas with "loved ones." However this does not mean they went one e. g. Brethren Lee and Mosely. Bro. M. H. Massey of Georgia, has accepted the invitation to deliver the annual Address before the Congress of the Alpha Tau Omega Fraternity, which meets in Cleveland, Ohio, next week. Rev. T. W. Young of Ann Arbor, Mich., a former student of the Seminary will preach for Pastor Shelton at Portland-avenue church, next Sunday. As a result of Santa Claus' visit many of the Students have given elegant luncheons in their rooms to their friends. The students are cordially invited to send the Christmas entertainment at Portland-avenue church, New Year's night. Dr. Robertson's Christmas sermon at Broadway church was the best we have ever heard. A prominent church in Arkansas, are their eyes on T. H. Plemons. He is a fine preacher and we do not want him to leave Kentucky. Bro. Dement of Virginia, the St. John of the Seminary, led prayer-meeting. He spoke of "B. C. and A. D." as was an interesting talk. Wm. D. Nowlin, pastor of the Parkland church, received a Christmas present of \$25.00 from his members. The Parkland people are a good people and are proud of their pastor. Bro. Nowlin is doing the work of two men, he has a full pastoral work and is carrying a full course in the Seminary. The dialog-room at New York Hall Christmas day presented the appearance of one great, big, happy family reunion. The presence of the married students and their families added much to the comfort, cheer and mellowness of this the happiest day

of all the year. As for the elaborate dinner, we doubt if it was surpassed in all Louisville in point of variety of menu and fellowship and hospitality of the host and guests. The surprise of the hour was when Gen. Dr. Dargan, on behalf of the student body, presented Miss Taylor, the loved and respected matron of the hall, with a beautiful and costly Christmas gift in token of universal esteem and appreciation. Dr. Dargan was very happy in the few apt and well-chosen remarks in presenting the gift, and the wishes of the student body. Prof. Carver, in behalf of Miss Taylor, very eloquently responded in a manner fitting to the occasion. From whatever standpoint you choose to consider the dinner, the after dinner speeches and the various details of the occasion, it was an oft-repeated and unanimous opinion that Christmas, 1896, at New York Hall was fittingly, lovingly and hospitably celebrated.

Supplies for Sunday: New Albany, J. H. Jones, evening; church and Walnut, Prof. Harris, morning; and Ben Cox evening; Saunders, J. F. Newcomer; Parkland, Bro. Watson, evening; Kingston, J. G. Harrison morning and evening. J. B. S.

THE STATE. Our church at Pembroke, Bro. J. G. Bow pastor, made a special offering to the Foreign Mission Board of \$825.25 a week ago last Sunday. This is a fine church and the pastor ditto.

Pastor C. E. Perryman has removed from Cerulana Springs to Princeton.

OTHER STATES. Pastor C. T. Roberts writes from Olive Branch, Ind.: "I closed an interesting meeting of days with this church last Wednesday evening. Visible results: fourteen professed faith in Christ, eight baptized, six await baptism and one received by relation."

Pastor M. J. Webb writes: "A meeting in progress at the Baptist church at St. Andrew's Bay, Fla., in which I am assisted by Dr. J. S. Wharton of Maryland. In the last two weeks thirty-three have been added to the church, twenty-five of them by baptism."

Pastor W. C. Golden writes from New York, N. Y.: "I just returned from a 12 days' meeting in Conway, Ark., only a few conversions when I left, but in some respects the most wonderful meeting I ever witnessed. The North Edgfield church, W. G. Starnes, presiding, presided by H. G. Thompson has closed a great meeting 35 or 36 conversions."

A meeting in the Bryson church, Jackson county, Texas, closed with 13 additions with others yet to follow. Among those baptized were two Presbyterians, and three Methodists. One of the converts was 70 years old.

A 13 days' meeting in the Zephyr church, Texas, closed with 16 professions of religion, and 10 additions to the fellowship of the church.

The Bethlehem church, Miss., has set apart Bro. W. L. Oswalt to the full work of the Gospel ministry.

A seven days' meeting in the Sandy Creek church, La., closed with 18 additions to the fellowship of the church. Corinth church, La., has closed a meeting with 20 additions. They have doubled their membership in a year.

Twenty-two have been added to the fellowship of the Friendship church, La., in a meeting in which the church itself was greatly revived.

A meeting in the Cave River church, La., closed with 32 additions to its fellowship. Among these were several "saved men," "lost of families."

In a meeting in the New Prospect church, La., 16 were added to the fellowship. Among those baptized were one Disciple and two Methodists.

A meeting in the Great Salkehatchie church, S. C., closed with 12 additions to the fellowship of the church.

Pastor J. N. Marshall of Marble Falls, Texas, has accepted the call to the pastorate of the Ky. church in the same state. We profess that pastor and people will be delighted with each other.

Pastor E. S. Atkinson writes: "I go to Lumpkin, Ga., Jan. 1st, to take charge of the Lumpkin Baptist church. I resigned the care of the Decatur Baptist church two weeks ago. Please send me papers to Lumpkin, Ga."

Bro. E. E. King, for seven years pastor of the First Baptist church San Antonio, has accepted the care of the church at McKinley, Tex.

Bro. T. B. Pitman, goes from the pastorate at Ladonia, Texas, to Terrell same state.

Bro. A. J. Harris of the Broadway Baptist church, Fort Worth, goes to the First church, San Antonio, Texas.

Bro. J. B. Gambrell, the secretary of the State Mission Board of Texas, is taking hold of the work with great vigor, as if he meant to succeed.

Bro. Rhodes Moran, formerly pastor at Terrell, Texas, has accepted the

care of the church at Willis Point same state.

Nineteen have been added to the fellowship of the Rosemary church, S. C., and one other has been received for baptism.

A meeting in the Abner's Creek church, S. C. closed with 14 additions, all by experience and baptism.

A meeting in the Tabernacle church, Mecklenburg county, Va., lasted five days and closed with 33 professions of religion and 18 baptisms into the fellowship of the church.

The Windsor church, Va., has set apart Bro. R. H. Bowden to the full work of the Gospel ministry.

A meeting in the Macedonia church, N. C., continued 10 days and resulted in 12 professions of religion and 9 baptisms into the fellowship of the church.

A church has been constituted at Severn, Northampton county, N. C., with 17 constituent members.

WHAT THEY HAVE BEEN DOING.

Some time ago, the ladies of my church at Bethlehem presented me with a nice book-case—a convenience I was very much in need of. A little later, some of the brethren at Mackville church concluded that I needed a new buggy. So, with the help of some of the brethren at Bethlehem and Hillsboro, they gave me a neat new buggy. But this is not all. On Christmas day the mail wagon stopped at my house and unloaded two boxes; when brought in and opened, they were found to be well filled with necessities and luxuries for the family and myself. This was a Christmas present from the brethren and sisters at Hillsboro. May the Lord abundantly bless the donors, and may they have that joy that is unexpressed and full of glory.

I have just closed my fifteenth year as pastor at Mackville and am in my twelfth year at Bethlehem. I divide my time between these churches. Besides this, I supply Hillsboro with afternoon preaching. The very fact that I have been so long with these churches makes these kind remembrances the more appreciable.

May the Lord bless the WESTERN RECORDER in its unswerving defense of truth and righteousness, and may it more and read with eagerness its helpful columns. R. L. PIERSON, Texas, Ky.

A GOOD WORD FOR GOSEHEN.

There are many things in this world of change for which preachers may be truly thankful to God. While, in many respects they have to be ever on their benighted hand is ever about them, and they can say with David, "Surely goodness and mercy shall follow me all the days of my life; and I will dwell in the house of the Lord forever." One of the best things which God ever blessed a minister, is the conservative church. This is what I claim for Goshen. Each succeeding year since I became her pastor six years ago, she has shown herself more considerate of all my needs, and now she comes with her supplies, presenting to me as a Christmas present in token of their appreciation of our efforts to minister to them in Spiritual things.

We desire to thank Mrs. Priest Moorman for a large Christmas turkey and a nice supply of butter. Bro. E. G. Robertson for wagon load of corn, Bro. John Owen for a fat hog, and the church at large for a new suit of clothes, made to order, and other useful articles. In addition to this, Goshen is better up financially than usual, notwithstanding hard times, that usual.

Such remembrances make us feel that we have a place in the hearts of the people, and when we can, we will do them good.

Very cordially, W. B. RUTLEIGH and WIFE, Cloverport, Ky.

FIND enclosed \$2 to pay on arrearages for your excellent paper which I began to read when a small boy. Have been a regular subscriber for twenty-one years. I am now 70 years old, and practical WESTERN RECORDER has become to me and my family a household necessity. As I have recently moved near Brandenburg, Mead county, please change my address from Chambers to Brandenburg, Ind. I have great reluctance to let the Blackford Association, of which I have been a member ever since its organization, I ask for space in your columns to give some faint expression of my heartfelt appreciation of the manifold favors which my children of said Association have bestowed on myself and family. I will not try to itemize the gifts which have come from the nine churches which I have served at different times, in the Blackford Association, but I will mention that I have been almost legible. I will only mention one recent expression of interest shown us. Many of my friends, most of whom were members of Blackford church, made us unusually thankful on Thanksgiving day

with a surprise dinner. Eighty-five, including my family, were present and there was provision enough left, to have fed as many more. When I think of the kind and courteous feeling shown me by the outside world, Christians of other beliefs especially by the Baptist brotherhood, I feel like to leave so many old tried friends. But I humbly bow the Lord is leading me to another field where I will find ministerial work and friends to cheer me in said work. Yours respectfully, W. H. Bruner, Brandenburg, Ky.

ON the 2nd Sunday in Nov. 1896, we commenced a protracted meeting at New Bethel, Lyon county, Ky., which continued fourteen days, resulting in a gracious revival of Christians and the conversion of several sinners. Two were baptized during the meeting and three more have been approved for baptism.

Bro. I. N. Strother of Cadiz, did all the preaching, except one sermon. Our people were greatly delighted with and much edified by his sound and instructive Gospel sermons. He is a noble fellow worker in the ministry.

On the 3rd Sunday in Nov. 1896, we commenced a meeting at Kottawa continuing twenty days. Pastor John S. Cheek of Christian county, conducted the meeting, doing all the preaching, except three sermons, and performing much additional work, mainly upon all denominations were wonderfully revived and took an active part in the work, heartily co-operating with Bro. Cheek, who on account of the sickness of the pastor R. W. Morehead, had the responsibility of the work mainly upon himself. The people were charmed with his earnest, faithful presentation of the truth and came in crowds to hear him. He was greatly aided by the efficient services of Bro. J. W. Oliver. There were about 25 professions of faith. At the close of the meeting, on Saturday the 19th inst., Bro. Cheek baptized twenty of these converts in the beautiful lake in the suburbs of the town. There were seven other additions.

The last night of the meeting the only daughter of Bro. Oliver about 8 years old related a touching experience of grace and was approved for baptism.

The Lord is to be greatly praised for this good work done for my Kottawa people. R. W. MOREHEAD, Princeton, Ky., Dec. 21, 1896.

Two weeks ago, Rev. A. N. Whitinghill, Missionary of the Daviess County Association, began a protracted meeting in our midst. The meeting was held in the large tent provided by the Mission Board and when the weather was favorable the attendance was good and the interest was throughout earnest and religious. The meeting closed yesterday with thirteen additions by baptism and thirteen others of the neighborhood, members of adjoining churches. Twenty-six in all, who will seek to organize a Baptist church at this place.

At the close of these services, the Rev. Whitinghill made a strong appeal for missions and thirty-two dollars were collected in cash and pledges for the board and two hundred and forty dollars in cash and pledges for the building of a house of worship at this place. The board is fortunate, and so are we all, in securing the services of the Rev. Whitinghill. His head is attuned to his heart and vice versa, sometimes one holds away and the other follows with power. He preaches most the joys of salvation and little of the torments of hell, the love of God, the Christian's hope, rather than the wiles of Satan and the wiles of the flesh.

He reaches the people with his hands as well as his mouth, walks with them, sits down with them, eats with them and spares no effort to win them to Christ, without reference to rank or previous condition of servitude." He is truly a missionary of the lowly Nazarene and the people of this neighborhood will not soon forget him. W. P. MILLER, Hill's Bridge, Ky., Dec. 21, 1896.

THERE will be a Sunday-school institute held at Walnut Grove church, Louisville, Jan. 13th, 14th and 15th. All Sunday-school workers are especially invited. The institute is held under the auspices of the National Sunday-school Seminary, headquarters at Jackson, Tenn. President G. M. Savage is President, and Curry W. Wayland Simmons is corresponding secretary and chairman of the executive committee. The list of instructors and lecturers include such names as Noah K. Davis, Alvah Hovey, H. G. Weston, H. H. Harris, and M. C. Curry. Wayland Simmons is the coming institute promises to be an occasion of great interest.

Bro. T. W. Young, pastor at Ann Arbor, Mich., formerly for several years the pastor of the First Baptist church, Portland Baptist church, Louisville, Ky., paid us a pleasant call. We rejoice with his many friends to greet him and to hear of his success in his adopted state.

"Mend it or End it," has been the rallying cry of reform, directed against abuses municipal or social. For the man who lets himself be abused by a cough the eye should be modified to: Mend it, or it'll end you. You can mend it, or cough with Ayer's Cherry Pectoral.

PROMISED last Sunday morning at Campbellsville, Ky., for Pastor Lewis Theo. old. This is his third year and he has received into the fellowship of the church about seventy members. He is also pastor of Turner's Station and Hopewell churches. He is much loved by his people. At night it was my pleasure to preach for Pastor J. M. Fowler at Sulphur. Bro. Fowler is one of the most studious and enterprising young pastors, and as a preacher he is one of our most effective men. He is a pastor at Eagle Station. When quite young, about thirty-seven years ago, I heard Elder W. W. Force preach at Buffalo Lick, and yet remember helpful thoughts in the sermon. He was in the congregation. I had the pleasure of meeting Dr. Yeager and Campbellsville, the father of Dr. Yeager of Georgetown, and young Dr. Yeager his son and partner. They are leading doctors and have a large and lucrative practice. We found at Branch friends of the WESTERN RECORDER and Baptist Book Concern. W. P. H.

WE are pained to hear of the death of Mrs. Elizabeth Brown, the widow of the late Senator Joseph E. Brown. She died at her home in Atlanta, Ga. Saturday, after an illness of a month and a half. She was a woman of remarkable gifts and graces, a true helpmeet for her distinguished husband, to whom she was married in 1847. Governor Brown's memory is especially cherished, because in the crisis of the life of our Seminary he came to the rescue with a gift of \$50,000. Mrs. Brown was a great friend to the cause of theological education as well as to every other good cause. She had recently returned from an extended tour of foreign travel. We tender our condolence to the bereaved family.

I HAVE been a constant reader of the WESTERN RECORDER since April, 1885, and have been highly pleased with its course, and wish the paper all the success which honesty, fairness and ability can achieve for it. Of course I love and patronize our own Baptist and Reformer. The reading of these excellent papers ought to make any man wiser and better, and I very much wish that more of our people were readers of both papers. N. J. PHILLIPS, Blountville, Tenn., Dec. 18, 1896.

PASTOR W. B. MCGARRITY, of Jellico, called at our office while in the city visiting relatives during the holidays. He is arranging to hold a Bible Institute in his church, beginning January 12th, and is especially anxious that many ministers and Bible students are expected. Prominent instructors will be in attendance, and the occasion promises to be of great interest.

FALSE ECONOMY is practiced by people who buy inferior articles. The Gall Borden Eagle Brand Condensed Milk is the best infant food. Infant Health is the title of a valuable pamphlet for mothers. Sent free by New York Condensed Milk Co., N. Y.

MORPHINE Opium, Cocaine and all such. Remedy for Whiskey Habit cured. Sold by Dr. J. C. Williams. Endorsed by physicians, ministers and others. Book of particulars, testimonials, etc. Free. Tonic and Stimulant. G. WILSON CHEMICAL CO., Dublin, Texas.

Ivers & Pond PIANOS. Are made to stand the hardest kind of use. Our catalogue tells all about them. Where no dealer sells them we send them on trial, freight paid. Drop us postal and we will send our catalogue and write you a personal letter, naming lowest prices. OUR EASY PAYMENT PLAN is the simplest and the fairest available anywhere in the United States. Let us explain it to you. IVERS & POND PIANO CO., 114 Boylston Street, Boston.

FAMILY CIRCLE.

ONCE AND FOREVER.

BY SUSAN COOLIDGE.

Our own are our own forever, God taketh not back his gift; They may pass beyond our vision, but our souls shall be with them.

A REMEMBERED THANKSGIVING.

BY MABEL N. THURSTON.

The old Medway place was situated at the top of quite a high hill. There was a broad yard in front, but at the back a row of hemlocks had been planted close to the house to break the force of the wind.

her surprise she suddenly felt rebellious. For many years she had sacrificed the best that life held for her to this relentless ghost; friends, love, the happy little neighborliness—all had been sacrificed to others who she did not know how poor she was; now she felt a strange longing for sympathy—and beside, Annie Evangeline was only a little girl!

getting supper and the baby was fretting in his cradle; she picked him up and quieted him. "Where have you been, child?" said her mother.

pantry; the window was open and Annie Evangeline set a pitcher upon her paper to keep it from blowing away. "There, Miss Betsey," she said, after mopping a few moments, "I think I have it fixed."



Thousands of women are cast-up dead on the shores of life because of their own ignorance or neglect. No woman can be free from pain, or safe from the ever threatening brink of death, who neglects to take proper care of the organs that constitute her womanhood.

Wise women know that Dr. Pierce's Favorite Prescription is a marvelous remedy for those troubles that make a woman's life miserable, and fill the period of prospective motherhood with fears.

Mrs. G. A. Connor, of Allegheny Spring, Montgomery Co., Va., writes: "My daughter, aged 12 years, had a colic coming on her neck and it distressed her very much. I am happy to state that she has disappeared after the use of one bottle of Dr. Pierce's Favorite Prescription."

KNICKERBOCKER.

Be sure you read this. Knickerbocker is the most complete and reliable of all the magazines published in this country.

SILVERWARE advertisement with logo and list of items like cups, casters, butter dishes, etc.

THE ROYAL Insurance Co

THE ROYAL Insurance Co advertisement including address in Louisville, Ky., and listing of agents.

Table with train schedules for Chesapeake and Ohio Railway, listing destinations like New York, Baltimore, and Philadelphia with arrival and departure times.

(Continued on eleventh page.)

# A NEW MACHINE! A HANDSOMER MACHINE! A Better Machine!

The Latest and best. Heretofore Unheard of Values.

ONLY \$22. FREIGHT PAID.

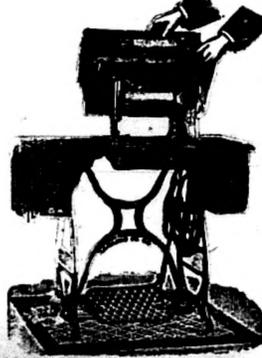
The New Improved "RECORDER" Sewing Machine for only \$22 delivered with all Freight Charges Paid; shipped on 30 days approval, including One Year's Subscription to the WESTERN RECORDER. This machine is more desirable than those sold in your local markets from \$45.00 to \$60.00.

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, and drawers, dress guards for wheel, and a device for replacing belts.



LOOK AT THIS.

Arrangements have been completed by which we are enabled to furnish the latest improved high-arm machine to our readers for the remarkably low price of \$22, including one year's subscription to the WESTERN RECORDER. This is an unprecedented offer that is enabled to make only by contracting them in large quantities for sale. A complete set of attachments in elegant riveted-iron is furnished with each machine, with all the modern improvements, such as automatic bobbin-winder, self-threading shuttle, self-feeding needle, sensation-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 \$60.00. Do not be influenced by traveling or local agents. Use your own judgment, and save from \$35.00 to \$40.00. Beware of imitations.

WESTERN RECORDER.—The sewing machine you seek is just what you need. I think it to be. I am well pleased with it. My sister says she would not give it for any other machine. RICHARD THOMAS, Sta. Ground, Ky., Sept. 14, 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 \$40. Every one that sees it thinks it nice. MRS. B. THURLEKEL, State Line, Ky.

WESTERN RECORDER.—I have received the machine and am well pleased with it. It is equally as good as machine I saw in Lake City for \$40. JOHN H. JEFFERSON, Lake City, Fla., Aug. 28, 1896.

WESTERN RECORDER.—I am more than pleased with my sewing machine. Think it as good as any machine that sells for \$40 cash. Every one that sees it thinks it nice. MRS. B. THURLEKEL, State Line, Ky., June 21, 1896.

WESTERN RECORDER.—Will say that the sewing machine is just what you said it was. My wife is well pleased with it. JOHN P. TYLER, Burnside, Ky., Aug. 6, 1896.

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

DEAR RECORDEES.—The machine I bought of you is much better than one I paid \$60 for. I am more than pleased with it. MRS. G. O. CRYSTAL, Taylorville, Ky., March 14, 1896.

Address all orders to  
**WESTERN RECORDER.**

years. She felt as if she could have endured all the rest if only they would have saved a piece of pie for her. She tried to listen to what Miss Betsey was saying about old Judge Medway, but her thoughts would wander and she was almost relieved when a thundering knock at the door startled them.

"Mercy me! what's that?" exclaimed Miss Betsey.

"I'll go and see," said Annie Evangeline.

She ran to the front door and Miss Betsey followed timidly. Looking over the child's head from the end of the hall, she could see no one, but Annie Evangeline had stooped down with a little cry of delight and was bending over something on the steps.

"O Miss Betsey, come here!" she cried.

Miss Betsey hurried to her. There was a big basket, the top filled with flowers, upon which lay a card, "With loving memories of happy Thanksgiving days at the old Medway Place." They lifted the basket and carried it into the house, and then Annie Evangeline took out the contents. Miss Betsey was too nervous to lift a dish, her old cheeks were flushed to a soft pink and her eyes were shining. "It must have been the Atkinses, my dear," she said.

"Such a delicate attention! Or the Wilsons, they used to come here in the old days. It isn't charity, you see. I never could have taken that, says it is in the memory of the old times."

"Yes'm," said Annie Evangeline. Her face was hidden, but her voice was as happy as a bird's in the spring time. She touched one of the plates lovingly; she could not understand it at all, but she would have known that plate anywhere.

They sat down and had their Thanksgiving dinner over again, both of them flushed and excited. Miss Betsey chattered happily of the old times, but to Annie Evangeline the empty chairs were filled by more familiar presences. They ate very slowly and were so ceremonious as possible to prolong the delight of it, but when the dinner was finally over and the dishes washed and put away, and she had waved good-bye to Miss Betsey half a dozen times, Annie Evangeline hurried down the hall and into the little house.

The family were still at dinner, but she flew to each one and kissed them all as if she had been away years. Her mother and the girls peeted her and made a place for her, and Jefferson Jackson pulled something moist out of his pocket. "Here's the wish-bone I saved for you," he said.

Annie Evangeline flashed round on him. "Was it you, Jefferson Jackson?" she cried.

"Jefferson Jackson tried to appear indifferent, but he could not keep back a triumphant smile. "You needn't thank you're the only one that can keep a secret, Annie Evangeline," he said.

But Annie Evangeline was not to be teased; she crept to her mother's side and laid against her with a long breath of happiness.

"Well, anyway, it's been the loveliest Thanksgiving I ever heard of," she said.—Interior.

### BEGIN RIGHT.

"Boys," said papa, coming in through the yard as the rain began to fall, "put on your rubber coats and boots and run out and clear away the heap of dirt you threw up yesterday around the cinders platform. Make a little channel where the ground slopes, for the water to run off below."

Hal and Horace thought this great fun, and were soon at work. But presently papa called from a window.

"You are not doing that right, boys. You've turned the water all toward the house. It will be running into the cellar window next thing you know. Turn your channel away from the house at once."

"But this is the easiest way to dig it now, papa," called Hal. "Before it does any harm, we'll turn it off."

"Do it right in the beginning," said papa, in a voice that settled things. "Begin right, no matter if it is more trouble. The you will be sure that no harm can be done, and won't have to fix things up afterward."

The boys did as they were told, and were just in time to keep a stream of water from reaching the cellar window.

Soon after this, papa found Horace reading a book borrowed from one of the boys.

"That is not the kind of reading that I allow," he said. "Give it back at once."

"Please let me finish the book," pleaded Horace. "Then I can stop reading this kind, before it does me any harm."

"No," said papa, repeating the lesson of the rainy day, "begin right in your reading, and in all your habits, and then you will not have to change. Take the right direction first, and then you'll be sure of it."—Ex.

### A WONDERFUL CURE FOR KIDNEY DISEASE AND RHEUMATISM.—A FREE GIFT.

The Kava-Kava Shrub, as previously stated, is proving itself a wonderful curative for diseases of the Kidneys or other maladies caused by Uric acid in the blood. This new botanical discovery bids fair to change medical practice in these diseases, and its compound, Alkavis, is now regarded as a possible cure for these maladies. We have many letters on the subject from business men, doctors and ministers, of which the following from Rev. J. H. Watson, of Sunset, Texas, a minister of the Gospel of thirty years' standing is an example. He writes:

"I was suddenly stricken down on the 22d of June with an acute attack of kidney trouble (see card above). For two months I lay hovering on the border line of life, and with the constant care of two excellent physicians. I only received temporary relief. The family physician told me plainly the best I could hope for was a temporary respite. I might rally only to collapse suddenly or might linger some time. But the issue was made up, and as I had for years warned others to be ready, so now in my hour of need I must needs put my house in order and expect the end. Meantime I had heard of Alkavis, and two weeks I could not get in the carriage for a short time. The improvement had been so sudden and so complete, I am now able to look after my business. I feel I owe my life and strength I have to Alkavis. I am fifty-three years old, and have been a minister over thirty years, have thousands of acquaintances, and to every one of them who may be afflicted with any kind of kidney trouble, I would say, try Alkavis."

Another most remarkable case is that of Rev. Thomas Smith, of Cobden, Illinois, who passed nearly one hundred gravel stones under two weeks' use of this great remedy, Alkavis.

So far the Church Kidney Cure Company, of No. 420 Fourth Avenue, New York, are its only importers and they are so anxious to prove its value that for the sake of introduction they will send a free treatment of Alkavis prepared by mail to every reader of the WESTERN RECORDER who is a sufferer from any form of Kidney or Bladder disorder, Bright's Disease, Rheumatism, Dropsy, Gravel, Pain in Back, Female Complaints, or other ailments due to improper action of the Kidneys or Urinary Organs. We advise all Sufferers to send their names and address to the company, and receive the Alkavis free. To prove its wonderful curative powers, it is sent to you entirely free.

### SAFE AT LAST.

As to whether infected school books can be sterilized authorities disagree, as they do on a great many other questions relating to the preservation of the public health. The solution of this and other problems touching sanitation in the school room is rather happily hit off by the following dialogue, which we clip from an exchange: "Teacher (to applicant for admission): 'Johnnie, have you got a certificate of vaccination for smallpox?'"

"Yes, sir."

"Have you been inoculated for diphtheria?"

"Yes, sir."

"Have your arm scratched with cholera bacilli?"

"Yes, sir."

"Have you a written guarantee that you are proof against whooping cough, measles, mumps, scarlet fever and old age?"

"Yes, sir."

"Have you your private drinking cup?"

"Yes, sir."

"Do you promise not to exchange sponges with the boy next to you, and never to use any but your own pencil?"

"Yes, sir."

"Will you agree to have your books fumigated with sulphur and sprinkle your clothes with chloride of lime once a week?"

"Yes, sir."

"Johnnie, you have met the first requirements of the modern sanitarians, and may now climb over yonder rail, occupy an isolated aluminum seat, and begin making P's and Q's as your first lesson."

## Important Notice!

The only genuine "Baker's Chocolate," celebrated for more than a century as a delicious, nutritious, and flesh-forming beverage, is put up in Blue Wrappers and Yellow Labels. Be sure that the Yellow Label and our Trade-Mark are on every package.



WALTER-BAKER & CO. Ltd., Dorchester, Mass.

## Sunday 100,000 School TEACHERS Weekly study PELOUBET'S "Select Notes"

on the International Sunday School Lessons for inspiration and instruction.



**BAPTIST BOOK CONCERN,**  
LOUISVILLE, KY.

# GREATEST OFFER OF ALL!

## EVERY BIBLE STUDENT WANTS A SET OF MATTHEW HENRY'S COMMENTARY ON THE WHOLE BIBLE.

We now have a brand new edition, printed from the original plates, with a prefatory note by REV. JOHN A. BROADBENT, D.D., LL.D.

IN 3 VOLUMES. Substantial Cloth Binding. GOOD TYPE

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

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

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

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

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

If you want a set of this wonderful Commentary just send us SIX NEW SUBSCRIBERS to the WESTERN RECORDER and \$12 cash and we will ship you a set to any address you may direct. You don't get offers like this every year, so hope many will take advantage of it.

N. B.—The original price of our edition was \$15.00. We purchased the plates and reduced the price to \$10, and now offer it as a premium for six new subscribers and \$12 cash.

## BAPTIST BOOK CONCERN,

307 W. Jefferson St., LOUISVILLE, KY.

## FREE

A positive, quick and lasting cure for Constipation, Indigestion, Dyspepsia, Sick Headache, Kidney and Liver Diseases, Poor Blood, Rheumatism, Gout, etc. Thousands of testimonials from grateful people who have been cured. We send the Medicine free and post-paid. You run no risk, save Doctor's bills and get well. Good Agents wanted. Write today. Address: THE EGYPTIAN DRUG CO., New York City.

TRIP NOTES.

Last Sunday one week ago I had the pleasure of occupying pastor J. S. Cheek's pulpit at Salem church Christian county. This was my first visit here. I was almost charmed with the outlook. Large membership, large hearts, large wealth and a large field to occupy. How else could Bro. Cheek be but happy, especially when we add to all this the charming wife and the bright, precious children that enliven the home, returns after a season of labor for the Master. No wonder that it has come to be taken as a matter of course that when Cheek's services are engaged fine preaching will follow, who could not preach well under such circumstances? Bro. Cheek is accomplishing a great work at Salem and his people are much pleased with him.

Last Saturday and Sunday I occupied the post of duty at New Bethel, Lyon county, by request of pastor Morehead who was at home sick. This church has recently enjoyed precious revival services in which the pastor was ably assisted by Elder J. N. Strother, of Cadiz, who very much endeared himself to all the people. The church is in good condition and, of course, is constantly yielding fruit for the Master. Fairview church, Caldwell county, wisely heeded the suggestion to substitute Elder J. N. Wise for the pastor who has just resigned a seven years' service. The result will, no doubt, be most salutary for Wise is well named.

T. E. RICHEY.  
Princeton, Ky., Dec. 23rd 1896.

ABRAHAM'S FAITH.

I know a manly little boy about five years old, whose love for his mother is beautiful. One day the mother punished John severely as a necessary discipline for some offense, and the little fellow sobbed and wept as though his heart would break. His baby sister came to him and said "never mind John, we'll get us a new mama, don't cry any more." But John sprang up and running to his mother cried "no, no, I don't want any new mama. She is my mama, I love my mama." So I fancy that if one had come to Abraham during that long three days journey, with Isaac, to the place of sacrifice, and said "Abraham, your God is cruel to ask this dreadful thing of you: How can you love such a God? How can you believe in Him? Renounce Him and spare your boy." Abraham I know would have spurned the thought and said, "no, no, I want no other God than Jehovah. He is my God. I love Him, and will love Him, no matter what he asks of me."

FREDERICK W. EBERHARDT.  
Paris, Ky.

TEXAS NOTES.

The First church Fort Worth, is in deep mourning over the death of J. Morgan Wells, their beloved and efficient pastor. Dr. Wells had been their pastor since 1885, during which time the church has had a phenomenal growth. He was a man of unusual executive ability and superior pulpit power. Truly it may be said of him, that he was a success. His work in Fort Worth is a faithful witness to his efficiency as a worker and a builder.

His genial spirit and manly learning impressed itself on all those he met. His friends and admirers in Fort Worth were numerous. It is estimated that ten thousand people attended his funeral. Nothing like it ever before in the history of the city. How true the words of Solomon, "He that hath friends

must show himself friendly." Dr. Wells was a friend to the city, to the people who were religious, and to those who attended upon his ministry, so that the citizens of Fort Worth feel that they have sustained a great loss, saying nothing about the grief of his church. I am sure that that is inexpressible. Dr. Wells loved his church, he gave his whole time to it, holding himself aloof, very largely, from denominational work. But the denomination in Texas and in the great south will miss this manly servant of God. I am sure that the wisest of his own brethren are not yet able to forecast as to who his successor will be. He leaves a place that will be hard to fill. May the Lord send them the man of his choice. All loyal Baptists are happy over the election and acceptance of Dr. Gambrell as Superintendent of Missions of the Baptist General Convention.

Several changes have taken place recently, Dr. Kincaid, of Hillsboro has gone to Sulphur Springs, Dr. Wamock resigned at Sulphur Springs and has been called to Amarillo and Bro. Hatcher who vacated Amarillo has gone to Bowie. Taylor church is still pastorless.

We hear good word from Dr. French of the First church, Austin. We like him. If you have any other preachers like him, we will take them, be they French or English.

Our work at Caldwell is progressing steadily and hopefully. During the year we have baptized twenty-one and received twenty-seven by letter and four by restoration. During the year we have contributed for missionary, educational and benevolent purposes something over \$350.

Your editorial on "my favorite hymn" was a study.  
Long live the RECORDER.  
A. B. INGRAM.  
Caldwell, Texas.

FROM PADUCAH.

Since coming to Paducah I have been too busy trying to get my work in hand to write anything of the field. I found the old First church with a debt of some seven hundred dollars and much discouraged. The most discouraging feature of the debt is that it is a result of failure to meet the running expenses for the past two or three years. We are now meeting the running expenses and paying off the old debts. These brethren are looking hopefully to the near future when the entire indebtedness will be removed. We have repaired and beautified our house of worship and now have a very beautiful and attractive Sunday-school room in the basement.

Thirty-eight have been added to the membership since I came. Bro. H. C. Roberts, of Mayfield was with us in a meeting and did some of the best Gospel preaching I ever heard. Much good in seed sowing was done, the membership revived and sixteen added to the church.

I assisted Bro. Lloyd Wilson in a meeting at the Second church in which thirty-five were added to the membership. Bro. Wilson is a young man of great promise and has given proof of considerable gifts as an evangelist. With him as pastor at the Second church we hope soon to have the struggling band in a prosperous condition. The field is an important one. That part of the city is building up very rapidly. The reports from the East church are encouraging. Bro. Duncan is leading the Baptists in that part of the city.

There are evidences of spiritual prosperity on every hand and we

hope, in the near future, to be able to report a revival of missionary interest among the Baptists of this city. The missionary spirit, in the past few years, has not been very manifest, but the brethren are talking missions, praying missions, and doubtless will soon have missions in their pocket-books.

The RECORDER is much loved here. The brethren unanimously endorse the RECORDER's position in the unfortunate Whitsitt controversy.  
W. K. PENROD.  
Paducah, Ky.

FROM BRO. BOSTICK.

I returned a few days ago from a very pleasant trip of five weeks to Kentucky, Missouri and Tennessee, where I met many of God's true saints. I very greatly enjoyed mingling with these servants of the Lord, for this first time an with most of them it will perhaps be the last time. The Brethren were very kind to me. I desire to make an acknowledgement of the following amounts received for my missionary work and traveling expenses:

A friend from Louisville, \$1; Irvington Church, \$6 01; Christiansburg, \$2 92; Eminence, \$12; Harrods Creek, \$10; Columbus, \$7 35; Pleasant Grove, \$2 05; Mt. Olivet, \$2 50; Melber Church, \$3 65; Mrs. Robert Thompson, \$1; Liberty, \$3 96; Mrs. M. M. Harper, \$2 25; Pisgah, \$4; Farmington, \$2 50; Bethany, \$2 45; Sharon, \$5 55; Mayfield, \$4 86; Wingo, \$3 60; Fulton, \$4 05; Mt. Carmel, \$4 25; Hickman, \$4 07; Mr. L. P. Ellison, \$5; Russellville, \$9 59; Charlestown, Mo., \$10; Farmington, Mo., \$4; Morley, Mo., \$3 50; Tezevant, Tenn., \$9 64; total amount on the trip, \$124 75.

For these amounts I am very grateful both to the givers and to the great Father of all mercies. I went seeking not money, but to deepen and quicken interest in the great subject of evangelizing a lost and ruined world. Many expressed themselves as having received help by my visits, and I shall pray that God may very abundantly bless and develop all such aroused interests and that he shall have all the glory. The heathen are rapidly perishing, "a million a month" in China alone without God and without hope! O, brethren, arouse ye in the strength of our Almighty Leader, and forward to the greatest of all works, that of saving a lost world. Fraternally,  
G. P. BOSTICK.  
Shelby N. C., Dec., 21st, 1896.

LET YOUR LIGHT SHINE BEFORE MEN.

Christ cannot deny himself. His commands must be obeyed at this age and spiritual condition everywhere. They are, that love God, required to act according to ability, not saying but what God has always required the same. There must be a rule in societies of any kind to go by; there are some, no doubt, where, if a member does not attend and pay according to agreement, he is turned out. Obeying Christ, no one must be slothful in temporal duties, but above all, as the case demands, attend to spiritual duties. To let a member of the church that attends and gives according to his ability and engages in worldly pleasure in any one thing, of which there are different kinds, is disobeying Christ and should not remain a member. If nothing else but seeming to be contented, not learning of Christ as is reasonably expected, is disobedience, slothfulness in temporal management is not right. All who love God, who need help in necessities of this life, should have help, no

member desiring to be taught if in poverty he must be neglected (Luke 7:22). Christ gave a new commandment, "That ye love one another as I have loved you, that ye also love one another." His love was so great that he gave his life. If you love one another, you must be separate from his enemies; you must not agree with false belief. The word men includes false Goctrines—doctrines of men—(claiming that the Missionary Baptists have Christ's doctrine), and them among you that are not what they claim to be, and all who are not members that are accountable, as long as you then stay with you, you are disobeying yourselves. The best thing that can be done for them is to separate from them without respect of persons; then if they will not come as Christ commanded, they are lost. You that are in the light are to let it shine before them that are in the dark. The application to the foolish virgins, you must deny them to save yourselves, having loved them as commanded up to the time you see they are ungodly. "And they that were ready went into the marriage, and the door was shut with him." Now let all of whom you cannot tell without expressing their feelings, relate their feelings. No man can do another man's repenting. John the Baptist demanded fruits worthy of repentance. He told of the wrath to come: "The Spirit speaketh expressly that in the latter times some shall depart from the faith."

Last September, the 10th, in speaking of the great command, a preacher said: "Go ye into all the world and preach the Gospel to every creature." We haven't done that yet. It is good to feel you are not done obeying him. To all who will obey it only says to every creature once, and it was done; that does not apply to the present time. There are persons in the country who never have been preached to. If no one worldly was a member, then the worldly would see the light—see the effect of ungodly members. The time is come that judgment must begin at the house of God, and if it first begin at us, what shall the end be of them that obey not the Gospel of God—must be for or against. All who will have eternal life must obey. Christ was the light of the world. If no one can do as Peter was able to do (Matt. 16:19), then do your best, and do as it says in Luke 21:36. Christ never would agree with error. He said repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. There are people now where there has been preaching years ago where there may never be again. Disregard and disobedience to Christ must suffer. His servants in need of help must be helped, and the account given of a village where all gave up the right of worship to save their lives in this world, except one old woman, saying she was too old to deny her Lord. That must be attended to; apply it to yourselves—"bear ye one another's burdens." Knowing the terror of the Lord, we persuade men, that is preach, without repentance and remission of sins they are lost. After receiving a knowledge of the truth—Christ—willful sin is never forgiven. Christ demands teaching before and after baptism. No man has authority to say to any one, join the church (1 Cor. 2:11). Let them be persuaded in their own minds.

Four or five months ago (about that time) I read an account of two churches in Africa, the members of which were on friendly terms, refusing to baptize two persons,

not thinking they were converted. The churches in this country are not all, if any, that way. "Wee unto them that are with child, and to them that give suck in those days." God has made destruction this year in places as never before. The question is as to the number saved. There are many false worshippers. Christ cannot deny himself. Let your light shine before men.

W. H. SEEBEE.  
Petersburg, Ky.  
JOHN SMYTH.

May I make a short speech? I think that we must thank Dr. Whitsitt for making it quite clear that we are not indebted to John Smyth, the *see Baptist*, but to Roger Williams, the *tit-for-tat Baptist*, for our baptism. Whether the said John Smyth was the same John Smith who was baptized in the river Don on the 24th of March, 1606, by Bro. John Morton, or whether he was some other lineal descendant of the man who saved Pocahontas, or the veritable "captain" himself, it is not necessary to determine. At all events, it is clear that the gentleman described in the Mennonite archives was remarkable for his resemblance to that congressman whom Tom Watson has immortalized.

If we admit the genuineness of all the testimony that is now in, we may sum up as follows; to wit:

This gentleman was educated for the priesthood of the English church. He was Vicar at Gainsboro. He fell in with some Baptist brethren, who "taught him the way of the Lord more perfectly," and on the 24th of March, 1606, John Morton baptized him in the river Don by torch light (will not some almanac maker tell us whether or not there was any moon that night?). He shortly afterwards moved over to Holland with part of his church. In some way, he threw up his baptism in crossing the channel. They do say that the rough waters of those seas will make a land-man throw up almost anything, some times. As soon as Smith and his party reached Holland, they set about getting themselves baptized again. This was easily done by Smith baptizing himself first, and then baptizing his followers. That was three times for Smith, yet he was not satisfied, and appealed to the Mennonites to take him in. He knocked at their door for several years, and finally died without having his wish gratified. Though he had amended his declaration several times and made no mention of his baptism in the Don.

His church fell into fragments. One part, which never sought to join the Mennonites, returned to England, and some years afterwards one of its fragments sent Blount over to Holland to get properly authorized baptism. He returned to London, and established the first Baptist church of London, early in the year, 1641—just 296 years before I was born. It would have been much better for London if there had been a Baptist church there earlier, but it appears that there was none, which left any records.

I do not believe that anything depends on our proving the continuity of the ordinances, yet I firmly believe that they have continued through unbroken connection from John the Baptist until now. Smith's attempt in Holland, and Roger Williams' attempt in New England to produce Baptist churches by "spontaneous generation" were dismal failures.

I have elsewhere expressed our position in contrast with the Catholics in this way, namely: As to the claim to identity with the

New Testament churches,  
 "Catholics prove identity by heredity and infer validity."  
 "Baptists prove identity by validity and infer heredity."  
 "The question between them is as to identity."  
 "Catholics say it must be physical."  
 "Baptists say it must be doctrinal."

"If the New Testament shows that physical identity is the essential element of church perpetuity, and that the teachings of Christ may be altered or abandoned, then the Catholics are right."  
 "If the New Testament shows that doctrinal identity is the essential element of church perpetuity, and that the physical structure is merely to perpetuate the teachings of Christ, then the Baptists are right."

We can all subscribe to the above formula, I think.

Yours truly,  
 JOHN L. D. HILLYER,  
 52 Trinity Ave., Atlanta, Ga.

**LOST GAVEL AND LOST CONSTITUTION.**

The Kentucky Baptist Ministers' Meeting desires greatly to find its silver-mounted gavel, and to ascertain if the body ever had a constitution and by-laws. Any information, or any suggestion which might lead to any information regarding the articles mentioned will be gladly received. Please address,  
 J. N. PRESTRIDGE,  
 Secretary,

**"I BELIEVE IN MY MOTHER."**

Such was the language of the old Commoner, Hon. Thaddeus Stevens, when in 1868 he was visited by a clergyman who said to Mr. Stevens: "It is no idle curiosity that has induced me to call on you, but a desire to know your sentiments on the subject of religion. Should you die in this attack, what shall we say about your faith in the Bible?" Raising himself in bed, adjusting his gown and cap, he said: "The Bible, the Bible—take that away, and there is nothing left." Pressing the question as to a personal interest and experience, he said: "I do not profess to have religion in that way, but my old Baptist mother had it, and I believe in my mother." Think of it, mothers, this statesman now nearing the close of life, as he contemplates the future, goes back to his early training, and says: "I believe in my mother."

The quaint John Randolph said: "When I try to make myself an infidel, I fancy I feel the hand of my mother on my head and her voice sounding in my ear as she taught me to say, "Our Father, who art in heaven."—Selected.

"PERFECT through my comeliness which I have put upon thee." If a piece of iron should say, "I am cold, black, hard," it would be perfectly true. But put that piece of iron in the furnace and wait awhile. The blackness is gone, the coldness, the hardness; it has passed into a new experience. But surely it would not glorify itself, because the fire and the iron are

two distinct things. It would glory in the fire. So I, in myself, am black, cold, hard; but if the Spirit of the Lord fill my being all will be changed. But the glory does not belong to me, but to the Lord, who transforms me by His love.—Selected.

**TAMPERING WITH SIN.**

We cannot consider sin to be a light thing. Has not God told us plainly that it is hateful in His sight? Have we not abundant illustrations showing that the least sin—if we may speak of it in any comparative sense—"bringeth forth death"? We have not yet come to true knowledge if we ever regard it as permissible. "Whoever shall keep the whole law, and yet offend in one point, he is guilty of all." The evil having found place within the heart, unless washed away, must offend every good principle in the moral code. Unforgiven, the sinner is under condemnation as truly as he who breaks the whole law.

How, then, can we indulge conscientious enmity or continue in practices that conscience condemns, and still regard ourselves safe? Do we suppose that our mere outward profession will avail anything in God's sight? No man can touch fire and not suffer; no more can a soul cherish evil in thought or life and not be harmed. Who can live in a malarial atmosphere without experiencing its baneful effects?

On what ground do we think our choice of evil associates will not work death in our spiritual habits? Just here we find the destructive influence of much of our current literature. The treachery of corruption appears at almost every page. False ideals of life and perverted sentiments concerning virtue are surreptitiously taught in manifold ways. The fascinating charm of style and language too often excuses the unhallowed teaching. Thus an atmosphere of poison envelops the reader; conscience is made dull; truth loses its power because the spiritual faculties are made incapable of receiving truth.

Do not tamper with sin. "Keep thy heart with all diligence: for out of it are the issues of life. Put away from thee a forward mouth, and perverse lips far from thee. Let thine eyes look right on, and let thine eyelids look straight before thee. Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left: remove thy foot from evil."

**Literary.**

**SOME RECENT PAMPHLETS.**

**THE DIVINE ORIGIN AND AUTHORITY OF THE BIBLE**, by the Rev. James H. Scotus, is a stout pamphlet of 127 pages.

It is a helpful tract and will serve to convince the skeptical and to strengthen the believing. The argument is good and the spirit excellent. The antecedent probability of revelation, the adaptation of Christianity to the needs of man, the character of Christ, prophecy and the claims of the Bible are clearly set forth. 25 cents. Baptist Book Concern, Louisville, Ky.

**MYSTERY IN RELIGION**, by Prof. W. N. Clarke, D.D., is the annual address before the Hamilton Theological Seminary. There is mystery in religion because the facts are too great for our minds, and the mystery is an argument in favor of religion. "The influence of mystery," says Dr. Clarke, "upon our thinking in theology is wondrously ennobling." It is an interesting and stimulating discussion.

**GEM OF SHORT SERMONS** is a collection of thoughts and quotations illustrating various passages of Scripture. The author, the Rev. A. S. Fatum, of Bartow, Fla., favors us with a brief autobiography and likeness. The tract, 76 pages, contains many good thoughts. The author has evidently done a good deal of original thinking on the subjects presented.

**DISCIPLES AND BAPTISTS.** In this tract (62 pages) the Rev. F. Atkins sets forth in a kind spirit the differences between the teachings of the Baptists and the Disciples. The work is well done. It is an excellent tract to give your Disciple friend. 10 cents. American Baptist Publication Society, Philadelphia.

**BAPTISM AND THE LORD'S SUPPER: MISTAKES ABOUT BAPTISM; WHAT DOES THE WORD BAPTISM MEAN?** These are three admirable tracts from the gifted pen of Dr. William Ashmore. Each tract has eight pages, and they are fine campaign documents. Dr. Ashmore does well whatever he undertakes. American Baptist Publication Society.

**DYNAMITE IN THE PEDO CAMP**, by the Rev. W. J. Holtzclaw, is a sharply written tract setting forth the errors of pedo-baptism. The author does not hesitate to say what he believes to be true, and the tract is sure to make an impression wherever it goes. In his pastoral work he has met the errors he combats and he writes with a practical aim. 10 cents a copy. The Rev. W. J. Holtzclaw, Fairmount, W. Va.

**THE DOCTRINE OF FALLING FROM GRACE** is a sermon preached by Dr. H. W. Beville at Steep Creek Baptist church, Lowndes county, Ala., and published by request of the church. He first gives the Scriptural proofs of the doctrine of the perseverance of the saints, and then he answers objections. The sermon is dedicated to his mother. 5 cents. Franklin Printing Co., Atlanta, Ga.

**MARRIED.**

On Tuesday, Dec. 22d, in Kansas City, Mo., Rev. John Richard Brown, pastor of the Olive-street church, was united in marriage to Miss Gertrude Rowley, of Kansas City, Mo., the ceremony being performed by Rev. William James Sly, of Kansas City, Kan., a lifelong friend of the groom. After a brief wedding trip to Chicago during the holidays, Mr. and Mrs. Brown will return to Kansas City.

Mrs. Sallie E. Walker, of Paoli Mineral Springs Hotel, Orange county, Indiana, was married to the Rev. Granville Edwards, of Honey Creek, Henry county, Ind., on Dec. 13th, at Mitchell, Ind., the Rev. G. W. Thomas officiating.

**SALT RHEUM**

Most torturing and disfiguring of itching, burning, scaly skin and scalp humors is instantly relieved by a warm bath with CUTICURA SOAP, a single application of CUTICURA ointment, the great skin cure, and a full dose of CUTICURA RESOLVENT, greatest of blood purifiers and humor cures, when all else fails.

**Cuticura**

Sold throughout the world. For Sale and Cash. Coar, Prop., Boston. "How to Cure Salt Rheum." FALLING HAIR. Ringly Falls, Baby Dressings. Cured by CUTICURA SOAP.

**Suggestions for Holiday Gifts!**

Read and select from the Following Useful and Valuable Articles.

- Fur Rugs, \$1 75 Up
- Oriental Rugs, \$10 Up
- Carpet Sweepers, best \$3
- Portieres, \$2 50 Up
- Face Curtains, 50c Up
- Jardinettes, 50c Up
- Bedroom Stands, \$1 50 Up
- T bourettes, \$1 50 Up
- India Stools, \$1 25 Up
- Japanese Screens, 50c Up
- Tokonabi Umbrella Stands, \$2 50 Up
- Satsuma Vases, 35c Up
- Japanese Vases, \$2 50 Up

**W. H. McKnight Sons & Co.**

Importers, Wholesalers and Retailers.  
 225 Fourth Ave. 328-330 W. Main Street,  
 LOUISVILLE, KY.

**SPECIAL** We have just placed on show a shipment from our Japanese buyer which includes many choice products of the Orient.

**BRYANT & STRATTON BUSINESS COLLEGE,**

ESTABLISHED 1861. (INCORPORATED).  
 BOOK-KEEPING, OFFERS UNRIVALLED ADVANTAGES FOR SECURING A PRACTICAL BUSINESS EDUCATION. No other school North or South possesses equal facilities for locating young men in positions in the South, Southwest and West. Write for catalogue.—FOR ADDRESS BRYANT & STRATTON COLLEGE, 306 Third Street Louisville, Ky.

**BETHEL COLLEGE,**

Russellville, Ky.  
 Spring Term begins January 21st, 1897.  
 For Catalogues, or information, Address:  
 W. S. RYLAND, President.

**NEW YEAR'S PRESENT**

YOU CAN MAKE ANY ONE.

One year's subscription to the WESTERN RECORDER and this handsome TEACHERS' BIBLE. Cheap, too. You get both of them for the price of the Bible alone—\$3.50.

**THE BIBLE'S SALIENT FEATURES.**

- French Seal Cover,
  - Overlapping Edges,
  - Watered Lining,
  - Round Corners,
  - Bound under Gold Edges,
  - Absolutely New Minton Type,
  - Complete Double Column References,
  - Exhaustive helps to the study of the Bible
- Every proper name in this Bible has the emphatic syllable associated, and the vowels and changeable consonants so marked that the correct pronunciations can be given these hard words at a glance.

**OUR OFFER**

We offer this unrivalled edition of The Self-Pronouncing Teachers' Bible to old and new subscribers alike, together with one year's subscription to the WESTERN RECORDER for the remarkably low price of \$3.50, and we pay the postage. The equal of this Bible cannot be procured in any bookstore for less than \$3.50. We give you this Bible with the WESTERN RECORDER, the subscription price of which is \$2.00 per year, for only \$3.50—\$5.50 worth of value for only \$3.50, and you get every cent of \$5.50 in value.

This is the most liberal premium offer ever made by a Baptist paper, and quick advantage should be taken of it.

We can furnish you a larger type (Bourgeois) Bible, same binding and helps for 50c extra, or index for \$1.00 extra.

Send All Orders to the . . .

**WESTERN RECORDER,**

Remit by Money Order or Registered Letter. LOUISVILLE, KY.

**HALL'S**  
**Vegetable Sicilian**  
**HAIR RENEWER**

Beautifies and restores Gray Hair to its original color and vitality, prevents baldness; cures itching and dandruff. A fine hair dressing.  
 H. P. Hall & Co., Props., Nashua, N. H.  
 Sold by all Druggists.

Good merchants find out that it pays to sell Macbeth lamp-chimneys because they make friends.

But look out for the one that is made for your lamp. Let us send you the Index. Geo A Macbeth Co

Pittsburgh Pa

Riley Brothers, (Incorporated)

16 Beekman St., New York.

are the largest manufacturers of Stereophones, Magic Lanterns and Slides for all purposes and based on every form of Stereoscopic Illustration.

Everything in the Lantern business fast and Special Lanterns and Slides for all purposes and based on every form of Stereoscopic Illustration.

RILEY BROTHERS, 16 Beekman St., New York.

The largest Stereophonic outfit in the world.

BRUNNEN, 100, 102, 104, 106, 108, 110, 112, 114, 116, 118, 120, 122, 124, 126, 128, 130, 132, 134, 136, 138, 140, 142, 144, 146, 148, 150, 152, 154, 156, 158, 160, 162, 164, 166, 168, 170, 172, 174, 176, 178, 180, 182, 184, 186, 188, 190, 192, 194, 196, 198, 200, 202, 204, 206, 208, 210, 212, 214, 216, 218, 220, 222, 224, 226, 228, 230, 232, 234, 236, 238, 240, 242, 244, 246, 248, 250, 252, 254, 256, 258, 260, 262, 264, 266, 268, 270, 272, 274, 276, 278, 280, 282, 284, 286, 288, 290, 292, 294, 296, 298, 300, 302, 304, 306, 308, 310, 312, 314, 316, 318, 320, 322, 324, 326, 328, 330, 332, 334, 336, 338, 340, 342, 344, 346, 348, 350, 352, 354, 356, 358, 360, 362, 364, 366, 368, 370, 372, 374, 376, 378, 380, 382, 384, 386, 388, 390, 392, 394, 396, 398, 400, 402, 404, 406, 408, 410, 412, 414, 416, 418, 420, 422, 424, 426, 428, 430, 432, 434, 436, 438, 440, 442, 444, 446, 448, 450, 452, 454, 456, 458, 460, 462, 464, 466, 468, 470, 472, 474, 476, 478, 480, 482, 484, 486, 488, 490, 492, 494, 496, 498, 500, 502, 504, 506, 508, 510, 512, 514, 516, 518, 520, 522, 524, 526, 528, 530, 532, 534, 536, 538, 540, 542, 544, 546, 548, 550, 552, 554, 556, 558, 560, 562, 564, 566, 568, 570, 572, 574, 576, 578, 580, 582, 584, 586, 588, 590, 592, 594, 596, 598, 600, 602, 604, 606, 608, 610, 612, 614, 616, 618, 620, 622, 624, 626, 628, 630, 632, 634, 636, 638, 640, 642, 644, 646, 648, 650, 652, 654, 656, 658, 660, 662, 664, 666, 668, 670, 672, 674, 676, 678, 680, 682, 684, 686, 688, 690, 692, 694, 696, 698, 700, 702, 704, 706, 708, 710, 712, 714, 716, 718, 720, 722, 724, 726, 728, 730, 732, 734, 736, 738, 740, 742, 744, 746, 748, 750, 752, 754, 756, 758, 760, 762, 764, 766, 768, 770, 772, 774, 776, 778, 780, 782, 784, 786, 788, 790, 792, 794, 796, 798, 800, 802, 804, 806, 808, 810, 812, 814, 816, 818, 820, 822, 824, 826, 828, 830, 832, 834, 836, 838, 840, 842, 844, 846, 848, 850, 852, 854, 856, 858, 860, 862, 864, 866, 868, 870, 872, 874, 876, 878, 880, 882, 884, 886, 888, 890, 892, 894, 896, 898, 900, 902, 904, 906, 908, 910, 912, 914, 916, 918, 920, 922, 924, 926, 928, 930, 932, 934, 936, 938, 940, 942, 944, 946, 948, 950, 952, 954, 956, 958, 960, 962, 964, 966, 968, 970, 972, 974, 976, 978, 980, 982, 984, 986, 988, 990, 992, 994, 996, 998, 1000.

FIELD & FLOWERS

The Engine Field Monument Souvenir

The most beautiful Art Production of the century. "A small book of the most fragrant of blossoms gathered from the broad acres of Eugene Field's Farm of Love." Contains a selection of the most beautiful of the poems of Eugene Field. Handsomely illustrated by thirty-five of the world's greatest artists at their contribution to the Monument Fund. But for the noble contributions of the great artists this book could not have been issued for \$2.00. For sale at book stores, or sent prepaid on receipt of \$1.00. The love offering to the Child's Foot Fests, published by the Committee to create a fund to build the Monument and to care for the family of the beloved poet. Eugene Field Monument Souvenir Fund, 100 Moore Street, Chicago, Ill.



POULTRY AND GARDEN FENCE. And make a special Home, Cattle and Hog Pen. Yard, Cemetery and Grove Lot Fencing a Specialty. We Pay the Price. R. L. SHELLBERGER, ATLANTA, GA.

About Lands

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

Cotton Belt Route

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

THE ONLY LINE

operating Through Coaches, Free Reclining Chair Cars and Pullman Sleepers between Memphis and the principal trade centers of Arkansas and Texas. Direct connections are made for all points in The Great Southwest. Any information we can give you will be cheerfully furnished.

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

The Farm

Ben Atherton, of Nelson county, has a pig with three ears. Sheriff Lane, of Path county, butchered a 675 pound hog.

E. C. Browning, of Fayette county, has a hog that weighs 850 pounds.

L. C. Cravens, of Christian county, killed a hog 310 days old which netted 310 pounds.

A Crittenden county farmer killed a hog that weighed 1,250 pounds and yielded 100 gallons of lard.

Tapp Bros. bought of Sidney Noland 30 light feeding cattle at \$3.50. L. L. Vanmeter, bought in Lincoln county 62 cattle 800 to 1,050 pounds, at 3 to 3 1/2 cents. A. H. Rupard bought of R. T. G. Bush, for Zade Hongkin, sixty hogs averaging about 200 pounds, at \$3.05 per cwt. Rupard also bought of J. T. Goldeh for January delivery 30 shots at \$3.25. Winchester Democrat.

Hon. W. W. Stephenson, of Mercer county, sold a lot of corn to a Boyle county cattle feeder at \$1.15 in the crib.

Mr. Van Hill, of Anderson county, sold his crop of tobacco in Louisville at an average of \$12.04, the best bringing \$15.75.

Mr. R. R. Early sold his wheat crop of 2,500 bushels for \$1.00 per bushel. He has also sold 1,500 bushels of corn for \$1 per barrel on his place. Woodford Sun.

J. L. Cogar has bought about 25,000 bushels of corn. He has a sheller in operation, and is making large shipments to the southern markets. Midway Clipper.

Clol Coleman has returned from Macon, Ga., where he took a carload of mules and disposed of them at from \$50 to \$75 per head. He says that the poor cotton prospect is depressing all kinds of business in the southern country. Harrodsburg Democrat.

Frank Spottswood, editor of the Harrodsburg Democrat, was here last week, and purchased of Bayless & Turney, for Mr. Thornton, of South America, a pair of beautiful bays that could step a mile in less than three minutes, for \$1,200. Paris Kentuckian.

J. W. Bales of this city, agent for Schwartzbilde & Co., New York, shipped Tuesday from Shelby City 9 car-loads of 1,350 pound cattle bought of J. C. Caldwell at from \$4 to \$4.10, and from Lexington 5 car-loads of 1,300 lb. cattle bought of Lee McDowell at \$4.10. Mr. Bales sold to T. H. Clay, of Bourbon county, 30 head of 1,000 pound feeders at 3 1/2 cts. Richmond Register.

The Interior Journal notes the sale of a bunch of calves at \$11; a car load of hogs at 2 1/2 cts.; 74 heifers and steers at 2 1/2 to 3 1/2 cts.; a lot of 700 pound cattle at 2 1/2 cts.

Mr. James M. Forsyth sold this week to Martin, Walter & Co., a three year old heifer that weighed 1,680 pounds for \$54.30. She was shipped as a Christmas beef, to Cincinnati. Harrodsburg Sayings.

The Plymouth Rock fowl has always been the Yankee's chicken; it is natural that it should be so, because it was a Yankee breeder who crossed two varieties—the American Dominique and Brahma fowl—to produce it. There has been more money made from the sale of Plymouth Rocks since its introduction to the American public, over twenty years ago, than from any single breed, and the greater portion of the money reached the Yankee pockets. Plymouth always will be popular because they are practical every-day fowls.

CONSERVATISM IN MARKET FRUITS.

When we take into consideration the great number of new varieties of fruits of every species, disseminated during the last half century, and then watch our markets, we are greatly surprised to see how few of the newer ones constitute the bulk of the fruits of commerce. Take the apple for instance, the most abundant and valuable of all our species of domestic fruits; how many of the varieties now grown for market originated within a half century! The following list includes about all you will see in our market places in the course of a year, in any considerable quantities: Early Harvest, Large Yellow Bough, Red Astrachan, Duchess of Oldenburg, Chesang Strawberry, St. Lawrence, Golden Sweet, Gravastain, Maiden's Blush, Fall Pippin, Twenty Ounce, Fameuse, Lyman's Pumpkin Sweet, King of Tompkins County, Rhode Island Greening, Northern Spy, Yellow Bellflower, Baldwin, Roxbury Russet and Talman's Sweet. Primate, Porter, Hubbardston Nonsuch and Esopus Spitzenburgh may be seen in small quantities in favorable seasons like this, but not generally. Here we have about a score of varieties comprising nearly all the sorts that are offered to the public of western New-York. True, intelligent, progressive orchardists have in their orchards a half dozen or a dozen other varieties for family use, but they rarely find their way into market.

My recollection of apples extends back over sixty-five years, and only three or four of the above varieties have been introduced to the public during that time; and some of those originated in foreign countries and had probably been known there some time before being introduced here. Besides the varieties already named, you occasionally see the Gilliflower, Swaar, Seek-No-Further, Peck's Pleasant, Stump and, of late years, Ben Davis, a still more insipid fruit than the Baldwin. I obtained from a friend's orchard, for family use, this season R. I. Greening, Swaar, Spitzsburg, Northern Spy, Talman's Sweet and Fall Pippin, and elsewhere, Fameuse and Twenty-Ounce. Would have been glad of a few Ballflowers, Peck's Pleasant and Jonathans, but could not obtain them. Of the eight varieties, Fameuse and Northern Spy are the family favorites for the table, and Spitzsburg for cooking, although we use Greening and earlier, Fall Pippin and Twenty-Ounce. When the Swaar arrives at its best condition for eating, we expect it will assume a high place in our regards.

Then take the varieties of pears found in our markets; few are of recent introduction. Brandywine, Clapp's Favorite, Barlett, Bosc, Howell, Sheldon, Louis Bonne of Jersey, Seckel, Clairgeau, Anjou, Lawrence and Anjou about comprise the list. Rarely Bourre Gifford and Flemish Beauty are seen, although for several years the latter has been excluded because of its subjection to the scab fungus. Spraying with Bordeaux mixture affords a hope that this really good pear may again occupy its place in our markets. Nearly every one of these pears has been before the public over fifty years, Clapp's favorite being one of the latest introductions. During those fifty years how many varieties have been proclaimed with high eunomiums! But what has become of them? If to be found at all, they are to be found in the orchards of amateurs; never on fruit stands, or in the wholesale or retail markets. When

we see how many of those proclaimed, at first, of highest quality and possessed of nearly every merit have failed to obtain any standing in the market, it would seem to be poor encouragement for any one to devote much time to the creation of new varieties.

A larger portion of the newer varieties of peaches find their way to the markets than of apples and pears. Among newer ones are most of the earlier semi-clings—Mountain Rose, Foster, Wheatland, Salway, &c., but many of the older sorts are still prominent in market, such as the Crawfords, Oldmixon Free, Hills' Chili, Smock, Stump-the-World, &c. New plums occupy a larger place in the market than new varieties of other species of tree fruits, yet many of the most highly esteemed market varieties have been grown many years—such as Bradshaw, Coe's Golden Drop, German and Felleberg prunes, Green Gage, Yellow Gage, Imperial Gage, Lombard, Pond's Seedling, Yellow Egg, Reine Claude, Shropshire Damsen, &c. In cherries we cling with great tenacity to the old, but are beginning to test the newer varieties quite freely; yet, in the market, such old sorts as Black Tartarian, Napoleon Bigarreau, Yellow Spanish and Tradescant's Black preponderate over the newer varieties. It is a favorable omen that fruit-growers are beginning to appreciate Montmorency Large Fruited, a hard some red acid cherry, very productive and of great excellence.

In the small fruits, a little less conservatism is evident; yet some of the older varieties show marvelous staying qualities, notwithstanding the fact that propagators assure us that they are obsolete, having been displaced by more recent introductions. Who can say when the last will be seen of the Willson strawberry, the Lawton blackberry, the Isabella and Catawba grapes, the red Dutch currant or the Houghton gooseberry? Shall we say that these varieties that linger in the market place, year after year, long after our progressive horticulturists have pronounced their obituaries, are really evidences of the "survival of the fittest," or are they evidences of the obstinate conservatism of the practical fruit-grower and fruit dealer, as well as of the fruit-consumer? Who shall decide!—P. C. REYNOLDS, in Country Gentleman.

THE MODERN MOTHER

Has found that her little ones are improved more by the pleasant Syrup of Figs, when in need of the laxative effect of a gentle remedy than by any other, and that it is more acceptable to them. Children enjoy it and it benefits them. The true remedy, Syrup of Figs, is manufactured by the California Fig Syrup Company only.

The pea is recommended as a good crop for the orchard, as it does not drain the soil of moisture during the summer, but rather helps to keep the surface moist and easily permeable to all the rain that falls. The pea crop gathers nitrogen from the atmosphere, and when the crop is fed off by hogs, the pea vines make an excellent, cheap, and rich mulch. With a diet of peas and fallen apples hogs always thrive, and the pork thus made has a large proportion of lean meat than has pork made from a corn diet.

One trouble with both turkeys and pea-fowls is their propensity for wandering away from home and often failing to come back.

Choose clean meat for the hens or chicks when buying.

CONSUMPTION

TO THE EDITOR: I have an absolute Cure for CONSUMPTION and all Bronchial, Throat and Lung Troubles, and all conditions of Wasting Away. By its timely use thousands of apparently hopeless cases have been reversed by cured. So proof-positive am I of its power to cure, I will send FREE to anyone afflicted, THREE BOTTLES of my New-Discovered Remedies, upon receipt of Express and Postoffice address. Always sincerely yours, T. A. SLACUM, M. D., 414 Central St., New York. When writing the Doctor, please mention this paper.

Dr. A. U. Williams,

PHYSICIAN AND SURGEON. West Union Bldg. 414 Central Ave. HOT SPRINGS, ARK. Correspondence Solicited.

OPIUM and WHISKY, HABITS

and WHISKY, HABITS cured by SHARP'S REMEDY. Book of particulars FREE. H. M. Wainey, R. M., 107 St. Albans, N. Y.



When you plant seeds, plant FERRY'S Always the best. For sale everywhere. D. M. FERRY & CO., Detroit, Mich.

No. 1881 Each, \$1.50

Our Razors have been in use for over twenty five years and are superior. It is a pleasure to have with them. Illustrated Priced Catalogue of Improved Shaving Utensils sent to any address. We warrant our Razors.

Razors Repaired and Sharpened.

C. F. Barnes & Son, 501 B. Market, Louisville, Ky.

This firm is reliable. - Western Recorder

Quina-Laroche

Increases in the highest degree the energy and vitality of the system. Indicated by the medical faculty as the best remedy for Fever and Ague, Malaria, Anemia, 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.

Paris: 22 Rue Drouot.

E. FOUGERA & CO., 20-30 N. William St., New York.

GAZE'S NILE TOURS

Bermuda or West Indies. Faultless Climate. Malaria Inevitable. Illustrated programme of our Nile Tour, etc. Season 1897-98. Write for the Howland Nile S. V. Co. 100 Broadway, New York. For a visiting circular apply to the Howland Nile S. V. Co. 100 Broadway, New York.

South France and Italy

Personally Conducted

Independent Tickets Everywhere

Naturalistic Free. Apply to

H. GAZE & SONS, Ltd., 113 B'way, New York

or General Western Office 210 B. Clark St. CHICAGO, ILL.

Buckeye Bell Foundry

W. W. Vandewater Co. Cincinnati, Ohio. Bell Foundry and Church Bells & Chimes. Highest Grade, Pure Tone & Harmonious. Founders of Original Bell Iron.

CHURCH BELLS

Bellevue, Fire Alarm and Farm Bells. Warranted Pure Bell Metal. Write for Catalogue. W. W. Vandewater & Co. 2022 W. 1st St., St. Louis, Mo.

BELLS

Steel Alloy Church & School Bells. Send for Catalogue. The C. S. BELL CO., Hillsdale, O.

WHO'S SHELLBERGER?

He's the Wire Fence Man of Atlanta, Ga., and sells the best and cheapest fencing in existence for all purposes. Catalogue free. Write J. I.

Items of Interest.

An International Marine Conference met in Washington City in 1905 and formulated a new code of rules to prevent collisions at sea, the old being inadequate. The United States promptly adopted them and at various dates Germany, France, Austria, Russia, Italy, Denmark, Portugal, Spain, Belgium, Japan, Mexico and Chile followed her example. But great opposition was made in England and the matter remained hesitated, and the rules could not be established while the greatest maritime nation did not agree. Now England has united with the others, and the British government will use every exertion to have the code accepted by all the remaining nations.

It is greatly to be hoped that the Senate will quickly agree to the bill which has passed the House prohibiting the sale of liquors in the Capitol and the grounds surrounding it. Only seven were found in the House who voted against the bill.

At the November election an amendment to the constitution was voted on in Minnesota that restricted the suffrage to the citizens of the United States. Heretofore Minnesota has allowed all immigrants to vote who declared an intention of being naturalized. The amendment was carried although the majority of the votes in the state are foreign born and all disfranchising.

Senator Michelen, who heads the opposition party in Venezuela protests strongly against the treaty made between the United States and Great Britain. His grounds are that it gives England all the territory she was trying to grab, and that it gives the United States the right to restrict Venezuela. Evidently he is right, but it remains to be seen what the Venezuelan Congress will do when it meets in February.

What public opinion can do even with powerful corporations was shown recently in a threatened strike on the London and North-western railroad. Sixty five employees were asked to restrict their refusal to work to a mere allegiance to their trade union. Leading shareholders including Lord Salisbury and Lord Rosebery protested and the public press expressed the general indignation and the company yielded.

The London County Council was considered a great progress on the old way of ruling London because the Council was "elected." They have now shown themselves adepts in crooked transactions, pretending they had saved money where they had not and "cooking" their accounts to hide the truth of their transactions. Better go back to the old Tory magistrates who were honest and straightforward if they were not "progressive" with other people's money.

The London Telegraph suggested that a testimonial be given to Mr. Hayward, the most popular ambassador ever sent by the United States to England. The Telegraph wished the testimonial to be the most costly copies of Shakespeare and Chaucer in England, the price of a subscription and also published a letter commending the idea very heartily. Many subscriptions have been sent, some shilling ones from poor men.

Commissioner General Stump of the Immigration Bureau was sent to Italy by the United States Government to urge on Italy a restriction of emigration to this country. He brings back the assurance of the Italian ministry that they will do everything in their power to comply with his request.

A despatch to the London Daily Mail from Constantinople says that 10,000 Kurds raided province of Mamourat-ul-Arak, burned and pillaged the villages and massacred the inhabitants.

A woman in California who had murdered her husband was cleared by the jury on the ground of insanity. When her lawyers wished her released, Judge Wallace said she must go to a lunatic asylum. The lawyers insisted that they had the certificates of a physician saying she is now sane. But the judge keeps the woman in jail, and a new jury will be summoned to decide on the question of her insanity at the present time.

The dock men in Hamburg are on a strike. They agreed to arbitrate, but their employers refused, and the ground that is the question of wages, but a question as to who shall control, and that they cannot submit to the decision of any one. The strikers' committee is trying to secure a general strike.

Scientific men have been experimenting with helium, the gas which Prof. Ramsay found when investigating argon. All efforts to liquefy helium, have failed. Prof. Rowland believes it has a new atom construction; he thinks it can be made useful in thermometers to measure extremely low temperatures.

Mr. W. H. Dall has returned to Washington City from his trip to Alaska which he went to examine the coal fields. He brought back to Washington pieces of the fat of a mammoth which had been preserved in ice. The Independent says this is the first discovery of a mammoth in the flesh which has yet been made in this country.

The exports of butter from the United States has fallen from \$7,748,000 lbs. to 11,001,000. The exports of oilolomergerine have reached 137,194,100 pounds. No wonder the dairy farmers don't find it difficult to make a living.

Are You Hard of Hearing or Deaf? Call on or send stamp for full particulars how to restore your hearing, by one who was deaf thirty years. John Garmore, Observatory Ave. Mt. Lookout, Cincinnati, Ohio.

DEATHS.

Ver social subscribers we insert an obituary notice of 100 words free. We insert a word for all over 100 words, invariably in advance. Count the words and you know at once what the charge will be. Unless the money accompanies the notice, it will be brought down to 100 words.

ROGERS. My dear wife departed this life Dec. 12 at 8:30 A. M. She has gone to the heavenly home. I feel all reason to believe she is at rest. She said to me before dying, "I see little children dressed in heavenly robes." She passed off like going to sleep after suffering ten days from a gripe and pneumonia. She asked me a short while before death, "Is this Saturday?" I said, "It is," and she said, "I never was so glad of anything in all my life." As though she knew she was going to die that day. She was a loving, kind-hearted wife and mother and a devoted Christian in every respect. She professed religion in the fall of 1870 in Trigg county, Ky., at Blue Spring church near Canton. She married Dec. 21, 1871. She was born Nov. 13, 1836, age 70 years and 27 days. She leaves a husband and four children to mourn. Their loss is her eternal gain. KELLY ROGERS.

PERKINS. Death has again visited Spring Bayou church and claimed as its victim Sister Margaret Perkins, who was born near, in Virginia. Moved to Kentucky some ten years ago. She professed faith in Christ in early life and lived a devoted Christian until death. She was the mother of 11 children, all of whom are still living. She departed this life Oct. 10, 1906. May the good of all grace comfort be bestowed and enable them to say, "Not my will, O Lord, but thine be done." Is the prayer of their pastor. T. M. McCRE.

RESOLUTIONS. Whereas, it has pleased an All-wise Providence to call from her labors Sister Lucinda Stewart, therefore be it resolved 1. That we recognize in her death a great loss. 2. That we realize our church has lost one of its most zealous and faithful members. 3. That our Sunday-school has lost one of its most devoted members, ardent workers and best teachers. 4. That we extend to the bereaved family our deepest sympathy in their great loss and assure them that while her place is vacant in the church and Sunday-school, yet her memory will ever be cherished in the hearts of those with whom she labored in the Master's cause. W. I. CLARK, S. C. TAYLOR, Committee.

BALLARD. Spring Bayou church has again been called to mourn the death of one of the members, Sister Gertrude Ballard, who departed this life Dec. 4, 1906, at the 101st year of her age. Sister Ballard had been a member of the church three years. She had been married not quite a year. She leaves a husband and many and mother and several brothers and sisters to mourn her departure. May the God of all grace comfort the bereaved, in the prayer of their pastor. T. M. McCRE.

DEATH FROM USE OF TOBACCO. The tobacco poisoned heart stops without warning, often on the street. SURE KQUIT, an antidote chewing gum, overcomes the craving. No sickness, no starving, affording safe and prompt relief. Try it free. Sec. a box, nearly all druggists. Hooklet free. Eureka Chemical Co., Detroit, Mich.

If the end of Providence were to secure this race in a garden of Eden, lapped round with comfort, where no one should ever taste hunger or pain or loss, then let it be freely granted that this world is a conspicuous failure. It is so badly arranged and so loosely governed that it would bring scandal on a human monarch. Things are so much out of joint that we are obliged to seek for another working theory of life than the garden one, and we find it in the New Testament. Jesus and His apostles teach that the supreme success of life is not to escape pain, but to lay hold on righteousness, not to possess but to be holy, not to get things from God, but to be like God. They were ever bidding Christians beware of ease, ever rousing them to surrender and sacrifice. They never complained of their own lot, but rather considered that it was gain. Winds blowing off the snow bred hardy men, and fierce seas breaking on rocky coasts make skillful seamen; and if the mind of God was to compel this race up the arduous road that leads to perfection, our dark experience is an open secret.

How's This? We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure. Dr. J. C. HENRY & Co., Toledo, O. We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by him. WEST & TRUAX, Wholesale Druggists, Toledo, O. WELDING, KINMAN & MARVIN, Wholesale Druggists, Toledo, O. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 75c per bottle. Sold by all druggists. Hall's Family Pills are the best.

The Stewart Dry Goods Co. (INCORPORATED) NEW YORK STORE LOUISVILLE, KY. HANKERCHIEFS. Hundreds of dozens of them to fit your every wish. 8c, Initial Handkerchiefs, pure linen. Embroidered Sheet Handkerchiefs, 5c, 10c, 12c, 15c. Embroidered Linen Handkerchiefs, 25c, 40c, 50c, 75c. Plain Hemstitched, in Linen Cambric and Heavy Cotton, in 1-4, 1-2, 3-4 and 1-inch hem.

Xmas Glove Selling. We planned for it this year as never before. Our Kid Glove stock is now at its best; size range, color range, style range and price range all as they should be, and your every desire in this important matter catered to.

NEW YORK STORE LOUISVILLE, KY. MONON ROUTE TO CHICAGO. Making connection for all points in the North and Northwest.

Only one line with through Dining Car on all day trains. Night trains equipped with the most luxurious sleepers ever built. Our agents give to all polite and courteous attention.

Notice the MONON. It is the most popular route. ADDRESS... E. H. BACON, FRANK J. REED, D. P. A., FRANK J. REED, G. P. A., Louisville, Chicago.

HARVEST BELLS, By Major W. E. Penn. Is regarded by all Baptists in the South as the best Song Book published. Round and Shaped Notes. Prices have been reduced. Sample Copy, 50 cents. Mrs. W. E. PENN, Eureka Springs, Ark.

PISO'S CURE FOR CHILLS WHILE ALL THE FALLS. Best Cure for Malaria, Fever, and Consumption. Use in time. Sold by druggists.

GERMAN BANK Fifth and Market, LOUISVILLE, KY. CAPITAL, \$100,000. RESERVE, \$20,000.

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

ILLINOIS CENTRAL Union Depot, foot of Seventh St. Double Daily Service to Memphis and New Orleans. MEMPHIS & NEW ORLEANS LIMITED. No. 3. Leave 6:55 p. m. Arrive 7:55 a. m.

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. Leave 3:30 a. m. Arr. 11:10 a. m.

Solid train of the coaches and Pullman Buffet sleepers to Memphis and New Orleans. Local sleeper to Paducah open to passengers at 9 p. m. No. 5. MAIL AND EXPRESS. No. 6. Leave 6:55 a. m. Arrive 9:15 a. m. For Paducah, Fulton and intermediate points.

No. 7. ACCOMMODATION. No. 8. Leave 11 p. m. Arrive 9:30 a. m. For Paducah, Fulton, Hodgson, Leitchfield, Owensboro and intermediate points. ALL TRAINS RUN DAILY.

The Illinois Central is the shortest line to New Orleans and affords the best connections to all points in Arkansas, Texas and the Southwest. City Ticket Office, 229 Fourth Avenue. A. H. HANSON, G. P. A., Chicago. W. A. KILLBROOK, G. P. A., Louisville.

St. Louis Air Line. Louisville, Evansville & St. Louis Consolidated Railroad. Trains arrive and depart from Fourth & Main Street Station. City Ticket Office, S. W. corner Third and Main streets. Schedule in effect Nov. 1, 1906.

LOUISVILLE TO ST. LOUIS. Leave Louisville 8:10 a. m. 9:35 p. m. New Albany 8:25 a. m. 12:05 p. m. Huntington 8:40 a. m. 1:05 p. m. Princeton 8:55 a. m. 1:20 a. m. Mt. Vernon 9:10 a. m. 1:35 p. m. Centralia 9:25 a. m. 1:50 p. m. Arrive St. Louis 9:40 a. m. 2:10 p. m.

ST. LOUIS TO LOUISVILLE. Leave St. Louis 7:10 a. m. 8:35 p. m. Centralia 7:30 a. m. 11:05 p. m. Mt. Vernon 7:45 a. m. 11:20 p. m. Princeton 8:00 a. m. 11:35 p. m. Huntington 8:15 a. m. 11:50 p. m. Arrive Louisville 8:30 a. m. 12:10 p. m.

LOUISVILLE TO EVANSVILLE. Leave Louisville 12:10 p. m. No. 1. No. 2. No. 24. Lv Evansville 12:40 p. m. 7:00 a. m. 6:00 p. m. Lv Hunt'g 2:40 p. m. 1:05 a. m. 8:55 a. m. 9:05 p. m. Arrive Louisville 3:25 p. m. 7:00 a. m. 11:30 a. m. No. 1 and 2, Solid trains between Louisville and St. Louis, with Pullman Drawing Room sleepers. No. 3 and 4, Solid trains between Louisville and St. Louis, with Pullman Drawing Room sleepers. No. 5 and 6, Solid trains between Louisville and Evansville. No. 7, 8, 21 and 22 daily, except Sunday. Others daily.

B. & O. S-W. R. R. City office southeast corner Fourth and Main. Trains marked daily except Sunday. Unmarked are daily. Depot Seventh and river. CINCINNATI AND THE EAST: ST. LOUIS AND THE WEST.

LEAVE. No. 29. No. 16. No. 18. Louisville 11:30 a. m. 8:25 a. m. 2:50 p. m. Arr. Cincinnati 12:30 a. m. 11:05 a. m. 6:05 p. m. Columbus 11:55 a. m. 5:50 p. m. 11:05 p. m. Pittsburg 8:20 p. m. Washington 6:50 a. m. 11:20 a. m. Baltimore 7:30 a. m. 1:20 p. m. Philadelphia 10:15 a. m. 4:00 p. m. New York 12:35 p. m. 5:55 p. m. Boston 3:00 p. m. 9:05 p. m.

Trains No. 16 and 18 have elegant Pullman parlor cars to Cincinnati and St. Louis. Pullman drawing room and dining cars Cincinnati to New York without change. Train No. 29 has sleepers to Cincinnati open at 9 p. m. to receive passengers. ST. LOUIS, SPRINGFIELD AND THE WEST. LEAVE. No. 20. No. 16. No. 44. Louisville 2:35 a. m. 8:25 a. m. 8:30 p. m. Arr. St. Louis 12:30 a. m. 6:00 p. m. 7:15 a. m. Arr. Springfield 8:10 p. m. 9:30 a. m.

North Vernon accommodation leaves 7:10 a. m. daily. North Vernon accommodation leaves 7:45 p. m. except Sunday. Trains No. 16, 20 and 44 have elegant day coaches, Pullman parlor and sleeping cars to St. Louis. TRAINS ARRIVE. From East. 7:30 a. m. 12:15 p. m. 6:55 p. m. 12:25 a. m. From West. 7:00 a. m. 7:20 p. m. K. S. BROWN, D. P. A.



Gladness Comes

With a better understanding of the transient nature of the many physical ills, which vanish before proper efforts—gentle efforts—pleasant efforts—lightly directed. There is comfort in the knowledge, that so many forms of sickness are not due to any actual disease, but simply to a complicated 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.

BETTER THAN GOLD.

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.

DIRECTORS.

- H. V. Loving, President, Louisville Trust Company. John B. Castleman, Barbee & Castleman, Insurance. John H. Leathers, Cashier Louisville Banking Company. John Barrett, Attorney at Law. W. P. Harvey, President Baptist Book Concern. John B. Pirtle, State Agent Travelers' Insurance Co. William C. Kendrick, William Kendrick's Sons, Jewelers. C. M. Phillips, formerly of Lebanon Standard and Times. J. M. Cabell, Cabell, Basyo & Co., Grocers. Joseph H. Peter, Monuments, Stone Works. A. G. Langham, Barbee & Castleman, Insurance. Stephen E. Jones, Fire Insurance.

Call on or address C. M. PHILLIPS, Gen. Mgr., Louisville, Ky.

CASH. We pay cash or trade for Solid Gold or Solid Silver, at its value, to melt up. Send it with registered mail and we will tell you what we can offer for it. We do not buy stolen articles of any kind. Our Illustrated Priced Catalogue of SOLID SILVER NOVELTIES sent to any address. C. P. BARNES & BRO., 504 E. Main St., LOUISVILLE, KY. This firm is reliable.—Western Recorder.

DR. HOBSON, DENTIST. 4TH & MARKET, LOUISVILLE KY. Entrance on 4th. Extending 100'—25c Gold Alloy Filling, 50c Pure Gold Filling \$1.00 Best Set of Teeth \$3.00



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

Royal Baking Powder ABSOLUTELY PURE

Items of Interest.

The Independent thinks the discount is not over and adds: "That American is blind who does not know that rights here in New York and New England, not to go South or West, the farmers are basing upon the maladjustment of national and local taxation in the interest of accumulated wealth and upon the granting of priceless franchises to those who have the wherewithal to bribe Legislatures." As the farmers elect the majority in the Legislature, why do they not remedy these undoubted evils by the simple process of electing men who cannot be bribed?

The faculty of Wooster University in Ohio have forbidden all intercollegiate games. The students have full permission to play football, baseball etc., on their own grounds, but they cannot go elsewhere to play. This is a move in the right direction. It will stop all "feastional" playing and all the betting which accompanies intercollegiate games.

Col. Waring, head of the street cleaning department in New York city, has actually had the seminary to hold up a city of effete Europe as an example to free Americans. He tells New Yorkers that in Vienna the householders sweep their sidewalks twice a day, and that no one ever slips on the sidewalk where's personal liberty?

A new sewer gas destroyer has been tested in England. An iron tube carries the sewer gas up the lamp post, and the gas is forced through the flame and burned. Test that as much as they may and we would not wish such a lamp post near our houses. Sewer gas is too much given to exploding at odd times.

It seems that grip is not a new thing under the sun. A parchment with the date April 26th, 1400 has been found in the National Library of Paris which says: "This day all the Lords of Parliament were laid up by colds and fevers together by the pestilence that flies through the air, and which had made the lords cough hard at their last sitting, and the Registrar so ill and weak that he could hardly record anything. May it please the gracious God to help them through their illness."

A bill passed the Vermont Senate without any scrutiny which provided for a parade of the National Guard of the state for not less than three and not more than eight days, at any date between March 1st, and October 15th. In the House an inquisitive farmer inquired why March 1st was a date as it was the date of the Battle camp ground liable to be covered by six feet of snow. Investigation showed that a junketing tour to Washington City on inauguration day was the aim. Whereupon the inquisitive farmer asked how many pounds of butter at 15 cents a pound would be required to pay the cost of the bill? The bill was then defeated by a unanimous vote and the cunning militia officers must perforce pay their own way on their trip.

The Bank of Illinois, the second largest national bank in the West has failed and the Comptroller has taken charge of it. It was in Chicago and had deposits to the amount of \$12,000,000. Two private banking houses were involved in its ruin and half a dozen large firms were forced to assign. The Bank of Minnesota, thought to be one of the strongest in the land has failed, also another St. Paul bank. The reason given by the bank officers is the general stringency of the times and the difficulty of making collections.

Secretary Carlisle made a full report to Congress. He shows that since July 1st the expenditures ordered by Congress exceed \$100,000,000 more than for the same months last year. He says, what is needed is not increased revenue, but greater economy. But his recommendations fall on deaf ears. The House will be extravagant because it wishes high tariff, and the Senate because it hopes thus to bring the currency to a silver basis.

The Aldermen of Chicago after a long contest have reduced the street car fare to four cents, by a vote which at last was practically unanimous. The street car companies will now transfer the fight to the courts.

The Republicans in Worcester, Mass. carried the city by 7,000 majority in November. This month the Democrats carried it by 1,000, the silver question not being involved. The Democratic victory in Lynn is attributed to the disappointment of the people that the promised good times had not come but instead there had been a reduction of wages in the factories.

For Dyspepsia

USE HORSFORD'S ACID PHOSPHATE. Dr. H. Van Ostrand, Athol, Mass. says: "A valuable addition to our list of remedies of gastric disturbances"

MY FATHER'S BUSINESS.

The Lord Jesus as Son of God is our Redeemer and Saviour. As Son of man He is our example for the spirit and conduct of our daily life. While we rest in His finished work, without effort of our own for eternal salvation, we are not walking worthy of the vocation wherewith we are called if we are content to have the standard of our daily walk among men on a lower plane than that of His life as it is written in the gospels. "Everyone that saith he abideth in Him ought himself also so to walk even as He walked." Not with His perfection—that cannot be until we "awake in His likeness"—but with His high purpose and pure intention.

The first view we have of Jesus in active contact with the world is in the temple at Jerusalem when He was a boy twelve years of age. The keynote of His earthly life was struck then in His question to His mother, "Wist ye not that I must be about My Father's business?" From that day on until all was finished upon the cross, in work and suffering, one purpose dominated all as the master tone of a beautiful harmony—"I came not to do Mine own will, but the will of Him that sent Me."

Is this standard impracticable for any of us? Can a Christian be content with anything below it? Jesus took not upon Him the nature of angels, for He, was not proposing to show us how angels ought to live; but He took on Him the nature of man, that he might be in sympathy with men, and show us the true, wise and happy way for human beings to live under the same conditions in which He lived in the flesh. So he never set a standard beyond the possibilities of the commonest everyday life.

To do the will of God, to be about our Father's business, is not only possible, but it is the only legitimate way in which a professed follower of Jesus should be occupied. But the average Christian is too often very differently engaged. He is doing his own will and attending to his own business, with only a secondary regard for the business of his Father.—New York Advocate.

I BAPTIZED four persons last Sunday at Green River church, Daviess county. Two other converts from the same meeting joined and were baptized at another place. Some others professed conversion; but I do not know how to count "converts" who do not feel like uniting with the Lord's people. It looks like they ought to seek companionship where companions are most congenial and if the outside world is most congenial, what? I have again been placed on "the sunny side," by receiving two boxes from Old Buck Creek church, McLean county, containing a dressed turkey, live chickens, sausage, apples, Irish potatoes, sweet potatoes, flour, black berries, black berry jam, cherries, pickles, pickled corn and eggs. It makes a pastor feel like he ought to preach better when he gets such a boxing as this. It is appreciated far beyond its financial worth, because of the good feeling expressed by it. God bless Old Buck Creek.

R. T. BRUNER. Owensboro, Ky., Dec. 22, 1890.

AN IMPOSTOR.

I want to add my testimony to that of Elder W. W. Barrett, Columbia, Ky., exposing one W. C. C. Hicks traveling over the country under the guise of Free Masonry and church membership and claiming to be a Baptist minister. He was recently here and in my presence obtained \$1.50 from a Methodist brother, on the plea that he was a Mason in need of immediate help to that extent to pay travelling expenses to a certain place, where he claimed he could get all the money he needed when he would return the \$1.50. He has never written back. We have abundant other evidence that he is a fraud of the worst character. He is a small man about 28 to 30 years of age, rather dark hair, quick motion, pleasant address and neatly dressed and well calculated to deceive the unsuspecting. He claimed to have been ordained to preach in connection with Columbia church, but Pastor Barrett writes me this is false.

T. E. RICHEY. Baptist papers generally please copy.

DEAR RECORDER.—I think the RECORDER the best paper in the world. I am sorry to give up Bro. J. N. Hall, praying that the Lord will bless his labors in his new field. I have been taking the paper several years, and have benefited away; I lend them to some who are too poor to take a paper. I am sorry the Whitsett trouble came up, but my prayer is that it will result in the glory of God and the good of the Baptist cause.

Yours, EMLINE TURK.

WHEN the blessed Spirit that bloweth where it listeth visits you and stirs the plumage of the soul, seek no cowardly shelter from it, but fling yourself upon it, and though its sweep be awful, you shall be sustained.—James Martineau.

VOCAL MUSIC GEMS.

The following volumes are counted among the finest volumes ever published. Every volume is superb, both in music and make-up. Any book sent postpaid on receipt of price.

- "Moore's Irish Melodies." All the famous songs in handsome binding. A splendid volume. "Song Classics." Four volumes for all voices. Choice lyrics by famous composers. 100 pages. Mention your when ordering. "Poplar Song Collection." 111 pages of popular yet high-grade music. Large sheet music size. "Columbia Day Music." A beautiful volume of 112 pages of high-class devotional music for piano or organ. "Good Old Songs" Vol. II. A grand volume of gems, which are old yet ever new. Worth ten times its price. "New Harvard Song Book." The latest compilation of merry college songs. All the latest gems.

Any of the above volumes sent postpaid on receipt of \$1.00. Oliver Ditson Company, 433-435 Washington Street, Boston. C. H. DITSON & CO., N. Y.

THE MARKETS.

Report for the Week Ending Saturday, Dec. 26, 1896.

Cattle.—The receipts of cattle to-day were very light and market dull and featureless. The demand was very light. Prices remain about the same as on Thursday.

Calves.—The market was steady, the best selling at \$1.15.

Hogs.—The receipts of hogs to-day were 628 head. Favorable reports from other markets and the light receipts here combined to make the market active. Prices are slightly higher. The pens were well cleared at the close.

Sheep and Lambs.—No sheep or lambs were on sale to-day. Prices remain steady.

GATTLE. Extra shipping cattle, 1,400 to 1,800. \$1 00/24 25

Good Clothes For Little Money.

Among the many good things which we are now offering at After-Christmas cut prices, we want to dir at the attention of Western Recorder readers to but two, as illustrations. Boys' double-breasted, all-wool Scotch Suits; sizes 5 to 15; cut to \$2.38. Men's \$10, \$12 and \$15 Suits; sacks and frocks; Casimeres, Scotchies and Clay Worsted, for \$8.50. If you don't know us, ask the Recorder about us; and if you can't come,

Send a Mail Order. Kleinhaus & Simonson, Mammoth Shoe & Clothing Co., 424 to 434 West Market.

Table with columns for various goods and prices. Includes items like 'Light shipping, 1,750 to 1,400 lbs.', 'Wool', 'Hops', 'Sheep and Lambs', 'Leaf Tobacco Market', 'Report for the week ending Saturday, Dec. 26, 1896'.

Table with columns for 'Good leaf', 'Rejections this week', 'Receipts same time in 1896', 'Receipts same time in 1894', 'Receipts since Jan. 1 to date', 'Receipts same time in 1895', 'Receipts same time in 1894'.

LEAF TOBACCO MARKET. Report for the week ending Saturday, Dec. 26, 1896.

BETHEL FEMALE COLLEGE, HOPKINSVILLE, KY. Home-School, newly furnished, thoroughly heated, well ventilated, hot and cold baths electric lights, good table. Full corps of able teachers, thorough course of instruction, parental discipline.

Report for the Week Ending Saturday, Dec. 26, 1896. Cattle.—The receipts of cattle to-day were very light and market dull and featureless.

Southern Railway in Kentucky.—Leave Louisville—No. 1, 7:45 a. m.; No. 53 3:30 p. m.; No. 50 9 p. m. Arrive Shelbyville—No. 1, 9:15 a. m.; No. 5, 8:25 p. m.; No. 3 10:40 p. m.

Report for the Week Ending Saturday, Dec. 26, 1896. Cattle.—The receipts of cattle to-day were very light and market dull and featureless.

Change to take effect 12:01, November 8, 1896. No 1 connects at Versailles for Richmond and New Orleans without change, arriving at Chattanooga at 10:25 p. m. and New Orleans at 6:20 a. m.

Report for the Week Ending Saturday, Dec. 26, 1896. Cattle.—The receipts of cattle to-day were very light and market dull and featureless.

CANCER. The best remedy for Cancer is... (Advertisement for cancer treatment)

JUSTLY FAMOUS W.H. BAKER'S CHOCOLATES COCOAS BEST. (Advertisement for chocolate)