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Faith, Hope and Love, these three.

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"He is a wise man that can avoid evil; he is a patient man that can endure it; but he is a valiant man that can conquer it."—Quarles.

Our Lord will receive no praise which does not adore him as the atoning Saviour. Much of the patronizing talk in regard to the Lord Jesus as a lover of men and a reformer, &c., is offensive to all who truly love Him.

God tells us to let him carry our cares, while we take up our crosses. But like disobedient children we persist in bearing the burden of our cares and thus exhausting the endurance we need for the crucifix of the flesh.

ONE of the "mistakes" of the Bible has been Paul's calling the governor of Damascus Aretas the king an "ethnarch." For this term was not applied to representatives of kings, it was said. Prof. Schurer now shows that was the proper title of the governor of Damascus, and it was given him because Aretas ruled a collection of tribes as such.

THE Lord is our teacher and master; but he is far more than that: He is first of all, our God. And next to that in importance, He is our Substitute, who died that our sins might be forgiven. There is too much said of the Lord in these days which ought not to be allowed in Trinitarian circles. "Our God and Saviour" are the titles which must stand first and be repeated most frequently.

THE Watchman gives preachers some timely advice in regard to taking time for meditation. It says: "They deceive themselves by thinking that by spending the most of their time in 'practical work' they are sacrificing themselves for the sake of the cause. The truth often is that they are sacrificing the cause they have at heart for the sake of a nervous restlessness to be always active and bestowing."

We hope this will always be true in regard to the students, and still more so in regard to the teachers in all institutions of learning. The Watchman says: "In our great American colleges the one virtue without which a student cannot maintain his social standing with his fellows is truthfulness. The man who lies, or whose words cannot be taken in its obvious implications, is at once disgraced. He may be guilty of many serious faults, and yet maintain his standing; he cannot be guilty of this one without losing caste."

HE SEARCHED OUT TRUTH FOR THE PEOPLE.

BY THURSTON.

It is my opinion, drawn from long and careful observation, that more ministers of the Gospel fail to maintain an interest in their ministry, and therefore to sustain themselves in the confidence and sympathy of the people from neglect, or lack of study, than for any other reason; indeed, than for many other reasons combined. It is not, however, a want of study in the abstract simply, that becomes detrimental to a minister's success and even fatal. It depends very much upon what he studies and what use he makes of his acquisitions. He may be a very hard student and a meritorious scholar in certain directions, in many directions; and his acquired knowledge may afford him no aid in the ministry, except possibly an occasional illustration. If he studies little or none in any direction, and allows his intellectual faculties to become dormant and fossilized, he will use over and over again dull commonplaces in perpetual repetitions, supplemented by striking passages from the newspapers, touching incidents from books of anecdotes, and some serious thoughts from the commentaries. All that he says may be true, and, in a sense, important, but it soon becomes painfully monotonous, and not only does not interest, but soon wearies. Every sermon, no matter what the text may be, is formed on the same plan and comes to about the same thing—saving, perhaps, some new incidents and illustrations.

There is possibly a stronger temptation to intellectual indolence in the ministry than in the other learned professions. In the practice of law and medicine, each new case has its personal and specific features that furnish their own stimulus and themselves make specific demands which give directions for their treatment. No such outline of theme and treatment is ordinarily furnished for the preacher. He must fashion all that in his mental work-shop; and it must be a work-shop, literally. There must be work, often very hard work, and frequently, long-continued and exhausting hard work. Without fresh, well-sustained, energetic intellectual activity, in the search for truth and the best method of serving it to his hearers, he inevitably will soon fail, fail in the personal forces which constitute his own character, fail to hold the attention of the community to which he preaches, and fail to benefit his audiences. Such men—and there are many such—are good men, not by any means without ability, and they mean well and desire to do good, and in some ways they do do good; but they fail to make their pulpits a power in the community. They conscientiously try to show themselves approved of God, but literally they study very little to approve themselves to their hearers. Their sermons may have new texts, some new divisions, a few new incidents, but the main body of thought—so far as there may be thought at all—is substantially the same in all. Without sustained intellectual activity in any business or profession, men must decline to inefficiency, and then to imbecility.

What is a sermon? A speech—sermo—technically an address made to a company of hearers, presumably on a religious subject. What is the purpose or object of a sermon? To convey religious truth, especially to convey it in an intelligible form, if possible in an interesting manner, and so to make it impressive, the supposition being that it is such truth as the hearers need to know and to use. Then that is the best sermon which con-

veys the most needed truth, in the manner best calculated to interest and impress and influence the hearers. One may do this more effectively than another can; but every man can make constant improvements in his methods of doing it; and there are no limits to the increased efficiency of an intelligent and devout minister of the Gospel, who studies his matter and his methods in the Spirit, who searches for truth, the most needed truth, and for the best way of bringing it in contact with the hearts and minds of the hearers. There is here no deadline of fifty or forty or sixty or any other number of years, to him who has health and mental vigor to search out new truth, or new combinations of truth, and new forms for the presentation of truth. With keen appreciation of the effect, he watches the result of his ministry, how his words affect his hearers. He notes when they are dull, uninterested and apathetic, and when they become interested and listen with revived attention; and many of his most useful lessons in pulpit oratory he learns in this way, taught by his audience while he is teaching them.

There are two men in the ministry now in the writer's mind, typical cases, both well known, both occupying respectable positions, and both honestly endeavoring to do good. They are types of classes. One represents a somewhat limited class of men who struggle against many difficulties, but with unabated energy struggle on, with constantly brightening prospects and constantly enlarging influence. The other, at a comparatively early period of life, touch the high-water mark of their power and usefulness, but are destined early to decline and to pass very much out of public notice. These men are both in the meridian of life, but a good while since passed the experimental stage of youth, and are so well known as to be very accurately judged by the public as to their ability and usefulness. They are not far apart as to age and length of service. The one enjoyed almost no educational advantages in early life; was at school but little, graduated from nowhere, had some private instruction, was a great reader of books—useful ones, for the most part—constantly lamented the impossibility of obtaining a regular education. But he diligently and persistently searched after knowledge, and though with great disadvantage, of want of proper instruction and guiding instructors, and withal with lack of books. However, he made the best use of what he had. But so immature was he in all exact knowledge, especially as to systematic theology, that when at length a council was called to examine him for ordination, they could not see the way clear to "set him apart," but adjourned. Subsequently, however, he was ordained and entored upon the official duties of the ministry. From the very first his course was "onward and upward." He made some mistakes, but he confessed them and profited by them. He studied—studied hard, studied constantly, to be approved of God and to find the truth the people most needed, and the best method for reaching the hearts and consciences of the people with it. No capability stagnated or lay dormant. Conscious of his deficiencies, apparently, he bent all his efforts to do the best he could with what he was, with what he had to do with. And after twelve years of ministry mostly on hard fields, he was pastor of a strong city church, with an assistant pastor, a large and steadily growing church and congregation, and something of a reputation for outside work and public occasions in Christian service.

But what of the other man? He sailed life's ministerial seas on an even keel,

put on no press of canvass, kept well off from shore, but not too far out to sea, ran no risk of shoal or headland, surprised nobody, disappointed nobody. After the first three years his standard of ability and influence was fixed, and he grew no more in the public estimate and his influence on the community. He had the advantages of a generous education, academic, collegiate and seminary; he was respectable in ability and respected for character and real worth; but he lacked inherent force. He studied life on the surface as he did his congregation and the Bible. Of course, his sermons were good and true, but superficial. His sermons were true—that is, they were truisms. They exhibited no deep, searching thought on his part, and excited none on the part of his hearers. They were not false to the standards, but they were not stimulating. Truth, abstractly speaking, is old, always old, very old; but the forms in which it may be presented, like the combinations of the kaleidoscope, may be new, very new and beautiful—always new and always beautiful. And the people, worn with the ever-grinding, wearying cares of secular life through the week, hunger for some mental, and especially some spiritual stimulus and refreshment, from the pulpit on Sunday. This worthy minister had no larger sphere of influence, or field of service, and no brighter outlook at the end of twelve years than he had at the end of five. And henceforth his star will decline rather than rise higher.

There are two classes of men, professionally considered, in which the public taste is coming more and more to prefer young and immature men to those of middle life or advanced years, of mature judgment, large experience and sound learning and discretion—preachers and play-actors. Why class them together? Because—and it is an evil presage, ominous of evil only—because the public is coming to feel that the preacher's vocation, like that of the play-actor, is to provide entertainment for audiences rather than instruction in righteousness. Simply for entertainment young men are best fitted. It is a prophecy of evil to the cause of sacred truth.

THE Psalmist speaks of strength and beauty being in the sanctuary. This is a union that has been sought for centuries in architecture, and has been prescribed by all the sacred writers as necessary for the perfection of character. It is a theme which will bear close study. There is the tendency to extremes in character, according to the natural tastes of men and women. Beauty alone is weakness. Strength alone is barrenness and desolation. God's worship tends to give that sweetness and gentleness to character which corresponds with beauty in the visible world, while it maintains that solidity that challenges admiration and prevents decay. There is nothing that will bear closer study, nothing that will prove more suggestive and helpful, nothing that will make the sanctuary mean more to us than this thought of the strength and beauty in God's house. Therefore certain duties devolve. The gates of Zion are not merely poetical. Deep truths and earnest duties are connected with the house of God. Whoso would be a good servant; a faithful worshiper, an acceptable dweller in his courts, must realize all these things, and, following on to know the Lord, give himself wholly to them.—Sel.

NO RUSH to battle atons for sin in the tent.—G. Campbell Morgan.

NEED OF A REVIVAL.

BY REV. G. L. MORRILL, D.D.

The church needs a revival, not of human thought from mind to mind, or of sentiment from heart to heart, but of a divine energy which shall come to speed of her ministers that preach the nonsense of culture and self development; and to many of her church-members who are satisfied with stately edifices, swelling music and smart sermons, and tell them both that they are a snare to weak believers, a comfort to infidels, an offense to God and a joy to hell.

If a man's God is what he most loves and thinks about, then many of us are idolaters in respect to the idols of wealth, fame and pleasure, beyond any devotees in China or Japan. Since the dawn of Christian civilization, there was never such need as to-day for an arousement in respect to moral life and progress in our great cities.

Public schools are the basis and bulwark of American institutions, but their emblem is the flag and not the cross. These schools are not "Godless"—their teachers are, as a rule, men and women of the highest excellence—but the object is science and citizenship, not salvation and Christianity. Incidentally our schools do much for the ethical training of the rising generation, but specifically there is not and cannot be the moral training necessary to noblest man and womanhood.

The daily newspaper is potent, but not omnipotent for good. It oftener informs than reforms. Editorial light is often darkness upon the perplexing questions: "Is commercial speculation morally legitimate, and, if so, wherein does it differ from betting upon futures?" "Should an employer increase the laborers' wages when profits increase, regardless of the market rate of wages in his line of industry?" "Has an attorney a moral right to defend at law a litigant whom he believes to be guilty?" "Is a bankrupt whose creditors have taken all his property, morally bound to pay his old debts if he afterwards acquires the means?"

Current literature is more often blame than bracing for perfect life. There are sketches of noble character and stanzas of sweet principle which offset Zola's nasty naturalism, but we ask what books are now written like Fitch's "Destiny of Man," or Kant's "Critique," or "Meditations" of Marc Aurelius, "Letters" of Seneca, "Sermons" of Epictetus, "Essays" of Emerson, or "Cries" of Carlyle?

Politics, instead of being the science of good government, is regarded as a stepping stone to preferment and public plunder—a public office is a private snap. The motto "reform" results in deform, cities are governed in the interests of party and not principle, of gold and not God. Practical politics "goes" and so does purity and probity with tear-stained faces sighing "farewell."

Christian churches exist solely for the spiritual uplift and with their Sunday-schools should exert more of ethical influence than is found. Far too often the world is shocked and scandalized at the number of crabbled, cheating, criticising, lying, embezzling, penurious persons who all their lives long have been members of Christian churches and subject to religious influences. The church's spiritual life is now on a low plane compared with the exalted example and command of the Lord Christ.

What are we going to do about it? Pray to God for a pure and undefiled religion. God works by human hands. He most influences others whose life is nearest the heart of the Master. Now is the time to convert doctrine into doing.

Christ's ministry is not limited to ancient time and place. His "Lo I am with you always" has made repeated revival revelations of his father's glory and will continue to, till art, letters, science and commerce "crown Him Lord of all."

Revivals in learning are needed, sought after and attained. The same is true of religion. Revival is not the consecration of the sinner, but the consecration of the saint. When Christians are restored from lapses and adorn the doctrine they profess, Christianity is made attractive. The best church is that which is alive every month of the year. The worst

church is that which is never willing to make any special effort.

Plans and measures are permissible that are decent, devout and orderly and calculated to rouse and restore.

We all need to be taught the serious and strenuous side of life—need to learn that there is a difference between right and wrong—something higher than wallowing in the mire of pleasure or kneeling before the almighty dollar or wasting our powers on frivolous fame and silly society.

Owensboro, Ky.

THE POWER OF THE PEN.

BY EDGAR E. FOLK, D.D.

(Address delivered before the meeting of the Southern Baptist Press Association at New Orleans, La.)

As school boys we used to discuss the subject, "Resolved that the pen is mightier than the sword." Recently we have been having a considerable exhibition of the might of the sword, and the pen has been thrown somewhat into the background. But that is only for awhile. The pen, like truth, will rise again and assert itself. Like a good man, you can't keep it down. The pen represents an idea, and an idea is the most powerful thing in the world.

"The mind's the standard of the man." Nay, the mind is the man. Get an idea into a person's head, and you mould his character, revolutionize his life and change the current of his being, in proportion to the greatness of the idea and the force with which it is impressed upon him. "Under the shell there was an animal, behind the book there was a man." And so back of the sword and back of all action is the pen. Might does not make right. That is a medieval, or rather a barbarous, notion whose falsehood is proven in the light of this nineteenth century Christian civilization. No, might does not make right. Right makes might. The sword does not wield the pen. The pen wields the sword. It is true we conquered Cuba by the sword. But it was the pen which led to the unsheathing of the sword, and which nerved the arm that held the sword and gave it victory.

"His conscience doth make cowards of us all." But a consciousness of right, of the fact that we are acting in the line of duty and accomplishing a God-given mission for the uplifting of humanity gives to us a strength, a courage, a determination and an inspiration that are irresistible.

We are a band of editors. It is our business to wield the pen. It is a glorious business. Magnificent opportunities lie out before us. Tremendous responsibilities rest upon us. It has been said that while an editor's influence is more extensive a pastor's influence is more intensive. And that is true—for awhile, perhaps. But a pastor, as a rule, moves from place to place. He dissipates his energies by exerting them on different centers of influence. But an editor remains in one place. He strikes on the same people, and very much along the same line, week after week, month after month, year after year. He keeps on striking until the iron gets hot—and sometimes it gets very hot. And after awhile the editor's influence becomes not only extensive, but intensive. He moves masses of men. He turns the tide of their opinions on some subject. He moulds their sentiments. He forms their doctrinal and denominational character. He becomes a pastor of pastors, and through them touches to a greater or less extent the lives of all. Tell me what paper or papers a people read and have been reading for years, and I can tell you very largely the character of that people.

Not to speak of the living, the Baptists of the Southeast are to a large extent what they are to-day, theologically, because a man by the name of J. R. Jones once lived and wrought and wrote among them. And the Baptists of the South-west are what they are, theologically, because a man by the name of J. R. Graves once lived and wrought and wrote among them.

"A word fitly spoken—or written—is like apples of gold in pictures of silver." But a word unfitly spoken—or written—

is like poisoned arrows shot from an iron bow.

My brethren of the press, seeing these things are so what manner of men ought we editors to be. How carefully should we guard these pens which God has given us to use for him, to see that they write only kind and loving and helpful words, words which will elevate and inspire, which will carry sunshine and not shadows to homes and hearts.

The pen is a trusted visitor in the home, as much so as the family physician or the pastor. God forbid that we should betray that trust. May our right hand forget its cunning and our pen cleave to the tips of our fingers before we do.

We talk about the freedom of the press. I believe in it very thoroughly within proper limits. But let us also realize its power, and realizing its power, let us recognize its accompanying responsibility. For along with power always goes responsibility in proportion to the power.

Oh, that pen of ours. It is small but sharp. It penetrates hearts, either to unlock them and reveal to themselves their higher mission, their nobler destiny, or to stab and wound. It is a "little member," but it "boasteth great things." Behold, how great a matter a little pen kindleth. Too often the pen, like the tongue, is "a fire, a world of iniquity." Too often it is "a hot as fire of hell." Too often it is an "unwary evil full of deadly poison." "Therewith bless we God even the Father," and also: too often "therewith curse we men which are made after the similitude of God." "My brethren, these things ought not so to be." May our pens be dipped, not in the black ink of hate, but in the bright blue ink of love: not in gall, but in blood—not your blood or my blood, but the blood of our Lord and Savior Jesus Christ, the Prince of Peace, Immanuel, God with us, who loved us and gave himself for us, who said, "By this shall all men know that ye are my disciples if ye have love one to another."—Baptist and Reflector.

"VALUABLE EXPERIENCE"

The deacon was a self-made and successful man, and anxious to have his own earnings their own bread and making their own career. Withal he was of a sanguine temperament and always saw the disguised blessings amid the ruins of disaster. Tom was his Benjamin, but when he was nineteen the father gently pushed him over the edge of the next into a furniture business in a neighboring village. Tom struggled on for about three years, and was finally obliged to close out at a sacrifice, several hundred dollars behind. He had sold at less than cost and trusted everybody who asked for credit. The deacon rubbed his hands and remarked that Tom had not made any money, but he had acquired a great deal of valuable experience.

After a short time at home, in default of something more inviting, under pressure, Tom started for Kansas and pre-empted a quarter section of government land. He was too late for a crop the first year; the second year the grasshoppers took every green thing; the third year there was a drought, and he only got about half a crop; the fourth year there was a late frost, which spoilt the prospects of that season; and the fifth summer the Indians came in and, as he wrote home, "cleaned him out" entirely, burning his cabin, and sparing nothing but his life and the clothes he had on. He had now lived on the claim long enough to perfect his title, and came East in a slouch hat and a buffalo robe worn to the hide, about as ready as a young man of twenty-seven could be.

With habitual optimism, the deacon remarked to his daughters that Tom had not made much money out in Kansas, but he had got a good deal of valuable experience. In a little while, parental love and ambition made home uncomfortable for a man unemployed, and Tom volunteered. "After a few months of service" he was blown up in the "mine explosion" at Petersburg, and was found in the Carver Hospital at Washington with an open wound fifteen inches long across the breast, where a bullet had slid along the rib and gone out through the fleshy part

of his right arm. He had to lie in the hospital for some months, and used up all his back pay and bounties in extras.

At last he was discharged and came home on "transportation," without any money. The deacon cheerfully observed to the girls that Tom had a pretty hard time in the army, and had not saved any money, but he had got a good deal of valuable experience, which would stand him in good stead hereafter. After the usual period, the deacon hinted business, and furnished a little capital for a manufacturing enterprise in New York City. Tom was active, turned out excellent goods, did a rushing business, and there was an air of great prosperity about the place, as orders were always ahead. But forgetting the lessons of his failure in the furniture business, the prices were less than the cost of production, and after a time—and not a long time—an attachment and a red flag cut short the promising enterprise.

At this point the deacon weakened a little, there was a shade of disappointment on his countenance, a touch of pathos in his voice: "Tom had made a mistake in selling his goods too low, but he had got a great deal of valuable experience, and no doubt next time would make a sure success." By this time "valuable experience" had become a by-word with the sisters, and no one can use the expression in their presence without calling forth, if a stranger, a smile; if one acquainted with the associations of the formula, peals of merry laughter. The good deacon still believes the turn is close at hand when Tom will become a successful business man, but Tom up to date has no available assets—except "valuable experience."

The foregoing tale is no fancy sketch. We cannot blame Tom for the grasshoppers, the drought, the Indians, and the mine explosion; but the furniture business and the manufacturing enterprise showed that "Experience," like other teachers, is dependent for success on the sort of staff his scholars are made of. Optimism also may be a deluder. We have always thought that the deacon's harping on the "valuable experience" Tom was getting made him think that he was bound to come out right whatever happened.

The moral of this veritable tale is that to find out why one fails, and avoid it, is the best and only way of succeeding; without this, "experience" is no more valuable than a succession of "epileptic fits."—N. Y. Advocate.

Thus sun may be reflected in a tiny rain-pool by the wayside—the real sun, but reduced to the limits of the pool. And God may be reflected in our hearts, truly reflected, but so limited by the smallness of our hearts that we feel from the very smallness of the reflection as if it were not really God. And, because of this, we sometimes fancy that we have not seen Him—that we have sought, but not found. But this is only to lead us on to larger seeking. God never permits us to be satisfied here either with ourselves or with Himself; if He did, we should give up the quest, and so the glory of life, which is in the pursuit, not the attainment, would be lost to us. We ask and seem not to receive that we may ask the more; we seek and seem not to find that we may seek the more; we knock and the door seems not to open that we may knock the more; but in the asking, the seeking, the knocking, we grow to a larger life.—Rev. W. G. Horder.

Death not experience teach us all we can to work ourselves into a glorious man? Affliction, when I know it is but this—A deep sleep, whereby man tumbles is To bear the hammer, and, the deeper still, We still arise more image of his will; Slinking, an humorous cloud 'twixt us and light, And death, at longest, but another night.—John Fletcher.

To us free-minded and cheerfully disposed of hours of meat, sleep and exercise, is one of the best precepts of long living.—Francis Bacon.

DR. CHRISTIAN'S INVESTIGATIONS.

BY T. T. RATON, D.D., LL.D.

Dr. Christian has certainly rendered valuable service in bringing to light many facts bearing on the history of the English Baptists in the 16th and 17th centuries. He has had a wonderful gift for unearthing facts. As if by instinct he knows which way to turn and where to go to get valuable information. Who but he, for example, would ever have thought of overhauling the wills recorded in the old Somerset House, London. Yet there he found the will of Henry Jacomb, which he had been deceiving that his death occurred before that date. This fact contradicted the statements of the Gould documents—the so-called "Kiffin" manuscript, the "Jessey Records," &c.

Dr. Christian has not only examined the material in the British Museum, and in the leading libraries, but he has gone into the civil and ecclesiastical court records; he has visited some of the oldest Baptist churches, founded long before 1641, and has brought to light many interesting and valuable facts. Even in his examination of the libraries he has uncovered what was before unknown. But there is one place he found the location of B. to which writers of the 17th century referred, and which was claimed by those who hold the "1641 theory" to have been written by Richard Blunt. It turns out that "R. B." was not Richard Blunt at all, but "R. Barrow." His finding the testimony of Fox, which had been disputed, was a case of special interest. But there is no need to enumerate in detail the various interesting "finds" of Dr. Christian. The question is, what do they prove?

The claim has been made that the Anabaptists of England were in the uniform practice of pouring and sprinkling for baptism for nearly all the 16th century, and up to the year 1641. In 1641 it is said, one Richard Blunt was sent over to Holland to be immersed, and returning to London he immersed Samuel Blacklock, and these two immersed others. This is claimed as the first immersion of a believer in England for more than a century. It is claimed that about this time others began to practice immersion without reference to being in any sort of succession, and without regard to any baptised administrator. Such is the charge against our Baptist fathers in England, from which Dr. Christian has furnished a complete vindication.

WHAT ARE THE PROOFS?

What is the evidence brought forward in proof of this charge? One would suppose that the evidence would be clear and decisive; that cases would be cited of the practice of affusion by the Anabaptists of England, and records would be produced of the change from sprinkling to immersion by the Anabaptist churches. But we find nothing of the sort. Not a single instance has been cited where any Anabaptist in England practiced affusion. The remarkable claim is made that a practice was universal among a people, when not one of them has been shown to have observed any such practice!!! What sort of history is that?

But because certain parties on the Continent of Europe are said to have practiced affusion for baptism, it is inferred that these Anabaptists of England must have done the same. This strained inference is the first part of the alleged evidence that the immersion of believers was unknown in England for more than a century before 1641.

The second part of this evidence is a statement found in an anonymous document, the so-called "Kiffin" manuscript. The oldest extant copy of this document dates back only so far as 1860, less than 40 years ago. In this copy, now at Regent's Park College, London, is an account of Richard Blunt's going to Holland to be immersed; his return and his immersion of Samuel Blacklock, and the immersing others. Along with this account occur the words, "none having then so practiced in England to professed believers." Even if it were conceded that this document were authentic and authoritative—which I by no means concede—that that could be claimed as proved by it, is that, so far as the writer knew, there had been no practice of immersing believers in England at that time. But this is a very long way from proving that there was no such practice in England. In 1860 Charles H. Spurgeon did not know that anybody practiced immersion in England. It was a surprise and a joy to him to find that there were people in England, whose existence he had not suspected, who observed the New Testament teaching in regard to baptism. He proceeded to become one of them, and soon he filled the world with his fame. He says of himself in this regard: "I had thought myself to have been baptised as an infant; and so, when I was concerned with the question, 'What is required of persons to be baptised?' and I found that repentance and faith were required, I said to myself, 'Then I have not been baptised; that infant sprinkling of mine was a mistake; and please God that I ever have repentance and faith, I will be properly baptised.' I did not know that there was one man in the world who held the same opinion; for so little do Baptists make any show, or so little did they do so then, that I did not know of their existence." (Sermon on Cede's Psalm, Ps. 71:27). If, then, a certain unknown man's not knowing of the practice of believer's immersion in England in 1860, proves that there was no such practice at that time, how much more must it prove Charles H. Spurgeon's not knowing of the practice of believer's immersion in England in 1860, proves that there was no such practice there at that time. They had facilities of information in 1860 far beyond what they had in 1640.

Thomas Crosby, who wrote a history of the Baptists of England, 1738-40, mentions a manuscript "said to have been written by Mr. William Kiffin," which corresponds in many respects to the document in the British Museum, and no doubt the latter is a version of the document Crosby saw, but of which he gives the substance, with some quotations. It is remarkable that Crosby does not mention or refer to the words, "none having then so practiced in England to professed believers." It is noticeable that Crosby had before him. That document, however, mentioned the story of Richard Blunt. But there is no other evidence of the story except this sole document, which is anonymous. The only witness in the case is unknown, both as to his name and his date. We find no trace of him. The Crosby speaks of him twenty years after the alleged occurrence. Neale also speaks of Blunt, but does so solely on the authority of this same document. Indeed, outside that document there is no evidence that there was such a performance as Blunt's going to Holland to be immersed, and his immersing others. No writer of the period, or for nearly a century later, makes any reference to any such proceeding. The book written by "R. B." was supposed to furnish proof in regard to Blunt, but, as has been said, that book has been found, and turns out to have been written by R. Barrow.

In 1641 only 70 years after 1641, the Baptist churches of London put forth their famous confession of faith, which was signed by the leading Baptists of the city. It is significant that neither the name of Richard Blunt nor that of Samuel Blacklock appears. If they did what the "Kiffin" document says they did, their names should be prominent. Dr. Joseph Angus knows more about English Baptist history than any other living man, and in ransacking that whole period he finds no evidence of the existence of Richard Blunt or of Samuel Blacklock, so that in his list of Baptist worthies their names are omitted. Dr. Catcott writes of the country that the Encyclopedia gives no hint of the existence of such a man as Richard Blunt. The only evidence of existence I have been able to hear of comes from a lady, whose name I am not at liberty to mention, who has relatives by the name of Blunt in England. She says that Richard Blunt was a Baptist, and left the out of his name so as to distinguish himself from the Roman Catholic Blunts, and that he died in 1630. She gives as authorities for these statements, Alexander Cooke's History of the Blunts and Maj. Gen. Blunt of the British Army. I have had no opportunity to examine these documents, the "Kiffin" ms., "Jessey Records," or the "Kiffin" ms. If they are true they should be in the hands of the public. They abound in the grossest and most glaring mistakes. They get names wrong, titles of books wrong, and dates wrong. They represent women as being men, men as operating long after they were dead, or as actively engaged over the country when the court records are full of writs against such operations. They do not prove a document to be unreliable, in the name of reason, what errors would prove it? The documents were evidently written long after the events, by parties who did not even dare to give their names, and who were in gross ignorance of the facts. The Epworth-Crowle documents are utterly unworthy of the name of a Baptist, and the only direct testimony to the "1641 theory" is an historical fact. (7) We are asked to rest our historic faith.

The third part of the alleged evidence, that the immersion of believers was unknown in England for a long period before 1641, consists of certain expressions of writers after 1641, who speak of the Anabaptists as "new," "upstart," &c. These expressions are arrayed and paraphrased so as to conform to the "1641 theory," and interpreted as confirming the "Kiffin" manuscript. Even were these expressions all that is claimed for them, they would prove nothing except that the practices of the Baptists were not as they were in the past. There are millions of people in the United States to-day to whom the practices of the Baptists are unknown. It was not until after the war between the States that Gen. Robert E. Lee knew that there were any Christians in this country who rejected infant baptism. He would prove that before he left the States of our land, he must have seen them. Prof. George F. Holmes, of the University of Virginia, who recently died, wrote: "The Baptists are a religious body whose main belief is in the necessity of the Hindoo practice of purification by bathing" (University of Virginia Bulletin for August, 1889). Dr. Holmes was one of the greatest scholars of his time. These are but samples from men who surely had abundant opportunity to know about the Baptists, but who had not taken the trouble to inform themselves. If, then, such men, who are not chargeable with hostility to the Baptists, and living in our own land and time, do not know of the practices of the Baptists, and their enemies shall we be surprised to find that enemies of the Baptists in the 17th century in England charged them with being "new" and "upstart"?

Let it be remembered that the persecuting courts of High Commission and Star Chamber went out of existence August 1st, 1641, and that then the Baptists, who had been obliged to conceal themselves, came out of their hiding places and preached their doctrines boldly as freely as they could do before. They, of course, made a stir, and it was all new to many of the people of that day. "What wonder, then, that these Baptists should be pronounced "new" and "upstart"? But it is so grotesque to claim such expressions as proving that Baptists began their practices in England as early as the time of the Reformation, and themselves so vigorously and preached their doctrines so boldly in 1641, as is conceded on all hands, just so soon as they could do so safely, proves that they did not then invent or adopt these practices. They came from their hiding places and advocated openly what they had been believing and practicing in secret all the time.

Now, so far, I have assumed that the expressions "new," "upstart," &c., in the writings of the 17th century meant all that is claimed for them, viz.: that the writers thought the people and the practices mentioned were new, and that the writers of the 17th century thought the writings shows this not to be true. What these writers denounce as "new" and "upstart," is not the practice of immersion. Not at all; for that was, up to the decree of the Westminster Assembly in 1643, regarded as the normal form of baptism. The "new" thing was not immersion, but the denial of the validity of immersion as valid baptism. These writers were used to the idea that while immersion was all right, affusion, especially in cases of sickness, was equally valid. It was the denial of the validity of affusion that gave offense, and which was denounced as "new" and "upstart." Those who had been sprinkled in infancy were now required to be immersed, and nothing but immersion would be accepted by these horrid Anabaptists. Dr. Featley in 1644 entered the lists against these "new upstart sectaries," and in his "Dippers Dipt or the Anabaptists Ducked and Plunged," &c., he served them up to the great satisfaction of the Westminster Assembly, clearly stating the case when he says, p. 182: "Whatever is here alleged for dipping we approve of, so far as it excludeth not the other two," that is, "washing" and "sprinkling." Dr. Featley made no objection to the practice of immersion, but only to the rejection of affusion. The case may be said of others who denounce the Baptists of that day as "new," "upstart," &c.

Great reliance has been placed on a statement of the anonymous writer, Mercurius Rusticus, and so it may be well in passing to quote his language in full, which those who throw him at us have carefully avoided doing. (On the subject of the "Kiffin" manuscript, see the Country's Complaint of the Barbarous Outrages," &c., A. D. 1646, we find:

"Essex is a deep country, and therefore we have travelled almost two weeks in it, yet we cannot get out; we are now at Chelmsford which is the Shire town, and hath in it two thousand communicants; all of one and the same persuasion, and all of them are of this great town, whereof at this time Dr. Michelon is parson, an able and godly man. Before this parliament was called, of this numerous congregation, there was not one to be named, man or woman, who bogged at the Common prayers, or refused to receive the blessed sacrament, unless he or she had first received the baptism of the church of England" (walking in the foot-steps of venerable antiquity) hath by Act of Parliament injoined all of those which account it their happiness to be called her children. But since this magnified Reformation was set this town (as indeed most corporations, as we shall see hereon) has been a hot nest of Faction and Rebellion, so filled with sectaries, especially Brownists and Anabaptists, that a third part of the people refuse to communicate in the Church Lyturgie, and half refuse to receive the blessed sacrament, unless they may receive it in what posture they may please to take it. They have amongst them two sorts of Anabaptists, the one that will not be baptized, because they have been baptized; the other they call the New men, or the Immersers, because they were overwhelmed in their rebaptization."

It is to be noted 1. that this comes from an anonymous and a bitter royalist. The chief reliance of the advocates of the "1641 theory" is on anonymous documents. 2. He constantly confounded Anabaptists with Brownists and others, and denounced them all indiscriminately. Yet even here he does not claim that any who had been sprinkled in infancy were re-sprinkled, which must have been the case had the Anabaptists practiced sprinkling. The royalist could not do this, if the anonymous writer be regarded as reliable, is that those who were converted from the state church and were immersed were the "Immersers," while those who broke from the state church without being immersed were the "Aspersers." But such a venomous writer was not apt to get things right, and his utterance gives one a glancing at best. Yet even he says nothing of Blunt's introducing immersion in 1641 or at any other time.

Another writer greatly relied on is Robert Baillie, and it may be deemed worth while to consider what he says. He was a Scotch Presbyterian, and his utterance gives one a glancing at best. Yet even he says nothing of Blunt's introducing immersion in 1641 or at any other time.

Among the new inventions of the late Anabaptists, there is none which with greater animosity they set on foot, than the necessity of dipping over head and ears, than the nullity of pouring and sprinkling in the administration of Baptism. Among the old Anabaptists, or those over sea to this day, so far as I can learn by their writs or any relation that has come to my ears, the question of dipping and sprinkling came never upon the Table.

As I take it, they dip none, but all whom they baptize they sprinkle in the same manner as is our custom. The question about the necessity of dipping seems to be taken up only the other year by the Anabaptists in England, as a point which alone, as they conceive, is able to carry their desire of exterminating infant-baptism." &c.

It is to be noted that his special objection is not to the practice of immersion as to the advocacy of the nullity of pouring and sprinkling. But how much Baillie knew of the people he was writing about, may be seen by reading further what he has to say of them. He tells of the origin of these Anabaptists, "unhappy men, Stock and Muncer, did begin to breathe out a pestiferous vapour, for to overcloud that potent and fruitful (p. 37). He says further: "The spirit of Mahomet was not more hellish in settling foot most grosse errors and countenancing abominable lusts, nor was it anything so much hellish in making an open trade of bloodshed, robbery, confusor, and Catholick oppression through the whole earth as the spirit of Anabaptism. This great and other year by the Anabaptists in England, as a point which alone, as they conceive, is able to carry their desire of exterminating infant-baptism." &c.

Once more he says that among these Anabaptists "the Scripture is denied to be the Word of God, and is avowed to be full of lies and errors, men are sent from the Word to seek revelations above and contrary to it" (p. 39).

In all fairness let it be asked what reliance can be placed in the statements about the Anabaptists of a man who writes this way about them? Yet these are probably the main citations relied upon to confirm the statement of the so-called "Kiffin" manuscript. It is only fair, though painful, to add, that many of the authors cited in favor of the "1641 theory" have been grossly misrepresented. For example, Ephraim Pagitt is represented as saying in his Heterogeneity that the "plunged Anabaptists" are the newest sort. He wrote in 1646, and this is urged as confirming the theory that some "Anabaptists" were of the good old faith. But the fact is, Pagitt says no such thing. I secured a copy of his book and read it through carefully twice (and others have read it), and the expression "plunged Anabaptists" does not occur in the book at all, and he draws no distinction whatever between the "plunged" and "sprinkled" Anabaptists. It is only fair to intimate that immersion was new among them.

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LITERARY.

All the Books noticed in this column will be sent at publishers' prices by the Baptist Book Concern, postpaid to any address, on receipt of price.

BOOKS.

FACE TO FACE WITH NAPOLEON. By O. V. Calne. With Two Plans and Six Illustrations by Enoch Ward. Boston: A. I. Bradley & Co. 12mo, 387 pp. Price \$1.50.

This is the story of an English boy's adventures in the great French war. The story opens when rumours first begin to reach conquered and crushed Prussia that Napoleon's army was retreating from Moscow, shattered and defeated by the climate of Russia.

It is a graphic and most interesting story of the struggle of the Germans against their conqueror, and of their final deliverance. The story is well interwoven in the history, and we rejoice when the young hero returns safely to his friends and his sweetheart.

MAIDEN'S THREE. By A. R. Robertson. Boston: A. I. Bradley. 12mo, 255 pp.

The story opens with the maidens three in their last day at school. The heroine writes her autobiography as the daughter of a physician in a small town. Her mother was dead and her aunt had kept the house. But Aunt Maria's health failed from grief, and Esther went home filled with a sense of her own importance and of the many improvements she proposed to make in home affairs. How she was taught humility and common sense by her younger sister Susie, by Isabel, and by the "Maiden's Three," and how, and by no means least, by the young pastor of the church, makes an interesting and instructive story.

A MAN who has in his pocket the Proverbs of Solomon has more brains in his pocket than the world generally have in their heads.—H. W. Beecher.

SUNDAY-SCHOOL LESSON.

SUNDAY, MAY 14.

THE LORD BETRAYED AND ARRESTED.

John 18:1-14.

Motto TEXT—"He is despised and rejected of men."—Isa. 53:3.

"When Jesus had spoken these words, he went forth with his disciples over the brook Cedron."—The brook was between the city and the Mount of Olives. It was only a winter stream, being dry nine months in the year. Godet says that when he was in Jerusalem he was told there had been no water in Cedron for twenty years.

"Where was a garden."—The name was Gethsemane, or oil press. It was probably an inclosed olive grove, on the lower slope of the Mount of Olives. There is little doubt that Gethsemane belonged to a friend of the Master's, as it was a place to which he oft-times resorted. A grove of old olive trees is shown beyond the ravine, and not far from it, which is probably a part of this garden. On going in, our Lord left eight of the disciples near the gate and carried Peter and James and John further in.

"And Judas also, which betrayed him, knew the place: for Jesus oft-times resorted thither with his disciples."—Such little touches to the picture as this make the blackness of Judas' treachery more evident. After looking in the upper chamber, Judas naturally turned to Gethsemane.

"Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons."—A Roman force occupied the tower of Antonia which overlooked the courts of the temple. There were many Galileans in and around the city who had come up to the feast of the Passover, and the Galileans were fierce fighters. There was danger that they would make a riot and resist the arrest of their countryman whom they accounted a prophet. They would be less likely to attack Roman soldiers than they would the temple guard. The band was a cohort which consisted of 600 men. If the chiliarch commanding was with Judas the word cohort would be used even if all the troops were not present. "With lanterns and torches and weapons."—It would be dark under the olive trees, and there were many caves and tombs near by in which the Lord might have hidden.

Judas advanced into the garden and gave the signal agreed upon by repeated kissing the Lord, but upon receiving the rebuke which showed him the object of his display of affection was known, he fell back to the soldiers and the multitude which had accompanied. The Lord stepped forth either from under the olive trees or outside of the gate and said to them: "Whom seek ye?"—By making them single him out and give his name he was providing for the safety of the disciples. If they were not to arrest him there was no reason, except their own anger, why they should molest the disciples.

"They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them."—

No fierce words of condemnation could add to the force of that last clause. It was evident that Jesus of Nazareth had no intention of trying to make his escape. His hour had come. But there was something in the appearance of the man which led the foremost to shrink back from his presence.

"And fell to the ground."—How useless were weapons against one before whom Roman soldiers could not stand! This falling to the ground showed to his disciples that he was laying down his life voluntarily as he had said to them. It showed Roman soldier and chief priest his power, and made them not dare to refuse his request that his disciples should not be arrested. The marvel is that as soon as they arose to their feet they did not run away from a man who had such power and of whose miracles many of them must have heard. But Roman discipline held some and passionate Jewish hate held others.

"Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth."—That was the name which had been given by the priests and the officers used again. But their tone may well have been changed as they stood before him. "I have told you that I am he: If therefore ye seek me, let these go their way."—The "me" is emphatic. Since their orders were to arrest him, there was no obligation upon them to seize the others. John's mind went back to the prayer of his Lord, "Of them which thou gavest me I have lost none."—That was one fulfillment, but the words guard the elect to-day as then, and many times will they be fulfilled till the end come.

"Then Simon Peter having a sword."—There were two swords with the party. Another disciple had asked if they should defend him, but Peter did not wait for his Lord's reply. Malchus, a servant of the high priest, in his eager hate, had thrust himself among the foremost to seize the Lord. Peter, struck with a hearty earnestness, intending, no doubt, to cleave open the fellow's head. But the sword only cut off the right ear.

But the Lord's kingdom was to be a spiritual one in which the weapons were not carnal. Luke tells us that the Lord, by a touch, restored Malchus' ear. He did not need Peter's sword had he intended to defend himself. He could, at a word, have had twelve legions of angels, and one angel killed Sennacherib's army in a single night.

"The cup which my Father hath given me, shall I not drink it?"—The cup had not been taken away, but his body had been strengthened by the angel. The cup could not be taken away and yet his chosen be saved.

They all forsook him and fled, no soldier daring to pursue. The soldiers bound him and carried him to Anna first. Anna had been high priest, but was deposed by the Romans. The Pharisees looked upon him as the legitimate high priest. He was the real ruler of the Jews, having supreme influence over his son-in-law, Caiaphas.

"Now Caiaphas was he, which gave counsel to the Jews, that it was expedient that one man should die for the people."—Caiaphas had already prejudged the case, and was not a fair judge.

The true power of a teacher lies in the force of his own character, in the depth of his convictions, and in the consistency of a life which is regulated on Christian principles and radiant with the light of the Spirit of God.—Rev. Joshua G. Fitch, M. A.

FROM ARKANSAS.

Immanuel church, Capitol Hill, Little Rock, has been engaged in special or revival meetings for the past week which are largely attended and much interest is manifested. Quite a number have professed conversion, and many more are deeply concerned for the salvation of their souls. We are working and looking for great and far-reaching results which the Lord of the harvest alone can give. The time for reaping has surely come, and the outlook is full of encouragement. The number of young people attending this church is something worthy of remark. Church-goers are often heard to say that they never saw so many young people at any church. Let continued and earnest prayer be made for the success of the work in this large and inviting field. There were ten or twelve conversions night before last, and every unconverted person in the house bowed for prayer—a remarkable incident in our meeting, which is given as an encouragement for others.

Deacon W. E. Berthe, superintendent of the Sunday-school, one of the humblest and best men in the church, stated in the meeting to-day that it was well known that he had no trouble to make money, but his trouble was as to whether he should not give up his business and spend his whole time in trying to win souls, and he wanted the prayers and advice of his brethren. Bro. B. said he was doing but little business now, and that he had several times before stopped business, fearing he might become so engrossed as to cause him to neglect spiritual things, and that he had more than once stopped business for a year or more at a time that he might give his time to the renewal and culture of his spiritual strength. While this humble, godly man was talking thus every one present was deeply moved, and I felt like saying: "I have not found so great faith, no, not in Israel." The Lord make the path of duty plain to our beloved brother. Some of "the salt of the earth" are to be found in this church, and it is owing very largely to their earnest prayers and faithful labors that such a blessed work is being done. The Lord be praised.

HOT SPRINGS CHURCH.

Dr. A. J. Fawcett is succeeding finely as pastor of the First church at Hot Springs, one of the most important places in the State, and Dr. F. is showing himself well adapted to that difficult field. He is well known as one of our best and most efficient men.

PINE BLUFF CHURCH.

Rev. O. W. Daniel is doing remarkably well at Pine Bluff. Congregations large, and there is a constantly growing interest. Pine Bluff is a thriving city, and a grand work is being done there for the cause of Christ.

LONOKE CHURCH.

Dr. Frank White, who did such a grand work in Immanuel church, Little Rock, is succeeding finely as pastor of Lonoke, one of the best churches in the State. Dr. White has been a decided success wherever he has worked, and great results may be expected from his work in his present important field.

FIRST CHURCH, TEXARKANA.

Rev. W. A. Freeman is doing a grand work at this place, where a new and beautiful house is being built. Bro. Freeman has not been a Baptist long, but his praise is in all the churches.

JONESBORO CHURCH.

Dr. A. S. Pettie is doing a noble work at Jonesboro, where he has a large and prosperous church—one of the best in the State. Bro. Pettie is a fine preacher, fully capable of filling well and successfully any pulpit in the land. A noble brother is he.

FIRST CHURCH, FORT SMITH.

Dr. O. L. Hailey has done a noble work in this church, where Arkansas Baptists generally very earnestly hope he may see his way clear to stay, and that the work may prosper more and more. This church lost their house some time ago by cyclone, and they need help to rebuild. Let them be helped.

PAYETTEVILLE CHURCH.

Bro. Francis Boseman is pastor of this very important church, where the State University is located, and he is doing a fine work. He needs the sympathy and encouragement of the entire brotherhood that this work may be still more prosperous.

HELENA CHURCH.

Rev. H. C. Rosemond is doing a truly good-work in that important field. He has succeeded at all places where he has been, and will continue to succeed, as he is a man of God, applying himself closely and depending upon God for the increase.

PERSONAL.

Dr. R. G. Craig, of Memphis, so well and favorably known, has just opened a book store here in connection with the Arkansas Baptist office, and he certainly deserves to succeed well. I know of no man whose coming to Little Rock would have been more gratifying to me, as I know no one who could be more helpful to our work here.

Rev. W. T. Box, of Morrilton, that clear headed and able speaker and writer; Col. M. F. Locke, editor of the Arkansas Cultivator, A. W. Files, Judge J. C. Barrow, Judges Battle and Wood, of the Supreme Court; Gov. J. P. Eagle, that noble Christian gentleman and generous contributor to every good cause, whom thousands of our people throughout the land would delight to see elected President of the Southern Baptist Convention, and many other noble men and women richly deserve mention and commendation, but time and space will not suffer more to be said now. Yet, in these brief personals, I must mention Rev. William Tucker, than whom I have never known a better or more faithful man.

A. B. MILLER.

Little Rock, Ark.

BARDSTOWN.

My first year as pastor here has gone to record in the "books" above. Our relationship with each other have been of the most pleasant nature and blessed of God. We have had gratifying growth in numbers, a growth we can hardly hope to equal each year. We have been paying off debts right and left until we have surprised ourselves at what we have done.

Profs. Cook and White have been elected to take charge of Clinton College, Clinton, Ky. The pull from that direction was so strong that we could not hold them. This school never had two more valuable men.

With Prof. Cook in charge of the work on the outside and Prof. White in charge on the inside the institution has been admirably conducted and decidedly prosperous. I have much to commend and nothing to criticize in their work. They surely have

"Better Be Wise Than Rich."

Wise people are also rich when they know a perfect remedy for all annoying diseases of the blood, kidneys, liver and bowels. It is Hood's Sarsaparilla, which is perfect in its action. It so regulates the entire system as to bring vigorous health. It never disappoints.

Getre—"For 42 years I had gotre, or swellings on my neck, which was discouraging and troublesome. Rheumatism also annoyed me. Hood's Sarsaparilla cured me completely and the swelling has entirely disappeared. A lady in Michigan saw my previous testimonial and used Hood's and was entirely cured of the same trouble. She thanked me for recommending it." Mrs. AGNES BOWMAN, 408 Lovel Street, Kalamazoo, Mich.

Poor Menstrual—"Had poor health for years, pains in shoulders, back and hips, with constant headache, nervousness and no appetite. Used Hood's Sarsaparilla, gained strength and can work hard all day; eat heartily and sleep well. I took it because it helped my husband." Mrs. ELIZABETH J. GERRIN, Moore Lake, Minn.

Weakness Women Suffer—"I would give \$5 a bottle for Hood's Sarsaparilla if I could not get it for less. It is the best spring medicine. It makes the weak strong." ALBERT A. JENSON, Douglastown, N. Y.

Hood's Sarsaparilla
NEW DISCOVERY

been commissioned of the Lord in the work of Christian education. The people in the "Purchase" will appreciate this more fully after they come to know these men.

In the meantime a vacancy is made in this school. It is situated in a Baptist town (not considering the Catholics) which is surrounded by Baptist territory. It has a splendid territory to draw from. It has long been established, is influential and prosperous. There are some 180 pupils enrolled, with some 85 of them boarders. People in this country are able to send to school and pay for it. The school is valued at less than \$3,000, and is the property of the Baptist church. A reasonable rent will be required. We hope to get a good man before the session closes. Where is he to be secured?
I. P. TROTTER.

Bardstown, Ky.

I WENT into my room in the dark and looked for an article, felt as I thought, where I remembered to have seen it, but failed to find it; decided it was not there. I got a light and lo, it was less than an inch from my fingers. I thought, and alas! how many hundred truths cluster around me on every hand and yet for the want of a little light I fail to see them. How many great thoughts could be mine that are before my eyes and yet am blinded to them. Such was my experience in reading "Jesus the Messiah of Prophecy." Dr. Bagby has turned on the light, and now I wonder that I had not seen it before.
T. J. DUVALL.

Brandenburg, Ky., April 13, 1888.

"AIR LINE'S"
Reduced Rates to San Francisco, Cal., and Return.

On May 20-25, 1888, the "Air Line" Louisville, Evansville & St. Louis Consolidated railroad will offer reduced rates to San Francisco, Cal., on account of the National Baptist Anniversary. For particulars call on or address J. E. Campbell, O. A. L. & S. St. L. Co. Station, Third and Main streets Louisville, Ky.

A MONTH IN "THE PURCHASE."

Beginning with April, we went to "the purchase" to aid Pastor Penrod, at First church Paducah, Ky., in a meeting. The meeting continued over three Sundays, closing the 16th, with good results, a number being added to the church, and the church being "greatly strengthened," as many said. All, or nearly all, the churches of other denominations have held meetings since September last; but there were more added to the Baptist church in our meeting than to all the other churches put together, so I was told. Thank God for any good work which may have been done. Pastor Penrod left immediately to assist Bro. Wilson in a meeting at Humbolt, Tenn.

There has been a good work done by Bro. Penrod, in many ways; the church is fully united, both with pastor and among themselves, and quite a very large internal improvement of the meeting house has just been completed, and nearly all paid for, making this house one of the neatest houses of worship in the western part of the State.

Dropping down to

MAYFIELD, KY.

We found one of the happiest men we ever saw, and he had a right to be happy. Bro. Roberts has enjoyed a most precious meeting, in which the Methodists and the Presbyterians were joined; in fact, the Methodists had the meeting in progress, and their evangelist could not remain longer, and Bro. Roberts was called upon to do the preaching in their church, resulting in a great revival for the whole town; a hundred and thirty-five to forty were converted. Bro. Roberts worked himself completely down, and took down very sick, just as we arrived, and this scribe preached the three last sermons in the meeting, but at the Baptist church.

We were very sorry to leave Bro. Roberts very sick, but slowly on the mend, and his Doctor hoped to have him in his pulpit by the first of May, if not sooner. No man is more firmly in the hearts of his people than Bro. Roberts, for no one deserves to be.

He was to begin a meeting at Wingo, the day he took sick, and pressed me into taking his place. The Baptist cause is not strong there, though the three days we were there, we had a good hearing. It is hoped they may secure the pastoral services of a good man quite soon, and his name will be made known as soon as he accepts the work. Returning, we had the pleasure of shaking the hand of Kentucky's "old war horse" Dr. J. S. Coleman, at GREENVILLE.

We who used to know him back in our boy-days, would suppose that at the age of 72, he would begin to have a little more time for leisure; but he is one of the busiest men we met on our trip. He pastors only half his time, and gives the other half to general denominational work. He organized this Greenville church in 1899 or 1870, under such peculiar circumstances as the fewest of churches are ever constituted. Some preacher of another denomination came there and held a meeting, taking "The Baptists" as his text, all through the series of sermons, warning the people against "such a bigoted, narrow-minded gang," and so much did he berate them, that it set the whole community curious to see one and hear what they believed and taught; and a

round sum was raised by the people, in general, to bring a man there to preach Baptist doctrine. Dr. Coleman was sent for, and at the close of a short series of sermons, he organized the church with 18 members. So well has the work prospered that nearly all the business men and all the county officers are now members of this "narrow-minded gang." Certainly Dr. Coleman can tell some very interesting incidents of early Baptist trials and triumphs.

LEITCHFIELD

has recently enjoyed a warming revival, and Pastor Vallandigham is rejoicing, in his quiet way. Bro. J. H. Dew has been there during the month, and a goodly number were added to the membership. But like the most of earnest men of God, he is bordering upon a break-down of nervous prostration. We had time to stop with him only a short stay, but it was long enough to see how well he fit the place and the place fit him, and both he and the church are happy. Recorder work was never easier to be done than in "The Purchase," and many are the homes made happier, by its bright face, weekly. D. Y. BABY.

ORDINATION.

Mt. Moriah church, Mercer county, Ky., has had but two pastors in 40 years, save one year when Elder S. C. Humphreys preached for them. Elder Strother Cook served 15 years and Elder B. F. Taylor served 25 years. Since the death of the latter, a few months ago, the church has called John Cook Taylor, son and grandson respectively of the old pastors; and on April 28th by the aid of invited council, proceeded to set him apart by ordination, to the full work of the Gospel ministry. Elder T. H. Coleman of Burgin was chosen moderator and to lead in the examination of the candidate; and Elder W. D. Moore of Ripplyville was chosen secretary. The candidate related his Christian experience, call to the ministry and doctrinal views, all of which was highly satisfactory to church and council. Elder W. P. Harvey, of Louisville preached the sermon. Nearly 27 years since he performed a like service on the occasion of the ordination of B. F. Taylor, father of the candidate and in the same church. The ordaining prayer was offered by Elder J. W. Smith of Shawnee Run church. The charge to the candidate was given by Elder T. H. Coleman; and the charge to the church was given by Elder W. D. Moore. At the same time and place Joseph Proctor and John Lear were ordained as deacons for the church. At the close of these services the Lord's Supper was partaken of by the church, which privilege she had not enjoyed for many months. The weather was very inclement on that morning, yet there was a large congregation present and the occasion was very enjoyable. T. H. COLEMAN.

Five REWARD \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers that they offer One Hundred Dollars for any case that it fails to cure. Send for list of names of druggists who sell it. Address: J. C. HENRY & CO., Toledo, O.

A PRESBYTERIAN VIEW OF IT.

The "Rev. Thomas Gallaher, D.D.," of Missouri, has published an article in the *Christian Observer* in this city, from which we make the following extracts:

I have recently been reading Prof. W. H. Whititt's "Question in Baptist History," in which this President of the Southern Baptist Theological Seminary at Louisville, Ky., proves to a demonstration that among the Baptists in England prior to 1641 sprinkling was practiced or universally recognized as the Scriptural mode of baptism.

When we consider the lofty claims Baptists have made for themselves and their church, the supercilious intolerance with which they have treated others, with their exclusive baptism and close communion theories, as compared with their own man-made church by reciprocal baptism, and every class has claimed to be the only church of God on earth.

It seems to me that when it is proven by their best-read historians that all the Baptists prior to 1641 practiced or allowed sprinkling as Scriptural baptism, and that whatever of dipping or immersion the Baptists may have, they got from unbaptized and unauthorized originals since that date; it is about time their empty claims should cease. When I published a few years ago that "the Baptist system was born of ignorance and error, and has been fed upon fallacy and falsehood," some of my friends thought I was too harsh and severe. But the more I learn of the ragged pedigree of the Baptists, and see and hear of their brazen claims to be "the only church and have the only baptism," the more I am convinced that I have nothing to abate from that plain indictment.

The "Rev. Thomas Gallaher, D.D.," is a fit successor to Dr. Daniel Featley who wrote the "Dippers Dipped" in 1644, claiming that Dr. Whititt has proved "to a demonstration" that "the Baptists in England prior to 1641," "practiced and universally recognized" sprinkling "as the Scriptural mode of baptism" (and it seems the Pedobaptists get from Dr. Whititt the most of the ammunition they use against Baptists these days) the "Rev. Thomas Gallaher, D.D.," proceeds on this basis to demolish the horrible Baptists, with their "supercilious intolerance," "man-made, shabby originals," "narrowness and bigotry," "empty claims"—"born of ignorance and error" and "fed upon fallacy and falsehood"—"their ragged pedigree," their "brazen claims," &c. We would suggest to the "Rev. Thomas Gallaher, D.D.," that there are several epithets left in the dictionary he did not use against these horrid Baptists. But as we have no copy of what he "published a few years ago," we cannot say he did not then use all the epithets which he has left out now. So if he should claim to have exhausted the dictionary on the luckless Baptists, we would not be in a position to deny the claim. We need not wonder that he marvels at the "long suffering kindness of other denominations in enduring so long the narrowness and bigotry of the Baptists." Of course his own soul is overflowing with the opposites of narrowness and bigotry.

The "Rev. Thomas Gallaher, D.D.," is living out of his proper period. He should have lived before 1641 when the "other denominations" (the Presbyterians included) refused to endure "the narrowness and bigotry of the Baptists" and proceeded to imprison, drown, hang and burn these pestilent "heretics." It is a fortunate thing for us that the

"other denominations" generally are not likened with the "Rev. Thomas Gallaher, D.D." May the good Lord have mercy on the soul of the "Rev. Thomas Gallaher, D.D."

FROM CALIFORNIA.

Rivers is out ten miles from Los Angeles, in one of the most beautiful, fertile and well watered valleys in Southern California. The people are chiefly from the Southern States. The Baptist church is one of the best in the State. I have never been pastor of a more intelligent, spiritually-minded, warm-hearted people. My predecessor, Dr. G. W. Pendleton, was pastor here when he died. He was one of the ablest preachers in the West. Since my coming here, one and a half years ago, I have introduced the WESTERN RECORDER and every one speaks of the paper in the highest terms. In fact, during the four years I have been in the West, I have met but two men who have expressed dislike for it, and one of them had never read it, while the other had never seen a copy and all either of them knew of the paper was what they had read of it in a certain other paper, the name of which I will not insert here. Since reading Dr. Christian's articles, it is a common question among us "Why do not the advocates of the 1641 theory come out and frankly admit they have been mistaken on this question?" "An honest confession is good for the soul." Now, that the facts, which these articles contain, are before us, there is but one side to the question and it ceases to be a question.

In connection with this, I opened work in Whittier a few months ago and we now have a church there of thirty-one members. They have no pastor yet, but it is but one of several others without an undershepherd; a great many churchless preachers, and many destitute fields—a strange state of affairs, and your scribe is soon to be numbered with them. This strain of incessant work for the last four years in the ever-restless West has impaired my health, and I will close my work here May 1st, and return to Newcomb, Tenn., where I shall remain till I am able for services again.

I rejoice to see that in Monticello, the county seat of my native county, the Baptists have dedicated a new house of worship. It was then I put forth some of my first efforts in the ministry; also, glad that Rev. A. R. Taylor has come back to the Baptists. Bro. Borum failed to note that Bro. Taylor was an ordained Baptist minister when he became a member of the Campbellite fold eighteen years ago. I am glad after his long wandering he has returned. He is a gifted man. GEO. E. BAKER. Rivers, Cal., April 17, 1899.

GEORGETOWN COLLEGE BANQUET.

The old students of Georgetown College have arranged for a banquet at the Galt House, Louisville, on Saturday, May 13, 9:30 P. M. Announcement cards will be sent to all those whose addresses are known to us.

All who expect to attend the banquet will please send their names, as soon as possible, to

J. C. METCALF, Secretary. Georgetown, Ky.

God is to us what we are to God.—Joseph Parker.

How To Find Out.

Fill a bottle or common glass with your water and let it stand twenty-four hours; a sediment or settling indicates an unhealthy condition of the kidneys; if it stains your linen it is evidence of kidney trouble; too frequent desire too pass it or pain in the back is also convincing proof that the kidneys and bladder are out of order.

WHAT TO DO.

There is comfort in the knowledge so often expressed, that Dr. Kilmer's Swamp-Root, the great kidney remedy fulfills every wish in curing rheumatism, pain in the back, kidneys, liver, bladder, and every part of the urinary passage. It corrects inability to hold water and scalding pain in passing it, or bad effects following use of liquor, wine or beer, and overcomes that unpleasant necessity of being compelled to go often during the day, and to get up many times during the night. The mild and the extraordinary effect of Swamp-Root is soon realized. It stands the highest for its wonderful cures of the most distressing cases. If you need a medicine you should have the best. Sold by druggists in fifty-cent and one-dollar sizes. You may have a sample bottle of this wonderful discovery and a book that tells more about it, both sent absolutely free by mail, address Dr. Kilmer & Co., Birmingham, N. Y. When writing mention that you read this generous offer in the Louisville WESTERN RECORDER.

I HAVE just returned from Beaver Dam. Splendid 2 P. M. church meeting; 40 members; 8 visitors from sister churches; 9 representatives of other religious organizations, with a good attendance of ladies, ladies and children. Very devotional prayer service at night. Two sinners asked for prayer, one was a railroad man. Fine Sunday-school, with Richard C. Jarnigan, as superintendent. He was representative from Ohio county, who stood by the "Local Option Bill" and voted for it. He is very energetic in his work. Large congregations at noon and night service. Pastor's heart cheered. Dr. J. J. Mitchell and senior deacons always take time, he and his deacons help to see to the wants of the pastor and church.

Oh, for a Doctor deacon in all of the churches to see to the pastor when sick, to fill his pocket book when empty, to give a word of encouragement at the proper time and rejoice with the pastor, when the Lord smites upon him. B. F. JENKINS. Habit, Ky., April 24, 1899.

GRAND EXCURSION

Wabash-Rock Island Route.

For the General Assembly of the Cumberland Presbytery, Denver, May 18, 1899.

Low rate of one fare plus \$2.00 has been made for this meeting to Denver, Colorado Springs and Pueblo. Opportunity to see the great scenic attractions of Colorado. Local excursions will be arranged. A ride on the world-famed Georgetown Loop, Marshall Pass, Salt Lake City and other points of interest will be arranged after the assembly adjourns. The Wabash-Rock Island Route offers delegates and visitors all needed special accommodations on this excursion. Passengers going via Kansas City will have the option of returning via Omaha and vice versa.

Through Sleeping, Dining and Reclining Chair Cars (seats free) St. Louis to Denver. This route runs through the finest farming country in the West. Through Pullman Tourist sleeping cars for this occasion will be run from St. Louis to Denver without change, leaving St. Louis 9:15 A. M. Tuesday, May 16th, arriving Denver Wednesday morning, May 17th, double berth only \$2.00. For itinerary of the trip, sleeping car reservation and other information, write to Is B. McCaskey, B. & O. Station, St. Louis, Mo.

If one has not the gift of decision, then one should cultivate the habit of bringing things at once up to the standard of right, and then making up one's mind.

"THESE REFINEMENTS A REST."

Hebrews 4:9.
BY T. J. RAILY.

O troubled soul—thou wearied soul,
Around whose path the storm clouds
roll,
Rest by earthly cares—
Or tempter's hidden snares—
And feel untroubled unaware;
There is a balm
That brings a calm
To every troubled breast;
Above the turmoil and the strife,
For those who conquer in this strife,
"There remaineth a rest."

O weary soul, do not despair,
If heavy trials thou must bear;
If all around are foes,
And all within are woes,
And seemingly there's no repose,
Look up and see—
Hope smiles on thee—
There's one who knoweth best;
He's fixed a star far in the sky,
And bids thee cheer, for up on high
"There remaineth a rest."

O careless soul, controll'd by fears,
Disturbed by thoughts which con-
science hears;
Hear! filled with unbelief—
Horne down with sullen grief—
And vainly seeking some relief;
O restless soul,
Wouldst thou be whole
And be forever blest,
Just look aloft, thy Saviour see,
He who loves and speaks to thee,
"There remaineth a rest."
Atlantic City, N. J.

OUR PULPIT.

CHRISTIAN CONTENTMENT.

BY THE REV. J. E. MACDUFF, D.D.

I have learned, in whatsoever state I am, therewith to be content.—Philippians 4:11.

These words are not uttered by St. Paul in the midst of prosperity. No thanks to him if they had been so; if he had been seated at the time in one of life's pleasant arbours with flowers blooming and scattering their fragrance all around. No thanks to him, if he had made the avowal when pillowed and cushioned in fortune's chariot, with the palm-branches strewn on his way and the air filled with hosannas.

They were the utterance of one whose track was rugged and steep; whose life was a gigantic scene of conflict, a retrospect of toil; Hill Difficulties ever and anon confronting; who could tell of hair-breadth escapes, bodily and mental tortures; perils of waters, perils of the wilderness, perils of false brethren. At one time fleeing a fugitive from Damascus; at another, a solitary stranger, stoned well-nigh to death by the semi-barbarians of Lyconia; at another, toiling at menial labor to earn his daily subsistence; at another, one of a shipwrecked crew on a heathen coast; at another, immured in a Philippian dungeon, and now a prisoner in the world's great capital, with certain death before him.

And yet here he is with all that war of elements sitting quietly and calmly under the heavenly palm of contentment, as if no cloud were on the horizon, and nothing but sunshine were brightening his path.

And we must remember, too, that in the case of the apostle this tranquility of soul was all the more remarkable, as his not only might have been, but doubtless would have been, a very different condition had he not made a noble life-surrender to the Lord who died for him. As the scholar of Gamaliel, with his learning, his Hebrew pedigree, his rare intellectual energy, he might have won for himself a place of eminence and renown, and never

required his hands to minister to his necessities. But with the full consciousness of that self-sacrifice and humiliation, occupying a cell instead of a pedestal of fame, he says: "I am therewith satisfied;" "I have all and abound."

Let us seat ourselves, too, in thought under the shadow of this palm-tree. It would be a happier world if each man and woman could habitually take their place there and say with Paul, "I have learned, in whatsoever state I am, therewith to be content."

Like all Christian graces, contentment is not indigenous to the soil of the heart. It is a plant of heavenly growth, requiring careful nurturing and fostering. Hence, you observe, the apostle here uses the word with reference to it, "I have learned." It was a thing acquired, the result of moral and spiritual discipline. He speaks as if he had only mastered and completed the lesson at the close of life, when the wrinkle was on his brow and heaven in view. Old age, with many, is associated with peevishness and discontent. But it was then this great and good man had really come to enjoy the boon. The sun was brightest and calmest at its setting in the evening sky.

What is the source and secret of contentment?

I answer that question, first, negatively. It comes from nothing outward. This is best evidenced in the case of those who are rich and opulent, what the world calls successful, but who are not rich towards God. They have every temporal blessing that can be obtained; the fabled horn of plenty is filled to overflowing; and yet see how discontent often sits like a bird of ill omen over whatever they have. Life has no sparkle. It is a constant fret. Nothing seems to go smooth or easy with them. Judging from their wealth and possibilities of enjoyment, one would expect that, like the singing birds, they would warble all day long throughout this bright summer of their being. But not so. They rather crouch with ruffled wing and wailing note within the bars of some imaginary cage, when none are freer to soar than they. Solomon was an illustrious example of one who had his full of these outer things. If such could have ensured content, if the golden key of riches, honor, power could have given access to that enchanted ground, the priceless blessing would pre-eminently have been his. No better proof could be given that contentment comes from nothing external than to see these wings, which the grandest of human destinies had covered with silver, and these feathers with yellow gold, lying "among the pots," blackened and tarnished—this King in Jerusalem—if we still cling, as we do, despite modern criticism, to the old theory of the authorship of Ecclesiastes—telling us he "hated life!"

On the other hand, go to some Christian of lowly mediocrity, or even to a child of penury like the well-known cottager, and such as she, whom the poet of Christianity has so graphically pictured, with the Bible her only patrimony in possession, and a nobler reversion to "a treasure in the skies." See how, despite adverse outward things, contentment inspires her humble life-story and brightens her lowly lot; following her even to her half-filled barrel of meal and half-used crust of oil, imparting a calm and tranquil joy unknown often in the ceiled dwelling and

lordly demesne. She might most truly be called the caged bird. But she sings her song within the wire-grating, while the bird of gilded plumage and unfettered pinion is often tuneless and mute.

This leads me to observe, further, that as contentment comes from nothing outward, it must depend on something inward. It springs from within. It is a thing of the mind. And thought with some it has the aspect of natural grace—a flower surviving the ruins of the fall—yet, like all natural virtues, it is transformed by religion into a heavenly one, a trans-plantation from the King's garden, a growth of the new, regenerated nature. As such, let us for a moment seek to analyse two among others of its component elements. What, in the case of the believer, constitutes a contented frame?

(1) Contentment is derived from the conviction that all that concerns us, and happens to us, is the appointment of God. Every niche in the temple of life is God-built; every turn in the wheel of life is regulated by him. There is no room left for vain hankerings after other and imaged better portions. The Christian clings to the firm assurance—"This and no other lot was planned for me. My Heavenly Father, the all-wise Disposer, has apportioned me my cup. I dare not wish it otherwise. I would not have it otherwise. It is wisest, it is best, just as it is. The manna comes down from heaven in appointed measure. Let others covet the double supply, not I. I am content with such things as I have, for he hath said, 'I will never leave thee nor forsake thee.'

"Father, I know that all my life is portioned out for me; The changes that will surely come I do not fear to see; I ask Thee for a present mind, Intent on pleasing Thee."

Wordsworth in two brief lines describes the Christian pilgrim pursuing his path: "So didst thou travel on life's common way In cheerful godliness."

(2) Another element in Christian contentment is the hope of heavenly glory and felicity. The ills of life would often be hard to bear with unruined composure but for this. It would often be difficult to sing the song of contentment with no thought of a better land. It would be easy enough, as I have previously said, to sail in the charmed barque on pacific oceans, with no envying storms; to exercise calmness and resignation when in an atmosphere of smiles and sunshine. Not so easy to hold on the even tenor of our way when outward troubles come crowding upon us; loss of health or loss of wealth, to suffer in silence under unmerited wrongs; to hear unmoved the tongue of calumny; to brook the coldness and vacillation and unkindness of mutable friends; to see breaks and blanks in the loved circle; the sea of life scattered with wrecks.

But contentment borrow lights from the future. The half-starved voyagers can bear up manfully with the harbor in view. The belated Alpine traveller can cheerfully buffet the rain and tempest with the mountain refuge at hand or the radiance gleaming in the chalet. The heavenly voyager or wayfarer can sing his "song in the night" with the joyous prospect of morning and of home.

This same great apostle gives elsewhere a comparative estimate of present suffering and future glory. He holds the balance in his hand. Into the one scale he

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puts afflictions. How does he speak of these? He calls them by comparison "light afflictions," and still farther "light afflictions which are but for a moment." How does he speak of the glory with which they are contrasted? He calls it "a weight of glory," "an exceeding weight of glory." As if this were not enough, "a far more exceeding" aye, more, "an eternal weight of glory."

Or shall we go to a greater than Paul? See, amid the other characteristics of the perfect humanity of Paul's heavenly Master and Lord, how no murmur of discontent ever escaped his lips. If any were entitled, in human language, to aspire after great things, surely it was he. Considering his peerless and supreme divinity, he might well have felt abased even had he been proclaimed an arch-King among men, a monarch among monarchs, the sovereigns of earth doing obeisance at his throne! But how meekly and resignedly he accepts the manger, the work-shop, the youth of toil, the homeless and houseless manhood! See how this patient "Lamb of God" stands dumb before his shearers. "He was oppressed and he was afflicted, yet he opened not his mouth." He took the cup of anguish with contentment's noblest utterance, and walked unresisting and calm to the cross. What was it which supported him in this hour of fierce conflict? True, in the first instance it was the might of indwelling deity, combined with the elevating consciousness of doing his Father's will. But his holy human soul

was also sustained by the thought of the reversion of glory; seeing of the fruit of the travail of his soul; the revenue of joy reaped in the future for himself and his church when the conflict of the present was over "who, for the joy that was set before him, endured the cross, despising the shame."

It is the same animating anticipation which imparts strength and endurance and equanimity to his tried and tempted and suffering people. They have learned in whatsoever state they are therewith to be content; for they reckon that "the sufferings of this present time are not worthy to be compared with the glory which is to be revealed."

Thus, then, you observe, this divine grace springs partly from within—from the possession of a heart at peace with God as our heavenly Father and friend; and partly from the hopes and consolations of another and brighter world. It is, as we have seen, independent of all things outward. It is like a calm well in the depths of our being. And just

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as when the storm is raging around, rending and uprooting the giants of a forest, or rousing the waters of lake or sea into madness, such a well as I have spoken of in a field or garden retains its unruffled surface—a glassy mirror; so, when others are chafed into dissatisfaction and disquietude; while the wicked are like the troubled sea which cannot rest; this well of good-content in the Christian's soul retains its placidity and all moral hurricanes. Hear the tranquil Christian we have again and again alluded to as he confronts King Agrippa. Conscious of the inner secret and source of peace denied to him at whose tribunal he stood, he could make the truthful and noble avowal, "Would to God that not only thou, but also all that hear me this day, were both almost and altogether such as I am."

A apostle, prisoner, pilgrim on the heavenly way, we can now understand and reconcile thy paradox, "Having nothing, yet possessing all things." Truly "Godliness with contentment is great gain."

Let our closing thought and lesson be the duty, the obligation, and (where this is heartily given) the delight, of calm acquiescence in the midst of adverse providences. This is undoubtedly a hard lesson; one that has to be "learned." There can be small sympathy with such morbid and imaginary sources of discontent as those of which I have spoken. But there is every need for tenderness here. We have little sympathy with the peevish prophet of Nineveh when, in sullen mood, he brooded over a faded good, and with regard to a comparative trifle made the childish and petted averment, "I do well to be angry, even unto death." Or with the prophet of Carmel, when he rushed away from duty, and sat moping under his juniper-tree, oblivious of all the past, and wished to die. Still less sympathy have we with the surly King of Israel, who buried himself in his mantle on his royal couch at Jezreel, turning his face to the wall, and refusing to eat or drink, because Naboth declined to give him an acre of land to add to his vast demesne. But we have sympathy for the burst of anguished feeling from the Rachels who are weeping for their children, and refusing to be comforted because they are not; for those, like Job, who are staggered under the mystery of successive bereavements; for those, like Jacob, who cannot see silver lining in the cloud, and in heart-bitterness are led to exclaim, "All these things are against me." While, on the other hand, we honor, we wonder at that serene assent to the will of Providence which enables not a few, like Aaron under the sorest of domestic afflictions, to "hold his peace;" or, like Eli, to say, "It is the Lord;" or, like Job, to "bow down and worship;" or, like David, "I was dumb, I opened not my mouth, because thou didst it;" or, like the Shunammite, in reply to the question regarding her withered flower, "Is it well with the child?" to answer, "It is well!"

"Here is surely the highest development of the meek and quiet spirit;" recognizing God's sovereign right to do with us and ours as seems good to him; content with St. Paul to have the thorn still left to buffet if the God he brought thence to take it away considers it better that it should remain; accepting with submissive heart the nobler compensating boon, "My grace is sufficient for thee, for my strength

is made perfect in weakness."

Reader, seek, at all hazards, to exercise the evil spirit of discontent, in all its Protean shapes. It is one of the demon throng walking up and down in the earth to get admission to the soul; and once admitted, once bolt and bar have been removed to let this importunate wayfarer in, who can set the bounds to the riot it may run? Discontent is a habit of mind rapidly fostered. It is a false medium. It misrepresents everything. It fills the windows of the heart-chamber with discolored glass. The sweet sunshine and verdant sward and gorgeous flowers of life are every one of them distorted, turned into paleness and ashes. Discontent, though you may yoke it in golden harness, will never pull smoothly; though there be never so much of level way, it will keep wheels and vehicle jolting persistently in the ruts, bespattering with mud, or raising its columns of blinding dust. It is strange, indeed, with what self-complicity many seem purposely to subject themselves to this voluntary penance, to lash themselves with these imaginary scourges, these ghostly evils, pouring so lavishly all the gladness out of the cup, and filling it with gall and wormwood! They have their days of outer sunshine, but these are very days on which their shutters are closed. They are only opened in the time of cloud. Like the Israelites, they have three-score and ten palm-trees, and twelve wells in Elim, and only one Marah-well whose waters are bitter; but they nurse the Marah-well remembrance, and are oblivious to the Elim memories. They could not live without their fret, and they carry it with them to the grave.

Let us all be discontented with nothing but one thing—the meanness of our Christian attainments. "Not as though I had already attained," is the only murmur which has the authority and sanction of the man who penned this notable eulogy on a Christian virtue; a brief entry from the diary of his own experience. If it be merely higher and higher on the ladder of human ambition, "satisfied," "contented," you never will, you never can be. But if it be from bough to bough on the tree of Christian attainment, aspiration after the true and only satisfying good, you will reach it at last, when from the topmost perch in the Kingdom of Grace you take upward wing to full and everlasting contentment in the Kingdom of Glory.—Quiver.

Love keeps the cold out better than a cloak.—Henry W. Longfellow.

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EDITORIAL.

THE WHITSITT SITUATION.

Here on the eve of the meeting of the Board of Trustees of the Seminary, there has been a most lamentable development of bitterness on the part of those who favor retaining Dr. Whitsitt. They are losing sight of the interest not only of Dr. W. himself, but of that of the Seminary and of the denomination, and they are demanding his retention on grounds that are wild.

BAPTIST SUCCESSION.

1st. It is claimed, for example, that to accept Dr. W.'s resignation is to commit the Seminary to the doctrine of Baptist succession, which the present creed of the institution condemns. The fact is, there is not a syllable of that creed inconsistent with the belief that there have been Baptists in the world ever since the days of John the Baptist. Dr. Boyce believed that Baptists (by whatever name called) have existed in all ages since the Apostles. And after the current controversy began, Dr. A. T. Robertson hastened to assure the brethren that Dr. Whitsitt had made no attack on Baptist succession, that he had simply opened up a new line to be followed in tracing succession. To claim that there is any sacerdotalism or sacramentalism or Romanism in the belief in Baptist continuity, is too absurd for serious argument. We challenge anybody to find any Romanism in a man's believing that Baptists have never entirely perished from the earth, since the days of John the Baptist.

THE CHURCH.

2nd. It is claimed that the acceptance of Dr. W.'s resignation commits the Seminary to interpret "church" in Matt. 16:18 as a local assembly, as opposed to a general "unassembled assembly." This, too, is absurd; for the Seminary creed says nothing whatever in regard to this passage, and certainly Dr. Whitsitt's interpretation of it has not a figure whatever in the controversy. We do not recall ever seeing anything from Dr. Whitsitt on this subject. How, then, can this be an issue?

LANDMARKISM.

3d. The claim is made that to accept the resignation is to surrender to the Landmarkers, and that is regarded as too horrible to contemplate. Brethren who talk thus forget that Landmarkers joined in the establishment of the Seminary, and have as much share in it, in proportion to their numbers, as have any other class of Baptists in the South. The Landmarkers have not demanded that the Seminary shall teach Landmarkism. Those who have expressed themselves have simply objected to its being made Anti-Landmark. And have they not as much right to object to the Seminary's being made Anti-Landmark, as the Anti-Landmarkers have to object to its being made Landmark? Under Drs. Boyce and Broadus, care was taken that the Seminary should be neither Landmark nor Anti-Landmark, and why should any change be made now? Certainly accepting Dr. W.'s resignation involves no such change. Let it be remembered that even Landmarkers are Baptists, and they are brethren to be respected, and not enemies to be overthrown. They are not trying to force on the other brethren any man who is a *parvus non gratus*.

4th. It is said that to accept the resignation is to turn the Seminary over to those who have done little or nothing for it, and who care little for it. We know what we are talking about when we say that those who favor the acceptance of the resignation have given the Seminary a great deal more money than those have given who oppose the acceptance. But accepting the resignation will not be turning the Seminary over to anybody. The same men will be trustees after the acceptance as before, and they will still have control.

DEMAND TOO MUCH.

5th. It is claimed that if the resignation be accepted it will give Dr. W.'s opponents "the taste of blood," and they will proceed to "demand other victims." If these opponents were wild beasts, then this objection might have some force. But suppose, for the sake of the argument, that these horrible brethren who basely dare to think the resignation should be accepted do want other changes made—what follows? If people who are interested want more than they ought to have, is that any reason they should be refused everything? Whenever other demands are made, they can be duly considered and decided upon their merits. Baptists are not to be denied liberty in regard to their own affairs.

EATONPHOBIA.

6th. But the weakest of all the pleas for rejecting the resignation is that accepting it "means Dr. Eaton's triumph," as the *Baptist Courier* puts it, or "to surrender to the domination of Dr. Eaton," as the *Christian Index* states it. The plain English of this is that "we hate Dr. Eaton so that whatever he desires must be defeated at all hazards." This has been happily described by a South Carolina divine as "Eatonphobia." And we submit that Eatonphobia is not a sound basis on which to conduct a theological seminary. These Eatonphobiacs exalt Dr. E. unduly. The *Index* very properly reminds the brethren that the Georgia Baptists have minds of their own, and they favor the acceptance of the resignation on the merits of the case and without any reference to Dr. E.'s opinion. And the same is true of the other states. To say that something must not be because a certain man desires it to be, is to bid good-bye to reason and common sense, and to surrender to the blindest possible partisanship. It is surprising that prominent brethren should cherish such partisanship, and still more surprising that they should boldly avow it.

UNKIND TO DR. WHITSITT.

7th. We think no fair-minded man can calmly contemplate the situation and believe that it would be kind to Dr. Whitsitt to reject his resignation. The *Christian Index* of last week pointedly says:

Three years ago Dr. Whitsitt had a strong opposition, but a much stronger following. The trustees were overwhelmingly his friends, only three papers opposed him, the faculty was united. During these three years he has twice been sustained by the trustees, and been given every opportunity to win back his following. To-day what do we see? The only hope his friends have is a bare majority of the trustees! Only two papers are outspoken for his retention and defense; of all the rest only one has failed to favor his retirement! The faculty is divided! There is scarcely a representative of the entire body of the Seminary that is not convinced that Whitsitt must retire! Only a small fraction of the following with which he began still stands for his cause! Not

an opponent has been won, friends have been estranged, and a point gained, but they follow less. Never can this awful failure to influence the people be ascribed to the beneficial influence of his extreme opposers. These men have been twice distinctly rebuked, and they have not to-day the power they had two years ago. It is idle to shut our eyes to these facts. To reject Dr. Whitsitt's resignation is to again invite him to lead in Seminary affairs, and to force on him the task of making that Seminary the Seminary of Southern Baptists. If the past is any criterion, he cannot do this.

These points, so forcibly stated, should not be ignored. And it is to be particularly noted that those who insist on Dr. W.'s retention do not expect that he will be able to command the support of Southern Baptists generally. Dr. J. Wm. Jones, for example, says in the *Religious Herald* of last week: "The only thing left us is to 'conquer a peace' by refusing to accept Dr. Whitsitt's resignation," &c. It takes no prophet to foresee what such "conquering a peace" means. It is not kind to Dr. Whitsitt to put him in such a position.

But worse than all, Dr. W.'s remaining in the Seminary will break down confidence in him as a man. It is said that his resignation was "forced" by his advisers, and against his best judgment. Well, be it so. Still he did resign, and it was stated far and wide that there was no "string" to the resignation, that he would certainly retire at the end of this session. On the faith of this, the agitation ceased. Baptist bodies that would have been heard from with emphasis, took no action. Now from these same advisers comes the effort to get his resignation rejected. If this effort should succeed, nothing could prevent the brethren believing that the whole resignation business was simply a maneuver for position. Judge M. L. Eure, of Norfolk, says (in last week's *Religious Herald*): "The suggestion that the trustees could exert some influence over him and keep him in his position *solaus volens*, would destroy every scintilla of belief in his good faith in tendering his resignation. It is to be hoped that the trustees will not embarrass Dr. Whitsitt by refusing to accept his resignation."

We have every reason to believe that the acceptance of Dr. W.'s resignation will bring peace. It will not mean any changes in the principles for which the Seminary has stood. Instead of making such changes, we would have every guarantee possible given that these principles shall remain forever. The amiable brethren who hate Dr. Eaton, can continue to hate him; but since he is not in the Seminary, save as a trustee, their hatred will not be in the way of their hearty co-operation with the institution. Since he is not connected with the mission work, save as a member of the Kentucky State and Long Run Boards, their hatred will not be in the way of their hearty co-operation with the Boards. We hope, however, the cases of Eatonphobia will soon become convalescent.

ALTHOUGH Dr. A. T. Robertson has been grossly unfair to the *WESTERN RECORDER*, we propose to be perfectly fair to him. So we print what he says in the *Religious Herald* in justification of his citing Ezek. 33:2 as an instance of the use of *ekklesia* in the Septuagint:

Dr. Taylor and his advocate, Dr. Eaton, both jump upon Ezek. 33:2, and triumphantly declare that *ekklesia* is not in the Septuagint in this passage. But it should be known that the published editions of the

Septuagint do not present an edition like that of Westcott and Hort for the New Testament. The text of a single manuscript is presented in the editions of the Septuagint. The critical editions, such as Tischendorf and Swete, give divergent readings, and each scholar is left to decide what is the true text. Now in Ezekiel "B" is followed as the basis. This does not mean that "B" is always right. Now, in this particular verse "B" does not make a literal translation of the Hebrew, but a free paraphrase. Codex "A," however, makes an exact and literal translation of the Hebrew, and readers *quod by ekklesia*. Codex "A" is unquestionably correct. A little further investigation would have prevented Dr. Taylor from being so glib. Here is an undoubted instance in the Septuagint of *ekklesia* in the general sense and concerning an "unassembled assembly."

Dr. Robertson makes his deliverances with the calm certainty of absolute knowledge. "Codex 'A' is unquestionably correct," "Here is an undoubted instance," &c.

Codex "B" is the Vatican manuscript, and is the oldest and most reliable of all the Greek manuscripts of the Bible. Dr. Broadus placed it above all the rest. Codex *Aleph* comes next. These two, and they alone of uncials, belong to the fourth century. Codex "A" is the Alexandrine manuscript, and is a century younger and far less reliable. Where Codex "B" and Codex "A" differ, scholars naturally prefer "B." Prof. George E. Merrill is right in saying (Parchments of the Faith, p. 89) Codex "B" "holds the first rank with respect to the purity of the text."

If Codex "A" be the more reliable, then why did not such scholars as Tischendorf and Swete follow that manuscript in their editions of the Septuagint? Van Ess (Leipzig) also published a critical edition, and he also follows Codex "B." In the Seminary Catalogue for 1899, recently issued, under Dr. Robertson's department (and we suppose it comes from his pen) we read, "Septuagint (Swete's edition is the best);" and Dr. Howard Osgood—our best Baptist Old Testament scholar—says that Swete's is "the most critical text yet issued of the Septuagint." In all the Seminaries, and among all Biblical scholars, so far as we know, Codex "B" is regarded as superior to Codex "A" in purity and accuracy of text. Dr. Robertson stands practically alone in preferring Codex "A" to Codex "B." Why did he not tell his readers that while he believed that *ekklesia* ought to be in that passage on the authority of an inferior manuscript, yet the best manuscript known, and the one followed by the best scholars, does not give it? But no, he calmly cites the passage as if there was no sort of doubt as to the presence of *ekklesia* there; and, in the teeth of Codex "B," Tischendorf, Swete and others, he calmly says: "Codex 'A' is unquestionably correct."

Dr. William Henry Green, of Princeton, who is not out ranked as an Old Testament scholar by any man in the world, says: "So far as I can ascertain, *ekklesia* in Ezek. 33:2 is in the Alexandrine Ms., but in no other ancient authority; and critics do not place much dependence on this Ms. when opposed, as it is in this instance, by the Vatican Ms. and other good authorities."

Dr. R. has claimed that the Septuagint usage of *ekklesia* favored the idea of a general, invisible, "unassembled assembly." He cites only four cases, however, and, on examination, neither of them justify his claim. In this case, even if we concede the presence of *ekklesia* in the passage, his view is not helped

but hindered. The Revised Version, which of course follows the Hebrew, gives the passage as follows: "Thus saith the Lord God: I will spread out my net over thee with a company of many peoples; and they shall bring thee up in my net." Certainly they must be assembled then. How could they have a net spread over them, and how could they bring Pharaoh up in a net if they were not assembled? Yet Dr. Robertson says: "Here is an undoubted instance in the Septuagint of *ekklesia* in the general sense and concerning an 'unassembled assembly.'"

Dr. R. gave no hint to his readers that there are scores of passages in the Septuagint where *ekklesia* unquestionably means a local assembly. Here are a few taken at random, and we are prepared to produce scores like them:

"And Moses and Aaron gathered the congregation together before the rock," &c. (Num. 20:10; similarly in v. 8).

"An Ammonite or a Moabite shall not enter into the congregation of the Lord: even to the tenth generation shall they not enter into the congregation of the Lord" (Deut. 23:3; similarly in vs. 1, 2, and 8).

"Now when Ezra had prayed, and when he had confessed, weeping and casting himself down before the house of God, there assembled unto him a very great congregation of men and women and children; for the people wept very sore" (Ez. 10:1).

"I have preached righteousness in the great congregation" (Ps. 40:9).

"Let them exalt him also in the congregation of the people, and praise him in the assembly of the elders" (Ps. 107:32).

"Gather the people, sanctify the congregation, assemble the elders," &c. (Joel 2:16).

These are but samples. Can there be any doubt that the overwhelming usage of *ekklesia* in the Septuagint is in favor of a local assembly?

In this same article in the *Herald* Dr. R. (speaking of Matt. 16:18, "On this rock I will build my church," &c.) says: "Jesus did no violence to the Septuagint word *ekklesia*." Then Jesus meant the local assembly. Dr. Robertson thus comes out right at last. "Jesus did no violence to the Septuagint word *ekklesia*," hence when He said "On this rock I will build my church, He meant the local assembly."

PROF. HANSON, of the Iowa College, is the latest martyr in the cause of freedom of speech. His teachings on the subject of sociology have offended the Trustees, at least some of them, and many of the friends of the College. He declares that college is the "last citadel of free teaching," and he is resolved to die, if need be, right there in his Professor's chair. He declares: "I shall make no self-defense. But I shall defend the liberty of the truth to be spoken and heard."

The comment of the *Independent* is good: "If there is freedom of speaking there must also be freedom of hearing, and if people do not want to hear, they have the right to ask the speaker to speak elsewhere."

The *Congregationalist* quotes Dr. Parsons, who has given such large amounts to various colleges: "I cannot carry it out of the world in my dead hands. Coffins were not made to carry money in. I have got to leave it. Now what shall I do with it?"

FAMILY CIRCLE.

TO THE MEADOWS.

BY MRS. FRANKIE PARKER DAVIS.

There's beauty in the rose's blush, A fragrance in the breath of spring; There's gladness in the sunshine's glow, When dew-drops to the lilies cling; There's life within the meadows green, Where daisy constancies smile so sweet; Where purple and coral-fish divide and dance In cooling waters far below.

HOW OUR CHURCH CALLED A PASTOR.

BY DRAGON JUNIOR.

It took some days for the Pulpit Committee to gather itself together and decide what it was best to do next after that explosion of temper. It was finally thought wise to let matters rest awhile and see if time would not smooth things over. Meanwhile, however, the investigations were to continue, and names were given to each member of the committee to look up. As this work went on it became more and more evident that the ministry of the present day is lamentably lacking in the qualities which such a church as ours demands. We found that in almost every man named the qualities which we did not want were conspicuous, while those we prized were out of sight, if possessed. You will never know how ill-suited our ministers apparently are to the churches of today until you serve on a live Pulpit Committee that knows what it is about and what it wants. Not that I would for the world disparage the ministry. The trouble is that the churches have become so superior to what they used to be that it has been impossible for the ministers to keep up.

Among other things, the age question was one of the most difficult we had to deal with. Our young people, of course, must be considered first, last and all the time in the settlement of a pastor, for they are the church of the future not only as they constantly reminded by convention orators), but they feel that they are pretty much the church of the immediate now—at least they do with us; and the first thing they ask when a name is suggested is "How old is he?" If over forty that settles it. The nearer twenty the more satisfactory. Our colleges and seminaries will have to turn out graduates at an earlier age if they are going to meet the new conditions. Now, how to get the ripe experience of fifty (more youthful exuberance and freshness of twenty, is the vexatious problem. To be sure some men at fifty look and feel younger than some others at thirty, but prejudice cannot be overcome by any such argument as that, and the age limit is the stumbling block. The age limit that we felt compelled to respect narrowed our field but enlarged our difficulties.

I was the one to discover the age test. I investigated the name given me and the further I got the more impressed I was that a prize was in sight. The man's record was superb; his recommendations were from the highest sources and of the highest character. His record, however, as he tended his ministry steadily; he had built up two or three weak churches into strong ones; his preaching had been liked better the second year than even the first, and each succeeding year better than the one before;

an opponent has been on one or two other have been lost, that would have made gained but not followed. I had had I not someone this awful fall them. The people be asked? Impossible! The full influence of his mind never call an old man rebuked, and he exclaimed the Y. P. R. the power they bring goes by initials now, to Is it idle to shut out a little advanced fact. To reject Dr. Deacon T. (who is sixty-ignation is to admit Seminary aged a day); and then his wife (in the face of sixty old, too, unless she marry the Seminary second one, and that would be the sisters. You know If the past I, in 1928 when the pastor do not do this, and unsettled himself at these points, time, because he chose a did not be- of the church. Then I be partie do not go into ancient his- who innocently, obstructed the chan- do nifer; he might as easily be a be able or fifth, for all we know about South) that is the business before us!" Dr. J's business is to read this letter," he said, and I read:

DEAR SIR AND BROTHER—It leges to my knowledge, through a friend that you have been making inquiries concerning me with a view to the vacant pastorate of your church. One of these inquiries, I am told, relates to my age. Although I consider it irrelevant and imper- nent, I have no hesitation in saying that I have nearly forty years' birthday. But I wish to give you the trouble of seeking further information, and should have done so earlier had I known that I was under investigation. I am most happily settled with my present church, and have no thought of leaving it. If I had, and were approached by you directly, I might, perhaps, like to ask a few questions of you regarding your church. It seems to me that Pulpit Committees look at the calling of a pastor in one-sided. It is important that the minister should like the church as that the church should like the minister. I am frank to say that from what I know of your church, and the graft between its professional and performances, its professional and personal life, I require a direct and unmistakable indication of Providence to lead me even to consider the matter of becoming its pastor. I trust that you may secure the pastor you deserve, and that you will take proper notice upon his youth. Please do not print my name to be canvassed by your committee, or consider me in the light of a possible candidate. I am glad that I am old enough to know some things better than I did when I left the Seminary. Yours very truly,

The cool audacity and impudence of the letter seemed to take away the breath of the members for a moment, and then they justly scored the man for setting himself up on a pedestal of superiority, and making himself a judge of our church. Such a thing had never been done before. Somebody must have been telling him falsehoods about us. Very likely he was a friend of the pastor before the last, who resigned in a huff, and said harsh and scandalous things about us. Yes, that must be it. Thus do the best of churches get into a quandary when, for the sake of the cause, it is necessary to get rid of an uninteresting or unentertaining pastor, who couldn't draw—a thing that had happened to us more than once, it must be confessed.

Of course, this letter made it unnecessary to continue the debate as to the age limit, and the secretary was instructed to burn the letter while the Y. P. R. said, "You see what a mess we should have made of it if we had called an old man like that!" If anything was needed to complete our discomfiture, it was added when our church clerk, who was on the committee, said he had a piece of information that perhaps was in place, by He had received a request, signed by thirty-seven members, for the calling of a special church meeting, two weeks from date, to consider the matter of a pastor, and other business. This was ominous indeed, and what else could it be but the quandary—Washman.

STANLEY'S CONTRACTION.

BY ANNA D. WALKER.

Stanley Morris was a bright, merry little fellow; as the time of this story was in the year '04. A large boy, twice as old as Stanley and more than twice his size, lived next door to the little golden-headedurchin, and was very fond of his very youthful friend. The big boy's name was Martin. Now Martin had a boy's propensity for teasing and often teased Stanley till the tears came to the little chap's blue eyes and a troubled frowning came to his brow. Yet Stanley loved Mar-

tin, and considered him an oracle in knowledge. One morning little Stanley "got out of the wrong side of the bed," and consequently was cross and contrary. His little humor continued till his mamma felt obliged to punish her little son. Accordingly she administered a dose of Belloc's Balm, a remedy for a naughty child Stanley, full of indignation at "the abuse heaped upon him," at the earliest opportunity sought Martin and into his ear poured out his story of troubles.

"And did your mamma really whip you?" asked Martin, in a tone of great surprise.

"Yes, she did, 'pon my word!" was the emphatic answer.

"Oh, oh!" and Martin pretended great horror, although he knew that Stanley's mamma was kind and judicious, and would not needlessly punish the child.

"You may well say 'oh, oh' Martin, for she truly hurted me, and I don't like her any more!" said Stanley, and as he injured were his all, he said that the older boy laughed outright.

"I'll tell you what I'll do, Stan," he cried, a merry twinkle in his eye, "I'll relieve you of your mother."

"What?" inquired the youngling, looking puzzled.

"Why, I'll make a contract with you for your mother."

"What a contract, Martin?"

"A contract? Oh, it's a bargain. I'll buy your mamma. You see, my mamma's far away, and I want one close by."

"You answered Stanley; he knew that Martin lived with his uncle so as to be near school. After a pause he continued: 'I understand,' he said, 'what will you give me for my mamma?'"

"Well, here's a silver dollar. I will use a contract with you, but if you break the contract you must give me back the money."

"I won't break the—the contract, Martin," and the little fat hand was held eagerly out for the shining "wad" piece.

"Oh, you can't have it till we make the contract, laddie," laughed Martin; but at once he grew serious in tone, and added:

"If you sell your mamma to me she mustn't dress nor undress you; she mustn't kiss you nor tell you pretty stories, nor take you upon her knee. You may live with her and eat at her table, but you must call her Mrs. Morris, and act as if you were just a little guest of hers and not her own at all. What do you say to that?"

"I'll do it,—but,—here the little boy stopped, remembering how sweet the bed-time kiss was, and how lovely the "night-cap" story was.

"Well, you know how badly your mamma has just treated you, and she might do it again, and then you know a silver dollar will buy many nice things, Stan, don't you?" and the money was held out to view.



The most terrible captivity was an one experience in a life here. I was completely incapacitated for all womanly duties. I had a bound hand and foot, as it were, by some nerve-racking, life-draining disease or weakness. I was such a condition she cannot be a happy wife or mother; she cannot be an efficient housekeeper; she cannot be a woman at all in any complete or satisfactory sense. I was afflicted for seven months," writes Mrs. Elizabeth J. Inland, of Winton, Idaho Co., N. C. in a beautiful letter to Dr. R. V. Pierce of Buffalo, N. Y. "I was confined to the house and yard and could not get out for a week and a very little. I could not lift the weight of a cup of coffee; and did not have strength to wash more than a few words at a time. We tried three doctors and a lot of patent medicine which cost over one hundred and twenty-five dollars; and I found no relief. I had lost all hope of ever getting any better when my friends advised me to take Dr. R. V. Pierce's Golden Medical Discovery. He got me five bottles of 'Favorite Prescription,' and three of 'Golden Medical Discovery,' and I commenced taking these medicines and soon found relief. When I had taken one bottle of each I was able to go to church. I commenced taking the first of January; the first of the following June I took my cooking in hand and was cooking for eleven in my family all through the summer. It was Dr. Pierce's medicine that gave me the relief I needed. I received it to all suffering females, for it is his medicine and the help of God that has restored me."

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THE FARM

Fat hogs are selling at 2 1/2c in Adair. The Record notes the sales of several lots of corn in Garrard at \$1.50. The 150 cattle on the Georgetown market last week sold at \$7 to \$8.

J. A. Dudderar sold to Bright & Fox, of Danville, a pair of mules for \$150. Monte Fox bought in Pulsaski county 70 cattle, weighing from 950 to 1,050 lbs., at about 5c.

The Jessamine Journal notes the sales of 400 bushels of wheat at 70c per bushel; 98,000 pounds of hemp at \$4.75. Spillman Bros., of Garrard, delivered to E. R. Sparks, of Nicholasville, 80,000 pounds of hemp at \$4.75.

J. M. Jones bought of T. M. Hifner, of Woodford county, 21 yearling cattle, averaging 600 pounds, at \$30 per head.—Times. Wakefield bought eight jacks in and around Boyle at from \$100 to \$200, and shipped from this point to Indiana.—Harrodsburg Democrat.

The Harrodsburg Democrat says corn is selling at \$2 per barrel and is very scarce; hogs at \$3.85 per hundred; cattle at 3 to 5c per pound. At Mt. Sterling Court day yearlings sold at from 5 1/2 to 6c; heifers at 4 to 5c; cows 3 to 4c; bulls 3 to 5c. No good mules on the market.

The Stanford Journal notes the sales of a load of hogs at \$3.50 to \$3.80; 14 cattle, wt. 1,100 lbs., at 4 1/2c and \$1 on the head, and a lot of corn at \$1.55 per barrel. Clark and Bush Price sold their crop of tobacco at \$90 per acre. They say they can make more money this way than raising corn at \$1.50 and will put in a big crop.—Pantagraph.

Joel Fealer sold three fine harness geldings for \$1,000. One of these horses, said to be the best gelding in Kentucky, went to Mr. J. T. Crenshaw, of Lexington, for \$600.—Mt. Sterling Democrat. Boyle & Geoghegan have sold the fine young stallion, Chester Chief, to Ohas. Railey, of Lexington, for \$1,000. Mr. Railey purchased the horse for New York parties.—Shelby News.

At Winchester last week there was only 150 cattle on the market and trade was dull. Wilkinson & Allen, of Lincoln county, refused 5c for a lot of good 700-lb. steers, and it is said 5 1/2c was refused for another lot. At Shelbyville last week, says the News, 19 head of short two-year-old cattle sold at \$37.50; 19 yearlings at \$37.50; good cows and calves sold for \$40 to \$50; two-year-old mules for \$90; horses for \$35 to \$50, and 31 hogs weighing about 60 pounds each at \$3.

The U. S. crop bulletin for Kentucky says: "The early sown winter wheat has advanced slowly, but is in good condition generally; but late sown will be a failure in most localities. While the outlook at present is rather discouraging, it must not be inferred that it is even probable that the season will be disappointing, as a whole."

THE "LITTLE PEACH." A Troublesome Disease in Michigan.

EDS. COUNTRY GENTLEMAN.—For several years the peach growers in several counties in western Michigan have noticed in their orchards a diseased condition, to which they gave the name "little peach." Although somewhat widely distributed, the disease was not particularly troublesome until the last two years, but during 1897 and 1898 hundreds of trees have been cut down in single townships, as the owners believe the disease to be contagious, and more to be feared than "yellow."

The trees in which this disease has appeared have been upon all kinds of soil and under varied conditions of cultivation, and in all the appearance of the trees and the results have been identical. The disease has generally manifested itself in bearing trees about the middle of July. At that time the fruit has reached the size of a hickory nut, and further development ceases. The ripening of the fruit, unlike that of trees infected with the "yellow," is delayed, rather than premature, and many of the late varieties do not even color. The presence of the disease is also manifest in the appearance of the trees themselves, which take on a yellowish-green color in their leaves and send out a large number of water-sprouts from the older branches. Some of these are strong and with the buds at the usual distance, but some of the weaker ones have short internodes and a slightly tufted appearance. On this account the disease was thought by many to be "rosette," although it is quite unlike that disease, which has never been noted in this State.

The trees live for several years, but each season, appear weaker. From the fact that most growers destroy their trees when the disease first appears, it is difficult to tell just how long they will live, but under good conditions the disease is not fatal for a number of years, if at all. Many growers have thought it to be a "form" or "stage" of yellows, but this cannot be, as the fruit never shows the spots or red streaks in the flesh, and the trees attacked by "little peach" never ripen their fruit prematurely. The growths from the branches in case of "little peach" are also much stronger than when the trees are attacked by "yellows," and the shoots lack both the wiry and the branched growth so characteristic of "yellows." The wood of diseased trees is often discolored by frost, but no more so than is often the case in trees that do not have this disease. The effect of the disease is also noticed underground, as there is a very weak development of the fibrous roots.

The disease has been attributed to a variety of causes, among them being unsuitable soil and location, lack of cultivation at the proper time, too much nitrogenous fertilizer, curl-leaf, frost, black peach aphid, and various other causes, but none of them seem to answer in all cases. From the fact that young trees are seldom attacked, and that varieties which have borne several large crops are more likely to be injured than shy bearers, it would appear that the nutrition of the plant may have something to do with it. In several instances, good results have been reported from the use of wood ashes and other fertilizers, and, especially when the branches have been severely cut back and a supply of plant fruit provided, by the application of wood ashes

and ground bone, and in some cases, of stable manure and wood ashes, the results have seemed to be very satisfactory, as trees that showed every indication of the disease have sent out new branches that showed no evidence of the presence of disease. Whether it will reappear cannot be told. Dr. Erwin F. Smith of the National Department of Agriculture, has recently spent two or three weeks visiting the orchards in Allegan county and studying the disease, but as yet he has reached no definite conclusion as to its nature, except that it is quite unlike either "yellows" or "rosette."—L. R. TAPP, in Country Gentleman.

HINTS FOR HOUSEKEEPERS.

Below will be found recipes for cooking vegetables now in market. These have all been used by experts and found excellent. Scalloped Tomatoes.—Put a layer of sliced tomatoes in bottom of dish, season well with pepper, salt and butter; over this a layer of thin slices of bread well buttered, another of tomatoes, and so on until the dish is full. Bake two hours. Tomatoes in the half-shell.—Choose good, solid, not over-ripe, tomatoes. Rinse and cut into halves, put them on a wire broiler, skin side down, and broil about five minutes. Have ready a dish of buttered toast, lift each piece of tomato carefully and slide it on a square of toast; season lightly with salt and pepper, put a small piece of butter on each piece and serve at once, or use cream sauce. Plain baked tomatoes.—Select the desired number of sound, solid tomatoes, rinse and place in a granite or porcelain baking-pan. Put them in a moderate oven and bake for forty minutes. When done, lift carefully without breaking the skins and slide each one on a piece of buttered toast. Serve whole. Let each one season to suit one's self. Peas with Cream Sauce.—Put one quart of peas in a kettle of salted, boiling water and cook fifteen minutes; drain. Put a tablespoonful of butter in a saucepan, add a tablespoon of flour, mix; add a half pint of milk and stir continually until boiling; add a half a teaspoonful of salt, a dash of pepper and then the peas. Stand over boiling water about five minutes and serve as a garnish to baked, broiled or fried sweetbreads, or squabs. Gradus Peas.—Gather early in the morning, put in a cool place until time to shell. Have water boiling, add salt, then the peas; boil for twenty or thirty minutes until nearly dry; add one pint milk, one-half cup cream and small piece of butter; serve hot. Gradus peas need no sugar. Asparagus.—Trim the stalks and tie them in bundles, the heads all one way. Put into well salted boiling water, and boil for twenty-five minutes. Lift carefully, drain and arrange neatly upon slices of nicely browned buttered toast. Pour over it drawn butter or sauce Hollandaise. Asparagus and Eggs.—Cut asparagus into bits half an inch long, boil until tender, drain dry, put in sauce-pan with a cup of rich drawn butter, let it come to a boil, season with salt and pepper, pour into a buttered bake dish; break five or six eggs carefully over the top, put a bit of butter upon each, sprinkle with salt and pepper, put in the oven until the eggs are set. Can put toast under asparagus if you wish.—Vick's Magazine.

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JONES.

Elder A. J. Jones, a Licentiate of Bethesda church, departed this life April 11, 1891. He was born in Daviess county, Ky. Feb. 1, 1821...

SMITH.

On the death of Pleasant A. Smith, burned to death March 21, 1891, at Belle Plaine, Ia. By his father.

Our babe is dead and sleeping And we are left alone, Though we are constant weeping, That never will stop.

The flames that destroyed him: Were made by careless hands Though we much adored him We bow at God's commands.

We learn a needed lesson That pains the aching heart In every time and season He ye ready to depart.

Thy will, Oh gracious Savior Shall ever more be done, Though peace and comfort Thy will, Oh gracious one.

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Note dates on which you can go to Louisville cheap: May Festival—Tickets on sale from Feb. 15 to return May 11. One day round-trip.

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University Protective Association—Tickets on sale May 1 and 15, good to return May 11. One day round-trip.

For rates and further information call on our agents nearest you Southern Railway, Louisville, Ky. General Passenger Agent, Louisville, Ky.

Items of Interest.

NEWS THE WORLD OVER.

A counterfeit of the "Monroe" head silver certificates for \$100 has been giving the government some trouble. It was such a skillful counterfeit that the Treasury called in the whole issue of millions of dollars and warned all the banks against it. The detectives have captured the counterfeiters and the plate in Philadelphia. They have also arrested two men in Lancaster who were making counterfeit revenue stamps, and have seized a large number of cigars on which the stamps had been placed.

General Oglesby has died at his home at Lincoln, Ill., aged 74. He was a Kentuckian by birth and fought as a lieutenant in the Mexican war. He was practicing law in Illinois when the war began and entered the army as Colonel of the Eighth Illinois regiment. He rose rapidly to the rank of Major General. He was three times elected governor of Illinois and served one term in the United States Senate.

A bronze equestrian statue of Gen. Grant was unveiled in Fairmont Park, Philadelphia, on April 25th. The sculptor was Daniel C. French and the artist G. Potter. The cost of the statue and pedestal was some \$25,000.

There are no words too severe to condemn the mutilating of the negro who has been lynched in Georgia, richly as he deserved death. But the papers which have had no words of condemnation for the king of Mississippi printers who printed a tract of no such crime as the Georgia negro, ought to say nothing. Holders over their own signatures have written that the orders were to "take no prisoners," and have given instances of the terrible scenes from obedience to these orders. The papers which have contented themselves with the "Lawrence" (K. A. Journal) have a right to speak in the severest terms of the Georgia mob.

Russia has continued to use the old style in the calendar, although all the other nations of Europe adopted the Gregorian calendar ages ago. All efforts to have their calendar conform to that of the other nations has hitherto failed. But a change is probably near, as the Ministers of the Interior, of Communications, of Finance and of Foreign Affairs have united in recommending it.

If the Ladies Home Journal can make the ladies believe it is their duty to be doomed. For it says, "vells do more to injure the complexion than anything else. The skin needs the friction of the air. Vails heat the face and keep it covered with an oily mist-ure which catches the dust and dirt and gets in the pores. We need for example, the exposed to the air, it stimulates the circulation of the blood and gives colour to the cheeks."

Rudyard Kipling has brought suit in the United States Court for \$25,000 damages for infringement of the copyright law. The defendants are the Putnams, Berliners, D. Appton & Co., Century Co., and Doubleday & McClure Co. All but the Putnams have been notified that they are only technically defendants.

The blockade of the railroads in Colorado by the great snow fall has been broken only a few days ago. How heavy the snow fall is shown by the statistics of the Weather Bureau. At Leadville it was 38 inches, at Breckenridge 28 inches and at Ruby 24 inches.

A terrible hurricane swept over the northeast coast of Queensland in March. The height of the storm was at Flinders and Melville islands. Mighty luggers and six schooners were wrecked and 41 lives were lost. The property loss amounts to \$20,000.

The volunteers have been offered a bounty of \$500 to volunteer in the Philippines. That is, they are to receive that sum in lieu of their expenses home and back. But \$50 have refused to volunteer in any circumstances. Thomas Crandall, writing home to Memphis, explained their feeling: "We all want to come home very bad. If ever I get out of this army I will never get into another. They will be fighting our hundred years and then we will have to fight them up, for there are not enough of us to follow them up."

There seems to be a conflict between the various authorities in Havana. Col. T. H. Bliss, the Secretary of the Treasury Department, and the Chief of Police are the high contending parties. United States marines have been landed to protect the custom house employees from being turned out by the police.

A Baltic soldier, we judge, as he writes to the Chicago Standard from the Philippines, wishes to come home. He says: "We ought to help, not to slaughter our native, to fight the oppressor, Spain, and not the oppressed. It strikes me as a very fair to pursue a policy that leads to this insurrection, and then keep us volunteers out here to fight battles we never enlisted for. I cannot see that we are fighting for any principle. Several times I have seen soldiers being the volunteers being so rapidly as regulars can be sent to take their places."

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TWO HUNDRED AND FIFTY Imported Suit Patterns, in all-wool and silk and wool, embracing the most recent weaves in Crepon and Grenadine Novelties of every conceivable design. This week begins the sale in which this tremendous collection is to be sacrificed. Before buying elsewhere, see what we are showing at remarkable prices. This sale will not last long; the goods will be sold in a short time.

Glove Attractions.

- Right goods and prices right never lack appreciation. Here are offerings to meet quick buyers: 69c SPECIAL-Button suede Mousquetaire, in colors and all sizes, former prices \$1.75. 10-camp white and colors. \$1.00 10-camp white and street shades. \$1.25 10-camp "Hogent" Pique, excellent walking and traveling gloves. \$1.50 10-camp Jouvin & Co.'s, all new colors. \$1.75 10-camp "Ferrin," all new shades. \$1.85

Ladies' Hosiery.

- Here are specials that should keep our counters crowded, and will go soon as you examine the goods. 25c Hosiery Novelties, in polka dots and fancy colors, in new shades of blue, red and tan. 25c Ladies' Black 20-gauge Cotton Gause, very sheer? 25c Ladies' Drop-stitch Lisle Thread Hosiery, extra good quality. 25c Ladies' Fast Black Plain Lisle Hosiery, high-spliced heel and double sole.

Ladies' Neckwear.

- 25c Cash-Ladies' Fancy Pique Bow. 25c Cash-Ladies' Fancy Pique Puffs and Bows. 25c Cash-Ladies' Fancy Pique Stocks (new). 15c to 50c Cash—Mull Ties, large assortment. 25c to \$3.00 Cash—Lace Ties, complete line. 25c Cash—Satin and Silk Hiring Ties, assorted colors.

Wash Fabrics.

This department is at all times well stocked and embraces the newest, most select and daintiest goods the market affords. What we are showing is all fresh and new. We recommend our customers and friends to take advantage of these special offerings.

- A few suggestions taken from our enormous collection of new and dainty cotton fabrics. 20c Yard—300 yards Printed India Mulls, in wrapper and dress styles, only 3c yard. 12c Yard—Cover Cloth in all the new mixed colors; looks like wool. 15c Yard—Fancy Printed Dress Pique in stripes and figures. 25c Yard—30 color styles French Madras for shirt waists.

Challis.

We are now displaying a complete and attractive line of All-wool Challis in all the latest designs. Prices the lowest to be found anywhere.

Silks, Black and Colored.

- 69c Pigeon Japona. 90c Large assortment Taffetas, stripe and plaids. 75c Foulards, Japs and Fancy Taffetas.

Special Values in Ladies' and Children's Muslin Underwear.

- 39c Misses' Gowns made of good quality muslin, trimmed with cambrie ruffle in neck, sleeves and down front. 50c One lot of Miss Corset Covers, slightly soiled, tight-fitting. Made of fine cambrie, trimmed with lace and embroidery. Cut from 7c, 10c and 12c. \$1.69 A Fine Muslin Skirt, made of extra quality of muslin, trimmed with deep flounce of heavy embroidery and tucks. These formerly sold for \$3, \$4.50 and \$6 and are excellent values. 9c For Plain Muslin Corset Cover, in either high or low neck. Made of good quality muslin. Look at our 50c, 60c and 80c Ladies' Gowns. These three styles cannot be duplicated elsewhere for the same amount. They are made of good material, full widths and good workmanship. 12c, \$1.25 and \$1.50—Special offer. Our Ladies' Gowns at these prices. Very much superior in every way, quality considered, to those elsewhere.

Men's Furnishings.

- 50-50 dozen Men's Plain Hemstitched and Fancy Border Handkerchiefs. Ask to see them. 25c—Neckwear, in fancy colors and new spring shades; all the late shapes. 25c—Socks, plain and fancy colors, stripes, plaids and embroidered effects. 12c—Collars, 2100 linen, 4-ply; all the very new shapes.

New Spring Dress Goods.

- 69c A table top numbering about 25 pieces of All-wool Crepe Etamine, Canvas Weave and Camel's-hair Grenadine in the following shades: Green, brown, blue and gray. These goods formerly sold for \$1.00, \$1.25 and \$1.50. 88c Top piece Granite, two-toned, strictly first-class in weave and quality. \$1.25 30-inch wide All-wool Cheviot, the new gray and tan mixture.

Percalé and Lawn Wrappers.

No last season's Wrappers contained in this assortment, but are all new, pretty and stylish and perfect fitting, made full wide, for 75c, 90c, \$1.00, \$1.25 and up, according to styles and amount of trimming. We have all sizes up to 44.

New Wash Waists.

Ready made, that will compare favorably with the best custom work, at a big saving. Make your selections now while it is easy to get what you want. The choice changes always go early. How often have you found just the style that pleased you, but could not secure your choice? Our list is so near perfect on we can ever hope to have it. Prices begin at 25c, and range up according to quality.

GENUINE AUTOMATIC SEWING MACHINE ONLY \$35.00. Truly Machine the "Water Wonder."

WILLIS L. WATTS.

Taswell, Va., April 31, 1891.

OSBLETON.

On the morning of April 6th, Miss Magie Conleston died in the 86th year of her age. When quite a girl she was received into the fellowship of the Christian Baptist church on profession of faith in Christ, and by baptism, since which time she has adorned the profession she made. She was well informed concerning the educational and missionary work of the denomination, and whatever cause came before the church, whether local church expenses or the claims of education and missions found in her a sympathetic ear and a ready and unhesitating aid. She was a great sufferer during her last illness, but the promises of God gladdened her heart and lighted up her pathway as she neared the end of her journey. A. N. W.

PUTMAN.

On last Christmas day, all that was mortal of J. G. Putman was consigned to the grave to await the resurrection morn. He was born Nov. 14, 1817; died Dec. 24, 1891; professed faith in Christ and united with the Wesleyan Church, Bathurst, Cal., Tenn., more than 40 years ago. He had been a member of Powell's Baptist church since August, 1881. We extend our heartfelt condolences to the bereaved family, feeling assured that their loss is his gain. The funeral services were conducted by the pastor.

Received, That this obituary be spread on the minutes of the church, and a copy furnished the Baptist and Recorder and the Western Recorder for publication.

A. J. VAUGHNER, H. E. MURKIN, H. M. HENDERSON, D. B. VALER, Committee.

ALLEN.

Miss Allen was born April 23, 1851; was married to Mr. Samuel Allen Feb. 28, 1869; professed faith in Christ and was baptized by the writer into the fellowship of the Wesleyan Baptist church, Meade county, Ky., Sept. 1870, of which she remained a faithful member until her death, which occurred March 15, 1891. Miss Allen was a good neighbor, deeply sympathizing with those who were in distress, and ever ready to help the poor and needy. Names were ever turned away hungry from her door. She was always ready and willing to help the cause of her Master which she so much loved. Though afflicted for several years before her death, she attended her church whenever she was able.

A noble trait in her character was that she was a faithful friend of the pastor. She was a true wife, and an affectionate mother. She made great sacrifices and suffered many privations because of her loving devotion to her children. Her prayers were answered, in living to see all her children converted and useful members of the church. Her recent will was written by the writer from Job 1:1 to a large and sympathizing congregation; after which her mortal remains were buried in the Bank Grove cemetery, there to await the resurrection of the just. She leaves a husband and eight children to mourn her loss. J. G. WILLEY.

Governed, Ky.

NEVILLE.

Mrs. William Neville was born Oct. 13, 1824, and died Nov. 4, 1891. He professed a hope in Christ in 1845, and was baptized into the fellowship of Cave City church in 1848 by Elder T. W. Webb. He attended his church and was ready on all occasions to his post, never missing a tract. Truly a faithful and true friend. He is greatly missed in the church and in the community, but

