

Disciples of Christ Historical Society

Digital Commons @ Disciples History

Apostolic Times

Stone-Campbell Movement Periodicals

5-1869

Apostolic Times, Volume 1, Numbers 4 – 7, May 1869

Moses Easterly Lard

Robert Graham

Winthrop Hartly Hopson

Lanceford Brambler Wilkes

John William McGarvey

Follow this and additional works at: <https://digitalcommons.discipleshistory.org/apostolictimes>

"FRATERNAL LETTER."

The Pastors and Ruling Elders of the four Assembly Presbyterian Churches of Louisville, Kentucky, have addressed a fraternal letter to their respective flocks, with the particular design of cautioning them against conformity to the world. These pastors are Dr. E. P. Humphrey of the College Street Church, J. S. Hays of the Walnut Street Church, J. L. McKee of the Chestnut Street Church, and J. C. Young of the Fourth Church. The letter is kind, firm and able, and is a move in the right direction unexpected from that quarter. My object is to commend and endorse this admirable and timely document and to recommend the letter to the serious, thoughtful and prayerful consideration of the Disciples of Christ. Still I must utter my protest against an assumption mentioned in the preliminary remarks, and express my profound surprise at the marvelous ignorance of these learned dignitaries in reference to their "call" to their office. They say: "We would remind ourselves, continually, of the duties which it has pleased the Lord to lay upon us severally as teaching and ruling elders. We have, as we believe, been called of God to this office. For no man taketh this honor to himself, but he that was called of God, as was Aaron." That no man could officiate as a priest in the Jewish Church without being specially and personally "called of God," is simply true. But where in the New Testament is it asserted that "no man taketh to himself this honor" of being pastor, elder or preacher in the church of Christ, but he that was called of God, as was Aaron? That a man does not take to himself the honor of being a minister in the house of God is a self-evident truth. That he is selected to this duty and position by the church, is also true. It is a truth, thirdly, not to be questioned, that the direct call of the church is indirectly the call of God, the church acting under the inspiration and by the authority of the word of God. But that a minister of the gospel is now called of God to occupy, and discharge the duties of an office in the church, being called of God thereto directly, by name and under special and definite instructions, as Aaron was called to the high priesthood in Israel, is without the shadow of a foundation in Holy Writ. And while I am slow to believe in the emancipation of Presbyterianism from its long and fondly cherished delusions, I had thought that this figment of imagination, this "unsubstantial dream" this inheritance from the dark ages, this special, direct and personal call to the ministry, had been relinquished by its clergy. In this I am mistaken. I regret that it is so. "Cribbed, cabined and confined" by an iron-bound unyielding unchangeable creed. It possesses neither the liberty of expansion nor the power of contraction. It occupies its own intellectual and spiritual Goshen. Inside of this the grass is green, the sky bright and the vine fruitful, outside darkness, sterility and uncomeliness cover the land. It is a church of predestination—a doctrine of fate—a thing of destiny. That a fraternal letter, in opposition to conformity to the world, should emanate from such a source, is an encouraging sign of the times, of which Bro. G., who has installed a series of articles on this subject, may take notice, and an indication of hopefulness somewhat inconsistent with the gloomy ruin of this ism, I have expressed in this article.

This fraternal letter is subscribed by four pastors or teaching elders, and nineteen ruling elders. The meaning of the command in Rom. 13: 2, "Be not conformed to this world" is most admirably, beautifully and forcibly given. "To be conformed to this world" is to be like unrenowned men in temper, purpose and life. It is to follow the maxims and habits and fashions and follies of those who do not love the Savior. It is to live and act in such a way that no one could tell whether or not you profess to be the children of God." Then that there might be no indefiniteness in the letter but that the particular design aimed at might be precisely appreciated they proceed to say: "One of the most dangerous modes of conformity to the world is a participation in worldly amusements. We refer particularly to the Theatre, the Opera, the Masquerade, Wine, Cards, and Dancing Parties." To do full justice to this interesting and eminently spiritual letter would require its publication entire. We have not room in our columns for this. A few extracts to show the argument and spirit of this commendable epistle must suffice.

Argument 1. "We beseech you, brethren, in the first place, to consider your spiritual oneness with the Lord Jesus Christ. We need not enter into any argument to show that the participation in worldly amusements, of which we speak, is wholly inconsistent with the spiritual communion in which you stand with our Lord Jesus Christ. Consider your relation to Christ as the Shepherd and Bishop of your souls." (1 Peter 2: 25.) Consider your more intimate relation to Him as branches of the vine, as members of the body whereof he is the head, and you will not fail to see how unsuitable to this holy union is attendance on the theatre, the masquerade and the gay assembly in which you expect to find wine, cards and the dance."

Argument 2. "The spiritual benefits which you profess to have received from Christ should dissuade you from partaking in these amusements." After enumerating these benefits, such as "called to be saints," "born of water and spirit," "created in Christ Jesus unto good works," "sanctified in Christ Jesus," "children of the light and day," "predestinated to the adoption of children," &c., the second argument closes thus: "Can any child of God enter into the full participation of these unmeasurable spiritual benefits, and yet go away after the amusements and dissipations and follies of fashionable society?"

Argument 3. "The hopes that are set before us should also be laid in the balance." "You need none to tell you how opposite are these vain amusements to the employments of the heavenly world, and how little will the love of them prepare you for the society of the saints and of angels and of the Lord of all."

Argument 4. "You should be mindful also of the price and purpose of your redemption." "No true believer will imagine that he glorifies God with his body and spirit, when he attends the theatre, or the masquerade, or the fashionable assembly. Nor will any one who has been joined to Christ by a true faith, declare that he is living unto Him who died for us, when he participates in those vanities of a world that lieth in wickedness."

Argument 5. "We ought to make mention also of the terms of discipleship. These are self-denial, the mortification, even the crucifixion of our sinful propensities and of our old unrenowned nature." To this point, the saying of Jesus, "take up your cross," and the utterances of the apostles, "set your affections on things above" are brought abundantly and pertinently to bear, and this argument closes with the following earnest, fraternal, and proper appeal: "Now, if you believe that Christ by his life uttered the words we have taken from the gospel, and that he dictates by his Holy Spirit, what we have cited from the epistles, you must accept them as the words of truth and soberness. And if you will prayerfully weigh them, you will find yourselves constrained to regard these fashionable amusements as wholly derogatory to the terms of discipleship and to a good profession of the name of Christ." This fraternal letter is published in pamphlet form and contains eleven pages. I quote a part of the seventh page and the eighth entire and with the exception of some Presbyterian forms of expression, must fully endorse the quotation and commend it to the Disciples, both churches and individuals, as sound doctrine, well spoken, at the right time, and in the right spirit.

"To the considerations exhibited under these five particulars we might add others, not less weighty, drawn from the duty of Christians to set an example of godly living; from the offence which a participation in those amusements gives to the conscience, not of the weak only but of the stronger brethren also; from the evil influences which parents, when they offend in those things, exert in hindering the conversion of their children; from the fact that this kind of conformity to the world makes way for other offences in the church—such as covetousness, Sabbath breaking, intemperance, general back-sliding and neglect of religious duty—upon the principle that one sin becomes the parent of many others; and from the occasion which such misconduct gives to the world to cast reproaches on the gospel of Christ. We trust there are none among us, who, after maturely considering these testimonies of God's word, will still resolve to participate in these offences. If unhappily, there be such, then we do but utter the convictions of some of the best and wisest of God's servants in saying, that it would be better for the offenders themselves, better for

the church and better for the world that they should openly lay aside the Christian profession—"salt is good, but if the salt hath lost its savor, wherewith shall it be salted. It is neither fit for the land, nor yet for the dung-hill; but men cast it out. He that hath ears to hear, let him hear;" (Luke 24, 34, 35.) These testimonies of God's word show Christian parents the impropriety of sending children to the dancing school. We remind you of the solemn vows you took upon yourselves at the baptism of your children. Consider also how strongly the fatal habit of conformity to the world is rooted in little children by the frivolities, by the extravagances in dress, and the appeals to inordinate vanity which attend the dancing school. Consider, also, we entreat you, the account which you are to render to God for the training which you give these little ones for whom Christ died, and who bids you to bring them to Him."

All this is admirably and forcibly said. Will not our brethren and sisters take due notice of these extracts and profit thereby. I simply commend them to your consideration as worthy of your most thoughtful attention. At present I substitute the above for an article I contemplated writing on the same theme. At some not very distant day I will call the attention of our readers to this subject again, to some thoughts and utterances of my own. We are a "Bible alone" people. We take high ground. We ought to be better than others—in conformity to Scripture teaching, to the spirituality of the gospel and in non-conformity to the world. Shall the Presbyterians put us to the blush? Shall we be behind them in high spiritual culture? I pray not. I hope not. The good Lord help us to prove our faith by our works—to let our light shine and to show to the people that we are a Bible alone people, not in profession only, but in deed and in truth. H.

COMMON ERRORS IN RELIGION.

When we hear it taught from the pulpit that the Word of God can have no effect on the mind and heart of the sinner, unless applied and made efficacious by the Holy Spirit, we ought not to wonder if we find men waiting for some motive to action greater than the plain commands and promises of the New Testament. The teaching to which I have alluded takes it for granted that the Word of God is sometimes accompanied by the Holy Spirit, and at other times it is not; now, if this be true, the responsibility of the man who hears the word when thus accompanied, is greater than that of the man who hears it when not thus accompanied; for in the former case to yield is easy, but in the latter difficult, if not wholly impossible.

It is difficult, however, to conceive of the Word of God being different at one time from what it is at another; for, in that case, the Word of God has two meanings; one of them that of the words of Scripture, the other above that of the language used by the sacred writers, which no study can impart, and which the Holy Spirit alone can give.

This view, moreover, makes the Holy Spirit as necessary now for the reader, in order that he may understand what he reads, as it was for the writers that they might reveal the will of God to man. But if they wrote by inspiration, I do not perceive why inspiration or something equivalent to it should be needed to understand what they have written.

To teach, then, as many do, that the Word of God is a dead letter, I can only regard as an error, not less dangerous to man than insulting to God; for if the phrase have any meaning, it must mean that though men can and do influence each other by words written and spoken, God can not effect the same end by the same means; that we can understand our fellow man when he speaks to us; but when God speaks, a miracle is needed to enable us to understand him.

If we admit that the Bible is the expression of the will of God, I do not see how we are to escape the conclusion that it is as authoritative as if he were to speak in our hearing; that it is not dead, powerless, and to be despised with impunity, but living, efficacious, and authoritative; cheering by its precious promises all who believe and obey its teachings, and sealing the condemnation of all who trample it under their feet; and no man is led by the Spirit who thinks or speaks contemptuously of the Word of God, or who seeks to exalt the Spirit at its own expense. If the Word of God be a dead letter, why read it? Why send it to the brethren? Might we not

as rationally sow seed in which there is no life and expect a harvest, as to seek to correct men by placing a dead letter in their hands? If the Word of God be a dead letter, is it not strange that the Savior taught that the seed, which is the word, must be sown in the heart before the fruits of holiness can appear in the life? That in order to the salvation of men, he gave his word to his Apostles, enjoining upon them to preach the gospel to every creature? Nay, is not the church shut up to this instrumentality for the conversion of the world? Is it not now, as ever, divinely true, that the law of the Lord is perfect, converting the soul? And did not the Savior, as he looked down the ages, pray for those who should believe on him through the word of his Apostles? Were other proof wanting, we might point to Satan anxiously striving to get the good seed of the kingdom out of the hearts of men; a useless endeavor, if the Word of God be a dead letter.

I have heard the doctrine that the Word of God is a dead letter enforced from the pulpit in language like this: "A sword in the scabbard hanging on the wall can neither pierce nor cut, until taken down, drawn from its sheath, and wielded by a skillful and powerful hand. So the Word of God may be heard, read carefully, and anxiously studied, but it will never benefit the man until the Holy Spirit takes hold of the Word of God, which is the sword of the Spirit, and pierces and convinces the sinner's mind and heart." The preacher represented the spirit as wielding the sword; but Paul, in Eph. 6: 17, represents the Spirit as furnishing the weapon, and urges his brethren to take and use it. If, then, the Spirit furnished this word, or inspired it, has it not ever been with, nay, in the message which it brought? Has not the message the same meaning now as when it came from the pens of the evangelists, and the lips of the Apostles? But where in the Bible is anything to be found that could lead anyone to think or speak of the Word of God as a dead letter? Surely not where God said: "Let there be light, and there was light;" nor where God said of the Messiah: "This is my son;" nor where Paul declares that "the Word of God is quick (living) and powerful, sharper than any two-edged sword." Not where Jesus says: "Heaven and earth shall pass away; but my word shall not pass away." No, the Bible speaks of itself as the word of truth, as the word of faith, the engrafted word which is able to save our souls. The Word of God that liveth and abideth forever. Our salvation is based upon the facts reported in the Word of God; they were written that we might believe that Jesus Christ is the Son of God, and that believing we might have life through his name. All that we know of the love of God, the mercy of Christ, and the work of the Spirit, comes to us through this channel; here only we learn our condition, our duty, our destiny; by this word we must be governed here, and by it we must be judged when we stand before the Lamb.

ANOTHER NOT PREACHING REPENTANCE.

In the last number of THE TIMES we have a "good confession" of "Disciple," that only once in seven years has he preached a sermon on repentance. I too would confess, that, while in my book of notes may be found a skeleton of a sermon on the subject of repentance, with much about the Greek word for repentance, and several points on "what repentance is not," concluding with "what is repentance?" or "what repentance is," I have not preached a sermon from this skeleton for quite "seven years." For all this I am not wholly prepared to say that I have not preached repentance in these seven years. Time and again have I taught that "God commandeth all men, everywhere, to repent;" I have endeavored to establish the fact that the preaching of "repentance and remission of sins was to begin and did begin at Jerusalem;" I have thundered in the ears of my auditors, if my loudest tones may be likened to thunder, "except ye repent ye shall all likewise perish;" and I have no idea how many times I have held up that gracious command and promise, "repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit," and that contained in these words, "Repent ye, therefore, and be converted that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."

In addition to this I have frequently thrown out a few words of explanation on repentance, showing its position in the gospel, and many other points connected with the subject have been noticed. The inquiry is, "have I been preaching repentance?" If the foregoing model of procedure was not doing it, then I must plead guilty of "not preaching repentance." Since the article of "Disciple" appeared, I have been looking over some of the models of the great masters in Christian homilies, Peter, Paul, and the successful Phillip, not overlooking the lengthy and fervent discourse of our first martyr, as it is recorded in the seventh chapter of Acts. The result has been that I am farther from pleading guilty, than I was before this revision of the masters. "Disciple" hopes that no one will bear down too heavily on him, for his neglect of the subject of repentance. Let me assure him that this is not written in that direction, for I have no doubt that he, like the writer, has hardly addressed an exhortation to the sinner, or the erring Christian, in which he did not teach them the necessity of repentance. But when the article on "how Jesus preached repentance" appears, I shall perhaps understand what it is to preach repentance.

FRANKFORT.

DRUG & PRESCRIPTION STORE.

WE are in receipt of our Spring importation of fresh Drugs and Chemicals, Fancy and Toilet Articles, Paints, Oils and Varnishes, Window Glass, &c. &c., to which we invite the attention of the public. As regards prices, we promise entire satisfaction. N. B. Physicians' Prescriptions carefully compounded by experienced hands. T. M. FRAZER & CO., Cor. Short and Mulberry Streets. 3-3m

The Best and the Cheapest GOODS, FOR CASH!!

A LARGE STOCK, embracing all the novelties of Spring and Summer DRESS GOODS, at KARRICK & CO'S.

FULL LINE of Cloths, Cassimeres, Fine Shirts, and all kinds of Gent's Furnishing Goods, at KARRICK & CO'S.

NEW stock of Chemisettes and Ladies Under Wear, at KARRICK & CO'S.

NEW stock of every thing kept in a first class DRY GOODS HOUSE, at the most reasonable prices, at KARRICK & CO'S.

DETERMINED to sell for CASH ONLY, we shall use every effort to buy our Goods at the LOWEST FIGURES, and be content with SMALL PROFITS. We will prove to all that give us a call that our system is the best. Please remember, J. W. KARRICK & CO., No. 19 Main Street, Lexington, Ky. 1-tf

EMINENCE COLLEGE, For Males and Females.

THIS Flourishing and Popular Institution opened its Twelfth Session on Monday, September 7, 1859.

Persons desiring Catalogues containing the COURSE OF STUDY, Annual Announcement, AN ADDRESS BY W. S. GILTNER, ON THE CO-EDUCATION OF THE SEXES, AND THE

Valedictory by Miss S. B. Freeman, Will be furnished gratuitously on application to W. S. GILTNER, Pres't. Eminence, Ky. 1-tf

S. TOSI, FRESCO PAINTER, LEXINGTON, KY.

I AM prepared to do Fresco Painting in Water or Oil Decorations, and guarantee my work durable and satisfactory in every particular. Address as above. 1-2m

O. P. BEARD, Livery and Sale Stable, LEXINGTON, KY.

At the old stand established twenty years ago, East end of Short Street, on Limestone. 1-tf

T. HOLMAN'S Christian Tract Publishing House.

FOR A PACKAGE CONTAINING 1,000 pages of Assorted Tracts of over SEVENTY different kinds; or Fifty Cents for ONE HUNDRED four paged Tracts selected. They are highly commended by the brotherhood. Send for a list, and make your own selection. Address THOMAS HOLMAN, Corner Centre and White Streets, New York. 1-3m

G. D. WILGUS, Contractor and Builder, LEXINGTON, KY.

I HAVE made my arrangements to make 12,000,000 BRICKS this season, and am prepared to do BRICK WORK on contract for houses entire, within this or adjoining counties. Address G. D. WILGUS, Lexington, Ky. 1-tf

A. M. BARNES, T. D. BALLARD, T. B. WOOD.

BARNES, BALLARD & WOOD, (Successors to Frank & Fred Fitch.)

WHOLESALE DRUGGISTS, Corner Main and Upper Streets, LEXINGTON, KENTUCKY, DEALERS IN

FRENCH AND BELGIC Polished Plate Glass, FRENCH AND ENGLISH

DOUBLE AND SINGLE THICK SET GLASS, Coach, Picture and American WINDOW GLASS, ZINC, PAINT, OILS, PUTTY, COLORS, VARNISHES, WHITE LEADS, &c. &c. &c. Druggists' SUNDRIES AND DENTAL GOODS.

All of which articles we keep in large stock, and can furnish at prices equally as LOW as any of the largest Western houses. BARNES, BALLARD & WOOD. 1-3m

FAYETTE HOUSE, Nos. 40 and 42 Short Street, Between Upper and Mulberry, LEXINGTON, KENTUCKY.

W. H. LUSBY, Proprietor. This House has been re-built and newly furnished throughout. FARE, TWO DOLLARS PER DAY. 1-tf

H. C. SANDUSKY, W. M. VANFELT, JR. H. C. SANDUSKY & CO., AGENTS FOR

ASHLAND MECHANICAL WORKS Of Kentucky University, Manufacturers of all kinds of the most improved Agricultural Implements of the age. Also, Agents for all kinds of

PORTABLE FARM GRIST MILLS, Both Hand and Power. These Mills are cheap and in the reach of every farmer and teamster in the country. None should be without one. We are selling.

THE CLIMAX MOWER, Manufactured at the Ashland Mechanical Works. Comments upon this machine are unnecessary.

IMPROVED EMERY WHEELS, For grinding Mower and Reaper Knives, with extra Wheels for grinding all kinds of edged tools. Every farmer and mechanic should have one.

GENERAL PATENT AGENTS. Rights, Territory and Patented Articles Sold on commission. Particular attention paid to articles consigned for sale. Office and Sample Ware House, No. 12 Mill Street, opposite the Post Office, LEXINGTON, KY. 1-tf

WM. PURNELL, LEVI T. RODES. PURNELL & RODES, BOOKSELLERS, STATIONERS

PRINTERS, No. 23 East Main Street, LEXINGTON, KENTUCKY.

A share of your custom is most respectfully solicited. P. & R. 1-2m

A NEW SEWING MACHINE. I HAVE taken the Agency of the WEEED SEWING MACHINE. This is a first class Machine, will do any kind of work, from the finest to the coarsest. It has all the latest IMPROVED ATTACHMENTS. Works with ease, rapidly and great regularity. Every part is COMPLETE, and the Machine, as a whole, is a perfect FAMILY SEWING MACHINE. OF THE FIRST QUALITY. Call and examine them before purchasing elsewhere. S. BONFANTI, 76 East Main St., Opposite Phoenix Hotel. 1-4t

[ORIGINAL]

A PRAYER

In the midnight, oh, my Father, Kneeling by my bed-side low, With thou hear the troubled pleadings Of a heart too full of woe? Of a spirit bowed and broken, Of an anguish riven soul? Stand beside me, oh, my Savior, Whilst the heaving billows roll. Life's dark sea is wild and stormy, And my bark is frail and weak, Sick at heart, and faint and weary, I thine aid have come to seek. Thou canst calm the howling tempest, Beating 'gainst this lonely breast; Shield me from the clouds and darkness, Neath thy wing, O let me rest. Whilst the foaming waves arising, And the winds blow cold and chill; Be thou nearer, nearer, Savior; Then this heart can fear no ill. For I know o'er life's rough ocean, Black and angry though it be; I must pass to reach the haven, Where the loved now wait for me. And to-night, in tears, my Father, I thy love and care implore; Help me to endure each trial, Till I reach heav'n's tranquil shore. S. A.

CHURCH LETTERS

One of the crying sins of the day is the abuse of church letters. They are abused by churches which grant, and still more by individuals who receive them. The abuse in the former case, consists in granting them when undesired, and in declaring in them more than the truth. It is generally declared that the bearer is a member of the church in good standing and full fellowship, and in many instances this declaration is not true. If it is wrong in an individual to bear false witness, it is not less so in a church. This, then, to the extent to which it prevails, is a crying sin.

Individuals for whose benefit letters are intended, commit sin in various ways. Some move away from the church without a letter, never call for one, never make themselves known as disciples, and thus slip through the hands of discipline from the church into the world. Others take letters with them when they move away, but keep them in their pockets, and it is only by accident that they come to be known as disciples. This is a sin, because it is a violation of contract. When a letter is granted, it is granted for the express purpose of enabling the holder to unite with another church, and with the tacit understanding that he will do so promptly. But for this understanding, it would not be granted. He, then, who neglects to use it thus, violates the moral obligation accepted in receiving it; and if he receive it intending thus to act he adds deception to the sin of covenant-breaking. Others still, and they are by no means few, continue this sin of covenant-breaking permanently, holding themselves amenable to no church, yet claiming not to have totally apostatized.

All these are crying sins. How shall they be corrected? As in all other cases, the remedy must be found in a return to apostolic practice. There is but little said of such letters in the New Testament; yet that little is clear and sufficient. When Apollos was about to leave Ephesus for Corinth, "the brethren wrote, exhorting the disciples to receive him." Acts, 18: 27. If Apollos had failed to present that letter and make himself known to the disciples in Corinth, he would have shown himself unworthy of Christian confidence, and would most certainly have been repudiated by both the churches, unless, indeed, he had given subsequent evidence of repentance. So it should be with all who act thus now.

The mention of this letter given to Apollos, is introduced as though it were an established custom to give letters under such circumstances, and that it was, is more clearly indicated in Second Corinthians, "Do we begin again," says Paul, "to commend ourselves? or need we, as some other, letters of commendation to you, or of commendation from you?" 2, Co. 3: 1. Now, letters of commendation are just such as was given Apollos, and this is the only kind of letters which churches granted, except certificates of authority given to agents appointed for some public trust; for an example of which see 1. Co. 16: 3. The common principle of morality which binds me not to deceive, nor to be unfaithful to a trust, must under all circumstances bind me either to make the use of my letter, which was intended by those who granted it, or to return it to the church that gave it. If I do not, I

sin, and am subject to discipline as one who walks disorderly. But now comes the question, whose duty is it to bring to account those who thus abuse the letters granted them? The very nature of the case suggests the answer. It is the duty of the overseers of that church which granted the letter. A man can not cease to be a member of one congregation, till he is received into another. When he gets a letter he does not go out into the world; he merely obtains the privilege of changing the place of his membership. Until he makes use of this privilege, his membership remains where it was. If he is unfaithful to his trust and his contract, the church should proceed with him as an offending brother, and in the last extremity withdraw from him and recall the letter granted.

In many instances, however, the church granting the letter must be ignorant of the use that is made of it, and thus be incapable of enforcing the discipline. The remedy for this is plain. The church near which the man has located with a letter in his pocket, has a manifest duty in the premises. The common duty of seeking the stray sheep of Israel, requires that the overseers of each church should exhort all persons who come within their vicinity with letters, to make proper use of them; and in case of failure, to report to the church to which the party really belongs, the facts in the case. A faithful discharge of these duties on the part of church officers would in a short time very greatly correct an evil which has become alarmingly prevalent.

In the meantime, let these officers see to it that no letters are granted of which the party is unworthy. The easiest way to guard this point, is to have a blank form printed, which simply certifies the fact of membership, and commends the party to the care of the congregation addressed. In the majority of instances this is all that should be written. When it is desirable to say more, it can be added with a pen. The advantage of the printed form is that it leaves nothing to the discretion or the awkwardness of the clerk, and it saves some labor. It is well, for the guidance of those not instructed, to append in a postscript, that the party holding the letter is a "member of this church until united to some other." The church in Lexington, and many other well organized churches use such letters, and we will close by saying to brethren who have no printing facilities near at hand, that the job office of THE APOSTOLIC TIMES can furnish such blanks through the mail in any quantity desired, and in whatever form the parties may prefer. M.

PREACH THE GOSPEL—LET OTHERS ALONE

But now, for the sake of those who honestly entertain the opinion that a man can preach the gospel and let others alone, I wish to refer to a few incontestable facts. There are, say two hundred different sects in the world, and there is of course some difference among them all. Now, is it not simply certain that whenever a preacher of any one of these two hundred sects preaches against any one of these two hundred party differences, the party so preached against will feel itself aggrieved? But these two hundred differences comprehend and cover every thing that men believe to be taught in the Bible. What now? Why, according to the law, preach the gospel and let others alone, there must be no preaching at all! There can be no preaching at all without preaching against somebody! If, therefore, it be right for one to obey this senseless mandate, then it is right that all should obey it; and so, I repeat, there would be no preaching at all!

If will at this point be objected: I did not intend to carry the rule so far. Very well. How far did you intend to carry it? I am glad that you have discovered that you can not push your logic very far without stopping the mouth of every preacher in the world. Now, which one of the two hundred sects will you exclude from the category? Let us look at this.

There is not one Bible truth or ordinance held and practised by any one of these two hundred religious parties that is not denied and combatted as heresy by some or all of the others! How then will you preach the gospel—what you believe to be the gospel—and at the same time let others alone? Such a course would be tantamount to surrendering the whole truth of God into the hands of lascivious and lying men. Suppose we go into details and specifications. You believe in the being

and perfections of God. In a word, you believe that there is a God. But then there is a very considerable sect that does not believe this proposition at all. "The fool hath said in his heart there is no God." We hear occasionally that the fools are not all dead yet. Now, will you say that such a man is a fool? Very well. But suppose he retorts by calling you a fool. Are you content thus to let the question rest? Are you willing to admit that you and the Atheist are "even"? Of course you are not, and of course you go on more than ever preaching that there is a God. The very opposition of the Atheist has whetted your theological appetite to a keen edge, and you press him to the wall until he takes up your own cry, "Why don't you preach the gospel, or what you believe to be the gospel, and let others alone?" Look at Machiavel, Spinoza, Hobbes, Voltaire, Hume and many others. Do you not know that when you preach the existence of God, you violate the very law by which you would bind me when I preach any thing derogatory to your sect?

Once more: Let us consider the question of the divinity of the Lord Jesus Christ. We believe that he is divine. We believe all that the Bible says concerning him. But the Unitarian does not believe this. The chief article in the religious system of the Unitarian is that Christ is a mere man. Now, as according to our belief, Jesus Christ is divine in the fullest and highest sense of the word, how can I preach the gospel and let the Unitarian alone? However much I may, through motives of courtesy or otherwise, desire to let him alone, yet how can I do it? I believe the gospel to consist in the three great facts of the death, burial and resurrection of Jesus Christ, according to the Scriptures. I believe and teach that he is the first and the last, the beginning and the end, the Lord of lords and King of kings. Must we surrender this glorious, this stupendous doctrine for the sake of keeping the peace with our contemporaries? Never. DAVID WALK.

"Water from the river Jordan was used in the baptism of a child, a little granddaughter of John Harbine, Esq., of Alpha, Ohio. It was bottled and brought from the 'swelling river' by J. T. Harbine, who made a tour of the Holy Land. Rev. P. C. Prugh, of Xenia, was the officiating clergyman."—Christian World. Would it not be better for the parties herein named to engage the services of a Romish Priest and have their water consecrated? Holy water would surely be better than any merely bottled water. And then the use of holy water would look still more like Rome than the preceding. We would by all means recommend it.

GROCERIES

R. M. BISHOP & CO., WHOLESALE

GROCERS

85 and 87 Race Street, near Pearl, CINCINNATI, OHIO.

Have constantly on hand one of the most extensive stocks of

GROCERIES

TO BE FOUND IN THE CITY.

Purchasers are invited to call and examine the stock of this

Old and Long Established Firm.

E. LEVAN, HOUSE PAINTER, Grainer, Paper Hanger, &c., LEXINGTON, KY.

Orders left at McCoy's Grocery, Broadway, or P. O. Box 217, Lexington, will receive prompt attention.

JOHN BOYD, HENRY C. ELDER, DEALERS IN

BOYD & ELDER, DEALERS IN

GROCERIES, PRODUCE, Tobacco, Cigars, &c.

No. 73 East Main Street, Corner of Limestone, opposite Phoenix Hotel, LEXINGTON, KENTUCKY.

Quick sales and small profits is our motto.—Call before purchasing elsewhere. Great inducements to cash buyers.

G. W. PRIEST, M.D., D.D.S., PRACTITIONER OF

DENTISTRY

IN ALL ITS DEPARTMENTS. Office on Main Street, opposite the Phoenix Hotel, LEXINGTON, KY.

Nitrous Oxide Gas administered in extracting teeth.

M. PRUDEN, Manufacturer and dealer in all the varieties of

MARBLE, MONUMENT, MANTLE, AND GRANITE WORK.

Broadway, nearly opposite Southern Hotel, LEXINGTON, KY.

1-8t

NEALE & MILLIGAN, Wholesale and Retail

BOOKSELLERS & STATIONERS.

35 East Main SCHOOL BOOKS, 35 East Main

Religious Works, BLANK BOOKS, Sunday School Books, Miscellaneous Books.

35 East Main FINE AND STAPLE STATIONERY, 35 East Main

Leading Magazines, INITIAL STAMPING, Wedding Invitations, 35 East Main

MONOGRAMS, &c. &c. East Main LEXINGTON, KENTUCKY.

1-3m

J. W. WHITNEY & CO., Corner Main and Mill Streets, LEXINGTON, KY.

KEEP

LANDRETH'S GENUINE GARDEN SEED,

White Lead, Colors, Oils, &c.

—AND—

ALL FAMILY MEDICINES,

Which they warrant of the best quality.

1-1m

TOOTH, Hair, Nail, Flesh, Scrub, Whitewash and Shoe Brushes.

TRAVELING AND PICNIC BASKETS,

Besides other articles usually kept in first-class Drug Stores.

1-1m

H. A. SAXTON, HOUSE, SIGN & ORNAMENTAL PAINTER,

Paper Hanger, Gilder, Grainer & Glazier, Window Shades made to order, All kinds of Fancy Gilding on Glass, &c., Done promptly.

Orders solicited and promptly attended to. Mr. J. W. Myers will attend to all business in my absence. Office No. 19 Water Street, above Louisville, Cincinnati and Lexington Railroad Depot, Lexington, Ky. 1-3m H. A. SAXTON.

F. ROTHENHOFER, Confectioner,

No. 44 Main Street, LEXINGTON, KENTUCKY,

Wholesale and Retail dealer and Manufacturer of Plain and French Confectioneries.

WEDDINGS AND PARTIES

Supplied on Short notice. A Splendid Restaurant for Ladies and Gentlemen.

1-3m

WM. FREELAND, L. BLACK & CO., HOOP-SKIRT MANUFACTORY,

Main Street, between Upper and Mulberry, LEXINGTON, KY.

WE have just received and are offering the handsomest and most extensive line of

CORSETS, HOOP-SKIRTS, RUFFINGS and Hosiery,

AT REMARKABLY LOW PRICES. Genuine 16 Bone French Corsets, \$1 00 Genuine French Extra Fine, " 1 75

And some beautiful styles finer, very cheap. Ladies will find it to their advantage to learn our prices and see our styles before purchasing elsewhere, as we are determined in this line to undersell all.

1-1f

S. S. THOMPSON & CO., DEALERS IN

DOORS, BLINDS, SASH, Dressed and Rough Lumber, MOULDINGS, &c., &c., OF ALL KINDS,

LEXINGTON, KY. WE beg leave to call attention to our large stock of BUILDING MATERIAL, which we will sell on reasonable terms. Orders by mail solicited. Price circulars sent when requested. Lumber by car load at reduced rates. 1-1f

FOR GOOD CLOTHING

FURNISHING GOODS,

Go to the old Reliable and Fair Dealing Clothing House

—OF— JOHN H. WERTS, On Main Street, opposite the Court House, LEXINGTON, KY.

1-1f

I. HUTCHISON, W. S. M'CHESNEY, J. HUTCHISON, HUTCHISON, M'CHESNEY & CO., (Successors to John Carty, dec'd)

WHOLESALE AND RETAIL GROCERS,

Commission Merchants, AND DEALERS IN

Grain and all kinds of COUNTRY PRODUCE.

Mill Street, between Main and Water, LEXINGTON, KY.

Particular attention paid to Receiving and Forwarding Goods. The highest cash price paid for Grain. 1-1f

JOHN A. GEARY'S PLUMBING, Gas and Steam-Fitting SHOP,

Mill Street, Lexington, Kentucky.

HAVING, at considerable expense, secured some of the best workmen in the country, I can safely promise that I will do work equal to any firm in the West in my line, and defy all competition as to prices. All orders will receive prompt attention.

GAS WORKS,

For country residences, colleges or towns, built on short notice. All the various sizes Iron Pipes and Fittings, Globe and Check Valves, Steam Cocks, Gauges, Gas Chandeliers, &c.

FORCE, LIFT AND POWER PUMPS

Always on hand and for sale cheap for cash, wholesale and retail. 1-1f

IMPORTANT TO HOUSEKEEPERS.

WE have just received a splendid stock of CHINA, GLASS AND PLATED WARE,

—AND— Housekeeping Goods Generally. A superior lot of

Plated Knives, Forks, Spoons, Castors, &c. &c.

—ALSO— Bird Cages, Willow Baskets, Tubs, Buckets, Waiters, Lamps, &c.

All of the above goods we will sell LOW FOR CASH. Wholesale and Retail dealers would do well to give us a call. PRICE & MORRIS, No. 50 East Main Street. 1-1m

JAS. R. PRICE, J. J. LAUGHLIN, THOS. S. LOGWOOD, PRICE, LAUGHLIN & CO., DEALERS IN

FINE CUSTOM-MADE BOOTS AND SHOES.

Have received a Splendid Spring Stock. No. 19 West Main Street, LEXINGTON, KENTUCKY. 1-1m

T. G. CALVERT, Watch Maker & Jeweler.

Always on hand a well selected stock of

WATCHES, CLOCKS, JEWELRY,

Silver and Plated Ware. Fine Watches and Jewelry repaired and warranted. Engraving done neatly to order. No. 4 West Main Street, LEXINGTON, KENTUCKY. 1-1m

THOS. QUINN, SADDLE & HARNESS MANUFACTURER,

No. 60 East Main Street, LEXINGTON, KENTUCKY. 1-3m

CONSUMPTION.

ITS CAUSE AND RATIONAL TREATMENT; a pamphlet of the greatest importance to Consumptives. Sent free on receipt of two stamps. Address R. NEWTON TOOKER, M. D., 59 Fifth St., near Broadway, Cincinnati, O. 1-1m

WHOLESALE AND RETAIL.

G. M. ADAMS & CO.'S

Is the best place in Lexington to buy

DRESS GOODS, WHITE GOODS, LINENS, COTTONS, HOSIERY,

And all other articles usually kept in a well regulated

DRY GOODS AND NOTION HOUSE.

—REMEMBER— We sell at a SMALL PROFIT. We will pay strict attention to your orders. We will make it to your interest to buy of us. We want you to know we won't be undersold. We want you to call and see us.

G. M. ADAMS & CO., Wholesale and Retail

DRY GOODS, NOTIONS, &c.

AGENTS FOR

Frankfort Mills Premium Cotton Yarns, &c.

Oldham & Scott's Cotton Yarns At Agent's Prices.

LOOK FOR THE BIG SIGN ON CHEAPSIDE, And Insure your Property

—WITH— REES, CANNON & CO. They represent the following Companies:

HOME, New Haven, Connecticut. Assets, \$2,000,000.

SECURITY, New York, Assets, \$1,600,000.

INTERNATIONAL, New York, Assets, \$1,500,000.

NORTH AMERICAN, Hartford, Connecticut, Assets, \$500,000.

UNITED STATES LIFE INSURANCE COMPANY, New York, Assets, \$5,000,000. Call on them before going elsewhere. LEXINGTON, KY. 1-1f

D. RUNYON, IMPORTER AND DEALER IN

CHINA, GLASS AND QUEENWARE,

—AND— House Keeping Hardware

KEEPS constantly on hand a large and well assorted stock of STAPLE CHINA and GLASSWARE, and the best and most elegant line of FANCY GOODS to be found in the city—which he proposes to sell at Wholesale or Retail at Cincinnati and Louisville prices, and if buyers consult their own interest they will not fail to inspect his stock at his new and elegant store, No. 20 West Main Street, Lexington, Ky. D. RUNYON. 1-3m

F. A. CRUMP & CO., BOOKSELLERS, STATIONERS, JOBBERS

PRINTERS,

No. 80 Fourth Street, bet. Main and Market, LOUISVILLE, KY.

KEEP constantly on hand all the Books of the Christian Church; Sunday School and Private Libraries supplied at liberal rates; Publishers of the Children's Friend, a Sunday School paper; dealers in Medical Books, and special agents for Braithwait's Retrospect, London Lancet, Foreign Reviews, &c. 1-6m

THE APOSTOLIC TIMES. LEXINGTON, - - - KENTUCKY. EDITORS: M. E. LARD, R. GRAHAM, W. H. HOPSON, L. B. WILKES, J. W. MCGARVEY. Thursday, May 6, 1869.

WE ARE NOT A SECT.

That we as a separate religious body should seem to the untaught world around us to be a sect has in it nothing strange to me. Indeed, I hardly see how we could well be regarded in any other light. The world is full of sects. Each of these is looked upon as in substance right. In the world's eye there is nothing wrong in being a sect; with it sect does not necessarily imply error, nor even sin, but only a difference of opinion. This difference with it amounts to nothing. If only a man be sincere in his opinion, it is therefore held to be, if not absolutely right, at least innocent. Consequently, difference of opinion, on which sect is founded, being innocent, the sect founded thereon can not be wrong. It is, hence, very tolerable, if not right and necessary.

Again: With the world to be a sectary is to be a Christian; only it is to differ a little from other sectaries. Hence, since to be a Christian is right, it is therefore right to be a sectary. This is the logic and this the success of the great enemy. The world no longer looks on sectarianism as a sin. On the contrary it looks on it as right. Moreover, this is the view of sects themselves. Hence, what Christ brands as a sin, Satan has succeeded in persuading the world is right. A sin with God is thus made to be right with the world, and even the boast of many who claim to be Christians.

The question with the world is never whether any sectarianism is right, but only which type of it is on the whole the best. It is hence not strange that the world should view us as a sect, since thereby, it does not, in its judgment, degrade us, but only assigns us an equal and Christian place with other sects. But this is not the position we claim for ourselves.

We claim that as a body we are not a sect; or to state our proposition in a strictly logical form, we deny that we are a sect. This denial has not simply a general but a special extent. It reaches even to particulars. We deny that we are a sect either in whole or in part, in any true Scriptural sense of the term. This denial we are well aware has given serious offense to the parties of the day. We regret the circumstance, but feel that we are not responsible for it.

With the parties of the day it is no crime to be a sect. Hence, no one of them, in avowing itself a sect violates its conscience. The case with us is very different; and we crave, as a matter of simple justice, that the difference, as stated by ourselves, shall be taken into full account by those who desire to understand the ground we occupy.

With us to be a sect is a sin—a sin against God, a sin against Christ, a sin against the Bible. Of course, then, we can not consent to be a sect. To do so would be to violate both the law of Christ and our own conscience. In this view of the case, no just man will expect us to be willing to be a sect. Moreover, for the same reason precisely which prevents our being a sect, we can not recognize it as right in others to be sects. Of course, no thinking man expects that what we would hold as sin in ourselves, we hold as right in others.

Still may we not be a sect? Certainly the parties of the day very roundly and very persistently pronounce us one. But are they right in this, or have they carefully considered their act? Respectfully we think not.

We readily grant that our pretensions before the world may not always strictly tally with facts. No one can claim for himself more, or in fairness admit less. But the parties of the day take offense on our denial that we are a sect. Why? We believe, and insist that our belief is founded in Holy Writ, that to be a sect is a sin. Certainly, then, to say the least, our belief and our denial are consistent. On the other hand, most of the parties of the day admit that they are sects, and insist that in so being they are right. But this we deny and believe them to be in sin. Here, again, moreover, our belief and our denial are consistent.

But why should the parties of the day feel offended at our denial? Does the Bible decree that it is right to be a sect, and wrong not to be one? Will these parties pause long on this question? If the Bible makes provision

for sects or pronounces them right, then certainly our denial is against the Bible and a sin. But if the Bible, on the other hand, declares sects to be wrong, then indisputably, when we deny that we are a sect, our denial, at least, is right.

But we have not yet reached to the quick of the question in hand. These parties know that the condemnation of the Bible rests on all sects. This they know as well as they know that it teaches the resurrection from the dead. Moreover, quite as well do they know, and hence feel compelled to admit, that they are sects. The true explanation of their case then is this: When a body of believers denies that it is a sect, the parties who know and admit that they are sects, feel that the body denying is approved by the Bible while they are not. They know the one position to be right; they know the other to be wrong; and that the one is ours, the other theirs. This it is that enters the nerve. He who is wrong is reproached by and offended at the presence of him who is right.

Now, did the parties of the day deny that they are sects, while we simply and arbitrarily pronounced them such, the argument would have no force. But as the case stands, the argument is one based on their own admissions, and not on one of our assigning. Again: did we simply deny that we are a sect, and had we no power to make the denial good—in this case also the argument would be void. But we not only deny that we are a sect, but assert our ability to make the position good, that we possess not even one mark of a sect. If our denial be correct, most probably our assertion is true. But on these more anon. L.

TWELVE YEARS.

Christ had recrossed the lake and landed near Capernaum. The crowd seemed to have been awaiting his return, and received him gladly. Jairus had anxiously communicated to him the condition of his daughter, and he had set out for the rulers house. At this juncture occurred the incident of which I am about to speak.

The woman had been afflicted for twelve years. She had spent whatever means she had on physicians; had suffered much at their hands, had been relieved by none, but had rather grown worse. She was consequently without health and without money. By the world these are generally held as the greatest of calamities. Take from a man his fortune: this is often enough. When he is no longer able to gratify his pride, and all hope of gain is gone, his service of Mammon ends. He feels fallen, forever fallen. His spirit is crushed within him; and he makes no effort to rise. The pity of the world for him has in it no deeper a meaning than lies in the coin of the lip. It is heartless and he repays it with contempt. He is nearer God now than ever before. I have known many a man who, in the days of his prosperity, sat in the house of the Lord as a scoffer. This man I have seen reduced to penury. Then for the first time did he think of God and long for the rest which is in Christ. But when to the loss of fortune we add the loss of health, the depth is reached. This was the case with the woman in hand. Had she been worth half a million, and in perfect health, the probability is that she would have looked on the Savior with the same scorn with which the wealthy look on his religion now. God had suffered the fountain of her pride to dry up, and the life in her bones and veins to run out that she might feel the need of and seek for the life which is in his Son. This she did and did it nobly.

"She said within herself." That is, her spirit in itself said to itself; she reasoned on the case and solved it. She had heard of the Savior, had heard of his cures, believed in his power, and confided in his tender heart. "If I can but touch the hem of his mantle I shall be cured." The soul that reasons thus is near Christ. It is willing, it is ready, nay, more, it is profoundly anxious. Let him now but afford the opportunity and the boon is seized. In a soul such as this there is no cavilling. It makes no effort to dispense with this or that. It never stops to inquire what is essential and what not. This is the language and this the logic of infidelity. The soul that stakes all on touching the hem, sees health even in every look of Christ. With it, no unessential word can fall from his lips. Every sentence is a gem resplendent with light, every command a section of the path to heaven, every touch the end of some human woe. Had earth to-day the faith of this woman ere the sun goes down the Master would be

present. How long! O Lord, how long yet? When shall we behold thy glorious form and strike our hand in thine? When hear thy glad voice and feel the pulse of eternal life? Our kin, oh, our mothers and our little ones sleep round us but away out of sight. How long ere thou revisit our desolate homes and fetch back the members of the broken family? We sigh, dear Savior, we sigh for thy coming, we sigh in tears, but still in the bitterness of life we repeat, "thy will be done."

"If I can but touch the hem of his mantle." This is not the wall of despair. It is the construction of a plan; the embodiment of will; the inarticulate utterance of a purpose. Its meaning is, I will touch if I can; and if I can, I am well.

The crowd was great, very great. Denser and still denser it grew as you approached that central figure. How shall a feeble woman reach him? The thing is impossible! No. Not when Christ is that figure, and a wounded spirit struggles for his hem. "She said within herself." No ear has heard it. Ah, what a mistake. High as heaven the shout of the multitude may rise; but in that crowd there is one ear so exquisitely sensitive that not even the feeblest groan can escape it, one spirit in mysterious union with every troubled heart.

Reader, picture to yourself that woman. Look at that wasted form, that wild sunken eye, even the embers of life burn low within it, that wan face with the sweat of infirmity on it, the thin bony hand and the arms that hang down. Then look at that crowd. How far is it from that finger-end to that magic hem? Perhaps not so far as you imagine. That the ruler was urgent was natural; that the Savior moved slowly is certain. That woman was coming; he could not go fast. See, she is near him; she sees him. Mark, he pauses. Look, she straightens that feeble arm, and touches—touches. Ah, did you see that hem as it floated out to meet that finger-tip. The work is done. But the Savior turns and says, who touched me? Guilty, guilty woman, what unwarranted liberty hast thou taken with that divine form? Couldst thou now sink into earth would it not be a relief? But she stands before the Savior and truthfully confesses all. It is enough. Only one thing more is needed. She must know that she has committed no sin, given no offense. Benignantly the Savior looks on her and sweetly says: "Daughter, be of good cheer; thy faith has cured thee." That great crowd moved on in the direction of the ruler's house; and that woman disappears from our sight till the morning when we shall stand with her in that gracious presence.

AN OUTSIDER'S VIEW OF IMMERSION.

Some one writes to the N. Y. Tribune, from the Adirondack mountains, under date of March 28th, putting in a protest against baptism by immersion, in that cold climate, on the ground that it is positively cruel, and that it imperils human life. The writer says:

Here, on bitter cold days, with the thermometer at zero, the rough rivers, hid in thick ice, are bared with axe and spade, the converts—often sweet young girls of tender age—are plunged in. As we see them struggling in evident fear and agony shrinking from their water-soaked garments which freeze about them, we can but ask if this be imitating the blessed Master? Instinctively we ask, had Christ preached and baptized in this climate, would he who healed the sick have risked the life of the body, to freeze out the innocent stains of girlhood? It is one of the inexplicable inconsistencies of weak humanity, that followers of the Divine Lord should in his name commit cruelties that unbelievers would shrink from. If they are not insane, Bergh's law to punish cruelty ought to be extended to this ice-begotten region. Is there not a limit? Suppose they skinned and broiled their converts, fresh from off the anxious seat, ought not some one in the name of humanity, to ask them to stay their slaughter of the innocents? Diseases enough children are heir to, without the aid of this terrible exposure. Ministers of the blessed gospel, "grace be unto you" when your work is tempered with humanity, true Christianity and common sense. "Let your light so shine that they may see your good works unstained by dangerous possibilities." I have no ill will toward any denomination or any member of any denomination, but I would have this cursed abuse corrected. Yours hopefully.

ADDENDA.

The preceding has been somewhat extensively circulated, especially in Pedobaptist papers. We ourselves clip it from the Western Presbyterian. Who writes it we know not; an infidel as likely as any one else. But its authorship is of no moment, it serves a

purpose. When Holy Writ fails to sustain a practice, clippings like the preceding have their value. They serve to determine the conduct of those who, as to baptism, have abandoned the Bible, and yet would make some show of defense for their departure before the world. What but a cause reduced to the last extremity would seize on a fact like the foregoing and trumpet it over the land.

The great primary question with a man scrupulous even in the smallest matters is not whether immersion is convenient or inconvenient, not whether it is attended with danger to life or not. The question with him is what is the will of Christ in the case. This settled, parrying is at an end, and obedience sets in. What some paragraphist may have seen in the Adirondack mountains constitutes no part of the ground on which his faith rests. He pauses till the Master speaks, then though it cost him the loss of father or mother, wife or children, nay, even life itself, he acts. His reply to all who question him is, it is a small matter for me to be judged by men.

But let us look a little into the facts implied in the foregoing. The weather in the mountains named is not so cold that human beings can not live there. Of course not. It seems certain at least that they rear "sweet young girls of tender age." Do they use no water? Or does it all lie forever deeply confined in never thawing-ice? Have they no brooks that run in the way, nor pools that gladden in the summer sun? Let the reader bear in mind that the Adirondack mountains are in the State of New York. Do the whole twelve months of the year pass away and bring to this region no balmy days, when "sweet young girls" could be immersed without exposing the act to the charge of being "cruel" and "imperiling human life?" Do these Adirondack dwellers hold no meetings during the summer? Why were not the immersions of this season named? Why select a single, and we venture to say, an exceptional fact on which, with no profanity of course, to impeach immersion as a "cursed abuse." Let me ask the Pedobaptist papers that have given currency to the preceding vulgar excerpt, if they felt no hesitancy in repeating it to their readers? Does it afford them any pleasure to expose to the scoffs of Atheists the act to which millions of the children of God, so regarded and accepted by them, have in the purity of their hearts and the humility of their spirits submitted as in obedience to their Savior? We can not think it. How then shall we account for the many glad reprints with which the piece in question has met at their hands? Their conduct in the case may wreath many a graceless lip in sneers, but a day of retribution comes.

It is mortifying to see the eagerness with which Pedobaptists seize on any little unbecoming incident that may happen at an immersion, and the zeal they evince to herald it over the land, provided it tends to expose the act to ridicule. If some rude boy pitches a dog into the stream where the ordinance is to take place, it affords them exquisite pleasure. Their young people, and not seldom even their matrons, can snicker over it immoderately. Of course such occurrences as the one just named are deeply mortifying to those who administer the rite, but when to this is added sneers of so-called Christians, which would disgrace a Brahman, the mortification ceases to be simply mortification, and takes the form of contempt. For twenty-five years the writer of this has been a constant administrator of the rite of baptism, and sober truth compels him to say that where Pedobaptists attend such occasions, the exception to the rule is that they behave themselves with propriety. If a dress sticks a little too closely to a lady, or some humble man exposes a pair of homely socks as he goes into the water, the modesty of Pedobaptists is so shocked that they have no hesitancy in dubbing the rite "vulgar," "indecent" and so on. It is very "cruel" of course to immerse "sweet young girls of tender age" in frozen streams, but none to insult the feelings of the godly parents whose consciences and high regard for the Word of God constrain them to lead, at whatever of risk may attend the act, their children into the water. No.

Did it never occur to the defamers of the divine rite in question; that those who believe in it are probably not responsible for the climate in the Adirondack mountains? If it be a man's duty to bow to the ordinance beneath a tropical sun, it is no less so were he a dweller on the coldest peak of

the Sierra Nevada. The form of the rite does not depend on the place where it is observed, but on the will of him who established it. Did we all live amidst the eternal snows of the North pole, we should still melt ice and immerse the believing penitent; and no want of gentle breeding on the part of Pedobaptists would deter us from the act. L.

CONSULTATION MEETING.

At the close of the consultation meeting in Louisville last July, the question whether there should be another meeting next July, was referred to a committee, composed of Bros. Chas. Garrard, T. Munnell and myself. We have consulted quite a number of Kentucky brethren on the subject, and find many of them disinclined to have another meeting. We will not, therefore, assume the responsibility of calling the meeting without a fuller expression from the brethren. To obtain this expression, we call on all the brethren, preachers, elders and deacons, who desire the meeting, to notify us of their wishes at once. Address the undersigned. J. W. MCGARVEY.

ELOCUTIONARY ENTERTAINMENT.

James I. Hopkins, Elocutionist in Kentucky University, will give a public Elocutionary entertainment in Morrison Chapel, to-night, at 8 o'clock. The proceeds of the entertainment will be donated to a benevolent purpose. We hope the house will be full. Admission only 25 cents. Tickets can be procured at Neale & Milligan's and Morton's book stores.

J. R. Lucas.—The Church at Hannibal, Mo., has procured the services of Bro. J. R. Lucas, of Kentucky, as their Pastor for this year. He commenced his work there on the first Lord's day in last month.—Christian Pioneer.

I was at Hannibal, Mo., on the 4th Lord's day in April, and found Bro. Lucas in place and much beloved by his brethren. So far from his having the church there in charge, the very reverse seemed to be the case.

In the above extract it is stated that Bro. Lucas is "their pastor for this year." I incline to doubt this, though I do not deny it.

I talked freely with several of the brethren prominent in the Church and I got the impression some how that Bro. Lucas was not even a pastor, much less "their pastor." I understood him to be engaged simply to preach for them. I may however have been mistaken.

I preached at El. A. M. and had a most happy reunion with old and true friends and brethren. Late in the evening, the Muscatine, Capt. Jenks, Clerks, E. R. Paul, and A. C. Jones, came down, on which I took passage for St. Louis. I feel constrained to say that I never before traveled on a boat so well managed as this one. There was no drinking, but little smoking, no card playing, no loud talking, and much reading. Every officer and servant was polite. This steamer makes the round trip from St. Paul to St. Louis and back again, a distance of 1582 miles in nine days. W.

EMINENCE COLLEGE.

The Annual Examination and Exercises of Eminence College will take place the second week in June, commencing on Tuesday, 8th, on which day, together with Wednesday, the examination of the classes will be made.

On Thursday morning, the Philomathean Society, of the college, will hold its annual exhibition.

On Thursday afternoon, Commencement Exercises.

On Friday, the Senior Music Class of the institution will give a Concert.

The patrons and friends of the college are invited to be present at the given time.

OBEDE KAY TO BERIAH PILKINS.

DEAR BRO. BERIAH:

I see a letter from you in the second number of THE APOSTOLIC TIMES. It came very near waking up the dead in these parts. We have a good many brethren in this county who make whisky. They are all making it, however, for medicinal and mechanical purposes. They are none of your carnal sort of men. Now, I think you ought to state in your next that you had no sort of reference to the distillers in our county. You, Bro. Beriah ought to say, if not in the body of your next letter, at least, in a postscript, that you meant not all distillers; that you did not mean to include the truly Christian ones, but only the gentle sinners in the church. This explanation would relieve our distillers from some considerable embarrassment; for,

at present, they think that you meant to include them.

Bro. P. I think I know you. I once, when a boy, knew a Beriah Pilkins, in Virginia, who is said to have grown up a very good man. I suspect that you are the same. Now, I want you, for old acquaintance sake, to write a few more letters for THE APOSTOLIC TIMES. Be sure to write for THE TIMES, for I take it, and it is taken round here by nearly everybody. I think, Beriah, you should make a prayer next time for those who sell or give away whisky. They have as much right to pray as any others, but I notice that they are generally very much embarrassed when called upon to do so, and they nearly always decline, beg to be excused. Now, if they only had a model suited to their particular case and calling, it might serve to relieve them of their embarrassment, and bring out some useful talent in the church. I know one brother in the church here who acts very curiously. He is a grocer and has whisky to sell, or to give away, whichever you please. If you do not wish to buy of him, he will give you as much as you can drink. I was in his store one day, and a customer came in who wanted just a little, which he signified to the brother by a wink. I saw him wink. They both went to the far end of the counter and got under it, and such a noise of pottery as there was! The dram being large, and the fusil oil in it being in excess, the sly chap gave the unmistakable ahem! which said, as plainly as words could have uttered it, that it was pretty strong. The customer went out; and I tried to engage the brother in religious conversation, but he seemed shy of me and was not inclined to talk much. Such cases, I have feared, are frequent. Now, would not a model prayer, suited to the wants of such good christian brethren, be a good thing? Let me hear from you soon through THE APOSTOLIC TIMES.

OBEDE KAY.

CHURCH NEWS.—In all cases send church news on a separate piece of paper. Do not mix the news with other matters.

SAMPSON OOTS.

Died, on the 28th of March, 1869, Bro. Sampson Oots. But a very few days before his death he was, as usual, actively engaged in business. Bro. Oots was born in Madison County, Virginia, May 3d, 1806. He was raised mostly in Henry County, Kentucky, but moved to Lexington in 1819, where he lived and enjoyed the confidence and respect of a wide circle of friends to the moment of his death. Bro. Oots joined the Church of Christ in 1845. On Sunday evening following the day of his death, his funeral took place at his own residence, on Main Street, and the unprecedentedly large congregation which met evinced how large a place Bro. Oots occupied in the hearts of his neighbors and brethren. His aged wife, sister Oots, and several children, remain to be admonished by his absence to prepare to meet their God. May the Lord incline them, and us all, to do so. W.

FRANCES VAUGHAN.

Died, Monday, April 19th, 1869, Sister Frances, wife of Walker Vaughan, of Franklin County, Ky., in the 67th year of her age. Sister Vaughan had been for nearly thirty years a consistent member of the Christian Church at Grass Spring, in Woodford County, where all who had the pleasure of her acquaintance will bear willing testimony to her many excellent qualities of head and heart, and valued social worth.

JOHNIE WINALL.

Departed this life, February 8th, 1869, near New Liberty, Ky., Johnie Winall, in the 17th year of his age. His disease was dropsy. He was a dwarf, having the appearance of a small boy. His life was innocent and child-like; consequently he was beloved by all who knew him. For some time before his last illness he seemed to have a premonition of his approaching dissolution, and frequently spoke of it. He looked forward to the event like a Christian philosopher, as the door to immortality, the introduction to a higher and holier state of existence.—His conversation, during his last illness, was astonishing. His sufferings were great and death was a sweet relief. May the Lord abundantly bless his surviving friends, and especially his devoted Christian parents. "Thy will, O Lord, be done." F. G. A.

There is enough in the world to complain about and find fault with, if men have the disposition. We often travel on hard and uneven roads; but with a cheerful spirit, we may walk thereon with comfort, and come to the end of our journey in peace.

Every young man should remember that the world will always honor industry. The vulgar and useless idler, whose energies of body and mind are rusting for want of occupation, may look with scorn—it is praise; his contempt is honor.

Bad thoughts are worse enemies than lions and tigers; for we can keep out of the way of wild beasts, but bad thoughts win their way everywhere. The cup that is full will hold no more; keep your head full of good thoughts that bad thoughts may find no room to enter.

RESBYTERIANISM IN KENTUCKY—ITS SPIRIT.

To speak in defamation of collegiate institutions under the management of other people, is no new thing with a Resbyterian clergy of Kentucky. It is both an ancient custom and an existing habit with them. The following proof of their practice in this regard occurred forty-six years ago. In 1823, Mr. A. Campbell and Rev. W. McCalla held a debate in Washington, Kentucky. At this time Transylvania University had passed from under the control of the Presbyterians, and was prospering under the Presidency of the accomplished Dr. Holly. Mr. McCalla took occasion in the debate to denounce the University as being "under the influence of infidel principles and Socinian morality."

Mr. Campbell then explained the reasons of the antipathy of Mr. McCalla against the University and Dr. Holly, viz: "Because it had, under the administration of the Presbyterians, languished into an inferior sort of grammar school, and after being taken out of their hands by the Legislature of the State, and put under new regulations, and under the presidency of Dr. Holly, it had risen to a very high degree of celebrity, and by an extraordinary accession of students it had, in a short time, rivaled the most ancient, and transcended in fame many of the most respectable literary institutions in the Union. That now the Presbyterian clergy, mortified, piqued and chagrined, were using all their energies to blast its reputation and to regain its control. In the true character of that spirit which is

"Ever prompt true merit to defame, To blot the brightest worth and blast the purest fame," they were pushing their schemes to the utmost."—McCalla's Debate, page 273.

Then, in their effort to regain its control, they tried to blast its reputation by the charge that it was "under the influence of infidel principles and Socinian morality." Now, that to "regain its control" is a thing impossible, they still, true to their spirit, are trying to injure it by the calumnious charge that it is under the supervision of a people who are in favor of a "cheap and superficial education," and who are "Ritualists" and uncouth "Rationalists."

Dr. Rice, in his debate with Mr. Campbell, said that Presbyterianism never changes. He was right. Its spirit is essentially intolerant, Pharisaical and persecuting. I do not expect to gather grapes of thorns nor figs of thistles. I know that a bitter fountain can not give forth sweet water. I have no hope that any Moses will be permitted to cast a shrub into its bitter waters. Bitter, very bitter they are, and will be to the end.

Let us look historically into the competency of this church to manage educational enterprises in this State. In 1832 the Legislature of Kentucky chartered Centre College, (I may be mistaken in the precise year, but I think I am not.) It has been in existence nearly forty years. Its highest prosperity consisted in "nearly two hundred pupils in college proper." It has now about as many pupils as a common grammar school in the country. In the Advocate, a secular paper published in Danville, Kentucky, the seat of this institution, a controversy is being published in reference to the college. "Outsider," author of one of the articles, proposed to divide the funds and property equally between the two belligerent parties of "God's elect." A respondent, giving no name, in the Advocate of the 16th inst., says of the suggestion:

died in iniquity. What is its prospect? Is its future bright or dark? The respondent to "Outsider," (a Presbyterian, I think, and a resident of Danville or vicinity,) says: "Your correspondent speaks of the Presbyterian masses of Kentucky. Why, sir, the whole number, all told, falls short of ten thousand. Both parties are slowly but certainly dying out in this contest, and it is doubtful if enough of either will remain to answer when the suit is called in court in five or ten years hence."

Kentucky University is now the most flourishing institution in the West, and perhaps in the whole country. And the Christian Church, under whose control it is, is strong in numbers, wealth, and social influence. Centre College is simply non est; and the church whose pet it was, now in numbers "falls short of ten thousand," is "slowly but certainly dying out," and becoming day by day, "beautifully less and smaller by degrees." This whole thing of Presbyterian opposition to Kentucky University is a manifest "dog in the manger" business. They had control of the State institution and it failed. They had and have control of Centre College. It is their own. Their "right there is none to dispute." If, too, is a magnificent failure. We have succeeded; hence they hate and malign us. "Out of the abundance of the heart the mouth speaks." The obvious meaning of their hostility is: "We Presbyterians have signally failed in the matter of colleges. These despised 'Campbellites' shall not succeed if we can help it."

The attention of the reader is now invited to a manifestation of the spirit of this sect in the home direction. Dr. Robt. J. Breckinridge recently published a letter in the Western Presbyterian on "The Reunion Conspiracy." Dr. Stuart Robinson copies the article into the Commonwealth of the 22d inst., with a lengthy comment thereon. I make a few extracts to show how these Presbyterian divines, who are "born of the Spirit, elected thereto from all eternity, and who can not possibly fall from grace, and are specially called of God to preach his gospel," love each other. Love, I believe, is the first fruit of the Spirit. So, at least, teaches Paul in his enumeration of the fruits of his indwelling. Dr. Robinson says he feels justified in the opinion "that Dr. Breckinridge, with all his selfishness, self-seeking, and outspoken fierceness, is far more entitled to the confidence of honest men than his shallow and cowardly followers in Kentucky, who, with pious whine have deprecated his fierceness while following him afar off; yet always following him near enough to pilfer and appropriate the spoils after he had stunned the victim. His brotherly charity for Dr. Breckinridge is a most wonderful thing. "We have been disposed to regard his (Dr. B's) sayings since the commencement of the war, as not the sayings and doings of the man himself, but the ravings of the 'seven devils,' which seemed of a sudden to force an entrance through his weak side—his vanity and ambition, in the excitement of the outbreaking of the war." Again, he writes: "That the important action of the General Assemblies of 1862 and 1866 were mainly shaped by Dr. Breckinridge for the purpose of gratifying his malignant hate of a few men in the Synod of Kentucky, who had resisted and defeated him at home."

In addition to his indirect allusion to Dr. Humphreys et id omne genus, in the quotation already given, Dr. Robinson, in the following, gives him special notice: "We have heard of Dr. Humphreys professing, in connection with the Lexington Conference project, his willingness to reunite with everybody in the Synod except the 'Louisville Faction.' We may very sincerely return the compliment, averring the willingness of what with such silly effrontery he calls the 'Louisville Faction,' to go any reasonable length toward conciliation with the fiercest and most sinning of the Kentucky Radicals, who have been bold and manly in their offences; but not a step toward admitting back to their confidence the treacherous and cowardly offenders, who, under a sham of special piety and horror of strife, have all the while been stabbing and despoiling in the interests of Jacobinism, which they profess to hate and which has treated them with the contempt that even Jacobinism feels for cowards." How abundantly is proved by all this the statements of my first article in reference to Presbyterianism in Kentucky, as to its numbers, division, vituperative denunciation of each other, &c. Let us collate these utterances in the "deliverance" of Dr. Stuart Robinson, and gather what opinion this eminent divine enter-

tains of the two—next to himself—most distinguished clergymen of his own dearly beloved Old School Presbyterian Church in the Commonwealth of Kentucky. He speaks of Dr. Breckinridge as "selfish, self-seeking and fierce," characterizes his saying and doings "as the ravings of seven devils;" this demonic passion is owing to "his vanity and ambition;" that Dr. B's course was knowingly and deliberately chosen "for the purpose of gratifying his malignant hate," and was pursued from the fact that the "demon of vengeance had possession of him," and hence, under such impulsion and guidance, it is not strange that he became the fiercest and most sinning of the Kentucky radicals. In the judgment of Dr. R. his brother Dr. B. has the two redeeming traits of manliness, and "entertaining, when truly himself, a most sincere regard for the great truths of Old School Presbyterianism."

Dr. Robinson calls Dr. Humphreys a "shallow follower" of Dr. B.; a man "with a pious whine;" following to "pilfer and appropriate the spoils;" "a cowardly and treacherous offender;" "stabbing and despoiling under a sham of special duty," &c. These are "hard sayings." They are not the utterances of an ignorant, uncouth, "Campbellite speaker," of whom nothing better is expected. They are the thoughtful, matured declarations of an eminent, scholarly, and very popular Presbyterian Doctor of Divinity, residing amid the elegance, culture and refinement of Kentucky's metropolitan city, and uttered, not in the excitement of heated debate, but written in the calm and quiet of his pastor's study. Is there no "demon of vengeance" at work here? Have not some of the "seven devils" here found entrance? What think you, gentle reader?

The writer makes no affirmation. A modest query will suffice for this setting. One thing may be ventured safely. These utterances are Presbyterian. They are characteristic; they are "to the man or born;" they are brimful of its haughtiness; its temper, its spirit. Let not "the sinner and the ungodly" cast one single stone here. They must not blaspheme the regenerate of the Spirit; the chosen of God. God's ways are above our ways. So are the ways of his elect. How thankful we should be, though "standing afar off," to be permitted to walk in the shadow of this "great light in Israel;" this representative of a class who are "not as other men," but who, standing far up on the heights of "redeemed grace," can say from out of a "sanctified spirit" things which, in "meaner men," would sound like the "evil speaking" of the sectary, and the blasphemings of the scoffer. H.

SPECIAL NOTICES.

THE HOLLINGSWORTH CHAIN OF ACTUAL BUSINESS COLLEGES, Located at Newport, Covington, Louisville, Cincinnati and Indianapolis, and the Hollingsworth College, No. 5, Main Street, Lexington, Kentucky.

The object of these Colleges is the thorough education of young men in all that belongs to the actual business of life. The course of instruction embraces the most approved methods of Book Keeping, in all departments of commerce—Mercantile Arithmetic, all forms of Business Paper, such as Bills of Exchange, Contracts, &c., and Penmanship.

Terms in advance. A Life Scholarship, embracing a full course in Book Keeping, \$40 00

None but competent, faithful and industrious Teachers are employed. The time necessary to complete the course is from six weeks to three months, owing to the ability and application of the student. No student is our representative unless he holds our certificate. More than one thousand graduates from these Colleges have obtained good situations.

Scholarship in the Lexington College is good in any College in the chain. For further particulars, address WM. H. MARQUAM, Lexington, Ky.

The Continental Life Insurance Company of New York.

The attention of the insuring public is called to this vigorous and popular Life Company. In 1868 it issued from the home office, in New York City, 6,004 Policies, and received an income of over \$2,400,000, which makes it, since its organization, one of the most successful institutions of the kind ever organized in the world. It issues all kinds of approved policies; places no restriction on travel; grants cash loans on its policies after three payments; gives thirty days grace in payment of premiums, and its policies are all non-forfeitable, and for the usual causes incontestable. The Continental, by its just and equitable dealings with the public, has won for itself a position never before occupied by a corporation of the kind. Mr. H. P. Aubrey, the General Agent for this State, has his office with THE APOSTOLIC TIMES, Lexington, Ky., and invites all those seeking knowledge of Life Insurance to call at his office and converse with him upon the subject. Mr. Aubrey has made Life Insurance a study for years, and will be able to answer any question put to him upon that subject. 3-tf

SPECIAL NOTICE. Persons having a Wheeler & Wilson Sewing Machine that needs Repairing or Adjusting, can have the same done by sending it to the office of Wm. Sumner & Co., No. 19 West Main Street, Lexington, Ky. Individuals living in the city can have their machines called for by leaving their orders at the office. 3-tf W. H. McCARDY, Agent.

On and after July 1, 1869, our terms will be EXCLUSIVELY CASH, and in no instance will they be varied from. We are forced to this, from the fact that about two-thirds of our accounts remain unpaid from six to eighteen months after maturity, and the cost of collection, together with the outlay of money, greatly exceeds the profits. In order to retain the CASH TRADE of this and the adjoining counties, which is driven away to neighboring cities, we will from this date sell our entire stock at NET CASH PRICES, and all accounts now opened will be continued until July 1st, 1869, but under no circumstance will any new accounts be created. Our neighboring cities are reaping the benefit of the Cash Trade, while we have been selling on an extended and ruinous Credit System, thus decreasing the trade of our own city a very large per centum annually; while we have as good merchants with as good credit as those of any city, we are compelled to adopt the above system. With an experience of twenty years in business among you, we think ourselves now competent to decide upon a basis for business to the interest of both customer and merchant. J. M. ELLIOTT & Co.

WATCHES AND JEWELRY.—Harting and Krossing have a large stock of Chas. E. Jacot's and other celebrated gold watches; also, silver and plated-ware and jewelry of every description. They are also prepared to execute repairing of clocks, watches, and jewelry in the best manner and fully guarantee all their work. Their facilities for doing this character of work are of the best, and they can confidently refer to their numerous customers as to the manner of executing it. They also have all kinds of Spectacles and Eye glasses, which they offer at low prices for cash. They continue to occupy the same old stand at the corner of Main and Upper streets.

7 Beautiful Building Lots —AT— PUBLIC SALE. WE will offer at public sale, on the premises, on Saturday, May 22d, 1869, at 11 o'clock, A. M., Seven Building Lots, Located at the intersection of Limestone and Maxwell Streets.

Lot No. 1, upon which there is a Small Frame Cottage, fronts on Limestone Street 46 feet, and extends back 172 feet. Lot No. 2 adjoins the above, and fronts on Limestone Street 50 feet, and extends back 100 feet to a 12 foot alley. Lot No. 3, at the corner of Limestone and Maxwell Streets, fronts on Limestone Street 50 feet, extending back to an alley, and fronting on Maxwell Street 160 feet. Nos. 4, 5, 6 and 7 front each on Maxwell Street 40 feet, and extend back of equal width 146 feet. These Lots are centrally located and opposite the residence of Horace Craig, in a good neighborhood. Persons wishing to examine this property before the day of sale will call on J. F. DRAKE & CO., Real Estate Agents, Short Street. S. M. HIBLER, Auct'r. 4-tfs

H. S. BUCKNER, JAS. H. BIRDWHISTELL, CHAS. W. FRISBIE.

H. S. BUCKNER & CO., IMPORTERS AND WHOLESALE DEALERS IN

NOTIONS, WHITE AND FANCY GOODS, 182 Main Street, between Fifth and Sixth, LOUISVILLE, KY. 4-3m

AMERICAN BROILER, THE BEST COOKING UTENSIL ever invented for Broiling Beefsteak, Chicken, Ham, Fish and Oysters. Fits all Stoves, and boils as well over coal as wood fire. Call and get one. L. P. MILWARD, No. 10 Mill Street. 4-ly

ASK FOR A PATENT COAL OIL LAMP BURNER, CHIMNEY AND WICK—all for 50 cents, at L. P. MILWARD, No. 10 Mill Street. 4-ly

W. A. DAVIS, RICHARD TRABUE, W. A. DAVIS, RICHARD TRABUE.

TRABUE, DAVIS & CO., Wholesale Dry Goods, HOSIERY, White Goods, Notions, &c. 271 and 273 Main St., between 7th and 8th, LOUISVILLE, KY. 4-6t

JNO. A. DICKINSON, 103 Main St., North Side, one door East of Fifth, LOUISVILLE, KY. Manufacturer and dealer in every description of FURNITURE, Mattresses, Bedding, Musquito Bars, etc. etc. Also, a stock of Carpets, Oil Cloths and Window Curtains. All of which is offered very low for Cash. Orders filled with neatness and dispatch. 4-ly

THE AMERICAN, Made by Bridgeford & Co., Louisville, Ky., IS THE BEST Wood Cooking Stove IN THE MARKET. Doors Tin Lined; Ovens Large and Self Ventilating; Patent Warming Oven, and Hot Water Reservoirs. IF YOU WANT A FIRST CLASS STOVE, Buy only the American. FOR SALE BY G. W. MILLER, Frankfort, Ky. EDWARD LEWIS, Versailles, Ky. J. M. TANDY, Eminence, Ky. H. H. CHURCHILL, Shelbyville, Ky. J. W. CORLEY & Co., Lebanon, Ky. N. H. BARNARD, Henderson, Ky. HACKNEY & HINMAN, Danville, Ky. EVANS & SMITH, Auburn, KY. WM. LOSSIE, Owensboro, Ky. And all other principal store dealers. 4-ly

CINCINNATI FOUNDRY, MANUFACTURE HAND, JOB and POWER PRESSES. Type furnished from all other Foundries. Office, No. 201 Vine Street. CHAS. WELLS, Tr. 4-tf

PORCH, COOKE & BRYANT, WHOLESALE DEALERS IN DRY GOODS —AND— NOTIONS, No. 187 North Side Main St., bet. 5th and 6th, LOUISVILLE, KY. L. B. FORCH, R. F. COOKE, J. L. BRYANT. 4-3m

BAKER & RUBEL, Nos. 49 and 51 Main Street, above Brook St., LOUISVILLE, KY., Manufacturers of all kinds of light Carriages and Buggies. Repairing done on short notice. 4-6m

The Children's Friend, Devoted to the spiritual welfare of the Children. PUBLISHED AT LOUISVILLE, KY. T. P. HALEY, Publisher. OFFICE—Crump & Miller's Book Store, Fourth Street, between Main and Market. Terms of Subscription. Semi-monthly (in advance) 50c per annum. Clubs of 10 or more (in advance) 30c per annum. Sunday School Teachers and Superintendents are requested to act as our Agents. Printed at the Ben Franklin Office, No. 80 Fourth Street, over Crump & Miller's Book Store. 4-tf

BELLS! BELLS! BELLS! W. M. KAYE & BRO., manufacturers of Church, Steamboat and Plantation Bells. Also, Brass Castings and Finished Work of every description. Water and Steam Ganges for sale. Water Street, between First and Second, Louisville, Kentucky. Cash paid for old Copper and Brass, at the highest market price. 4-ly

W. A. & E. L. STIVERS, SPECIAL Sign Painters, Gilders, STENCIL CUTTERS, Burning Brand Pattern Makers, And General Jobbers, No. 20 Water Street, directly opposite the City Watch House, LEXINGTON, KENTUCKY. We desire to call special attention to our new OSCILLATING BURNING BRAND. We respectfully solicit a reasonable share of the public patronage, proposing to endeavor to suit all who may need our services. 3-8t

B. F. THOMPSON, SADDLE and Harness Maker. ALSO, IMPORTER OF SADDLERY AND CARRIAGE HARDWARE, Trimmings, &c. No. 52 East Main Street, LEXINGTON, KENTUCKY. 3-3m

W. B. KINKEAD, GEO. W. DARNALL, KINKEAD & DARNALL, Attorneys at Law, WILL practice in the Fayette Courts, Court of Appeals, and in the adjoining counties. Office, East Short Street, Lexington, Ky. 2-6m

YATES & DUDLEY, (SUCCESSORS TO S. D. McCULLOUGH), SOLE MANUFACTURERS OF Burrowes' Mustard, LEXINGTON, KY. KEEP it dry and cool; mix with nothing but cold water into thin batter, one hour before using on the table. All other brands, purporting to be "Lexington Mustard," or "The same as made at Lexington, Ky.," are wicked counterfeits. We have purchased from our venerable friend, SAML. D. McCULLOUGH, LEXINGTON, KY., His Mustard Machinery. His good will and knowledge of the peculiar mode of manufacture of the generally known BURROWES' LEXINGTON MUSTARD, —OFTEN CALLED— McCullough's Lexington Mustard. We have also the sole right to use his labels and his envelopes. Mr. McCullough will superintend the Factory in the manipulation of this Noted Brand of Mustard. Until we shall have fully obtained the long retained process of its manufacture by his foster father, Mr. Burrowes, and himself. As soon as we acquire that knowledge we shall issue our own labels, retaining the original labels used by Mr. Burrowes. Mr. Samuel D. McCullough is still in Lexington, where he was born nearly seventy years ago, and to him we refer all letters of reference. YATES & DUDLEY. 3-tf

E. DOUGLASS & CO. HAVE just received from the celebrated manufacturer of B. MANVILLE, of New Haven, A Large Lot of the Most Fashionable CARRIAGES, Rockaways, Cabriolets & Buggies Which they will sell at a very small advance on manufacturer's prices. Also, a large stock of Carriages, Buggies, &c. &c., OF THEIR OWN MANUFACTURE, To which they invite special attention of the public. They have also several beautiful Central Park Phetons, That for neatness, grace, beauty, comfort and safety, can not be surpassed. REPAIRING done neatly and with dispatch, and all work warranted. 3-tf

AUG. CLARK, CARRIAGE MANUFACTURER AND DEALER. I have on hand a large lot of Carriages, Buggies, Rockaways, Gigs, &c. &c., Which I will sell as low as anybody. New Work built and OLD REPAIRED cheap and quickly. Give me a call, At the old stand, Limestone Street, LEXINGTON, KY. 3-tf AUG. CLARK.

JOHN S. PHELPS, ATTORNEY AT LAW, LEXINGTON, KY. Office with J. F. Drake & Co., Short Street. 2-ly

J. P. HEADLEY, JNO. FEW, A. HEADLEY, J. P. HEADLEY & CO., Wholesale and Retail dealers in Groceries and Provisions Have in store a large stock of BACON HAMS, SHOULDERS, MIDDINGS AND LARD. Sugars, Teas and Coffee, SPICES OF ALL KINDS, Canned and Preserved Fruits. Also, Manufacturers of HEMP, CORDAGE, Tarred Work, Sash Cord, Packing Yarn, &c., &c. DRESSED AND UNDRESSED HEMP Constantly on hand and for sale. Office, 49 and 51 East Main Street, LEXINGTON, KY. 1-3m

CHAS. W. FOUSHEE, House Painting, Graining, GLAZING AND PAPER HANGING, Executed with neatness and dispatch. Shop on Upper Street, between Church and Short Streets, LEXINGTON, KY. 1-tf

IF I WERE KING.

If I were king for half an hour,
What lots of things I'd do!
I'd tear from false men all the power,

I'd have no prisons in the land—
All people should be good;
With no temptations to withstand

STANDING IN PRAYER.

We have received from several young men the following query:

"Do the Scriptures recognize standing as a proper attitude in prayer?"
They certainly do; for Jesus, when instructing his own disciples, uses this language:

We have three attitudes of prayer approved in the Scriptures, standing, kneeling, and prostration.

The attitude, like the matter of prayer, was always made appropriate to the occasion. On most occasions, especially in private prayer, and when a small group of persons prayed together, kneeling was preferred, and doubtless should be still.

SIMON.

I speak not of Simon, the sorcerer, nor of Simon, the leper, nor even of the great Simon Peter, but of Simon, the Cyrenian, whom they met as they passed out of the city, and compelled to bear the cross.

With regard to baptism we have—
1. The type in the salvation of Noah and family through the waters of the flood; and of the Israelites through the sea.

were driven home? Did you look away and shudder when the foot of the uplifted cross was dropped heavily into its place? Through the long six hours, where were you? And where were you when Joseph and Nicodemus came?

CRITICISM CRITICISED.

We notice that our criticism on certain articles in the first number of the Christian Quarterly, has caused very serious displeasure to the managing editor of that periodical. He criticises the criticism in an article filling two columns and a half of the American Christian Review.

ELDER SAMUEL ROGERS.

We learn from a note just received from this aged and venerable man that he starts in a few days on a visit to Missouri. Long years ago, when in the vigor of his manhood, and when the West was nearly a wilderness, Bro. Rogers, in the fidelity of his heart, preached the gospel to the hardy pioneers of that State.

ANTITYPE.

Bro. MILLIGAN: Speaking of the baptism in the cloud and in the sea, in your "Scheme of Redemption," you say "it could not be a type of baptism, for there can not be a type of a type."

The word antitype (antitypon) occurs but twice in the New Testament, and but two things are called antitypes. One of those is the tabernacle. Heb. ix: 24; and the other is baptism. 1 Pet. iii: 21. In the tabernacle we have—

The correspondence between the antitype and the "true" must be as complete as that between the type and the antitype. The significance of both the type and the antitype is derived from the "true," the antitype directly from the "true," the type directly from the antitype, and indirectly from the "true."

With regard to baptism we have—
1. The type in the salvation of Noah and family through the waters of the flood; and of the Israelites through the sea.

the type was but a "pattern" of that obtained in the antitype, as the pattern, type, shown to Moses in the mount was of the tabernacle.

Now, if baptism is a type, which it may be, when viewed in a single relation, looking in but one direction, so is the tabernacle. They sustain precisely the same relation, midway between the type and the "true." If we can have no type of baptism, we can have none of the tabernacle. But we have a type of the tabernacle; therefore we may have a type of baptism.

Bro. Milligan, the above is submitted as an inquiry, and no sentence is to be taken in the sense of dogmatic assertion. Will you be so kind as to give the benefit of your critical knowledge of the subject to the readers of THE APOSTOLIC TIMES? And oblige, yours fraternally and truly,

F. G. ALLEN.

FROSTED APPEARANCE ON GLASS.

Who is there that has not, during cold winters, stopped to admire the beautifully symmetrical and yet fantastical figures of leaves and flowers depicted on the window panes of a well-heated room, the air of which is charged with aqueous particles? Epsom salts (sulphate of magnesia) dissolved in beer, together with a small quantity of dextrine (artificial gum), and in this state applied to a pane of glass with a sponge or brush, on crystallizing produce the identical designs above alluded to, with this improvement, however, that the liquid may receive any color whatever, at the option of the operator.

CITIES AS TYPES OF IDEAS.

A great city, whose image dwells in the memory of man, is the type of some great idea. Rome represents conquest. Faith hovers over the towers of Jerusalem, and Athens embodies art, the pre-eminent quality of the antique world. In modern ages, commerce has created London; while manners, in the most comprehensive sense of the word, have long found a supreme capital in the airy, gay city of the Seine.

JAMES MULLEN, PHOTOGRAPHER.

HAS just received a splendid set of new instruments, and is prepared to make Views of Churches, Halls, Public Buildings, and City and Country Residences.

WHEELER & WILSON'S SEWING MACHINES.

Awarded the HIGHEST PREMIUM At the WORLD'S FAIR, Held in London, England, where all the Machines in Europe & America Were in Competition.

Also at the Industrial Exposition! AT PARIS, FRANCE, And at every UNITED STATES FAIR SEWING MACHINES Have been Exhibited.

The qualities which recommend the WHEELER & WILSON Machines are as follows:
1. It uses NO SHUTTLE, and makes the LOCK STITCH.

GREAT BARGAINS IN Carpets, Oil Cloths, MATTINGS, SHADES, RUGS, &c., At the New Carpet Store of SMITH & BACON

Examine their stock before you buy. No. 11 Upper Street, LEXINGTON, KENTUCKY.

MCCONATHY & BELL, No. 47 East Main Street, LEXINGTON, KENTUCKY.

WHOLESALE AND RETAIL DEALERS IN Hats, Caps, Trunks, &c. SILK AND FUR HATS. Also, a fine assortment of Farmer or Planter Hats.

Give us a call. We sell at reasonable prices. 2-4

H. M. TURNER, Contractor and Builder, Broadway, between Main and Water, LEXINGTON, KY.

KEEPS constantly on hand Doors, Sash, Blinds, Window Frames, Dressed Lumber, &c. Job Work of all kinds executed with neatness and dispatch. 2-6m

W. R. PEARCE, W. B. TOLLE, A. M. HOLTON. PEARCE, TOLLE & HOLTON, Importers and Jobbers of Foreign and Domestic STAPLE AND FANCY DRY GOODS,

Hosiery, Notions, &c., 77 Southwest Corner Pearl and Vine Streets, CINCINNATI, OHIO.

CHAS. W. FOUSHEE, House Painting, Graining, GLAZING AND PAPER HANGING, Executed with neatness and dispatch.

Shop on Upper Street, between Church and Short Streets, LEXINGTON, KY.

A. N. WEXELBERG, Importer and dealer in Tin Plate and Metals, TINNERS' TOOLS, MACHINES, STOVES AND HOLLOW-WARE, House Furnishing Goods, AND AGENT FOR TELEGRAPH COAL COOK STOVE.

No. 9 West Fifth Street, CINCINNATI, OHIO. 1-1y

NEW MARBLE WORKS. \$70,000 WORTH OF FURNITURE.

WE would call the attention of our friends and the public generally to our superior facilities for manufacturing every description of MARBLE WORK—such as Monuments, TOMBS, TABLETS, VASES, Marble Mantels, &c.

Manufactured of the very best Italian Marble. We feel confident that we can please the most fastidious tastes. Our work is all warranted perfectly solid, as we do not deal in imported HOLLOW WORK.

Persons wishing anything in our line will find it to their interest to call at our works before purchasing elsewhere, and learn our prices, as we will not be undersold by any one.

We are both experienced workmen, having worked at the business for the last 26 years.—We employ no one who is not a first-class workman.

We are receiving every week, from celebrated architects, new and splendid designs, which we will exhibit to persons at their residences upon application, by mail or otherwise.

We therefore solicit your patronage, and feel confident of giving general satisfaction. Our Marble Manufactory is on Short Street, opposite Steam Engine House. JASPER & DOZIER.

We are permitted to refer to the following citizens of Lexington:—T. Lewinski, C. H. Morgan, C. Shryock, E. D. Sayre, J. Johnson Coons, G. B. Kincaid. 1-6m

GROVER & BAKER SEWING MACHINES. THE VERY HIGHEST PRIZE, awarded to the representative of the Grover & Baker Sewing Machine AT PARIS, IN 1867.

The qualities which recommend the Grover & Baker to the public are as follows:
1. It makes the Double Elastic Lock Stitch.

Call and see them before you purchase, and be your own judge. Hemming, Tucking and Embroidering done to order.

W. J. ALTHAUSER, Agent, Main Street, Bradley's Block, Lexington. 1-3m

J. H. FLORE, DENTIST, Main Street, opposite the Court House, Over Norton & Sharp's Drug Store, LEXINGTON, KENTUCKY.

ALEX. MAYDWELL, JR., Manufacturer and dealer in Confectioneries & Fruits. WEDDINGS AND PARTIES. Made a specialty, and supplied on short notice.

Mill Street, between Main and Short, LEXINGTON, KY. 1-1m

J. R. MORTON, ATTORNEY AT LAW, Office on Jourdan's Row, LEXINGTON, KY. 1-1y

SQUIRE BASSETT, W. B. EMMAL, BASSETT & EMMAL, Wholesale and Retail dealers in Gentlemen's, Ladies', Misses' & Children's BOOTS, SHOES AND GAITERS,

No. 15 Main Street, LEXINGTON, KENTUCKY. 1-1f

PHOTOGRAPHS. I AM making Card Photographs of near Two Hundred Christian Preachers, to which a great many will be added from time to time. Sent by mail at \$1.50 per dozen; six for \$1; per hundred, \$10. A full list sent to any one on applying for it.

FURNITURE CHEAP!

The Greater Part of which was Manufactured in Lexington. J. W. PATTERSON.

I Have on hand the largest stock of Furniture, and the best stock, and WILL SELL AS LOW AS ANY HOUSE IN THE CITY.

I have also on hand, Coffins of all Descriptions, AND TWO OF THE FINEST HEARSES IN THE CITY, And am prepared to attend funerals either in town or country at all hours.

FINE METALIC COFFINS. At greatly reduced prices. J. R. LACKINS will attend to all calls in my absence: His residence is on Upper Street, in the rear of the Episcopal Church. 1-1f

I. N. HODGEN, DENTIST. Office over J. M. Elliott & Co.'s Store, opposite the Court House, Main Street. LEXINGTON, KENTUCKY.

Teeth on Gold, Rubber, or Adamantine Plates, finest styles, at Louisville and Cincinnati prices. N. B. The Poor charged only half price. 1-1f

SUNDAY SCHOOL BOOKS, FOR SALE BY H. S. BOSWORTH, 103 Main Street, Cincinnati, O.

This list has been chosen with care. The books are attractive for binding, paper and illustrations, and are considerably reduced in price.

Twelve Dollar Lot. Down in a Minute, etc. 31 vols., containing nearly 5,000 pages and numerous illustrations. This lot is selected from the publications of the Tract Society, as about the best that can be had for the price. \$12 00. Scripture Biography, by Gallaudet. 11 vols., 292 pp. \$1 50. Hannah More's Stories for the Young. 8 vols., 52 Illustrations. Price, \$2 50. Village and Family Library. 76 vols. of 192 pp. each. Half cloth, \$25 00. This series contains a large amount of useful and entertaining information. (They are not for small children.) Little Monitor Series. By Mrs. Goodwin. 6 vols., \$3 00. Chambers' Library for Young People, 20 vols. 9 00. Chambers' Pocket Miscellany, 12 vols. (double) 8 00. Abbott's Franciscan Stories, 10 vols. 7 50. Rollo Books, 14 vols. 7 50. Rollo's Story Books, 12 vols. 3 50. Rollo's Tour in the East, 10 vols. 7 50. Robinson and Lucky Series, 8 vols. 4 00. Florence Stories, 6 vols. 4 80. Lucy Books, 6 vols. 3 75. Jonas Books, 6 vols. 3 75. Boat Club Series (Olive Optic), 6 vols. 6 00. Woodville Stories (Olive Optic), 6 vols. 6 00. Riverdale Stories (Olive Optic), 6 vols. 2 25. Flora Lee Stories, 6 vols. 2 25. Spectacles for Young Eyes, 8 vols. 4 00. Arthur's Home Stories, 8 vols. 2 50. Arthur's Household Library, 6 vols. 4 50. Arthur's Juvenile Library, 12 vols. 6 00. Leslie's Stories, 6 vols. 4 00. Play and Study Series, 4 vols. 4 80. Little Prudy Series, 6 vols. 3 60. Bright Hope Series, 6 vols. 3 60. Dickson's Little Folks (12 miniature vols.) 1 25. The Proverb Series, 3 vols. 2 50. The Florence Series, 6 vols. 5 00. The Doty Dimple Series, 6 vols. 4 00. The Rolling Stone Series, 3 vols. 3 60. Mrs. Hoffland's Select Stories, 6 vols. 3 00.

Aids for Bible Study.—Cruden's Concordance, \$2 00. Bible Dictionary, 334 pp., maps, illustrations; tables, etc. \$1 50. Bible Text Book (a Concordance of Subjects), 40 etc. Bible Reader's Help, 40 etc. Bible Atlas and Gazetteer, \$1 00. Maps—Palestine, paper, colored, 14 by 22 inches, 28 cts.; Palestine on muslin, not mounted, 5 feet long, \$2 50; Palestine, 4 by 4 feet, full colored and mounted on rollers, \$6 00; Lands of the Bible, 4 by 4 feet, embracing an extent of 2000 by 1000 miles, colored and mounted on rollers, \$6 00.

FOR SUNDAY SCHOOL CLASSES, ETC. Testaments—Common version, \$1 25, \$2 50 and \$3 50 per doz.; Anderson's translation, school edition, \$1 50 per doz. Bibles—For Classes, 50 to 75 cts. each; for Presidents, 75 cts. to \$3 00 each. The Christian Sunday School Hymn Book has been thoroughly revised and enlarged. It now contains more of the favorite hymns in use than larger and more expensive books. Half bound, cloth back, \$1 50 per doz.; full cloth, \$2 40; 20 cts. per doz. postage. Tickets, blue and red, 500 for 50 cts. Reward Tickets and Cards, \$1 00 per 100 to \$1 00 per doz. Teachers' Class Book, 75 cts. per doz. Question Books—McGarvey's, volume 1, (Matthew, Mark and Luke) 15 cts.; vol. 2 (John and Acts) 15 cts. Crane's Scripture Teacher, 30 cts. per doz., \$3 00. Little Child's Bible Question Book, by Sister Logan, per doz., 40 cts. One Hundred Scripture Questions and Answers, by Dr. Irvin, per doz., 40 cts. Prayers, 50 cts., 60 cts., and \$1 00 per doz. Music Books—The Violet and Little Minstrel, each \$3 00 per doz.; Polyphonic, Fresh Lanzas, or Musical Leaves, \$8 00 per doz.; Shining Pearls, by Eld. K. Shaw, \$1 50 per doz. Packets of Toy Books, useful for presents, 16 in each pack, in great variety, for 20, 25, 30, 35 cts. per pack; postage 2 cts. per pack. Send the books of the American Sunday School Union, American Tract Society, or any other publication, supplied to order.

Send checks, postoffice orders, or money by Express, prepaid. Money in letters, unless registered, at the risk of the sender. 1-1y

DUTY TO JOIN SOME CHURCH.

It is common for a man of the world, when talking of his obligations to God, to say, "I feel it to be my duty to join some church." This declaration is not only accepted by the parties of the day, but is usually regarded by them as a hopeful symptom. Have those who use the expression and the parties who accept it very closely considered the saying? I incline to think not. This is one of the instances in which Satan has succeeded in gaining a dangerous error the authority of a long standing adage. Little do men suspect the soundness of the saying that it utterly escapes them to call it in question. Like the worn currency of the country, the saying passes from lip to ear merely because it is current. But the simple circulation of a counterfeit bill can never render it genuine, neither does the currency of the saying in hand determine its truth. So thoroughly orthodox has it become that no doubt I shall be thought very heretical for calling it in question.

The saying is utterly false. It is no man's duty to join some church. The New Testament does not so teach; and in the case is final. The saying assumes that there is a multiplicity of churches. But this is not only a mere assumption; it is wholly groundless. The Word of God distinctly says, there is "one body." This "one body" is a unit. It is neither divided nor divisible. In the same book, same chapter and same paragraph in which the body is named, it is also said that there is one God. The unity of God and the unity of the body are thus parallel and made to rest on the same foundation. This "one body" is declared by Paul to be "the church." Hence then the body is one and undivided, and since the one body is the church, it therefore results that the church is one, or that there is but one church. Now, since there is but one church, it follows that it is not a man's duty to join some church. It is his duty to join the church. As a correction of a false popular saying this is complete. But will the parties of the day accept it? Never. To accept it is to abandon parties and partyism; and once this with parties would be self-destruction, of course, they will reject it.

THE CALF IN THE CELLAR.

FROM BERIAH PILKINS.

Editors Apostolic Times: GENTLEMEN: Your courtesy to me, I fear, emboldened me overmuch. The poor piece I formerly sent you, you were lenient enough to publish; that I am duly grateful for your consideration it may ill become me to say; nevertheless it is so. You doubtless wonder much at the reading of my paper, and may conclude that I imagine myself turned wild boar and about to devour a calf, am laboring under no such hallucination. Neither must you suppose that I harbor any animosity against the comparatively innocent animal the name of which stands at the head of my letter. I am a very benevolent man and am wholly incapable of the deed. True, I am not sensible of any very special affection for calves, whether they belong to the class that goes on two feet or on four; but then I am too magnanimous to bear them malice. I write to indicate a principle. I am, gentlemen, only grown a little clerical in night and wished to give my piece a somewhat ecclesiastic turn. From this you must not suppose that I am about to deliver a lecture on any illicit work of Aaron's. Such is not the case. I may have something to say in vindication of Aaron and other priests, but it will be after this. You now, Messrs. Editors, that most of our meeting-houses have cellars? Do you think cellars wrong? I can not believe it. You well know that cellars serve many valuable purposes. They are excellent for turnips, and no place deep rats better. You admit, then, I take for granted, that cellars are right, but where is the sin in calves? If you affirm that there is any, I boldly take the negative. I stand for calves, and categorically assert their innocence. Now, gentlemen, if cellars are right and calves are right, then is there any sin in housing calves in cellars: I shall now hold my case as made out. Should you raise any question about the kind of calves we shall have in cellars, my reply is that the gender of the calf is accidental, and hence can not affect the issue. My own preference, am free to say, is for musical calves. There are many advantages in musical calves over the vulgar sort. 1. They are more tidy; that is to say,

they require less grooming. This service, you know, is usually performed by maids who work out days, and who consequently can not be very elaborate in their attentions. There is a gain here.

2. Children are fonder of musical calves than of the others. It is astonishing to see how soon children become perfectly devoted to them. They are very refining too; and then even some old people soon grow much in love with them. They think them so interesting. They never, it is true, dance around the calves, but admire them very much.

3. Preachers can peddle musical calves. Why not? It is quite legitimate. We already have one in the traffic. Indeed, I believe he is the calf peddler-in-chief of Indiana. He and the calf rehearse together just before preaching. He thinks the calf a success.

4. Musical calves excel in time. This is a most important item in singing. Indeed, there is none good without it. Phrenologists set down time on calves heads as fall.

5. Musical calves never stray. Once in, and all pandemonium can not get them out. Even fasting and prayer fail. They hence never cost a cent for stray notices.

6. Musical calves are the great Di-ans of Sunday Schools. The truth is, such schools are a nuisance without them. But only bring in the musical calf, and the schools at once swell to the hugest dimensions. There is no doubting the value of these calves.

Some folks, as you know, gentlemen, affect to think musical calves unscriptural. I despise such antiprogressive fogies. They know nothing. I boldly assert that musical calves are scriptural, nor will I back. Paul says, "All things are lawful unto me." Now, gentlemen, from this "all things" exclude musical calves, if you can. Here follows an argument. Will your logic-mongers try it? Whatever can not be excluded from Paul's "all things," is Scriptural. Musical calves can not be excluded. Therefore they are Scriptural. On this syllogism I stake this issue.

Do not misunderstand me, Messrs. Editors. As already said, I have no special affection for calves; and whenever they "cause trouble" in the church, I for one, will be for kicking them out. It is "principle" for which I am contending—my right to have calves. This is the point; nor do I intend to yield.

But I have another reason for appearing as the vindicator of musical calves, or rather the "principle" involved. Musical calves are but the precursors of musicals of a larger size. I avow my right to have these also. Do you imagine that the children of the Sunday School will remain in the cellar always? You are mistaken. These children will go up, up into the auditorium—is that what you call it? I mean the room where the foster-father of the calf in the cellar ministers. Now, gentlemen, do you imagine that when these children go up, calf will remain below? If so, you know but little of calf nature. By the time the children leave, calf will be grown. He can now assert his rights and vindicate the "principle." He will now have horns, giant horns, horns like a Texan blood. He can now walk imperiously into the auditorium and push. My soul, how he will push. He will avenge the insults offered him while in his inchoate state of calf. Noble scavenger! He will make clean work now. He will push the plebeians into the street; push the maimed, the halt, the blind; push all that are "poor in spirit," all the meek; he will push them all out. This is my spirit, my taste—what I seek. The refined, the soft eyes, the voluptuous—these he will let stay. Between them and monsieur *magnus bos* there will be no strife. They will dwell together in unity. Exultingly I look forward to the "proud consummation." I am jubilant now.

In deep humility, yours, BERIAH PILKINS.

HOW IT IS DONE.

Editors Apostolic Times: Our friends of the "other denominations" are often extravagantly complimented in our papers and from our pulpits for their great liberality as displayed in their fine churches, widows' homes, orphan asylums, etc., in our towns and large cities. There are many who do not know how the money to build these "monuments of taste and liberality" is obtained. Much of it is freely contributed by the members of these establishments. Much more, perhaps, as indicated in the following item, clipped from the

local columns of the Courier-Journal of this city, 22d inst:

CHURCH ENTERTAINMENT.

The lovers of choice music and *tableaux vivants* are all agog in regard to the entertainments for the benefit of the Grace Episcopal Church, to be given at Weisiger Hall on Thursday and Friday evenings. For sundry reasons we predict that these exhibitions will turn out to be the most brilliant and successful of the season. That charming songstress, Mrs. Davison, will render some of her most effective pieces. Prof. Mueller's grand fairy dance, which all remember with a sense of pure delight, will be produced. Members of the Dickens Club will appear in a series of their favorite acting ballads and other pieces, tableaux, statuary, etc. All this affords an entertainment that no man or woman of soul can resist.

Now, it is a well known fact that Roman Catholics, Episcopalians, Methodists, Presbyterians, and Baptists raise much of their money in this way. A single "Catholic Fair," to which Protestants freely contribute, will yield from five to fifteen thousand dollars.

Is it any wonder that these parties succeed in building churches and benevolent institutions, when they thus appeal to the lusts of unsanctified men and women? Some time last year the Jews of this city gave a "grand ball," the proceeds of which were appropriated to furnish their new and magnificent temple. What shall the Church of Christ do in the premises? Shall we lag behind and still be reproached for our want of liberality, and that, too, by our own preachers! Now I have a fancy that we might "get up" some choice music and "tableaux vivants." We might also hire some "charming songstress." Perhaps we might get up a "grand fairy dance." Unaccustomed as we are to "trip the light fantastic toe," we might also get up a "club" that would "appear" in a series of "acting ballads," and surely every woman who has a soul, and every man who has any chivalry left in him, would patronize us and we would succeed—be assured, dear brethren, we should succeed—then we could have spacious temples, and heaven-reaching spires, and verily rich men and women would call us blessed. What say you, brethren? Shall we keep pace with the "spirit of the age" and "accept the logic of events," or shall we continue the *worn out*, cry about "primitive purity and simplicity, and restoration of the ancient order of things." If we do the former we shall succeed with the fashionable element; if the latter, why only the "common people" will hear us gladly, and alas for our success among the brethren of the "other denominations." Shall we be glad to see an article in reference to these things. T. P. H. LOUISVILLE, April 22d, 1869.

THE AGE OF ENTERPRISE.

We live in an age of enterprise and stupendous results. By means of steam power and telegraph—both of which were given to the world by the United States—more has been done within the last fifty years toward diffusing intelligence, enlightenment, and Christianity; toward assimilating national interests and suppressing warlike tendencies; toward elevating the human race and cementing them in one great family, than has ever before been accomplished in all the years since the creation, taking existing records as authority. Deprive the world of its two great motors, electricity and steam, and it would at once resolve itself back to semi-barbarism. The walls of exclusiveness, conceit, ignorance, and superstition are crashing on all sides. We have lined the ocean bed with cables, and are sending the lightning from land to land under deep seas. Each flash is pregnant with intelligence conveyed from one human mind to another, thousands of miles distant, with the speed of thought. Each spark of the electric messenger proclaims conquest over the elements and immortality of man's soul. Distance has been annihilated and time anticipated.

The Pacific Railroad has coupled the two extremes of our country, and brought them so near to each other that the intervening space may be passed over in as little time as was required to make a land journey of three hundred miles, fifty years ago. Large, powerful and swift ocean steamers now part the waters of every sea, and with such wonderful regularity, that the periods of sailing and arriving are stated with exactness. The canal which is to connect the waters of the Red Sea with the Mediterranean, and afford one of the grandest passages to commerce, is the work of this age; that which will unite the Atlantic and the Pacific across the Isthmus of Panama, has been projected, and will probably be perfected in this century. Another, to connect the great American lakes with the Mississippi River, and furnish direct inland water communication from New Orleans to the mouth of the St. Lawrence, is also projected, and will undoubtedly be a realization before two decades shall have passed away. The great Mount Cenis railway is the conception and work of this age. A

sub-oceanic road between England and France and a suspension bridge to span the sea and connect the two countries, have also attracted attention, and are not deemed impossible. Great hills have disappeared and deep valleys filled up. The face of physical nature has undergone wonderful alterations.

Progress is the slogan of all civilized and free nations; but the wheels of progress could not have advanced had they not been lubricated with the golden ointment drawn from the bowels of California and Australia. The wonderful works which excite our admiration on all sides could not have been performed by free people without the \$1,200,000,000 of treasure given to the world by the United States and Australia. And the golden stream still flows, with little abatement. The silver current is becoming stronger and more abundant. Vast floods of wealth are pouring upon the world and stimulating the conception and accomplishment of enterprises heretofore deemed visionary. We have but commenced those grand operations which must eventuate in tumbling down the thrones of ignorance, national clannishness, tyranny, and idolatry. We live in an age of splendid conceptions and majestic operations, in which our country has borne a leading part.—*Commercial Herald.*

THE PREMIUM WAS AWARDED TO THE Singer Sewing Machine, Over the Wheeler & Wilson, at the Cynthiana Fair, September, 1868. Before purchasing, examine the Singer. Office in Higgins' Block, Main Street, Lexington, Ky. PERRY CROSTHWAIT, Local Agent.

E. K. STEPHENS,

THE STAR HATTER,

HAS just returned from New York with the

LATEST SPRING STYLE OF SILK HAT,

The Castilian, Gen. Prim and Velocipede.

Also, a fine assortment of

LADIES' SARATOGA TRUNKS,

Traveling Bags, Umbrellas & Canes.

13 East Main Street, bet. Mill and Broadway,

LEXINGTON, KY.

ALEX. H. ADAMS. EDWARD KNOBLE.

ADAMS & KNOBLE,

(Successors to Gist, Knoble & Co.)

Wholesale and Retail Dealers in

HARDWARE,

IRON, STEEL CUTLERY,

Guns, Grates,

Mantels, Castings, &c. &c.

No. 5 West Main Street,

LEXINGTON, KENTUCKY,

OUR stock is large, new and well assorted, and we will supply our customers with the best quality of goods at the LOWEST PRICES.

Special Inducements to Dealers.

1-ly

NEW CARPETS,

NEW CARPETS.

STANDEFORD & HAWKINS,

DEALERS IN

Carpeting,

OIL CLOTHS,

Wall Paper, Mattings,

WINDOW SHADES,

Lace and Damask Curtains,

Cornices, &c. &c.

WE have just received and opened one of the largest and handsomest stocks of goods ever brought to this market. Having purchased our goods from the manufacturers and importers, and PAID THE CASH for them, we are prepared to

Sell them for a Smaller Profit

Than any other house engaged in the trade.

No. 9 West Main Street,

LEXINGTON, KENTUCKY.

1-ly

J. B. MORTON & CO.

Invite the attention of the public generally, and the readers of the Apostolic Times specially, to their Book and Drug Establishment in this city.

The purposes of this firm are to extend the business of their house in both the Book and Drug departments. To add a Book Bindery, and as soon as possible to establish a Publishing House in connection with present business. The patronage of persons favoring these enterprises is earnestly solicited.

The firm now consists of J. B. Morton who has been engaged in business in this city for twenty years, August next; Mrs. A. E. Morton, widow of the late Dr. D. T. Morton, and Jno. M. Greenway who has been in the employ of the house for a number of years.

MISCELLANEOUS BOOKS.

Irving's Works, Sunnyside Edition; Dickens's Works, People's Edition; Hallam's History of the Middle Ages, Milliman's History of the Jews, Gibbon's History of Rome, Hume's History of England, Macaulay's History of England, Julius Cæsar, Napoleon III; Cruden's Concordance, Plutarch's Lives, Dick's Works, Rollin's Ancient History, Prince of the House of David, The Christ of History, Barnes' Notes on the New Testament, 11 vols.; Clarke's Commentary, 4 vols.; Smith's Dictionary of the Bible, &c., &c.

We have on hand, and can supply in any quantity McGarvey's on Acts, The Living Pulpit of the Christian Church, Campbell's Popular Lectures and Addresses, Campbell and Owen's Debate, Campbell on Baptism, Campbell and Purcell's Debate, Scheme of Redemption, Reason and Revelation, Harp of Zion, Christian Hymn Book, Christian Sunday School Hymn Book, &c., &c.

POETICAL.

Byron, Burns, Moore, Scott, Shakespeare, Campbell, Poe, Dante, Longfellow, Tennyson, Whittier, Owen Meredith, Halleck, and all the British and Modern Poets.

MEDICAL BOOKS.

Gross's Surgery, 2 vols., Revised Edition; Gray's Anatomy, Dalton's Physiology, Dunglison's Medical Dictionary, U. S. Dispensatory, Braithwaite's Retrospect and any Medical Journal furnished at Publisher's advertised rates.

LAW BOOKS.

Law Books, Legal Cap Paper, Red Tape, Wafers, and such other stationery as is used by the Legal Profession.

SCHOOL BOOKS.

Of nearly every description used in Common Schools, High Schools, and Colleges.

BIBLES AND HYMN BOOKS.

Family Bibles, Pulpit Bibles, Pocket and School Bibles, Testaments and Hymn Books in various bindings and at extremely low prices.

BLANK BOOKS.

Blank Books, all sizes; Memorandum Books, Bill Books, Check Books, &c., &c., in great variety.

SUNDAY SCHOOL BOOKS.

Sunday School Books, for Libraries; Music Books, Sunday School Cards, Maps, &c., supplied to schools, on the most liberal terms.

STATIONERY.

Our stock of Stationery is large, and selected with great care to suit the wants of this market. Special attention is called to our stock of Paper and Envelopes.

SPECIALTY.

Wedding and Invitation Cards furnished in the latest style, and at low prices. Monogram and Initial Stamping done in plain, colored, gilt, and silver.

FRAMES.

Gilt, Rosewood, and Rustic Frames, all sizes.

MAGAZINES.

Any Magazine or Paper published in America or Europe furnished at publisher's prices.

NEW PUBLICATIONS.

We are constantly receiving new publications of every description by the best and most popular authors, and it is our intention to be able to supply new publications about as soon as they are offered in the Eastern cities.

J. B. MORTON & CO.,

Booksellers and Druggists,

Lexington, Ky.

1-ly

J. L. GILMORE,

DEALER IN

AGRICULTURAL IMPLEMENTS,

No. 12 West Main Street,

LEXINGTON, KENTUCKY.

Buckeye Mower & Reaper.

I AM sole agent for this justly celebrated MOWER AND REAPER, a machine which has been the

Leading Machine for Ten Years,

And has always been successful in bearing off the PRIZE in every TRIAL in which it has been put in competition with other machines.— Call and see it before purchasing, as it has all the improvements to make it still the LEADING MACHINE.

Gaar's Gold Medal Thr

and Separator,

Which certainly stands unrivalled, and which has been greatly improved for this season.

Owen, Lane, Dyer & Co.'s

CELEBRATED

STEAM ENGINES AND SEPARATORS.

Taylor's Hay and Grain Rake.

I also am sole agent for this deservedly celebrated SPRING STEEL TOOTH HAY RAKE. It is one that a boy 12 years old can easily manage. A farmer can save the price of the Rake in one season by gleaming his grain fields. Call and see it before purchasing.

I also keep on hand all kinds of

Agricultural Implements,

PLOWS OF ALL SIZES,

Cutting Boxes, Corn Shellers, Grist Mills of all sizes, Revolving Hickory Tooth Hay Rakes, Churns, Farm Wagons, Wheel Barrows, &c. &c.—all of which I will sell at LOW PRICES FOR CASH.

J. L. GILMORE.

OVERSTREET & CO.,

Upper Street, next door to Randall's Grocery,

LEXINGTON, KY.

DEALERS IN

TIN & HOLLOW WARE,

Keep on hand a large stock of

Coal and Wood Cooking and Heating Stoves,

Also, Agents for the celebrated

Sentinel and Fashion Stoves.

They keep always on hand a full line of

House Furnishing Goods.

Special attention given to ROOFING, GUTTERING and JOBBING. We are owners of FAY'S ROOFING MACHINERY, by which we are enabled to do Roofing better and cheaper than by the old mode. Give us a call before making your contracts.

OVERSTREET & CO.

1-2m

JOHN T. MILLER,

Wholesale and Retail dealer in

Building Hardware, Tools,

BAR IRON AND STEEL,

GUNS AND PISTOLS,

Table and Pocket Cutlery, &c. &c.

Main Street, between Broadway and Mill,

LEXINGTON, KY.

1-1m

MERCHANT TAILORING.

WE HAVE THE

LARGEST ASSORTMENT

OF THE FINEST

IMPORTED & AMERICAN

GOODS

IN LEXINGTON,

Which we will make up to order in the most fashionable style and at the lowest prices.

MATHENY & ADAMS.

1-1m

J. M. HOCKER & CO.,

BANKERS,

J. M. HOCKER, LEXINGTON, KY.

J. S. WOOLFOLK,

H. G. CRAIG.

1-4f

NORTON & SHARPE,

—KEEP—

Pure Medicines,

Fine Toilet Goods,

Brushes, all kinds.

Every article is first class. COAL OIL at a reduced price, but quality still the best.

1-4f

WATCHES.

If your Watch stops and does not keep good time; take it to G. H. GRAHAM, (formerly of London, England), and he will guarantee to remedy the defect, or charge you nothing. Observe the address: No. 3 Norton's Block, Upper Street, Lexington, Ky. A large variety of Watches, Clocks, Jewelry, Spectacles, &c., on hand.

1-ly

R. L. HORN BROOK,

HOUSE, SIGN AND ORNAMENTAL

PAINTER,

LAZIER, GRAINER, GILDER AND PAPER HANGER. All kinds of WINDOW SHADES made to order. Special attention paid to all branches of the business.

Orders left at shop—Limestone Street, near Barr, will receive prompt attention.

1-ly

CHURCH NEWS.

DEAR BRO. WILKES:

Bro. C. M. Day commenced a meeting in Hopkinsville, Ky., on Saturday before the first Lord's day in this month. On Monday following I joined him, and we continued the meeting over the third Lord's day, closing Wednesday, the 22d inst.

In the beginning a circus stalked into the village; twice we were interrupted by unusually copious rains, and, in addition, Mr. Helm, the general evangelist of the Baptist Church, was holding forth when I got there in a protracted meeting in the Baptist Church, which he continued up to my leaving, and I suppose still continues. Still we had large audiences to the close. Twenty-one made the good confession; three united by letter, and one joined from the Baptists.

Christian County is my native place. I am this day forty-six years old. Up to this meeting I had not been there for twenty years. So changed is society, the town and the adjacent country, that but little is left to remind me of "auld lang syne." Bro. McGarvey, too, was born in Christian. My visit was a pleasant one and will be long remembered. The success attending the meeting, under the many discouragements and interruptions, was highly satisfactory. My home duties and responsibilities as an editor of THE APOSTOLIC TIMES, will not allow me to hold many protracted meetings. Still, I was so well pleased with my visit, and think the prospect of going great good by another effort in Hopkinsville so hopeful, that, time and circumstances justifying, I would like to hold a really protracted meeting in my native county. During our late meeting the Presbyterians and Methodists united with the Baptists in sustaining Mr. Helm in his labors—a union from a bad motive that will come to a sure and speedy end.

Louisville, April 29, 1869.

BLOOMINGTON, ILL.—From the American Christian Review we learn that a meeting has been recently closed in this place with two hundred and twenty-four additions, under the labors of Bro. W. F. Black. The meeting lasted seventeen weeks.

WARSAW, KY.—Bro. Benjamin Tiller writes that the congregation has about completed a spacious new house, 75 by 45 feet. The congregation numbers about one hundred and sixty members, who are "generally earnest and faithful." The church was nearly wrecked during the war, but has triumphantly recovered.

GERMANTOWN, KY.—Bros. Taylor, Walden and McGinn have recently closed a meeting with fifty-five additions. Bro. Walden has lately located at Germantown, and is one of our clearest-headed men.

MARTINSVILLE, IND.—Bro. J. R. Berry, writing from Bloomington, Ind., says: "I saw Bro. W. F. Black yesterday at Martinsville. He has had fifty-six additions at this place, and the meeting still in progress."

DETROIT, MICH.—Bro. O. P. Miller thus writes:

"We are doing quite well here under the circumstances since I came—congregations growing and a number of additions gained. I am quite well pleased with my situation, but do not expect to remain any great length of time. I baptized a young man some time ago, whom I have induced to devote his time to the work of the ministry. I think he will attend Kentucky University next session."

O. P. MILLER.

Bro. W. W. Pope, in writing from Barbourville, Ky., says:

"In September last I organized a reading class at Spruce Creek, Whitley County, requiring them to read every day. I found to my great satisfaction, when with them the other day, that the class had read 10,000 chapters. Several persons, who had not been in the habit of reading any, have read the Testament through a time or two. This is a good work." W. W. POPE.

COLUMBIA, Mo.—We learn that Bros. J. K. Rogers and J. W. Mountjoy are protracting a meeting in this place. Up to last advices twenty-one had been added.

Some employments may be better than others; but there is no employment so bad as the having of none at all. The mind will contract a rust and an unfitness for everything, and a man must either fill up his mind with good, or at least innocent business, or it will run to the worst sort of waste—to sin and vice.

BOOKS AND PERIODICALS.

CRUDEN'S CONDENSED CONCORDANCE.

To many of our readers it may appear like trifling to call attention to a book like this. One might think it almost as appropriate to announce Webster's Spelling Book as Cruden's Concordance. Yet, familiar as this book is to the majority of Bible students, we have reason to know that many earnest Bible readers have never owned it or learned to use it. Moreover, there are many others who own it, and to some extent use it, who need to be stimulated to use it more diligently. In studying the Scriptures it is impossible to devote too much attention to the Scripture usage of words, to parallel passages, and to explanatory facts, which can be collated only by the diligent use of the Concordance. The neglect of this causes most of the narrow views of Scripture themes which are met with on every hand. Let us insist, therefore, that every man who pretends to study the Bible at all, shall supply himself at once with a copy of this Concordance. It can be obtained at small expense from any bookseller.

THE ENGLISHMAN'S GREEK CONCORDANCE.

This work is not so old as the English Concordance mentioned above, but it has long been familiar to students of the Greek Scriptures. Notwithstanding this, we frequently meet with brethren who have never used it, and those, too, for whose benefit it is especially designed. It enables one who has the least acquaintance with Greek to find every Greek word in the New Testament, in every passage in which it occurs, together with the rendering given it in the common English version. A proper use of it would save many a would-be critic from exposing his ignorance of Greek, while it would enable many a diligent searcher after truth to reach conclusions which, without it, are beyond his reach. No man should ever feel sure that he has the correct rendering of a word in the New Testament until he has examined it carefully throughout the book; nor should any man who expects any aid from the Greek, continue without this Concordance a single day longer than necessary. It can be furnished by any of the book-dealers advertised in our columns.

THE CHRISTIAN RECORD.

This is the title of a very respectable monthly periodical, edited and published by Bro. J. M. Mathes, of Bedford, Indiana. We have not been long familiar with it, but from what we have seen of it, we are prepared to pronounce it an eminently sound and conservative periodical. Bro. Mathes evidently loves the primitive order of things and is earnestly striving for a return to the same. We owe him many thanks for his kindly notices both of our prospectus and the first number of our paper. It was by an accidental oversight that we have not tendered our acknowledgments before now.

OUR CITY PAPERS.

The secular papers of Lexington, including The Farmer's Home Journal, an excellent agricultural weekly; the Observer & Reporter; the Kentucky Gazette, and the Kentucky Statesman; all three semi-weeklies, have placed us under obligations by gratuitous announcements of our prospectus, and by flattering notices of our feeble beginning. We gladly welcome them all to our list of exchanges, and being neighbors to them all, we hope to maintain toward them the most friendly relations.

THE GLORIES OF MARY.

Part of a tract recently published by J. S. Lamar, in Augusta, Georgia: "I respectfully invite the attention of my fellow-citizens to the following extracts from a work entitled THE GLORIES OF MARY; Translated from the Italian of St. Alphonsus Liguori. It will not be denied by any intelligent Catholic that these quotations contain and exhibit the genuine doctrine of the Catholic Church as held in this city to-day."

"If the assertion is true and incontrovertible, as I believe it to be, and as I shall prove, in the fifth chapter of this book, that all graces are dispensed by the hand of Mary alone, and that all those who are saved are saved solely by means of this Divine mother, it may be said as a necessary consequence, that the salvation of all depends upon preaching Mary, and confidence in her intercession."—P. 19. "St. Bernard says, that as a man and woman have co-operated for our ruin, so it was fit that another man and another woman should co-operate for our restoration; and these were Jesus and his mother Mary. Doubtless, says the Saint, Jesus Christ alone was all-sufficient for our redemption; yet it was more fitting that each sex

should take part in our redemption, when both took part in our corruption. For this reason blessed Albertus Magnus calls Mary the co-operatrix with Christ in our redemption. And she herself revealed to St. Bridget that, as Adam and Eve sold the world for one apple, so her Son and herself, with one heart, redeemed the world."—P. 185, 186.

"Let us hear what the Holy Spirit makes the blessed Virgin say in the sacred Canticles: I am, says Mary, the defence of those who have recourse to me, and my mercy is to them a tower of refuge; for this I have been appointed by my Lord as a peacemaker between sinners and him. Cardinal Hugo, on the same text, says that Mary is the great peacemaker, who obtains from God, and gives peace to enemies, salvation to the lost, pardon to sinners, and mercy to the despairing."—P. 228.

"And there is no doubt that on account of the merits of Jesus, the great privilege has been granted to Mary to be the mediatrix of our salvation, not, indeed, mediatrix of justice, but of grace and intercession, as she is called by St. Bonaventure. St. Lawrence Justinian also says: Can she be otherwise than full of grace, who has been made the ladder of paradise, the gate of heaven, the most true mediatrix between God and man?"—P. 169, 170.

"And to increase our confidence, St. Anselm adds that when we have recourse to this Divine mother, we may not only be sure of her protection, but that sometimes we shall be sooner heard and saved by invoking her holy name than that of Jesus our Saviour. And he gives this reason: Because it belongs to Christ as our judge to punish, but to Mary as our advocate to pity. By this he would give us to understand that we sooner find salvation by recurring to the mother than the Son."—P. 149.

"For this end, says St. John Chrysostom, the Virgin Mary was made mother of God, that those sinners who, by reason of their wicked life, could not be saved according to the Divine justice, might obtain salvation through her sweet compassion and powerful intercession."—P. 234.

"St. Germanus justly called the most holy Virgin the breath of Christians: because as the body can not live without breathing, so the soul can not live without having recourse and commending itself to Mary, through whose means the life of Divine grace is obtained for us and preserved in us. As respiration is not only the sign but the cause of life, so the name of Mary, when it is spoken by the servants of God, not only proves that they are living, but procures and maintains this life, and obtains for them every aid."—P. 93.

"St. Bernardine of Sienna says that God did not destroy man after his fall, because of the peculiar love that he bore his future child Mary. And the Saint adds that he doubts not that all the mercy and pardon which sinners received under the Old Law was granted them by God solely for the sake of this blessed Virgin."—P. 81.

"I invoke, then, thy aid, oh my great Advocate, my Refuge, my Hope, and my Mother Mary. To thy hands I commit the cause of my eternal salvation. To thee I consign my soul; it was lost, but thou must save it."—P. 239.

"Blessed are those that know thee, oh mother of God! For to know thee is the path to immortal life, and to publish thy virtue is the way to eternal salvation."—P. 279.

"Nothing resists thy power, since thy Creator and ours, while he honors thee as his mother, considers thy glory as his own, and exulting in it, as a son, grants thy petitions as if he were discharging an obligation. By this he (St. Gregory of Nicomedia) means to say, that though Mary is under an infinite obligation to her Son for having elected her to be his mother, yet it can not be denied that the Son also is greatly indebted to his mother for having given him his human nature; whence Jesus, as if to recompense Mary, as he ought, while he enjoys this his glory, honors her especially by always graciously listening to her prayers."—P. 33, 34.

"The Son has so great regard for the prayers of Mary, and so great a desire to please her, that when she prays she seems to command rather than request, and to be a mistress rather than a hand-maid. * * Thou art mother of God, omnipotent to save sinners, and needest no other recommendation with God, since thou art the mother of true life.

St. Bernardine of Sienna does not hesitate to say that all obey the commands of Mary, EVEN GOD HIMSELF."—P. 202.

"I salute thee, oh great mediatrix of peace between men and God; oh mother of Jesus our Lord, the love of all men and of God; TO THEE BE HONOR AND BLESSING WITH THE FATHER AND WITH THE HOLY SPIRIT. AMEN."—P. 781.

"Oh immaculate and wholly pure Virgin Mary! mother of God, queen of the universe, our most excellent Lady, thou art superior to all the saints, thou art the only hope of the Fathers, and the joy of the blessed. By thee we have been reconciled to our God. Thou art the only advocate of sinners, the secure haven of the shipwrecked, Thou art the consolation of the world, the redemption of captives, the joy of the sick, the comfort of the afflicted, the refuge and salvation of the whole world. Oh great princess! mother of God! cover us with the wings of thy compassion; have pity on us. We have no hope but in thee, oh most pure Virgin."—P. 322.

The above extracts may suffice for

the present. They exhibit the doctrine of the Catholic Church.

This is evident from the character of the book from which they are taken. It was written by a Catholic Bishop, who was afterwards enrolled as a Saint. It was published in the Old World, like all Catholic books, by authority of the Church, after careful examination to see if it contained any false or heretical doctrine. The translation from which I quote is "presented to the Catholic public of America," with the trust "that it will be welcomed by the faithful in this country with the same delight which it has universally called forth in Catholic Europe." It is published by a Catholic House, after being "duly examined" and "approved of" by the Archbishop of New York.

If I could still doubt that it is a reliable exposition of Catholic faith, such doubt would be removed by finding substantially the very same language used by the present reigning Pontiff, Pope Pius IX. In the Encyclical Letter of November, 1846, addressed to all Patriarchs, Primate, Archbishops and Bishops, he says: "And that the most merciful God may more readily hear our prayers and grant our desires, let us have recourse to the intercession of the Most Holy Mother of God, the Immaculate Virgin Mary, our most sweet mother, our mediatrix, our advocate, our firmest hope, the source of our confidence, and whose protection is most powerful and most efficacious with God."

It was in view of these facts that I said in the outset that no intelligent Catholic would deny that "these quotations contain and exhibit the genuine doctrine of the Catholic Church as held in this city to-day."

B. G. BRUCE. W. B. TILL. BRUCE & TILL, (Successors to J. Best & Co.)

DEALERS IN WATCHES, DIAMONDS, JEWELRY, Solid Silver & Plated Ware, BOHEMIAN GARNET GOODS A specialty. No. 21 East Main Street, LEXINGTON, KENTUCKY.

PROSPECTUS OF THE APOSTOLIC TIMES

IN compliance with the wishes of many brethren, expressed through a period of several years, the undersigned are now issuing from the City of Lexington, Kentucky,

A WEEKLY PAPER Bearing the above Title.

The absorbing object of the paper will be the propagation and defense of the gospel as it came pure from the lips of Christ and of the Apostles. On this grand theme it will decline even the semblance of a compromise. Whatever aids this, it will aid; whatever opposes this, it will oppose. To the primitive faith and the primitive practice, without enlargement or diminution, without innovation or modification, the Editors here and now commit their paper, and themselves with a will and purpose inflexible as the cause in whose interest they propose to write.

The Paper will bear itself high over all political issues and geographical boundaries, both in its matter and spirit. It will stand neither for the North nor the South as such; neither for the East nor the West as such, but in all places and at all times for the TRUTH ALONE and its friends.

The paper will aim to foster with tender solicitude and profound sympathy all our great educational enterprises. These, it is true, will be held as subordinate to the higher interests of Christianity, but as subordinate to these only, and hence, as entitled largely both to our space and aid.

Much room will be devoted to GENERAL CHURCH NEWS and CHURCH STATISTICS. It is proposed to make this feature of the Paper one of peculiar interest.

Important Literary and Scientific Books will be appropriately noticed. But endorsement where not merited may not be expected. We shall praise only where we think it due.

The labor of the Paper, has been properly divided and distributed among its Editors, but as Editors they are all equal, are alike pledged to its success, and are jointly responsible for its matter and manner.

Each Paper will contain EIGHT PAGES, and EACH PAGE SIX COLUMNS. The paper will be of fine quality, the type new, and the work executed in the best style.

The price of the Paper will be \$2.50. But to every person who will send us ten names, with \$25, we will send one copy gratis.

All preachers, and other brethren who may feel willing to do so, are hereby requested and urged to act as Agents in procuring and forwarding both names and money. Let names and money be sent in as soon as practicable. Large lists of names are solicited.

All Communications of every kind to be addressed to THE APOSTOLIC TIMES, or any one of the Editors, Lexington, Ky.

MOSES E. LARD, ROBERT GRAHAM, WINTHROP H. HOPSON, LANCEFORD B. WILKES, JOHN W. MCGARVEY, J. D. TRAPP, Publisher.

WARNER & BRO., Hardware Merchants, CHEAPSIDE, LEXINGTON, KENTUCKY.

Have on hand a large and varied assortment of

IRON, NAILS AND GENERAL HARDWARE,

Which they offer LOW FOR CASH.

They keep a full line of

WOOD WORK,

For Wagons and Carriages, such as

Wheels, Hubs, Spokes, Fellos,

Shafts, &c. &c.

ALSO, THE CELEBRATED

"Zero" Refrigerator.

Call and examine our stock and obtain prices.

2-2m

C. H. GOULD, JAMES PEARCE, HENRY PEARCE.

GOULD, PEARCE & CO.,

MANUFACTURERS OF

Cotton Yarns

Dozen and Pounds all Numbers,

Carpet Warp, White and Colored,

Coverlet Yarns, all numbers,

Staging, all numbers,

Seine Twines, all numbers,

Batting, different qualities,

Star and Chandlers' Wicking,

Twine and 2 oz. ball Wicking,

Seamless Bags, 2 to 3 Bushel,

Cotton Cord, on Reels, all sizes.

Factories at Cincinnati and Wellsburg, W. Va.

STORE AND OFFICE:

No. 84 W. Second Street, Cincinnati, Ohio.

1-3m

W. S. DICKINSON, J. Z. PRICE, J. W. BISHOP.

DICKINSON, PRICE & BISHOP,

Wholesale dealers in

HATS, CAPS, FURS,

AND

Straw Goods.

N. W. Corner Vine and Pearl Streets,

CINCINNATI, OHIO.

1-1m

MERCHANTS HOTEL,

(FORMERLY DENNISON HOUSE),

FIFTH STREET, NEAR MAIN,

CINCINNATI, OHIO.

FRANK P. HORD, J. M. TAYLOR,

Late of Kentucky, Late of Kentucky,

PROPRIETORS.

HAVING just purchased the lease of the above well-known Hotel, we are now re-fitting, painting, re-furnishing, and setting the entire House in first-class order; and can assure our friends and the public that they will here find every accommodation and convenience they can desire. We respectfully solicit the continuance of the liberal patronage heretofore given.

1-1f HORD & TAYLOR, Prop'rs.

NEW LUMBER YARD

HAVING purchased the interest and leased the well known Lumber Yard of Jesse Baker, on the corner of Mulberry and Barr Streets, I am prepared, on short notice, to furnish all kinds of LUMBER used in the building trade:

Joists and Scantling,

OAK AND POPLAR FENCING PLANK,

Cut, Sawed and Shaved Shingles

Of a superior quality.

Yellow and White Pine Flooring,

CLAP BOARDS,

And other articles too numerous to mention, kept always on hand and ready for use.

Those wanting anything in my line will please give me a call. My object will be, by quick sales and small profits, to give satisfaction to all who may need anything in my line.

Terms Cash, or its equivalent.

P. S. RULE,

Cor. Mulberry and Barr Street,

1-3m

W. B. MOORE, J. H. REED, A. W. THOMSON,

T. J. QUISENBERRY.

MOORE, REED & CO.,

MANUFACTURERS AND DEALERS IN

BOOTS AND SHOES,

No. 3 Main Street,

LEXINGTON, KENTUCKY.

OUR manufacturing department will be under the supervision of D. HONAKER, who is a very superior cutter. We make all kinds of Ladies' Fine Garters, Gentlemen's Fine Dress Boots, and box-toed Shoes, of the very latest styles. A fit always guaranteed, when measured by our cutter. We also keep a large stock of Boots and Shoes made by the best Eastern Manufacturers.

1-6m

APOSTOLIC TIMES

JOB OFFICE.

WE have fitted up a complete Job Office, and are prepared to do all kinds of

Job Printing,

SUCH AS

PAMPHLETS,

POSTERS,

HAND BILLS,

CIRCULARS,

NOTICES

INVOICES,

BILLS OF LADING,

FREIGHT BILLS,

DRAY BILLS,

BILL HEADS,

LETTER HEADS,

BLANK LETTERS,

STATEMENTS

BUSINESS CARDS,

WEDDING CARDS,

RE-UNION CARDS,

SOCIAL CALL CARDS,

ADMISSION TICKETS

DEEDS,

MORTGAGES,

WARRANTS,

EXECUTIONS,

SUBPENA

BANK CHECKS,

BILLS OF EXCHANGE

DUE BILL NOTICES,

RECEIPTS

NOTARY BLANKS,

INTEREST BLANKS

SOCIETY BLANKS

OF EVERY DESCRIPTION.

IN FACT, ALL KINDS OF

JOB PRINTING.

Address

J. D. TRAPP,

Publisher

Or any one of the Editors.

THE APOSTOLIC TIMES.

THE BIBLE ALONE—ITS FAITH IN ITS PURITY, ITS PRACTICE WITHOUT CHANGE.

VOLUME I.

LEXINGTON, KY., THURSDAY, MAY 13, 1869.

NUMBER 5.

THE APOSTOLIC TIMES.

OFFICE, - - - - No. 4 EAST MAIN ST.
LEXINGTON, KY.

J. D. TRAPP, - - PUBLISHER.

TERMS:

SINGLE COPY, - - - - \$2 50
To any one sending ten names, with Twenty-five Dollars, one copy extra.

DIRECTIONS.

Write plainly the name of each Subscriber, Post Office, County, and State.

In ordering changes, name the Subscriber, Post Office changed from, and that changed to. Send money, when practicable, in bank checks or post-office orders. Where this can not be done, send in carefully registered letters. Money thus sent will come at our risk.

Address Apostolic Times, any one of the Editors, or the Publisher.

RATES OF ADVERTISING.

Ten lines, or less, constitute one square.
One Square, one insertion, - - - \$1 00
Each additional insertion, under eight, 1 00
One Square, 8 times, - - - - 6 00
" " 12 " - - - - 8 00
" " 26 " - - - - 15 00
" " one year, - - - - 25 00
Larger Advertisements at reduced rates.

NOTE.—Communications and queries sent to THE APOSTOLIC TIMES will not be noticed unless accompanied by the name of the writer. This rule will be strictly observed.

A CAUTION.

A late notice by Mayor Hall, in the New York papers, of certain swindling operations carried on in that great city, furnishes occasion for a few words of caution to our readers, touching the frauds practiced on thousands of inexperienced persons in the West and South. This nefarious business has grown to such prodigious dimensions that it is attracting more than ordinary attention from the police of our large cities, but mostly of the great metropolis. Mayor Hall has done the public a timely service by exposing this growing evil, whose headquarters are in his own city, and thus adding the influence of his high office to put the unwary on their guard.

To those living in large cities, where every art is practiced to acquire dishonest gain, it is hardly necessary to say much; but it is otherwise with many away from the centers of population and the marts of trade. Yet, such is the infirmity of human nature, that even in the cities themselves there are not wanting many who fall a prey to the wiles of unprincipled sharpers. We allude not to those that ply their trade of villainy by breaking into houses during the still hours of night to rob; and, if need be, to strangle their unsuspecting victims, nor to those that nightly prowls the streets searching for game, they would rather kill than lose. We refer to those who openly and under the very eye of justice, in fine offices, and on the widest thoroughfares, load the mails going to every part of the country with costly lithographed letters and circulars, informing the dear people, hundreds of miles away, how, for one dollar and a postage stamp, they can obtain a secret, whereby they will be able to make a fortune, or gain relief from any ill flesh is heir to, in less time than they can say "Jack Robinson."

The rapid increase of these establishments, the vigor with which they prosecute their trade, and the money they spend in getting out notices and advertisements, prove, if proof were needed, that they number their patrons by thousands and their profits by hundreds of thousands of dollars, fished from their dupes annually. These thriving thieves are great consumers of printers' ink, and had they half as much honesty as enterprise they might be a great blessing to the world. In spite of all the exposures made every year, the people are daily robbed by these bold, bad men. We do not expect to stop, by anything we may say, this shameful pursuit, but if we rescue only a few from the clutches of these rapacious harpies, we shall not fail of our purpose. Let every reader of this be on his guard. If the evil has become so serious as to merit the attention and public animadversion of the highest municipal officer of our largest city, it may well claim our consideration.

Many confidently affirm that the world likes to be humbugged; without giving our assent to this declaration, which we should be sorry to believe, we may concede that the ease with which it is done, gives an air of truth

to the saying; for, no sooner is one trick of the trade exposed, than multitudes are ready to bite at any fresh bait that hides the barb, and blindly embrace any new scheme proposed, by which they are to get ten dollars of advantage for the paltry outlay of fifty cents, provided you will enclose that amount addressed to "Messrs. Clark & Webster, Lock Box 1527, New York City," or to some other equally honest and benevolent firm that feels a great interest in humanity in general, and your dear self in particular.

Shakespeare said that in his day the world was given to lying. It has made some advance in the knowledge of that fine art since the Swan of Avon sang that note; though, if we are to believe the Apostle of the Gentiles, certain communities were wonderfully given to it in his day; indeed, it has been a mercantile accomplishment from the remotest antiquity. It would seem as if Cyprus and Crete had emptied their population of women and men into our large cities; the former to be the denizens of the purlieus of Water Street, and, as occasion serves, to flank John Allen in the sweet picture, where "the wickedest man in New York" sells in dance-house and rat-pit the grave clergymen of that religious (?) center; or bedight in finery to allure the simpleton to hell in the way that goeth down by the chambers of death; the latter to carry on our lotteries and gift enterprises, our cheap Johns, and dollar-stores, our spiritual photograph galleries, and garrets where the secrets of astrology are divulged. These last are oracles that would astound Egyptian or Chaldean sages; for, by them you may find hidden treasures, read the mysteries of the future, recover stolen property, and regain lost affections; and, just think of it! for a dollar you shall also get relief from maladies that have baffled the skill of Esculapius and all his disciples since the world began; and all this is accomplished by a secret process revealed to "Madame" by one of the Pharaohs, through a long line of astrologers and necromancers as regular and undoubted as the apostolical succession.

The success of the swindles we have alluded to depends on some of the strongest passions of our nature. It is now all the rage to get rich in a day; to buy a ticket in some gambling scheme and draw an opera house worth half a million. Avarice, recklessness, love of excitement, have often more to do with this growing evil than inexperience or total depravity; and hence, not a few good, but very foolish people of the world, and even some professors of religion, are drawn into these sinful practices. There are two great classes of these schemes: the one in which you are importuned to take a risk in some gift enterprise, buy a ticket, and wait for months in feverish suspense and anxiety the drawing; the other, where you are soberly asked to send a small amount to some person of whom you have never heard, with the assurance that you will receive in return ten times the worth of your money. The first are nothing more nor less than great gambling arrangements, most wicked and deleterious to good morals and public virtue, to say nothing of religion. One might just as well go to a faro-bank or play at roulette. It were no worse to go to Baden-Baden and take your chances at the tables of that greatest gambling emporium of the world, than to have any part or lot in modern gift enterprises that generally dispose of property otherwise unsaleable; bring the managers great fortunes, and entail upon those who are wicked enough to be drawn into them loss of money and a good conscience. In the other class there is a more open, but not more real attempt at swindling. It aims at smaller gains, and deals with a different kind of mental weakness; but in the number of its victims and the variety and extent of its impostures, it makes up all deficiencies. As the first draws with the reckless, this practices upon the verdant, and both alike address themselves to the discontented, who are not satisfied with honest gains, but must rush into rascality to give another proof of the maxim that a fool and his money are soon parted.

There is a firm on Nassau Street,

New York City, that drives a thriving business in collecting the address of hundreds of thousands of people all over the country. The names are preserved in registers, and when a new swindling enterprise is started, they allow the use of the registers for a consideration. Strange as it may seem to some, that firm is getting rich.

When many of the simple-hearted people in the towns receive fine circulars from their unknown but enterprising friends in the big city, they are not a little bewildered to find that they are known so far away from home, and feel a good deal flattered at the attention they are receiving. Then they are gently reminded that it is only a few distinguished individuals, in whom the greatest interest is felt, that are the recipients of this consideration. Send on five dollars and obtain the benefit yourself, and you are promised an agency, by which, in a few weeks, you may make a fortune out of your neighbors. Those who have more credulity than judgment, are thus taken in, till experience exposes the cheat; not, however, till she has convinced her pupils that her charges are high and her sessions rather long. Josh Billings says: "I have always found that when a fellow offers me ten dollars for fifty cents, he lies." We agree with Josh; and arrogate little credit for our wisdom. One of these liberal chaps that has, for a few past years, been giving people ten dollars for fifty cents, has just retired on a snug little fortune of \$500,000. You will hardly believe that, reader, but it is true nevertheless.

These rogues, like their brothers, the confidence men, are as prolific of dodges as Cuba is of Cubans. Hardly a day passes that one does not hear of some new deception, and though the police are vigilant, and the papers crowded with cautions, yet new game is taken. It is to be deplored that a few secular sheets lend themselves to the base work of giving credit to schemes of public robbery; prominent men lend their influence to make the thing respectable, and, strange to say, even religious papers are sometimes enticed into giving the swindle a place in their columns. As for ourselves, we should feel humbled if we took any credit for superior virtue for refusing a place in THE APOSTOLIC TIMES to even the semblance of such schemes; on the contrary, we shall lose no favorable opportunity to expose them and their abettors, and in this way put our readers on their guard.

There is the sewing machine swindle, in which you are promised, for only five dollars, one that throws completely into the shade Howe, Singer, Wheeler & Wilson. Many a poor woman, supporting a helpless family out of the slender earnings of ill-requited toil, has been robbed by this cruel imposture. Here, you shall have a fine time-keeper, gold at that, mark you, for a mere trifle. A firm was fortunate enough to buy in Europe a large stock of poplins, when they were very low; you shall have twelve yards, like sample enclosed in the circular, for only one dollar. This is the bargain swindle.

Thus we might go on to the end of the chapter, if there were an end to it. We say beware of all these games. Be content with honest earnings and a legitimate business; and if any unknown firm, moved by a charitable interest in your welfare, propose to give you two dollars for one, or to reveal some secret cure for maladies, real or imaginary, or to put you into a way of making a fortune without labor, set them down as swindlers, and let them find customers among those who are too dull to learn; or too wise to be warned. G.

DONT PAY.—Some age withholding from the laborer his or her daily bread by not paying them promptly their hire. Do you owe any poor seamstress or other toiling ones, that with which they must appease their hunger, and by reason of non-payment, does their cry go up to the God of heaven? Beware! the Lord is very jealous for the poor.

PROMISES.—If promises from man to man have force, why not from man to woman? Their very weakness is the charter of their power, and they should not be injured because they cannot return it.

THE BIBLE COLLEGE OF KENTUCKY UNIVERSITY.

In No. 2 of THE APOSTOLIC TIMES, I gave some account of the Bible College of Kentucky University, as a missionary institution. I then spoke only of what the students did during the vacation and away from the vicinity of the College. I now wish to note what they are doing here at home during the session, at the suggestion and with the co-operation of the distinguished brethren who preside over and teach in this College.

Early in the session, as usual, brethren Milligan and McGarvey instructed the pupils under them that, like the master, they ought to do good to all men as they have opportunity; that they should seek out the poor, the needy, the suffering, and minister to them. The result, as I find it in a report, now sometime in hand, is that about sixty-five of the young brethren are now busily engaged every Lord's day laboring in Sunday Schools. The great majority of them—all so far as I know—seem to stand ready, when any good work is to be done, saying: "Lord here am I."

One feature in this institution which, above all others places it high in the scale of Christian enterprise is, that all its provisions and appointments look carefully and constantly to the good of the poor. No evangelist, pastor or teacher is prepared for his work—is prepared to minister at God's altar in the name of him who, though he was rich yet for our sakes became poor, that we through his poverty might be made rich, who does not deeply sympathize with the poor. No one's heart can be what a Christian heart ought to be and must be, from simply hearing or reading of the poor, the sick, the suffering. To be properly prepared for the glorious life-work of a Christian preacher, it is necessary actually to feed the hungry, clothe the naked, visit the sick and the imprisoned; to work among and for those to whom, especially, the gospel is, by the law of Christ, to be preached. I am glad to know, not only that these lessons are being taught to, but that they are learned and put into constant practice by the young brethren of the Bible College. They have prayer and exhortation meetings in out-of-the-way places of the city for the especial benefit of the poor. In these meetings quite a number of them are engaged.

More than thirty of the students of the Bible College are engaged every Lord's day morning in Sunday Schools, gotten up for the instruction of the colored people of the city. The number of colored people under their tuition I cannot state, but they labor in five-different schools and are doing for the poor blacks a great and good work. I am gratified to publish that this large interest taken in the colored people has no sectional or party taint about it. It is but the necessary consequence of what is taught and sung and prayed and accepted by both faculty and pupils in this college.

The pupils laboring in these colored schools, from the Bible College are, in numbers and from States, territories, &c., as follows: Kentucky, 9; Missouri, 7; Pennsylvania, 1; Tennessee, 2; Indiana, 2; Massachusetts, 2; Texas, 1; North Carolina, 1; Ohio, 2; Colorado, 1; Canada, 1; Prince Edwards Island, 1. Thus it is seen, counting both Canada and Prince Edwards Island, that we have twelve States represented; five of these, formerly slave States, furnish 20; and the others 10 of these teachers. The disparity in these numbers arises, however, solely out of the fact that the States and the sections furnishing the larger number, have a correspondingly larger number of pupils in the college. All this work is missionary work, and it is done in the true missionary spirit.

This college, as stated in a former paper, is doing more work, truly missionary, than is being done by many of our State missionary societies. The Regent and the Board of Curators, I understand, are firm in their purpose to make this college, more and more, the grand distinguishing feature of Kentucky University.

This is what our people want and must have. W.

There is a great difference between repeating a maxim, or proverb, and a practical observance of it.

ANANIAS AND SAPPHIRA.

It is worthy of notice that the first sin brought to light in the Jerusalem Church was connected with money and the Lord's treasury. It was not only first in order of time, but first in the terrific consequences which followed it. If we judge from these indications, we may conclude that there are few sins to which the church is more exposed, or the effects of which are more disastrous.

Ananias and Sapphira loved the praise of men. Barnabas had become noted for selling his land and giving all to the poor. Others had done the same thing, and everybody praised them. How pleasant it is to have everybody praising us! Who would not spend time and money for the sweet intoxication? How many men and women there are who live for nothing else! They may hate you, but a little flattery will make them your warmest friends. They may be miserly, and turn a deaf ear to the calls of mercy; but flattery will untie the double knot of their purse strings, and make the people wonder at their liberality.

Ananias and Sapphira loved money. Their love of money was about equal to their love of praise. When laid in the balances, it is not quite certain which was the heavier. And what will not the love of money do with a man? If there is any thing bad that it cannot do with him, we have never read the book which tells of that thing. We have read a book which tells us that when love of money is the root, all evil grows on the tree.

With the love of praise and the love of money in their hearts, Ananias and Sapphira were but puppets in the hands of Satan; and by pulling these two wires he made them play their part. He pulls one, and they lay down part of the price at Peter's feet. He pulls the other, and they hide the other part behind them. Were it Peter alone that they were dealing with, the deception would have been complete. But when men tamper with the treasury of the Lord, that eye which always penetrates our disguises, is sharper, if possible, than ever. When Ananias fell, it was known that no man, not even the devil, could deceive the Holy Spirit.

In what did the sin of this guilty pair consist? Was it not this, that in giving to the Lord's treasury, they pretended to give more in proportion to their wealth than they actually gave? The combined motives which prompted them were avarice and love of praise. In prosecution of the undertaking they tried to deceive the Holy Spirit. But the false pretense which constituted their sin, was this that we have named. Has anybody else been guilty of the same sin? Did you, my brother, when the church has called for your money, ever begin to exaggerate your losses or expenses during the last year, and make people think you less able to give than you are? Did you ever, for the same purpose, vaguely speak of the many other objects of charity to which you are giving? Did you ever dimly represent your gains or your possessions? If you have ever done any of these, does it not surprise you now that you fell not dead in your tracks? If Ananias fell dead, and was wound up in the clothing he had on, and carried out coffinless, and buried that same hour without a prayer or a tear, what should have happened to you, who have done the same thing after his fate had been your warning? God help you to be careful; and even if you lie to the assessor of Caesar's taxes, for heaven's sake do not lie to the Holy Spirit. M.

TYPES AND ANTITYPES.

DEAR BRO. ALLEN: In the last issue of THE APOSTOLIC TIMES, I find a very kind, courteous and thoughtful letter addressed by you to myself, on the subject of types and antitypes. In that letter you say, "speaking of the baptism in the cloud and in the sea, in your 'Scheme of Redemption' you say, it could not be a type of baptism, for there cannot be a type of a type." May I inquire, my brother, where you find the above extract? On what page of my work is it recorded? Have you not in your haste, quoting perhaps from memory, ascribed to me a sentiment in this quasi-quotation

which is really not found in the "Scheme of Redemption?"

True, indeed, the question is raised, whether a legal type of the Old Covenant has in any case direct reference to a commemorative or typical ordinance of the the New Covenant—(Compare foot-notes, on pp. 133, 134,) whether it does not in fact always refer to the body or substance, as Paul seems to teach in Col. 11: 17. This, I think, is on the whole most probable; though I am neither prepared nor disposed to affirm it positively.

But historical types differ in many respects from legal types. They were designed to adumbrate in a very faint and general way the redemption of mankind; and hence, in some instances, they seem to refer directly to the ordinances of the New Covenant. This is well illustrated by the baptism of the Israelites in the Red Sea, as explained by Paul in 1 Cor. 10: 1, 12. He says, "Moreover, brethren, I would not that ye should be ignorant, that all our fathers were under the cloud, and all passed through the sea; and were all baptized into Moses in the cloud and in the sea. And did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that rock which followed them; and that rock was Christ." After speaking of sundry other matters, he adds in the eleventh verse, "Now all these things happened to them as types (typoi); and they are written for our admonition upon whom the end of the ages is come."

From this, then, it seems pretty evident, that the baptism of the children of Israel into Moses was designed to be typical of our baptism in Christ. This has always been my view of the matter; and if in any case, I have expressed myself differently, it has been done unintentionally.

There are several other matters referred to in your letter about which I would like to speak freely and fully; and I may do so, ere long, at a more convenient season. But for the present I am compelled to ask the indulgence of many of my correspondents. In the course of a few weeks, I hope to have more leisure, and I will then endeavor to repay all with interest.

R. MILLIGAN.

KENTUCKY UNIVERSITY, May 6, '69.

A MISAPPROPRIATION.

When Baptists have their eyes on us, and the question is, are they like us, they are generally unable to see the points of likeness. But when they are tracing their ancestry, they hesitate not to run through bodies of men far more like us than themselves; and when a compliment is passed upon them for something which really belongs to us, they are not slow to accept it. Witness the following; which we clip from a recent number of the Religious Herald:

TESTIMONY FOR THE PURITY OF BAPTIST FAITH.—Speaking of a confession of faith, free inquiry and authority in religion, Count de Gasparin, in a recent work, says: "Perfection upon this point seems to have been attained, first by the primitive churches, which acknowledged only one rule, the Scriptures of the Old Testament, explained and completed by the teachings of the apostles, and in our day by the Baptist churches, which in like manner recognize only one rule, the Bible. Add to this the solemn question made to all who wish to join that church by baptism, 'Dost thou believe in the Lord Jesus?' and in this double fact, namely, the profession of a faith which supposes conversion, and the absolute authority of the word of God, you will have no difficulty in discovering the most beautiful, the most positive, and the surest of all confessions of faith."

It strikes us as decidedly cool in the Baptist editors to appropriate such a testimony as this to themselves. It is a pity they cannot do so candidly and fairly; but so long as that "most beautiful, most positive, and surest of all confessions of faith," is not only unrecognized by them, but actually sneered at as an inefficient confession, we protest against their accepting any such mistaken compliments. They should turn them over to those who deserve them.

Who started the first Sunday-school in America? The Western Advocate claims that the first was established in 1786, by Bishop Asbury, at the house of Thomas Crenshaw, Hanover county, Virginia; and that the second was organized by Mrs. Mary Lake, in Campus Martius, Marietta, Ohio, in March, 1791.

BAPTIST BAPTISM.

The Western Presbyterian of April 29th has an article on "A Religion with Infants Left Out." It is predicated on an editorial in a recent issue of the Western Recorder, a paper published in the interest of the Baptist church. From the editorial comment of the Presbyterian I take the following: "Meantime we cannot avoid reflecting upon the deplorable effect of an over-wrought sectarian zeal. Our good Baptist brethren talk about immersion, think about it, preach about it, write about it, until it absorbs their thoughts, warps their judgment and distorts their faith." The orthodox Presbyterian accuses his orthodox and "good Baptist brethren" of an "over-wrought sectarian zeal," and affirms that immersion so absorbs their thoughts as to "warp their judgment and distort their faith." I am curious as to the reply of the Recorder. Why does he make so much of baptism? What is the value of an ordinance, obedience to which is not essential to salvation? If, as Baptists teach, a man can be born of God, enjoy the forgiveness of sins, and the indwelling of the Holy Spirit,—beyond all doubt, a Christian and go to heaven as well without baptism as with it, then it is criminal in the Recorder and the Baptists to think, talk and write so much about an institution so unimportant and so disconnected with the forgiveness of a sinner or the growth in grace of a child of God. I hope the Recorder will spring to the defense of his position and show the Presbyterian the cui bono of the ordinance from which the Baptist Church takes its distinctive name.

KENTUCKY UNIVERSITY.

The examinations in the several Colleges of Kentucky University will begin on the 26th of May, and close on Friday, the 4th of June.

The exercises of Commencement week will begin on Monday, the 7th, and close on Friday, the 11th of June.

On Monday, the Society Exhibitions will take place in the Bible College; on Tuesday, in the Agricultural and Mechanical College; on Wednesday, in the College of Arts; on Thursday, at 9 o'clock, A. M., the Business Meeting of the Alumni Association will be held; at 11 o'clock, A. M., the Annual Address to the under-graduates of all the Colleges will be delivered by Elder J. S. LAMAR, of Georgia; at 3 o'clock, P. M., the Commencement Exercises of the College of Law will take place; at 8, P. M., the Re-Union of the Alumni Association will be held; on Friday, the Commencement Exercises of the College of Arts, the Agricultural and Mechanical College, and the College of the Bible will take place.

On Tuesday, the 8th of June, the Annual Meeting of the Curators will be held at Morrison College, at 12 o'clock, noon. A full meeting is requested.

The friends and patrons of the University throughout the country are cordially invited to attend these various exercises, which promise to be of unusual interest.

J. B. BOWMAN, Regent Kentucky University.

PRIZE EXHIBITION.

A fine audience attended Mr. Hopkins' entertainment on last Thursday evening. On to-night (Thursday) he gives another, assisted by his class. The exercises will be interspersed with appropriate gymnastics, and a prize of twenty-five dollars will be given by Regent Bowman to the pupil who acquires himself with the most elocutionary credit. There is a promise of a rich variety of exercises.

ALLIANCE COLLEGE.

When it was announced, about a year ago, that a new college was about to be inaugurated at Alliance Ohio, and that Bro. Errett was to be its President, everybody thought it would certainly be a small affair, and wondered that Bro. Errett would accept the position. The surprise was increased, when it was understood that Bro. Benton was to resign his presidency at Indianapolis, and accept a professorship at Alliance, and that several other brethren and sisters of less note were to be members of the new faculty.—The wonder was, where the money would be found to support them all. But it seems that the money was found, and the institution has almost completed what must be regarded as a prosperous session under the circumstances. Not only so, it stands before us now with buildings worth \$100,000, and a cash endowment of \$25,000. We see no reason why, with such a beginning, it may not have a successful career. We are glad to see that our

brethren in Ohio are learning to untie their purse strings in the cause of education. In another column the reader will find an interesting account of the institution copied from the Christian Standard of the 8th.

A PREACHER AND TEACHER.

I know a Brother who is now teaching school, but who wishes to make himself still more useful by preaching. If any one or two churches in Kentucky are so situated that they can furnish a small select school, and employment to a preacher of limited experience, it may prove to their interest to write to me on the subject.

J. W. MCGARVEY.

AMERICAN CHRISTIAN MISSIONARY SOCIETY.

All parties desiring to attend the semi-annual meeting of the above society to be held in St. Louis, beginning Tuesday, May 18th, will take notice that the following arrangements have been made: a free return will be granted all delegates paying full fare this way, on the following roads:

- Pacific Railroad of Missouri. Iron Mountain Railroad. Chicago and St. Louis Railroad. Indianapolis and St. Louis Railroad. Missouri Valley Railroad. Keokuk Packet Company. G. A. KERR, Chairman. St. Louis, Mo., April 22, 1869.

PREACH THE GOSPEL—LET OTHERS ALONE.

Next, let us look at the doctrine of the inspiration and sufficiency of the Holy Scriptures. As a religious community we believe in and receive, without question or abatement, the whole Bible. We believe it to be all that it purports to be, namely: a revelation from God to man. But myriads of people do not believe this. Can I stand up before many audiences even in this country and so preach without giving offense? Every man of intelligence knows that I can not. How fond the disciple is of this oracle: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works." Now, in immediate connection with this sublime passage, and concerning the author of it, hear Dr. Priestly, the most elegant and refined of the modern school of skeptics—not to use a harsher term: "I have," says he, "shown that the Apostle Paul often reasons inconclusively; and, therefore, that he wrote as any other person of his turn of mind or thinking, and in his situation, would have written, without any special inspiration."

The disciple believes that "all Scripture is given by inspiration of God." Now, can he preach the gospel without giving prominence to this cardinal doctrine of the Christian religion? Nay, more; has the disciple any gospel to preach if this be not true? But the disciple can not preach this and let others alone. What, then, shall he do. He must elect what he will go.

Again, the disciple of Christ believes that all who die in the Lord shall be eternally holy and happy; and that all who reject the Lord Jesus Christ shall be banished forever from the presence of God and from the glory of his power. The disciple believes that the punishment of the wicked shall be of the same duration as the reward of the righteous. He believes that "there (the wicked) shall go away into everlasting (aionion) punishment: but the righteous into life eternal (aionion)." But the Universalist, together with thousands of others known by other names, does not believe this. The Universalist believes and teaches that all men shall be saved or made happy in a future life. Now this is a tremendous question. I do not believe in the universal salvation of the race. I believe it to be a fatal delusion and cheat.

Shall I then be silent? Shall I permit men quietly and in the most respectable manner to slip into hell, for fear of giving offence to the Universalist? But I can not preach the truth on this subject and let others alone.

One more: Consider the importance attached to the ordinances of Jesus Christ, especially the Lord's Supper and baptism. But every time we assemble around the Lord's table, or lead a believing penitent into the waters of baptism, we offend against the doctrine of the Friends, who give a mystical interpretation to all the Scriptures in which these ordinances are set forth. The plain commandments of the Lord to baptize in water, and to partake of bread and wine in com-

munion of the sufferings and death of the Redeemer of mankind, the Friend pronounces to be allegorical. By tens of thousands of the most respectable people in the city where I write, these blessed ordinances are utterly rejected. Shall the disciple abandon these solemn institutions of the Son of the Living God—shall he cease to urge them upon the attention of a lost world—for the sake of keeping the peace with the Friends? According to the law, preach the gospel and let others alone, the disciple must never observe these ordinances again! He must nail up his baptistery and order the deacons to carry the communion table out of the house of worship! Is the disciple ready for this? He must be if he proposes to preach the gospel and let others alone! One more paper, and we are done!

DAVID WALK.

SPAIN.—LIBERTY OF WORSHIP.—No MINISTERIAL CHANGE.—Madrid, May 6.—In the cortes, yesterday, the article of the National Constitution guaranteeing liberty of worship was adopted by a vote of 164 against 40.

THE COMING ECLIPSE.—On August 7th a total eclipse of the sun will occur. This will be the most interesting eclipse that has been witnessed in this country for many years, and it will not happen again until the last year of this century. The shadow of the earth will commence crossing the sun's disc about four o'clock in the afternoon, and will not entirely pass from it until nearly half past six.

VICTOR HUGO has signified his intention to visit America during the present year, and will probably start in May or June.

EDWARD PENDLETON PROCTOR.

It becomes my painful duty to record the death of our dear young brother, Edward Pendleton Proctor, oldest son of brother T. J. and sister Joanna Proctor. Brother Proctor is a cousin of Brother Alexander Proctor, of Missouri, and sister Proctor a cousin of Bro. Bowman, of Kentucky University. During our recent meeting it was my privilege to take the confession of Bro. Edward, and bury him with his Lord in baptism. About one month after, death called him to the enjoyment of that rest that remains to the people of God. On the morning of the 13th of April he died in the triumph of the Christian's faith. May we all like him be prepared to go when the summons is given.

Yours, in the Christian's hope, S. K. HALLAM. Santa Rosa, Cal., April 15, 1869.

KITTY S. YEISER.

Died, at home, on the 8th day of April, after an illness of several weeks, Kitty S. Yeiser, only daughter of John Yeiser, Sen., near Danville, Ky. In the early removal of this loved and only daughter, a heavy stroke has fallen upon a Christian household. Reared under religious influences, she early found the path of peace, and the years of her maturer youth but confirmed a genuine faith in Jesus of Nazareth, as in his life of sympathy and love she saw the Savior whom her soul desired. She has early departed, but we sorrow not as those who have no hope. Even now we point with thankfulness and joy to her consistent behavior in the church, and in our grief rejoice in the clear assurance we have that she is present with the Lord. "Blessed are the pure in heart, for they shall see God." A. American Christian Review please copy.

SPECIAL NOTICES.

TO THE HEADS OF FAMILIES. A wife beloved, and confiding children, cling with fond regard to the father, who is liable to be taken away at any time, with nothing laid by for a future support. A Policy of Life Insurance, my friends, makes sure a competent ney beyond any doubt—then procure a Policy on your life at once, in favor of your wife and children, and you will have the consolation of knowing that your dear ones are provided for.

The Continental Life Insurance Company of New York is one of the leading companies in the United States, and has all the desirable features known. Mr. H. P. AUBREY, the General Agent for this State, has his office with "The Apostolic Times," Lexington, Ky. Desk in front of the door as you come in. Always take a book or circular out with you when you leave. 5-2t

THE HOLLINGSWORTH CHAIN OF ACTUAL BUSINESS COLLEGES, Located at Newport, Covington, Louisville, Cincinnati and Indianapolis, and the Hollingsworth College, No. 5, Main Street, Lexington, Kentucky. The object of these Colleges is the thorough education of young men in all that belongs to the actual business of life. The course of instruction embraces the most approved methods of Book Keeping, in all departments of commerce—Mercantile Arithmetic, all forms of Business Paper, such as Bills of Exchange, Contracts, &c., and Penmanship. 5-2t

Terms in advance. A Life Scholarship, embracing a full course in Book Keeping, \$40 00 None but competent, faithful and industrious Teachers are employed. The time necessary to complete the course is from six weeks to three months, owing to the ability and application of the student. No student is our representative unless he holds our certificate. More than one thousand graduates from these Colleges have obtained good situations. Scholarship in the Lexington College is good in any College in the chain. For further particulars, address WM. H. MARQUAM, 4-2t Lexington, Ky.

SPECIAL NOTICE.

Persons having a Wheeler & Wilson Sewing Machine that needs Repairing or Adjusting, can have the same done by sending it to the office of Wm. Sumner & Co., No. 19 West Main Street, Lexington, Ky. Individuals living in the city can have their machines called for by leaving their orders at the office.

W. H. MCGARDY, Agent. 3-t

On and after July 1, 1869, our terms will be EXCLUSIVELY CASH, and in no instance will they be varied from. We are forced to this, from the fact that about two-thirds of our accounts remain unpaid from six to eighteen months after maturity, and the cost of collection, together with the outlay of money, greatly exceeds the profits. In order to retain the CASH TRADE of this and the adjoining counties, which is driven away to neighboring cities, we will from this date sell our entire stock at NET CASH PRICES, and all accounts now open will be continued until July 1st, 1869, but under no circumstance will any new accounts be created. Our neighboring cities are reaping the benefit of the Cash Trade, while we have been selling on an extended and ruinous Credit System, thus decreasing the trade of our own city a very large per centum annually; while we have as good merchants with as good credit as those of any city, we are compelled to adopt the above system. With an experience of twenty years in business among you, we think ourselves now competent to decide upon a basis for business to the interest of both customer and merchant. J. M. ELLIOTT & Co. 5-t

WATCHES AND JEWELRY.—Hartung and Kroesing have a large stock of Chas. E. Jacot's and other celebrated gold watches; also, silver and plated-ware and jewelry of every description. They are also prepared to execute repairing of clocks, watches, and jewelry in the best manner and fully guarantee all their work. Their facilities for doing this character of work are of the best, and they can confidently refer to their numerous customers as to the manner of executing it. They also have all kinds of Spectacles and Eye glasses, which they offer at low prices for cash. They continue to occupy the same old stand at the corner of Main and Upper streets.

J. L. CLEMMONS. A. S. WILLIS.

CLEMMONS & WILLIS,

ATTORNEYS AT LAW. Office, No. 6 Court Place, LOUISVILLE, KENTUCKY. 5-7t

Panama and Straw Hats,

FOR MEN AND BOYS, Cheap for Cash, at JOHN B. RICHARDSON'S, Fashionable Hatter, No. 41 Main Street. 5-3t

Valuable Christian Works

PUBLISHED BY R. W. CARROLL & CO., 115 and 117 West Fourth Street, Cincinnati.

AN EXPOSITION AND DEFENSE OF THE SCHEME OF REDEMPTION, as it is Revealed and Taught in the Holy Scriptures. By R. Milligan, President of the College of the Bible in Kentucky University. 1 volume crown octavo. \$2 50.

REASON AND REVELATION, or the Province of Reason in Matters Pertaining to Divine Revelation, Defined and Illustrated, and the Paramount Authority of the Holy Scriptures Vindicated. By R. Milligan, author of "The Scheme of Redemption," etc. 1 volume crown octavo. \$2 00.

THE FAMILY COMPANION: A book of Sermons on Various Subjects, both Doctrinal and Practical. By Elijah Goodwin. New and revised edition. 12mo. \$1 75.

VIEWS OF LIFE: Addresses on the Social and Religious Problems of the Age. By W. T. Moore. 1 vol. 16mo. (Just ready). \$1 50.

KOINONIA.—The Weekly Contribution. By James Challen. 16mo. stiff covers. 50c.

THE LIVING PULPIT OF THE CHRISTIAN CHURCH: A series of Discourses from twenty-eight Leading Men in the Christian Church, with a steel portrait of each. Edited by W. T. Moore. 1 vol. 8vo. Cloth, \$4 75; sheep, \$5 00; a very fine edition, in Turkey morocco, gilt edges, for presentation, \$10 00.

Special terms to Agents, Teachers and Preachers. Any of our books sent by mail, postage paid, on receipt of price.

R. W. CARROLL & CO., Publishers, Booksellers and Stationers, 115 and 117 W. 4th St., Cincinnati. 5-2t

"The CHRISTIAN QUARTERLY is not only a mechanical, but a literary success."—New York Independent, April 29, 1867.

Published January, April, July & December.

The Christian Quarterly,

EDITED BY W. T. MOORE, Assisted by W. K. PENDLETON, ISAAC ERRETT, ROBERT GRAHAM, DR. E. S. SHEPARD, THOS. MUNNELL and ALEXANDER PROCTOR. And a large number of well-known contributors.

Contents of January Number: "Modern Preachers and Preaching;" "The Fellowship;" "An Infallible Church, or an Infallible Book—Which?" "Religion and Science;" "Indifference to Things Indifferent;" "The Secret of Roman Catholic Success;" "The Union of Christians—How it can be Accomplished;" "The Union Movement—What will become of it;" "Bishops—Overseers;" "Foreign and Home Literary Notices;" "Editors' Round Table."

Contents of April Number: "Galilee and the Church;" "Phases of Religion in the United States;" "The Glories of Mary;" "Christology;" "The Kingdom of God;" "Church Officers;" "Literary Notices, Home and Foreign;" "Religious Intelligence;" "Editors' Round Table."

Each number of the CHRISTIAN QUARTERLY contains 144 large octavo pages, printed on fine white paper, from clear type, making one volume per year of 576 pages. It is edited with ability and care, and is the handsomest Quarterly published in Europe or America.

TERMS: Single copy, per year \$ 4 00 Six copies, per year 21 00 Twelve copies, per year 40 00 Or the "Quarterly" and "The Apostolic Times" for one year 5 00 R. W. CARROLL & CO., Publishers, 115 and 117 West 4th St., Cincinnati. 5-1t

CHRISTIAN Sunday-School Papers.

THE LITTLE SOWER.—A visitor to the little ones. Its mission is to sow the good seed of the kingdom in the hearts of the children, and gather sheaves for the Lord of the harvest. Issued FOUR TIMES PER MONTH.

TERMS.—One copy, one year, no Odollar. Ten copies, one year 5 00 Twenty-five copies, one year 19 00 Fifty copies, one year 35 00 Seventy-five copies, one year 48 00 One hundred copies, one year 60 00 A SEMI-MONTHLY edition is also issued at one-half the prices named above.

THE MORNING WATCH.—A MONTHLY, for Superintendents, Teachers and Bible Classes.

TERMS: One copy, one year 75 Ten copies, one year 3 00 Five copies, one year 5 00 Twenty-five copies, one year 10 00

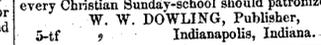
One copy of the MORNING WATCH is given as a premium with every ten copies of the LITTLE SOWER. Thus schools taking 100 copies of the Sower receive ten copies of the Watch free.

These papers are all beautifully printed on fine white paper, and profusely illustrated; they have for regular contributors the best writers of the Christian Church; and in every respect they may safely challenge comparison with any juvenile publications in the world.

They circulate in every State and Territory of the Union, and in every British Province in North America, and they are the papers that every Christian Sunday-school should patronize.

W. W. DOWLING, Publisher, Indianapolis, Indiana. 5-t

CINCINNATI



FOUNDRY,

MANUFACTURE both Type and Printing Machinery, as well as deal in manufactures of other similar establishments. Do not buy an outfit until you send for specimens, estimates and terms to CHAS. WELLS, Treasurer, Cincinnati Type-Foundry, 201 Vine Street.

7 Beautiful Building Lots

—AT— PUBLIC SALE. WE will offer at public sale, on the premises, on Saturday, May 22d, 1869, at 11 o'clock, A. M., Seven Building Lots,

Located at the intersection of Limestone and Maxwell Streets.

Lot No. 1, upon which there is a Small Frame Cottage, fronts on Limestone Street 46 feet, and extends back 172 feet.

Lot No. 2 adjoins the above, and fronts on Limestone Street 59 feet, and extends back 160 feet to a 12 foot alley.

Lot No. 3, at the corner of Limestone and Maxwell Streets, fronts on Limestone Street 50 feet, extending back to an alley, and fronting on Maxwell Street 160 feet.

Nos. 4, 5, 6 and 7 front each on Maxwell Street 40 feet, and extend back of equal width 146 feet.

These Lots are centrally located and opposite the residence of Horace Craig, in a good neighborhood.

Persons wishing to examine this property before the day of sale will call on J. P. DRAKE & CO., Real Estate Agents, Short Street. S. M. HIBLER, Auc'r. 4-tds

H. S. BUCKNER. JAS. H. BIRDWHISTELL. CHAS. W. FRISBIE.

H. S. BUCKNER & CO.,

IMPORTERS AND WHOLESALE DEALERS IN NOTIONS, WHITE AND FANCY GOODS,

182 Main Street, between Fifth and Sixth, LOUISVILLE, KY. 4-3m

JAS. TRABUE. W. A. DAVIS. RICHARD TRABUE.

TRABUE, DAVIS & CO.,

Wholesale Dry Goods, HOSIERY, White Goods, Notions, &c.

271 and 273 Main St., between 7th and 8th, LOUISVILLE, KY. 4-6*

JNO. A. DICKINSON,

163 Main St., North Side, one door East of Fifth, LOUISVILLE, KY., Manufacturer and dealer in every description of FURNITURE, Mattresses, Bedding, Mosquito Bars, etc. etc.

Also, a stock of Carpets, Oil Cloths and Window Curtains,

All of which is offered very low for Cash. Orders filled with neatness and dispatch. 4-1y

BELLS! BELLS! BELLS!

W. M. KAYE & BRO., manufacturers of Church, Steamboat and Plantation Bells. Also, Brass Castings and Finished Work of every description. Water and Steam Gauges for sale. Water Street, between First and Second, Louisville, Kentucky. Cash paid for old Copper and Brass, at the highest market price. 4-1y

S. H. BAKER. W. F. RUBEL.

BAKER & RUBEL,

Nos. 49 and 51 Main Street, above Brook St., LOUISVILLE, KY., Manufacturers of all kinds of light Carriages and Buggies. Repairing done on short notice. 4-6m

A. M. BARNES. T. D. BALLARD. T. B. WOOD.

BARNES, BALLARD & WOOD,

(Successors to Frank & Fred Fitch.)

WHOLESALE DRUGGISTS,

Corner Main and Upper Streets, LEXINGTON, KENTUCKY,

DEALERS IN FRENCH AND BELGIC

Polished Plate Glass,

FRENCH AND ENGLISH

DOUBLE AND SINGLE THICK SET GLASS,

Coach, Picture and American WINDOW GLASS, ZINC,

PAINT, OILS,

PUTTY, COLORS,

VARNISHES,

WHITE LEADS, &c. &c. &c.

Druggists' SUNDRIES AND DENTAL GOODS.

All of which articles we keep in large stock, and can furnish at prices equally as LOW as any of the largest Western houses. BARNES, BALLARD & WOOD. 1-3m

FAYETTE HOUSE,

Nos. 40 and 42 Short Street, between Upper and Mulberry, LEXINGTON, KENTUCKY.

W. H. LUSBY, Proprietor. This House has been re-built and newly furnished throughout. FARE, TWO DOLLARS PER DAY. 1-t

DRUG & PRESCRIPTION STORE.

WE are in receipt of our Spring importation of fresh Drugs and Chemicals, Fancy and Toilet Articles, Paints, Oils and Varnishes, Window Glass, &c. &c., to which we invite the attention of the public. As regards prices, we promise entire satisfaction. N. B. Physicians' Prescriptions carefully compounded by experienced hands. T. M. FRAZER & CO., Cor. Short and Mulberry Streets. 3-3m

ALEX. H. ADAMS. EDWARD KNOBLE.

ADAMS & KNOBLE,

(Successors to Gist, Knoble & Co.) Wholesale and Retail Dealers in

HARDWARE,

IRON, STEEL CUTLERY, Guns, Grates, Mantels, Castings, &c. &c. No. 5 West Main Street, LEXINGTON, KENTUCKY.

OUR stock is large, new and well assorted, and we will supply our customers with the best quality of goods at the LOWEST PRICES. Special Inducements to Dealers. 1-1y

WM. FURNELL. LEVI T. RODES.

PURNELL & RODES,

BOOKSELLERS, STATIONERS

—AND— PRINTERS, No. 23 East Main Street, LEXINGTON, KENTUCKY.

A share of your custom is most respectfully solicited. P. & R. 1-2m

The Children's Friend,

Devoted to the spiritual welfare of the Children. PUBLISHED AT LOUISVILLE, KY. T. P. HALEY, Publisher. Office—Crump & Miller's Book Store, Fourth Street, between Main and Market. Terms of Subscription. Semi-monthly (in advance) 50c per annum. Clubs of 10 or more (in advance) 30c per annum. Sunday School Teachers and Superintendents are requested to act as our Agents. Printed at the Ben Franklin Office, No. 80 Fourth Street, over Crump & Miller's Book Store. 4-t

THE LAST MAN.

wordly shapes shall melt in gloom, he sun himself must die, ere this mortal shall assume is immortality!

sun's eye had a sickly glare, the earth with age was wan, e skeletons of nations were around that lonely man!

prophet-like, that lone one stood with dauntless words and high, at shook the sere leaves from the wood

What, though beneath these man put forth His pomp, his pride, his skill, and arts that made fire, floods, and earth

Go, let oblivion's curtain fall Upon the stage of men, or with thy rising beams recall

When I am weary in your skies To watch thy fading fire, lest of all sunless agonies Behold not me expire.

This spirit shall return to Him That gave the heavenly spark; Yet think not Sun, it shall be dim

Go, Sun, while Mercy holds me up On Nature's awful waste, To drink this last and bitter cup

SECTARIAN FEMALE BOARDING SCHOOLS.

I wish to call attention to a custom indulged in to no inconsiderable extent by our brotherhood. The practical results of this custom ought to have been understood long before this date.

I will not presume to say what motive prompts Christian parents to commit a folly so great as I am constrained to believe this to be, but I can conceive of several which might have such a tendency.

while great care and attention is bestowed upon the principles of morality, universally received by all religious people, yet no effort is made to shape the minds of their pupils to any peculiar religious faith

There is a secret philosophy at work underneath, in the practical operation of school teaching, which works away regardless of all these public professions, and sometimes unknown to the professors themselves.

Young ladies generally have tender hearts and tender minds, and consequently, are very susceptible of easy impressions. A pupil very soon learns to place entire confidence in the word of an instructor in regard to instruction in the ordinary branches of an education.

But I am very far from believing that the influence of habit and surrounding circumstances, and simple relations subsisting between teacher and pupil, is the only influence brought to bear upon the minds of pupils in these schools. It is unreasonable to suppose that it is. These teachers do not believe we have any religion at all.

ers. While it is the duty of the pupil to go to the Christian Church to commune with her brethren, it is the religious duty of the teacher to visit a different church. Now, by the force of their school regulation, they must go together, if they go at all, and ingoing together to the same church, the religious principles of one or the other is violated.

We commend to our brotherhood at large the foregoing excellent letter of Bro. Taylor. We believe every sentence he has written to be the truth; and more than this, we believe he has not yet told half the truth in the case.

PORCH, COOKE & BRYANT,

WHOLESALE DEALERS IN

DRY GOODS

AND

NOTIONS,

No. 187 North Side Main St., bet. 5th and 6th, LOUISVILLE, KY.

L. B. PORCH, R. F. COOKE, J. L. BRYANT. 4-3m

H. C. SANDUSKY. WM. VANPELT, JR.

H. C. SANDUSKY & CO.,

AGENTS FOR

ASHLAND MECHANICAL WORKS

Of Kentucky University,

Manufacturers of all kinds of the most improved

Agricultural Implements of the age.

Also, Agents for all kinds of

PORTABLE FARM GRIST MILLS,

Both Hand and Power.

These Mills are cheap and in the reach of every farmer and teamster in the country. None should be without one. We are selling

THE CLIMAX MOWER,

Manufactured at the Ashland Mechanical Works. Comments upon this machine are unnecessary.

IMPROVED EMERY WHEELS,

For grinding Mower and Reaper Knives, with extra Wheels for grinding all kinds of edged tools. Every farmer and mechanic should have one.

GENERAL PATENT AGENTS.

Rights, Territory and Patented Articles Sold on commission.

Particular attention paid to articles consigned for sale.

Office and Sample Ware House, No. 12 Mill Street, opposite the Post Office, LEXINGTON, KY.

1-1f

The Best and the Cheapest

GOODS,

FOR CASH!!

A LARGE STOCK, embracing all the novelties of Spring and Summer DRESS GOODS, at

KARRICK & CO'S.

FULL LINE of Cloths, Cassimeres, Fine Shirts, and all kinds of Gent's Furnishing Goods, at

KARRICK & CO'S.

NEW stock of Chemisettes and Ladies Under Wear, at

KARRICK & CO'S.

NEW stock of every thing kept in a first class DRY GOODS HOUSE, at the most reasonable prices, at

KARRICK & CO'S.

DETERMINED to sell for CASH ONLY, we shall use every effort to buy our Goods at the LOWEST FIGURES, and be content with SMALL PROFITS. We will prove to all that give us a call that our system is the best. Please remember,

J. W. KARRICK & CO., No. 19 Main Street, Lexington, Ky.

1-1f

JOHN BOYD. HENRY C. ELDER.

BOYD & ELDER,

DEALERS IN

GROCERIES, PRODUCE,

Tobacco, Cigars, &c.

No. 72 East Main Street, Corner of Limestone, opposite Phoenix Hotel, LEXINGTON, KENTUCKY.

Quick sales and small profits is our motto. Call before purchasing elsewhere. Great inducements to cash buyers.

1-3m

G. W. PRIEST, M.D., D.D.S.,

PRACTITIONER OF

DENTISTRY

IN ALL ITS DEPARTMENTS.

Office on Main Street, opposite the Phoenix Hotel, LEXINGTON, KY.

Nitrous Oxide Gas administered in extracting teeth. 1-1f

M. PRUDEN,

Manufacturer and dealer in all the varieties of

MARBLE, MONUMENT, MANTLE,

AND GRANITE WORK,

Broadway, nearly opposite Southern Hotel, LEXINGTON, KY.

1-8:

J. M. HOCKER & CO.,

BANKERS,

LEXINGTON, KY.

J. M. HOCKER, J. S. WOODFOLK, H. G. CRAIG. 1-1f

NEALE & MILLIGAN,

Wholesale and Retail

BOOKSELLERS & STATIONERS.

35 East Main

SCHOOL BOOKS.

Religious Works.

BLANK BOOKS.

Sunday School Books.

Miscellaneous Books.

FINE AND STAPLE STATIONERY.

Leading Magazines.

INITIAL STAMPING.

Wedding Invitations.

MONOGRAMS, &c. &c. LEXINGTON, KENTUCKY.

1-3m

J. W. WHITNEY & CO.,

Corner Main and Mill Streets, LEXINGTON, KY.

KEEP

LANDRETH'S GENUINE GARDEN SEED,

White Lead, Colors, Oils, &c.

AND

ALL FAMILY MEDICINES,

Which they warrant of the best quality.

Tooth, Hair, Nail, Flesh, Scrub, Whitewash and Shoe Brushes.

TRAVELING AND PICNIC BASKETS.

Best of other articles usually kept in first-class Drug Stores.

1-1m

H. A. SAXTON,

HOUSE, SIGN & ORNAMENTAL PAINTER,

Paper Hanger, Gilder, Grainer & Glazier.

Window Shades made to order.

All kinds of Fancy Gilding on Glass, &c., Done promptly.

Orders solicited and promptly attended to.

Mr. J. W. Myers will attend to all business in my absence.

Office No. 19 Water Street, above Louisville, Cincinnati and Lexington Railroad Depot, Lexington, Ky.

1-3m H. A. SAXTON.

F. ROTHENHOFER,

Confectioner,

No. 44 Main Street, LEXINGTON, KENTUCKY.

Wholesale and Retail dealer and Manufacturer of

Plain and French Confectioneries.

WEDDINGS AND PARTIES

Supplied on Short notice.

A Splendid Restaurant for Ladies and Gentlemen.

1-3m

GROCERIES.

R. M. BISHOP & CO.,

WHOLESALE

GROCERS,

85 and 87 Race Street, near Pearl, CINCINNATI, OHIO.

Have constantly on hand one of the most extensive stocks of

GROCERIES

TO BE FOUND IN THE CITY.

Purchasers are invited to call and examine the stock of this

Old and Long Established Firm.

1-3m

FOR GOOD CLOTHING

AND

FURNISHING GOODS,

Go to the old

Reliable and Fair Dealing Clothing House

OF

JOHN H. WERTS,

On Main Street, opposite the Court House, LEXINGTON, KY.

1-1f

I. HUTCHISON. W. S. M'CHESNEY. J. HUTCHISON.

HUTCHISON, M'CHESNEY & CO.,

(Successors to John Carly, dec'd)

WHOLESALE AND RETAIL

GROCERS,

Commission Merchants,

AND DEALERS IN

Grain and all kinds of

COUNTRY PRODUCE.

Mill Street, between Main and Water, LEXINGTON, KY.

Particular attention paid to Receiving and Forwarding Goods. The highest cash price paid for Grain.

1-1f

JOHN A. GEARY'S

PLUMBING,

Gas and Steam-Fitting

SHOP,

Mill Street, Lexington, Kentucky.

HAVING, at considerable expense, secured some of the best workmen in the country, I can safely promise that I will do work equal to any firm in the West in my line, and defy all competition as to prices.

All orders will receive prompt attention.

GAS WORKS,

For country residences, colleges or towns, built on short notice. All the various sizes Iron Pipes and Fittings, Globe and Check Valves, Steam Cocks, Gauges, Gas Chandeliers, &c.

FORCE, LIFT AND POWER PUMPS

Always on hand and for sale cheap for cash, wholesale and retail.

1-1f

IMPORTANT TO HOUSEKEEPERS.

WE have just received a splendid stock of

CHINA, GLASS AND PLATED WARE,

AND

Housekeeping Goods Generally.

A superior lot of

Plated Knives, Forks, Spoons,

Castors, &c. &c.

ALSO

Bird Cages, Willow Baskets, Tubs,

Buckets, Waiters, Lamps, &c.

All of the above goods we will sell LOW FOR CASH. Wholesale and Retail dealers would do well to give us a call.

PRICE & MORRIS, No. 50 East Main Street.

1-1m

JAS. R. PRICE, J. J. LAUGHLIN, THOS. S. LOGWOOD.

PRICE, LAUGHLIN & CO.,

DEALERS IN

FINE CUSTOM-MADE

BOOTS AND SHOES.

Have received a Splendid Spring Stock.

No. 19 West Main Street, LEXINGTON, KENTUCKY.

1-1m

T. G. CALVERT,

Watch Maker & Jeweler.

Always on hand a well selected stock of

WATCHES, CLOCKS, JEWELRY,

Silver and Plated Ware.

Fine Watches and Jewelry repaired and warranted. Engraving done neatly to order.

No. 4 West Main Street, LEXINGTON, KENTUCKY.

1-1m

THOS. QUINN,

SADDLE & HARNESS

MANUFACTURER,

No. 60 East Main Street, LEXINGTON, KENTUCKY.

1-3m

CONSUMPTION.

ITS CAUSE AND RATIONAL TREATMENT; a pamphlet of the greatest importance to Consumptives. Sent free on receipt of two stamps. Address:

R. NEWTON TOOKER, M. D., 59 Fifth St., near Broadway, Cincinnati, O.

1-1m

WHOLESALE AND RETAIL.

G. M. ADAMS & CO.'S

Is the best place in Lexington to buy

DRESS GOODS, WHITE GOODS, LINENS,

COTTONS, HOSIERY,

And all other articles usually kept in a well regulated

DRY GOODS AND NOTION

HOUSE.

—REMEMBER—

We sell at a SMALL PROFIT.

We will pay strict attention to your orders.

We will make it to your interest to buy of us.

We want you to know we won't be undersold.

We want you to call and see us.

G. M. ADAMS & CO.,

Wholesale and Retail

DRY GOODS, NOTIONS, &c.

AGENTS FOR

Frankfort Mills Premium Cotton

Yarns, &c.

Oldham & Scott's Cotton Yarns

At Agent's Prices.

LOOK FOR THE BIG SIGN

ON CHEAPSIDE,

And Insure your Property

—WITH—

REES, CANNON & CO.

They represent the following Companies:

HOME,

New Haven, Connecticut.

Assets, \$2,000,000.

SECURITY, New York,

Assets, \$1,600,000.

INTERNATIONAL, New York,

Assets, \$1,500,000.

NORTH AMERICAN,

Hartford, Connecticut,

Assets, \$500,000.

UNITED STATES LIFE INSURANCE COMPANY,

New York,

Assets, \$5,000,000.

Call on them before going elsewhere.

LEXINGTON, KY.

D. RUNYON,

IMPORTER AND DEALER IN

CHINA, GLASS AND QUEENWARE,

AND

House Keeping Hardware

KEEPS constantly on hand a large and well assorted stock of STAPLE, CHINA and GLASSWARE, and the best and most elegant line of FANCY GOODS to be found in the city—which he proposes to sell at Wholesale or Retail at Cincinnati and Louisville prices, and if buyers consult their own interest they will not fail to inspect his stock at his new and elegant store, No. 20 West Main Street, Lexington.

D. RUNYON.

1-2m

F. A. CRUMP & CO.,

BOOKSELLERS, STATIONERS, JOBBERS

AND

PRINTERS,

No. 80 Fourth Street, bet. Main and Market, LOUISVILLE, KY.

KEEP constantly on hand all the Books of the Christian Church; Sunday School and Private Libraries supplied at liberal rates; Publishers of the Children's Friend, a Sunday School paper; dealers in Medical Books, and special agents for Brithwaite's Retrospect, London Lancet, Foreign Reviews, &c.

1-6m

THE APOSTOLIC TIMES.

LEXINGTON, - - - KENTUCKY.

EDITORS:
M. E. LARD, R. GRAHAM,
W. H. HOPSON, L. B. WILKES,
J. W. MCGARVEY.

Thursday, May 13, 1869.

INNOCENT AMUSEMENTS.

It is said that the beginning of a nation's degeneracy is marked by its attenuated and florid speech. The remark is doubtless true. Compensation for poverty of thought is sure to be sought in a multiplicity of high-sounding terms. Equally true is it that the descent of a people into deep crime is attended by the inoffensive and half-poetic style in which they speak of sin. The more hardened they become in vice, the more hypocritical they will grow. They will hence have no scruple in clothing in the vesture of innocence and beauty that which they know to be the very essence of evil. Old words which were once the names of enormous sins will gradually fall into desuetude, while new and honored ones will be forced to take their place. By this means, sin will soon cease to shock us, and in the end it will take rooms in the very sanctuary of the heart. When once we have come to regard the adder as without fangs, we not only cease to shun it, but even pity and caress it as the most harmless of creatures. So with sin. Whenever we cease to view it in its true light, we have made a truce with it, which will end in our becoming its slaves. I regard the tendency of the present age to give sin a passport to the human heart by decking it out in the refinements of elegant speech as an augury of fearful significance.

To illustrate what I mean: In circles of the highly elite we no longer hear the word drunkard. It is as wholly unknown in such society as the prefixes of a Hebrew noun. He who should be so indiscreet as to use it would be at once set down as a boor, and as fit only for the toe of the usher. Instead of being, in the present day, a habitual drunkard, a man is only "living high," and when he reels into a parlor a loathsome sot, he has only "taken a little too much." Now, of course, there is no sin in "living high," and, as for simply "taking a little too much," it is difficult to see how even the purest saint could be sullied by it.

Again: A woman who has negotiated her chastity, is never, in much of the society of the day, spoken of as a harlot. The word would be intolerable. She is simply a woman of pleasure, or of the town—in all of which there is not even the semblance of sin. Thus the horrid features of prostitution are softened into lines of tolerable grace; and indignation is subdued into tender sympathy with "a fallen angel."

This is the strategy of the great enemy. He would exhibit only in the deceptive light of departing day, when even its blackness seems to put on a fringe of golden light. Though it be the deadly frost that bites and chafes the soul, yet would he show that frost only in the rays of the morning sun, where it can delusively gleam like a gem. We first grow indifferent to the treacherous thing; we next want it, then get it, then use it, and finally die. Let not the children of God be deceived by this masterly finesse. It is of the pit.

To illustrate still further what I mean: let us look at the prevalent rage, especially among young disciples, for what they musically phrase innocent amusements. In the fear of the Father and the name of the Son, I wish to call the attention of my brethren to the subject. Will they gravely consider it with me? It is my sober conviction that to-day the Church of God has not more to fear from departures from the primitive faith than from these so-called innocent amusements. This will surely wreck the life, and the life once wrecked, the wreck of the faith will soon follow.

What now is the meaning and comprehension of the expression innocent amusements? In other words, how many kinds of amusement does it include, and where precisely is its boundary? Indisputably it includes, at least, the following: 1. Playing cards where no betting is done. 2. Frequenting theatres. 3. Dancing. 4. Attending circuses. 5. Pic-nics.

On all these items, of course, I can not at present comment. My space is too limited. But the reasonings upon any one of them will, with slight variations, apply to all. But before entering on the special task now before me, I must cite the two passages of Scripture, which will constitute our guiding law as we proceed. They are the following: 1. "Be not conformed

to this world."—Rom. xii, 2. "And that which fell among thorns, are they who, when they have heard, go forth, and are choked with cares and riches, and pleasures of this life, and bring no fruit to perfection."—Luke viii, 14.

Here, by the authority of Christ, we are commanded to be *not conformed to this world*, and are told that *pleasures of this life*, with other things, *choke the word*, so that no fruit is brought to perfection.

Now, in the full light of this sacred authority, let us consider the items just enumerated. I select, first, card-playing. My Christian brother, do you feel no shock in being called to account for card-playing? Are you a card-player? Repeat that word; then say within yourself: I am a Christian and a card-player. Is there nothing incongruous in this combination? Do the two things ring in your soul as consistent? Pause before you answer, and remember that God will judge you.

Card-playing—what is it? Is it of the world, or has it its origin in the will of Christ? You need no reply. Do not you, yourself, set it down as a pleasure of this life? Now, tell me, and let the response come from the very sanctuary of your heart—tell me, can you indulge in card-playing, and not violate the Scriptures now before us? Are you not conforming to this world when sitting at the card-table? Are you not indulging in a pleasure of this life? As sure as there is truth in the lips of Christ, you are, in the acts named, transgressing his holy will. I pray you desist.

But you will say, where is the harm in card-playing? It is an innocent amusement. But this is simply said, not proved. Have you the evidence that it is innocent? You ask me to show that it is criminal. I decline. The burden of proof lies with you. Do you show your right, as a child of God, to play cards in the name of the Lord? The question will be settled then.

Who are they, as a general rule, who practice card-playing? Are they not notoriously the immoral and irreligious? With card-playing in every holy mind stand associated blasphemy of God's name, gambling, and drunkenness. How can the Christian join and not touch the unclean thing? Who are they who propose card-playing? who entice to it? who give the first lessons in it? Where does the hapless youth take his first game? who shuffles the cards for him? who teaches him how to deal, and what the word cut means? Is it the godly preacher, or the bloated occupant of the whisky pen? It is cheap to say, I see no harm in card-playing. This may be true. But the truth is, many never try to see harm in it. This is what they avoid; they never look into it at all. No wonder that they see no harm in it. This is precisely what they do not want to see, and what they purposely refuse to see. They are not blind, but will not see. This is their case.

But enough for the present. Will my brother in Christ, who assumes to defend card-playing, study the sermon on the mount, and daily pray till we again resume our interview? L.

The *Observatore Romane* says that Pius IX. is now engaged in negotiations with Gen. Grant, with a view to sending a Nuncio to Washington. This prelate would not only represent the Court of Rome in the capital of the United States, but would also exercise an influence upon Catholicism in that country, which, in the opinion of the *Observatore*, is destined to supersede all other religions, and to control the conscience of nine-tenths of the American people.

The religion of Rome may be "destined to supersede all other religions" in the United States. This can only be, however, when we prove recalcitrant to our mission as a nation, and fail in our duties to our God. Then certainly he may suffer us to fall into the hands of the Pope. We shall, however, be led like sheep to the slaughter, and not go of our own accord. But before that day comes, we advise the Popery of this country to buy its winding sheet. It will need it then.

But we are further told that it is destined to "control the conscience of nine-tenths of the American people." On this we venture a prophecy. If it ever does, it will be when it has buried nine-tenths of the Protestants of the United States; and before it does this, we venture further to predict, that it will need a hand to perform this office for itself. In its own ranks none will be left to undertake the task.

HUNGER.—The Lord Jesus is in your midst, and he is hungry and naked and cold, and you heed it not! "Inasmuch as you did it not to these"—poor—"you did it not to me."

YEA, YEA, AND NAY, NAY.

Mr. Geo. Varden, a Baptist preacher of Paris, Kentucky, has published a tract under the singular title of "Yea, Yea, and Nay, Nay, in Relation to Remission of Sins." It is said to be circulating extensively among Kentucky Baptists, and a preacher of distinction is reported to have pronounced it unanswerable.

The main argument of the tract is about this: We find declarations of Scripture to the effect that he who *believes* shall be saved, while he who *believes not* shall be damned; and he who *repents* shall be saved, but *except* you repent you shall perish; but no Scripture which connects salvation with baptism alone, or asserts that he who is *not baptized* shall be damned. The conclusion is, that therefore baptism cannot be for the remission of sins. In enforcing his argument, the author inquires, "If baptism be co-ordinate with repentance and faith in relation to remission of sins or salvation, why do the Scriptures never speak of it as they do of them?" "We have," he declares, "neither a simple affirmative that he that is baptized shall be saved; nor a single negative, that he that is *not* baptized shall be lost."

If all this were true, it would not weigh a feather against the plain command, "Repent and be baptized for remission of sins;" or the declaration, that "John preached the baptism of repentance for remission of sins." But the want of logic which Mr. Varden displays is not so surprising as his ignorance of the word of God. In the face of his oft repeated assertion that the Scriptures nowhere connect remission of sins simply with baptism, stand two well-known passages, in one of which Ananias says to Saul, "Arise and be baptized, and wash away your sins, calling on the name of the Lord;" and in the other, Peter says, "The like figure whereunto, even baptism doth also now *save* us." Acts, 22: 16; 1 Pet. 3: 21. Here, neither faith, nor repentance, nor the blood of Christ is mentioned, but salvation is connected simply with baptism. The connection, too, is of such a character as Mr. Varden has not found, and cannot find between repentance alone and remission of sins. It is nowhere said that repentance now saves us; nor is a man anywhere commanded simply to repent for remission of sins. No passage equivalent to either of these expressions can be found. The nearest approach to it is the statement of Jesus, that "Repentance and remission of sins should be preached;" and the statement of Peter, that Jesus had been exalted a prince and a Savior, "To give repentance to Israel, and remission of sins." But repentance and remission might both be preached, and both be given, and yet have no connection with each other. It is not from these, but from other passages that the connection between them is ascertained. So, then, the Scriptures do, in at least two passages, connect the present salvation with baptism, without the mention of faith or repentance; but they nowhere make the connection of salvation with repentance, which Mr. Varden so stoutly affirms. So much for "yea, yea."

Our worthy friend is equally unfortunate in the "nay, nay" part of his teaching. He denies that there is a single statement that "he that is *not* baptized shall be lost." Did Mr. Varden ever read these words,—"The Pharisees and lawyers rejected the counsel of God against themselves, being *not* baptized by John." If he did, what does he consider the condition of those who reject the counsel of God against themselves? Are they saved, or are they lost? And if those are lost who rejected John's baptism, what of those who reject the baptism of Jesus Christ? Will Mr. Varden answer this question? He must *re- vive such persons from condemnation*, or give up the "nay, nay" of his little tract.

Since writing the above sentences, it strikes me that "Yea, Yea, and Nay, Nay," is a most appropriate title for this tract. The words are borrowed from Paul, and we should understand them, of course, in the sense in which Paul used them. With him, when a man said *yea, yea, and nay, nay*, he was using lightness, and purposing according to the flesh. He says to the Corinthians, in reference to a visit he had promised them, "When I was thus minded, did I use lightness? Or the things that I purpose, do I purpose according to the flesh, that with me there should be yea, yea, and nay, nay?" According to this, it must have been the *flesh* and not the spirit which prompted Brother Varden to write "Yea, Yea, and Nay, Nay." This

accounts for his ignorance of the Scriptures on the subject, seeing that "the natural man receiveth not the things of the spirit, neither can he know them."

After completing his main argument, our author proceeds to two other passages of Scripture, one of which might be called the *pons asinorum* of modern sectarians, the other, their *bridge of sighs*. Backing his ears when he comes to the first, he seems to exclaim, "No crossing there till you get all of that water out of the way!"—And then, with a swiftness that almost makes your head swim, away goes the water, for he makes it as clear as midnight that in the expression, "Except a man be born of water and the Spirit he cannot enter into the kingdom of God," water and spirit are not "two different things." What has become of the water he does not distinctly inform us. He leaves us wondering whether spirit has become water, or water spirit. He seems not to care what becomes of the water so he gets it away from under that bridge. There is no crossing while the water is there.

Passing now, to the bridge of sighs, a few disconsolate tears are dropped on "the little word *for*," in Acts 2: 38. A search is made for an instance in which *eis*, here rendered *for*, is used in a different sense. Supposing that he has found such an instance in John's statement, "I baptize you in water *unto* repentance," and assuming that it is used declaratively, he draws the grave conclusion, that in Acts 2: 38, this preposition must have the same meaning as in the remark of John. He argues as if it were a law of language that the meaning of a word in any given connection may be assumed as its meaning in any other connection. If it were his object to get rid of the atonement through the blood of Christ, he could do so by means of the same criticism. Christ says, "This is my blood, shed for many for the remission of sins;" but *for*, our critic could easily show, is declarative, and the meaning is that the shedding of Christ's blood merely *declares* the remission of sins as having already taken place. Profound criticism for a writer of unanswerable tracts!

But still unsatisfied, our author next appeals to an example of the English word *for*, and succeeds only in displaying his ignorance of Jewish law. When Jesus says to the leper whom he had cleansed, "Go show yourself to the priest, and offer for your cleansing those things which Moses commanded," Mr. Varden says it was not to *procure* his cleansing, but gratefully to *declare* that he was cleansed." Is it possible that Mr. Varden does not know, that when a man was cleansed from the *disease* of the leprosy, he was still *legally* unclean, and that the sacrifices referred to were *in order* to his legal cleansing? If not, there are school-boys in Lexington who can teach him. I commend to him the study of the thirteenth and fourteenth chapters of Leviticus.

After reaching the above sage conclusion about the meaning of *for*, in the case of the leper, we expected him to come boldly up to the bridge of sighs, and cross over without a tear. At one bold dash he could have made the application thus: When Peter said, be baptized for remission of sins, he meant, not to *procure* remission, but gratefully to *declare* that their sins were *already* remitted. But ah, sad to relate, there stood that stubborn fact, that these sinners were yet pierced to the heart and crying out with agony, and their sins were not already remitted. So our unfortunate writer, like all his predecessors, had to come up with a faint heart, and quivering lip, and lay down this tearful conclusion: "It is very one sided to assume that *for* means to *obtain* or *procure*, since it may have the very opposite meaning." It may have! Oh how sad to stop at that, and not be able, on account of stubborn facts, to boldly say, *it has!* "Pity the sorrows of a poor old man!" Prepare for tears of sympathy whenever a Baptist preacher comes up to the second chapter of Acts. The "wailing place" of the Jews at Jerusalem is not the equal of it. There is only one place that is, and that is the place where there is weeping and gnashing of teeth.

M.

NOT REAR.—To see a Christian brother or sister trying to get the needy to toil for them for less than their labor is worth. And worse still, to press them the more urgently because the laborer is in great want! "Love thy neighbor as thyself."

CHRISTIANITY IN CITIES.

The singular impression prevails with a few that primitive or apostolic Christianity is not adapted to the society of modern cities; that the simplicity of apostolic worship will not succeed in gaining an ascendancy in cities where modern customs and refinements create a strong and rapid current in society, and give color and form to denominational religion.

These men argue that *apostolic* Christianity, the plain and simple forms of the ordinances, and especially those of worship, were more the consequence of the people, and of the age, among whom and in which it originated, than of any inherent quality or divine character; more the result of temporary and accidental circumstances, than of divine ordination. Hence, these men advocate, not only compliance with customs, as they may appear, but the introduction and use of such forms and ceremonies as will make the religion of Christ more acceptable to the world. In such a purpose is to be found the reason of the incorporation of Jewish and pagan rites in Romanism, and other rites, ceremonies and customs in other denominations, which were unknown to the apostolic church. They think, in a word, that the church should progress as the world, and "become all things to all men,"—that by a flexible adaptation of its ordinances, it may accommodate them, and commend itself to the good opinion of the world.

The movement set on foot by the venerable Thomas Campbell and his son Alexander, in the Western part of Pennsylvania, during the second decade of this century, ignored—indeed, spurned the principle of such a procedure; as well as the supposed advantages which it was vainly imagined would accrue to the religion of Christ. That movement, until lately, it has been generally, yea, universally conceded by those who took part in it, was both right and necessary; but now after the lapse of half a century, the wisdom and necessity of the attempt at a reformation is practically questioned by those who advocate a flexible compliance with the "varying conditions of social advancement." The movement assumed the *inflexibility* of the ordinances of God; regarded apostolic Christianity as the fixed and immutable form of the religion of Christ; and was contented to take the divine ordinances just as the Holy Spirit had left them, whether right or wrong; whether wise or unwise; and whether promising success or failure under any circumstances. It took Christianity as the Holy Spirit made it, and left all consequences as to a want of adaptedness to this or that age, and all contingency of success to the author of the religion, busying itself rather in complying with the ordinances as it found them; than attempting any modification or adaptation to the thoughts and customs of the present century. Any other and different course of action is essentially infidel, since it calls in question the wisdom of Christ.

I have nothing to do with these matters, of which the Holy Spirit has not spoken. As the venerable Thomas Campbell said: "Where the Scriptures speak, we speak, and when they are silent, we are silent." As it regards these matters with reference to which God has said and done nothing, Christians are allowed the greatest liberty—liberty adjudged by nothing except that which works evil. Among the class of things that are lawful, permitted by God, either expressly or by implication, we may select and use anything that will not work injuriously. Things expedient or profitable belong only to things that are lawful. Things must be first lawful before they can become expedient.

As it regards the ordinances of God, no liberty to interfere in any way obtains for a moment. To change, modify, add to, or subtract from, is a matter wholly prohibited. It is a prerogative that belongs only to God, the author of the ordinances. To reject these; or to change or modify these in any particular, is impious, and to claim such a right or prerogative, is infidel, no matter if the Romish or some Protestant Churches do make the claim and practice the assumed privilege.

It is no concern of men whether these ordinances are right and proper or not; whether they are as well suited to every period of the world as they were to the apostolic, or how they are regarded by any age, whether rude or refined; whether simple or ornamental. The adaptedness of divine ordinances to the "varying conditions of social advancement" is a question which belongs to God only, and is no concern of ours whatever. The reformation

for which we are pleading, stands on this ground and proceeds on this principle, leaving all consequences where they properly belong, in the hands of God.

It is no condescension on the part of man, nor any wonderful concession, to admit that God, in establishing the ordinances of the church, contemplated every event and contingency which would befall the church during its long history in the earth, and was fully apprized of what would or would not be adapted to man at whatever age of the world, or in whatever condition of society, and that he acted with a full and clear knowledge of what man in a state of sin needed. This being so, it is simply blasphemous for any man to say that Christianity is *not* adapted to this or any other age. It is pitiable to hear men talk so ignorantly and foolishly. But why do men think and talk so? Simply because they are both ignorant and foolish. They know as little of what they are talking about as they do of the geology of the moon.

To assert that anything is necessary to the success of the gospel, which has not been permitted by God, is to insult God in the most offensive manner. Why is not the simple and plain worship of apostolic Christianity; why are not the ordinances of God, as left in the practice of the apostolic church, adapted to the state of society in modern cities? Simply because the professors of that religion have proved unfaithful and unworthy; simply because the church has well nigh surrendered to the world, and looks to it for support and influence, rather than to God and his providences.

The incongruity of the gospel, with the "varying conditions of social advancement," a form of which is to be seen in the social states of modern cities, is exemplified in several particulars. As refined society is shocked at the plebeian ordinance of immersion, *sprinkling* must be allowed to the elegant patrician. As modern ears have been more highly cultivated than the dull and heavy ears of primitive times, the most artistic music must be associated with, or wholly supersede the singing by the masses of the church; and so we go from one thing to another; from plain preaching to elegant sermonizing; from plain gospel teaching to philosophic disquisitions, in order that the church may affect the elegant, refined and esthetic of modern days, and man's folly supplant the wisdom of God. Z.

WHO WILL ANSWER?

We have many lovely brethren, and perhaps some of a different class, who still think it right to commune with the unimmersed. With the consciences and kindness of these brethren we have nothing to do. It is with their logic and with their facts that we deal. Will some one, then, of the lovely kind consent to answer the following questions:

1. Is the unimmersed man a Christian or is he not? By a Christian, we mean a man whose sins are, for Christ's sake, forgiven. We should like the answer to this question to be couched in monosyllables. A simple yes or a simple no is what we seek.

2. If the unimmersed man is a Christian, what is the specific design of immersion? A reply very compact and clear would be greatly preferred.

3. Is the unimmersed man within or without the kingdom of heaven? If within, may he still eat with him who is without?

We crave leave to add with emphasis, that these questions are not put for the purpose of inaugurating a loose long-drawn discussion. Certainly, we desire nothing of the kind. What we especially seek is the Scriptural teaching on the questions, and this for the sake of correctness and unity of thought, and of soundness and purity of speech.

PASSED BY ON THE OTHER SIDE.—From the East and from the West; from the North and from the South; from near home and from abroad; even from the ends of the earth, you hear the cry of starving and dying souls—"Send us the Bread of Life." The Word of God is at your call, and the messengers are ready to do your bidding—and how few are heeding the call! The rich in this world's goods, and the well to do hear the cry day after day; and more, they know of the thousands daily passing the Jordan of death unprepared!—yes, you have the Lord's goods in your hands—but "you pass by on the other side!" Can the Judge welcome such? Will not the lost be swift and terrible witnesses in the day of judgment?

WID LAZARUS DIE A SECOND TIME?

Many questions of the New Testament are not less curious than profitable. To this class belongs the one reading this piece. Not that such questions are designed to be curious. They are so from the nature of the case, and not merely from design. Nor should we wonder at the circumstance. The themes of the Bible lie on two different sides of the same line. On this side we have the material, the actual, the sensible, and hence not necessarily the marvelous or mysterious. On that side we have the inscrutable, and the profoundly curious. Some of these themes again lie partly on this side of the line and partly on that. They touch the sensible here, and lapping over, are soon lost in the vast unknown beyond. Hence, whenever the Bible, in treating one of these, happens to cross the line, we soon encounter the occult, the curious.

Nor is a theme to be ignored because it is curious. The only question to be considered is, does the Bible spring the question or is it of human invention? If the former, then it is proper to investigate it; if the latter, it is not worth a moment's thought. The case of Lazarus is indisputably furnished by the Bible. No matter then how curious we may think it, still it is legitimate matter for human thought.

That the resurrection of Lazarus simply restored him to natural life, I shall not stop to argue at length. After the event, he was neither more nor less than what he had been before death. His body was still of the earth, earthy, and in no sense different from its former self. It was not a spiritual body, but frail and mortal as it had always been. Moreover, his resurrection was no guarantee against a second death. For aught implied therein, he might have died within the next hour. By his resurrection he became simply as though he had never died, and not death proof.

Further, nothing appears in the record indicating that he was not to die again. The Savior does not so hint, and no one else competent so says. We are hence left to reason in regard to his case just as though he had never died at all. One death it is true is canceled, but a second is not prevented.

Now, we are expressly told that Christ is "the first born from the dead." This needs qualification. Of course it is not meant that he was the first simply to rise from the dead; for this we know was not the case. The resurrection of Lazarus, also that of the daughter of Jairus both preceded his. When then he is called "the first born from the dead," the meaning must be that he was the first to arise from the dead to die no more. This much the nature of the case demands. Now, if Christ was the first to arise from the dead to die no more, then indisputably Lazarus died a second time. But if Lazarus never died a second time, then Christ is not the first born from the dead. Between these two alternatives we can not long hesitate.

But it will be said, if this be true, then the resurrection of Lazarus was, to him at least, not an act of kindness. My reply is, that as to what the act was, to Lazarus himself we know nothing. We hence have no right to say. But even if not kind, still it served other purposes which not only made it right but demanded it. What death is in itself we know not. To a good man it may be nothing to be feared, and most likely is not. Even allowing therefore that Lazarus died a second time, it could have cost him nothing but the mere physical pain attendant thereon. This he would no doubt gladly endure for the sake of comforting his sisters and of living through years as a monument of the truth of Christianity. Lazarus had now fully tasted of death. He knew how bitter or how sweet it is. He had also been in paradise. There he had met the spirits of the just. The peace and splendor of that intermediate abode were perfectly familiar to him. Hence, when called to die a second time, he knew what he was to do, where he was to go, and to what. With as little fear therefore as has the tired man, when he sinks to rest, expecting to wake in the morning, did Lazarus lie down to sleep that second sleep. He may have sprung from the pain as even a brave man will; but then that pain was but for a moment. It passed quickly away; angels again bore that spirit hence along the now familiar way, it re-entered the unseen, and now rests until the morn when the Master shall come again.

Some seem to have conceived the idea that Lazarus not only did not die

a second time, but ascended with the Savior to heaven. On what ground this notion rests I know not. It is unsanctioned by Holy Writ or reason. I hence deem it entitled to no further notice.

Of course what is here said applies with equal force to the widow of Nain's son and the ruler's daughter, already named in this piece. Any other view of their case than that herein taken must lead to endless speculation. L.

PASTORAL AGGRANDIZEMENT.

When, about a half a century ago, Alexander Campbell laid the axe at the root of the tree of clerical domination, which was then flourishing so vigorously and bearing such bitter fruit, it was little thought that in so short a time, fresh roots from the same tree would be cultivated by those who profess his principles. Almost everything, however, except *light* seems to move in curves and to have a tendency to return to the place of beginning. The straight line of the engineer is but the curvature of the earth, like the level of the ocean, and the missile projected from the earth begins to return to earth again so soon as the propelling force is expended. Perhaps clerical usurpation will in process of time be again established amongst us as a people; and a church, gradually growing corrupt, may, like a falling republic, again welcome the chains of tyranny under which it will deserve to suffer. Happily as yet, the natural yearnings of the clerical heart are held in abeyance by controlling circumstances, but the wise can not fail to notice the persistent efforts which are made for the recovery of former power. As the benevolent crane, however, has not yet extracted the bone from the throat of the great clerical wolf that has so long preyed upon the flock, a sheep may be allowed a little space for rilly before the old ravages are renewed. You may therefore think fit to publish the enclosed sheep's letter suggesting to "the pastor" the means of magnifying his office.

A SHEEP'S LETTER.

I call this A Sheep's Letter, for want of a better term. The people who made our language, whoever they were, seem to have been more bountiful to shepherds than to sheep, for, by annexing the comely syllable *al* to pastor, they contrive a very nice word "pastoral," to denote what belongs to the former, while, in manufacturing our adjective, they added *ish*, making the word *sheepish* and left us with the choice either to take "sheepish," or put up with sheep's, which appears to be a fragment of the old Anglo-Saxon genitive, which in the wars of time, has got its *i* knocked out, or lost an *e*. *Sheepish* indeed means "what belongs to sheep," as pastoral means what appertains to shepherds. But I don't like the word, for it is used mostly in a bad depreciative sense as signifying *timid*. It is true, indeed, that this quality of timidity, if admitted to be possessed by sheep both literal and spiritual, might be justified by the fact that we have in the Scriptures far more exhortations to *fear* than to *courage*. But I am not prepared altogether to admit it, for I do not know any creatures who knock their heads together so often (especially we spiritual sheep in our periodicals) which is surely no evidence of cowardice, however, people might infer from the results, or rather absence of results, a fortunate thickness of skull. Not, however, to be tedious on the title, I have thought best to avoid all unjust inferences, by adopting for a heading a sheep's letter.

This point being thus settled, one might ask, what is the object or occasion of a sheep writing a letter at all? My answer to those who would thus examine me is this, has not a sheep, if he be able, as good a privilege to write a letter as a shepherd? And when a shepherd writes a letter to the sheep, is it not proper for them to send an answer? It would surely be very unaccountable not to do so. The occasion then, of my writing is this. A certain highly honored pastor has recently written a pastoral letter, and feeling somewhat grieved that no one has as yet thought fit to honor it with a reply, I thought I should at least give it a respectful notice.

But I may be asked again, "what business have you with it? You are not a member of the particular flock addressed, and you had better, before you speak, wait until you are spoken to." This would be all very pertinent if the letter had been confined to the pastor's flock, but the fact is, it has actually been published in one of our weekly papers, and that sent all over

the land, so that all the different flocks upon the high hills and in the lowly valleys, can have the benefit of it, and appear to be virtually, though indirectly addressed by it. Now, as it can not for a moment be supposed that the excellent shepherd published the letter, in order to see his name in print, or to let the world see, for his own glory, how finely his care over his flock was flourishing, we must conclude that it was really the intention to address thus indirectly the sheep at large, and hence there can be no indecorum in one of them venturing to reply. Indeed, it is hard to perceive the necessity of writing a pastoral letter at all, unless it be intended for all the flocks abroad, for certainly when the shepherd is present with his flock, there is no need of writing to them, since whatever is to be said can be much more easily delivered to them by word of mouth. Hence, we never find that any of the ancient shepherds, such as Peter and Paul, wrote letters to any church to which they were at the time ministering.

These things being fairly settled, then, I should, I suppose, first present grateful acknowledgment for the excellent instructions and exhortations of this "Pastoral Letter." And as I do not see that objection can be made to any of the things it proposes (including all the little things as cards, &c.) I can not but hope they will be duly regarded by all. And now having thus I hope respectfully discharged this part of my duty, it seems to me it would be proper to return in some degree the favor shown by the pastor in paying these attentions to the welfare and improvement of the humble members of the flocks. This can perhaps best be done by suggesting those measures which tend to the exaltation of pastors themselves, which seems at present so great an object of desire.

As one of the most important prerequisites, then, we must have, first, flocks, long, terribly annoyed by intestine quarrels and continual pitched battles between their principal members, so that they could not get leave to feed peaceably in the pasture, and would be glad, therefore, of any expedient to secure a little quiet. As such disturbances originate in the old notion that sheep can act the part of shepherds, and that these are to be chosen out of the flock; when this is proved, by sad experience to be an error, such a flock will naturally be disposed to discard the idea altogether, and even go to the other extreme of supposing that no sheep can be a shepherd, and thus it will be necessary to procure by all means some other sort of creature to act in this capacity.

2. In order then to prepare pastors, it becomes necessary to have recourse to the old patented machinery formerly so successful in producing them, viz., theological schools, colleges and lectures, through the instrumentality of which young lambs who might have grown up into good sheep, are gradually converted into pastors and preachers, and soon come to form a distinct class amongst the ovine race, easily known by their holding their heads much higher than the sheep, having a coat of black wool, and, like the little horn upon the head of "the beast," having a stouter look than their fellows, "having eyes also like a man and a mouth speaking great things." These manifest differences, thus established, will constitute their principle claim to be appointed over the flock, and will be the ground work of subsequent elevation.

3. In order to confirm the advantages thus gained, it will be well to adopt the practice of speaking always of "the pastor" of the church or flock, so as to let all know that there can be but one, whatever may be said by "old fogies" about the primitive practice of having a plurality. It will be especially conducive to this end if "the pastor" can continue to advertise himself in the newspapers as "Pastor" of some particular church. By these means the different flocks become accustomed gradually to the new order of things, as a colt gets used to the halter and will at length allow his owner to mount and ride him.

4. If the church can be induced to build a fine meeting house, after the style described in the third Epistle of Peter, with pews and pillars and crimson cushions, and a pulpit sitting upon the "many waters" of the baptistery, it will be an effectual means of silencing all complaint on the part of many silly sheep who might wish its voice to be heard after its natural fashion; for each will feel that it would be out of place to exercise the ancient rights and blatant privileges with which it was endowed in the free realms of nature,

and, since the "sheep before its shearer is dumb," it will feel disposed quietly to submit to its fate. Not one will have the hardihood to venture to utter a word in so fine and sacred a place, which, as usual, has been solemnly dedicated by imposing ceremonies, but will gladly leave all the public services to be performed by the preacher or "pastor," who can attend to them with so much grace and elegance as not to offend the most fastidious. Thus the pastor who can manage to surround himself with such magnificence, and especially if he can have at his command an organ with its "pealing tones" to support him on the flanks or in the rear, will be in no danger of having his authority disputed as might possibly be done by some thoughtless old bell-wether under other circumstances. Thus the "Pastor" will become a necessity of the establishment, and will not only be raised to eminent distinction, but will be duly honored with whatever salary he may be pleased to require.

5. In order to secure proper respect from "those without," it will be of great importance to obtain a title which will place pastors upon an equality with the "Divines" and the ruling priesthood of the day. The prefix *Rev.* answers this purpose admirably, but as some murmurs have been heard against it from the older members of the flock, it will be necessary to exercise some of that "craftiness" which Paul perhaps employed when he "caught the Corinthians with guile." It is somewhat difficult, I confess, to compass this, but I would offer a suggestion or two to "Pastors" who have this special aspiration. By way of preparation, get occasional notices in the papers of "dedications" of meeting houses and such like practices and let *Rev.* be prefixed to the names of those officiating, as it were, (to avoid umbrage) by the mistake of the printer or the blunder of some officious friend; this will at last be as the shadow of a "coming event" which when it does come, will not so much alarm the fearful.

But to obtain complete success will require a bolder stroke. A Scriptural right to the title must be made out in some way. Now, there can be no doubt that the title *Reverend* is authorized by the Scriptures. In order to prove this, "the pastor" might reason in this way: The word "Reverend" comes from the gerund *reverendus*, and possesses all its meaning, which is simply to be *reverenced*. Now, if the Scriptures authorize any one to be *reverenced*,—then certainly that person is a *reverend*. But the Scriptures do positively command the wife to *revere* her husband. Therefore every husband is fully entitled to be called *Reverend*, and if the pastor be a married man, (as is pretty sure to be the case,) he has thus a title clear to all the dignity it involves. It may be remarked also, that it does not here matter the value of a pin whether the wife *really* reverences her husband or not, for as "reverend" means to be *reverenced* or that *ought to be reverenced*, a failure to do this cannot effect the *right*, and the title therefore remains secure. It will be said, however, that this proves too much, and too much of a good thing is good for nothing, for all married men, whether pastors or not, would share in the honor, so as to render the amount enjoyed by any one person pitifully small. Again, it may be urged that as the person who reverences another is *revere*nt, the usual abbreviation *Rev.* would stand for either *reverend* or *revere*nt, and would apply as much to wives as to husbands, just as we can use *Ben.* to represent either *Benjamin* or *Benoni*, accordingly as the boy's conduct may deserve.

Here is, I confess, a difficulty, but it may perhaps be surmounted in this way, by those pastors at least, who are good at "spiritualizing." The Church in Scripture, is represented as the *bride*, and Christ is the bridegroom. He is also the "Chief Shepherd," and the "pastor" is an under-shepherd, and does, therefore, for the present, act in some sense as a representative. In applying these figures, may not the "pastor" get himself considered as representing Christ, also as the bridegroom, at least to the particular flock or bride which he has selected? He is *one party* and the Church is *another*. He sometimes claims to be an "ambassador," and to speak "in Christ's stead." It could then hardly be regarded as a *straining* of the figure, if the Church should be regarded as the *bride*, and the pastor, and hence by a clear analogy bound to *revere*nce him, and he may thus attain to the much

desired title of *reverend*. Nor would this even appear at all inconsistent with what is implied in the facts and ceremonies attending the *ordination* and *installation* of the pastor. It is true the old difficulty might arise here about the abbreviation *Rev.* applying equally to the Church which reverences as to the pastor who is reverenced; but this would be of little account, as nobody would ever think of speaking of the Rev. church of Allegheny or of Philadelphia, and it would be easy in order to avoid all mistake, to write the word always *Reverend* in full.

6. Another means of elevation to be recommended, is the general adoption of the practice of publishing "pastoral letters." This we know is what the *Pope* does occasionally to make himself known and felt among his wide spread flock in all parts of the world. In this he is imitated also by Episcopal Bishops who write pastoral letters to the churches of their dioceses; and the general adoption of this plan, as now fairly inaugurated among us, would no doubt have the happiest effect in confirming pastors in the positions to which they aspire. The instructions given by the *Pope* are always excellent, and very *humily* tendered, and this is right. This does not interfere with the great purpose which is to keep his *name* and *place* and *rights* prominently before the people, lest, perchance, in free countries any might forget their allegiance.

Not to be wearisome, however, I will only suggest one other expedient to aspiring pastors, which, if carried into effect, will effectually establish their power and exalt them to the high niche occupied by the clergy. This measure is, that as soon as the preliminaries are sufficiently adjusted, and the old members of the simple flock that ranged the valleys free, are out of the way, they should call a general council to declare the *third Epistle of Peter canonical* and thus secure for it the same authority as belongs to the other pastoral letters of the same apostle. If this were done (and the apocrypha has thus before now been added to the Bible) I can conceive of nothing further as necessary to the complete earthly glorification of "the pastor."

Ovis.

EMINENCE COLLEGE,

For Males and Females.
THE S Flourishing and Popular Institution opened its Twelfth Session on

Monday, September 7, 1869.

Persons desiring Catalogues containing the

COURSE OF STUDY,

Annual Announcement,

AN ADDRESS BY W. S. GILTNER,

ON THE CO-EDUCATION OF THE SEXES,

AND THE

Valedictory by Miss S. B. Freeman,

Will be furnished gratuitously on application to

W. S. GILTNER, Pres't.

Eminence, Ky. 1-tf

G. D. WILGUS,

Contractor and Builder,

LEXINGTON, KY.

I HAVE made my arrangements to make

12,000,000 BRICKS this season, and

am prepared to do BRICK WORK on contract

for houses entire, within this or adjoining coun-

ties. Address

G. D. WILGUS, Lexington, Ky.

1-tf

W. A. & E. L. STIVERS,

SPECIAL

Sign Painters, Gilders,

STENCIL CUTTERS,

Burning Brand Pattern Makers,

And General Jobbers,

No. 20 Water Street, directly opposite the City

Watch House,

LEXINGTON, KENTUCKY.

We desire to call especial attention to our new

OSCILLATING BURNING BRAND.

We respectfully solicit a reasonable share of

the public patronage, proposing to endeavor to

suit all who may need our services.

3-2t

B. F. THOMPSON,

Saddle and Harness Maker.

ALSO, IMPORTER OF

SADDLERY AND CARRIAGE HARDWARE,

Trimmings, &c.

No. 52 East Main Street,

LEXINGTON, KENTUCKY.

3-3m

W. B. KINKEAD, GEO. W. DARNALL,

KINKEAD & DARNALL,

Attorneys at Law,

WILL practice in the Fayette County, Court of Appeals, and in the adjoining counties. Office, East Short Street, Lexington, Ky. 2-6m

YATES & DUDLEY,

(SUCCESSORS TO S. D. McCULLOUGH),

SOLE MANUFACTURERS OF

Burrowes' Mustard,

LEXINGTON, KY.

KEEP it dry and cool; mix with nothing but

cold water into thin batter, one hour before

using on the table.

All other brands, purporting to be "Lex-

ington Mustard," or "The same as made at Lex-

ington, Ky.," are wicked counterfeits.

We have purchased from our venerable friend,

SAML. D. McCULLOUGH,

LEXINGTON, KY.,

His Mustard Machinery,

His good will and knowledge of the peculiar

mode of manufacture of the generally known

BURROWES' LEXINGTON MUSTARD,

—OFFEN CALLED—

McCullough's Lexington Mustard.

We have also the sole right to use his labels

and his envelopes. Mr. McCullough will au-

thenticate the Factory in the manipulation of this

Noted Brand of Mustard,

Until we shall have fully obtained the long re-

quired process of its manufacture by his foster

father, Mr. Burrowes, and himself. As soon as

we acquire that knowledge we shall issue our

own labels, retaining the original labels used

by Mr. Burrowes.

Mr. Samuel D. McCullough is still in Lexing-

ton, where he was born nearly seventy years

ago, and to him we refer all letters of reference.

YATES & DUDLEY.

3-tf

CARRIAGES,

CARRIAGES

REPLY TO THE A. C. REVIEW.

In another column will be found an article from the pen of Bro. Franklin on believing into Christ. Now, as a criticism, I venture fraternally to suggest that this article is gravely at fault. It conforms to no law of exegesis accepted by the literary world. Its assertions are unsanctioned either by the nature of the case or by the structural rules of the Greek language. I hence think it matter of regret that it was allowed to appear, especially that it should be put forth with any air of confidence. Criticism, like a keen blade, is a dangerous instrument. It can not be handled too cautiously; and unless thus handled a good cause is far more likely to suffer from it than to gain. Faulty criticism, like unsound argument, is sure, in the end, to injure the cause it was meant to subserve more than the one it is designed to oppose. No one would be more reluctant than Bro. Franklin to injure the truth; none more unwilling, for any purpose, to use an unsound argument. I hence believe that he will consider the following suggestions in the spirit in which they are offered. But first, a few preliminaries require to be stated:

1. The first and strictest meaning of the Greek particle *eis* is *into*. This is a fact so well established that no proof of it will here be attempted. It may be safely said to be the expression of a conviction only a little short of universal. Its correctness, therefore, is held as above dispute.

2. In all cases where *eis* occurs, the primary presumption is that it is used in its first and strictest sense. To this law there is no exception, and from it, where applicable, no appeal. Now, in the light of the fact just stated and of the present rule, let us test a little the preceding criticism.

"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him (*eis auton*) should not perish but have everlasting life." John, 3: 16. Again: "Neither pray I for these alone; but for them also who shall believe in me (*eis eme*) through their word." John, 18: 20. Other similar passages might be cited, but these are sufficient.

In these two passages we have first the word believe; we have next the Greek words *auton* and *eme*, standing for Christ; and between them we have *eis*. Now, how shall we translate it? The first and strictest meaning of *eis* is *into*. This is the material critical fact. The antecedent presumption to all others is that *eis* is used in its first and strictest sense. This is the critical law. Now, in conformity to this fact and this law, I submit that we are bound to translate thus: whosoever believes *into* him, and who shall believe *into* me. If to this translation the sense of the passage interposes no obstacle, then the translation stands as defended against all opposition and every form of adverse criticism.

But Bro. Franklin holds this rendering to be incorrect. Why? Because *eis* has other meanings than *into*. This is not denied; but it is not the point in issue. The question is, what is the precise meaning of *eis* in the particular passages in hand? To determine this we must first ascertain the primary and usual meaning of the particle, next the law applying and governing the case, and then translate. Finally, we must carefully examine the resulting sense; and if it be consistent and good, we are left without the right of discretion. To set it aside is dogmatism, not criticism.

But *eis*, we are told, has other meanings than *into*. Granted. Still, Bro. Franklin will admit that this is its first and usual meaning. Now, in which passages of the New Testament has it this meaning? Certainly, not to name more, it has it in the clause, *baptized into Christ*. Here, then, its meaning is fixed and indisputable. How, now, is Bro. Franklin to proceed? He must assume that the particle has this fixed and indisputable meaning in every other passage of the New Testament where the sense does not forbid it. He must hence assume that it has it in the passages in hand, and translate them accordingly. This would give us *believed into Christ, baptized into Christ*, on which more presently.

But Bro. Franklin insists that we shall render *baptized into Christ*, but not *believed into him*; and in justification of his position tells us, as already said, that *eis* has other meanings than *into*. Now, suppose I admit his mode of reasoning and apply it to himself. He says we must translate *baptized into Christ*. But I deny this, and assert correctly that the particle has other meanings than *into*, and hence may have a different one here.

Does he not see that his criticism lies as heavily against himself as against me? Surely, a criticism that favors neither side and settles nothing must be vicious.

But Bro. Franklin thinks we can not render *believed into Christ*, because we are *baptized into him*. This I understand to be his chief difficulty. But is this correct? Does the one form of speech necessarily forbid the other, or the one conception necessarily exclude the other? I think not. But suppose they do, then comes the question, which form and conception exclude the others? Does *believed into Christ* exclude *baptized into Christ*, or this exclude that? When Bro. Franklin says that *baptized into Christ* excludes the other, is there nothing arbitrary in his assertion? He himself is left to say.

But can we both believe *into Christ* and be *baptized into Christ*? If so, there is no need of further controversy in the case; but if not, then certainly one expression must stand and the other be set aside. Now, I not only think the two expressions consistent, but believe them both to be absolutely necessary.

1. They are consistent. No one preaches more successfully than Bro. Franklin that we are saved by grace, saved by faith, saved by baptism. Are these expressions consistent with one another? Or does any one exclude the other two, or any two exclude the other one? None can answer more satisfactorily than Bro. Franklin. He knows that salvation by grace is perfectly consistent with salvation by baptism. Nay, more, he strongly and justly insists that both are necessary. It is not, he argues, grace alone that saves, nor faith alone, nor baptism alone, but the three conjointly. Let him now apply the same mode of reasoning to the case in hand and all difficulty vanishes. We believe *into Christ* and we are *baptized into Christ*, but neither is the belief alone nor the baptism alone. The two run together and are inseparable.

2. They are necessary. It is not by faith alone that we enter into Christ, though the entrance is forever shut without it. Faith begins out of and before we enter Christ, but stretches on like a continuous line into him, and endures forever afterwards. But without baptism faith runs on up only to the line where Christ is entered, and there stops. Here, without further obedience, it dies. It is like the seed which, germinating beneath the ground, springs only to the surface and there dies without ever entering the day that lies above. The faith which reaches only to the line where Christ is entered, never leads on into the light of immortality, but perishes like an untimely thing.

Neither is it by baptism alone that we enter into Christ. For, suppose faith to run on up to the line of entrance into Christ, and there to stop. Can baptism alone carry across? Never. It is each that imparts to the other its transitive force—faith to baptism and baptism to faith. It is the oar that propels the skiff across the stream, but then it is, the skiff that carries the oar. Hence, they are not only both necessary, but consistent, and neither excludes the other. This I deem to be the better theory of both faith and baptism.

And now, to show that the preceding criticisms are not empirical, nor the convictions simply of my own mind, I take the liberty of transcribing the two following paragraphs from President Milligan's "Scheme of Redemption." I have no common pleasure in thus corroborating my own conclusions by those of so chaste a scholar and accurate a thinker as the accomplished author of this work.

But just here the inquiry is often made, "If a man believes *into Christ*, how can he also be *baptized into Christ*? If he enters Christ by faith, why is he required to put him on also by baptism?"

The proper answer to this question is fairly implied in what has already been said of the nature and province of faith. But, for the sake of perspicuity it may be well to give another very plain and simple illustration of this matter. If we go up into the north-west territory we will find a little lake called by the natives *Itasca*, and a little stream flowing from it which they call the *Mississippi*. As we follow the current we find that it has many tributaries, but nevertheless it is still called the *Mississippi*. We find, also, that its capacity varies very materially at different parts and stages of its progress; that in connection with the Missouri, Ohio, etc., it has an influence which it could not have without the junction and co-operation of these tributaries.

And just so it is, in some respects, with the faith of the gospel. It, too, is a stream, having its source in the understanding and the heart, but which flows thence through the whole

life of the Christian, and gives character to every one of his thoughts, and words, and actions. It is, therefore, by faith that we are introduced into the church, and are made partakers of all the rights and privileges of the children of God. But it is not by faith alone. It is not by faith without repentance, confession, baptism, love, prayer, and praise that faith does all this. Surely not, for otherwise Christ would never have required the Apostles to first make disciples and then to baptize them into the name of the Father, and of the Son, and of the Holy Spirit. Otherwise, Paul would never have said to his Roman brethren: "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?" And again to the Galatians: "As many of you as have been baptized into Christ have put on Christ." Nothing can be more plainly taught than that it is in the act of baptism that we by faith, through the blood of Christ, receive, according to God's own appointment, the legal pardon of all our sins, are made partakers of the Holy Spirit, and secure for ourselves the rights of citizenship in the Kingdom of Heaven.

If, in conclusion, there is any weight to be attached to the sedate and scholarly criticisms of Bro. Milligan, or to the more humble ones that precede, then Bro. Franklin's criticism is unsound, his argument illicit, and his conclusions untrue. L.

A MOVE IN THE RIGHT DIRECTION.

Editors *Apostolic Times*: It is now generally known to our brotherhood, that the church meeting at the corner of Seventeenth and Olive streets, St. Louis, recently voted to use the organ they fell heir to in the exchange of their old house of worship for their new one.

On Lord's day morning last, a member of that congregation gave notice that on the next Lord's day he would move to reconsider the vote, to use the organ.

He remarked, in substance, that he was one of those who had voted to use the organ, under certain restrictions. But as the Reformation, from its beginning, had always opposed organs in churches; and many of our best preachers, writers and brethren, were so strenuously opposed to their use, he deemed it his duty to set himself right upon the record, and at the same time to try and get the church to set herself right before the brotherhood.

He went on to say, that there was no one who was fonder of good music than he was, but that the harmony of the church was of far greater importance to him than the sweet strains of artistic music; that the love, prayers, and good wishes of all our brethren are of vastly more importance to a church than the notes of an organ. Since the vote was taken to use the organ, we had all learned, in various ways, that many of our preachers would not attend our missionary meeting, to be held here this month, on account of that vote.

He said he had joined the church many years ago, in a small town in Kentucky, with but a few in the congregation, and meeting in an humble way in a small hall. He was now too old in the cause to do anything to cut himself off from the affection of the brotherhood generally, by an action of this kind. Music was sweet, but it was far sweeter to have the love of all the brethren, everywhere. He said he had no doubt that the church on a sober second thought would think as he did, and so act that peace and harmony may rule and reign again.

These remarks, although entirely unexpected, were received in a kindly spirit; the Elder only remarking that he hoped the Brother would only defer his motion until after the May meeting. That the preaching brethren had been notified that the organ would not be used during the missionary meeting, that not a note should jar upon the ears of those who attend; and that he thought then every thing could be settled harmoniously.

The organ has not been started, as yet, and I think I may safely guess, from the many expressions since Lord's day last, that it will not be. Many persons, voted for its use not thinking of the consequences upon the state of the church, as viewed by other churches, and the preachers generally, and they are not willing to take any position, or do any thing which has even the appearance of evil in it.

An other thing allow me to say, that I believe the brethren and sisters at Seventeenth and Olive streets, are as desirous for the spread of the pure gospel of Jesus Christ, and the up-building of his church, as any other congregation in the land. Their heavy outlays of money, (considering their means,) and their unwavering devotion to their church, in this great and

wicked city, through good and evil report, should convince every one that the first church of St. Louis is as firmly set in the principles and doctrines of the Christian Church, as the most ardent could wish. Such a church could not do otherwise than move in harmony with all of our good brethren.

Come over, then, and aid us with your advice and prayers, so that the good work of our Master may go on triumphantly and conquer the world. Yours, fraternally, HOPE.

REMARKS.

The above information is certainly very gratifying. If the church, from the noble principles announced in the speech referred to, should rescind their unfortunate vote, their action would be hailed with delight, and hope would again revive for the success of our cause in St. Louis. But we cannot pass this communication by without expressing our surprise that the Elder should regard the brethren whom he expected to be present and who are opposed to the organ, as being so silly a class of men. This they certainly would prove themselves to be, if, after declining to attend the proposed meeting because of the organ, they should decide to do so upon learning that it would be kept silent simply during their stay. He perhaps thinks that the only objection they have to the organ is that its notes "jar upon their ears." He will learn that they have objections which lie deeper than this.

ASHDOD.—The Baltimore Sun contains the following "Special Notice": "From Joppa to Jerusalem—Lecture by Rev. A. N. Gilbert, this evening at the Christian Church. The lecturer has recently returned from Palestine. Collection taken for the pastor's library." We think there is a slight mistake in the announcement. The language in which it is made indicates that the journey must have been from Joppa to Ashdod. Either the types, or the pen, or "some other man," has certainly done injustice to the "Rev. Pastor."—A. C. Review.

Surely the Reverend A. N. Gilbert does not intend to close his lectures at Jerusalem. This would be too bad. By all means let us have a second reaching from Jerusalem back to Joppa. This would be so circular and so nice. A collection, too, could be taken up for the pastor's library. But would not still another lecture be necessary to complete the perambulations of the Reverend A. N. Gilbert? We think so. Let this lecture be labeled from Joppa to Rome. This would constitute a very satisfactory termination of the Reverend A. N. Gilbert's sinuosities, and then it would be the end of that dreadful malady, the Romish (not Grecian) bend which, in the present day, afflicts so many Reverend gentlemen. A collection could be taken up for the pastor's library.

THE AMERICAN,

Made by Bridgeford & Co., Louisville, Ky., IS THE BEST Wood Cooking Stove IN THE MARKET. Doors Tin Lined; Ovens Large and Self Ventilating; Patent Warming Oven, and Hot Water Reservoirs. IF YOU WANT A FIRST CLASS STOVE, Buy only the American. FOR SALE BY G. W. MILLER, Frankfort, Ky. EDWARD LEWIS, Versailles, Ky. J. M. TANDY, Eminence, Ky. H. H. CHURCHILL, Shelbyville, Ky. J. W. CORLEY & Co., Lebanon, Ky. N. H. BARNARD, Henderson, Ky. HACKNEY & HINMAN, Danville, Ky. EVANS & SMITH, Auburn, Ky. WM. LOSSIE, Owensboro, Ky. And all other principal store dealers. 4-1y

AMERICAN BOILER,

THE BEST COOKING UTENSIL ever invented for Broiling Beefsteak, Chicken, Ham, Fish and Oysters. Fits all Stoves, and boils as well over coal as wood fire. Call and get one. L. P. MILWARD, No. 10 Mill Street.

ASK for a PATENT COAL OIL LAMP

BURNER, CHIMNEY and WICK—all for 50 cents, at L. P. MILWARD, No. 10 Mill Street. 4-1y

WHEELER & WILSON'S SEWING MACHINES, Awarded the HIGHEST PREMIUM At the WORLD'S FAIR, Held in London, England, where all the Machines in Europe & America Were in Competition.

Industrial Exposition!

AT PARIS, FRANCE, And at every UNITED STATES FAIR, At which SEWING MACHINES Have been Exhibited.

The qualities which recommend the WHEELER & WILSON Machines are as follows:

- 1. It uses NO SHUTTLE, and makes the LOCK STITCH.
2. Beauty and excellence of stitch, alike upon both sides of the fabric sewed.
3. Strength, firmness and durability of seam, that will not rip or ravel.
4. Economy of thread.
5. Its attachments and wide range of application to purposes and materials.
6. Compactness and elegance of model and finish.
7. Simplicity and thoroughness of construction.
8. Speed, ease of operation and management, and quietness of movement.
9. It has been the popular Family Sewing Machine for nine years, and hence it is no experiment to buy it.
ALL MACHINES WARRANTED FOR THREE YEARS. W. SUMNER & CO. No. 19 West Main Street, Lexington, Ky. W. H. McCARDY, Agent. Machines repaired and adjusted at their office. 1-3m

GREAT BARGAINS IN

Carpets, Oil Cloths, MATTINGS, SHADES, RUGS, &c., At the New Carpet Store of SMITH & BACON. Examine their stock before you buy. No. 11 Upper Street, LEXINGTON, KENTUCKY. 2-2m

McCONATHY & BELL,

No. 47 East Main Street, LEXINGTON, KENTUCKY, WHOLESALE AND RETAIL DEALERS IN Hats, Caps, Trunks, &c.

SILK AND FUR HATS.

Also, a fine assortment of Farmer or Planter Hats. Give us a call. We sell at reasonable prices. 2-4t

E. M. TURNER,

Contractor and Builder, Broadway, between Main and Water, LEXINGTON, KY. KEEPS constantly on hand Doors, Sash, Blinds, Window Frames, Dressed Lumber, &c. Job Work of all kinds executed with neatness and dispatch. 2-6m

PEARCE, TOLLE & HOLTON,

Importers and Jobbers of Foreign and Domestic STAPLE AND FANCY DRY GOODS, Hosiery, Notions, &c., 7 Southwest Corner Pearl and Vine Streets, CINCINNATI, OHIO. 1-3m

A. N. WEXELBERG,

Importer and dealer in Tin Plate and Metals, TINNERS' TOOLS, MACHINES, TOVES and HOLLOW-WARE, House Furnishing Goods, AND AGENT FOR TELEGRAPH COAL COOK STOVE. No. 9 West Fifth Street, CINCINNATI, OHIO. 1-1y

J. H. FLOORE,

DENTIST, Main Street, opposite the Court House, Over Norton & Sharp's Drug Store, LEXINGTON KENTUCKY. 1-6m

WM. FREELAND. L. BLACK. L. BLACK & CO., Hoop-Skirt MANUFACTORY, Main Street, between Upper and Mulberry, LEXINGTON, KY.

WE have just received and are offering the handsomest and most extensive line of CORSETS, HOOP-SKIRTS, Ruffings and Hosiery, AT REMARKABLY LOW PRICES. Genuine 16 Bone French Corsets, \$1 00 Genuine French Extra Fine, " 1 75 And some beautiful styles finer, very cheap. Ladies will find it to their advantage to learn our prices and see our styles before purchasing elsewhere, as we are determined in this line to undersell all. 1-tf

E. LEVAN, HOUSE PAINTER, Grainer, Paper Hanger, &c., LEXINGTON, KY. Orders left at McCoy's Grocery, Broadway, or P. O. Box 217, Lexington, will receive prompt attention. 1-tf

GROVER & BAKER SEWING MACHINES.

THE VERY HIGHEST PRIZE, The Imperial Cross of the Legion of Honor was awarded to the representative of the Grover & Baker Sewing Machine AT PARIS, IN 1867.

The qualities which recommend the Grover & Baker to the public are as follows:

- 1. It makes the Double Elastic Lock Stitch.
2. It sews from two spools direct—Therefore, it is not necessary to rewind the thread used.
3. Beauty and elasticity of stitch; there is no danger breaking the stitch in washing or ironing.
4. The seam is three times stronger and more durable than any other.
5. It does the greatest variety of work without change of tension.
6. It sews heavy and light fabrics with equal facility.
7. Its simplicity—any lady can control it.
8. It does not get out of repair easily.
9. It is always ready to sew when a lady sits down to sew on it.
10. Speed and ease of operating—runs very light.
11. It Embroiders beautifully and with ease to the operator.
12. It Hems, Fells, Tucks, Gathers, Quilts and does all other work in the most perfect manner.
13. It is the ladies' favorite and most popular machine now in use. Has been in use from 12 to 15 years; therefore, it is no experiment to purchase it.

Call and see them before you purchase, and be your own judge. Hemming, Tacking and Embroidering done to order. W. J. ALTHAUSER, Agent, Main Street, Bradley's Block, Lexington. 1-3m

ALEX. MAYDWELL, JR.,

Manufacturer and dealer in Confectioneries & Fruits, WEDDINGS AND PARTIES Made a specialty, and supplied on short notice. Mill Street, between Main and Short, LEXINGTON, KY. 1-1m

J. R. MORTON,

ATTORNEY AT LAW, Office on Jourdan's Row, LEXINGTON, KY. 1-1y

SQUIRE BASSETT, W. B. EMMAL, BASSETT & EMMAL,

Wholesale and Retail dealers in Gentlemen's, Ladies', Misses' & Children's BOOTS, SHOES AND GAITERS, No. 15 Main Street, LEXINGTON, KENTUCKY. 1-tf

PHOTOGRAPHS.

I AM making Card Photographs of near Two Hundred Christian Preachers, to which a great many will be added from time to time. Sent by mail at \$1.50 per dozen; six for \$1; per hundred, \$10. A full list sent to any one on applying for it. JOHN W. WILLIAMS, SHELBYVILLE, KY. 1-tf

W. R. SNYDER, Plastering, PLAIN AND ORNAMENTAL.

Orders from a distance solicited and promptly attended to. Office, East Main Street, two doors above Christian Church, Lexington, Ky. 1-1y

S. S. THOMPSON & CO.,

DEALERS IN DOORS, BLINDS, SASH, Dressed and Rough Lumber, MOULDINGS, &c., &c., OF ALL KINDS, LEXINGTON, KY. WE beg leave to call attention to our large stock of BUILDING MATERIAL, which will sell on reasonable terms. Orders by mail solicited. Price circulars sent when requested. Lumber by car load at reduced rates. 1-tf

BOOK TABLE.

NIGHT SCENES IN THE BIBLE. By DANIEL MARCH. Zeigler, McCurdy & Co., publishers. Sold only by agents.

This book has received high encomiums from the press, and if one should judge it only by its elegant binding, its richly tinted paper, its exquisite engravings, and its beautifully printed pages, he could scarcely say too much in its favor. Neither is it devoid of good thought and sentiment. In a fresh and antithetical style, the author presents, especially in the opening paragraphs of each chapter, some very valuable reflections. But that which we most expect from the subject matter of the book, was a series of descriptions even more vivid and life-like than the splendid engravings which accompany the articles. For why should a man write on the Night Scenes of the Bible, who is not a master of the descriptive? In this we were disappointed. Just where we expect the richest repast, you are treated to the poorest fare. The writer lacks imagination, and for this reason, the book is a failure, in that which it chiefly attempted.

BAPTISM—ITS DESIGN. A sermon delivered by JOSEPH KING in the First Christian Church, Alleghany, Feb. 28th, 1869.

When a sermon or any essay is put into tract form, we expect to find something unusually meritorious in its treatment of the subject. We opened this pamphlet with a keen relish for something fine on the Design of Baptism, and with a good degree of confidence that we would find it. To our regret, however, we found it below what we had anticipated from an author of Bro. King's reputation.

The following works from the new and enterprising house of Claxton, Remsen & Haffelfinger, Philadelphia, have been laid on our table this week by J. B. Morton & Co., who have them for sale:

FOX'S BOOK OF MARTYRS. Though nearly three hundred years old, this book still lives on, and is new to every new generation. The present edition is cheap, yet handsomely bound in brown cloth, and well adapted to Sunday School libraries. A copy of it should be placed in the hands of every child, so as to fill the hearts of the coming generation with wholesome horror for bloody, persecuting Rome.

TOM AND SARAH NEAL. A plainly told story of hardships and triumphs in humble life. Adapted to Sunday Schools.

LEANDER, OR, THE SECRETS OF THE PRIESTHOOD. By ERNEST TRUMAN. An account of a youth who became a novice in the Jesuit College, at Florissant, near St. Louis, but after two years, abandoned the order, partly because he had become disgusted with it, and partly because his superior had concluded that he was too proud to make a good Jesuit. This pride, or rather excessive egotism, shows itself offensively in the book; but still it is a very interesting work, and gives a picture of life in a novitiate College of the Jesuits, which bears evident marks of truthfulness, and none of malice.

FRANK GORDON, OR, WHEN I WAS A LITTLE BOY. A small book of but little merit. Its tales are rather simply and naturally told, and its morals are good. Would probably be interesting to children.

EDNA WILLIS. A story pretty well told; of but little force; but might be entertaining to children.

JEM MORRISON, THE FISHER BOY. By Mrs. JOSEPH LAMB. A very interesting book for children, but written in the interest of Episcopalianism.

THE RIFLE AND HOUND IN CEYLON. By SAMUEL W. BAKER. J. B. Lippincott & Co., Philadelphia.

This is a book for boys, giving a graphic description of wild hunting scenes in the mountains and jungles of Ceylon, and imparting, in a most entertaining manner, a large amount of information concerning the habits of the elephant and other tropical animals.

VIEWS OF LIFE. Twelve Addresses on the Social and Religious Questions of the age, by W. T. MOORE. R. W. Carroll & Co., publishers, Cincinnati. Price, \$1.50.

This work is now announced as ready for receipt of orders. We will notice it appropriately on receipt of a copy; but will say in advance, that from the known ability of the author for addresses of this character, we anticipate a very readable book.

Of all human passions, pride most seldom obtains its end, for aiming at honor and reputation, it generally reaps contempt and derision.

CHURCH NEWS.

CARROLLTON, Mo.—We are glad to learn that this congregation, which has passed through many trials and misfortunes since its first organization, is now in a more prosperous condition than ever before. They enjoy the labors of Bro. E. B. Childers, who is devoting his whole time to their interests.

TROY, N. Y.—We are informed by Bro. W. A. Belding that our church in this city have now a house of worship worth about \$20,000, and a membership of one hundred and six. Forty or fifty additions have been made since January 1st, and the prospects of the church are encouraging.

KOKOMO, IND.—We have a meeting in progress. Have had twenty-two additions. Yours, in the Lord, E. L. FRAZIER.

May 8th, 1869.

Bro. Mountjoy, of Columbia, Mo., under date of May 5th, writes: "We have just closed an interesting meeting at this place. There was no minister from a distance to assist in the meeting. There were twenty-two accessions. Christian College, under the watchful supervision of its able and untiring President, J. K. Rogers, still enjoys its wonted prosperity." This short letter from Bro. M. closes with the following allusion to one whom we all delight to honor for his work's sake: "Bro. T. M. Allen, although advancing in years, and just recovering from a severe spell of sickness, still exhibited much of his wonted zeal and fervor in our meeting. I rejoice in the privilege of being thrown much in his society. An experience of nearly a half century separates him from me. The wisdom which age and experience have brought is most profitable to the young, and especially to young preachers. Your Brother, J. W. MOUNTJOY.

DEAR BRO. WILKES:

I left Danville on the 15th of April for Lexington, Ky., to hold a meeting with my brethren of the Second Christian church, (colored,) according to a promise made to them. I began the meeting on the above named date, holding meeting at night and three Lord's days, with some of the white brethren from the University. We had a full house all the time, and indeed I think, taking all things into the account, we had a successful meeting, as Lexington is a city claimed by the Baptists and Methodists. I closed the meeting the 3rd of May. The result was that fourteen made the good confession, one from the Baptists, one from the Methodists, one reclaimed—seventeen in all. Bro. Wm. Davis was also, with me.

Yours, in the one Christian hope. H. M. AYRES.

Sr. JOSEPH, Mo.—"At my meeting at Union, in this county, on the first Lord's day inst., three gentlemen and two ladies confessed their faith in the Christ and were baptized. "May 4, 1869. J. J. WYATT."

BELIEVE INTO CHRIST.

Several times during the past fifteen years we have noticed instances of brethren playing into the hands of those trying to confuse the public mind on the terms of pardon, or admission into the kingdom, in conceding some of their subtleties touching immersing into Christ. We have stated that we read of being "immersed into Christ," "into Jesus Christ," "into one body," "into the name of the Father, and of the Son, and of the Holy Spirit;" but we are never said to believe into Christ, etc. We see that some are saying that there is no argument in this. We have read an article recently, in which this is questioned, and it is maintained that we do "believe into Christ." This denial is founded on the circumstance that the same Greek preposition *eis* translated *into*, immediately following the word "baptized," also immediately follows "believed;" and if translated *into* would give us "believed into him" (Christ), believed *into* the Son, "believed into Jesus," and "believed into me" (Christ). In hastily looking over John's testimony we found some twenty instances in which the words "believed on him," or "in him" occur, "on" and "in" representing *eis*, and some dozen instances where the words "believed on me," or "in me," occur, "on" and "in" representing *eis*. We speak of the common version, of course. We grant that many instances are found in the common version of the New Testament where *eis* follows faith immediately. This has been well known to us for many years.

But now does this prove that we "believe into Christ?" We put it to the writers of these subtleties, and the distinguished men whose names they are using, as scholars and instructors in the churches and colleges, to answer the following: 1. Has the word *eis* but one meaning? 2. Is its only meaning *into*?

3. In those Scriptures where it immediately follows faith, should it be translated *into*?

All scholars, and many who make no claim as scholars, know that *eis* has more than one meaning, and that it does not always mean *into*. Is it not true, after all, that we were "immersed into Christ," and that we did not "believe into Christ?" We put it to these brethren, as scholars and teachers, to come right to the point and answer the question, not whether *eis* follows the word "believed" in the New Testament, for we know it does in many places, but whether it means *into* in those places, and should be so translated. If they say it does, we make a square issue with them and deny it. We only now have space for a reason or two for thus denying:

1. We know of no translation that renders it *into* in connection with faith, except the Emphatic Diaglot by a soul-sleeper. The translators are against them with great uniformity and unanimity.

2. Acts xii. 42, we read that "Among the chief rulers also many believed on (eis) him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue; for they loved the praise of men more than the praise of God." Did these rulers "believe into Christ," who "loved the praise of men more than the praise of God?" These had faith alone, but they were not in Christ.

3. There is but one coming into Christ, or into his body, on the part of one person. If that is in the act of believing, it is before immersion, and the person is not immersed into Christ, but in Christ, or in the body—the church. Immersion is a "church ordinance," and no man can tell what immersion is for, or why it should not be repeated like the communion.

4. Every step a man takes from his residence to the place of meeting has for its object entering into the meeting-house, but no step takes him into the house, till the one that passes him through the door. That was the last, the consummating step—into the house. No other step was into the house.

5. Christ is the object of the faith. The faith rests on him. Our confidence rests on him, and is not into him. We believe on Christ, on the Son, on his name; but are immersed into Christ, into his body. The faith leads to the transition from one state to another; but the transition is not in the act of believing, but in the act of the believer being immersed into Christ—into the church. The transfer into the new state is not at the time the person is begotten by the word of truth, or by the gospel, or literally made a believer, but at the time of being born of water, or baptized. At the birth the child comes into the new state, and not when it is begotten.

6. The circumstance that *eis* means into in many instances—that such is its primary meaning—proves nothing in the case in hand. It has other meanings, and is used where it can not mean into, as we can easily give numerous examples; and what we deny is that it means into, as connected with faith, or where it immediately follows faith; of which is the same, believe. Is there any scholar among us who will so affirm? Is there any scholar who will affirm that we should read "believed into Christ," "believed into his name," "believed into Jesus," "believed into me?" If there is, we should be pleased to see their articles containing their reasons for standing out against all the translations of any note. If there is no reason for such translation, as we are well assured is the case, let us not get up fog and smoke to confuse the public mind on that which the Lord has made clear.—A. C. Review.

From the Christian Standard. ENDOWMENT OF ALLIANCE COLLEGE. We are glad to say that the initiatory steps in this movement have been taken. Within the last week twenty-five thousand dollars have been given towards the endowment of Alliance College. We hope to be able to record, within a week or two more, the addition of several thousands to the list. This is all done by citizens of Alliance, and leaves many untaxed who, we doubt not, in view of the advantages of the College to the community, will take pleasure in enlarging the endowment subscription list. We have waited patiently, amidst predictions of failure, and have quietly toiled on without a word of complaint or reply to the croakings and vaticinations of the feeble and faint-hearted; and now our first answer is twenty-five thousand dollars. Let the public understand that the friends and supporters of this College are in earnest and mean to make it a success, and that, at no distant day, we expect to see it placed on a basis that will put its permanency beyond reasonable question. It is a proper time to say something of the position and claims of this institution. We are nearing the close of the first collegiate year, and scarce a line has appeared in the STANDARD of our doings. We have a timidity about making large promises. We would rather speak of work done, than of work to be done; and, in our first efforts, we have preferred to be silent until we could chronicle something worthy of public notice. We have reached a point when the friends of this educational enterprise by stepping forth, with liberal hand, to begin the work of endowment, authorize us to give information to the public as to what has been achieved and what are our aims for the future.

1. The buildings that have been erected and furnished, have cost about \$100,000. The money to meet all claims as they become due was promptly furnished; and by unusual financial skill the work was carried forward quietly and persistently to completion. One of the best college edifices in the West was reared and furnished within a little over a year, and no one was very severely taxed to bear the expense. Seldom is a work of such magnitude accomplished as quietly and promptly and skillfully.

2. The first term of the first year commenced August, 1868. We are now in the last term of the first year. The attendance at the different terms has been as follows:

Table with 2 columns: Term, Attendance. Fall term, 104. Winter term, 151. Spring term, 160.

While this exhibits an encouraging opening for a new institution, it shows, at the same time, a gratifying increase from term to term—the best indication of the reputation the college is making for itself. There has been but little effort made to secure the attendance of students beyond the care that has been taken, on the part of the teachers, to establish a just reputation for ability and devotion to their work.

3. Although possessing no endowment, we have employed a larger number of instructors than many institutions with liberal endowment employ—instructors fully competent in their several departments, whose labors have been entirely successful, and have given, we believe, universal satisfaction. The range of studies has been wide, and the means provided for their successful prosecution quite liberal—perhaps too liberal for the infancy of an unendowed institution. But the expense has been cheerfully borne, and we are confident that the members of the Faculty have all given themselves to their work with a zeal and perseverance such as justify the outlay that has been made.

4. We have in attendance eighteen young men who are preparing for the Christian ministry. All these receive instruction gratuitously, alike in the college classes and in the special classes organized for their benefit. Several of them are already rendering good service in the pulpit. This number we expect to see largely increased. We fully intend to make Alliance College a power in furnishing to young men, who come properly recommended, all possible facilities in preparation and training for the work of the ministry. The cries for laborers are loud and constant—the demands of the cause are urgent. We have it in our power to do a generous and effective work in this particular, and it lies on our hearts as a responsibility that we love to cherish.

5. The general conduct of our students is worthy of all praise. During the year there has been but one case calling for decided measures of discipline. The uniform regularity, order and sober deportment of the students it would be difficult to excel. We have, therefore, the greatest confidence in saying to parents and guardians that they may send their children and wards here without fear as to any evil influences to which they will be exposed. In no community can a better record be made as to the sobriety, peaceable behavior and honorable procedure of students.

6. The health of the students has been equal to that in any school or college known to us. While we have been pleased to notice a marked improvement in the health of many, in no case has a student suffered from unhealthful surroundings or exposure while attending college.

7. Alliance College is occupying a field not reached by any of our institutions, and its prosperity is not interfering with the prosperity or usefulness of any. In a large region of country where our brotherhood must otherwise be overshadowed by the growing power of denominational colleges, we are able to give strength and courage and increased efficiency to our churches and families, and to train up hundreds for usefulness who otherwise would be largely lost to us. We do this work in no narrow spirit, with no low or unworthy aims.

THE PREMIUM WAS AWARDED TO THE Singer Sewing Machine, Over the Wheeler & Wilsons at the Cincinnati Fair, September, 1868. Before purchasing, examine the Singer. Office in Higgins' Block, Main Street, Lexington, Ky. PERRY CROSTHWAIT, Local Agent.

E. K. STEPHENS,

THE STAR HATTER,

HAS just returned from New York with the

LATEST SPRING STYLE OF SILK HAT,

The Castilian, Gen. Prim and Velocipede.

Also, a fine assortment of

LADIES' SARATOGA TRUNKS,

Traveling Bags, Umbrellas & Canes.

13 East Main Street, bet. Mill and Broadway, LEXINGTON, KY.

J. B. MORTON & CO.

Invite the attention of the public generally, and the readers of the Apostolic Times specially, to their Book and Drug Establishment in this city.

The purposes of this firm are to extend the business of their house in both the Book and Drug departments. To add a Book Bindery, and as soon as possible to establish a Publishing House in connection with present business. The patronage of persons favoring these enterprises is earnestly solicited.

The firm now consists of J. B. Morton who has been engaged in business in this city for twenty years, August next; Mrs. A. E. Morton, widow of the late Dr. D. T. Morton, and Jno. M. Greenway who has been in the employ of the house for a number of years.

MISCELLANEOUS BOOKS.

Irving's Works, Sunnyside Edition; Dickens's Works, People's Edition; Waverly Novels, Abbottsford Edition; Hallam's History of the Middle Ages, Milliman's History of the Jews, Gibbon's History of Rome, Hume's History of England, Macaulay's History of England, Julius Caesar, Napoleon III; Cruden's Concordance, Plutarch's Lives, Dick's Works, Rollin's Ancient History, Prince of the House of David, The Christ of History, Barnes' Notes on the New Testament, 11 vols.; Clarke's Commentary, 4 vols.; Smith's Dictionary of the Bible, &c., &c.

We have on hand, and can supply in any quantity McGarvey on Acts, The Living Pulpit of the Christian Church, Campbell's Popular Lectures and Addresses, Campbell and Owen's Debate, Campbell on Baptism, Campbell and Purcell's Debate, Scheme of Redemption, Reason and Revelation, Harp of Zion, Christian Hymn Book, Christian Sunday School Hymn Book, &c., &c.

POETICAL.

Byron, Burns, Moore, Scott, Shakespeare, Campbell, Poe, Dante, Longfellow, Tennyson, Whittier, Owen Meredith, Halleck, and all the British and Modern Poets.

MEDICAL BOOKS.

Gross's Surgery, 2 vols., Revised Edition; Gray's Anatomy, Dalton's Physiology, Dunglison's Medical Dictionary, U. S. Dispensatory, Braithwaite's Retrospect and any Medical Journal furnished at Publisher's advertised rates.

LAW BOOKS.

Law Books, Legal Cap Paper, Red Tape, Wafers, and such other stationery as is used by the Legal Profession.

SCHOOL BOOKS.

Of nearly every description used in Common Schools, High Schools, and Colleges.

BIBLES AND HYMN BOOKS.

Family Bibles, Pulpit Bibles, Pocket and School Bibles, Testaments and Hymn Books in various bindings and at extremely low prices.

BLANK BOOKS.

Blank Books, all sizes; Memorandum Books, Bill Books, Check Books, &c., &c., in great variety.

SUNDAY SCHOOL BOOKS.

Sunday School Books, for Libraries; Music Books, Sunday School Cards, Maps, &c., supplied to schools, on the most liberal terms.

STATIONERY.

Our stock of Stationery is large, and selected with great care to suit the wants of this market. Special attention is called to our stock of Paper and Envelopes.

SPECIALTY.

Wedding and Invitation Cards furnished in the latest style, and at low prices. Monogram and Initial Stamping done in plain, colored, gilt, and silver.

FRAMES.

Gilt, Rosewood, and Rustic Frames, all sizes.

MAGAZINES.

Any Magazine or Paper published in America or Europe furnished at publisher's prices.

NEW PUBLICATIONS.

We are constantly receiving new publications of every description by the best and most popular authors, and it is our intention to be able to supply new publications about as soon as they are offered in the Eastern cities.

J. B. MORTON & CO., Booksellers and Druggists, Lexington, Ky.

1-1y

J. L. GILMORE,

DEALER IN

AGRICULTURAL IMPLEMENTS,

No. 12 West Main Street, LEXINGTON, KENTUCKY.

Buckeye Mower & Reaper.

I AM sole agent for this justly celebrated MOWER AND REAPER, a machine which has been the

Leading Machine for Ten Years,

And has always been successful in bearing off the PRIZE in every TRIAL in which it has been put in competition with other machines.—Call and see it before purchasing, as it has all the improvements to make it still the LEADING MACHINE.

Gaar's Gold Medal Thr and Separator,

Which certainly stands unrivalled, and which has been greatly improved for this season.

Owen, Lane, Dyer & Co.'s

CELEBRATED

STEAM ENGINES AND SEPARATORS.

Taylor's Hay and Grain Rake.

I also am sole agent for this deservedly celebrated SPRING STEEL TOOTH HAY RAKE. It is one that a boy 12 years old can easily manage. A farmer can save the price of the Rake in one season by gleaming his grain fields. Call and see it before purchasing.

I also keep on hand all kinds of

Agricultural Implements,

PLOWS OF ALL SIZES,

Cutting Boxes, Corn Shellers, Grist Mills of all sizes, Revolving Hickory Tooth Hay Rakes, Churns, Farm Wagons, Wheel Barrows, &c. &c.—all of which I will sell at LOW PRICES FOR CASH.

J. L. GILMORE.

JOHN T. MILLER,

Wholesale and Retail dealer in

Building Hardware, Tools,

BAR IRON AND STEEL,

GUNS AND PISTOLS,

Table and Pocket Cutlery, &c. &c.

Main Street, between Broadway and Mill,

LEXINGTON, KY.

1-1m

MERCHANT TAILORING.

WE HAVE THE

LARGEST ASSORTMENT

OF THE FINEST

IMPORTED & AMERICAN

GOODS

IN LEXINGTON,

Which we will make up to order in the most fashionable style and at the lowest prices.

MATHENY & ADAMS.

1-1m

NEW CARPETS,

NEW CARPETS.

STANDEFORD & HAWKINS,

DEALERS IN

Carpeting,

OIL CLOTHS,

Wall Paper, Mattings,

WINDOW SHADES,

Lace and Damask Curtains,

Cornices, &c. &c.

WE have just received and opened one of the largest and handsomest stocks of goods ever brought to this market. Having purchased our goods from the manufacturers and importers, and PAID THE CASH for them, we are prepared to

Sell them for a Smaller Profit

Than any other house engaged in the trade.

No. 9 West Main Street,

LEXINGTON, KENTUCKY.

1-1f

NORTON & SHARPE,

—KEEP—

Pure Medicines,

Fine Toilet Goods,

Brushes, all kinds.

Every article is first class. COAL OIL at a reduced price, but quality still the best.

1-1f

WATCHES.

If your Watch stops and does not keep good time, take it to G. H. GRAHAM, (formerly of London, England), and he will guarantee to remedy the defect, or charge you nothing. Observe the address: No. 3 Norton's Block, Upper Street, Lexington, Ky.

A large variety of Watches, Clocks, Jewelry, Spectacles, &c., on hand.

1-1y

R. L. HORNBROOK,

HOUSE, SIGN AND ORNAMENTAL

PAINTER,

LAZIER, GRAINER, GILDER AND PAPER HANGER. All kinds of WINDOW SHADES made to order. Special attention paid to all branches of the business. Orders left at shop—Limestone Street, near Barr, will receive prompt attention.

1-1y

From the Christian Examiner.

LETTER FROM FANNY EASLY.

DEAR EXAMINER:

I have long wanted to see my name in print—disappointed in its not appearing under the head of hymenial; not qualified for an essayist—the happy thought of reaching a larger breadth of readers in the character of a gossip, for which I have a peculiar talent, induces me at once to lay before you what passed between an old friend and myself a few days since. When I say old friend, you must not understand that either of us is very old. I was talking about my family, of which by the way I have a good right to be proud, especially of my brother William. "Do you not, cousin Lucy, think him a very nice man?"

"Your brother," says cousin Lucy, "is handsome, sensible, educated, moral, industrious, economical, and as public spirited as most bachelors."

"And what more pray," I asked, "is necessary to make a nice man?"

"Something (replied cousin Lucy) a hundred times more weighty than all the qualities I have enumerated combined. Your brother is spending his life without a purpose, at least without an unselfish purpose, without a single enterprise worthy the name of man. Professing to be a disciple of Christ, he fails to copy the Divine example. He can look at a few earnest hearts near to fainting in their arduous efforts to make this age an advance upon the past without a single anxiety for the issue. Why does he not, on every Lord's day, fill that school-house near his farm with the scores of children around him, who are literally perishing for the bread of life?"

By this time I began to feel pretty much, I expect, as you do when you are not able to decipher the miserable scrawl of some correspondent whom you are obliged to treat respectfully. I was decidedly angry.

"Do you think, cousin Lucy, that my brother is going to pen himself up with those miserable urchins, ignoring all the pleasures of intellectual intercourse? Besides, the children you talk about, believe the Bible as much as you do."

"Believe the Bible! Poor creatures, they might as well believe in my grandmother's snuff box for any effect their faith in the Bible has upon their hearts. All the people in this land believe in God. But the question is, what conceptions have they of God? What knowledge of his character?—Without this knowledge, faith in Mahomet is just as renovating, just as sanctifying."

Cousin Lucy then went on to say, "Your brother is full as good as the mass of professing Christians, as a husband or parent; as a neighbor he would no doubt secure universal commendation; but what of that, in the absence of a self-sacrificing humanity, which bleeds to see childhood growing up to give its suffrage to Satan; long weary miles of population, without a church to illumine the surrounding darkness, or churches without a periodical, now an imperative necessity, to send round the warning note and stir the fainting with its trumpet peals. None of these things will ever owe their parentage to your brother. The enterprise which enlists him must have some crumbs of present comfort sugared over with pleasure or profit."

I could stand it no longer. The truth is, I owed her a little grudge for discarding my brother, and I now told her plainly, she "showed her sense in discarding brother William for the man she is about to marry." Lucy blushed without any evidence of a feeling of resentment, meekly replying: "The public will concur with you, cousin Fannie; and yet it was impossible to meet the fond wishes of my many friends in this matter. The narrow conceptions of your brother would have been to me a living death. When I thought of living according to his conceptions, I felt a sensation not unlike suffocation. The man I am going to marry has already proved himself a 'worker together with God,' with an appetency for those viands which regale the great author of the universe, his Christ and the angels in heaven."

I am really glad cousin Lucy is about to marry. With the cares of a family upon her, I shall not be teased every week to take a class in the Sunday school, to subscribe for the Examiner, to circulate some gem of a book, the perusal of which, by some indicated victim, could not in her judgment fail to "enlarge our conceptions of human responsibility." And I shall escape too from that everlasting question, "Why were you not at our last prayer meeting?" Yes, I am glad Lucy is to be married. I wish she would move to the west. But then what would we do in sickness and in trouble? No one likes to see people good and religious more than I do, if only they are not too good, and run away with matters, and I know, dear Examiner, you will agree with your correspondent.

FANNY EASLY.

P. S.—I intended accompanying this communication with a dollar for the Examiner, but shall be compelled to buy a pair of gloves. How others, more restricted than myself in means, can regularly pay for a religious periodical I can't conceive. Besides, cousin Lucy is always more than anxious I should read hers.

T. E.

REMARKS:

We would like to know the true name of Fanny Easley, that we may form her personal acquaintance. In this day of deceit and pretence, it is charming to meet with a young sister

of so much candor. Old as we are, we would like to see Fanny; and if we were a few years younger, we are not sure but we might make some desperate efforts to find her out. Will not some of our sisters help us to find her? She gives neither her true name, nor her post office. We have no clue except her description of herself. By this description, then, as a guide, we must ask the young sisters to search. Let us see—what are her features? Well, first of all, she has a "peculiar talent for gossip." Do you know any such young sister?

Again, she is very proud of her brother—so much so that she thinks it would be beneath him to pen himself up with urchins at a Sunday school; as for taking a class herself, it would really interfere too much with her Sunday morning toilet. Do tell us, sisters, do you know anything about this young lady?

Then, again, she is annoyed when people ask her, "Why were you not at our last prayer meeting?" We are really anxious to find a young sister who answers this description.

Last of all, she never has any money to spend for good papers, or things of that kind, because she is always wanting a new pair of gloves, or something equally necessary to her existence.

Now, if any young lady can be found within the bounds of the circulation of our paper, answering the above description, will some sister write and give us her true name? for surely she must be the veritable Fanny Easley.

DEAN ALFORD ON INFANT BAPTISM.

No Englishman of the present generation has done more to develop a critical and accurate knowledge of the Scriptures than Dean Alford, author of a Commentary on the Greek New Testament, and one of the high dignitaries of the Church of England. What he says, therefore, on any religious topic, must command the respect of the religious world, especially the Pedobaptist portion of it to which he belongs. In a recent number of the Contemporary Review, of which he is editor, he has an article on the conflict now waging between the two great parties in the English Church, and delivers himself as follows on the subject of infant baptism:

"The High Church view, that an unconscious infant, a day old, is regenerated by baptism, contradicts the fundamental idea of the Low Church religion itself. Low Churchmen cannot adopt this view, without ceasing to be Low Churchmen. If the sprinkling of water transforms and remolds the soul of a child, destitute of all intelligence, there is an end of the conception that Christianity is purely a spiritual religion. The Low Churchmen feel the certainty of this inference profoundly, and consequently they deny, with complete peremptoriness, that infant baptism is attended by regeneration. But this denial lands them in a double difficulty. In the first place, the clergy of this party are compelled, by the words of the Liturgy, to call a baptized child regenerated; and they have no escape from this difficulty, except by attaching a special and non-scriptural sense to the word regeneration. But, secondly, they are heavily pressed by the words of Scripture; for no competent interpreter can doubt that baptism and regeneration are associated together in the Bible. The language of the Bible is against them; and, on their own ground, this is a very sore perplexity. There is one escape, and that a perfectly effectual one; but they are unwilling to avail themselves of its assistance. They might declare, and they ought to declare, that infant baptism was a practice unknown to the apostles; that not only does the New Testament not give one single expression which plainly and necessarily implies that infants were baptized in the apostolical churches, but that it can be fairly argued, from a passage in chapter seven of 1st Corinthians, that such a practice could not have existed at Corinth. The recognition that the baptism of adults was the only baptism known to the apostles, would clear every difficulty on this point out of the way of the Low Churchmen. It is natural that the sacred writers should assume that men who, at great worldly sacrifice, not free from risk of life, came forward to profess the Christian faith, by a solemn initiatory rite, possessed the frame of mind which that fact implied—that they were honestly changed and renewed beings."

AN ENGLISH POLITICIAN ON THE ENGLISH CHURCH.

We clip from an exchange the following passage from Mr. Bright's speech in the British Parliament, on the Irish Church bill:

A SATISFACTORY SORT OF CHRISTIAN.—In his speech on the Irish Church bill, Mr. Bright said: "The right honorable member for Bucks argued very much in favor of the Established Church, on the ground that there ought to be some place into which people could get who would not readily be admitted anywhere else. [Cheers and

laughter.] The fact is that what the right honorable gentleman wants is this, that we should have an Established Church which has no discipline, and that any one who would live up to what may be called a gentlemanly conformity to it may pass through the world as a very satisfactory sort of Christian." The "Establishment" is not the only church, we fear, which contains a number of members who pass through the world as "a satisfactory sort of Christian;" with just religion enough to lull the conscience and make it rest in a false security; just religion enough to appear to the world "a sort of Christian."

Those who are acquainted with the Episcopal Church in this country, will see from this description that the daughter is very much like the mother. Surely "there ought to be some place into which people can get who would not readily be admitted anywhere else," and especially people who would be troublesome anywhere else; and as Episcopalianism advertises herself as that place, it is well enough for certain people to go there. If there heels are too light, or their heads too high, or their gowns too fine for the Christian Church, how nice to have some place to which they can go, and still pass for "very satisfactory sort of Christians."

BOLD TALK.

The construction of a contemplated railroad in the city of New York necessitates the demolition of St. Peter's Church, a Catholic sanctuary in the city. The proposition is causing much excitement among the Catholics. The Tablet, an influential Catholic journal, utters these warnings:

"We will only say that the first stone of St. Peter's Church taken down by a railroad company would, in our opinion, inaugurate such riots as New York has not yet seen. St. Peter's Church is something more even than ordinary temples. It is an historic monument; it is dear to the Catholic people of New York, and of all the United States, as one of the cradles of their faith in these Middle States. Before it could be dislocated or torn down such scenes might be enacted in New York as we shrink from contemplating. This we say by way of solemn warning. Let the speculators try it, and they will find what we say is true. St. Peter's Church shall not be desecrated; that time-honored fabric must stand. If the Catholics of New York can not protect St. Peter's Church, and preserve it for coming generations of their belief, they can do nothing. None would deplore more than we any disturbance in this or any other city, but we say, and say again, that an unnecessary railroad shall not run where the most dear and sacred of sanctuaries stands while there are Catholics in New York to prevent such a desecration."

All we know of this matter is this: The law-making power of New York has passed a bill authorizing the construction of this city railroad. Whether the road is called for, we have no means of knowing. But whether called for or not, such reckless speech as that quoted from the Tablet is unpardonable. It is uttered in a spirit that does not consider the question of wants; it considers only the blind wish and will of the Catholics of New York City. So long as the people of that city give the public money to aid Catholic charities and parochial schools, so long they must look for this sort of insult. Such defiance should arouse serious minds to reflection.—*Christian Advocate.*

During the year 1868, about eight thousand dollars, mostly in copper coin; was deposited in the boxes at the doors of Mr. Spurgeon's tabernacle, in London. This is the contribution of people of moderate means, to a fund for the education of candidates for the ministry. Besides this sum, donations have been received for the same object amounting to seventeen thousand two hundred dollars. The total amount of the contributions of this congregation was over one hundred thousand dollars, which is variously distributed for the advancement of the good cause.—*The Church Union.*

HOW NOT TO TREAT IMMORAL READING.

There are some things which are best treated when they are not treated at all. A distinguished Christian instructor is teaching people how to read, in a series of interesting papers contributed to a Christian magazine. It seems unfortunate, however, and strange, that so wise a man, on reaching the subject of immoral books, should have fallen into the common mistake of saying just too much for the purpose he has in view; too much when we take into consideration the perversity of human nature. Of course it is well nigh impossible to characterize immorality of any kind without being in danger of betraying something of its very badness to innocent minds; but it seems certainly going beyond the limits of discretion, to specify bad authors and bad books by name. An index Expurgatorio would be exactly what many young people, feeling their way into experiences of the world's wickedness from which a careful parental training has protected their eyes, would very much like to have; and it is best to let the particularly bad books be covered up in the multitude of books, and thus have the

poison at least diluted. Those who have read them will scarcely be helped by the warning, if their own moral sense has not already told them the same thing; those who have not will have the curiosity to see what all the fuss is about. We know of a certain book being thrown out by a reading club, condemned for its badness, but straightway every member of the club got it and read it.

It is particularly unfortunate that the mistake we have referred to has been made in a periodical which is especially prepared for Christian family reading, and which will carry information into thousands of families, of a character which they are better without.—*Church Union.*

B. G. BRUCE. W. B. TILL.

BRUCE & TILL,
(Successors to J. Best & Co.)
DEALERS IN
WATCHES, DIAMONDS, JEWELRY,
Solid Silver & Plated Ware,
BOHEMIAN GARNET GOODS
A specialty.
No. 21 East Main Street,
LEXINGTON, KENTUCKY.

PROSPECTUS

—OF—
THE APOSTOLIC TIMES

IN compliance with the wishes of many brethren, expressed through a period of several years, the undersigned are now issuing from the CITY OF LEXINGTON, KENTUCKY,

A WEEKLY PAPER

Bearing the above Title.

The absorbing object of the paper will be the propagation and defense of the gospel as it came pure from the lips of Christ and of the Apostles. On this grand theme it will decline even the semblance of a compromise. Whatever aids this, it will aid; whatever opposes this, it will oppose. To the primitive faith and the primitive practice, without enlargement or diminution, without innovation or modification, the Editors here and now commit their paper and themselves with a will and purpose inflexible as the cause in whose interest they propose to write.

The Paper will bear itself high over all political issues and geographical boundaries, both in its matter and spirit. It will stand neither for the North nor the South as such, neither for the East nor the West as such, but in all places and at all times for the TRUTH ALONE and its friends.

The paper will aim to foster with tender solicitude and profound sympathy all our great educational enterprises. These, it is true, will be held as subordinate to the higher interests of Christianity, but as subordinate to these only, and hence, as entitled largely both to our space and aid.

Much room will be devoted to GENERAL CHURCH NEWS and CHURCH STATISTICS. It is proposed to make this feature of the Paper one of peculiar interest.

Important Literary and Scientific Books will be appropriately noticed. But endorsement where not merited may not be expected. We shall praise only where we think it due.

The labor of the Paper has been properly divided and distributed among its Editors, but as Editors they are all equal, are alike pledged to its success, and are jointly responsible for its matter and manner.

Each Paper will contain EIGHT PAGES, and EACH PAGE SIX COLUMNS. The paper will be of fine quality, the type new, and the work executed in the best style.

The price of the Paper will be \$2.50. But to every person who will send us ten names, with \$25, we will send one copy gratis.

All preachers, and other brethren who may feel willing to do so, are hereby requested and urged to act as Agents in procuring and forwarding both names and money. Let names and money be sent in as soon as practicable. Large lists of names are solicited.

All Communications of every kind to be addressed to THE APOSTOLIC TIMES, or any one of the Editors, Lexington, Ky.

MOSES E. LARD,
ROBERT GRAHAM,
WYNTHROP H. HOPSON,
LANCERFORD B. WILKES,
JOHN W. MCGARVEY, } Editors.
J. D. TRAPP, Publisher.

**S. TOSI,
FRESCO PAINTER,**
LEXINGTON, KY.

I AM prepared to do Fresco Painting in Water or Oil Decorations, and guarantee my work durable and satisfactory in every particular. Address as above.

O. P. BEARD,
Livery and Sale Stable,
At the old stand established twenty years ago, East end of Short Street, on Limestone,
1-tf LEXINGTON, KY.

T. HOLMAN'S
Christian Tract Publishing House.
\$1.25 FOR A PACKAGE CONTAINING 1,000 pages of Assorted Tracts of over SEVENTY different kinds; or Fifty Cents for ONE HUNDRED four-paged Tracts selected. They are highly commended by the brotherhood. Send for a list, and make your own selection. Address THOMAS HOLMAN, Corner Centre and White Streets, New York. 1-3m

WARNER & BRO.,
Hardware Merchants,
CHEAPSIDE,
LEXINGTON, KENTUCKY.

Have on hand a large and varied assortment of
IRON, NAILS AND GENERAL HARDWARE,
Which they offer LOW FOR CASH.
They keep a full line of
WOOD WORK,
For Wagons and Carriages, such as
Wheels, Hubs, Spokes, Fellos,
Shafts, &c. &c.
ALSO, THE CELEBRATED
"Zero" Refrigerator.
Call and examine our stock and obtain prices.
2-2m
C. H. GOULD, JAMES PEARCE, HENRY PEARCE.
GOULD, PEARCE & CO.,
MANUFACTURERS OF
Cotton Yarns
Dozen and Pounds all Numbers,
Carpet Warp, White and Colored,
Coverlet Yarns, all numbers,
Trot Lines, all numbers,
Staging, all numbers,
Seine Twines, all numbers,
Batting, different qualities,
Star and Chandeliers' Wicking,
Twine and 2 oz. ball Wicking,
Seamless Bags, 2 to 3 Bushel,
Cotton Cord, on Reels, all sizes.
Factories at Cincinnati and Wellsburg, W. Va.
STORE AND OFFICE:
No. 84 W. Second Street, Cincinnati, Ohio.
1-3m
W. S. DICKINSON, J. Z. PRICE, J. W. BISHOP.
DICKINSON, PRICE & BISHOP,
Wholesale dealers in
HATS, CAPS, FURS,
AND
Straw Goods.
N. W. Corner Vine and Pearl Streets,
CINCINNATI, OHIO.
1-1m
MERCHANTS HOTEL,
(FORMERLY DENNISON HOUSE),
FIFTH STREET, NEAR MAIN,
CINCINNATI, OHIO.
FRANK P. HORD, J. M. TAYLOR,
Late of Kentucky. Late of Kentucky,
PROPRIETORS.
HAVING just purchased the lease of the above well-known Hotel, we are now re-fitting, painting, re-furnishing, and setting the entire House in first-class order; and can assure our friends and the public that they will here find every accommodation and convenience they can desire. We respectfully solicit the continuance of the liberal patronage heretofore given.
1-tf HORD & TAYLOR, Prop'rs.
NEW LUMBER YARD
HAVING purchased the interest and leased the well known Lumber Yard of Jesse Baker, on the corner of Mulberry and Barr Streets, I am prepared, on short notice, to furnish all kinds of LUMBER used in the building trade.
Joists and Scantling,
OAK AND POPLAR FENCING PLANK,
Cut, Sawed and Shaved Shingles
Of a superior quality.
Yellow and White Pine Flooring,
CLAP BOARDS,
And other articles too numerous to mention, kept always on hand and ready for use.
Those wanting anything in my line will please give me a call. My object will be, by quick sales and small profits, to give satisfaction to all who may need anything in my line.
Terms Cash, or its equivalent.
P. S. RULE,
Cor. Mulberry and Barr Street.
1-3m
W. B. MOORE, J. H. REED, A. W. THOMSON,
T. J. QUISENBERRY.
MOORE, REED & CO.,
MANUFACTURERS AND DEALERS IN
BOOTS AND SHOES,
No. 3 Main Street,
LEXINGTON, KENTUCKY.
OUR manufacturing department will be under the supervision of D. HONAKER, who is a very superior cutter. We make all kinds of Ladies' Fine Gaiters, Gentlemen's Fine Dress Boots and box-toed Shoes, of the very latest styles. A fit always guaranteed, when measured by our cutter. We also keep a large stock of Boots and Shoes made by the best Eastern Manufacturers. 1-6m

\$70,000 WORTH
—OF—
FURNITURE
SELLING OFF
CHEAP!
The Greater Part of which was Manufactured in Lexington.
J. W. PATTERSON.
I Have on hand the largest stock of Furniture, and the best stock, and
WILL SELL AS LOW AS ANY HOUSE IN THE CITY.
I have also on hand,
Coffins of all Descriptions,
AND TWO OF THE
FINEST HEARSE IN THE CITY,
And am prepared to attend funerals either in town or country at all hours.
FINE METALIC COFFINS
At greatly reduced prices.
J. R. LACKINS will attend to all calls in my absence. His residence is on Upper Street, in the rear of the Episcopal Church.
1-tf
**I. N. HODGEN,
DENTIST.**
Office over J. M. Elliott & Co.'s Store, opposite the Court House, Main Street.
LEXINGTON, KENTUCKY.
Teeth on Gold, Rubber, or Adamantine Plates, finest styles, at Louisville and Cincinnati prices.
N. B. The Poor charged only half price.
1-tf
PUBLICATIONS
OF
H. S. BOSWORTH.
CHRISTIAN HYMN BOOK.
SMALL EDITION. (Pearl, 48mo.)
Arabesque, gilt back and burnished edge..... \$.65 Per dozen \$ 6.00
Arabesque, gilt back and burnished edge..... .75 " " 8.00
Arabesque, gilt edge..... 1.10 " " 12.00
Imitation Turkey, gilt edge..... 1.00 " " 12.00
Turkey Morocco, gilt edge..... 1.35 " " 15.00
Turkey, with gilt clasp..... 2.00 " " 19.00
MEDIUM EDITION. (Brevier, 24mo.)
Sheep Binding..... \$.90 Per dozen \$ 9.00
Arabesque, gilt back and burnished edge..... 1.10 " " 11.25
Arabesque, gilt edge..... 1.40 " " 14.40
Imitation Turkey, gilt edge..... 1.25 " " 12.50
Turkey Morocco, gilt edge..... 2.00 " " 24.00
Turkey, with gilt clasp..... 2.75 " " 24.75
Finer Binding, from \$4 to \$8 each.
LARGE EDITION. (Pica, 12mo.)
Sheep Binding..... \$2.00 Per dozen \$18.00
Arabesque, gilt back and burnished edge..... 2.50 " " 22.50
Turkey..... 4.00 " " 36.00
Imitation Turkey, gilt edge..... 3.50 " " 30.50
Turkey, extra gilt..... 4.50 " " 36.00
Sent by mail, postage at the retail price.
When ordered by the dozen, add for postage—80c. for small, \$1.40 for medium, and \$3.00 for large.
WORKS OF A. CAMPBELL.
THE CHRISTIAN BAPTIST.
This important work can not be superseded by any subsequent publications. Seven volumes in one, containing 670 double-columned pages. Price, in cloth, \$3; arabesque, \$3.50.
THE CHRISTIAN SYSTEM.
In reference to the union of Christians and the restoration of Primitive Christianity. By A. Campbell. Price, \$1.40.
CHRISTIAN BAPTISM,
with its Antecedents and Consequences. By A. Campbell. Price, \$1.40.
CAMPBELL AND PURCELL'S DEBATE
On Roman Catholicism. New edition on this very able discussion is ready. Price, \$1.40.
CAMPBELL AND OWEN'S DEBATE
On all the Systems of Skepticism, Ancient and Modern. Complete in one volume. This will always remain a leading work on the Evidences of Christianity. Price, \$1.50.
FAMILIAR LECTURES ON THE PENTATEUCH.
Delivered before the Morning Class of Bethany College, during the Session of 1859-60, by Alexander Campbell; also, short extracts from his sermons during the same season; to which is prefixed a sketch of the life of President Campbell, with a fine steel portrait. Edited by W. T. Moore. Price, \$1.75.
SMALL BOOKS
In New Paper Covers.
FIRST PRINCIPLES; OR THE ELEMENTS OF THE GOSPEL. Analyzed and Discussed in Letters to an Inquirer. By Isaac Errett. 100 pages, 16 cents.
A BRIEF TREATISE ON PRAYER.
By President B. Milligan. 10 cents. On fine paper, in fine cloth, 50 cents.
PRINCIPLES AND OBJECTS OF THE RELIGIOUS REFORMATION.
As pleaded by A. Campbell and others. By B. Richardson. 10 cents.
SALVATION FROM SIN; OR WHAT MUST I DO TO BE SAVED.
By Dr. J. P. Walsh. 10 cents.
"LIFE AND DEATH."
By A. Campbell. A refutation of Materialism and Modern Sadduceism. 10 cents.
CHRISTIAN EXPERIENCE; OR SINCERITY SEEKING THE WAY TO HEAVEN.
A Dialogue. 10 cents.
THE UNION MOVEMENT.
A Dialogue, showing the only possible ground of Christian Union. 10 cents.
TRUE METHOD OF SEARCHING THE SCRIPTURES.
By President Fanning. Paper, 15 cents; cloth, 30 cents.
MCLEAN ON THE COMMISSION OF CHRIST AND HIS APOSTLES.
Paper, 30 cents.
SIX LETTERS TO A SKEPTIC.
By A. Campbell. 57 pages. Price, 6 cents.
SPIRITUALISM SELF-CONDEMNED.
By Isaac Errett. A very valuable tract, with neat cover. Price, 6 cents.
Any of this lot will be sent by the DOZEN, by mail, prepaid, at 20 PER CENT. DISCOUNT.
A very liberal discount will be made to those who buy in large quantities, for distribution. A brother has just ordered one thousand copies of "First Principles," to distribute in Cincinnati. Money spent in this work will produce great results.
PUBLISHING.
I am prepared to publish, for authors and others, Books, Pamphlets, Sermons, Tracts or Periodicals, promptly, and in good style, at reasonable rates. This is a large, and rapidly growing feature of my business. Orders will be filled for any books in print, in all departments of Literature and Learning—Theological, Scientific, Legal, Medical, Agricultural, &c.
Please Notice.—In sending orders, write plainly, give directions in what way (by Express or Mail), and to what station and office packages are to be directed. Remit in checks, Postoffice orders, or send money by Express, prepaid, or in unregistered letters. Money in letters, if not registered, at the risk of the sender.
Address,
H. S. BOSWORTH,
103 Main St., Cincinnati, O.

WE ARE NOT A SECT.

The accomplished logician would certainly not expect us to attempt the proof of this proposition. However true it may be, still the burden of proof rests not on us. It rests on him who affirms us to be a sect. Our whole duty consists in simply denying this affirmation. If proof be offered, however, then our duties become increased. We must show either that the proofs are impertinent or insufficient. If successful, the force of our denial remains unimpaired, and we must be held as not a sect. Still, though this is all that can, in logical fairness be exacted of us, it is not all that we are at liberty to do. We may, if we see fit, though we are not bound thereto, proceed to show that the affirmative of the proposition is impossible. That is, we may explore the only field for proofs, which is to afford them, and if none be found, the proposition must finally and permanently be held as false. We propose this task for the present, and it may be for several succeeding papers.

But first, we must have a definition of the word sect, and know precisely what it represents in the original. Without this our whole procedure throughout must remain confused.

The word sect is from the Latin *seco*, and primarily means to cut or to cut off. It never, however, applies to the original body, but only to that which is cut from it. If, for example, a branch be cut from the trunk of a tree, the word sect does not apply to the trunk, but only to the branch cut from it. In cases like this, however, section and not sect is usually employed. So much on the mere definition of the word.

But the word sect has its representative in the Greek New Testament. What is the exact meaning of this representative? An answer to this question is necessary before we can say more on the word sect. The closest representative of sect in the Greek New Testament is *skisma*, which we anglicize *schism*. But though these words closely agree in substance, they yet have meanings somewhat different. Sect, as already said, denotes the act of cutting; and from this it easily comes to mean the part separated by the act. *Skisma*, however, strictly denotes a rent or seam caused by splitting or tearing. It is from *skizo*, which means to split, rend or tear apart. In both words the radical thought is that of separation, but sect implies that the separation is effected by cutting; *skisma*, that it is effected by rending, tearing or splitting. There is this further distinction between the words to be taken notice of: *schism* in the New Testament never denotes the parts which result from the rending or tearing, but strictly the seam or rent; while sect denotes, not the act of cutting nor the cut, but the part cut off. In this case, however, sect is represented by a different word from *skisma*.

But before we can complete this whole frame work of premises and proceed to the task of testing whether we are a sect or not, there remain yet other words to be noticed. Among these heresy is perhaps the most important. The Greek word *haireo* primarily means to take or choose. From this word comes *hairesis* which means choosing or taking, and which we anglicize again heresy. Choosing or taking, then, is the radical conception in heresy. But this is the word which in the New Testament is translated sect. Hence, the very origin of sects is an act of choosing, and their basis the thing chosen. But in an act of choosing of course there must be at least two things between which the choice is made. Now, in the case of Christianity strictly, the truth is one thing, while any error or false doctrine is the other. Let, now, a person choose the error or false doctrine. That instant he becomes, as to this particular error, a heretic or chooser. In this, possibly, there is something very dangerous. Let him now introduce his false doctrine into the church and attempt to teach it. In the act he becomes the heretic of the New Testament, who, after the second admonition, is to be rejected.

Heresy, according to Peter, originates out of the church, but is brought into it. His language is: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them." 2 Pet. ii: 1. It is now easy to account for this language. Error or false doctrine of course exists properly only out of the church. But some one elects a false doctrine and brings

it into the church. This false doctrine he teaches; others also accept it, and a party is formed. This party is the genuine criminal sect of the Scriptures. As soon now as ever a seam begins to show itself, or a separation to take place between this party and the church, we have the true schism (*skisma*) of the New Testament. This schism is a sin, taking its rise in false doctrine; and is hence condemned.

Two other words, however, still demand our attention. These are *dikostasia*, division, and *apostasia*, apostasy. In *dikostasia*, or simple division, both parties are wrong, at least there is nothing in the word or its usage to indicate that either is right. Both are in the church and constitute what we properly call faction. *Dikostasia* simply means standing apart. Hence, in every *dikostasia* there is necessarily schism. There are two parties, and between them the seam or line of division. This seam or division line is the schism. Whether a *dikostasia* or division is also a sect or not, depends altogether on one circumstance. If each or either party is formed around some foreign element or false doctrine, then it is not only a division but also a sect.

In *apostasia*, or apostasy, however, we have both a different view and a different class of things. *Apostasia* means to stand off from, and in one of the most remarkable passages of the New Testament is rendered a falling away. In apostasy only one of the parties is wrong, one being the church, the other the party standing off from it. In apostasy I presume there is always heresy, though I do not see that it is necessarily implied. A person elects his false doctrine and brings it into the church. Around this false doctrine he proceeds to form a party. This party then goes out of the church, no matter how, and takes its stand off by itself. It is now, in the strictest and truest sense of the word, both an apostasy and a sect. So much for the several terms involved in the present investigation. Respecting these terms great confusion exists in the popular mind. I hope the preceding suggestions and criticisms may have the effect at least to dissipate some of it.

Are we now, in the light of what has been said, either a sect or an apostasy? If a sect, then have we chosen some false doctrine, around which we have been formed into a party or faction;—if an apostasy, then are we standing off from the church of God. That is a fearful crime—this a fearful position. The so-called orthodox denominations of the day have, with very general unanimity, and to us it seems with very little feeling, pronounced us both apostates and a sect. Now, though it is a small thing to be judged by men, it yet profoundly concerns us to know that these grave charges are not true.

In my next paper I shall proceed to file a schedule of the several items of our faith, in some one or all of which, provided we are heretics, the false doctrine will most likely be detected. I shall also endeavor to state definitively our position, so that if a sect the fact may become apparent, not merely to our neighbors, but especially to ourselves. Moreover, it will perhaps be well to illustrate the meaning of the several terms now already defined by giving actual instances of their usage in the several senses assigned them. This could not be done in the present article without extending it to too great a length.

SPECIAL NOTICES.

SPECIAL NOTICE. Persons having a Wheeler & Wilson Sewing Machine that needs Repairing or Adjusting, can have the same done by sending it to the office of Wm. Sumner & Co., No. 19 West Main Street, Lexington, Ky. Individuals living in the city can have their machines called for by leaving their orders at the office. W. H. McCARDY, Agent.

On and after July 1, 1869, our terms will be EXCLUSIVELY CASH, and in no instance will they be varied from. We are forced to this, from the fact that about two-thirds of our accounts remain unpaid from six to eighteen months after maturity, and the cost of collection, together with the outlay of money, greatly exceeds the profits. In order to retain the CASH TRADE of this and the adjoining counties, which is driven away to neighboring cities, we will from this date sell our entire stock at NET CASH PRICES, and all accounts now opened will be continued until July 1st, 1869, but under no circumstance will any new accounts be created. Our neighboring cities are reaping the benefit of the Cash Trade, while we have been selling on an extended and ruinous Credit System, thus decreasing the trade of our own city a very large per centum annually; while we have as good merchants with as good credit as those of any city, we are compelled to adopt the above system. With an experience of twenty years in business among you, we think ourselves now competent to decide upon a basis for business to the interest of both customer and merchant. J. M. ELLIOTT & Co.

Heresy, according to Peter, originates out of the church, but is brought into it. His language is: "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them." 2 Pet. ii: 1. It is now easy to account for this language. Error or false doctrine of course exists properly only out of the church. But some one elects a false doctrine and brings

TO THE HEADS OF FAMILIES.

A wife beloved, and confiding children, cling with fond regard to the father, who is liable to be taken away at any time, with nothing laid by for a future support. A Policy of Life Insurance, my friends, makes sure a competent competency beyond any doubt—then procure a Policy on your life at once, in favor of your wife and children, and you will have the consolation of knowing that your dear ones are provided for.

The Continental Life Insurance Company of New York is one of the leading companies in the United States, and has all the desirable features known. Mr. H. P. AUBREY, the General Agent for this State, has his office with "The Apostolic Times," Lexington, Ky. Desk in front of the door as you come in. Always take a book or circular out with you when you leave. 5-2t

SUCCESSOR TO M. L. MITCHELL.

NEW STOVE, TIN AND HARDWARE STORE.

HAVING purchased of M. L. Mitchell his entire stock of Stoves, Tin and Hardware, and leased the storehouse occupied by him, I am prepared to continue the business in all of its various branches, having added to the stock such articles as are usually kept in my line.

STOVES AND TINNING. My stock of STOVES, both Coal and Wood, is large, very complete, and well selected from all of the best manufactories.

House Furnishing Goods. Are well assorted and large, and persons wanting supplies can be furnished at the Lowest Market price.

Roofing and Gutting. I am prepared to do all kinds of Roofing and Gutting in the neatest and best manner. All work warranted. Also, Mending Repairing done promptly upon application, at customary prices.

COPPER WORK. I have a fine workman in this branch of the business, and will make and put up all kinds of Copper Work on the shortest notice.

PUMPS FOR WELLS AND CISTERNS. I have a fine stock just received, well selected, of all kinds of Pumps for Cisterns and deep Wells, as well as Copper Pumps made to order. I have the agency of the celebrated Double Acting Force Pump, the best ever made, with Fire Engine attached. Hose of any length furnished. Price, \$15 to \$35. Persons wanting will please call and examine my stock, which is very complete.

ENAMELED AND PRESSED WARE. I have a complete assortment of these goods, at low figures. Housekeepers will find it to their interest to call and examine my stock.

Place of business, Upper Street, between Main and Vine, Lexington, Ky.

LIGHTNING RODS. This protection should be put to all houses now in course of construction, or houses now occupied should have a Lightning Rod attached for safety. I can furnish and attach the same by application at my business house.

THOS. G. RANDALL.

MY CARD. I am retiring from business I desire to thank my kind friends and patrons for their long continued support, and hope that they will continue to patronize my old house, carried on by Mr. THOS. G. RANDALL, whom I can recommend in every way worthy of their support and confidence. I can be found at the old stand.

M. L. MITCHELL.

C. W. DELAND, 74, 76 and 78 West Fourth Street, CINCINNATI, OHIO.

New Store now Open, With full and complete stock.

SPRING AND SUMMER Dress Goods, Black and Colored Silks.

FALL LINES Hosiery and Underwear, Lisle and Kid Gloves.

SPRING CASSIMERES, TWEEDS AND LINENS, FOR MEN AND BOYS' WEAR.

Novelties in Fancy Goods, Laces and Embroideries.

CLOAKS and SHAWLS.

LINENS and DOMESTICS. CHEAP.

C. W. DELAND, Opposite Pike's Opera House, Cincinnati.

W. C. WHITE. A. J. CAMPBELL. WHITE & CAMPBELL, DEALERS IN—

HARDWARE and CUTLERY, House Furnishing Goods, SLATE AND IRON MANTELS,

Enameled and Plain Grates, LEXINGTON, KY. 6-3 n

FARMERS.

YOUR attention is invited to the Lexington Agricultural Warehouse, on Water Street, immediately in the rear of J. B. Morton & Co.'s Drug and Book Store, where you can obtain

HOOVER & CO.'S COMBINED EXCELSIOR REAPER and MOWER.

This Reaper and Mower took the premium at the Ashland Farm in 1868. Also, PLOWS

Agricultural Implements Generally, For sale by T. G. BUSH. 6-tf

CHEAP CASH HOUSE. HAVING bought out the interest of Messrs. Moore, Rees & Co., in the

Boot and Shoe Manufactory. Lately established by us in this place, and having moved the same to No. 70 East Main Street, to the house where the Stage Office was formerly kept, I will continue the business in my own name. I will keep, as heretofore, none but the best and staidest mechanics, and those favoring me with a call can rely upon getting their orders filled without delay or vexatious disappointment. I will manufacture anything in the LEATHER LINE.

From the heaviest Brogan to the Lightest Dress Boot. Will REPAIR with neatness and dispatch; will keep the leading brands of

Eastern Manufactured Goods, And sell them LOW FOR CASH. Also, Leather and Findings for sale.

The attention of merchants and dealers is called to the low price of our goods by the case. I think I can make it pay them largely and at the same time aid me.

I WILL SELL. Best French Sewed Calf Boots, pr doz. \$150 00 " Pegged " " " 90 00 " Domestic Calf Sewed Boots, " 125 00 " " Pegged " " " 75 00

Shoes in proportion. Please give me a call and examine for yourselves. N. B. All work made by us warranted to give general satisfaction. No charge for repairing any of our work that does not wear a reasonable length of time.

D. HONAKER, 70 East Main Street, Lexington. 6-tf

115 West Fourth Street, CINCINNATI, OHIO.

R. W. CARROLL & CO., Publishers, Booksellers, Stationers, Importers, Printers & Binders.

THE attention of Wholesale and Retail buyers is invited to our large and greatly varied stock of

BOOKS. In Every Department of Literature, STAPLE AND FANCY STATIONERY, Writing Desks, &c. &c.,

Which has been selected with special care, and with particular reference to the wants of all classes of purchasers.

Public and Private Libraries, And Sunday School Libraries. Supplied on the most liberal terms, and correspondence invited with Committees, Teachers, Professional Men, and Book buyers generally.

All New American Books. Received promptly on publication. Law, Juvenile, Medical and Miscellaneous Catalogues furnished on application.

Books sent by mail, postage paid, on receipt of published price. Ten per cent additional added for postage on foreign books.

Foreign Books imported to order promptly and at lowest rates.

CARROLL'S LITERARY BULLETIN. Containing full lists of all books published during the month, with announcements of new works in preparation, notices of new books and literary news generally, sent FREE on application; or for one year on payment of postage; or will be sent one year, postage paid, on receipt of 25 cents.

IS THIS INCOMPARABLE HATTER. CALL ON HIM AT 18 WEST MAIN STREET, LEXINGTON, KENTUCKY. 6-tf

THE THIRD LOT OF THE AMERICAN BOILER.

THEY FIT ANY STOVE. Come at once and get one. Every lady is delighted with them.

L. P. MILWARD, No. 10 Mill Street.

THE SELF-LABELING FRUIT CAN can be seen at No. 10 Mill Street, and no where else in the city. L. P. MILWARD, No. 10 Mill Street. 6-ly

CHRISTIAN

Sunday-School Papers.

THE LITTLE SOWER.—A visitor to the little ones. Its mission is to sow the good seed of the kingdom in the hearts of the children, and gather sheaves for the Lord of the harvest. Issued FOUR TIMES PER MONTH.

TERMS.—One copy, one year, no O.Dollar. Five copies, one year, \$4 50. Ten copies, one year, 8 00. Twenty-five copies, one year, 19 00. Fifty copies, one year, 35 00. Seventy-five copies, one year, 48 00. One hundred copies, one year, 60 00.

A SEMI-MONTHLY edition is also issued at one-half the prices named above.

THE MORNING WATCH.—A MONTHLY, for Superintendents, Teachers and Bible Classes.

TERMS: One copy, one year, \$ 75. Five copies, one year, 3 00. Ten copies, one year, 5 00. Twenty-five copies, one year, 10 00.

One copy of the MORNING WATCH is given as a premium with every ten copies of the LITTLE SOWER. Thus schools taking 100 copies of the Sower receive ten copies of the Watch free.

These papers are all beautifully printed on fine white paper, and profusely illustrated; they have for regular contributors the best writers of the Christian Church; and in every respect they may safely challenge comparison with any juvenile publications in the world.

They circulate in every State and Territory of the Union, and in every British Province in North America, and they are the papers that every Christian Sunday-school should patronize.

W. W. DOWLING, Publisher, Indianapolis, Indiana. 5-tf

CINCINNATI FOUNDRY, MANUFACTURE both Type and Printing Machinery, as well as deal in manufactures of other similar establishments. Do not buy an outfit until you send for specimens, estimates and terms to CHAS. WELLS, Treas'r. Cincinnati Type-Foundry, 201 Vine Street.

7 Beautiful Building Lots. PUBLIC SALE. WE will offer at public sale, on the premises, on Saturday, May 22d, 1869, at 11 o'clock, A. M., Seven Building Lots, Located at the intersection of Limestone and Maxwell Streets.

Lot No. 1, upon which there is a Small Frame Cottage, fronts on Limestone Street 46 feet, and extends back 172 feet.

Lot No. 2 adjoins the above, and fronts on Limestone Street 50 feet, and extends back 160 feet to a 12 foot alley.

Lot No. 3, at the corner of Limestone and Maxwell Streets, fronts on Limestone Street 50 feet, extending back to an alley, and fronting on Maxwell Street 160 feet.

Nos. 4, 5, 6 and 7 front each on Maxwell Street 40 feet, and extend back of equal width 146 feet.

These Lots are centrally located and opposite the residence of Horace Craig, in a good neighborhood. Persons wishing to examine this property before the day of sale will call on J. F. DRAKE & CO., Real Estate Agents, Short Street. S. M. HIBLER, Auct'r. 4-tds

H. S. BUCKNER. JAS. H. BIRDWHISTELL. CHAS. W. FRISBIE.

H. S. BUCKNER & CO., IMPORTERS AND WHOLESALE DEALERS IN

NOTIONS, WHITE AND FANCY GOODS, 182 Main Street, between Fifth and Sixth, LOUISVILLE, KY. 4-3m

JAS. TRABUE. W. A. DAVIS. RICHARD TRABUE. TRABUE, DAVIS & CO., Wholesale Dry Goods, HOSIERY, White Goods, Notions, &c. 271 and 273 Main St., between 7th and 8th, LOUISVILLE, KY. 4-6*

JNO. A. DICKINSON, 165 Main St., North Side, one door East of Fifth, LOUISVILLE, KY., Manufacturer and dealer in every description of FURNITURE, Mattresses, Bedding, Musquito Bars, etc. etc. Also, a stock of Carpets, Oil Cloths and Window Curtains.

All of which is offered very low for Cash. Orders filled with neatness and dispatch. 4-ly

BELLS! BELLS! BELLS! W. M. KAYE & BRO., manufacturers of Church, Steamboat and Plantation Bells. Also, Brass Castings and Finished Work of every description. Water and Steam Gauges for sale. Water Street, between First and Second, Louisville, Kentucky. Cash paid for old Copper and Brass, at the highest market price. 4-ly

S. H. BAKER. W. F. RUBEL. BAKER & RUBEL, Nos. 49 and 51 Main Street, above Brook St., LOUISVILLE, KY., Manufacturers of all kinds of light Carriages and Buggies. Repairing done on short notice. 4-6m

THE CHILDREN'S FRIEND, Devoted to the spiritual welfare of the Children. PUBLISHED AT LOUISVILLE, KY. T. P. HALEY, Publisher. Office—Crump & Miller's Book Store, Fourth Street, between Main and Market. Terms of Subscription. Semi-monthly (in advance) 50c per annum. Clubs of 10 or more (in advance) 30c per annum. Sunday School Teachers and Superintendents are requested to act as our Agents. Printed at the Ben Franklin Office, No. 80 Fourth Street, over Crump & Miller's Book Store. 4-tf

A. M. BARNES. T. D. BALLARD. T. B. WOOD.

BARNES, BALLARD & WOOD, (Successors to Frank & Fred Fitch.)

WHOLESALE DRUGGISTS, Corner Main and Upper Streets, LEXINGTON, KENTUCKY, DEALERS IN

FRENCH AND BELGIC Polished Plate Glass, FRENCH AND ENGLISH

DOUBLE AND SINGLE THICK SET GLASS, Coach, Picture and American WINDOW GLASS, ZINC, PAINT, OILS, PUTTY, COLORS, VARNISHES, WHITE LEADS, &c. &c. Druggists' SUNDRIES AND DENTAL GOODS.

All of which articles we keep in large stock, and can furnish at prices equally as LOW as any of the largest Western houses. BARNES, BALLARD & WOOD. 1-3m

FAYETTE HOUSE, Nos. 40 and 42 Short Street, between Upper and Mulberry, LEXINGTON, KENTUCKY. W. H. LUSBY, Proprietor. This House has been re-built and newly furnished throughout. FARE, TWO DOLLARS PER DAY. 1-tf

DRUG & PRESCRIPTION STORE. WE are in receipt of our Spring importation of fresh Drugs and Chemicals, Fancy and Toilet Articles, Paints, Oils and Varnishes, Window Glass, &c. &c. to which we invite the attention of the public. As regards prices, we promise entire satisfaction. N. B. Physicians' Prescriptions carefully compounded by experienced hands. T. M. FRAZER & CO., Cor. Short and Mulberry Streets. 3-3m

ALEX. H. ADAMS. EDWARD KNOBLE. ADAMS & KNOBLE, (Successors to Gist, Knoble & Co.) Wholesale and Retail Dealers in

HARDWARE, IRON, STEEL CUTLERY, Guns, Grates, Mantels, Castings, &c. &c. No. 5 West Main Street, LEXINGTON, KENTUCKY.

OUR stock is large, new and well assorted, and we will supply our customers with the best quality of goods at the LOWEST PRICES. Special Inducements to Dealers. 1-ly

WM. PURNELL. LEVI T. RODES. PURNELL & RODES, BOOKSELLERS, STATIONERS, PRINTERS, No. 23 East Main Street, LEXINGTON, KENTUCKY.

A share of your custom is most respectfully solicited. P. & R. 1-2m

BOOK TABLE.

ORIGIN AND HISTORY OF THE BOOKS OF THE BIBLE, both the Canonical and Apocryphal: Designed to show what the Bible is not, what it is, and how to use it. By Prof. CALVIN E. STOWE. Hartford Publishing Company, Hartford, Conn. Sold only by subscription.

The object of this work is to show the external evidence on which each separate book of the Bible is received as canonical. The present volume is confined to the books of the New Testament, and is an octavo of 583 pages. It contains a mass of information which every person feels anxious to obtain who ever raises the question, How do we know that the Bible books were written by the men whose names they bear, and that they have come down to us uncorrupted? It answers these questions in a manner so simple and with a logic so conclusive as to give entire satisfaction even to the most uneducated reader. After an introductory treatise, to show what the Bible claims to be, the author gives a very simple and intelligible account of New Testament manuscripts, accompanied by fac simile extracts from some of them, thus exhibiting the manner in which the New Testament has been preserved. He then gives a brief account of one hundred writers of antiquity, who bear testimony in favor of the New Testament writings. Next he takes up the books separately, beginning with the Gospels, and quotes the words of all the witnesses who testify for each. This enables the reader to see clearly the amount of external evidence on which each of the Gospels and the Epistles has been received in all ages since the original witnesses passed away. To complete his argument, the author treats the Apocryphal books of both Old and New Testaments in the same way, shows the want of evidence in their favor, and also the proofs that they are not a part of the inspired writings. The work is a compilation, laying no great claim to originality; but it is none the less useful on that account. We earnestly recommend it to all the brethren, and advise our young men, who act as book agents, to secure it and circulate it.

THE CHRISTIAN HYMN BOOK.

The readiness with which our present hymn book came into almost universal use, gives evidence of two gratifying facts: first, the acceptability of the book, and second, the prevalence of harmony and unity of action among our churches. This happy state of things should be carefully fostered, and to this end the committee, who have charge of the book, should see to it that no cause of dissatisfaction shall arise from the manner of its publication and sale. We introduce the subject here for the purpose of calling attention to the binding of the cheaper editions. Wherever we go we see hymn books, not half worn, lying on the benches with the covers off. This should not be. It certainly costs but little to fasten the back on a book so that it will stay there a reasonable length of time. If the publisher is at fault in this matter, he should be reminded of it. If he is so closely pressed by his contract that he cannot afford to put better twine in the backs of the books, and glue a little tighter, the margin of his profits should be enlarged. At any rate, no more hymn books should be sent out with backs so slightly attached as most of those in sheep and arabesque have hitherto been.

THE CHILDREN'S FRIEND.

A large number of our most experienced Sunday School teachers have come to the conclusion that the money usually spent in keeping up a library is more usefully expended in the purchase of Sunday School papers. Even those who have not reached this conclusion have decided that a good paper is one of the most efficient means of success in Sunday School work. We advise all of our schools that have not done so, to procure a paper immediately. We fully and heartily recommend to them the "Children's Friend," published by Bros. Haley & Dickerson, Louisville, Ky. Price, 50 cents per copy. In clubs of ten or more 30 cts. See advertisement in another column.

Some men possess means that are great, but fritter them away in the execution of conceptions that are little; and there are others who can form great conceptions, but who attempt to carry them into execution with little means. These two descriptions of men might succeed if united, but as they are usually kept asunder by jealousy, both fail. It is a rare thing to find a combination of great means and great conceptions in one mind.—Callin.

"THOUGHTS ON CAMPBELLISM."

"Mason" has concluded his "labor of love." Eight consecutive articles were requisite to the completion of his delightful work. And what a work! If in the entire document there is one fair statement of our faith or practice, it has escaped my observation. I speak advisedly, for I have given his articles a most careful reading. Truth-telling is not "Mason's" fort. Indeed, it is not at all in his line. Truth and he are strangers. Has the man a conscience? Does he believe in God, in the inspiration of the Bible, in man's accountability, in a judgment to come? Does he?—then has he never read "Thou shalt not bear false witness against thy neighbor," and "Lying lips are an abomination to the Lord." But, say some of my good, very charitable brethren, "Are you not too severe in your notice of him? Is the man really guilty of mendacity and blasphemy?" Read the following extract from his No. 6—then decide. He says of "Campbellism" that "A system of religion which defames and villifies the Church of God, as developed through eighteen centuries, and sets up a Scotch adventurer as the object of its hero worship, and a vulgar ritualism as the way of salvation, is ready for any degree of apostasy." The above is a complete sentence, and is here transcribed literally, without addition or diminution. Brethren, what say you? Can the most charitable among you utter one word in defense of the author of the above sentence?

In a former article, "Mason" spoke of our having a "ritualistic crocheting of baptism for remissions of sin," and he now expresses the same idea by alleging that our system of religion sets up "a vulgar ritualism as the way of salvation."

The Son of God, in his last utterance on earth, and just before his ascension, said to the Apostles, "Go into all the world and preach the gospel to every creature, he that believeth and is baptized shall be saved," &c. Eight days after this, the Apostle Peter, speaking and acting under the direct influence of the Holy Spirit, said to the sorrowing Pentecostal believers, "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins," &c.

Presbyterians preach that he that believeth shall be saved. The Savior said not this. The Disciples preach that he that believeth and is baptized shall be saved. This the Savior said. For preaching in full the statement—the commands of the Savior, this man "Mason" calls us "ritualists; preaching with Peter to sinners not only to repent, but to be baptized for the remission of sins, he calls a "ritualistic crocheting;" and to practice immersion, to which the Savior himself submitted, is to practice a "vulgar" thing. I am amazed at the impudence of a man who can speak thus blasphemously of an ordinance of the Lord. I have engaged in no controversy with this man. I contemplate none. These extracts from his writings are made to demonstrate to his brethren the animus of this most sectarian of all the sects towards a people whose honest effort is to preach the gospel in its purity, its fulness and its power, and the commandments of the Lord without alteration. A comment or two on the sentence quoted in the beginning of this article, and on "Mason" himself, and my notice of him and his sayings will be brought to a close.

In an article by Dr. Stuart Robinson in the latest issue of the Free Commonwealth, the Doctor speaks thus of the duty of Presbyterians in regard to educating the people of the State. The italics in the quotation are mine: "At this juncture of affairs in Kentucky, we deem it all-important that our schools everywhere should be reorganized, and that Presbyterians should assume their former leading position as the educators of the people, particularly in the more advanced stages of education."

Let the reader look again closely at "Mason's" declaration in regard to "Campbellism," as quoted above, and let him rise into the highest admiration of the "more advanced" scholarship of the author. It would bring me under lasting obligations, if some of the very learned among those Presbyterians who claim to have occupied the "leading position as educators of the people" of Kentucky, would explain to me what is the meaning of the "Church of God as developed through eighteen centuries," and especially, from what "more advanced stage of education" a man is authorized to say that "A system of religion is ready for any degree of apostasy." Now, I confess, even in

my ignorance, that I understand, without a particle of difficulty, how "Mason" could apostatize from Presbyterianism, in general, or from any one of its many forms, in particular, or how any man could apostatize from any party, political or religious, to which he belonged. But how a "system of religion" can be "ready for any degree of apostasy," I cannot comprehend. This profound, scholarly, educationally "more advanced" utterance, is from the pen of one of that proud sect which says very complacently of itself, "We are the people, and wisdom will die with us." A blunder that I might make, ought, in common charity, to be passed by without severe criticism, for I have put up no high claim to scholarship, and was, perhaps, educated only for a "Campbellite speaker" among an ignorant and uncultivated people. So "Mason" calls them. But for a Presbyterian, belonging to the class of "leading educators of the people," to perpetrate a blunder is unpardonable. It will be expected of him that he write, at least, common sense in good English.

"Scotch adventurer," in its application to Alexander Campbell, is an expression that no word in our language will describe so well as mean. Thomas Campbell, his father, emigrated from Ireland to the United States in 1807, leaving his wife and children in the "old country." In 1809, in obedience to his father's commands, certainly in compliance with his father's wishes, Alexander Campbell came over with the other members of the family to rejoin the husband and father in the then wilds of America. For this act of filial duty and affection, this slanderer of the dead calls Mr. Campbell "a Scotch adventurer." "Mason," like a blind and angry snake, is striking at random. You hear the hissing, you doubt not the presence of the serpent, nor its possession of fangs, hate and venom, but its striking is wide of the mark. Indeed, it often bites itself. "Scotch adventurer" indeed! From a Presbyterian this is grand. Is it a thing of shame and reproach to be called Scotch? Who, pray, was John Knox, of what nationality are Presbyterians mainly, and in what country does Presbyterianism most flourish? Chambers' Encyclopedia, Vol. 7, Art. Presbyterianism, says: * * * "It is most perfectly developed in Britain and America. In Britain it prevails chiefly in Scotland. The first Presbyterians in America were emigrants from Scotland and Ireland." If to emigrate from Scotland to this country entitles one to be called a "Scotch adventurer" then the Presbyterians of this country are either Irish or "Scotch adventurers" or the descendants thereof. It is said that "curses like chickens come home to roost." "Mason" applies to Mr. Campbell, as a contemptuous expression, the above phrase which, it is proved, applies with equal if not greater force to the Presbyterians. The snake in its excessive anger has gone mad and is stone blind. Shame, everlasting shame, on the man who "defames" his ancestral stock, yea, on the ingrate that "villifies" his own mother.

The power of the blunderbuss that "Mason" uses in his "war on the saints" lies exclusively in its recoil. The forward force is feeble, but its kicking is tremendous.

Who is "Mason?" I do not know. I do not care to know. I am ignorant of his name, his birthplace and his place of abode. Yet, I have a well-defined opinion of the man. And, notifying you beforehand that I possess but poor descriptive talents, proceed to express that opinion for the benefit of our many readers. He is a man of decided intellectuality; his scholarship falls far short of thorough; he has read much but read it hastily; he has some knowledge of the curriculum of theological studies and literature but knows nothing well; he has a high look, and a peacock strut, is coarse in his manners and in his conversation, and, while the accident of position gives him place among the refined and elite, his tastes are with the low and vulgar. Judging by his earmarks, as seen in his writings, he is of undoubted Cretan extraction and dearly loves to circulate a slander.—He claims to love a fight and to "snuff the battle from afar." Yet he does not belong to the regular army but is some outlying bushwhacker, shooting from behind the rocks and trees at a foe in an open field. In a newspaper battle he would hide himself in the thick darkness of an assumed name. In religion, he is "a Pharisee of the strictest sect." He is one of those Calvins that would make no move to save Servetus from the fires of

martyrdom. He would not be in the crowd that gathered close to the scene, but standing far off, for he is a born coward, yet near enough to take in the view, he would experience high delight in gazing upon the agonizing sufferings of the burning victim. A thorough Jesuit, he thinks it legitimate to do evil that good may come of it; not abstract good, nor absolute nor general good, but good to his cause, to his party. His animal organism is imperfect, he labors under strabismus, and, of course, can not see straight. Besides, his physical health is poor, quite poor. The heart is too small to throw out healthful blood to the extremities; his hepatic organ is greatly deranged, hence he is given to bilious vomiting, and besides all this, he is constantly afflicted with hydrocephalus, which means, when interpreted, water on the brain. From this last malady his recovery is hopeless. The very sight of river, lake or pond, throws him into hydrophobic frothings and convulsions. He is greatly to be pitied. With him the dog-days never end. Sectarianism, he is one of "God's elect," lives, as to law, under the Mosaic dispensation, and is specially chosen and divinely authorized (he being judge) to curse all reprobates. All are reprobates to him, that cannot pronounce shibboleth according to the orthodoxy of the Presbyterian dialect. This dialect is taught only in Centre College. The cursing is regular, constant, and widely distributed, for there will be few saved as but few can pronounce the password of the party. How can they? When this shibboleth is to be pronounced not only in harmony with the orthoepic rules that govern it as an American word, (American by adoption) but also in accordance with the ecclesiastic requirement that, in pronouncing, both the Irish brogue and the Scotch accent are to be distinctly heard, then it becomes a most difficult task indeed. Few, alas! how few, can pass the ordeal. Success, on the part of any, is a matter of surprise. Man, unaided, could never accomplish it. "Mason" has done it. So have his brethren. 'Tis a "work of grace."—"All things are possible with God."

CONCLUSION.

And now, dear readers, we will mutually say, farewell to "Mason" and his "Thoughts." You have seen the "untempered mortar" this mason uses in his work. I have entered into no discussion with him. I have given you extracts from his eight articles. They have not been quoted in vain. These articles of "Mason" serve a two-fold purpose of enlightenment.—They are a spiteful, maliciously drawn caricature of principles and truths dear to our hearts. They are a faithful portraiture, however, of Old School Presbyterianism, (not in its insanity but when "clothed and in its right mind,") in its pharisaical conceit, indomitable pride and persecuting spirit. Presbyterianism is declining, dying in Kentucky. It would like to stride us as "a huge colossus" but it can not. Its Doctors dearly love to "play sir oracle" but that, too, is "played out." Presbyterianism has lost its prestige and power forever. The people of the State of Kentucky, whatever they may have been in the past, are an educated, reading and thinking community now. A sneer will no longer pass with them for an argument. The ipse dixit of the magister unsupported by proof, has ceased to be authoritative. They are well aware that the cloak of pride worn by the sectary is a far different thing from the garment of humility with which the follower of the "meek and lowly Jesus" loves to be clothed. In a word, Presbyterianism in Kentucky, in the short future of its existence, is to pass for only what it is worth, no more. But enough. Adieu to "Mason," his "Thoughts," and to Presbyterianism. I have written as I thought, believed and felt. I should perhaps say, as I think, believe and feel. I have written in sorrow, not in anger. I had a duty to discharge. I have done it. For doing it I have no apology to make. That "Mason" will ever repent and take back his slanders upon us, and upon the Word of God and the ordinances of the gospel, I do not believe. In this case I am committed to a belief in the doctrine of "total depravity." He is given up to "reprobateness of mind."—"Ephraim is joined to his idols, let him alone." H.

Few subjects are more nearly allied than vulgarity and affectation. It may be said of them truly, that "thin partitions do their bounds divide." There can not be a surer proof of an innate meanness of disposition than to be always talking and thinking of being genteel.

KENTUCKY UNIVERSITY.

The examinations in the several Colleges of Kentucky University will begin on the 26th of May, and close on Friday, the 4th of June.

The exercises of Commencement week will begin on Monday, the 7th, and close on Friday, the 11th of June.

On Monday, the Society Exhibitions will take place in the Bible College; on Tuesday, in the Agricultural and Mechanical College; on Wednesday, in the College of Arts; on Thursday, at 9 o'clock, A. M., the Business Meeting of the Alumni Association will be held; at 11 o'clock, A. M., the Annual Address to the under-graduates of all the Colleges will be delivered by Elder J. S. LAMAR, of Georgia; at 3 o'clock, P. M., the Commencement Exercises of the College of Law will take place; at 8, P. M., the Re-Union of the Alumni Association will be held; on Friday, the Commencement Exercises of the College of Arts, the Agricultural and Mechanical College, and the College of the Bible will take place.

On Tuesday, the 8th of June, the Annual Meeting of the Curators will be held at Morrison College, at 12 o'clock, noon. A full meeting is requested.

The friends and patrons of the University throughout the country are cordially invited to attend these various exercises, which promise to be of unusual interest.

J. B. BOWMAN, Regent Kentucky University.

Panama and Straw Hats, FOR MEN AND BOYS,

Cheap for Cash, at JOHN B. RICHARDSON'S, Fashionable Hatter, No. 41 Main Street. 5-34

THE PREMIUM WAS AWARDED TO THE Singer Sewing Machine, Over the Wheeler & Wilson, at the Cynthiana Fair, September, 1868.

Before purchasing, examine the Singer. Office in Higgins' Block, Main Street, Lexington, Ky. PERRY CROSTHWAIT, Local Agent. 3-3m

NEW MARBLE WORKS, LEXINGTON, KENTUCKY.

WE would call the attention of our friends and the public generally to our superior facilities for manufacturing every description of MARBLE WORK—such as

Monuments, TOMBS, TABLES, VASES, Marble Mantels, &c.

Manufacture of the very best Italian Marble. We feel confident that we can please the most fastidious tastes. Our work is all warranted perfectly solid, as we do not deal in imported HOLLOW WORK. We manufacture all our work, and can furnish it at less prices than the same work can be purchased elsewhere.

Persons wishing anything in our line will find it to their interest to call at our works before purchasing elsewhere, and learn our prices, as we will not be undersold by any one.

We are both experienced workmen, having worked at the business for the last 26 years.—We employ no one who is not a first-class workman.

We are receiving every week, from celebrated architects, new and splendid designs, which we will exhibit to persons at their residences upon application, by mail or otherwise.

We therefore solicit your patronage, and feel confident of giving general satisfaction. Our Marble manufactory is on Short Street, opposite Steam Engine House. JASPER & DOZIER.

PEARCE, TOLLE & HOLTON, Foreign and Domestic STAPLE AND FANCY DRY GOODS,

Hosiery, Notions, &c., 7 Southwest Corner Pearl and Vine Streets, CINCINNATI, OHIO. 1-3m

M. PRUDEN, Manufacturer and dealer in all the varieties of MARBLE, MONUMENT, MANTLE, AND GRANITE WORK.

Broadway, nearly opposite Southern Hotel, LEXINGTON, KY. 1-8t

NEALE & MILLIGAN, Wholesale and Retail BOOKSELLERS & STATIONERS.

35 East Main Religious Works. 35 East Main BLANK BOOKS. Sunday School Books. Miscellaneous Books. 35 East Main FINE AND STAPLE STATIONERY. Leading Magazines. INITIAL STAMPING. 35 East Main Wedding Invitations. 35 East Main MONOGRAMS, &c. &c. LEXINGTON, KENTUCKY. 1-3m

LOOK FOR THE BIG SIGN ON CHEAPSIDE, And Insure your Property

REES, CANNON & CO. They represent the following Companies:

HOME, New Haven, Connecticut. Assets, \$2,000,000.

SECURITY, New York, Assets, \$1,600,000.

INTERNATIONAL, New York, Assets, \$1,500,000.

NORTH AMERICAN, Hartford, Connecticut, Assets, \$500,000.

UNITED STATES LIFE INSURANCE COMPANY, New York, Assets, \$5,000,000.

Call on them before going elsewhere. LEXINGTON, KY. 1-tf

JOHN A. GEARY'S PLUMBING, Gas and Steam-Fitting SHOP,

Mill Street, Lexington, Kentucky. HAVING, at considerable expense, secured some of the best workmen in the country, I can safely promise that I will do work equal to any firm in the West in my line, and defy all competition as to prices. All orders will receive prompt attention.

GAS WORKS,

For country residences, colleges or towns, built on short notice. All the various sizes Iron Pipes and Fittings, Globe and Check Valves, Steam Cocks, Gauges, Gas Chandeliers, &c.

FORCE, LIFT AND POWER PUMPS

Always on hand and for sale cheap for cash, wholesale and retail. 1-tf

HUTCHISON, M'CHESNEY & CO., (Successors to John Carty, dec'd)

WHOLESALE AND RETAIL GROCERS,

Commission Merchants, AND DEALERS IN Grain and all kinds of COUNTRY PRODUCE.

Mill Street, between Main and Water, LEXINGTON, KY. Particular attention paid to Receiving and Forwarding Goods. The highest cash price paid for Grain. 1-tf

PORCH, COOKE & BRYANT, WHOLESALE DEALERS IN DRY GOODS, NOTIONS,

No. 157 North Side Main St., bet. 5th and 6th, LOUISVILLE, KY. L. B. PORCH, R. F. COOKE, J. L. BRYANT. 4-3m

D. RUNYON, IMPORTER AND DEALER IN CHINA, GLASS AND QUEENSWARE,

House Keeping Hardware KEEPS constantly on hand a large and well assorted stock of STAPLE, CHINA and GLASSWARE, and the best and most elegant line of FANCY GOODS to be found in the city—which he proposes to sell at Wholesale or Retail at Cincinnati and Louisville prices, and if buyers consult their own interest they will not fail to inspect his stock at his new and elegant store, No. 20 West Main Street, Lexington. D. RUNYON. 1-2m

F. A. CRUMP & CO., BOOKSELLERS, STATIONERS, JOBBERS, PRINTERS,

No. 80 Fourth Street, bet. Main and Market, LOUISVILLE, KY. KEEP constantly on hand all the Books of the Christian Church; Sunday School and Private Libraries supplied at liberal rates; Publishers of the Children's Friend, a Sunday School paper; dealers in Medical Books, and special agents for Braithwaite's Retrospect, London Lancet, Foreign Reviews, &c. 1-6m

THE APOSTOLIC TIMES.

LEXINGTON, --- KENTUCKY.

EDITORS:

M. E. LARD, R. GRAHAM, W. H. HOPSON, L. B. WILKES, J. W. MCGARVEY.

Thursday, May 20, 1869.

SOUNDNESS.

The observant reader of our public prints has of late discovered an extreme sensitiveness in reference to the question of soundness in the faith. This expression has become distasteful to some brethren,--so much so, that those who are especially addicted to its use are frequently alluded to with a sneer. Quotation marks are significantly used when "sound men" are spoken of, and they are held up as good targets for sharpshooters. They are held guilty of the double sin of insinuating that somebody among us is probably unsound, and of intimating that somebody else is watching somebody. The essence of the former sin consists in creating alarm, and of the latter, in arrogating to themselves the right to judge of the soundness of their brethren. It is also gravely intimated that they have prepared an iron bedstead of their own dimensions, and are aiming to stretch every man to it who is now too short, and to cut off every man who is too long,--that, indeed, they have erected, like the doctors of sectarianism, a standard of orthodoxy which they intend to enforce by bravado.

Now, certainly, if these "sound men" are guilty of so grave an offense as is supposed, they ought to repent and reform as soon as possible. Let us look into the subject, then, in the light of apostolic teaching, and see what to advise them.

The Apostle Paul exhorts Timothy in these words: "Hold fast the form of sound words, which thou hast heard from me, in faith and love which is in Christ Jesus." 2 Tim. 1: 13. From this we learn that there are such things as sound words, and that they are distinguishable from words which are not sound. We learn, also, that there is a form of sound words--that not only is soundness predicated of certain individual words, but of certain forms or arrangements of words. We learn, also, that it is our duty to hold fast these sound words, and the form of them, and to do so in faith and love, that is, believing and loving them. In like manner, the same Apostle exhorts Titus to exhibit in his teaching "sound speech that cannot be condemned." Titus 2: 8. From these passages it is unquestionably clear that there is such a thing as soundness; that it is required of every evangelist; and that it must be held fast in faith, and embalmed in the love which we have in Christ Jesus our Lord. Certainly, then, it will not be doubted that all ought to be sound men--so thoroughly sound that their "speech cannot be condemned."

This is doubtless admitted; but just here arises the question, is it anybody's business to watch his brethren, to keep an eye on them, and see whether any unsoundness makes its appearance? And if any man, with an eye that will watch, thinks he discovers unsoundness in a brother, is it any of his business to interfere, and thus create strife and distrust? Again we must let the Apostle answer. If, in apostolic times, nothing of this kind was done, surely it may not be attempted now. But Paul said to the Ephesian elders, "I know that after my departure, from your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore, watch." Watch what? Watch, of course, among themselves, to see the first appearance of perverse things in the speech of the brethren. To Timothy Paul says, "I besought thee to abide still at Ephesus, that thou mightest charge some that they teach no other doctrine." 1 Tim. 1: 3. There were some in Ephesus who needed admonition on this point, and Timothy was left there mainly to watch them and counteract their influence. The instructions given to Titus are still more emphatic. He tells him that a bishop must "hold the faithful word, as he has been taught, that he may be able, by sound teaching, both to exhort and convict the gainsayers." From these precepts it appears that evangelists and elders are especially charged with the duty of watching for unsound men, and also of seeing to it that none other than sound doctrine be taught. When gainsayers appear, they are to be convicted as such, and this is done by exposing their unsoundness.

The manner in which this duty is to be performed is taught no less clearly than the duty itself. Timothy is instructed to be "gentle toward all, apt to teach, patient, instructing those who oppose themselves." 2 Tim. 2: 24, 25. Undoubtedly this method is the most agreeable, and is always to be preferred where it proves effectual. But under some circumstances, and with some men, a different course is enjoined. Paul describes the men whom Titus was to encounter, as "unruly and vain talkers and deceivers," and says to Titus, "Their mouths must be stopped."--"rebuke them sharply, that they may be sound in the faith." How sharply to rebuke them Titus might judge from Paul's own words in reference to them, when he declares, "One of their own prophets has said, the Creteans are always liars, evil beasts, slow bellies. This testimony is true." Tit. 1: 9, 14.

It is now reduced to a certainty that in the apostolic times, elders and evangelists were required to watch, to keep an eye on each other; to charge men not to teach anything unsound; and to instruct in meekness, and if need be, with sharp rebuke, those who taught otherwise. But is this still the duty of the same parties? Or, was it a prerogative of inspired men, which terminated with inspiration? Certainly not the latter, for Titus and Timothy, so far from knowing their duty, and how to perform it, by inspiration, had to be taught by the Apostle, and it was the object of these epistles to teach them. Much more was this true of the elders whom Titus was to ordain. And, certainly, what was the duty of elders and evangelists at the beginning is still their duty, except in matters peculiar to the apostolic age. If, then, the probability that unsound doctrine would be taught had passed away, it would no longer be necessary to watch for it; or if unsound men should never in these days make their appearance, it would no longer be a duty to instruct or to rebuke them. But we imagine that this happy condition of affairs has not yet transpired. We imagine, that if the cause of Jesus Christ was disgraced, and the light of the gospel almost extinguished in the early ages, it may be done again, and if it is not done it will be because the friends of truth will fight more successfully against corruptions now than they did then. This fight, according to apostolic teaching, devolves especially on the elders and evangelists of every age.

But here some one is ready to ask, do you, sir, pretend to say that you are going to watch me, and if I do or teach anything that you consider unsound, will you presume to pronounce judgment on me? Yes, sir, that is precisely what I intend to do. It is what Paul commands, and I must obey. But who made you my superior, so that you, like one who knows everything, should pronounce against me as one who knows nothing? No man has made me your superior; but God has made you and me equal, and has made it my duty to watch you, and your duty to watch me. I claim no prerogative that does not belong equally to every other disciple. It is given to all, and each bears a responsibility for its exercise, in the exact ratio of his opportunities. As I judge I expect to be judged; and if, when I attempt to pull the mote out of your eye, I have a beam in my own, tell me of it, and if I am not a hypocrite I will pull that beam out first.

But it is still demanded, what is the standard of soundness? Is it the measure of some editor's attainments, so that none are to vary from the circle in which he travels? Is it the former teaching and practice of the brotherhood? Certainly it is neither of these. It is the same that it was when Paul required the elders and evangelists to enforce it. Paul himself has fixed it, and declares it to be "the form of sound words which you have heard from me." The apostolic teaching, then, is the standard. It is my duty to watch every man, and see that he departs not from that standard. It is every man's duty, also, to watch me. And if, in thus watching each other, a conflict arises, there is but one way to settle it. Each must defend his position by the Word of God, and the public must decide who is right. In such cases, the truth will always eventually triumph, if its friends are unflinching in its defense.

Let us, then, have no more sensitiveness nor querulousness about sound teaching, but let every man feel free to challenge the soundness of any teaching which may appear, without fear of exciting the displeasure of any brother. Only this must be remem-

bered as a constant limitation on this freedom, that no brother must do injustice in representing the sentiments of either saint or sinner. M.

ROMAN CATHOLICISM IN THIS COUNTRY.

That it is the determined purpose of the Roman Catholics to become the masters of the United States I believe to be as indisputable as is the resurrection of the dead. No intelligent man who is watching their efforts can doubt this for a moment. Nor can any one who knows Rome have even the vestige of a doubt as to what the effect will be on the liberties of the country when the day of their domination comes. Many intelligent Protestants are looking with alarm on the prospect. They are calling the attention of their heedless countrymen to the danger, but their notes of warning, like the scream of the night-bird, wake but few to a sense of their insecurity.

On the other hand, there is a vast body of quasi Protestants, composed chiefly of those who stand identified with no particular Protestant party, who not only view with complete indifference these dangerous encroachments of the papacy, but regard all opposing efforts as of the nature of religious persecution. These Protestants are very tolerant of Rome, and Rome is very amorous of them. They are counted on for her present day of security, but especially for her future day of strife. She nurses them with more than a mother's care, because when her necessity comes she expects them to nurse her with more than filial affection; and this necessity she looks on as not an impossible event.

But the immediate object of this paper is to state the true ground of Protestant opposition to Roman Catholicism in this country, and to point out the exact circumstance in that religion from which danger is to be expected. Against Roman Catholics, simply as religionists, or simply as a sect, Protestants bear not even the slightest ill-feeling. No matter how deep we may believe them to be sunk in error; this alters not the case. They may, in their aggregation, be the mother of harlots, as we profoundly believe them to be, yet not even on this account do we bear them malice. We certainly do not vindicate their right to be idolaters, which we know them to be, but we are ready to tolerate them even as idolaters wherever God and Christ leave them free. If the Savior can endure the insult which is offered to him when the frail woman that bore him is set down as his peer in the work of redemption, surely we can afford to be patient. The right of Rome, or indeed of any one else, to be wrong, of course we do not concede. They may, if they choose, be idolaters--idolaters even of the most offensive type--not because they have the right, but simply because they can. This is their business, not ours. If they see fit to take the responsibility, we can only say be it so. It is not, then, on account of their religion that Protestants oppose Roman Catholics. Very far from it. In this respect we advocate for them the same natural liberty which we insist on for ourselves. We would on no account interfere with the Constitution of the United States against Roman Catholics on the score merely of their religion. We would perpetually guarantee to every man the fullest and freest exercise of his conscience in all those matters which affect merely his relations to his God. We say let all men, of every rank, stand before the law inalienably endowed with the same religious liberty. Not even the slightest discrimination should be made. We may profoundly mourn the fact that Roman Catholics are wrong, as in heart we do, but we claim no right therefore to impose on them any let or hindrance in the form of legal enactments. We claim for them, as human beings, the liberty even to do wrong, but not the right. Had they not this liberty their acts would be devoid of moral quality. Even God endows man with the liberty to sin, but gives him not the right. We repeat, then, that it is not because of her religion that Rome is opposed by Protestants. It is for a different reason and on a different ground altogether.

That the Pope of Rome claims to be not merely the spiritual head of the church, but the fountain of all rightful political power, is as indisputable as his existence. His very title is that of Supreme Pontiff, and this means supreme in the church, supreme in the State. No kingdom or government is regarded by him as legitimate without the sanction of his sovereign will. Not only is he, in his concep-

tion, the Vicar of Christ on earth, he is also a temporal prince, invested by God himself with prerogatives above all other temporal princes. With this temporal power he assumes to be invested for the sake of the spiritual. In other words, the temporal is held as subordinate to the spiritual, and he claims to be endowed with the former that he may the more effectually maintain the latter. If there be portions of the earth where he is denied the honor of exercising this power, let the reader feel assured that this is no fault of his. He is innocent of the charge of not being willing to exercise it. He simply can not; let no one say he would not.

Now, in virtue of the two high prerogatives just named, the Pope claims the ultimate allegiance of every true son of the church, no matter in what country he may live. And if he be indeed the supreme spiritual head on earth over all the real children of God for their good, it is difficult to see how the claim can be denied. He is, then, as already said, not simply a spiritual head, but also a temporal prince. In both these characters he claims that the highest fealty is due him. As no one stands above him in religion, so none stands above him in the State; and as all are bound to obey him in the one capacity, so all are bound to obey him in the other. If, for any reason, he declines temporarily to exact this fealty; his rights are not held to be thereby affected. When the time comes he may exact it, and no one dare decline.

Now, it is just here that the opposition of the Protestants of this country to Roman Catholics emerges. The Roman Catholics owe an allegiance to the Pope of Rome paramount to their allegiance to the Government of the United States. Deny it as they may, there is not an intelligent papist in America who does not know the position to be true. Now, let the time come when the Government of the United States may be adjudged by the Pope to be a nuisance, or to stand in the way of his supremacy in this country, he can command, on pain of eternal damnation, the sword of every Roman Catholic in the land. That sword he can turn against the Government and the people who stand for it. From this alternative Roman Catholics have no escape. With them, as with all who claim to be Christians, allegiance to God stands infinitely before allegiance to the State; and further, with the papist allegiance to the Pope is allegiance to God. Hence, when the time comes for them to choose between the Pope and the Government of the United States, they will not likely be long in coming to a decision.

Of course all papists may not be expected to make this decision; for some of them at least hold the Pope to be supreme only in matters of religion, and not in those of the State. These will stand with the State, provided they think the State right and the Pope wrong--an event which is not very likely to happen.

Let the Pope, then, disavow his right to rule in the State as well as in the church, and let papists give some practical evidence that they do not hold their allegiance to the State as very secondary to their allegiance to the Pope, and Protestants that instant cease either to fear them or oppose them. L.

THE CHURCH AT LEXINGTON, KY.

This church numbers about eight hundred members. During the year 1868 there were immersed 98. Its meetings on the Lord's day are, at this season of the year, 11, A. M. and 8, P. M. All monies are raised by envelop contributions, made immediately before preaching on Lord's day morning. Immediately after preaching is the Lord's Supper.

The principal Sunday School is from 9 to 10, A. M., and numbers about 180 scholars. Sometimes there are more; not often less. This, I confess, is a small school for so large a church; but truth compels the statement. We have also two missionary Sunday Schools, which number each about 50 to 75. These are doing a noble work in parts of the city not reached by the school at the church.

Our Wednesday evening prayer meeting has, usually, an attendance of from 100 to 250. It is very seldom that we have more than the larger figure, or less than the smaller.

The "young men's" prayer meeting occurs on Thursday evenings, and numbers only about 15 to 20. The little boy's prayer meeting numbers 20. It comes off every Saturday, at 2 o'clock, P. M. This meeting is exceedingly interesting. The little boys are in years

from 11 to 16. The exercises are as follows: 1st. We call the roll. 2d. Read some portion of the Scriptures and comment thereon. These things I do myself. 3d. I then call on the brethren, who all sing and pray and exhort. Neyer in life have I felt more the beauty and blessedness of the gospel than when listening to the little brother of 11 or 12 years, praying for his father or mother at home, or for the conversion of some playmate. How beautiful to hear one say: "Lord, bless our little prayer meeting. May not one of its members ever go astray. Lord, keep us from sinning against thee." This to me looks like bringing children up in the nurture and admonition of the Lord. If all parents would, at home and daily, teach their children to pray, not to say prayers, and then the officers of the church would have a prayer and exhortation meeting for them conducted, in such a way as to be suited to their age and spiritual wants; we should soon have a great advance in the spiritual strength of the grown up members. It is really distressing to see the agony of some of our old members when asked to pray. With these young brethren it will not be so.

At 3 o'clock, P. M., every Saturday, we have meeting for the instruction of those who wish to study the science of vocal music. This meeting is open and free to all the members of the church and their children. Instruction is given by Bro. C. C. Cline.

On Saturday night, at 8 o'clock, the brethren and sisters meet to practice vocal music. Bro. Cline conducts this exercise also.

The elders, four in number, meet every Wednesday evening, at 5 o'clock, and spend one hour or more in prayer and consultation.

The deacons, numbering 8 or 9, have a meeting the first Lord's day in every month for consultation. These meetings are of great advantage to the congregation.

The teachers in the Sunday Schools meet for prayer and mutual instruction on the first Monday evening in every month. W.

HOW THEY GET THE MONEY.

The question is very often asked, How do the Catholics succeed in raising so much money with which to build churches, monasteries, and convents? The common answer is, that they make all their members give something; that even poor Catholics, who live upon the charity of Protestants, are made to put something into the treasury of the church. This is doubtless true, but it is not all the truth. In addition to all this, it is well known that wherever they undertake to raise a large sum of money, pic-nics, balls and suppers, at which gambling is the chief source of profit, are resorted to without stint. By these means they draw money from multitudes of pleasure-seekers, who are members of no church. But in addition to all these resources, they have two others, which they are not ashamed to advertise in their newspapers.

One of these is the common lottery, and in the operations of it they hesitate not to employ agents with the title of Reverend. Witness the following advertisement, which we clip from the New York Freeman's Journal, of April 24. We copy the essential part of it:

"PASSIONIST MONASTERY. Postponement of the drawing for three weeks.

"In consequence of the short time allowed for the return of duplicate tickets for the drawing, which was announced to take place on the 27th, 28th and 29th of April, it is postponed for three weeks. Returns of duplicates and money may be sent to Rev. Lawrence Kieran, Passionist, No. 207 Henry Street, New York, on or before May 5th, or to Rev. Alphonsus O'Neill, Dublin, on or before May 20th."

Thus it appears that, not only the petty gambling over cakes and rings and silver sets, which is common at church fairs, but gambling on the grand scale of the regular lottery, is unblushingly practised by priests, and advertised in the religious journals of the Catholic Church.

But the other resource to which we have alluded is one still more surprising to men who have been taught the Christian religion. It is advertised in the same number of the Freeman's Journal, by Bishop Rosecrans, of the diocese of Columbus, Ohio. After stating that he desires to build a cathedral at Columbus, and that on account of the poverty of his people he must appeal to Catholics outside of his jurisdiction for aid, he says:

"In gratitude to those who aid us, with no matter what amount, we bind ourselves to offer, or cause to be offer-

ed, every Saturday, the Holy Sacrifice of the Mass, according to their intention, up to the day when, with God's blessing, our Cathedral shall be consecrated.

"After the consecration of the Cathedral, this weekly sacrifice will be permanently established for the intention of all who may contribute five dollars or more, and we will send to each one, in a form suitable for framing (to donors of \$25 and upward), on parchment, the following certificate:

"COLUMBUS, O., ---, 186-.
"M ---. We acknowledge the receipt of your contribution of --- dollars for St. JOSEPH CATHEDRAL, Columbus, Ohio, and do hereby certify that your name has been entered as a full sharer in the fruits of a PERPETUAL MASS, to be offered every Saturday, not simply for your spiritual and temporal good, but according to your intention; applicable, at your option, to yourself or your friends, living and dead, and an heirloom in your family unto the end.

"SYLVESTER H. ROSECRANS, Bishop of Columbus, O."

With such machinery as this at command; with an army of priests and bishops unscrupulous enough to use it, and with a people ignorant and superstitious enough to be controlled by it, there is no room for surprise at the immense edifices which this church is erecting all over the land. But in the name of common truth and honesty, let it never be said that true benevolence for Christ's sake is characteristic of the Catholic Church. Of all the rotten places in her old putrefying carcass, there is none more completely gangrened than her financial system. It is because wicked men are willing to give money freely for the gratification of lusts and superstition, that Rome is able to draw money freely from the pockets of her devotees. M.

THE NEW THEOLOGY OF EXPEDIENCY.

The following extract from the Christian Quarterly, page 79, article, "Indifference to things indifferent," gives us the central thought of the new theology of expediency:

"His (Paul's) sympathy for humanity, his love of souls, his knowledge of their weakness, his broad philosophy of spiritual growth (see Theodore Parker's Discourse of Religion), and, above all, the influence of the Holy Spirit--all lead him to make much allowance for men, to wait on their development, and to accommodate himself to their prejudices and ignorance, that he might win them to Christ. When he beheld a soul far from God, he ran to his side, linked his sympathies with his, identified himself with him, BECAME WHATSOEVER HE WAS, and having securely bound that soul to his own, he tried to work his way back to Christ with him."

There it is, emphasized that you may see it. The formula for this new theology is: "Become whatever men are; that you may carry them to Christ." That is, I suppose, from the illustrated reasoning accompanying the statement, if a man is a Jew, you who are a Christian must become a Jew before you can engage his sympathies so far as to induce him to follow you back to Christ. If the man is far from God--if he is a drunkard, or a thief, or a gainer of his living by base methods--if he is anything, indeed, outlawed by Moses, the Christian preacher must become the same that he may be able to carry him back to Christ, when he tries to make his own way back!

This is "becoming all things to all men" with immense freedom. Try again, brother "Indifference to things indifferent," and you may yet succeed in proving the greatest, sincerest, purest and most honest of men anything but a lovable character.

I hardly think this new theology will meet with much favor outside of Spiritualists.

There are things in reference to which Christians should and must be indifferent, if they expect to remain united. But the belief that Paul was nothing but a hypocrite and a dough-faced politician, is not among the things which Christians ought to regard as indifferent. Z.

SYMPATHY AND BENEVOLENCE.--Sympathy and benevolence constitute those finer feelings of the soul, which at once support and adorn human nature. What is it that performs all the kind offices of friendship, in ripper years, but sympathy? What is it that consoles us in our last moments and defends our characters when dead, but sympathy? A person without sympathy, and living only for himself, is the basest and most odious of characters.

INVISIBLE CHURCH.--The question as to what this may mean has been settled by some person, through the Central Baptist. He thinks it applies to those members of the churches whose names appear on the church book, but whose persons never appear in the congregation.--Ez.

INNOCENT AMUSEMENTS.

the preceding number of the es appeared a short piece under the ve heading. We briefly resume subject in the present issue. Card- ing for amusement was the topic and when we closed the article al- d to.

will be perceived that we are here mpting no historic account of card- ing. This could not be profitable, ides it would be impertinent to the ct at present in view. We are ing at cardplaying only as it stands ted to Christians. To these alone speak.

of course it is not held that card- ing is, by name, condemned in the ptures. If condemned at all then is by implication, which is be- ed to be the case. In opposing it, reover, I bear constantly in mind t its defender is assumed to be a ristian. I have no controversy with one else. With the Christian un- verable arguments are not always sssary. In a question of right and ty he is presumed to be sensitive d delicate. If there be even a doubt, e careful to accept only the safe e. Especially if there be so much as gle good probable argument against s conduct, he will deem this enough justify a change. He will not stand t against the probable right.

1. Cardplaying is a pleasure of this s. This I think so certain that I all not attempt to prove it. Now, I t it to my Christian brother to say ither he does not think this proba- r correct. If so, then, to say the st, he is in doubt as to the propriety cardplaying. Now, I insist that by e highest motives which can control man, he is bound to give his sou- e benefit of this doubt. God has ven to no man the right to accept a utable alternative when a certain e is open to his choice. To rise no igher; then, cardplaying is probably rong; refraining from it is certainly ght. This leaves our duty clear.

2. No Christian can invoke the bless- ing of God on cardplaying. If, on titting down to a game, he were to at- tempt it, he would be regarded even y the profane as a blasphemer. His onduct would be deemed simply shock- ing. But whatever a Christian can not invoke the blessing of God on he must et alone. He should hence have noth- ing to do with cards.

3. Adepts in cardplaying seldom wish their children to play. Sad experience has taught them that it is a dangerous and seductive practice. Playing for amusement soon leads to playing for pins; playing for pins, to playing for drams; and playing for drams, to play- ing for money. To this only the cur- rent tends. Of course, it is not here intimated that all who play for amuse- ment will become gamblers. Certain- ly not. But all men have not strong wills to resist temptations. Where does professional gambling usually take its rise? Most likely in a genteel par- lor and in company with graceful young ladies, who would be shocked at the thought of smiling on the first step of any one's ruin. Yet how many a young man to-day can trace his deg- radation to such a place and such a scene. All over the land is it not sad- ly true that lily fingers of sisters have shuffled cards with brothers merely for amusement, and now weep in anguish, never to be assuaged, over their lost souls and out-cast forms? When moth- ers approvingly stand round card- tables in their homes, and watch the progress of the game as it runs, would it not be well for them to pause and re- flect whether they may not be warming the egg that is to hatch the adder, which, through all the long declining years of life, may fasten its fangs into their very souls? I repeat, would it not be well to pause and reflect?

No attempt is here made to lighten the danger of cardplaying, nor to wound the feelings of those who may thoughtlessly have been enticed into the practice. Neither do I wish to be understood as ranking it with the grosser sins of immoral life. I am simply endeavoring to call the atten- tion of those of my brethren to its probable dangers, who are not too wise to be advised, nor too reckless to be affected by prudent counsels.

4. Cardplaying has no advantages in it. It does not cultivate the mind, it does not refine the feelings, nor ennoble the aspirations. Of all the compli- ments earth could bestow I should think it the most questionable to be called an accomplished card-player. On the contrary, I apprehend that men take part in no game which more cer- tainly cultivates that species of un- thinking which displays itself in little tricks and paltry circumventions. Fair dealing and cardplaying are as incon-

sistent as purity of heart and covet- ousness. If men who indulge in the practice do not become permanently dishonest, either in a small or in a large way, as the case may require, I imag- ing it is owing to the fact that they have resolved to be an exception to the general rule. Rivalry may some- times be very good. I do not say it is, but only that it may be. But where superiority over a rival can not be at- tained, except at the cost of fair deal- ing, superiority is to be declined by all the children of God. Now, in card- playing, I do not believe that excel- lence is ever attained in any other way. In most minds, even of those who take part in it, I apprehend that trickery and cardplaying are nearly synonymous. But enough for the present. There are yet other features of the subject to which it may be prop- er to call attention before dismissing it. But even the preceding considera- tions, not to name more, ought, it seems to me, to be enough to deter the Christian from the practice. L.

From Western Presbyterian, April 22.

A NEW PAPER.—A new weekly paper has been established at Lexington, Ky., called the Apostolic Times. It is to be devoted to the interests of the Reformers, or "Disciples." Its editorial staff is composed of Rev. Messrs. Lard, Graham, Hopson, Wilkes, and McGarvey. Terms two dollars and a half a year.

It is a large, well printed sheet, and in its first number shows signs of life and vigor. It pledges itself to a bold defense of the "current Reformation," the distinguishing features of which are familiar to our readers. Dr. Hopson gently rebukes himself at the fancied grave of Presbyterianism, after announcing that it "has about lived out its bigoted, domineering, phari- saccal day," in the following style:

"What a bundle of conceit, hauteur and bigotry it was and is. Its refor- mation is hopeless. It will 'die game'—proud to the last. Should the writer be present at its 'parting hour,' he would be deeply moved. But no sigh would escape him. He would not shed a tear. It was a thing of the earth, begotten of no 'heavenly influence.' To the earth—deep down in its chill bosom, he would vote for its committal."

After reading the above, we turned to the book of Revelation, 12th chap- ter, and read of one who attempted to destroy "the woman and the remnant of her seed, which keep the command- ments of God, and have the testimony of Jesus Christ," but who signally failed to accomplish his purpose, though he used "water as a flood" in the attempt.

This notice is a handsome and respec- tful thing as to the Times and its editors. The attempt at a smart and witty saying, to be found in the con- cluding paragraph, strikes us as irrever- ent. One thing in the notice is especially commendable. It is worthy of imitation by editors of the religious press generally. The writer speaks of us as Reformers or Disciples. True, he puts the word Disciples in quota- tion marks. I care not for that. This is simply a thing of taste with him.—Perhaps he may mean, in the most in- offensive manner practicable, thus to express a modest doubt of our being fully entitled to the name. He is well- come to the doubt. This is a thing of education—of prejudice. Let him continue to call us Disciples. His taste and his doubt may remain un- changed. He may still use the quota- tion marks, if he prefer. We will hold no quarrel with him, nor will we cherish any unkindness towards him on that score. We do not acknowl- edge Reformers as a distinctive name. It is not a Scriptural designation of the Church of Christ. We can not consent to wear any human name, or name of human origin. Yet we are reformers. He is allowed to use this word as distinctive, too, not as a name of the Church, but as a prominent characteristic feature of our religious movement. The term, used in the above sense, is not offensive. Indeed, as a matter of history, looking to the object and intent of our labors, it is entirely appropriate. The editor is polite enough not to call us "Campbellites." For this he will please accept my sin- cere congratulation. I am not ashamed of Alexander Campbell. He was a great and good man. Posterity will do him justice and appreciate grate- fully his advocacy and defense of Bi- ble Christianity. He will live in his- tory. Future generations will accord him a place side by side with the greatest of earth's "immortal names." I knew him intimately and loved him well, while he was on the earth. Out- side of his immediate family circle none mourned more deeply than I his loss to the world and to the church, when he died. It is a high pleasure to me to know that I enjoyed his confi- dence and his friendship. And I am grateful to my Heavenly Father that I

am permitted, with a noble zealous band of co-workers, to labor in the propagation of the great Bible truths that engaged his mighty mind and in- terested his great heart. But I cannot consent to be called religiously by his name. Conviction of propriety and conscience alike forbid. My brethren, without one dissenting voice, con- cur in this. We can wear no name but that of our Master. He was cru- cified for us. Into his name we were baptized. "There is no other name by which we can be saved." To love him, to honor him, and to adore him, is the desire of our hearts. To this end, we will wear his name. We will wear no other. We will call ourselves Christians; or Disciples of Christ. The one is a word, the other a phrase, but in meaning they are synonymous. Professed Christian speakers and writers ought to be gen- tlemen. No gentleman will be so rude as to apply nicknames to his neighbors after due notification that they are of- fensive. The Disciples, for now well nigh fifty years, have unanimously and persistently protested against being called "Campbellites." They have given reasons for this protest that ought to convince the intelligent and the good. Men of culture, of heart, as well as of mind have discontinued the use of this name. The perhaps learned, but persecuting Pharisee, the bitter sectary, and the ignorant bigot, have a huge delight in using it. To them it is a sweet morsel. No other food would suit so well their vitiated taste. They "glory in their shame."

I cannot close this article without a comment upon the concluding sentence of the above notice. It is to be hoped that the editor wrote it without due reflection. And that if he has read it in print he regrets its publication. It is that sort of wit that is akin to pro- fanity. His implied exegesis of the passages in the Bible referred to by him, is not only wide of the truth, but in most unsanctified taste. No effort is here made to explain the 12th chap- ter of Revelation. I question my own competency for such a work, did I at- tempt it. One thing, however, is cer- tain, there is no allusion in the chap- ter to the Old School Presbyterian Church. The woman in the wilder- ness, it is thought, refers to the Church of Christ. This cannot, then, refer to said Presbyterian Church for several weighty and satisfactory reasons:

1st. The prophecy contained in the chapter looked to the future fortunes and destiny of the church then in ex- istence;—it cannot, therefore, be a prophetic allusion to the Presbyterian Church, for it had no existence for more than a thousand years after the prophecy was uttered.

2nd. It cannot refer to the Presby- terian Church, because this church of prophecy was to be, according to the 6th verse of the chapter, "in the wild- erness twelve hundred and sixty years," and the Presbyterian Church has not lived to this ripe old age.

3d. This church of prophecy "kept the commandments of God." This statement cannot be affirmed of the Presbyterian Church. This church has for its constitution the Westminster Confession of Faith—substitutes rantism for Scriptural baptism—the rantism of an unconscious babe for the baptism of a believing penitent, and "the five points" of Calvin and other humanly promulgated dogmas for the "good confession." This is not keeping "the commandments of God" and bearing "the testimony of Jesus."

4th. If in a charity of the most catholic largeness one were to admit that Presbyterianism was symbol- ized by the "woman in the wilderness," it would be not only a herculean un- dertaking, but an impossibility, for a convention of earth's most learned doctors to determine which one of the numerous Presbyterian Churches was alluded to in the prophetic prescience and utterance.

5th. It is certain that that church is not included in the prophecy that could utter and endorse an allusion to the ordinance of baptism that is irrever- ent if not blasphemous.

"The water as a flood," alluded to in Revelations 12th chapter, "the serpent cast out of his mouth." The "water as a flood" which I would use in the overthrow and destruction of Presby- terianism, is the baptism of the New Testament, (called in the Protestant creeds holy baptism) an ordinance of the Lord Jesus Christ. It is to be hoped for the sake of decency and good manners that, if the editor of the Western Presbyterian will not be "born of water" nor "buried in baptism," he will at least not sneer at t is institu- tion of the Divine Master. And, es- pecially, if he be satisfied with partial truth, that he will not compare him,

who loves the whole truth and faith- fully preaches "he that believeth and is baptized shall be saved," to the devil spewing out of his mouth "water as a flood." The editor owes the public an apology for this unhallowed em- ployment of God's holy Word. H.

THE PARTNERSHIP.

Can the reader spare the time and take sufficient interest to spend a few moments in considering this subject? It is vastly practical. It is Scriptural. The Christian cannot fill his mission without understanding it.

In every organization there is, or ought to be, a great central and con- trolling truth, that should not be lost sight of, if we would arrive at success- ful results. So in the Christian econ- omy. Love is the great controlling or motive truth, whilst partnership is the plan of working out this motive principle. If God is love, he has also a family, a kingdom, wherein love may develop and perfect itself. For love cannot be inactive or passive, but must have employment, and that ceaseless.

If all Christians would but grasp and digest and develop these thoughts in practical life, what a joy and a power would they be in this world! Having no motive of action but love, and associating all acts in one grand har- mony for man's salvation and God's glo- ry, would not the adversary's chains bind him more effectually? And would not the kingdoms of earth become much more largely the kingdom of the Lord, Messiah?

Sad is the fact that it is not so. The picture is lovely and beautiful, but by reason of carnality, though it may be conceived, it cannot be realized in actual life. Yet must the Christian en- deavor to attain it, if he would have his face zionward and his reward sure.

But let us inquire who compose the Christian firm? And what is the end of the association? The Scriptures give very clear answers to these ques- tions. First: The firm is composed of the Father, the Son and the Holy Spirit, the angels and redeemed man. Second: The end of the partnership is, through a new birth, the adoption of man into the family of God; to beget sons and daughters to our Father in heaven; and, by consequence, to make them heirs of all things belong- ing to the Father; joint heirs with the Son, the blessed Redeemer. In other words, the end of this association is the salvation, present and eternal, of man, fallen and polluted man! Who can measure the love, the dignity, and the glory of such a proposal to man?

So much for the parties to, and pur- pose of, the partnership. Now let us inquire into the practical conditions of investment on the part of man; for a mistake here may be fatal. God's love has provided blessings incompre- hensible to us in their magnitude; but the Divine Word promises no recep- tion of them by us unconditionally. As wise men let us inquire through what conditions these promised bless- ings reach us.

How much of our possessions must we invest? No intelligent Bible reader can have any difficulty in an- swering this question. They must know that we can not become partners in the firm unless we invest our all— spirit, life, body, time, money, lands, trade, &c.—every iota of what we have and are. To intentionally withhold one of these is to lose all. In this it is precisely as the Savior said of the law of God, to break or to leave one undone, is to make us guilty of the whole law.

Just here I would have every reader to pause and ponder well the import of the word all. A-1-1 does not spell p-a-r-t. It means every thing, and ev- ery thing freely and without reserva- tion. To withhold any part is to place us alongside of Ananias and Sapphira. Brother, do you from the heart believe this? Is this indeed the teaching of the Holy Spirit? Does it seem hard to you, and cause you to inquire, "Who can bear it?" Ponder these questions for a time.

J. M. HOCKER & CO.,
BANKERS,
LEXINGTON, KY.
1-1f

THOS. QUINN,
SADDLE & HARNESS
MANUFACTURER,
No. 60 East Main Street,
LEXINGTON, KENTUCKY.
1-3m

W. B. KINKEAD, GEO. W. DARNALL,
KINKEAD & DARNALL,
Attorneys at Law,
WILL practice in the Fayette Courts, Court of Appeals, and in the adjoining counties.
Office, East Short Street, Lexington, Ky.
2-6m

I. Y. SMITH, J. S. BACON,
GREAT BARGAINS IN
Carpets, Oil Cloths,
MATTINGS, SHADES, RUGS, &C.,
At the New Carpet Store of
SMITH & BACON
Examine their stock before you buy.
No. 11 Upper Street,
LEXINGTON, KENTUCKY.
2-2m

E. M. TURNER,
Contractor and Builder,
Broadway, between Main and Water,
LEXINGTON, KY.
KEEPS constantly on hand Doors, Sash, Blinds, Window Frames, Dressed Lumber, &c. Job Work of all kinds executed with neatness and dispatch.
2-6m

WARNER & BRO.,
Hardware Merchants,
CHEAPSIDE,
LEXINGTON, KENTUCKY,
Have on hand a large and varied assortment of
IRON, NAILS AND GENERAL HARDWARE,
Which they offer LOW FOR CASH.
They keep a full line of

WOOD WORK,
For Wagons and Carriages, such as
Wheels, Hubs, Spokes, Fellos,
Shafts, &c. &c.
ALSO, THE CELEBRATED

"Zero" Refrigerator.
Call and examine our stock and obtain prices.
2-2m

EMINENCE COLLEGE,
For Males and Females.
THIS Flourishing and Popular Institution opened its Twelfth Session on
Monday, September 7, 1869.
Persons desiring Catalogues containing the
COURSE OF STUDY,
Annual Announcement,
AN ADDRESS BY W. S. GILTNER,
ON THE CO-EDUCATION OF THE SEXES,
AND THE
Valedictory by Miss S. B. Freeman,
Will be furnished gratuitously on application to
W. S. GILTNER, Pres't.
Eminence, Ky. 1-1f

G. D. WILGUS,
Contractor and Builder,
LEXINGTON, KY.
I HAVE made my arrangements to make 12,000,000 BRICKS this season, and am prepared to do BRICK WORK on contract for houses entire, within this or adjoining coun- ties. Address
G. D. WILGUS, Lexington, Ky.
1-1f

W. A. & E. L. STIVERS,
SPECIAL
Sign Painters, Gilders,
STENCIL CUTTERS,
Burning Brand Pattern Makers,
And General Jobbers,
No. 20 Water Street, directly opposite the City Watch House,
LEXINGTON, KENTUCKY.
We desire to call especial attention to our new
OSCILATING BURNING BRAND.
We respectfully solicit a reasonable share of the public patronage, proposing to endeavor to suit all who may need our services.
3-8f

B. F. THOMPSON,
Saddle and Harness Maker.
ALSO, IMPORTER OF
SADDLERY AND CARRIAGE HARDWARE,
Trimmings, &c.
No. 52 East Main Street,
LEXINGTON, KENTUCKY.
3-3m

W. B. KINKEAD, GEO. W. DARNALL,
KINKEAD & DARNALL,
Attorneys at Law,
WILL practice in the Fayette Courts, Court of Appeals, and in the adjoining counties.
Office, East Short Street, Lexington, Ky.
2-6m

I. Y. SMITH, J. S. BACON,
GREAT BARGAINS IN
Carpets, Oil Cloths,
MATTINGS, SHADES, RUGS, &C.,
At the New Carpet Store of
SMITH & BACON
Examine their stock before you buy.
No. 11 Upper Street,
LEXINGTON, KENTUCKY.
2-2m

E. M. TURNER,
Contractor and Builder,
Broadway, between Main and Water,
LEXINGTON, KY.
KEEPS constantly on hand Doors, Sash, Blinds, Window Frames, Dressed Lumber, &c. Job Work of all kinds executed with neatness and dispatch.
2-6m

W. A. & E. L. STIVERS,
SPECIAL
Sign Painters, Gilders,
STENCIL CUTTERS,
Burning Brand Pattern Makers,
And General Jobbers,
No. 20 Water Street, directly opposite the City Watch House,
LEXINGTON, KENTUCKY.
We desire to call especial attention to our new
OSCILATING BURNING BRAND.
We respectfully solicit a reasonable share of the public patronage, proposing to endeavor to suit all who may need our services.
3-8f

B. F. THOMPSON,
Saddle and Harness Maker.
ALSO, IMPORTER OF
SADDLERY AND CARRIAGE HARDWARE,
Trimmings, &c.
No. 52 East Main Street,
LEXINGTON, KENTUCKY.
3-3m

W. B. KINKEAD, GEO. W. DARNALL,
KINKEAD & DARNALL,
Attorneys at Law,
WILL practice in the Fayette Courts, Court of Appeals, and in the adjoining counties.
Office, East Short Street, Lexington, Ky.
2-6m

I. Y. SMITH, J. S. BACON,
GREAT BARGAINS IN
Carpets, Oil Cloths,
MATTINGS, SHADES, RUGS, &C.,
At the New Carpet Store of
SMITH & BACON
Examine their stock before you buy.
No. 11 Upper Street,
LEXINGTON, KENTUCKY.
2-2m

E. M. TURNER,
Contractor and Builder,
Broadway, between Main and Water,
LEXINGTON, KY.
KEEPS constantly on hand Doors, Sash, Blinds, Window Frames, Dressed Lumber, &c. Job Work of all kinds executed with neatness and dispatch.
2-6m

YATES & DUDLEY,
(SUCCESSORS TO S. D. McCULLOUGH),
SOLE MANUFACTURERS OF
Burrowes Mustard,
LEXINGTON, KY.
KEEP it dry and cool; mix with nothing but cold water into thin batter, one hour before using on the table.
All other brands, purporting to be "Lexington Mustard," or "The same as made at Lex- ington, Ky.," are wicked counterfeits.

We have purchased from our venerable friend,
SAML. D. McCULLOUGH,
LEXINGTON, KY.,
His Mustard Machinery,
His good will and knowledge of the peculiar mode of manufacture of the generally known
BURROWES' LEXINGTON MUSTARD,
—OFTEN CALLED—
McCullough's Lexington Mustard.
We have also the sole right to use his labels and his envelopes. Mr. McCullough will superintend the Factory in the manipulation of this
Noted Brand of Mustard,
Until we shall have fully obtained the long re- tained process of its manufacture by his foster father, Mr. Burrowes, and himself. As soon as we acquire that knowledge we shall issue our own labels, retaining the original labels used by Mr. Burrowes.
Mr. Samuel D. McCullough is still in Lexing- ton, where he was born nearly seventy years ago, and to him we refer all letters of reference.
YATES & DUDLEY.
3-1f

E. DOUGLASS & CO.
HAVE just received from the celebrated manufactory of B. MANVILLE, of New Haven,
A Large Lot of the Most Fashionable
CARRIAGES,
Rockaways, Cabriolets & Buggies
Which they will sell at a very small advance on manufacturer's prices. Also, a large stock of
Carriages, Buggies, &c. &c.,
OF THEIR OWN MANUFACTURE,
To which they invite special attention of the public. They have also several beautiful
Central Park Phaetons,
That for neatness, grace, beauty, comfort and safety, can not be surpassed.
REPAIRING done neatly and with dis- patch, and all work warranted.
3-1f

AUG. CLARK,
CARRIAGE MANUFACTURER
AND DEALER.
I have on hand a large lot of
Carriages, Buggies, Rockaways,
Gigs, &c. &c.,
Which I will sell as low as anybody. —
New Work built and OLD REPAIRED
cheap and quickly. Give me a call,
At the old stand, Limestone Street,
LEXINGTON, KY.
3-1f —AUG. CLARK.

JOHN S. PHELPS,
ATTORNEY AT LAW,
LEXINGTON, KY.
Office with J. F. Drake & Co., Short Street,
2-1y
J. P. HEADLEY, JNO. FEW, A. HEADLEY.

J. P. HEADLEY & CO.,
Wholesale and Retail dealers in
Groceries and Provisions
Have in store a large stock of
BACON HAMS, SHOULDERS, MIDLINGS
AND LARD.
Sugars, Teas and Coffee,
SPICES OF ALL KINDS,
Canned and Preserved Fruits.
Also, Manufacturers of
HEMP, CORDAGE,
Tarred Work, Sash Cord, Packing Yarn,
&c., &c.
DRESSED AND UNDRESSED HEMP
Constantly on hand and for sale.
Office, 49 and 51 East Main Street,
LEXINGTON, KY.
1-3m

CHAS. W. FOUSHEE,
House Painting, Graining,
GLAZING AND PAPER HANGING,
Executed with neatness and dispatch.
Shop on Upper Street, between Church and Short Streets,
LEXINGTON, KY.
1-1f

WHO WILL ANSWER?

Editors Apostolic Times:

In your last issue you raise the question, whether it be right to commune with the unimmersed, and inquire, "Who will answer?" You solicit brevity, and suggest that the question, who is a Christian, be first determined. I answer without hesitation:

1. The unimmersed man is not a Christian in the Scriptural sense.

2. The unimmersed man is not in the kingdom.

3. It does not follow, however, that because an unimmersed man partakes of the Lord's Supper I shall not do so, I do not like your expression, "commune with." The words "commune with" are misleading. It is true, that in the common version, 1 Cor. 10: 16, the word "communion" is used. But even there it is not followed by the preposition "with." The verse reads, "The cup of blessing which we bless, is it not the communion of the blood of Christ?" The word communion is followed by the genitive case, and requires the preposition "of." It is the communion of the blood of Christ and not the communion with one another. I do not think, however, that the Latin word *communio* translates precisely the Greek word *koinonia* which is used by Paul. I like better, Bro. Anderson's word "participation." To my mind it expresses the sense of the original more accurately.

In the above named chapter, Paul compares, and also contrasts, the Lord's Supper with the feast of idolaters and the eating of the sacrifices by the Jews. See 7th verse: "Neither be ye idolaters as were some of them; as it is written, the people sat down to eat and to drink, and rose up to play." See 14th verse: "Wherefore, my dearly beloved, flee from idolatry. * * * The cup of blessing which we bless, is it not the participation of the blood of Christ?" See 18th verse: "Behold Israel after the flesh; are not they which eat of the sacrifices partakers of the altar? * * * I say that the things which the Gentiles sacrifice they sacrifice to devils and not to God, and I would not that you should partake of devils. Ye can not drink of the cup of the Lord and the cup of devils. Ye cannot be partakers of the Lord's table and of the table of devils."

The act of partaking of the Lord's Supper is here compared by Paul, in some of its aspects, to the eating of the sacrifices by the Jews, and also of the Gentiles. The point of comparison is the eating, the point of contrast is in the object of worship. The idea of communing with one another does not enter into either of these systems. I must, therefore, object to calling the Lord's Supper "the communion," or to the use of the expression "to commune with the unimmersed." The difference is very wide. If, in partaking of the Lord's Supper we commune with one another, then it is important to know each other. If, however, each one partakes upon his individual responsibility, and is required only to examine himself and so to eat and drink, then he has nothing to do with his neighbor in this matter. The Lord's Supper is a monumental institution, designed to perpetuate throughout all time the grand event which brought life and immortality to light. We observe it in order to "show forth his death, till he be come again;"—that is, to bear witness to the world that Christ died for sin. This is our testimony given by an overt act. We repeat it every Lord's day. Now, whoever has faith in the death of Christ and desires to testify that faith to the world by the observance of this institution, certainly has the right to do so. The man who is sincere in his belief that Jesus is the Christ, and that he died upon the Cross for the sins of the world, may, if he wishes, testify to the world his belief of that fact. Why not? Who has authority to forbid him? Whence was any such authority derived? Is it official or self-constituted? Has he not as much authority to forbid you as you have to forbid him? What harm can result from his testifying his faith in the death of Jesus? We only ask that he be honest and sincere. The question is not whether I shall commune with the man, but if he should be present and desire to show forth the death of Jesus, whether I shall refuse to partake of the Supper on that account.—Suppose him to be unimmersed, is that to prevent me from doing my duty? Have I the right or authority to forbid him? Who gave me any such authority? If not, then it is my duty

to confine my thoughts to my own self-examination and let him alone.

No man has the right to administer the Lord's Supper in any official capacity. We wait upon each other as a matter of convenience, or courtesy; or the emblems may be placed upon the table and each one step forward and partake for himself. It is more orderly for the deacons to wait upon the congregation. But an official administrator of the Supper is a dignitary unknown to the Christian system. To administer in any official sense implies the right to present or to withhold the cup at the pleasure of the administrator. In every such case the congregation partakes by permission; and this is the view of the matter taken by the religious parties of the day.—The idea of authority in the administrator enters into all their conceptions of this institution. Now, the right to administer, officially, necessarily involves the right to reject, and, *vice versa*, the right to reject necessarily implies the right to administer. We repudiate all such claims. No such lordling it over God's heritage will be tolerated by those whom the gospel has made free.

Those who partook of the first Supper were not Christians nor in the kingdom at that time. They were all Jews, and one of them was a murderer. It was fifty days before Christianity was born. The Lord's Supper is not a church ordinance. It is a Christian ordinance because enacted by Christ. It is for the church but not of the church. It did not originate in the church, but existed before the church. If any man, therefore, with a pure heart, and in full assurance of faith, wishes to celebrate it let him do so, whether he is a Christian in the technical sense of that word or not. If he claims to be a follower of Jesus and seeks to honor him, let him show forth his death every Lord's day if he will. No Christian has a right to be offended at his efforts, or to refuse to do his duty because such a one sits by his side at the Lord's table.

J. L. CLEMMONS.

THE PUBLIC CHARITIES OF NEW YORK.

As cities increase in population, the necessity of a well regulated and systematic plan of dispensation of charity for the poor, and of correction for the idle and vicious, becomes imperative. The matter cannot be left to individual benevolence nor to individual supervision; for, as the old proverb says, "what is everybody's business is nobody's business."

Last year there was dispensed by the Commissioners of Public Charities and Correction of the city of New York, to the various institutions under their charge, the sum of \$1,535,568. These institutions, the principal of which are the city prisons, the penitentiary, the workhouse, almshouses, asylums, and the various hospitals, have subsisted, in this time, over 92,000 persons. To the city prisons were committed some 46,000 prisoners, and to the penitentiary, on Blackwell's Island, over 1,600. The two largest and most important hospitals are Bellevue and Charity. The former is a large stone building, situated in the city, at the foot of 26th street, fronting on the East river, it is capable of holding 1,000 patients.

In the East river, reaching from about opposite the foot of 56th street, to opposite 86 street, is a long and narrow strip of land called Blackwell's Island. At its Southern extremity are situated the small pox and fever hospitals. Above these is Charity Hospital, to which were admitted the last year nearly 6,000 patients. Here are to be found many sad results of vice and disease.

Next comes the Penitentiary, the Lunatic Asylum, and the Workhouse. To the latter were committed over 15,000 prisoners, able-bodied vagrants, persons arrested for intoxication, and disturbers of the public peace. On this island are found also the Almshouse, and Epileptic, Paralytic and Incurable Hospitals.

It is worth while for persons visiting New York to obtain a pass from the Commissioners and take a stroll through these public institutions, that they may see what the city is doing to correct the vicious, raise the fallen, cheer the sick, and how much remains to be done by the philanthropist.

The island is being constantly beautified by the hand of art, and no pains or cost is spared to make it an ornament to the city.

There are two other islands in East river, north of Blackwell's, viz: Randall's and Ward's; on the former are situated the Nurseries and the Idiot House. During the year there were in the Nurseries 1887 infants, ranging

from a day to three years of age. There is a frightful mortality among these helpless babes, but vigorous efforts are being made to reduce it to as low a mark as possible. On Ward's Island is the Inebriate Asylum, a large and handsome building just finished. These statistics of poverty and crime are appalling. The best and cheapest way to alleviate the one and diminish the other, is still a problem for the benefactors of the race.

A. C. G

From the above it will be seen what, in part, is being done through the reflex influence of Christianity to relieve the distress of sin-cursed humanity in the greatest of American cities. How far-seeing the Divine Providence, and how boundless the goodness that made provision for the altered condition of human society in modern times, in the expansive spirit and charity of the gospel.

There were no such institutions in the ancient world; there was not, perhaps, the imperative need for them that has arisen in modern times. What would the civilized world now do without its eleemosynary institutions, and the Christian spirit that sustains them? This reflex influence of the gospel is one proof of its divine origin.

We welcome our New York correspondent to our columns, and hope he will keep us posted in what is going on in our great eastern cities.

THE PEACE THAT ORGAN BRINGS.

Editors Apostolic Times:

I see in the last issue of the Times a communication from this city, over the signature of "Hope," entitled "A move in the right direction," in regard to the use of the organ in the congregation worshipping on the corner of 17th and Olive streets. The tone of this article is very good, provided the convictions of its writer were the result of principle instead of policy. He and the friends of the organ having perceived that they were about to cut themselves off from the sympathy of the great brotherhood, desire to change tactics simply from policy and not from principle. They do not intimate that they committed a sin, in agreeing by resolution to introduce an innovation in the Church of God, thereby wounding the consciences and feelings of brethren who solemnly protested against it at the time, and earnestly warned them of the consequences. They, however, had but little respect for or sympathy with those of us who opposed this measure, when the vote was taken, and who plainly told them if they adopted the resolution to use the organ, that they would drive us out of the congregation. And this very same brother "Hope," when a resolution was offered to sell the organ, as a financial necessity, the church being greatly in debt, and paying ten per cent upon the money which was borrowed to pay for the organ, was the first to arise and move that the resolution to sell be laid upon the table, and who has been strongly in favor of using it since, using as an argument that Christianity in a city is not like Christianity in the country; that in a city we must conform to the customs of other churches. We are greatly indebted to the noble stand you Kentucky brethren have taken against the measure in question. I hope and pray that all our brethren will continue to move in the right direction, until they get the bull out of the room above and the calf out of the cellar.

But, I ask, what good will it do to give up the use of the organ in the church, as a mere matter of policy, and continue to use the melodeon in the Sunday school? It will be simply a farce. The only salvation for the church at 17th and Olive, is to rescind that resolution, confess that they did wrong in introducing the innovation, sell the organ and the melodeon, get the world out of the church, purge out all the card players, dancers, theatre, circus and minstrel goers, and return again to the good old paths in which we all walked when this reformation first commenced. This done, in good faith, and the cause will prosper in St. Louis, and not until then.

I learn that the organites are trying to throw the responsibility for what trouble may grow out of this matter upon those who proposed to sell and get rid of the organ. Of this the brotherhood themselves can judge.—When the resolution to sell was offered, the Elder of the congregation arose in an excited mood, and gave notice that he would offer a substitute not only to retain the organ, but to take steps to put it into immediate use, which substitute was carried by 78 to 10. But the eyes and noses being demanded, one month was given so that

all might record their votes, which the writer has heard was 104 for, 24 against. So they had one full month to deliberate upon the question, and then coolly and calmly determined to force this innovation into the church, and, if necessary, force out those who opposed, and who have grown grey in the service of the Lord, conscientiously battling for the primitive worship. I hope you will continue through the Times to tear up by the roots all these innovations and human additions, and let us all again have the primitive order of things. Yours, truly,

JUSTICE.

St. Louis, Mo. May 16,

BENEVOLENCE—INTERESTED AND DISINTERESTED.

For the public good, and out of pure, disinterested benevolence (of course), I wish to make public a "private proposition," which I have received through the post-office. It is from "Samuel R. Wells, Editor and Proprietor of the Phrenological Journal, New York." It is not worth so much on its own account, as for a sample of a certain kind of pretended benevolence that is becoming quite common, but which is prompted by a strong under-current of self-interest. The "private proposition" referred to commences with the following winning statement:—"The frequent appeals to our benevolence, for religious and charitable purposes, have suggested the following plan, by which something substantial may be realized without making any one poorer in purse; and some of us, perhaps, may be made richer in heart, and, it may be hoped, in useful knowledge." Then follows a statement as to the age, circulation, condition, and virtues of the journal aforesaid. I am next informed confidentially, I suppose, of course, that the proprietor, for \$3 a copy, "will send the journal to one hundred new subscribers and give to your (my) church, or Sunday-school, or any charity you (I) may name, out of the amount, \$200."

Now, \$200 is rather a nice thing. One hundred new subscribers to a paper in a community is also not to be sneered at. There are several journals that for one hundred new subscribers, would be quite willing to do something for charitable purposes. It is likely the New York Ledger might do something for such a consideration. It is said that its proprietor, Mr. Bonner, runs "Dexter," his famous race-horse for two or three thousand dollars a side, on the understanding that the winner of the "stakes" is to "devote them to charitable purposes." I recollect reading, about a year ago, of a bull fight in Mexico "in honor of the Holy Ghost," and the proceeds of which were to be devoted to charitable purposes. The keeper of a billiard and whisky saloon once talked of setting apart one day's income of his sink-hole to buy me a suit of clothes, because his wife was a member of the church where I preached. The scamp would possibly have done so, but for a message I sent him. The proprietors of a menagerie, which once visited our town, sent all the preachers cards of invitation: "Yourself and family are respectfully requested to attend our great moral exhibitions."

The purpose in all these is most manifest. The donors in such cases have an advantage to themselves in view. The saloon-keeper would have thought it cheap to shut my mouth with a suit of clothes, and the showman well knew that if the preachers would come into his pavilion during the day, his whole congregation would come at night.—Bonner can give Beecher \$10,000 to write a yarn for his paper, when he knows that it will cause 20,000 of his admirers to subscribe for it. A man in business in the city can give \$25,000 for a benevolent purpose to have it said in all the papers next day, that "A. B., the princely merchant on — street, is liberal with his means, and should be patronized by good people." The advertisement is cheap as dirt. The whole range of shows, fairs, festivals, tableaux, gift concerns, theaters, etc., in church or hall, or on the stage, "for benevolent purposes," is all in the same line.

They are the precious few of God's elect, who go quietly and give as they are able, directly to some good work, not letting the "left hand know what the right hand doeth." It may be set down as an invariable rule, where a great flourish of trumpets is made over a scheme of benevolence, that there is no benevolence in it. Somebody wants praise, or to make money. The children of God should keep clear of the noise of benevolence.

It is much more easy to imitate bad example than good, because it has our natural inclination on its side. Perverse natures find a positive gratification in doing wrong. A man of this stamp, who is remarkably fond of pork, once expressed his regret that he had not been born a Jew, in order that he might enjoy the double pleasure of eating his favorite viand and sinning at the same time.—*Tin Trumpet.*

CALUMNY.—Take a great, illustrious revenge on your calumniators, by seeking to do better; constrain them to silence by your excellence; this is the true road to triumph. If you take the other—if you plead your cause, justify yourself, or make reprisals, you open for yourself a store of woes, and you lose the tranquility which you require for your work, and the time in disputing which should have been consecrated to labor.

The English Parliament is investigating the Sunday sale of newspapers in the kingdom, and thinks of compelling the Sunday paper proprietors to publish on Saturday. Six thousand persons are employed in the traffic in London every Sunday.

The Chicago University for women is to be erected this summer. The building is to be 180 by 136 feet.

The first and most important quality in the character of a young woman, is the possession of a sweet temper.

G. W. PRIEST, M.D., D.D.S., PRACTITIONER OF DENTISTRY IN ALL ITS DEPARTMENTS.

Office on Main Street, opposite the Phoenix Hotel, LEXINGTON, KY.

Nitrous Oxide Gas administered in extracting teeth. 1-4f

THE AMERICAN, Made by Bridgeford & Co., Louisville, Ky., IS THE BEST

Wood Cooking Stove IN THE MARKET.

Doors Tin Lined; Ovens Large and Self Ventilating; Patent

Water Reservoirs. IF YOU WANT A

FIRST CLASS STOVE, Buy only the American.

FOR SALE BY

G. W. MILLER, Frankfort, Ky.

EDWARD LEWIS, Versailles, Ky.

J. M. TANDY, Eminence, Ky.

H. H. CHURCHILL, Shelbyville, Ky.

J. W. CORLEY & Co., Lebanon, Ky.

N. H. BARNARD, Henderson, Ky.

HACKNEY & HINMAN, Danville, Ky.

EVANS & SMITH, Auburn, Ky.

WM. LOSSIE, Owensboro, Ky.

And all other principal store dealers. 4-1y

WHEELER & WILSON'S SEWING MACHINES,

Awarded the HIGHEST PREMIUM

At the WORLD'S FAIR,

Held in London, England, where all the

Machines in Europe & America Were in Competition.

Also at the Industrial Exposition!

AT PARIS, FRANCE, And at every

UNITED STATES FAIR, At which

SEWING MACHINES Have been Exhibited.

The qualities which recommend the WHEELER & WILSON

Machines are as follows:

1. It uses NO SHUTTLE, and makes the LOCK STITCH.

2. Beauty and excellence of stitch, alike upon both sides of the fabric sewed.

3. Strength, firmness and durability of seam, that will not rip or ravel.

4. Economy of thread.

5. Its attachments and wide range of application to purposes and materials.

6. Compactness and elegance of model and finish.

7. Simplicity and thoroughness of construction.

8. Speed, ease of operation and management, and quietness of movement.

9. It has been the popular Family Sewing Machine for nine years, and hence it is no experiment to buy it.

ALL MACHINES WARRANTED FOR THREE YEARS. W. SUMNER & CO., No. 19 West Main Street, Lexington, Ky. W. H. McCARDY, Agent. Machines repaired and adjusted at their office. 1-3m

A. N. WEXELBERG, Importer and dealer in Tin Plate and Metals, TINNERS' TOOLS, MACHINES, TOVES AND HOLLOW-WARE, House Furnishing Goods, AND AGENT FOR TELEGRAPH COAL COOK STOVE. No. 9 West Fifth Street, 1-1y CINCINNATI, OHIO.

J. H. FLOORE, DENTIST, Main Street, opposite the Court House, Over Norton & Sharp's Drug Store, LEXINGTON KENTUCKY. 1-6m

WM. FREELAND. L. BLACK.

L. BLACK & CO., HOOP-SKIRT MANUFACTORY, Main Street, between Upper and Mulberry, LEXINGTON, KY.

WE have just received and are offering the handsomest and most extensive line of

CORSETS, HOOP-SKIRTS, Ruffings and Hosiery, AT REMARKABLY LOW PRICES.

Genuine 16 Bone French Corsets, \$1 00 Genuine French Extra Fine, " 1 75

And some beautiful styles finer, very cheap. Ladies will find it to their advantage to learn our prices and see our styles before purchasing elsewhere, as we are determined in this line to undersell all.

E. LEVAN, HOUSE PAINTER, Grainer, Paper Hanger, &c., LEXINGTON, KY.

Orders left at McCoy's Grocery, Broadway, or P. O. Box 217, Lexington, will receive prompt attention. 1-1f

GROVER & BAKER SEWING MACHINES.

THE VERY HIGHEST PRIZE, The Imperial Cross of the Legion of Honor was awarded to the representative of the

Grover & Baker Sewing Machine AT PARIS, IN 1867.

The qualities which recommend the Grover & Baker to the public are as follows:

1. It makes the Double Elastic Lock Stitch.

2. It sews from two spools direct—Therefore, it is not necessary to rewind the thread used.

3. Beauty and elasticity of stitch; there is no danger breaking the stitch in washing or ironing.

4. The seam is three times stronger and more durable than any other.

5. It does the greatest variety of work without change of tension.

6. It sews heavy and light fabrics with equal facility.

7. Its simplicity—any lady can control it.

8. It does not get out of repair easily.

9. It is always ready to sew when a lady sits down to sew on it.

10. Speed and ease of operating—runs very light.

11. It Embroiders beautifully and with ease to the operator.

12. It Hems, Fells, Tucks, Gathers, Quilts and does all other work in the most perfect manner.

13. It is the ladies' favorite and most popular machine now in use. Has been in use from 12 to 15 years; therefore, it is no experiment to purchase it.

Call and see them before you purchase, and be your own judge.

Hemming, Tacking and Embroidering done to order.

W. J. ALTHAUSER, Agent, Main Street, Bradley's Block, Lexington. 1-3m

ALEX. MAYDWELL, JR., Manufacturer and dealer in Confectioneries & Fruits, WEDDINGS AND PARTIES

Made a specialty, and supplied on short notice. Mill Street, between Main and Short, LEXINGTON, KY. 1-1m

J. R. MORTON, ATTORNEY AT LAW,

Office on Jourdan's Row, 1-1y LEXINGTON, KY.

SQUIRE BASSETT. W. B. EMMAL.

BASSETT & EMMAL, Wholesale and Retail dealers in

Gentlemen's, Ladies', Misses' & Children's BOOTS, SHOES AND GAITERS

No. 15 Main Street, LEXINGTON, KENTUCKY. 1-4f

PHOTOGRAPHS. I AM making Card Photographs of new

Two Hundred Christian Preachers, to which a great many will be added from time to time. Sent by mail at \$1.50 per dozen; six for \$8 per hundred, \$10.

A full list sent to any one on applying for JOHN W. WILLIAMS, SHELBYVILLE, KY. 1-1f

W. R. SNYDER, Plastering, PLAIN AND ORNAMENTAL.

Orders from a distance solicited and promptly attended to. Office, East Main Street, two doors above Christian Church, Lexington, Ky. 1-1y

S. S. THOMPSON & CO., DEALERS IN DOORS, BLINDS, SASH, Dressed and Rough Lumber, MOULDINGS, &c., &c., OF ALL KINDS LEXINGTON, KY. WE beg leave to call attention to our large stock of BUILDING MATERIAL, which we will sell on reasonable terms. Orders by mail solicited. Price circulars sent when requested. Lumber by car load at reduced rates. 1-1f

THE REPLY OF BRO. CLEMMONS.

In another column will be found a respectful and smoothly written communication from the pen of Bro. J. L. Clemmons, of Louisville. The communication is a reply to a very short article in the previous number of the APOSTOLIC TIMES. In this article, and constituting its main body, occur the three following questions:

1. Is the unimmersed man a Christian or is he not? By a Christian, we mean a man whose sins are, for Christ's sake, forgiven. We should like the answer to this question to be couched in monosyllables. A simple yes or a simple no is what we seek.
2. If the unimmersed man is a Christian, what is the specific design of immersion? A reply very compact and clear would be greatly preferred.
3. Is the unimmersed man within or without the kingdom of heaven? If within, may he still eat with him who is without?

To these three questions Bro. Clemmons thus replies:

1. The unimmersed man is not a Christian in the Scriptural sense.
2. The unimmersed man is not in the kingdom.
3. It does not follow, however, that because an unimmersed man partakes of the Lord's Supper, I shall not do so.

On these three replies we offer a few suggestions. "The unimmersed man is not a Christian in the Scriptural sense." But if not a Christian in the Scriptural sense, is he a Christian in any sense? Will Bro. Clemmons give this question a little sharp thought? Can a man be a Christian in a sense which is not Scriptural, or if the expression be preferred, in an unscriptural sense? Suppose he can, then I am curious to know the distinction between him who is a Christian in a Scriptural sense and him who is a Christian in an unscriptural sense. Do they both enjoy the remission of sins? If not, then the one is a Christian and the other is not; for he whose sins are not remitted is no Christian. A Christian man with his sins unforgiven is as obvious a contradiction as a guiltless criminal. But suppose they both enjoy remission. Then which is the Christian in the unscriptural sense; and where do the Scriptures make provision for unscriptural Christians? The book, the chapter, and the verse would be an item of importance here.

Bro. Clemmons has confused his first reply by the language "not a Christian in a Scriptural sense." In my question I stated definitely what I meant by a Christian. The statement is too clear to admit of doubt. In replying, Bro. Clemmons should either have denied the correctness of the statement or have admitted it. But he has done neither. Now, I am free to say I do not understand Bro. Clemmons. Who or what a Christian is who is one "not in a Scriptural sense," I confess I know not. I shall hence join no issue on the question.

2. "The unimmersed man is not in the kingdom." This is terse, faultlessly clear and directly to the point. It is without a defect. Whether true or false is no question here. It is the answer sought and is refreshingly pertinent.

3. "It does not follow, however, that because an unimmersed man partakes of the Lord's Supper, I shall not do so." Certainly it does not so follow, and he who should so conclude could claim no acquaintance with Hamilton. The charge of being a reasoner is one of which he at least should be held innocent. My duty to show forth the Lord's death till he comes is certainly not thus conditioned. At least I do not so view it; and am sure I have never either so said or so implied. Though thousands of the unimmersed should eat of the loaf and drink of the cup, I should not thereby deem my duty to be in the least affected. I should eat for the sole reason that the Master commands it, and should decline to eat for no reason except from a sense of personal unfitness.

But Bro. Clemmons's third reply raises an issue not made in my article. He has wholly missed the sense of my inquiry. The question is not, may I eat if the unimmersed eat. Certainly not. But, according to the law of the supper, may I who am within the kingdom eat with him who is without? This is the issue and the only one raised by me. On this issue I have a few questions for the second thought of Bro. Clemmons.

1. I am within the kingdom. This he admits. But the time was when I was not within it. I was then where I am not to-day, and am to-day where I was not then. To all this Bro. Clemmons agrees.
2. But will he now tell me the whereabouts of the supper? Certainly it is a *locum tenens* somewhere. Is it then within or without the kingdom? Sure-

ly he will not say it is neither, and he can hardly say it is both. If he says within the kingdom, will he then tell me how the unimmersed, who is without, can cross the line and partake of that which is within? Or, can the supper be set without the kingdom so that the unimmersed can partake? If so, how can I who am within cross the line and eat of that which is set without? These questions, to a plain man, with sharply defined views of the kingdom, strike me as not a little perplexing. They may not be so to Bro. Clemmons. I do not say they are; but I am frank to own that they are to me.

Bro. Clemmons says: "I do not like your expression 'commune with.'" The words "commune with" are misleading." If they convey a false idea, they certainly mislead; but if otherwise, then, they do not. Now, the very radical conception of *koinonia*, of which they are the translation, is, to have or use a thing in common. This is the first meaning of the term, and is generic. In the case of a supper its specific meaning is *eating in common*; that is, many persons eating of one or more things together. But this is the precise meaning of the words "commune with" as applied to the Lord's supper. I hence think the expression strictly correct. As to whether some other expression, equally as correct, might be used in its stead, I here venture no opinion.

But unless I misapprehend Bro. Clemmons he is mistaken as to what "commune with" is the translation of. His language is: "The word communion is followed by the genitive case, and requires the preposition 'of.'" It is the communion of the blood of Christ and not the communion with one another." This, from one who is competent to attempt a Greek criticism, surprises me a little. Now, *commune with* is not the translation of *koinonia* and the following genitive. "Commune with" translates only *koinonia*. *Koinonia* means in the case of the supper the common use by many of the loaf and cup. On the contrary, the following genitive denotes the thing thus used in common, namely: the body and blood of Christ. We partake of the body and blood; but partake of them in common, that is many unite in the act. This latter is strictly the *koinonia*. It is the joint act of many in using the loaf and cup together. Hence, in the Lord's supper there is first, participation of the body and blood of Christ; and, second, communion with one another. If the former fact be absent, the Lord's death is not shown forth; if the latter, there is no *koinonia*. Hence, neither can be dispensed with.

Only two other items in Bro. Clemmons's communication demand to be noticed, and these but briefly. He says: "Whoever has faith in the death of Christ, and desires to testify that faith to the world by the observance of this institution, certainly has the right to do so."

Now, if by the expression, "has faith," Bro. Clemmons means has faith only, or has nothing else; if, in other words, he means a person who is unimmersed, and this certainly is his meaning, then I deny outright his assertion and put him on its proof. Where, in the New Testament, is it so written or so implied? Did any apostle or primitive Christian ever, by divine direction or permission, commune with the unimmersed? Never. Yet they are our precedents.

Again: "Those who partook of the first supper were not Christians, nor in the kingdom at that time. They were all Jews, and one of them was a murderer. It was fifty days before Christianity was born."

This argument, if argument it be, happens to prove a little too much, and is hence worthless. "Those who partook of the first supper were not Christians." What is this designed to prove? Simply that those who partake of the supper now need not be Christians. Not at all, it may be, Bro. Clemmons will reply. Why, then, did you introduce the case, or make the statement?

The argument briefly stated is this: Those who partook of the first supper were not Christians; therefore, those who partake of the supper now need not be Christians.

To this the following is an exact parallel: Those who partook of the first supper were those who, at the first, composed the kingdom. But they were not Christians. Therefore, those who compose the kingdom now need not be Christians. To this Bro. Clemmons will not agree. Yet how is he to deny it, and, at the same time, defend his own argument, I see not.

THE DOCTRINE OF EXPEDIENCY.

Prof. Stewart holds the following language on infant baptism: "I have only to say that I believe in both the propriety and expediency of the rite thus administered; and therefore accede to it *ex animo*. Commands, or plain and certain examples, in the New Testament relative to it, I do not find. Nor, with my views of it, do I need them." This language is not cited for the purpose of introducing an essay in refutation of pedobaptism, but to call the attention of the reader to the legitimate results of the doctrine of expediency as it regards ordinances of divine appointment. Let it be noted that Stewart does not base his defense of infant baptism upon New Testament precept or example, but upon what he calls the "propriety and expediency of the rite."

It does not require a sharp eye to see that this doctrine impeaches either the wisdom or the benevolence of the Great Head of the Church. It is admitted that the Savior never ordained pedobaptism, but men have tried it and pronounced it expedient. It is intuitively clear that nothing can be regarded as expedient only as it is observed to give good results. It is claimed for infant baptism that it tends to promote the great ends for which the church of the living God was established, and therefore evolves good, or is expedient. But the Savior confessedly never ordained it. From the preceding premises, one of two conclusions must inevitably follow.—The Savior either did not have the wisdom to perceive this good, or was void of the benevolence to provide for it.

It matters not which horn of this dilemma be taken, a gross insult to the blessed Redeemer is involved. But it is the legitimate fruit of the doctrine of expediency as it regards matters of divine appointment. If any one of these appointments is to be altered or modified by anything that men may suppose to be expedient, the dignity of the Lord is at once lowered, and his attributes degraded in the eyes of men and angels. "Sink or swim; live or die; survive or perish," I will raise my feeble voice against any and every such high-handed procedure.

If the doctrine of expediency be allowed to add to, subtract from, or in any way modify any appointment of high heaven, it may figure to the same extent in every other such appointment; and, therefore, infant baptism is as legitimate as any other practice based upon this doctrine. Once admit the principle of expediency in reference to the character of a divine ordinance, and then exclude Stewart's conclusion if you can. An argument based upon expediency, when the principle is admitted, is a very subtle thing, and the result will depend upon which antagonist has the greater share of ingenuity.

If expediency gives validity to a modification of any divine appointment, rantism is as valid as the burial by immersion ordained by the Lord Jesus Christ.

The practice of affusion instead of immersion was born of expediency. A man lying very sick demanded baptism. It was thought expedient in this case to change the form somewhat, and instead of immersing the man, to sprinkle water upon him and call it baptism. Thus this bantling was introduced into the world,—a very small thing, to be sure, at first; but drawing nourishment from expediency, its mother, it began to strengthen and grow, until it has assumed fearful proportions, and begins to open its impious mouth to call in question the validity of immersion itself.

Now, if expediency ever produced a legitimate child in the kingdom of God, I claim that that child's name is rantism. In view of the many inconveniences attending immersion, such as sickness, inclement weather, "vast deserts," *et id omne genus*, who will not say that rantism is the fairest of all the daughters of expediency,—that prolific mother of a numerous family?

The foregoing is intended as a basis for the following negative. Expediency cannot be allowed to affect the character of a divine appointment.

The shrewd will perceive the tendency of these remarks. It is not intended that the main question to be tried by the preceding negative principle should be fully brought out in this paper; but only to give the mind of the reader a bent in a certain direction, that it, thus started, may bound forward with greater ease toward the main point to be finally reached.

That expediency has a work to perform in the management of many things pertaining to the interests of

the church, there is no question. It is but right and proper, therefore, to designate that work, and assign it its proper place. In this work of designation and assignment, we will be greatly aided by keeping before the mind's eye, as the polar star of our investigation, the following query: Does it affect the character of a Divine appointment? This polar star should ever shine with light reflected from the following postulate: Any thing that adds to, subtracts from, or in any way modifies a divine appointment, affects its character.

If this reasoning is unsound, let it be attacked and its unsoundness be exposed, for on its correctness will depend the correctness of the conclusions to be eliminated in the future.

More anon.

J. B. B.

From the Farmers' Home Journal.
FASHIONABLE PREACHING.

What is it? * * * No need of further search, Behold, admire, a fashionable church! Look! show its oriel window glints and gleams—What tinted light magnificently streams! O'er the proud pulpit, carved with quaint device, Where on velvet cushions, exquisitely nice, Proudly the polish'd preacher's dainty hands, Hold a large volume clasp'd by golden bands.

PARK BENJAMIN.

Can the humble soul, hungering for spiritual food and yearning for closer communion with its Maker, draw the consolation and strength it craves from the honied words, the polished sentences, and stilted declamation of the fashionable preachers of this day. Suppose a sinner, oppressed by a deep sense of his unworthiness and his great need of a Savior, seeks one of the gorgeous sanctuaries with which our cities abound; would he hear the re-assuring promises God has given, and His wondrous plan for man's redemption proclaimed as they once were by Paul? No! for the Apostle labored earnestly, and preached as to dying men and women who had precious souls to save, and he felt always that a woe would be denounced upon him if he did not "preach Christ and Him crucified." So with the pious, zealous ministers of the days that are gone, who sought to do their Master's work acceptably. They preached not for wealth, for applause and elevated position, but because it was the life work to which they had been called. They divided rightly the Word, and gave to their hearers "each his portion in due season." They spoke the truth as they found it in the Bible, and denounced the sins that beset their hearers, teaching always that religion alone brings true happiness, and that no true religion can exist without the fear of God. But, alas! times have changed, and many preachers of the present day, we fear, will have but few souls saved to be credited to them in the final day. Look at one of this class as he enters his rosewood pulpit. Dressed in accordance with the last fashion plate; his hair, necktie, and all the details of his toilet arranged with exquisite nicety. Thus bedizened and perfumed, he rises before his people and daintily opens God's book to commence his sermon. His style is artificial, and there is no life, no soul, no true piety, in the carefully written essay he has before him, which has been polished and refined to meet his ideas of literary excellence. How carefully he avoids saying anything against pride, the lust of gold, or hypocrisy, for fear of lacerating the sensibilities of his hearers, with whom these grievous sins are common. Think of it! These ministers, wearing the livery of heaven, using their Divine Master's name, and yet think more about securing the applause of their hearers, and their immense salaries, than of earnestly, truly, and fervently proclaiming the truth as it is in Jesus.

In that fearful day of universal con- sternation, when the heavens will be rolled up like a scroll, when the arch- angel shall summon all before the Great Tribunal, where will these un- faithful laborers be found? Preferring here below, luxurious ease and worldly honors, they must then accept the punishment they have incurred, by their betrayal of the solemn trusts they have assumed.

There are zealous, pious ministers in every community, and they are honored of God and man for the faithful discharge of their duties. But there are, also, too many of the class first mentioned, who announce ingenious theories for Bible truths, and seek to please rather than instruct their hearers. The services throughout at their churches are of the same character with the preaching; pompous, hollow, and unsatisfactory. One never hears "Old Hundred," "I Would not Live Always," and other hymns which have the fervor of true piety, and which have been sung by the followers of God for many years, but full choirs render operatic airs to the harmonious roll of grand organs.

Oh! we much fear that the Rock of Ages will not be an abiding place for such ministers who have perilled their own souls, and taught their congrega- tions to be satisfied with literature in- stead of true religion.

More anon.

J. L. CLEMMONS. A. S. WILLIS.
CLEMMONS & WILLIS,
ATTORNEYS AT LAW.
Office, No. 6 Court Place,
LOUISVILLE, KENTUCKY.
5-74

J. B. MORTON & CO.

Invite the attention of the public generally, and the readers of the Apostolic Times specially, to their Book and Drug Establishment in this city.

The purposes of this firm are to extend the business of their house in both the Book and Drug departments. To add a Book Bindery, and as soon as possible to establish a Publishing House in connection with present business. The patronage of persons favoring these enterprises is earnestly solicited.

The firm now consists of J. B. Morton who has been engaged in business in this city for twenty years, August next; Mrs. A. E. Morton, widow of the late Dr. D. T. Morton, and Jno. M. Greenway who has been in the employ of the house for a number of years.

MISCELLANEOUS BOOKS.

Irving's Works, Sunnyside Edition; Dickens's Works, People's Edition; Waverly Novels, Abbottsford Edition; Hallam's History of the Middle Ages, Milliman's History of the Jews, Gibbon's History of Rome, Hume's History of England, Macaulay's History of England, Julius Caesar, Napoleon III; Cruden's Concordance, Plutarch's Lives, Dick's Works, Rollin's Ancient History, Prince of the House of David, The Christ of History, Barnes' Notes on the New Testament, 11 vols.; Clarke's Commentary, 4 vols.; Smith's Dictionary of the Bible, &c., &c.

We have on hand, and can supply in any quantity McGarvey on Acts, The Living Pulpit of the Christian Church, Campbell's Popular Lectures and Addresses, Campbell and Owen's Debate, Campbell on Baptism, Campbell and Purcell's Debate, Scheme of Redemption, Reason and Revelation, Harp of Zion, Christian Hymn Book, Christian Sunday School Hymn Book, &c., &c.

POETICAL.

Byron, Burns, Moore, Scott, Shakespeare, Campbell, Poe, Dante, Longfellow, Tennyson, Whittier, Owen Meredith, Halleck, and all the British and Modern Poets.

MEDICAL BOOKS.

Gross's Surgery, 2 vols., Revised Edition; Gray's Anatomy, Dalton's Physiology, Dunglison's Medical Dictionary, U. S. Dispensary, Braithwaite's Retrospect and any Medical Journal furnished at Publisher's advertised rates.

LAW BOOKS.

Law Books, Legal Cap Paper, Red Tape, Wafers, and such other stationery as is used by the Legal Profession.

SCHOOL BOOKS.

Of nearly every description used in Common Schools, High Schools, and Colleges.

BIBLES AND HYMN BOOKS.

Family Bibles, Pulpit Bibles, Pocket and School Bibles, Testaments and Hymn Books in various bindings and at extremely low prices.

BLANK BOOKS.

Blank Books, all sizes; Memorandum Books, Bill Books, Check Books, &c., &c., in great variety.

SUNDAY SCHOOL BOOKS.

Sunday School Books, for Libraries; Music Books, Sunday School Cards, Maps, &c., supplied to schools, on the most liberal terms.

STATIONERY.

Our stock of Stationery is large, and selected with great care to suit the wants of this market. Special attention is called to our stock of Paper and Envelopes.

SPECIALTY.

Wedding and Invitation Cards furnished in the latest style, and at low prices. Monogram and Initial Stamp- ing done in plain, colored, gilt, and silver.

FRAMES.

Gilt Rosewood, and Rustic Frames, all sizes.

MAGAZINES.

Any Magazine or Paper published in America or Europe furnished at publisher's prices.

NEW PUBLICATIONS.

We are constantly receiving new publications of every description by the best and most popular authors, and it is our intention to be able to supply new publications about as soon as they are offered in the Eastern cities.

J. B. MORTON & CO.,
Booksellers and Druggists,
Lexington, Ky.
1-1y

J. L. GILMORE,
DEALER IN
AGRICULTURAL IMPLEMENTS,
No. 12 West Main Street,
LEXINGTON, KENTUCKY.

Hickeye Mower & Reaper.
I AM sole agent for this justly celebrated MOWER AND REAPER, a machine which has been the

Leading Machine for Ten Years,
And has always been successful in bearing off the PRIZE in every TRIAL in which it has been put in competition with other machines.— Call and see it before purchasing, as it has all the improvements to make it still the LEADING MACHINE.

Gaar's Gold Medal Thresher and Separator
Which certainly stands unrivalled, and which has been greatly improved for this season.

Owen, Lane, Dyer & Co.'s
CELEBRATED

STEAM ENGINES AND SEPARATORS.
Taylor's Hay and Grain Rake.

I also am sole agent for this deservedly celebrated SPRING STEEL TOOTH HAY RAKE. It is one that a boy 12 years old can easily manage. A farmer can save the price of the Rake in one season by gleaming his grain fields. Call and see it before purchasing.

I also keep on hand all kinds of

Agricultural Implements,
—
PLOWS OF ALL SIZES,

Cutting Boxes, Corn Shellers, Grist Mills of all sizes, Revolving Hickory Tooth Hay Rakes, Churns, Farm Wagons, Wheel Barrows, &c. &c.—all of which I will sell at LOW PRICES FOR CASH.

J. L. GILMORE.

NEW CARPETS,
—
NEW CARPETS.

DEALERS IN

Carpeting,
—
OIL CLOTHS,
—
Wall Paper, Mattings,
—
WINDOW SHADES,

Lace and Damask Curtains
Cornices, &c. &c.

WE have just received and opened one of the largest and handsomest stocks of goods ever brought to this market. Having purchased our goods from the manufacturers and importers, and PAID THE CASH for them, we are prepared to

Sell them for a Smaller Profit
Than any other house engaged in the trade.

No. 9 West Main Street,
LEXINGTON, KENTUCKY.

NORTON & SHARPE,
—KEEP—

Pure Medicines,
—
Fine Toilet Goods,
—
Brushes, all kinds.
Every article is first class. COAL OIL at a reduced price, but quality still the best.

WATCHES.

If your Watch stops and does not keep good time, take it to G. H. GRAHAM, (formerly of London, England), and he will guarantee to remedy the defect, or charge you nothing. Observe the address: No. 3 Norton's Block, Upper Street, Lexington, Ky. A large variety of Watches, Clocks, Jewelry, Spectacles, &c., on hand.

R. L. HORN BROOK,
HOUSE, SIGN AND ORNAMENTAL PAINTER,

LAZIER, GRAINER, GILDER AND PAPER HANGER. All kinds of WINDOW SHADES made to order. Special attention paid to all branches of the business. Orders left at shop—Limestone Street, near Barr, will receive prompt attention.

F. ROTHENHOFER,
Confectioner,

No. 44 Main Street,
LEXINGTON, KENTUCKY,

Wholesale and Retail dealer and Manufacturer of
Plain and French Confectioneries.

WEDDINGS AND PARTIES
Supplied on Short notice.

A Splendid Restaurant for Ladies and Gentlemen.

FOR GOOD CLOTHING
—AND—

FURNISHING GOODS,
Go to the old

Reliable and Fair Dealing Clothing House
—OF—

JOHN H. WERTS,
On Main Street, opposite the Court House,
LEXINGTON, KY.

1-1f

THE APOSTOLIC TIMES.

THE BIBLE ALONE—ITS FAITH IN ITS PURITY, ITS PRACTICE WITHOUT CHANGE.

VOLUME I.

LEXINGTON, KY., THURSDAY, MAY 27, 1869.

NUMBER 7.

THE APOSTOLIC TIMES.
No. 4 EAST MAIN ST.
LEXINGTON, KY.

D. TRAPP, - - PUBLISHER.

TERMS:
Single Copy, - - - - \$2 50
To any one sending ten names, with Twenty-Dollars, one copy extra.

DIRECTIONS.
Write plainly the name of each Subscriber, Office, County, and State.
In ordering changes, name the Subscriber, Office changed from, and that changed to. Send money, when practicable, in bank checks post-office orders. Where this can not be done, send in carefully registered letters. Money sent will come at our risk.
Address Apostolic Times, any one of the titles, or the Publisher.

RATES OF ADVERTISING.
Ten lines, or less, constitute one square.
One Square, one insertion, - - - - \$1 00
Each additional insertion, under eight, 1 00
One Square, 8 times, - - - - 6 00
" " 12 " - - - - 8 00
" " 20 " - - - - 15 00
" " one year, - - - - 25 00
Larger Advertisements at reduced rates.

NOTE.—Communications and queries sent to THE APOSTOLIC TIMES will not be noticed unless accompanied by the name of the writer. This will be strictly observed.

ZACCHAEUS.

It usually provokes a smile when you speak of Zaccheus running forward and climbing a tree to see Jesus as he passed. The very eagerness with which, after trying in vain to see Jesus over the heads of taller people than himself, the little man ran and climbed the tree, has something of the ludicrous in it to a mere looker on. We are naturally inclined to smile at the sight of a little man full of excitement, as little men so often are, and to see one climbing a tree is sure to provoke a laugh. But, besides being little, Zaccheus was a rich man, and chief of the publicans—the very last man about Jericho whom you would expect to see climbing a tree. Not at all surprising, then, if many people in the moving multitude pointed to him and laughed, when they saw him perched on a limb of the sycamore tree. So it is in the world every day. The very earnestness with which a man pushes and rushes forward to a great purpose, provokes the ridicule of idlers and mere lookers on.

But Zaccheus himself was in no mood for laughing. Neither was he pausing to think how it would appear for a rich man and a chief man to be seen climbing a tree. Within his slender form was a great heart, and that heart was swelling with a tumult of emotions. He was a publican, and he was a sinner. He had not dealt with men so strictly as he should. He had made many a dollar, with a doubt, to say the least, whether it were not made by fraud. He had quieted his conscience, while doing it, by thinking of the rules of trade. But now he was close to Jesus, the holy one whose words were with power, and whose eye pierced the soul of every man. He could almost see Jesus; and though it made his guilty soul tremble to be so near him, he fain would even see him. He must not merely see him, he must see him clearly, must look into his eye, must gaze upon him. There is no chance for this but to climb the tree, and swiftly Zaccheus mounts its branches.

If the people laughingly pointed to the excited little man up the tree, they directed to him the penetrating eye of Jesus, and instantly all that is in the heart of Zaccheus is discovered. Jesus turns aside from the highway, and drawing near to the tree, addresses the stranger by name: "Zaccheus, make haste and come down; for to-day I must abide at thy house." How differently now the little man appears in the eyes of the people. As he climbs down from the tree, how he has grown upon them. The ludicrous is all gone now, for the great teacher is to lodge at that man's house. The people begin to respect him, while the Pharisees frown and exclaim, "He is gone to be a guest with a man that is a sinner." True, he is a sinner, and he knows it. The very presence of the Holy One rebukes him, and, what is to his everlasting honor, it extorts from him a confession and a resolve which lifts him above the common herd of rich men of earth, as high as the top of the noble sycamore above

the surrounding woods: "Behold, Lord, the half of my goods I give to the poor." What a resolve for a rich man! And why was it made? Had Jesus commanded it? Was it a custom of either Jew or Gentile? Had any disciple done the like before? None of these. But Zaccheus felt, when standing in the presence of the self-sacrificing Son of God, that his own life of labor after selfish gain was wrong. He felt that it was a sin for him to be rolling in wealth and splendor, while the Lord's poor were suffering around. Not more than half of what he now possesses can he dare to keep—not less than half is he willing to give to the poor. And then, besides all this, perhaps by false accusation I have forced some men to pay me more than the law's demand; if so, Lord, I restore him four-fold—not his own with interest, but four shekels for one.

How different this example from that of the other rich man, who a few days previous had run to Jesus, and falling down before him said, What shall I do to inherit eternal life. He was not a publican; he had kept all the commandments from his youth up. The purity of his life challenges the admiration even of Jesus. He lacked but one thing of being perfect. Happy man. If this could be said of me, and I could know what that one thing is, how gladly would I do it and be perfect. Would I? Poor fool that I am to say I would. If I were rich, and the one thing was that I should sell all and give it to the poor, would I do it? Or would I turn away sorrowful, and return to Jesus no more? Will the rich, who have an experience of riches which I have not, tell me what I would do? They can judge by themselves. Would they refuse, and go away sorrowful? Let them judge by what they have done when Jesus called for even a little of their money, and thus decide whether they belong to the class of the rich young ruler, or to the class represented by Zaccheus. Thank God for one such rich man as Zaccheus. What cared he for the stiff dignity which rich men put on? When Jesus is to be seen and served, away with pride and show. Run before the people, climb a sycamore tree, do anything, with swift feet and willing hands, that will bring you nearer to Jesus. And wealth, what is it when a man stands before Jesus? Rich men, you must all stand before Jesus. When you stand there, will you not wish that you could come back again to earth and give half your goods to the poor? And then, those hard bargains you have made,—those business-like deceptions you have practiced,—those gains you have made by false representations, how gladly would you restore four-fold if you could live life over again! Well, now you can do all this. Take your stand by the little man with a large heart, and Jesus will say of you, as he said of him, "This day is salvation come to this house."

LETTERS TO CHRISTIAN WOMEN.

"The gospel of Christ is the power of God unto salvation." It is vain to look elsewhere for help. Its enemies, while endeavoring to tear away this strong hope, offer to poor, helpless humanity no other refuge. Without helm or beacon would they leave him on the billowy sea of infidelity. When all evidences, human and divine, have failed to establish the truth of our religion, still will we fervently respond to the sentiment of the Christian physician, who, standing in the chamber of death, and beholding a child of fourteen summers, possessing all that can make life desirable, yet without a regret, meeting the grim monster in the calm and joyous beauty of a triumphant faith, exclaimed, "If Christianity be a delusion, let me be deluded! If it only supports me in the awful hour of death as it does this lovely girl."

The mission of the church is to preach this gospel. Not to angel nor lofty seraph was committed the high trust, "Go preach my gospel," but to the church alone was it given. Every action, however small, that aims directly or indirectly at the accomplishment of this object, sparkles with a heavenly light; and every achievement, however brilliant, that harmonizes not with this grand purpose, is robbed of

its crowning splendor. The winning of a single soul to Christ, though that soul be fettered by ignorance and clothed in the rags and filth of squalid poverty, outshines the dazzling deeds of conquerors.

"The church being composed of men and women, both have a part to perform in the paramount work of preaching the gospel. One can not say to the other, 'There is no need for you.' If man's stronger and loftier energies are needed, no less is woman's milder influence. Man's energies are the broad stream that sweeps proudly through its fertile valleys;—woman's, the hidden meadow-brook, where only the gush of song and

"A livelier green Betrays the secret of its winding course."

But will woman shrink from this duty and high privilege? Will her gentle heart and noble nature refuse their wealth of power to the cause of him who gave his life for her? It can not be. She needs not to be convinced that it is her duty to save souls; she needs no such spongy compliments as gentlemen sometimes pay her to assure her that she possesses great power for good; she needs no such persuasions as befitted spoiled children only, to coax her to a discharge of duty. Her nature rises spontaneously to meet the demands of a cause which is the embodiment of love and purity, and she needs only to see her way more clearly. Many are coming nobly and fully up to the work, and while some, sad to say, are totally indifferent, yet many would do good service if they only knew how they might, consistent with their native modesty. The inquiry, "how can I preach the gospel, how win souls to Christ?" is certainly the noblest that can engage the thoughts of woman. And while brethren are earnestly and closely reasoning upon themes connected with this grave question, it is meet, my sisters, that we, too, quietly yet earnestly and prayerfully commune with each other upon the part we are to bear. To offer some thoughts on the subject, not with a hope to develop anything new, but simply to "stir up your pure minds by way of remembrance," and in the hope of evoking more exhaustive articles from some abler pen, is the purpose of these letters.

In our anxious lookout for some great occasion to do good, we often, contrary to the teaching of nature and reason, quite overlook the small opportunities which present themselves at almost every step in life. This is most unwise. Time is made up of moments; life, of small things, and happy are they who heed them. To the Christian woman, intent upon saving precious souls, opportunities for scattering the words "of life are innumerable, and she passes not the least of these unheeded. She may not declare the "glad tidings" from the pulpit. Her voice is not heard in the congregation, but she knows there is power in the silent appeal of the quiet action. She knows that whatever increases the influence of the church furthers the preaching of the gospel; hence, all her actions are controlled with an eye to that purpose, so that, instead of being a reproach to the cause, she is a pillar of strength. And much of this is accomplished by giving earnest heed to what the world is pleased to regard as "little things." Let us learn her secret and imitate her example.

First, she recognizes in silent but constant and devout attendance at public worship and upon all the ordinances of the Lord's house, a strong plea for the gospel. Hence, no periodic headache, no slight appearance of rain, no delicately perfumed card of a thoughtless caller, can tempt her to habitually absent herself from the Lord's-day service or the weekly prayer-meeting. Punctually at the appointed hour, she enters the house of God, modestly appareled, and with a quiet step seeks a place in the vicinity of the pulpit, yet not always appropriating the front seat as though it of right belonged to her. During the service it is easy to tell where her thoughts are, from the eye now sparkling with intellectual beauty as the speaker addresses the head, now gently suffused with tears as he appeals to the heart. When the exercises are concluded, she does not hasten away

as though she had been enduring a painful restraint, but passes leisurely down the aisle with many a loving smile and warm pressure of the hand for her brethren and sisters. And this not to the rich alone. The Lord's poor are not forgotten. She sees in a remote corner an old woman and at her side a pale, shrinking girl. Tears start to her eyes. She says in her heart, "It is only a little thing, but I'll speak a kind word to them." Ah, these little things! That widowed or orphaned heart has not felt their power, as did that old woman when she took in her trembling palm the cordially extended hand, as did that heroic girl bravely struggling with adversity, as she received into her sad heart and carried to her cheerless home, the sunshine of that smile, the strangely fascinating music of that voice! When, during the week, she makes a quiet call at that humble abode, she carries a face radiant with love and trust and hope. She gently insinuates herself into their confidence, and as she listens to the tale of sorrow and suffering, drawn out by her kind inquiries into their welfare, she refuses not her tears of sympathy, nor the healing consolations of religious comfort. Ere she departs, in a manner perfectly free from the patronizing or ostentatious, she renders what assistance her purse can afford or sweet counsel impart. A light has crept into the shadowed hearts of mother and daughter, and who may say but the memory of that angel visit will wield a power for good and heaven—more deep and lasting than the most elaborate sermon from the pulpit.

In the Sunday school she finds a most fertile soil where she may sow the good seed. The tender mind of childhood often as sincerely worships God as the "good man," as do "children of a larger growth" worship him as a spirit. Her quick eye readily sees the Sunday school to be a fruitful means of bringing souls to Christ, and hence on Lord's day morning may she be seen the centre of an eager group. Her face wears neither a solemn nor a blank expression, but is lit up with that ineffably beautiful smile which ever illumines the countenance of the good. In a lively and charming manner she familiarizes incidents in the Savior's life; her vivid pictures present him as an object to be loved and obeyed. She strengthens the lessons taught by pious parents at home; or takes to her warm heart the neglected little one and develops that spiritual beauty which a worldly mother wholly forgets; or, it may be, she has gone out into the by-ways of life and gathered that little group, clothed them in clean and respectable garments, and led them to this assembly of bright faces to learn its songs of praise and the ways of holiness. A little thing, the Sunday school may be, but eternity alone is vast enough to measure the results of the faithful sermons preached weekly there.

Perhaps, in the appointments of life, she is called to labor for the education of the young. Then, realizing that education is not the development of mind alone, but of spirit also, she fails not to introduce the religious element. She makes the Word of God a daily study in her school, and while guiding her pupils into the mysteries of science, leads them lovingly to him "in whom are hidden all the treasures of wisdom and knowledge." Cheerless may be the prospect for fruit, yet she sows in faith. She hears a voice saying, "As the rain comes down and the snow from heaven, and returns not thither, but waters the earth and makes it bring forth and bud, that it may give seed to the sower and bread to the eater, so shall my word be that goes forth out of my mouth. It shall not return unto me void." Who knows but that, as it falls sweetly from her lips, day after day, it may sink down deep into the heart of even the awkward boy, who, with mouth agape and listless gaze, is the jeer of the class, and though it lie there for years, may at last rouse up majestic powers which nature had so curiously enveloped in that repulsive form, and make it "a thing of beauty and a joy forever." Surely, she who scatters the precious seed in faith, it may be in tears, shall come again with rejoicing, bringing her golden sheaves.

CHALFANT.

THE BAPTIST PUZZLE.

When the builders rejected the true corner stone, the one that was cut for the place, they could never agree among themselves, nor find a stone that would fit. So with the Baptists on the design of baptism. Having rejected the design plainly declared in the Scriptures, they are constantly disputing among themselves as to what its true design is, and there is nothing which puzzles them so much. Witness the following from the Religious Herald, as a specimen of their disquiet on the subject:

THE DESIGN OF BAPTISM.

Messrs. Editors.—In your answer to "An Inquirer," in the last Herald, in the last sentence, you say: "Baptism is preparatory to church membership." If you mean by that to say, that baptism is preparatory in the same sense that repentance is, then I concur with you. If, however, you intend to convey the idea that the design of the ordinance was merely to initiate persons into the church, you will greatly oblige one who has thought much upon this subject, if you will point out the passages sustaining that position. There are passages distinctly declaring its office to be for another and much more important purpose. There are numerous instances of baptism in which the parties did not join the church—the Eunuch, Paul, Cornelius, the Jailor, Lydia, and her household, and five thousand others. Saul was instructed by the Holy Spirit to be baptized to "wash away his sins," not to prepare him to join the church.

APRIL 25. ANOTHER INQUIRER.

In our article on the importance of baptism, in the Herald of April the 29th, we incidentally presented our views so fully on the design of the ordinance as to preclude the necessity of an extended reply to "Another Inquirer." We believe that baptism is preparatory to church membership; but not in precisely the same sense that repentance is. Repentance is a moral duty—baptism is a ceremonial duty; both are essential to visible church connection; but repentance is and baptism is not essential to the remission of sins. Baptism washes away sins, not literally, but in a figure. Baptism is preparatory to church membership; but it answers other and very important ends in the gospel economy.

Baptism, in our opinion, was never administered in apostolic times but with a view to church membership. "The Eunuch, Paul, Cornelius, the Jailor, Lydia and her household, and five thousand others," were all baptized preparatory to church membership.—They could not have been received into the church without baptism, nor would they have been baptized but with a view to their connection with the church. Suppose they had said: "We will be baptized, but we will have nothing to do with the church;" does anybody suppose that they would have received baptism at the hands of the apostles? We do not.—EDS. HERALD.

PREACH THE GOSPEL—LET OTHERS ALONE.

Then, too, the disciple believes and teaches; for this is his distinction, that he teaches nothing which he does not believe; that the Lord's Supper should be observed every Lord's day; that the primitive Christians did this there is not the slightest doubt. The Word of God says so. Church history says so. All commentators and writers of standing and respectability say so. Indeed, there is no authority known to me, sacred or profane, that does not say so. Dr. Benson, the learned Methodist commentator, but echoes the sentiments of all other standard writers, when he says in his note on Acts xx. 7: "It is well known that the primitive Christians administered the eucharist every Lord's day, and as that was the most solemn and appropriate, as well as the concluding act of their worship, it is no wonder that it should be mentioned as the end of their assembling." So teach Wesley, Clark, Luther, Calvin, Watson, Mosheim, Neander, and all the great lights of the religious world. That they did not practice as they taught, is no affair of mine, and serves to show their inconsistency.

Now, because others observe the solemn memorial feast but once a month, once a year, or not at all, as fancy or caprice may dictate, shall the disciple, in the face of the above facts, hold his peace? He can not do it. The disciple must practice, as he preaches, or else he ceases to be a disciple.

Consider, also, the ordinance of baptism. There is not a commentator, lexicographer, historian or other writer, whom any respectable man thinks of quoting as authority, who does not admit that immersion was practiced by

the Apostles and early Christians.—Let me furnish two or three specimens. Mosheim, in his history of the church during the first century, says: "The sacrament of baptism was administered in this century * * * by an immersion of the whole body in the baptismal font." John Calvin says: "We see plainly what the right of baptism was among the ancients; for they immersed the whole body into water." So Wesley, Clarke, Benson, Luther, and all the authorities known to me.—That these men did not always practice as they taught, does not at all affect the question; but can the simple disciple of Jesus Christ preach and practice according to the gospel and let others alone? He can not. Fidelity to Jesus is a standing rebuke to the "others." Every time I go down into the water and bury a person in baptism, I protest against the practice of the whole Pedobaptist world, whether I utter one word or not. And it is felt by them to be a protest, under which they grow restive and uneasy.

Finally, concerning the union of all believers in Christ—I mean a visible, organized, real union—what course shall the disciple take? Can he, in this momentous question, preach the gospel and let others alone? Let him read the prayer of Jesus, John xvii, and the first chapter of the first Epistle to the Corinthians, and try it.

And so indeed with every point of difference between the disciples of Christ and the whole so-called religious world. There is but one course for the disciples to pursue. Let them more than ever before preach the whole gospel of the grace of God. Let them do this courteously, kindly; but let them see to it that it is done. Abate nothing; concede nothing; yield nothing; but in the name of God, march on until the white standard of the Cross shall wave from every turret and tower, from every stronghold and battlement in the face of this sin-cursed earth!

For the time being, the words of David, the son of Jesse, are ended.

DAVID WALK.

THE CHINESE OF THE PACIFIC.

At a meeting of the American Tract Society, held in the city of New York, on the 12th inst., Dr. Martin, in speaking of the Chinese, said:

They are most patient toilers, "the oxen of the Pacific." They are watching and imitating every American trait and quality, and learn with the greatest facility. They soon become so skillful as to be indispensable, and with a little practice surpass even Anglo-Saxons in proficiency. They are anxious to learn English, and will acquire it perfectly in two years. They are accessible to publications, because they are all able to read. They are open to truth, and will soon catch the general tone of Christian civilization. The Chinese are not barbarians, as is shown by their wonderful acquirements; neither are they immoral; they pay their debts strictly, and are not given to drunkenness or similar vices. There are now not less than 100,000 on the Pacific coast, and within two generations there will be many millions.—They can not be ostracized, and must be received into the community. They have built the Pacific Railroad. The reverend speaker, who has long been engaged as a laborer on the Pacific coast, gave it as his fixed conviction, that the Chinese can be converted if the proper agencies are employed, among which colportage is one of the most important. He said the number of churches on the Pacific coast is trifling; and but little has yet been done for their evangelization, but that little has been uniformly well received. He concluded by repeating that no question of equal magnitude demands the attention of the American people, and urged upon his hearers the necessity of immediate action on the matter.

The twenty-sixth annual meeting of the Bible Translation Society met at Kingsgate chapel, London, on the last Monday in April. Statistical reports were made which showed that the society had caused the Bible to be translated into 450 different languages, and had distributed about 3,000,000 copies of the Bible to persons who would not otherwise have received it. Addresses were made by clergymen, missionaries, and others.

One missionary, since August last, has organized fourteen Sunday-schools among the Chinamen of California, with an aggregate attendance of three hundred scholars.

SIGNS OF THE TIMES.

THE MOVEMENT IN THE METHODIST CHURCH.

It may not be generally known that during the present month a vote is being taken in the Methodist Episcopal Church to determine whether or not lay-delegation is to be admitted into the conferences of that body.

The General Conference of last year, by an almost unanimous vote, adopted a plan for submitting this question to the votes of the membership of the church.

The resolutions go on to provide for a full and free presentation of the whole matter to the General Conference, to meet in 1872.

The agitation of this question, and the spirit in which it has been discussed for the past ten years, is one of the favorable signs of the times.

The resolutions go on to provide for a full and free presentation of the whole matter to the General Conference, to meet in 1872.

The agitation of this question, and the spirit in which it has been discussed for the past ten years, is one of the favorable signs of the times.

The resolutions go on to provide for a full and free presentation of the whole matter to the General Conference, to meet in 1872.

The agitation of this question, and the spirit in which it has been discussed for the past ten years, is one of the favorable signs of the times.

The resolutions go on to provide for a full and free presentation of the whole matter to the General Conference, to meet in 1872.

The agitation of this question, and the spirit in which it has been discussed for the past ten years, is one of the favorable signs of the times.

The resolutions go on to provide for a full and free presentation of the whole matter to the General Conference, to meet in 1872.

to reform the discipline or government, but rather to increase the piety of the English Church.

Wesley, and those earnest men associated with him in the management of his infant societies, ruled without interference.

The people, too, were not inclined to question the motives, nor challenge the usurpations of the Apostles of Methodism.

For these and other reasons not necessary to be mentioned here, the Methodist Church grew to be one of the most autocratic outside the pale of Rome.

But the time for a change has, we hope, come, seeing there are many cogent reasons why laymen should now have part in managing church affairs.

But better than all the rest, it is right in itself; many intelligent Methodists would scorn to receive the concession on any other ground.

Upon the whole, we may concede that few bodies possessed of the unlimited power held by the clergy of the Methodist Episcopal Church for the past eighty years, would have abused it less.

The Episcopal Church shows a manifest tendency to drift back into Romanism; by the more evangelical of that body this tendency is seen and deplored.

The Episcopal Church shows a manifest tendency to drift back into Romanism; by the more evangelical of that body this tendency is seen and deplored.

geous ritual, let her come to this inheritance of shame, free from the reproach of being less democratic in her government than her stately and now wanton mother.

"Rev. J. O. Murray, of the Brick church, Fifth Avenue and Thirty-seventh Street, will leave for Europe, in search of health and strength, early in June."

By the way, is it not a little amazing to see the facility with which Rev. J. O. M.'s grow sick when a prospect for a trip to Europe presents itself?

THE LORD'S SUPPER IN SPAIN.—In April, fifty Spaniards received the communion according to the Protestant rite.

MARRIED.—SOPER.—BAXTER.—At the residence of the bride's father, in Jessamine County, on the 11th of May, by J. R. Wilmett, John E. Soper and Emma G. Baxter, both of Jessamine.

MARGARET STANTON.—The subject of this notice was born in the State of Pennsylvania, January 14th, 1790, and died April 28th, 1869.

SPECIAL NOTICES.—Persons having a Wheeler & Wilson Sewing Machine that needs Repairing or Adjusting, can have the same done by sending it to the office of Wm. Sumner & Co., No. 19 West Main Street, Lexington, Ky.

TO THE HEADS OF FAMILIES.—A wife beloved, and confiding children, cling with fond regard to the father, who is liable to be taken away at any time, with nothing laid by for a future support.

The Continental Life Insurance Company of New York is one of the leading companies in the United States, and has all the desirable features known.

The Christian Monitor, ENLARGED AND IMPROVED.

THE LADIES' CHRISTIAN MONITOR and the MOTHERS' MONITOR are to be united in July, 1869, under the title of THE CHRISTIAN MONITOR.

Two Fine Steel Engravings.—During the year, and each number will contain a piece of music.

PATTERSON & FITCH, WHOLESALE DEALERS IN STATIONERY, PAPER, School and Blank Books, Blank Book Manufacturers, 300 North Main, N. E. Corner of Olive St., ST. LOUIS, MISSOURI.

STATIONERY.—Is very complete, embracing all articles known under that name.

PAPER.—We have all weights and grades of Note, Letter, Cap, Legal and Bill Cap, together with a full line of Drawing Papers, Wall and Wrapping Papers, and Paper and Rustic Window Shades.

BLANK BOOKS.—Comprises everything from a Pocket Pass Book to a Court Record.

SCHOOL BOOKS.—Published by Wilson, Hinkle & Co., E. H. Butler & Co., D. Appleton & Co., A. S. Barnes & Co., and other leading Publishers.

ENVELOPES.—We have every thing. We are agents for the Christian Hymn Book, All styles of binding, and sole agents in the West for the New Harp of Columbia.

PARALYSIS.—PARALYTICS should send for our new circular on THE NATURE AND CURE OF PARALYSIS.

SUCCESSOR TO M. L. MITCHELL. NEW STOVE, TIN AND HARDWARE STORE.

STOVES AND TINNING.—My stock of STOVES, both Coal and Wood, is large, very complete, and well selected from all of the best manufacturers.

House Furnishing Goods.—Are well assorted and large, and persons wanting supplies can be furnished at the Lowest Market price.

Roofing and Gutting.—I am prepared to do all kinds of Roofing and Gutting in the neatest and best manner.

COPPER WORK.—I have a fine workman in this branch of the business, and will make and put up all kinds of Copper Work on the shortest notice.

PUMPS FOR WELLS AND CISTERNS.—I have a fine stock just received, well selected, of all kinds of Pumps for Cisterns and deep Wells, as well as Copper Pumps made to order.

ENAMELED AND PRESSED WARE.—I have a complete assortment of these goods, at low figures.

LIGHTNING RODS.—This protection should be put to all houses now in course of construction, or houses now occupied should have a Lightning Rod attached for safety.

MY CARD.—Retiring from business I desire to thank my kind friends and patrons for their long continued support.

WHITE & CAMPBELL, HARDWARE and CUTLERY, House Furnishing Goods, SLATE AND IRON MANTELS, Enameled and Plain Grates, LEXINGTON, KY.

FARMERS.—YOUR attention is invited to the Lexington Agricultural Warehouse, on Water Street, immediately in the rear of J. B. Morton & Co.'s Drug and Book Store, where you can obtain HOOPER & CO.'S COMBINED EXCELSIOR REAPER and MOWER.

PLOWS.—Agricultural Implements Generally, For sale by T. G. BUSH.

CHEAP CASH HOUSE.—HAYING bought out the interest of Messrs. MOORE, REED & Co., in the Boot and Shoe Manufactory.

Eastern Manufactured Goods.—And sell them LOW FOR CASH. Also, Leather and Findings for sale.

I WILL SELL.—Best French Sewed Calf Boots, pr doz. \$150 00 " Pegged " " " 90 00 " Domestic Calf Sewed Boots, " 125 00 " " Pegged " " " 75 00

Valuable Christian Works.—PUBLISHED BY R. W. CARROLL & CO., 115 and 117 West Fourth Street, Cincinnati.

REASON AND REVELATION, or the Province of Reason in Matters Pertaining to Divine Revelation, Defined and Illustrated, and the Paramount Authority of the Holy Scriptures vindicated.

THE FAMILY COMPANION: A book of Sermons on Various Subjects, both Doctrinal and Practical.

VIEW OF LIFE: Addresses on the Social and Religious Problems of the Age.

KOLONIA.—The Weekly Contribution, By James Challen. 16mo. stiff covers. 50c.

THE LIVING PULPIT OF THE CHRISTIAN CHURCH: A series of Discourses from twenty-eight Leading Men in the Christian Church, with a steel portrait of each.

Special terms to Agents, Teachers and Preachers. Any of our books sent by mail, postage paid, on receipt of price.

R. W. CARROLL & CO., Publishers, Booksellers and Stationers, 115 and 117 W. 4th St., Cincinnati.

H. K. STEPHENS, INCOMPARABLE HATTER, 18 WEST MAIN STREET, LEXINGTON, KENTUCKY.

THE THIRD LOT OF THE AMERICAN BROILER. THEY FIT ANY STOVE. Come at once and get one. Every lady is delighted with them.

CHRISTIAN Sunday-School Papers. THE LITTLE SOWER.—A visitor to the little ones. Its mission is to sow the good seed of the kingdom in the hearts of the children, and gather sheaves for the Lord of the harvest.

THE MORNING WATCH.—A MONTHLY, for Superintendents, Teachers and Bible Classes.

One copy, one year, one Dollar. Five copies, one year, \$4 50 Ten copies, one year, 8 00 Twenty-five copies, one year, 19 00 Fifty copies, one year, 35 00 Seventy-five copies, one year, 48 00 One hundred copies, one year, 60 00

A. M. BARNES, T. D. BALLARD, T. B. WOOD, BARNES, BALLARD & WOOD, (Successors to Frank & Fred Fitch.)

WHOLESALE DRUGGISTS, Corner Main and Upper Streets, LEXINGTON, KENTUCKY, DEALERS IN FRENCH AND BELGIAN

Polished Plate Glass, FRENCH AND ENGLISH DOUBLE AND SINGLE THICK SET GLASS, Coach, Picture and American WINDOW GLASS, ZINC, PAINT, OILS, PUTTY, COLORS, VARNISHES, WHITE LEADS, &c. &c. &c. Druggists' SUNDRIES AND DENTAL GOODS.

All of which articles we keep in large stock, and can furnish at prices equally as LOW as any of the largest Western houses.

BARNES, BALLARD & WOOD, 1-3m

FAYETTE HOUSE, Nos. 40 and 42 Short Street, Between Upper and Mulberry, LEXINGTON, KENTUCKY.

W. H. LUSBY, Proprietor. This House has been re-built and newly furnished throughout.

FARE, TWO DOLLARS PER DAY. 1-4f

WM. PURNELL, LEVI T. RODES, PURNELL & RODES, BOOKSELLERS, STATIONERS

PRINTERS, No. 23 East Main Street, LEXINGTON, KENTUCKY.

A share of your custom is most respectfully solicited. P. & R. 1-2m

H. S. BUCKNER, JAS. H. BIRDWHISTELL, CHAS. W. FRISBIE, H. S. BUCKNER & CO., IMPORTERS AND WHOLESALE DEALERS IN

NOTIONS, WHITE AND FANCY GOODS, 182 Main Street, between Fifth and Sixth, LOUISVILLE, KY. 4-3m

W. B. PEARCE, W. B. TOLLE, A. M. HOLTON, PEARCE, TOLLE & HOLTON, Importers and Jobbers of Foreign and Domestic STAPLE AND FANCY DRY GOODS, Hosiery, Notions, &c., 7 Southwest Corner Pearl and Vine Streets, CINCINNATI, OHIO. 1-3m

BOOK TABLE.

BOOKS OF LIFE: Addresses on the Social and Religious Questions of the Age. By W. T. Moore. Published by R. W. Carroll & Co., Cincinnati.

This work, which we announced last week as being ready for orders, has now come to hand. Its contents are as follows:

1. Woman's Sphere and Responsibilities. Delivered before Woodford Female College, June 21, 1860.

2. Our Utilitarianism. Delivered before Eminence College, June 23, 1859.

3. The Present Age a New Era. Delivered before Robinson Institute, Lexington, Ky., June, 1867.

4. Success—What is it, and How to Secure it. Delivered before the Philohean Society, Kentucky University, February, 1868.

5. Radicalism and Conservatism: Their Influence on the Development of a True Civilization. Delivered at Cincinnati on Thanksgiving Day, November 29, 1866.

6. Woman—What she is and how she should be Educated. Delivered before the M. V. Female College, June 18, 1868.

7. The Present Age and its Greatest Need. Delivered before the American Bible Union, New York City, October 2, 1867.

8. Our Strength and our Weakness. Delivered before the A. C. Missionary Society, October 18, 1865.

9. Our Creed—Is it Evangelical? Delivered at Cincinnati, November 15, 1868.

10. Our Practice—Is it Evangelical? Delivered at Cincinnati, November 22, 1868.

11. The Gospel and the Poor. Delivered at Cincinnati, 1868.

12. Christ Disturbing and Harmonizing Human Society. Abstract of a Sermon delivered at Cincinnati, April, 1868.

The author is well known as a popular public speaker. He possesses that ready flow of language and boldness of style which, combined with a deep sonorous voice, always impresses an audience. His chief talent lies in the conception and delivery of popular addresses. It is an appreciation of this fact which occasions so many calls for him at school and college commencements. The addresses in this volume, which were delivered on such occasions, were designed chiefly for entertainment, and the reader will find them well adapted to this purpose. Those of a strictly religious character are of course directed to a more important purpose. They contain many thoughts of great value, presented in a very forcible style. Those numbered 9th and 10th will be recollected as the occasion of a very considerable excitement in Cincinnati last winter. They were delivered in the midst of a conflict with the clergy of the city, which attracted so much attention that the daily papers reported several of Bro. Moore's discourses, and this, of course, increased the public interest felt in them.

The discourse entitled "Our Strength and our Weakness," contains many valuable and timely hints, from which we extract the following, both on account of their intrinsic value and because they will give the reader some idea of the style in which these addresses are gotten up:

"As I have already stated, I am no alarmist, but it does seem to me that some of my brethren are growing restless under the 'ancient order of things.' They are very desirous of 'going on to perfection,' and in order to do this as speedily as possible, they would like to push the old stereotyped forms of Christianity out of the way. This would give them freedom of action, and enable them to more rapidly bring our churches up to the standards of the world. The old fashioned Bible, with its pointed Anglo-Saxon promises and threatenings; its unwavering fidelity to a firm, consistent morality, and its terrible denunciations of licentious thought and action, is altogether too unwieldy and too mechanical for the present refined and philosophical age. It should not be dispensed with entirely, but modified sufficiently to meet the demands of advancing civilization."

"Let us follow the logic of events," says one; "Let us keep up with the spirit of the age," says another; "If we expect to exert a controlling influence in the conversion of the world, we must do some things that the world expects of us," says a third. These and similar expressions are becoming a part of our literature; and, as such, should be studied closely with reference to their true significance."

"Logic of events! 'Spirit of the age!' What the world expects, indeed! Have we any recollection of the popular voice in the time of Noah? Do we remember what it said when our bless-

ed Savior was led to calvary? Have we already ceased to look with horror upon the scenes of the French Revolution, when the 'Spirit of the age' declared the Word of God to be a fable; when the 'logic of events' proclaimed poor, frail human reason as the only deity worthy of adoration; and when the 'world expected' the martyrdom of any one who had the courage to doubt the correctness of these oracles? Shall we be oblivious of all history, which, with singular unanimity, declares the popular voice to have been almost always wrong, and especially in matters of religion? I hope not. I pray not. But, if there are those among us who are indifferent to these things, let them not suspect me of being unnecessarily alarmed, because I think I see, in our disposition to cater to popular prejudices, fearful indications of a departure from the simplicity, consistency, and unity of our plea."

Messrs. Carroll & Co. have executed the mechanical part of this work in admirable style. The handsome cloth cover, the beautifully tinted paper, and the large open type, constitute a dress which would render the most indifferent address attractive.

A REPLY TO REV. JAMES BALLANTYNE'S TRACT ON BAPTISM. By O. A. CARR.

This is a tract of 120 pages, published in Melbourne, Australia. We call attention to it simply for the purpose of noting the activity of our young brethren in that far off country. It seems that Mr. Ballantyne had published a tract on the subjects and action of baptism, and found in the newly arrived American a well posted opponent. Indeed, he is much better posted than Mr. Ballantyne; for the latter, as appears from copious extracts in the reply, brought forward arguments, which, in this country, have been abandoned by Pedobaptists. Of course it was but child's play for Bro. Carr to refute all of these, and it was no difficult task, indeed, to refute all the others. The estimate in which his reply is held in Australia appears in the following notice of it, which we clip from the "Victorian Baptist Magazine," a monthly published in Melbourne:

"This is a pamphlet just to our mind. We have read it with deep interest, and must say that Mr. Carr has done good service to the cause of Christ by his bold, manly, and clear elucidation of the Word of God upon the question of baptism. Here we have 120 pages, divided into four chapters, and every argument advanced in Mr. Ballantyne's tract sifted, weighed in the scale of truth. Mr. Carr shows that he is quite master of the subject. We find no craftiness, no handling the Word of God deceitfully, no straining or trying to make the Word of God prove a thing which it does not contain, no exalting baptism, or attaching to it that undue importance which those who practice infant sprinkling must of necessity give it. Mr. Ballantyne came out boldly and threw down the gauntlet, advanced a number of reasons which would no doubt influence shallow minds, and exert some influence upon those who leave others to think for them; but he has put some excellent weapons into the hands of the man who replies to him; and by a process, simple and clear to the lowest capacity of intellect, the reasons advanced for infant sprinkling are proved no reasons. Indeed, like all error, it is suicidal. We have no hesitation in saying that if Mr. Ballantyne is not ashamed of his scholarship, his falsification of historical facts, and his illogical arguments, he ought to be. He has put forth his hand to touch the ark, and God has employed Mr. Carr as the instrument to give him a good whipping, which he has done in a mild but firm manner. Regarding infant sprinkling, as we do (whether baptismal regeneration be distinctly taught or not), to be one of the great sins of the church, leading to error everywhere, a portion of the mystery of iniquity, we welcome this book, and should like to see it scattered broadcast throughout the land. To all lovers of the truth we say, buy the book, read it, and see how the vanished clay of error is dashed to pieces by the simple yet immortal truth of God."

Brother H. Williams, Jr., writes to an exchange from Petersburg, that he has a female candidate for baptism who is about one hundred years old.

CENTRE COLLEGE.—We have received from the office of the publishers, Messrs. Davidson, Smith & Co., 713 Fourth Street, Louisville, Ky., the catalogue of Centre College for the year ending June 24th, 1869. The catalogue shows the number of students in the College proper to be only 43. The causes which have led to the present depressed condition of the institution, and the duty of those immediately interested in its prosperity, we propose to make the subject of some remarks at an early day.

The Preparatory Department, under the charge of Messrs. Ralston and Burbank, two most excellent and successful teachers, seems to be in a flourishing condition. It shows in the catalogue the names of 67 students.—Western Presbyterian.

CHURCH NEWS.

CYNTHIANA, KY.—The cause at this place is flourishing under the efficient labors of Bro. D. W. Case. The brethren have just completed a meeting house, in which the first sermon will be preached next Lord's day by Bro. P. B. Wiles.

Bro. R. B. Neal is engaged in a very interesting meeting at Claysville, Harrison county, which, up to the present, has resulted in forty additions.

Yours for the truth as it is in Jesus, LAWRENCE W. SCOTT. May 18th, 1869.

Bro. W. T. Moore is said to be at Bethany, West Virginia, holding a very interesting meeting. Up to last account there were fifteen additions.

Bro. Walk closed a meeting May 14th, at Belle Vernon, Pennsylvania, preaching twenty-seven sermons.—There was an accession of six persons to the church, including Elder James M. Springer, pastor of the Free Will Baptist Church, and his wife.

Bro. N. M. Porter, of Wellington, Missouri, in a letter dated May 6th, says the cause is onward in that part of the State. "Bro. W. N. Robinson, W. C. Dawson and James McHatten held a series of meetings, which closed last Wednesday week, resulting in nine additions. All these brethren are known to you, if not personally, by reputation."

At meetings recently held by Bro. Brooks at Somerset, Covington and Mortonsville. 19 additions were made to the church; and the church at the latter place determined to locate a preacher all his time in their midst.

Bro. J. A. Elliott, writing from Platte City, Mo., says: "I recently held a meeting of a few days in my old neighborhood, and immersed eight. I expect to labor mostly with the congregation in Platte City."

Editors Apostolic Times:

The Second Christian Church of Lexington, Ky., (colored) worshipping on 4th Street, numbers, at present, about two hundred and fifteen members. As our house is not large enough for us to meet comfortably in, a meeting was convened on the 18th inst. to consider the question of remedy. Bro. Wilkes and Bro. Graham were with us. Bro. Graham introduced the meeting with reading the Scriptures and prayer, after which Bro. Wilkes offered a short address on the subject of rebuilding; or of selling the old house and purchasing a lot and building a new one.

There were present about seventy-five persons. We proceeded to take subscriptions, and, on the spot, raised \$365. We return our humble thanks to Bros. Graham and Wilkes for their presence and good advice to us colored brethren and sisters, hoping that the Lord may bless them and that they may meet with us again.

A. W. REDD, Lexington, Ky., May 18th, 1869.

HOW MUCH LIKE PAUL!

Bro. G. R. Hand, of Missouri, is an evangelist of very considerable activity, who has held many meetings in that State, and reported many additions within the last three or four years. He has recently visited Canton, and in giving an interesting account of the University there under the presidency of Bro. B. H. Smith, he gives the following description of his own labors in the town. Before reading it, let the reader remember that when Paul was in Corinth he "came not with excellency of speech or of wisdom, declaring the testimony of God, but determined not to know anything among them, save Jesus Christ and him crucified." After reflecting upon this a moment, read the account of Bro. Hand's labors in Canton, and see how closely he imitates Paul:

During my visit to Canton, I delivered a series of lectures on Creation and Revelation, or the Works of God and the Word of God. Leading topics as follows: 1st lecture.—Structure and Geological changes of the Earth, illustrated by use of terrestrial globe and outline maps of the hemispheres. Changes classified according to their producing agencies, viz: 1st. Atmospheric agencies, such as disintegration of rock by frost, &c., the drifting of sands, burying forests, &c. 2d. Aquatic agencies, as exhibited in the washing down of soil by the water, abrasion of the land bordering on the ocean, lakes and rivers, deposits made at the mouths of rivers, forming deltas, together with the ocean currents, and their deposits and influence upon the maritime coasts. 3d. Igneous agencies, volcanoes, earth-

quakes, &c.; the upheaval of islands from the ocean.

2d Lecture.—The harmony of the Mosaic account of creation with geology and the known laws of nature, showing that geology does not contradict, but rather confirms, the order of creation as described in Genesis.

3d Lecture.—The deluge, and renovation of the earth by fire; literal, and in harmony with the laws of nature and the action of known forces, operating on a grander scale in the great laboratory of nature.

4th Lecture.—The reconstruction, in the new heavens and new earth, and the new Jerusalem, the capital of the new earth, the abode of the glorified saints in the resurrected state.

5th Lecture.—The great white throne, general judgment, destruction of the wicked, and the casting of death and hell into the lake of fire, together with all those who were not found written in the Book of Life.

These lectures were listened to with much interest by students and citizens, and I trust may be of service in assisting the young to meet the objections of the skeptic on these topics. I also preached a series of sermons, including two Lord's days, to very attentive and appreciative audiences.

Yours, fraternally, G. R. HAND, Richmond, Mo. April 30, 1869.

A BLOW AT COMMON SCHOOLS.

The session of the New York Legislature just closed was marked by the introduction of many exceedingly bad measures, some of which, happily—either for want of the Executive approval, or a wholesome fear that it might be wanting—failed of consummation; but others succeeded, and among them, one which ought to excite serious alarm and indignation. In the tax levy for New York city, passed at the last moment of the session, a clause was inserted bestowing twenty per cent of the excise fund of last year upon "private schools"—a provision which implies, when reduced to plain terms, the gift of something like \$300,000 of the public money to the schools of those implacable enemies of our free school system, the Roman Catholics. It is, in fact, nothing more nor less than a successful assault upon one of the outworks, so to speak, commanding the citadel of free education, and may lead—as its abettors intend it shall lead—in due time to the destruction of the system, unless checkmated at the outset.

That this is not an unwarrantable view of the case is evident from the course of the assault upon our free school system for several years past. It was boldly affirmed upon the floor of the Senate, without contradiction, that such a perversion of the public funds would be almost wholly to the advantage of one denomination. And the New York Times—which certainly can not be charged with sectarian prejudices—says, in regard to it:

"But the blow so long feared has at length been struck, and by a Republican Legislature, at our public schools. The measure passed day before yesterday, as a portion of the tax levy, and after an excited debate, gives a large grant of public moneys—probably \$300,000—to 'private schools.' Almost the only private schools, as is well known, which will claim this appropriation are the church schools of the Roman Catholics, which are exclusively sectarian, and only attended by children of that form of faith. * * * It is a most dangerous precedent, and opens a leak in our system of popular education which may sink it."

When the atrocious bill granting funds out of the public treasury by the wholesale for the support of sectarian schools, introduced by Senator Tweed, of this city, was defeated, it was hoped, for the session at least, the subject was disposed of. But the snake was only scotched, not killed. The enemies of the common schools were not to be so easily thwarted. Acting on the principle that "half a loaf is better than no bread," they got into the tax levy this twenty per cent clause, which, in spite of the clear and vigorous exposition of its real character by Messrs. Morgan and Van Patten, was allowed to remain, and so become, with the other abominations of that swindling bill, the law of the land.

The primary source of this covert blow at the system of free, unsectarian education, is not doubtful. On every convenient occasion Roman Catholic prelates, from Pope downwards, launch against it their keenest invective. In this country, as Archbishop Spalding sorrowfully confesses, they have to lament that large numbers annually stray from the fold of the church, in consequence of the "purely secular education" they received in the free schools. It is the Catholics, and they alone, who are interested in the overthrow of these schools. There is not, we are convinced, an iota of proof on which to rest the Archbishop's statement that the Catholic view of free schools "is beginning to find acceptance, also, in the minds of reflecting men among our separated brethren"—unless, indeed, by "separated brethren" he means that fragment of the Episcopal body which is Romanist in all but the name, in which case he may be right. In that charming picture of Oertel's, "The Captive Soul," a woman sits with one hand chained, but the other free, and lifted imperiously heavenward. It is that free hand the Romanist fears—the free thought that emancipates the bound soul from its spiritual fetters. Hence, the bitter hostility to a system

which cultivates the thinking faculties, and stimulates to investigation. Hence the determination, by one means or another, to nullify, if it can not be overturned, that true bulwark of republicanism, the common school.

The mischief now done can not be remedied. It makes but little difference in what way the Commissioner of the Board of Education, to whom is given unlimited discretion in the matter, discharges his trust, for its performance in any way will be but the consummation of a fraud upon the public. It only remains for the people to keep this thing carefully in mind, and see to it that no future Legislature perpetrate the evil, or enlarge the breach thus suddenly effected in the wise policy of utter non-recognition by the State, in any form, of sectarian schools.—New York Examiner and Chronicle.

A bill has been presented in the Italian Senate prohibiting the deportation of children by the irresponsible agents, who have sent so many little harpers and fiddlers wandering through our large cities.

KENTUCKY UNIVERSITY.

The examinations in the several Colleges of Kentucky University will begin on Friday, the 26th of May, and close on Friday, the 4th of June.

The exercises of Commencement week will begin on Monday, the 7th, and close on Friday, the 11th of June.

On Monday, the Society Exhibitions will take place in the Bible College; on Tuesday, in the Agricultural and Mechanical College; on Wednesday, in the College of Arts; on Thursday, at 9 o'clock, A. M., the Business Meeting of the Alumni Association will be held; at 11 o'clock, A. M., the Annual Address to the under-graduates of all the Colleges will be delivered by Elder J. S. LAMAR, of Georgia; at 3 o'clock, P. M., the Commencement Exercises of the College of Law will take place; at 8, P. M., the Re-Union of the Alumni Association will be held; on Friday, the Commencement Exercises of the College of Arts, the Agricultural and Mechanical College, and the College of the Bible will take place.

On Tuesday, the 8th of June, the Annual Meeting of the Curators will be held at Morrison College, at 12 o'clock, noon. A full meeting is requested.

The friends and patrons of the University throughout the country are cordially invited to attend these various exercises, which promise to be of unusual interest.

J. B. BOWMAN, Regent Kentucky University.

Panama and Straw Hats, FOR MEN AND BOYS, Cheap for Cash, at JOHN B. RICHARDSON'S, Fashionable Hatter, No. 41 Main Street, 5-3t.

THE PREMIUM WAS AWARDED TO THE Singer Sewing Machine, Over the Wheeler & Wilson, at the Cincinnati Fair, September, 1868. Before purchasing, examine the Singer. Office in Higgins' Block, Main Street, Lexington, Ky. PERRY CROTHWAIT, Local Agent, 3-3m.

NEW MARBLE WORKS, LEXINGTON, KENTUCKY.

WE would call the attention of our friends and the public generally to our superior facilities for manufacturing every description of MARBLE WORK—such as

Monuments, TOMBS, TABLETS, VASES, Marble Mantels, &c.

Manufactured of the very best Italian Marble. We feel confident that we can please the most fastidious tastes. Our work is all warranted perfectly solid, as we do not deal in imported HOLLOW WORK. We manufacture all our same work can be purchased elsewhere.

Persons wishing anything in our line will find it to their interest to call at our works before purchasing elsewhere, and learn our prices, as we will not be undersold by any one.

We are both experienced workmen, having worked at the business for the last 26 years.—We employ no one who is not a first-class workman.

We are receiving every week, from celebrated architects, new and splendid designs, which we will exhibit to persons at their residences upon application, by mail or otherwise.

We therefore solicit your patronage, and feel confident of giving general satisfaction. Our Marble factory is on Short Street, opposite Steam Engine House.

JASPER & DOZIER. *We are permitted to refer to the following citizens of Lexington:—T. Lewinski, C. H. Morgan, C. Shryock, E. D. Sayre, J. Johnson Coons, G. B. Kirkhead. 1-6m.

BELLS! BELLS! BELLS!

W. M. KAYE & BRO., manufacturers of Church, Steamboat and Plantation Bells. Also, Brass Castings and Finished Work of every description. Water and Steam Gauges for sale. Water Street, between First and Second, Louisville, Kentucky. Cash paid for old Copper and Brass, at the highest market price. 4-1y.

S. H. BAKER. W. F. RUBEL.

BAKER & RUBEL, Nos. 49 and 51 Main Street, above Brook St., LOUISVILLE, KY.

Manufacturers of all kinds of light Carriages and Buggies. Repairing done on short notice. 4-6m.

LOOK FOR THE BIG SIGN

ON CHEAPSIDE,

And Insure your Property

—WITH—

REES, CANNON & CO.

They represent the following Companies:

HOME, New Haven, Connecticut. Assets, \$2,000,000.

SECURITY, New York, Assets, \$1,600,000.

INTERNATIONAL, New York, Assets, \$1,500,000.

NORTH AMERICAN, Hartford, Connecticut, Assets, \$500,000.

UNITED STATES LIFE INSURANCE COMPANY, New York, Assets, \$5,000,000.

Call on them before going elsewhere.

LEXINGTON, KY.

1-tf

JOHN A. GEARY'S

PLUMBING,

Gas and Steam-Fitting

SHOP,

Mill Street, Lexington, Kentucky.

HAVING, at considerable expense, secured some of the best workmen in the country, I can safely promise that I will do work equal to any firm in the West in my line, and defy all competition as to price.

All orders will receive prompt attention.

GAS WORKS,

For country residences, colleges or towns, built on short notice. All the various sizes Iron Pipes and Fittings, Globe and Check Valves, Steam Cocks, Gauges, Gas Chaudieries, &c.

FORCE, LIFT AND POWER PUMPS

Always on hand and for sale cheap for cash, wholesale and retail.

1-tf

I. HUTCHISON, W. S. M'CHESNEY, J. HUTCHISON.

HUTCHISON, M'CHESNEY & CO.,

(Successors to John Carty, dec'd)

WHOLESALE AND RETAIL

GROCERS,

Commission Merchants,

AND DEALERS IN

Grain and all kinds of

COUNTRY PRODUCE.

Mill Street, between Main and Water,

LEXINGTON, KY.

Particular attention paid to Receiving and Forwarding Goods. The highest cash price paid for Grain.

1-tf

PORCH, COOKE & BRYANT,

WHOLESALE DEALERS IN

DRY GOODS

—AND—

NOTIONS,

No. 187 North Side Main St., bet. 5th and 6th,

LOUISVILLE, KY.

L. B. PORCH, R. F. COOKE, J. L. BRYANT. 4-3m.

D. RUNYON,

IMPORTER AND DEALER IN

CHINA, GLASS AND QUEENSWARE,

—AND—

House Keeping Hardware

KEEPS constantly on hand a large and well assorted stock of STAPLE CHINA and GLASSWARE, and the best and most elegant line of FANCY GOODS to be found in the city—which he proposes to sell at Wholesale or Retail at Cincinnati and Louisville prices, and if buyers consult their own interest they will not fail to inspect his stock at his new and elegant store, No. 20 West Main Street, Lexington. D. RUNYON. 1-2m.

F. A. CRUMP & CO.,

BOOKSELLERS, STATIONERS, JOBBERS

—AND—

PRINTERS,

No. 80 Fourth Street, bet. Main and Market, LOUISVILLE, KY.

KEEP constantly on hand all the Books of the Christian Church; Sunday School and Private Libraries supplied at liberal rates; Publishers of the Children's Friend, a Sunday School paper; dealers in Medical Books, and special agents for Heathwait's Retrospect, London Law, Foreign Reviews, &c. 1-6m.

THE APOSTOLIC TIMES. LEXINGTON, - - - KENTUCKY.

EDITORS: M. E. LARD, R. GRAHAM, W. H. HOPSON, L. B. WILKES, J. W. MCGARVEY.

Thursday, May 27, 1869.

WHAT DOES IT MEAN?

(Blessed are the pure in heart for they shall see God.)

We read, I dare not doubt, large portions of Holy Writ without ever stopping to bestow on them one close grasping thought. This, in many instances, grows out of the dangerous belief that large portions of Holy Writ are unintelligible. Very naturally we do not study long what we have previously decided we can not understand. How much thought did any of our readers ever spend on the passage above cited? Did any one of them ever pause on it and push forward his mind to the moment of its realization? I hope so, yet I guess and fear. The Savior says of the pure in heart, they shall see God. In what sense must we take his language? If, in a literal, then a period comes in the future of the saint when he shall actually look on God as an object of sight. But if in a figurative, then has the passage for us any meaning at all? If so, it is, I fear, forever concealed from us.

But I shall be told that a literal meaning of the passage is impossible, since God can not become to man an object of sight. If the literal meaning of the passage is impossible, certainly a different one must be assigned. But is it true that God can not become to us an object of sight? If not, then the literal meaning, to say the least, is not impossible. But to prevent all chance of being misunderstood, let us keep in mind that the Holy Scriptures declare God to be spirit, not a spirit, but spirit. This term we agree to take, as the nature of the case requires, in its sublimest, purest and most subtle sense. After this we shall not be accused of seeking, by anything we may chance to say, to degrade or materialize God. Whatever the word spirit means, not according to our very finite powers, but whatever it means in the lips of Christ—in this sense we take it when applied to the Father above.

Again: we shall not claim that God is ever going to become to us an object of sight, while we are in the flesh. This we know will never be. The passage relates wholly to the future state. What we shall be in that state, how highly improved or far advanced, as yet we know not. There may then be no difficulty in beholding God. To look on him face to face, may be as natural to that state as not seeing him is to this. At least we know not enough of that state to enable us to deny that the language will turn out to be literally true.

The popular theology of the day, I doubt not, has had much to do in eclipsing the meaning of many fine passages of Holy Writ. Or if it has not eclipsed their meaning, it has done what amounts to the same thing—made us believe they have none. One of our popular creeds, for example, says of God—He is a being without body and without parts. Now, I suppose it to be the object of this language simply to deny materiality of God. This object is certainly good, though I think the language unfortunate. The Scriptures, as already quoted, say God is spirit. After this it is not necessary to say he is without body, meaning by the term a material body. But in the name of common and even of divine sense, what conception can we form of a being without parts? Does the term spirit negative the notion of parts? The notion of material parts it does, but not of parts absolutely. May not a spirit have parts? Why not? Nay, more, may not spirit be visible to spirit as is matter to us? I confess the question involves no impossibility with me.

I am unable, I grant, even to think of God without investing him with a form, and this implies parts. Nor do I believe that any one else is capable of a different act. I doubt whether any Christian ever yet thought of him for a moment without endowing him with form. I go even farther, and doubt whether any Christian ever thought of him without endowing him with the human form. If it be not with us an instinct, it is, at least, something we can not avoid doing. I claim nothing for our act as to accuracy; it may be infinitely at fault. All I affirm is that it is our act. We may deny it, if we will; yet in our souls we feel the denial to be unjust. In the human mind, at least, personal being and form seem to

be inseparable. Now, if God have form, the presumption is that it is cognizable; and why not by man when made perfect, if by a rank of beings? Further: that our Heavenly Father could, if he saw fit, manifest himself literally and personally to man in his perfect state, will hardly be denied. Nor perhaps will it be questioned that he would do so for an adequate reason. Now, it is certainly known to him that one of the profoundest desires of the ransomed human spirit is to see. Add to this that we have never looked on his face; that he is our Father; that through long years of falling tears we have served him in hope of seeing him; that this would be deemed the highest conceivable honor, and the sublimest attainable degree of felicity, and is it wholly improbable that we shall be gratified? I can not so think.

At most we know but little as to our future state; and certainly it does not yet appear what we shall be. Hence no knowledge we possess respecting the future will enable us to say that the Savior's language in hand is not to be taken literally. To set aside a plain declaration of Christ, by an exegesis based on our acknowledged ignorance, would be deemed without a parallel, if we did not know that it actually often occurs. The less we know of the future, the greater is the necessity to interpret literally those passages which relate to it. Why should the Savior speak only in figures when speaking of the future? Already it is sufficiently dark. Hence, let us not accuse him of shedding no light on its gloom till we know the fact.

From all the premises now before me, both those here expressed and those not, I feel constrained to take the Savior's declaration literally. I advance no theory as to how it is to be realized. I accept the fact, but venture no explanations. I believe the pure in heart will one day as literally see God as they now look on the material objects around them. How high this hope rises I have not language to express. Through the larger portion of life I have now been attempting to serve him. That service has not been perfect; but the purity of the motive that has prompted to it, he knows. Through whatever fortune may await me in the future, whether good or bad, hard or easy, I expect to press on. But when the end is reached, shall I through Christ, be accounted worthy to behold his face? Redeemed from sin and waked from the grave, shall I, invested with a spiritual body, stand in that august Presence and hear him say: "Well done, good and faithful servant, enter thou." It will be enough. How extatic will be the sensation when I can gaze on him and say—This is he. O, may he who watches the fall of the sparrow, and gives to the young lion his food, so guide us that this shall be our end!

THAT ECUMENICAL COUNCIL.

In another column will be found a somewhat lengthy extract from the New York Herald, on the great Council which it is proposed to hold in Rome on the 8th of December next. This prospective meeting can not fail to be a matter of interest to Americans. In it questions will probably be raised and settled which may deeply affect the welfare of this country. For instance: Suppose the infallibility of the Pope should be authoritatively declared. Then comes the question, What is the value to the Government of the United States of the allegiance of its Roman Catholic subjects? To place the question out in a still bolder light, suppose a collision should occur between this country and France, and the Pope should decide that France was right, and order the faithful in this country to obey her—What would the Roman Catholics of the United States consider to be their duty in the case? Could they stand by the Government here? To do so would be to stand against the infallible judgment of the Pope. Would they do it? I repeat, the decisions of this Council may raise some very grave questions for the consideration of the American people. We have the feeblest conceivable hope that Protestants in America will, in all time to come, escape complications with Rome.

In the Sunday-school of the Howard Presbyterian Church, San Francisco, a class of Japanese young men is in regular attendance, who are much interested in the instruction they receive.

We should never remember the benefits we have conferred upon others, nor forget the favors we have received from friends.

DEATH.

Bro. L. A. C. writes as follows: "The penalty inflicted upon Adam for the violation of God's law was death. What was that death?"

What death is, in itself, we do not know; it would at least, be impossible to explain what it is. Who can say what grief is? No one can fully understand it; much more impossible is it to fully explain it. So it is of death. I see the loved one struggle and die. I saw what he was, I see what he is now. And I suppose the difference between what he is and what he was, is death. But who can make the subtraction so as clearly to set forth the difference? Who can hold up that difference in so clear a light that the mind can see all around it and can so note its every feature that it can say, this is death; precisely this, and nothing more?

If the writer please, I will change his question from, What was that death? to, What death was that? Now, the question is not, what is death? But what death was the penalty of Adam's transgression? On this point there are several hypotheses:

- 1st. Spiritual death.
2d. Separation.
3d. Physical death.
4th. All the above.

Spiritual death. We have no such phrase in the Scriptures. Yet I own we have the idea of being dead to sin and of being dead in sin or by sin. By the phrase "spiritual death," it is not meant that the spirit itself dies. Nor do we mean that the death which we contemplate was caused by the spirit. But I suppose we mean that the spirit is in a state similar to that in which the body is when it is said to be dead. As the body in death shows no signs of recognizing material things around it, so the spirit in its death state shows no signs of recognizing spiritual things. Is this what God meant when he said: "Thou shalt surely die?" I shall assume that whatever God meant in Genesis, Paul meant in 1st Cor., where he says: "As in Adam all die, so also in Christ shall all be made alive." The death here put in antithesis to the resurrection through Christ, is that death brought on the world through Adam; or, it is the death which Adam died. Now, of what death, and of what resurrection does Paul speak in this chapter? Does he speak of a spiritual death and a spiritual resurrection? Does he speak of the death of the spirit and of its resurrection? He does not. Note 15, 16: "If the dead are not raised, Christ has not been raised." Now, the resurrection of Christ was a resurrection of his body, and his death was the death of his body. "Now, since through man comes death, (21) through man comes also the resurrection of the dead." The death here is the death of Adam, and the resurrection here is the resurrection of the body from death. Hence, the death was the death of the body or physical death. Paul is certainly not considering the death and resurrection of the spirit in this chapter. If he is, then, since he illustrates his subject by the death and resurrection of Christ, the Savior must have had a spiritual death and resurrection, which is, I suppose, sufficiently absurd to demand no refutation. Now, just as certainly as Paul is considering the death and resurrection of the body, and of the body only, in the 15th chapter of 1st Cor., so certain is it that the death of Adam was physical, simply.

Spiritual death, if we may qualify the word death by the word spiritual, is either the original idea, or a derived, and hence, a figurative one. Was it probably the original idea? I think not. So far as I can now call to mind, when a word has a plain, physical sense, and also a spiritual sense, the physical was the original and not the spiritual. The sense meaning of words I suppose to be first in order of time. If this be true, then physical death was the first conception man had of death. But the first conception of death was that which Adam had when God said, "Thou shalt surely die;" for it was the first time the word was ever used, so far as we know. If it be said that we have it from Moses and not directly from God, and that Moses so used it as to convey the idea that was in it when God used it, as in the passage, "Thou shalt surely die;" I grant it. That was just the intention of Moses. At the writing of Moses the word death was current, and the thing death was common, as it is now. And it is beyond dispute that the word then signified literally, physical death, as it does now. Of course Moses knew what God meant; and, too, he told the Israelites what God meant. Now, if

Moses used the word death in a sense not common, he was bound to give notice of that fact, else he would necessarily deceive his hearers. But he gives no such notice. He uses it in the passage, Gen. 3; and at the same time, no doubt, he employs it many times where the connection leaves no room to doubt that physical death is the meaning. Hence, the idea of spiritual death is impossible.

It may be a question more curious than profitable, but it is a question that will come up:—How did Adam know what God meant when he said, that in a certain contingency he should die? Of course he did know; for otherwise there would have been no force in the threatened penalty. But assuming that he knew, the question is: How did he know? It is known that death was already in the world; that all the lower animal creation was in the world before man, and had been for generations, living and dying. It is also certain that their death was physical, simply. Now, I venture to guess that God, who talked much and very familiarly with Adam and Eve in the garden, for quite a long time after their creation and before their fall, cited them to the dead and dying brute, when he said: "In the day thou eatest thereof thou shalt surely die." Thus he taught them what death was and is. Here again the idea of spiritual death is excluded.

From the passage I conclude that death was a penalty which God would inflict upon our fore-parents for the transgression of his law, and not simply a predicted consequence thereof. The penalty always comes after the violation, and never before it. The means for the infliction of the penalty are employed after the transgression, and not before it. Suppose, now, that Adam has violated the law, and God is about to inflict the penalty, and suppose that penalty is, even in part, spiritual death, what must God do? Of course he must use the means necessary to the end. But sin is the only means that can produce the end, spiritual death. This means God can not use. Therefore, God can not inflict spiritual death upon man as a penalty. It may be said that this objection lies as much against the physical death theory as against the spiritual. Not at all. True, it is because of sin that we die, but it does not follow that sin is employed to produce death. A. B. commits murder and is hung; but though the murder brought death upon him, still it was the hanging on account of the murder that ended his life. Murder causes death as sin does; but neither of them is the means of the end.

Thus far I have intended to show simply that the spiritual death theory is not the correct one. I have alluded to other things only by accident. Thus far my position is negative.

I propose a few more thoughts on this subject next week. W.

BUILDING.

The Lord tells us in what is called his "Sermon on the mount," (though our Lord never delivered sermons—these were left for modern preachers), how we should build for eternity. His utterances were so much like the commands of God, and his manner so sublimely calm and positive, speaking with the dignity of conscious authority, that the people were deeply impressed with his manner of teaching. "He taught as one having authority, and not as the Scribes."

When he came down from the mount a leprosy man met him and besought him to heal him. He did so. The cure of leprosy by a simple expression of will—"I will, be thou clean"—was a most extraordinary event. It is an incurable disease by human skill. The leprosy among the Jews was made by God the type or symbol of sin; and its feature of incurability is made thus to stand out prominently and conspicuously. God gave Moses a special and very singular ceremony for signifying the cure of this disease, and very special directions how to proceed when it was discovered in either a person or a dwelling. Every thing said of it in the ceremony for curing it, shows that it was incurable by human instrumentality. Observe the ceremony of cleansing. God could as easily have provided a medical remedy as to have ordained this ceremony. He could have given into the hands of the high priest or prophet the power to cure it, if he had so willed. But he chose rather to give to the Jews a ceremony of cleansing when the disease had disappeared from whatever cause.

Leprosy is very significant as a type or symbol of sin. That it is an appropriate and very striking symbol of sin

is very evident from the fact of its incurability, and from the singular ceremony of its cleansing as given to Moses. And in the hands of our Lord it becomes still more significant. He cured the disease by the simple expression of his will. This power in him evinced either the divinity of his mission or the divinity of his person, and hence gave proof of the source whence he derived his authority, and became the first stone of that great foundation on which faith in him rests. It is the first scintillation of his inherent divinity, and evinces more than simple delegated power. It is expressive of authority, of supreme, divine authority, and so impressed those who felt his divine power in the cure of that disease.

The next scene presented to our view is that of the paralytic let down on his couch through an opening in the top of the house in which Jesus was at the time teaching. When he saw the intense eagerness of the parties to this scene, and their evident faith in him, as manifested by their determination to place the paralytic in his presence, he spoke to the afflicted man in a way that seemed to ignore the real want of the man: "Your sins are forgiven you." This was an unexpected word. He wished to hear: "Arise, take up your couch and go hence." He wanted to be healed of a physical infirmity, and possibly thought little, or cared little about a soul infirmity. The cure of his paralysis was more desired than the cure of his soul of sin; and when he heard such words he doubtless was much disappointed.

But the Lord saw logic in his remark, whether others did or not. Here was a case, patent to all, of a striking faith in Jesus as to his power to cure human infirmity. The crowd saw no farther than this. Here was a man before them teaching them as prophets of old had taught their fathers, and they look on him only as the greatest of prophets, but no more than a prophet, and consequently no more than a man. This, with the Lord, was a matter of no moment. If his works gave rise to no better conception of his true character and true intent of his mission among men, they certainly failed of their purpose. And now, to direct their minds into the true channel, and impress them with a proper conception of his true intent and purpose in teaching men, he arrested their attention by the most startling and seemingly irrelevant declaration—"thy sins are forgiven thee."

This remark succeeded in riveting their attention upon him, and whetting their intellects for a better understanding of the reply he should make to their indignant exclamation: "Who is this that presumes to forgive sins?" With their attention fully aroused, he now brings to bear upon their minds the real logic of miracles when wrought by him. Men have worked miracles in the name of God, and especially in the name of Christ; but never with such emphasis and language as he used, "I will, be thou clean"—"thy sins I forgive." Miracle in his hands meant inherent divinity, and divinity filled the measure of his character, without which all else was as nothing.

The cure of leprosy was but the glimmering spark of divinity, but bright and beautiful; the forgiving of sins was the full embodiment of the Godhead in him, and evinced a grandeur of character which impressed all with a true sense of his divine majesty, and the divinity of his own person. Hence, the correctness of their conclusion: "None can forgive sins but God." This the Lord does not question, but tacitly admits, and takes advantage of their conclusion to enforce upon their minds the irresistible logic of divine power: "With God it is just as easy to say, 'Thy sins are forgiven,' as to say, 'Take up your bed and walk.'" And now that you know I have power on earth to forgive sins, I say to this paralytic, Arise, take up your bed and go hence." The paralytic arose healed, and all were astonished.

Now, how does the miracle prove the truthfulness of the Lord's first declaration, "Thy sins are forgiven?"—Simply by one attribute of divine power testifying with another. Had the claim of the power to forgive sin been a false one, the divine power of miracle could not have been evoked; for miracle is the testimony which God bears to the truthfulness of a claim on the part of him who makes the claim. Jesus, therefore, sought by this startling remark, and by the miracle which confirmed its truthfulness, to direct the minds of his hearers to the inherent divinity and majesty of his person and character, which are the true founda-

tion of faith in him, and not the evanescent power to cure diseases, which may be enjoyed and exercised by men through a delegation of such power. Z.

THE CATHOLIC ADVOCATE.—It is announced that a new weekly paper, with this title, is soon to be published in Louisville, and to be edited by Hon. B. J. Webb. The increased activity of the Catholic Church in the publication of newspapers, and controversial books and speeches, betokens the speedy approach of an active warfare between them and the friends of the Bible. Let all of the latter be burnishing their armor and gathering up their weapons, and stand for the fight. As for ourselves, we pant for it to begin, for sure we are that the idolatrous system needs only to be brought out plainly in open discussion before the American people, to be repudiated with utter disgust and loathing.

"A Roman Catholic priest has given a savings bank in Charlestown, Mass., two sums of fifty dollars each, received through the confessional, and acknowledged as taken from the bank under false pretences."

Through what pretense have Roman Catholics taken the lives of the millions of Protestants whom they have murdered since the Mother of Harlots was born? They can give back their stolen money; but how about the souls of these dead? Are they making any arrangements to refund them in any savings bank?

A WOMAN PREACHER.

Editors Apostolic Times: All communities must have their seasons of excitement, in religious as well as in other matters. Our religious excitement this spring is the consequence of the public appearance of a woman preacher.

By the strong cords of curiosity this woman, who came into this neighborhood about three weeks ago, has been drawing after her large crowds of all persuasions. She claims to belong to the Christian Church, and accordingly does her preaching in our meeting-houses, or in the houses of the brethren. Much difference of opinion exists among the brethren with regard to the propriety of a woman assuming the duties of a public teacher in the church. A great many hold that "we should be willing to receive the truth from any source whatever; consequently, if a woman is capable of preaching, it is not wrong."

These seem to have become tired of the old order of things, and are willing to encourage anything new, even a female preacher, notwithstanding the Bible teaches that "it is a shame."

She defends herself by numerous arguments, so-called, drawn from the Scriptures. Among the rest are these: That women were the first to tell of the resurrection of the Savior; that Priscilla was concerned in teaching Apollos "the way of the Lord more perfectly;" and that Philip, the evangelist, "had four daughters, virgins, which did prophesy." This lady is quite familiar with the Bible, and quotes it with ease. No doubt she could accomplish much good, if she would adopt the practice of women in the apostolic age—that of teaching in private. Now, the Scriptures teach as plainly as they teach anything, that "it is a shame for a woman to speak in church." 1 Cor. 14: 35; and yet some of those who profess to take "the Bible alone" for their guide, are allowing themselves to be drawn away by this woman. Will not one of you brethren give, through the TIMES, a few words that will set them right? J. H. HARDIN.

TRIMBLE COUNTY, KY., May 16.

Of the woman mentioned in the foregoing we know nothing. We hence speak of the case on its merits.

1. She is guilty of a gross violation of Holy Writ. For this she would be admonished, and if she does not desist, she should be excluded from the congregation.

2. Her conduct is a shame and disgrace to the Church of Christ. As a public teacher she should receive the countenance of no brother or sister in the kingdom of Christ.

3. Privately, she should not be hindered from doing whatever good may be in her power.

4. The brethren should not receive such a woman, even privately, unless she comes endorsed above suspicion. In most cases such characters are impostors.

Over all movements of life, religion scatters her favors; but reserves her choicest, her divine blessings, for the last hour.

THE CHURCH ITSELF--NOT A BRANCH.

I had closed my meeting and started home. The day was oppressively warm, and sixty long miles lay between me and my family. I was urging forward my faithful horse as fast as he would safely go. At times he seemed as if he was almost ready to drop in the way; while I felt as if I should surely faint. Thus we jogged slowly on till about two in the afternoon. The sun poured down with almost overpowering strength. I was now in a broad prairie, twenty miles without even a shrub stretching away before me. The prospect was grand. A fitful breeze occasionally swept by, cool and fresh as though some guardian angel fanned me as I trudged along. Only it lulled me too soon and waited too long before it returned. For hours I had been thirsty and knew my horse must be nearly famished. At length I saw a new cabin in the distance in the open prairie; and at once divined that it must stand near a spring. I resolved to go by in the hope of finding water. When I rode up to the rude fence which surrounded the house, a modest, sensible looking woman appeared at the door. I asked her if she would have the kindness to give me a drink. She replied that if I would wait till she could step to the spring, she would give me some that was good. She took a pitcher in her hand and a glass, and walked a few rods down a little hill to the spring. Soon she returned with her pitcher, and walking inside of the fence, came up to where I sat on my horse. She poured out a glass full of the water, and as she presented it, said: "In the name of a disciple I give you that." My very soul twitched at the remark. I drank; it was delicious water. But I felt as if I was spellbound and could not move.

Here, away in the wilds of North Western Missouri, in a wide prairie, many miles from the haunts of luxury and refinement, I had, like the Savior at the well of Sychar, met a woman, and she had lowered her pitcher and given me drink. More than this, she had brought to my mind, as it had never been done before, these memorable words: "And whosoever shall give to drink to one of these little ones, a cup of cold water only, in the name of a disciple, verily I say to you, he shall in no wise lose his reward."

As I handed the woman back her glass, I said: Madam, I perceive that you are a Christian. "I am," was her curt, but modest reply. To what branch of the church, I asked, do you belong? "I do not belong to a branch," she answered, "I belong to the church itself." That sounded strange in my ears; for I was then young and unaccustomed to the most accurate forms of speech in matters of religion. But I had a hint, and my busy mind went to work.

That woman's reply is full of useful suggestions. To what branch of the church do you belong? is an oft-repeated question. There are few with which we are more familiar. Of course the question implies that the Church of God has branches. Whence the conception? Sure I am that it is not even hinted at in the Bible. It is a lineal descendant of the apostasy? True, the Savior once said of himself, and of the individual disciples in his presence: "I am the vine, you are the branches." But branches is a word unknown in the Bible, as the name of sectarian bodies. As such it has no sanction in Sacred Writ.

But who compose these branches? The question implies that the church is compared to a tree. Suppose I accept the comparison and proceed to test its accuracy. For this purpose I shall use the names of a few of the most prominent parties of the day.

Certainly the Baptists would deem me very unceasing if I did not concede to them, at least, that they are a branch of the church. Whether they claim more or less than this, is not, at present, the point. This much, undoubtedly, they would expect me to concede. Nor would the Methodists, nor the Presbyterians, nor the Episcopalians expect less. I shall then, by courtesy, allow that they are all branches of the Church of God. Some of their claims, I well know, rise much above what is here conceded. But this, as already said, is a matter of no moment at present.

Now, suppose I approach the tree which bears all these branches. With a pruning knife I cut from it the Baptist branch. The tree is still left standing. I next cut off the Methodist branch, then the Presbyterian, and so on to the last. Now, if all these various parties constitute simply the branches of the tree, or to drop the figure, simply the branches of the church,

what I am curious to learn, constitutes the church itself? As no tree consists of branches only; so no church can be composed of branches only. But remove the branches, and the church, it may be only the naked church, is still left standing. Of what is it composed? To this question we should like to have a reply from some of those parties who style themselves and their neighbors, branches. I confess that like the prairie woman, I prefer to belong to the church itself, and not to a branch.

DISCUSSION.

It is indubitably a fact, that the truths of material science are arrived at by investigation and discussion; hence, as a lover of the truth, I am in favor of a full and liberal discussion of the principles of religion. Truth, itself, can never suffer from discussion, though much harm may result from the manner and spirit in which the discussion is conducted.

Often, in reading our religious papers, have I been delighted and edified by some able essay, in which is discussed some great truth of the Christian religion, and have thought, while reading, I will certainly hand this paper to some one of my sectarian friends, that they, too, may profit by it; but before I would finish reading the paper I would see something, called discussion or controversy among the brethren, conducted in such a spirit; containing so much vinegar and gall; so many thrusts--not so much at the errors or points of difference, as at each other personally--that I would be ashamed to show any one the paper. Nor do I doubt that others have felt just as I have. In my humble judgment, these things ought not to be. Now, in the fear of God, the love of the truth, and in the spirit of humanity, I propose a discussion with either of the editors, or any of the readers of THE APOSTOLIC TIMES, upon a subject which, to my mind, involves more of weal or woe to the Church of Christ, than any other subject likely to be proposed for the consideration of Christians in the present age.

Being personally acquainted with all the editors of that paper except Bro. Graham, and loving them much as brethren, they will take no offence at my proposing this discussion. I will here remark that my time is almost entirely taken up by my profession and other engagements, so that I may be unable to conduct the discussion myself; in that event I will find a brother against whom no objection can be urged, to conduct it for me. This, doubtless, will meet your approbation, as the elicitation of truth should be the sole object in every discussion among Christians.

I affirm each of the two following propositions, as introductory to the discussion of the subject to be presented for your consideration: 1st. No Christian can, knowingly and of choice, co-operate with the devil in the up-building, maintenance, preservation and perpetuity of his kingdom or government on earth. 2d. All the kingdoms or governments of this earth, of whatever name or form they may be, are, by usurpation, the kingdoms of the devil.

As I do not expect my first affirmation to be denied, I will, in order to facilitate matters, make my first argument in support of my second proposition, by asking a few questions. First: Did not God in the garden of Eden give man dominion over all his under-creation? [See Gen. 3d chap.] Second: What did man do with it? If you answer that he transferred it, with himself and his posterity, into the hands, and under the dominion of Satan; then, thirdly, I would ask, where, whither, and by whom has it ever been wrested from him? Let us discuss this subject, brethren, in the fear of God, and settle it, if it may be, for all time to come. If we are sovereigns let us know it, and whence our sovereignty. If it is our duty to vote for good men, and thereby make and maintain a government so perfect that the little stone which Nebuchadnezzar saw cut out of the mountain without hands, can not smite it and break it to pieces, let us know it. If we can ascertain that the law of the Lord is not perfect and does not thoroughly furnish the Christian to every good word and work, let us do it. And let us make laws for ourselves, as did the Jews, when they rejected God and asked for a king. And let us maintain them like true men at the ballot-box, at the bayonet's point, and at the cannon's mouth; for if we are sovereigns it behooves us to maintain and enforce our sovereignty. If we can show that the Apostle John was mistaken, when he said,

"The whole world lieth under the wicked one," let us do it. If we can co-operate with the wicked one in conducting the affairs of his dominion, and at the same time pray that "the kingdoms of this world become the kingdoms of our Lord and of his Christ," let us know it. But, on the other hand, if it is our exalted privilege to co-operate with the Son of God in "breaking to pieces, and scattering like the chaff of the summer's threshing-floor" the kingdoms of this world, let us do it.

If God alone is sovereign, and we are like Nero, ordained to but give vengeance upon evil doers, let us do it. If the Apostle meant anything when he said, "dearly beloved, avenge not yourselves," let us find out what he meant. If it is not a fact that we "are a chosen generation, a royal priesthood, a peculiar people, a holy nation," let us know it. If strangers and pilgrims can vote and hold office in a foreign country, let us contend for our rights--voting and holding office--thus declaring ourselves citizens of two hostile governments at one and the same time, and that "friendship with the world is not enmity against God." S. T. MEXG.

DOVER, Mo.

THE EUCUMENICAL COUNCIL.

Our readers will remember that a few Sundays ago we published some facts which made it appear doubtful whether after all the General Council convened by his Holiness the Pope and to meet in Rome on the 8th of December next, would ever become a fact of history. It appears that inside the Catholic Church the wisdom of the step taken by his Holiness is very seriously questioned. Everywhere by those who are not in perfect sympathy with the Pope and who are more to blame, if blame there be, than the Pope himself for the steps already taken, the questions are put, "What good can come of it?" "Affairs are going on well enough; why risk discussions, the results of which are so doubtful, and which may prove as disastrous?" Again, it has been asked with much pertinency and propriety, "What does the Council intend to do? What are the questions which it means to discuss?" On this point the Papal bull was so vague that it is not wonderful that good Catholics and the world generally desiderate information. Even the Bishop of Orleans, whose letter to the clergy of his diocese which appeared recently in the Catholic World, and which has since been published in a separate form, can give us no better answer than this: that "its objects are two-fold--the good of the Church, and the welfare of human society." This programme is certainly wide and indefinite enough. Some there are who tell us that the Council is to proclaim the Pope infallible, to confirm the decision given in regard to the Immaculate Conception, to take into consideration the celibacy of the clergy, to deliberate upon and, if possible, finally to settle the future relations of Church and State. On each of these questions, however, so much difference of opinion exists even among church dignitaries themselves--and on some of them Rome is so completely divided from France--that fears have been loudly expressed whether in the event of the Council assembling it would be found possible to proceed with business.

For ourselves we have no doubt at all that the Council will be held. To halt now, after having gone so far, would argue an inherent weakness which would be damaging to the prestige of the Catholic Church. The hand has been put to the plough, and we have no fear that the Pope or his advisers will look back. The Pope, in fact, regards this as the pet project of his life, and his heart is set on its success. Everything that can be done will be done to make it a landmark of history as well as a crown of triumph to Pope Pius the Ninth. Should any serious difficulty arise after the Council has been formally opened, it will not be difficult to avoid the necessity of dissolution. Following the precedents established by the Council of Trent and previous Councils, the Council of Rome, 1869, may be adjourned indefinitely.

Taking it for granted, however, that the Council will meet, and that business will be done, it is a natural and pertinent inquiry, what will the Council do, and what is likely to be the result of its deliberations? It appears from a variety of sources that the proceedings will be largely determined by three events which have taken place since 1851. These events are the promulgation of the Immaculate Conception, 1854; the Italian revolution and the Encyclical. The promulgation of the Immaculate Conception, important enough, no doubt, on its own account, derives a larger importance from the fact that it involves the question of the Pope's infallibility. This dogma in its present state rests on the *ipse dixit* of his Holiness. It is a question of some importance to the Catholic Church and to the outside world generally, how far some one hundred and fifty millions of Christians are entitled to accept a dogma on the word of the Bishop of Rome. The proclamation by the Council of the Infallibility of the Pope will establish the dogma of

Immaculate Conception. On the other hand, the confirmation by the Council of the dogma of the Immaculate Conception will be a virtual proclamation of the infallibility of the Pope. As the Holy Father himself is known to be a firm believer in his own infallibility it is scarcely to be doubted that he will insist on the Council committing itself in some way to both those dogmas. On both, however, there is much difference of opinion, and from one or other, or both, trouble may arise. The Italian revolution has given prominence to the whole question of political liberalism. In Italy, in France, in Austria, in Southern Germany generally, in the United States, there are many good Catholics who are the devoted and uncompromising disciples of political liberty. It is notorious that absolutism is a sacred principle at Rome. How can the disciples of liberty come to terms with the absolutists? what are the relations of Church and State? should the temporal Papacy be abolished? are questions which must be grappled with; but by minds so conflicting, how can they be settled? The Encyclical and Syllabus, which appeared in 1864, contained among other the following errors: "That the Church has no right to use compulsion and temporal power; that it is useless, in our time, to regard the Catholic religion as the only State religion, to the exclusion of every other worship; that the law is right which in some Catholic countries allows foreign residents the enjoyment of their own worship; that the Pope might and ought to put himself in accord with progress, liberalism and modern civilization." All these were set down as errors, and all these were solemnly condemned. This was the programme in 1864. This is the programme in 1869. In the spirit of the Encyclical the Council will meet and proceed to business, if the Pope and his immediate advisers have their way. How far the liberal-minded men of the Catholic world, men like De l'Ariege, Montalembert, the Arch-Bishop of Paris and others in all lands, will yield themselves up to this reactionary and medieval tyranny, is the great difficulty which at present lies in the way of the Pope and his Council. It will not be wonderful if, in spite of the once promising aspect of things, the words of De Maistre be found to be strictly correct. Fifty years ago he wrote: "In modern times, since the civilized universe has been mince by so many sovereignties and immensely enlarged by our hardy navigators, an Ecumenical Council has become a chimera." One thing it is at least safe to say: if Rome will not have modern civilization, modern civilization will have Rome. A little more steam and a touch of electricity would do no harm to the Chair of St. Peter.--New York Herald.

JUDAISM.

The present aspect of Judaism throughout Christendom is well nigh astounding, according to Professor Stowe. He takes three Jewish papers, two in English and one in German; and every week they contain articles against Christianity, very determined, and not unfrequently bitter and violent. The Jews are very active and growing in wealth and influence. There are ten regularly employed Rabbis in New York city, and nearly as many synagogues. Cincinnati is not behind New York in this respect, and there are four or five in Boston. Some of their synagogues in New York and Cincinnati are amongst the most costly and splendid religious edifices in the United States. They have schools of the highest order, are projecting an American Jewish University, and have already one or two theological seminaries. Three matters of importance, we are told, are just now occupying the attention of the Jews at large. One is the revocation of the decree of 1495, by which Jews were banished from Spain; the second is the establishment of an agricultural colony in Palestine; the third is the proposal to hold a universal synod in Germany next summer. For a race four thousand years old, these are signs of considerable vitality. New York Herald.

J. M. HOCKER & CO.,

BANKERS.

LEXINGTON, KY.

THOS. QUINN,

SADDLE & HARNESS MANUFACTURER,

No. 60 East Main Street,

LEXINGTON, KENTUCKY.

1-3m

TRABUE, DAVIS & CO.,

Wholesale Dry Goods,

HOSIERY,

White Goods, Notions, &c.

271 and 273 Main St., between 7th and 8th,

LOUISVILLE, KY.

4-6*

WARNER & BRO.,

Hardware Merchants,

CHEAPSIDE,

LEXINGTON, KENTUCKY,

Have on hand a large and varied assortment of

IRON, NAILS AND GENERAL HARDWARE,

Which they offer LOW FOR CASH.

They keep a full line of

WOOD WORK,

For Wagons and Carriages, such as

Wheels, Hubs, Spokes, Fellos,

Shafts, &c. &c.

ALSO, THE CELEBRATED

"Zero" Refrigerator.

Call and examine our stock and obtain prices.

2-2m

EMINENCE COLLEGE,

For Males and Females.

THIS Flourishing and Popular Institution opened its Twelfth Session on

Monday, September 7, 1869.

Persons desiring Catalogues containing the

COURSE OF STUDY,

Annual Announcement,

AN ADDRESS BY W. S. GILTNER,

ON THE CO-EDUCATION OF THE SEXES,

AND THE

Valedictory by Miss S. B. Freeman,

Will be furnished gratuitously on application to

W. S. GILTNER, Pres't.

Eminence, Ky. 1-1f

G. D. WILGUS,

Contractor and Builder,

LEXINGTON, KY.

I HAVE made my arrangements to make

12,000,000 BRICKS this season, and am prepared to do BRICK WORK on contract for houses entire, within this or adjoining counties. Address

G. D. WILGUS, Lexington, Ky.

1-1f

W. A. & E. L. STIVERS,

SPECIAL

Sign Painters, Gilders,

STENCIL CUTTERS,

Burning Brand Pattern Makers,

And General Jobbers,

No. 20 Water Street, directly opposite the City

Watch House,

LEXINGTON, KENTUCKY.

We desire to call especial attention to our

OSCILLATING BURNING BRAND.

We respectfully solicit a reasonable share of the public patronage, proposing to endeavor to suit all who may need our services.

3-8t

B. F. THOMPSON,

Saddle and Harness Maker.

ALSO, IMPORTER OF

SADDLERY AND CARRIAGE HARDWARE,

Trimmings, &c.

No. 52 East Main Street,

LEXINGTON, KENTUCKY.

3-3m

W. B. KINKEAD, GEO. W. DARNALL,

KINKEAD & DARNALL,

Attorneys at Law,

WILL practice in the Fayette Courts, Court of Appeals, and in the adjoining counties.

Office, East Short Street, Lexington, Ky.

2-6m

I. Y. SMITH, J. S. BACON,

GREAT BARGAINS IN

Carpets, Oil Cloths,

MATTINGS, SHADES, RUGS, &C.,

At the New Carpet Store of

SMITH & BACON

Examine their stock before you buy.

No. 11 Upper Street,

LEXINGTON, KENTUCKY.

2-2m

E. M. TURNER,

Contractor and Builder,

Broadway, between Main and Water,

LEXINGTON, KY.

KEEPS constantly on hand Doors, Sash, Blinds, Window Frames, Dressed Lumber, &c. Job Work of all kinds executed with neatness and dispatch.

2-6m

YATES & DUDLEY,

(SUCCESSORS TO S. D. McCULLOUGH),

SOLE MANUFACTURERS OF

Burrowes's Mustard

LEXINGTON, KY.

KEEP it dry and cool; mix with nothing but cold water into thin batter, one-hour before using on the table.

All other brands, purporting to be "Lexington Mustard," or "The same as made at Lexington, Ky.," are wicked counterfeits.

We have purchased from our venerable friend,

SAM'L. D. McCULLOUGH,

LEXINGTON, KY.,

His Mustard Machinery,

His good will and knowledge of the peculiar mode of manufacture of the generally known

BURROWES' LEXINGTON MUSTARD,

---OFTEN CALLED---

McCullough's Lexington Mustard.

We have also the sole right to use his labels and his envelopes. Mr. McCullough will superintend the Factory in the manipulation of this

Noted Brand of Mustard,

Until we shall have fully obtained the long retained process of its manufacture by his foster father, Mr. Burrowes, and himself. As soon as we acquire that knowledge we shall issue our own labels, retaining the original labels used by Mr. Burrowes.

Mr. Samuel D. McCullough is still in Lexington, where he was born nearly seventy years ago, and to him we refer all letters of reference.

YATES & DUDLEY.

3-1f

CARRIAGES
CARRIAGES
CARRIAGES
CARRIAGES
CARRIAGES
CARRIAGES
CARRIAGES
CARRIAGES
CARRIAGES
CARRIAGES

E. DOUGLASS & CO.

HAVE just received from the celebrated

manufactory of B. MANNVILLE, of New Haven,

A Large Lot of the Most Fashionable

CARRIAGES,

Rockaways, Cabriolets & Buggies

Which they will sell at a very small advance on manufacturer's prices. Also, a large stock of

Carriages, Buggies, &c. &c.,

OF THEIR OWN MANUFACTURE.

To which they invite special attention of the public. They have also several beautiful

Central Park Phaetons.

That for neatness, grace, beauty, comfort and safety, can not be surpassed.

REPAIRING done neatly and with dispatch, and all work warranted.

3-1f

AUG. CLARK,

CARRIAGE MANUFACTURER

AND DEALER.

I have on hand a large lot of

Carriages, Buggies, Rockaways,

Gigs, &c. &c.,

Which I will sell as low as anybody.

New Work built and OLD REPAIRED cheap and quickly. Give me a call,

At the old stand, Limestone Street,

LEXINGTON, KY.

3-1f

JOHN S. PHELPS,

ATTORNEY AT LAW,

[LEXINGTON, KY.]

Office with J. F. Diake & Co., Short Street.

2-1y

J. P. HEADLEY, JNO. FEW, A. HEADLEY.

J. P. HEADLEY & CO.,

Wholesale and Retail dealers in

Groceries and Provisions

Have in store a large stock of

BACON HAMS, SHOULDERS, MIDLINGS

AND LARD.

Sug rs, Teas and Coffee,

SPICES OF ALL KINDS,

Canned and Preserved Fruits.

Also, Manufacturers of

HEMP, CORDAGE,

&c., &c.

Tarred Work, Sash Cord, Packing Yarn,

DRESSED AND UNDRESSED HEMP

Constantly on hand and for sale.

Office, 49 and 51 East Main Street,

LEXINGTON, KY.

1-3m

CHAS. W. FOUSHEE,

House Painting, Graining,

GLAZING AND PAPER HANGING,

Executed with neatness and dispatch.

Shop on Upper Street, between Church and

Short Streets,

1-1f

LEXINGTON, KY.

COMMON ERRORS IN RELIGION.

Many are under the impression, that it makes very little difference as to what their faith or practice may be, provided, only, that they are sincere in what they believe and do.

This view is doubtless very comforting to those who have not and care not to have an enlightened faith and unshaken trust in the Savior.

But does God, therefore, look as approvingly on the follower of the false prophet, and the sincere, yet deluded worshiper of Juggernaut, as on him who worships the true and the living God, and learns his duty from the page of inspiration?

The sincerity of Saul of Tarsus, had he continued to the end a persecutor of the church, would scarcely have saved him; and sincerely, yet blindly adhering to any system of error, however plausible, will scarcely answer the purpose of that obedience which God has commanded.

But sincerity alone avails not; there must be something in the nature of the remedy to heal, or the cure can not be effected.

the creature, for that only appropriates that which has been prepared; the virtue is to be found in the remedy; namely, the system presented in the facts, precepts, and promises of the gospel.

Sincerity, then, in the belief or practice of error, never gives to error the power of truth, and sincerity is of no avail except when found in company with that which is good and true.

Let us, then, seek not only to be sincere in our professions, but most earnestly let us seek to be assured that we believe and practice that which God, and not man, has commanded.

THE LORD'S SUPPER.

However indifferent a writer may feel as to the approval of his particular views, he is never indifferent in the matter of being understood.

Upon reading over my article of last week on the "Lord's Supper," in the light of Bro. Lard's reply, I find some expressions susceptible of a construction not intended, and others not full enough to do justice to my own views.

1. The word Christian has a popular signification, embracing everybody who is not an infidel. It is especially used in common parlance to designate any one who accepts Jesus as the Christ, and makes an honest effort to serve him, however erroneous that effort may be.

But let us see if a man may not be a Christian, in Bro. Lard's sense of the word, without being one in its true Scriptural sense.

2. Bro. Lard challenges me to locate the supper. I fearlessly locate it in the kingdom. Still, what I said is true; that it is not a church ordinance.

3. Bro. Lard challenges me to locate the supper. I fearlessly locate it in the kingdom. Still, what I said is true; that it is not a church ordinance.

thority to forbid him. This is a practical question. It meets us in our actual experiences, and is not to be dealt with by fine spun theories about the locality of the supper.

2. I still think to use the active verb, "to commune with," is misleading to many minds. I did not say that "the communion of the blood of Christ" is a wrong translation.

I am not prepared to accept Bro. Lard's proposition, that a community of participants at the Lord's table is indispensable to the proper observance of the ordinance.

My understanding always has been that when the so-called orthodox use the expression "to commune with," they have a feeling that there is some sort of spiritual communication from one to another, which renders their homogeneity indispensable; but in this I may be mistaken.

In my article I did not mention the fact that those who partook of the first supper were not Christians, for the purpose of argument, as Bro. Lard supposes, but only to inculcate caution in our denunciation of unimmersed believers in Christ, who bona fide venture upon the observance of this ordinance.

J. L. CLEMMONS.

Troy, Missouri, May 16th, 1869. Editors Apostolic Times:

I am authorized by the Board of Trustees, of which I am a member, to solicit a principal for our school, which is known as "Troy Christian Institute."

The Institute is a large three story brick building, and can accommodate amply three hundred people. It was erected solely for school purposes, and cost ten thousand dollars at least; and near the Institute building is a large and convenient boarding house.

We desire a gentleman of good address, one possessing capacity, zeal and vigor. A minister is preferred, if one competent to teach and preach can be obtained.

You will greatly oblige us by the notice of the above in your paper. We desire to communicate on the subject with a suitable person, and would be pleased to see them at our commencement, which takes place in about three weeks.

Your extensive acquaintance among the brotherhood will, perhaps, enable you to select some one fitted for the situation. Advice and assistance from you will be gratefully received by our church.

W. S. HURT.

ITEMS.

A bill recently passed the lower house of the British Parliament, legalizing the marriage of a man with the sister of his deceased wife. Strange that it should ever have been made illegal.

The Kentucky Female Orphan School has recently received an important accession to its Faculty. Bro. A. C. Hopkins, having married the daughter of Bro. Brodthurst, has been employed as a teacher in the institution.

Bro. C. K. Marshall has, in the last few months, waged a very vigorous and successful warfare against the whisky business in Paris and vicinity. Pity that more preachers have not the nerve to imitate his example.

It is stated as a remarkable item of news, that a number of the principal merchants of Paris (France) have resolved to close their places of business on Sunday.

The General Assemblies of the New and Old School Presbyterians are both in session in New York, and it is supposed that terms of reunion will be agreed upon between them.

A writer in the Church Union gravely discusses the propriety of working the keys of church organs by electricity. A firm in New York have invented and patented an apparatus for the purpose, and the writer shows its many advantages over the old system.

Bro. Sweeney has recently held a debate in Richmond, Mo., with Eld. Jesse Bird, of the Methodist Church. Bro. S. traveled a long way to meet so inferior an opponent.

Bro. John A. Gano and his son Richard M. will commence a meeting on Thursday night before the 2d Lord's day in June, in Winchester.

The church in St. Joseph, Mo., has just secured the services of Bro. John Lindsey for one year. The church has our ardent prayers for its prosperity.

Bro. Lard expects to attend the June meeting at Bowmanville, Canada West, commencing on Friday before the second Lord's day in said month.

A few mornings since the smoke of three still-houses completely shrouded the lovely Cemetery of Lexington. It was a melancholy sight.

FLATTERY.—An editor, and a brother in the church, recently complimented the APOSTOLIC TIMES in a notice of ten lines, and the negro minstrels in one of forty.

When you meet a preacher traveling over the country with a huge bundle of certificates to prove that he has always been an honest man, set him down as never having been anything else than a knave.

The Baptists have in London 270 churches with 30,000 members.

HARD ON QUARTETTE CHOIRS.

It seems that when Bishop Cox was in Rochester, a few weeks since, he took occasion, in the course of his sermon, to speak in decided disapprobation of quartette choirs in churches, as out of place and improper.

tained to God's service on the Sabbath. Give me this \$25,000, said he, now expended for music yearly in this city, and I will pledge myself to revolutionize the whole policy, life and movement of the Catholic Church in this community.

A thoughtless word may excite a world of thought.

G. W. PRIEST, M.D., D.D.S., PRACTITIONER OF DENTISTRY IN ALL ITS DEPARTMENTS.

THE AMERICAN, Made by Bridgeford & Co., Louisville, Ky., IS THE BEST Wood Cooking Stove IN THE MARKET.

Doors Tin Lined; Ovens Large and Self Ventilating; Patent Warming Oven, and Hot Water Reservoirs. IF YOU WANT A FIRST CLASS STOVE, Buy only the American.

WHEELER & WILSON'S SEWING MACHINES, Awarded the HIGHEST PREMIUM At the WORLD'S FAIR, Held in London, England, where all the Machines in Europe & America Were in Competition.

UNITED STATES FAIR, At which SEWING MACHINES Have been Exhibited. The qualities which recommend the WHEELER & WILSON Machines are as follows:

1. It uses NO SHUTTLE, and makes the LOCK STITCH. 2. Beauty and excellence of stitch, alike upon both sides of the fabric sewed.

3. Strength, firmness and durability of seam, that will not rip or ravel. 4. Economy of thread.

5. Its attachments and wide range of application to purposes and materials. 6. Compactness and elegance of model and finish.

7. Simplicity and thoroughness of construction. 8. Speed, ease of operation and management, and quietness of movement.

9. It has been the popular Family Sewing Machine for nine years, and hence it is no experiment to buy it.

A. N. WEXELBERG, Importer and dealer in Tin Plate and Metals, TINNERS' TOOLS, MACHINES, TOVES AND HOLLOW-WARE, House Furnishing Goods, AND AGENT FOR TELEGRAPH COAL COOK STOVE.

L. BLACK & CO., HOOP-SKIRT MANUFACTORY, Main Street, between Upper and Mulberry, LEXINGTON, KY.

WE have just received and are offering the handsomest and most extensive line of CORSETS, HOOP-SKIRTS, Ruffings and Hosiery, AT REMARKABLY LOW PRICES.

Genuine 16 Bone French Corsets, \$1 00 Genuine French Extra Fine, " 1 75

And some beautiful styles finer, very cheap. Ladies will find it to their advantage to learn our prices and see our styles before purchasing elsewhere, as we are determined in this line to undersell all.

E. LEVAN, HOUSE PAINTER, Grainer, Paper Hanger, &c., LEXINGTON, KY.

Orders left at McCoy's Grocery, Broadway, or P. O. Box 217, Lexington, will receive prompt attention.

GROVER & BAKER SEWING MACHINES. THE VERY HIGHEST PRIZE, The Imperial Cross of the Legion of Honor was awarded to the representative of the Grover & Baker Sewing Machine AT PARIS, IN 1867.

The qualities which recommend the Grover & Baker to the public are as follows:

- 1. It makes the Double Elastic Lock Stitch. 2. It sews from two spools direct—Therefore, it is not necessary to rewind the thread used. 3. Beauty and elasticity of such; there is no danger breaking the stitch in washing or ironing.

Call and see them before you purchase, and be your own judge. Hemming, Tucking and Embroidering done to order.

W. J. ALTHAUSER, Agent, Main Street, Bradley's Block, Lexington. 1-3m

J. R. MORTON, ATTORNEY AT LAW, Office on Jourdan's Row, LEXINGTON, KY.

M. PRUDEN, Manufacturer and dealer in all the varieties of MARBLE, MONUMENT, MANTLE, AND GRANITE WORK, Broadway, nearly opposite Southern Hotel, LEXINGTON, KY.

BASSETT & EMMAL, Wholesale and Retail dealers in Gentlemen's, Ladies', Misses' & Children's

BOOTS, SHOES AND GAITERS, No. 15 Main Street, LEXINGTON, KENTUCKY.

PHOTOGRAPHS. I AM making Card Photographs of near a Two Hundred Christian Preachers, to which a great many will be added from time to time.

W. R. SNYDER, Plastering, PLAIN AND ORNAMENTAL.

Orders from a distance solicited and promptly attended to. Office, East Main Street, two doors above Christian Church, Lexington, Ky. 1-ly

S. S. THOMPSON & CO., DEALERS IN DOORS, BLINDS, SASH, Dressed and Rough Lumber, MOULDINGS, &c., &c., OF ALL KINDS, LEXINGTON, KY.

WE beg leave to call attention to our large stock of BUILDING MATERIAL, which we will sell on reasonable terms. Orders by mail solicited. Price circulars sent upon request. Lumber by car load at reduced rates. 1-4

BANNER OF LIGHT.

Some one has sent me two numbers of the "Banner of Light, an exponent of the spiritual philosophy of the nineteenth century." Who sent it, or why, I know not. If the intention was to give me true light, I can say to my friend that his failure is perfect. The right that is in it is all darkness. I have looked over every page of the two numbers. It advertises a new book entitled, "Seers of the Ages," his book treats of the "mystic Jesus," the churchal Jesus, and "the natural Jesus." If some of our religious neighbors, "orthodox and evangelical," wish to add to their stock of mysticism, we would advise them by all means to purchase this book.

Another new book, entitled, "Pre-Admited Man," is said to be a great work. It knocks all our notions of Adam as the first man and Eve as "tother" into pie. Its aim seems to be to show that men were on earth 30,000 years before Adam was. Spiritual powders, positive and negative, are advertised, cheap—usual discount in the trade. Hattie Wilson, trance physician, has taken rooms at 27, and Annie Danforth, clairvoyant and magnetic physician, 54 Lexington avenue, New York. Miss M. K. Cassien answers sealed letters at 73 Howard street. Inclose \$2 and 4 red stamps.

The true explanation why spirits are consulted is found in the reply of Saul to the question by Samuel: "Why hast thou disquieted me to bring me up?" And Saul answered, "I am sore distressed, for the Philistines make war against me, and God answereth me no more." * * * "Therefore I have called thee, that thou mayest make known unto me what I shall do." Here you have Saul's reason for consulting Samuel's spirit, and it is the reason yet why spirits are consulted. Those who are not God-forsaken or have not forsaken God, and who wish to know what they ought to do, will go to God for wisdom, who giveth to all men liberally who ask in faith.

There is just one thing commendable in Spiritualist, they confess to infidelity. They do not believe the Bible. They blush not to publish that they can perform works far greater than any done by Christ or the Apostles. "And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed." W.

THE RICH MAN AND LAZARUS.

Under this caption Bro. L. says, "The history of these two men is usually called a parable, on what ground, I am free to say, I know not. * * * Some of the ancients regard it as literal; the moderns, however, have generally inclined to a different view. * * * Are the moderns right? I think not." Now, we propose to give some of the grounds why we, with the "moderns," consider it a parable. But before giving our reasons, we will notice his objections. He says, 1st: "The case is not called a parable in the New Testament. 2d: No necessity exists demanding that it shall be called a parable." These, then, seem to be the only objections raised to calling it a parable. And, as to the first, he admits that "this single circumstance does not necessitate the conclusion that it is not one. Had it been called a parable, the question would have been settled. But it is not so called. This raises a difficult presumption against it."

This, then, is all that we have to sustain his first objection—a mere "presumption," which presumption would also be raised against many of the otherwise most obvious parables recorded in the Scriptures. For instance, it is not directly affirmed that the narrative of the householder (who hired laborers to work in his vineyard, beginning in the morning and continuing until the eleventh hour) is a parable. Neither is it said that the account given of the man who built his house upon the sand, &c., is a parable. Mat. vii; Luke vi. Neither is it said that the account of the grain of mustard seed that grew to a great tree, is a parable. Luke xiii; and many others. But the "presumption" here is not strong enough to prevent us from considering these as parables. Indeed, I know not that they have heretofore been called in question. These instances, then, would obviate the presumption as to the rich man and Lazarus, and therefore destroy the force of his first objection. But we will not stop here, but take issue with him as to the very ground of his objection. We think, not only that it is a parable, but that it is called a parable in the "New Testament."

If we turn to the 15th chapter of Luke and 3d verse, we find (in a discourse delivered by the Lord to the lawyers and Pharisees, the record of which began in the 14th chapter and continued through the 15th and 16th chapters, in the last of which chapters occurs the parable of which we are speaking) that it is said, "And he spake this parable unto them, saying, what man of you having an hundred sheep, &c. Again, verse 8: "Either, what woman having ten pieces of silver," &c. Again, verse 11: "And he said, a certain man had two sons," &c., which is the parable of the prodigal son. Again, continuing his discourse in the 16th chapter, but addressing himself more particularly to his disciples, verse 1: "And he said also unto his disciples, there was a certain rich man which had a steward; and the same was accused unto him that he had wasted his goods," &c. Again, verse 19, still continuing the same discourse, and addressing the same audience, he says, "There was a certain rich man which was clothed in purple and fine linen, and fared sumptuously every day," &c.

This, then, is what Bro. L. says is "not a parable," and we would say in his own words, "on what grounds, I am free to say, I know not." For we see here that the Lord began his discourse by what the inspired writer expressly declares was a parable. Continuing the account to the 8th verse, he says, "either, what woman"—in direct allusion to the first parable, and although the assertion is not repeated that this is also a parable, yet we certainly know that it is one, and the same of all the others; for if we deny that one is a parable we have the same authority for denying all the others, except the first, which was the only one expressly declared to be one.

Now, it will not do to object to the two last, that he addressed himself to the disciples, and when speaking to them alone, he did not speak in parables; for by reference to the 14th verse, just before beginning this parable, it is recorded that "The Pharisees, also, who were covetous, heard all these things," and the discourse was continued to them, and not to the disciples alone. Had the discourse been delivered to the apostles alone, the "presumption" might have been against its being a parable; but being spoken to the Pharisees, the "presumption" is directly in its favor. Why? Turn with me, if you please, to the 13th chapter of Matthew, and we read: "The same day went Jesus out of the house and sat by the sea side, and great multitudes were gathered together unto him." Now, notice that in both cases he was speaking publicly to the multitudes, composed mostly of the Pharisees, and not privately to his disciples. But (verse 10) his disciples came and said unto him, "Why speakest thou unto them in parables?" And he answered and said, (verse 11), "Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. Therefore speak I unto them in parables." Why? "Because seeing they see not, and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Isaiah." We see, therefore, that in order to the fulfillment of prophecy it was necessary to speak to the multitudes in parables, which he did; and this throws the presumption decidedly in our favor, as it is nowhere said or intimated that it is not a parable. But this is not all. Go with me a little farther. (verse 34) and we find the declaration, "All these things spake Jesus unto the multitude in parables; and without a parable spake he not unto them." Who? The multitudes of Jews. Why? (Verse 35), "That it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables." Now, here, it seems to me, is something more than a mere presumption; here is a positive declaration, that "without a parable" he did not speak to the multitudes, that is, in his teaching. And it will not do to object, that verse 34 only alludes to the then present multitude, or to the discourse then delivered, for the reason is twice given that it was in fulfillment of prophecy, and twice it is repeated that "without a parable spake he not unto them. See Mark 4: 34.

As to the second objection,—"No necessity exists demanding that it shall be called a parable." I know not that any such necessity exists in relation to any of the parables spoken by our Lord, greater than in the one under consideration, except when it is so stated either expressly, or by necessary implication; yet there are very many narratives held as parables, and

in our judgment correctly, which are not expressly so called.

Bro. L. says, "Certainly it may be the literal rehearsal of real facts; and if so, the contrary can never be shown." Now, the latter part of the proposition, giving us the benefit of the saving clause "if so," seems to be self-evident; for, if it was truly the rehearsal of real facts, to prove the contrary would be impossible, certainly. But we think we have given "thus saith the Lord" for saying that it was not the rehearsal of real facts; at least, if not in express terms, by an unavoidable logical deduction. Because, first: The Lord began his discourse by a parable, expressly so called, speaking to the multitude. Secondly: He continued his discourse to them in parables. Thirdly: We have shown that "without a parable he spake not unto them," (the multitudes.) And fourthly: That the reason is given that it was in fulfillment of prophecy. And this chain of evidence, it seems to us, cannot be broken except by some express declaration to the contrary, which Bro. L. does not propose to produce or claim to exist.

E. RONDEAU.

THE DOCTRINE OF EXPEDIENCY.

Expediency can not be allowed to affect the character of a divine ordinance. Whatever adds to, subtracts from, or in any way modifies a divine ordinance, affects its character. Such are the principles that must regulate the work of expediency in the Kingdom of God.

Let us apply them to a few given cases: I select the ordinance of baptism to begin with. What is baptism? It is an act attended with a formula of words. In the act, the subject is buried in water and raised again. The formula of words, in substance, is the following:

"In the name of Jesus Christ, I immerse you into the name of the Father, and of the Son, and of the Holy Spirit." Both the act and the formula are essential to the ordinance. Suppose, now, that the administrator, from consideration, of "propriety and expediency," should add a name to this formula, thus: "In the name of Gabriel and Jesus Christ, I immerse you," &c. Or, let a name be subtracted, thus: "In the name of Jesus Christ, I immerse you into the name of the Father, and of the Son," omitting the name of the Holy Spirit. Or, suppose the act to be so modified that the subject, instead of being buried and raised up, simply has a little water sprinkled upon him. It requires no syllogism to show that in any event the ordinance would be violated and rendered null and void.

In these things, then, there is no room for expediency. They have been documented and sealed by the Lord Jesus Christ, and he is a bold adventurer who would attempt any change or modification. But expediency may determine when and where the immersion shall take place. The ordinance remains intact whether it be done at mid-night or mid-day; whether in a lake, river, pond, pool or tank; and, therefore, expediency may regulate these things.

As another illustration, let us notice the Lord's Supper: The supper consists essentially of bread and wine; no more; no less. The reason of this lies in the appointment of the Savior. Why he selected these elements and not some other two, or why just two, no more, no less, we know not. We simply know such to be the case; and with this, every one who believes in the Lord Jesus Christ, is or should be satisfied.

Now, suppose a congregation to have determined to add the article of water to the supper. And, by the way, to my mind there is as much propriety in making water a part of the supper as there is in some other things, which some are trying to add to the worship. Water flowed from the pierced side of the Master as well as blood. Why, then, should not water constitute a part of the ordinance, which is to show forth the Lord's death till he come again? Human propriety can not answer the question. But to the case supposed. Would the addition of water nullify the ordinance? The bread and wine are present. All that the Lord appointed is on the table. Now can I approach that table as the Lord's Supper? Or, if I sit down with those brethren and partake of the bread and wine, refusing the water, have I observed the ordinance? To ask the question is to answer it. It would as utterly fail to be the Lord's Supper as the feasts of the Corinthians failed to be the Lord's Supper. The character of the ordinance

would be affected, and that congregation would be guilty of high crime in the sight of God. Special attention is called to this illustration, for I shall have use for it hereafter.

"Propriety and expediency" may regulate my posture in partaking of the supper. I may stand, sit, or recline. I may wait upon myself or be waited upon, according, as "propriety and expediency" may determine; for none of these things would affect the character of the ordinance.

The Lord has ordained that his people shall assemble together on the first day of the week to break bread.

This is no mere matter of expediency, it is a positive law in the Kingdom of Heaven. It is an ordinance of Jesus Christ. We, as a people, have been accused of being great sticklers for ordinances. This I take as a compliment, so far as it is true. But is it true of us with reference to the ordinance just named? I suppose that the brethren generally are about as faulty just here as at any point in their Christian character. Indeed, many of them seem not to regard this as any law at all, and not a few fail to meet unless they have a preacher; and, with some who have a preacher, it is by no means a confirmed habit. This is a befitting theme for THE APOSTOLIC TIMES, and I trust its editors will speak out upon this point in due season. This is one item of apostolic practice which has not yet been fully restored.

In the absence of the birth of the water and of the Spirit, there is no entrance into the kingdom below. In the absence of the observance of all things that Christ has commanded us, there is no entrance into the everlasting kingdom above. "Be not deceived, God is not mocked." It is not for expediency to say whether we assemble or not. This is fixed by divine law. But it is the business of expediency to determine whether we meet in a grove or cave; whether in a private house or one built for that purpose; whether in the forenoon or afternoon. These things "propriety and expediency" may regulate, for they do not affect the character of the ordinance. From the foregoing illustrations it follows, with the force of a demonstration, that in the question, in what does an ordinance consist? expediency has nothing whatever to say.

J. B. B.

BROTHER STERLING PRICE, of Missouri, is now in Kentucky, engaged in circulating the Tracts of our brethren. He is a devoted godly man, worthy of the full confidence of our brotherhood. We commend him on many accounts to a cordial reception wherever he goes. Brother Price is deeply afflicted, being nearly blind, and hence has strong claims on the sympathy of his brethren in Christ. He has a brave heart, and is willing to work on to the end in his Master's cause. He has selected the circulation of Tracts as his speciality. We ask of our churches in his behalf that they will purchase his Tracts by the thousand. We speak of Brother Price from personal knowledge.

C. W. DELAND, 74, 76 and 78 West Fourth Street, CINCINNATI, OHIO.

New Store now Open, With full and comple stock.

SPRING AND SUMMER Dress Goods, Black and Colored Silks.

FALL LINES' Hosiery and Underwear, Lisle and Kid Gloves.

SPRING CASSIMERES, TWEEDS AND LINENS, FOR MEN AND BOYS' WEAR.

Novelties in Fancy Goods, Laces and Embroideries.

CLOAKS and SHAWLS.

LINENS and DOMESTICS, CHEAP.

C. W. DELAND, Opposite Pike's Opera House, Cincinnati, 61m J. H. FLOORE, DENTIST,

Main Street, opposite the Court House, Over Norton & Sharp's Drug Store, LEXINGTON KENTUCKY. 1-6m

J. B. MORTON & CO. Invite the attention of the public generally, and the readers of the Apostolic Times specially, to their Book and Drug Establishment in this city.

The purposes of this firm are to extend the business of their house in both the Book and Drug departments. To add a Book Bindery, and as soon as possible to establish a Publishing House in connection with present business. The patronage of persons favoring these enterprises is earnestly solicited.

The firm now consists of J. B. Morton who has been engaged in business in this city for twenty years, August next; Mrs. A. E. Morton, widow of the late Dr. D. T. Morton, and Jno. M. Greenway who has been in the employ of the house for a number of years.

MISCELLANEOUS BOOKS.

Irving's Works, Sunnyside Edition; Dickens's Works, People's Edition; Waverly Novels, Abbottsford Edition; Hallam's History of the Middle Ages, Milliman's History of the Jews, Gibbon's History of Rome, Hume's History of England, Macaulay's History of England, Julius Caesar, Napoleon III; Cruden's Concordance, Plutarch's Lives, Dick's Works, Rollin's Ancient History, Prince of the House of David, The Christ of History, Barnes' Notes on the New Testament, 11 vols.; Clarke's Commentary, 4 vols.; Smith's Dictionary of the Bible, &c., &c.

We have on hand, and can supply in any quantity McGarvey on Acts, The Living Pulpit of the Christian Church, Campbell's Popular Lectures and Addresses, Campbell and Owen's Debate, Campbell on Baptism, Campbell and Purcell's Debate, Scheme of Redemption, Reason and Revelation, Harp of Zion, Christian Hymn Book, Christian Sunday School Hymn Book, &c., &c.

POETICAL.

Byron, Burns, Moore, Scott, Shakespeare, Campbell, Poe, Dante, Longfellow, Tennyson, Whittier, Owen Meredith, Halleck, and all the British and Modern Poets.

MEDICAL BOOKS.

Cross's Surgery, 2 vols., Revised Edition; Gray's Anatomy, Dalton's Physiology, Dunglison's Medical Dictionary, U. S. Dispensatory, Braithwaite's Retrospect and any Medical Journal furnished at Publisher's advertised rates.

LAW BOOKS.

Law Books, Legal Cap Paper, Red Tape, Wafers, and such other stationery as is used by the Legal Profession.

SCHOOL BOOKS.

Of nearly every description used in Common Schools, High Schools, and Colleges.

BIBLES AND HYMN BOOKS.

Family Bibles, Pulpit Bibles, Pocket and School Bibles, Testaments and Hymn Books in various bindings and at extremely low prices.

BLANK BOOKS.

Blank Books, all sizes; Memorandum Books, Bill Books, Check Books, &c., &c., in great variety.

SUNDAY SCHOOL BOOKS.

Sunday School Books, for Libraries; Music Books, Sunday School Cards, Maps, &c., supplied to schools, on the most liberal terms.

STATIONERY.

Our stock of Stationery is large, and selected with great care to suit the wants of this market. Special attention is called to our stock of Paper and Envelopes.

SPECIALTY.

Wedding and Invitation Cards furnished in the latest style, and at low prices. Monogram and Initial Stamping done in plain, colored, gilt, and silver.

FRAMES.

Gilt, Rosewood, and Rustic Frames, all sizes.

MAGAZINES.

Any Magazine or Paper published in America or Europe furnished at publisher's prices.

NEW PUBLICATIONS.

We are constantly receiving new publications of every description by the best and most popular authors, and it is our intention to be able to supply new publications about as soon as they are offered in the Eastern cities.

J. B. MORTON & CO., Booksellers and Druggists, Lexington, Ky. 1-ly

J. L. CLEMMONS. A. S. WILLIS. CLEMMONS & WILLIS, ATTORNEYS AT LAW. Office, No. 6 Court Place, LOUISVILLE, KENTUCKY. 5-7t

J. L. GILMORE DEALER IN AGRICULTURAL IMPLEMENTS, No. 12 West Main Street, LEXINGTON, KENTUCKY.

Buckeye Mower & Reaper. I AM sole agent for this justly celebrated MOWER AND REAPER, a machine which has been the

Leading Machine for Ten Years, And has always been successful in bearing off the PRIZE in every TRIAL in which it has been put in competition with other machines.—Call and see it before purchasing, as it has all the improvements to make it still the LEADING MACHINE.

Gaar's Gold Medal Thrasher and Separator Which certainly stands unrivalled, and which has been greatly improved for this season.

Owen, Lane, Dyer & Co.'s CELEBRATED

STEAM ENGINES AND SEPARATORS.

Taylor's Hay and Grain Rake. I also am sole agent for this deservingly celebrated SPRING STEEL TOOTH HAY RAKE. It is one that a boy 12 years old can easily manage. A farmer can save the price of the Rake in one season by cleaning his grain fields. Call and see it before purchasing.

I also keep on hand all kinds of Agricultural Implements,

PLOWS OF ALL SIZES,

Cutting Boxes, Corn Shellers, Grist Mills of all sizes, Revolving Hickory Tooth Hay Rakes, Churns, Farm Wagons, Wheel Barrows, &c. &c.—all of which I will sell at LOW PRICES FOR CASH. 1-tf J. L. GILMORE.

NEW CARPETS, NEW CARPETS.

STANDEFORD & HAWKINS, DEALERS IN Carpeting, OIL CLOTHS, Wall Paper, Mattings, WINDOW SHADES, Lace and Damask Curtains, Cornices, &c. &c.

WE have just received and opened one of the largest and handsomest stocks of goods ever brought to this market. Having purchased our goods from the manufacturers and importers, and PAID THE CASH for them, we are prepared

Sell them for a Smaller Profit

Than any other house engaged in the trade. No. 9 West Main Street, LEXINGTON, KENTUCKY. 1-tf

WATCHES.

IF your Watch stops and does not keep good time, take it to G. H. GRAHAM, (formerly of London, England), and he will guarantee to remedy the defect, or charge you nothing. Observe the address: No. 3 Norton's Block, Upper Street, Lexington, Ky. A large variety of Watches, Clocks, Jewelry, Spectacles, &c., on hand. 1-ly

R. E. HORNBERG, HOUSE, SIGN AND ORNAMENTAL PAINTER,

GLAZIER, GRAINER, GILDER AND PAPER HANGER. All kinds of WINDOW SHADES made to order. Special attention paid to all branches of the business. Orders left at shop—Limestone Street, near Barr, will receive prompt attention. 1-ly

F. ROTHENHOFER, Confectioner, No. 44 Main Street, LEXINGTON, KENTUCKY,

Wholesale and Retail dealer and Manufacturer of Plain and French Confectioneries.

WEDDINGS AND PARTIES

Supplied on Short notice. A Splendid Restaurant for Ladies and Gentlemen. 1-3m

FOR GOOD CLOTHING

—AND— FURNISHING GOODS, Go to the old

Reliable and Fair Dealing Clothing House —or—

JOHN H. WERTS, On Main Street, opposite the Court House, LEXINGTON, KY. 1-tf

[ORIGINAL.]
AMY EARLE.

Come hither, sweet sister! it is not well
That thou should'st ever on thy sorrows dwell:
Thou hast the present, with its hues elysian,
Thou art a woman, with a woman's mission.
'Tis time all tears to wipe, all hearts to cheer:
'Tis time to labor for "The Master" here,
To clothe the naked and the hungry feed,
And prove thy love for Him by word and deed;
Let the dark past forever buried be
Beneath the billows of oblivion's sea.

Thou hast bid me sing thee the saddest lays,
And repeat a tale of the olden days,
What if I tell thee of Amy Earle?
Perhaps 'twill rouse and cheer thee, dearest girl,
She was a toiler for her daily food;
Nay, from not for I will not heed thy mood;
Thou may'st be "tired of hearing wealth abused";

But for all that I hold thee not excused;
That sneer becomes thee ill—forbear, I pray!
Nor shalt thou go 'till I have said my say.

She was kind and gentle, and wondrous fair,
With clustering ringlets of nut-brown hair;
Her cheeks wore the tint of the inner shell,
And her voice was clear as a silver bell;
Her lips were the lips that the poets praise,
In the halcyon hours of their youthful days,
Her smile was the smile that our painters love,
And her eyes were blue as the Heavens above;
You might search the world o'er in vain, to find
One lovelier; but she, alas! was blind.

It was her custom of a Sabbath day,
To meet with us at early morn to pray,
And often she, with reverent voice and look,
Would with her fingers read God's Holy Book.
Think of it, sister! think what joy she knew
In reading thus, with fingers soft, while you,
Reared in the lap of luxury, scarce look
With your bright eyes, into that "stupid book."
And once I asked her, whence that blessed glow,
That e'en with crosses such as hers could cope?
Did she not think God's favors hardly gained,
And why she never murmured and complained?

I have no time for sorrow (thus she said),
While living hopes arise above the dead;
No time to spare while cruising on life's sea,
And heavier crosses far than mine there be.
Will murmuring bring happiness, or rest?
Why then repine? The good Lord knoweth best.
The work which he hath giv'n me, that I do,
Nor grieve not for delights I never knew;
Idlers alone have time to spend in tears,
When God is garnering the ripened years.

She stood beside me in the autumn time
(The brightest season of our Southern clime),
And had essayed to read; but all in vain,
For toil and suffering and ceaseless pain.
Had roughened her delicate finger tips—
One burst of anguish—then, with scarlet lips
Firmly upon the raised letters pres't,
And brown hands meekly folded on her breast,
She traced them one by one, with child-like art,
And kissed the Word of God into her heart.

Look up, dear heart! my simple tale is done,
She bore her cross, and now her crown hath won.
What she has done, we all have pow'r to do;
Thou art a woman—lift thy burden too!
The blessed Savior died that we might live,
And as we'd be forgiven, we must forgive;
Life is too short to spend in vain regret,
Forgive has one more meaning—'tis forget.
Look up and smile! thy night of gloom is o'er;
Faith, Hope and Love smile on thy path once more.
A. H. E.

LIFE.

Life! I know not what thou art,
But know that thou and I must part;
And when, or how, or where we meet,
I own to me a secret yet.
Life! we have been long together,
Through pleasant and through cloudy weather;
'Tis hard to part when friends are dear—
Perhaps 'twill cost a sigh, or tear;
Then steal away; give little warning;
Choose thine own time;
Say not, Good-night! but, in some brighter
clime,
Bid me, Good-morning! —A. L. BARBOULD.

TYRANNY AND SOANDAL.

From the loud boast of unity and
harmony within the bosom of the
Romish Church, many persons have
begun to believe that there must be
something admirable in their system
of government. A peep behind the
curtain, so as to see the priests and
bishops as they appear to one another,
soon dispels this illusion. Such a
peep is afforded by a recent article
from a priest, published in the New
York Freeman's Journal. The writer
has made himself somewhat noted for
such sentiments as this article con-
tains; so much so, that another priest,
in the same number of the Journal,
calls upon him to take the position of
leader of the priests in an effort to re-
sist the tyranny of the bishops. Let
the reader ponder carefully the con-
tents of this article, and the state of
things which it indicates:

THE STATUS OF THE SECOND ORDER OF
THE HIERARCHY.

No other society in existence, politi-
cal or religious, guards with such
jealousy the rights of its humblest
subject as does the Catholic Church,
where its venerable laws have full in-
fluence. In no other country in the
world is there more need of manifest-
ing the liberty and protection which
these laws yield, than in the United
States, and yet, *mirabile dictu*, per-
haps in no country in the world is
there exhibited such absolute and ir-
responsible autocracy on the part of
bishops. If we only had the discipline
which the Council of Trent enacted
and established, then could priests
boast with pride of the panoply of
protection with which the Catholic
Church clothes her humblest child.

Indeed, one would think the late
Plenary Council of Baltimore would
do something towards guaranteeing to
priests a trial in case of accusation.
But no such thing! In fact 'it only
seems to mock the helplessness of the
priest by telling him that after being
hanged (suspended), the bishop who
played the triple role of judge, jury
and hangman may, if he choose, then
grant him trial! Exactly; here, then,
is the law at present. Hang a priest
first; then, if you wish, try him after-
wards. [Vid. Con. Plen. Balt., Art.
77, p. 57.] Hear it, ye priests of
America! Your whole hope, and claim,
and title to an impartial trial, no mat-
ter how innocent you may be, abso-
lutely depends on the mere condescen-
sion of the bishop, and this only after
you are hanged (suspended), "*Si
Episcopo rideatur*."

But let us suppose that a bishop,
after hanging a poor priest, graciously
condescends to give him a trial, and a
jury of three are selected for that pur-
pose; what will be the result? Will
this jury, or any of them, declare in
favor of the already degraded priest,
even though innocent, and thereby
pronounce the bishop a spiritual mur-
derer who hanged an innocent priest?
If a jurymen did this, would he not
thus effectually put his own neck in
the halter? What prevents this bish-
op from hanging any one of this jury
that differ from him in judgment? May
he not justify himself on the plea that
this jurymen was conspiring against
the authority of the bishops; and if
one of this jury were hanged for his
difference of judgment, do you think
another jury would have one amongst
them who would differ from his bish-
op? Henry VIII. once tried this threat,
even with his haughty Parliament, and
it succeeded admirably; all thenceforth
agreed with him. In the same way may
a bishop, who acts unjustly towards
a priest, compel a jury to ratify his
sentence, and approve his acts. How
different would the case be if the bish-
op were ordinarily powerless until ev-
ery accused priest was first pronounced
guilty, not by the bishop, but by the
priests duly appointed to try him?

Arouse, then, ye priests of America,
and make use of the means that God
has at present vouchsafed to correct
this abhorrent system. Now is the ac-
ceptable time. Decades may elapse
before such a propitious opportunity
may again offer, and you will deserve
the execration of posterity if you let
it pass unimproved. You owe it to your-
selves individually; you owe it to the
dignity of the sacerdotal character;
you owe it to the fair fame of the
Church and the paramount claims of
religion, to protest against the present
mischievous and abnormal condition
of affairs, the cause of untold wrongs
and unnumbered scandals. Why
stand ye here idle all the day. Let
something be done to memorialize the
Holy Father in our behalf. Nothing
will more console his paternal and
Catholic heart, than to see America
in the enjoyment of a salutary Catho-
lic discipline, with canonically estab-
lished Parishes, and priests protected
in their rights, subject to law and not
to caprice. He has already intimated
his desire in this regard, and a petition
bearing the signatures of three thou-
sand priests praying for protection
against the absolute and irrespon-
sible will of individual bishops, would
not appeal to Rome in vain. Rome,
ever the protector of the defenceless,
would not now prove recreant to her
glorious traditions, especially when we
could urge such overwhelming argu-
ments in support of our memorial.

A Cincinnati cotemporary has at-
tributed to the Freeman's Journal, the
odium of not only the recent Auburn
scandalous schism, but even of the
Chicago imbroglia yet painfully fresh
in our memories, and which occurred
before one syllable appeared in the
Freeman concerning disciplinary mat-
ters. Perhaps, according to the Tele-
graph's philosophy, an effect may have
existence prior to its own cause. How-
ever this may be, I am convinced that
no one is simple enough to believe
that either of these scandals was oc-
casioned by the Freeman's Journal;
and further, I am convinced the gen-
tleman who penned the malicious
charge, did not himself believe it. Our
recollections, alas! admonish us of
the frequency of these scandals for
many years past; and the experience of
every man of judgment, whether found-
ed on his own observation or on the
teachings of history, must convince
him that these scandals must increase
in frequency and magnitude, so long
as the present unwise system of disci-
pline is persevered in. "Great oaks
from little acorns grow." The gale
from the continuance and increase of
the originating cause becomes the hur-
ricane that sweeps destruction in its
course and leaves behind it only ruin
and desolation. It behooves, therefore,
bishop, priest and layman, every lover
of order and religion, to bestir him-
self in applying the only specific for
the prevention of this evil, which spe-
cific is no other than the full canon-
ical establishment of Parishes amongst
us. It bespeaks, therefore, a superabun-
dant of petty malice to shift the
odium of the Chicago and Auburn
scandals upon the Freeman's Journal
and the advocates of Parishes. If this
nefarious and untruthful charge be
repeated, it will be the bounden duty
of all concerned in the imputation,
to enumerate the long, long list of such
scandals that have lately occurred, and
rehearse the causes that originated
them, and which it were better to let
sleep in oblivion. If the Telegraph
will thus maliciously stigmatize those
priests that advocate the establishment
of Parishes in America, it will be justifi-

able for the hundreds of priests
through the Union to rake up all the
scandals of this sort that occurred in
their respective dioceses during the
last twenty years, and the causes that
occasioned them, and perhaps the Tele-
graph may learn that other causes
than the Freeman were at the bottom
of these evils. It is better, then, Mr.
Telegraph, to discuss this subject on
its merits, or be silent, for if you sow
the wind, I assure you, you shall reap
the whirlwind.
Let us then have Parishes, and the
Telegraph and other Catholic papers
would deserve well of religion by
uniting in the demand. The more nu-
merous our priests and the more mul-
tiple our congregations become, and
the more influential the Catholic laity
grow, the more frequent and grievous
will be these scandals and schisms, and
the more difficult will it be to heal
them afterwards. Shall, then, this can-
cer be permitted to grow strong and
feed on the very vitals of the Church
in America? Must we look forward to
the near future when the glorious har-
vest, now ready on American soil,
shall be lost by our permitting a cause
of never ending disputes and scandals
to continue as the established law; a
law which makes disorder the order of
the day?

I should have written sooner, but
the past three weeks occupied every
moment of my time, and only at inter-
vals have I snatched the few hours
spent in writing this. However, in or-
der to make amends, I will write to
you again next week and show that
the Council of Trent is most emphatic
and peremptory on this subject. If
then no other party makes a move, I
will in a subsequent article suggest a
method which, I trust, will make it
quite simple and easy to obtain the
signatures of the priests of the United
States to any memorial that may be
sent to Rome in favor of our rights
and the well-being of the Church.
Jus.

NEALE & MILLIGAN,
Wholesale and Retail
BOOKSELLERS & STATIONERS.
35 East Main Street, Lexington, Ky.
SCHOOL BOOKS, Religious Works, BLANK BOOKS, Sunday School Books, Miscellaneous Books, FINE AND STAPLE STATIONERY, Leading Magazines, INITIAL STAMPING, Wedding Invitations, MONOGRAMS, &c. &c.

GROCERIES.
R. M. BISHOP & CO.,
WHOLESALE GROCERS,
85 and 87 Race Street, near Pearl, CINCINNATI, OHIO.

GROCERIES
TO BE FOUND IN THE CITY.
Purchasers are invited to call and examine the stock of this
Old and Long Established Firm
1-3m
H. A. SAXTON,
HOUSE, SIGN & ORNAMENTAL PAINTER,
Paper Hanger, Gilder, Grainer & Glazier,
Window Shades made to order,
All kinds of Fancy Gilding on Glass, &c., Done promptly.

BOYD & ELDER,
DEALERS IN
GROCERIES, PRODUCE, Tobacco, Cigars, &c.
No. 72 East Main Street, Corner of Limestone, opposite Phenix Hotel, LEXINGTON, KENTUCKY.
Quick sales and small profits is our motto.—Call before purchasing elsewhere. Great inducements to cash buyers.
1-3m

H. C. SANDUSKY & CO.,
AGENTS FOR
ASHLAND MECHANICAL WORKS
Of Kentucky University,
Manufacturers of all kinds of the most improved
Agricultural Implements of the age.

Also, Agents for all kinds of
PORTABLE FARM GRIST MILLS,
Both Hand and Power.
These Mills are cheap and in the reach of every farmer and teamster in the country. None should be without one. We are selling

THE CLIMAX MOWER,
Manufactured at the Ashland Mechanical Works. Comments upon this machine are unnecessary.

IMPROVED EMERY WHEELS,
For grinding Mower and Reaper Knives, with extra Wheels for grinding all kinds of edged tools. Every farmer and mechanic should have one.

GENERAL PATENT AGENTS.
Rights, Territory and Patented Articles Sold on commission.
Particular attention paid to articles consigned for sale.
Office and Sample Ware House, No. 12 Mill Street, opposite the Post Office, LEXINGTON, KY.

The Best and the Cheapest GOODS, FOR CASH!!
A LARGE STOCK, embracing all the novelties of Spring and Summer DRESS GOODS, at
KARRICK & CO'S.
FULL LINE of Cloths, Cassimeres, Fine Shirts, and all kinds of Gent's Furnishing Goods, at
KARRICK & CO'S.
NEW stock of Chemisets and Ladies Under Wear, at
KARRICK & CO'S.
NEW stock of every thing kept in a first class DRY GOODS HOUSE, at the most reasonable prices, at
KARRICK & CO'S.

DETERMINED to sell for CASH ONLY, we shall use every effort to buy our Goods at the LOWEST FIGURES, and be content with SMALL PROFITS. We will prove to all that give us a call that our system is the best. Please remember,
J. W. KARRICK & CO.,
No. 19 Main Street, Lexington, Ky.

JNO. A. DICKINSON,
165 Main St., North Side, one door East of Fifth, LOUISVILLE, KY.,
Manufacturer and dealer in every description of
FURNITURE,
Mattresses, Bedding, Musquito Bars, etc. etc.
Also, a stock of
Carpets, Oil Cloths and Window Curtains,
All of which is offered very low for Cash.
Orders filled with neatness and dispatch.
4-1y

NEW LUMBERYARD
HAVING purchased the interest and leased the well known Lumber Yard of Jesse Baker, on the corner of Mulberry and Barr Streets, I am prepared, on short notice, to furnish all kinds of LUMBER used in the building trade.
Joists and Scantling,
OAK AND POPLAR FENCING PLANK,
Cut, Sawed and Shaved Shingles
Of a superior quality.
Yellow and White Pine Flooring,
CLAP BOARDS,
And other articles too numerous to mention, kept always on hand and ready for use.
Those wanting anything in my line will please give me a call. My object will be, by quick sales and small profits, to give satisfaction to all who may need anything in my line.
Terms Cash, or its equivalent.
P. S. RULE,
Cor. Mulberry and Barr Streets.
1-3m

S. TOSI,
FRESCO PAINTER,
LEXINGTON, KY.
I AM prepared to do Fresco Painting in Water or Oil Decorations, and guarantee my work durable, and satisfactory in every particular. Address as above.
1-2m

O. P. BEARD,
Livery and Sale Stable,
At the old stand established twenty years ago, East end of Short Street, on Limestone,
1-1f LEXINGTON, KY.

T. HOLMAN'S
Christian Tract Publishing House.
\$1.25 FOR A PACKAGE CONTAINING 1,000 pages of Assorted Tracts of over SEVENTY different kinds, or Fifty Cents for ONE HUNDRED four paged Tracts selected. They are highly commended by the brotherhood. Send for a list, and make your own selection. Address THOMAS HOLMAN, Corner Centre and White Streets, New York.
1-3m

DRUG & PRESCRIPTION STORE.
WE are in receipt of our Spring importation of fresh Drugs and Chemicals, Fancy and Toilet Articles, Paints, Oils and Varnishes, Window Glass, &c. &c., to which we invite the attention of the public. As regards prices, we promise entire satisfaction.
N. B. Physicians' Prescriptions carefully compounded by experienced hands.
T. M. FRAZER & CO.,
Cor. Short and Mulberry Streets.
3-3m

GOULD, PEARCE & CO.,
MANUFACTURERS OF
Cotton Yarns
Dozen and Pounds all Numbers,
Carpet Warp, White and Colored,
Coverlet Yarns, all numbers,
Trot Ljnes, all numbers,
Staging, all numbers,
Seine Twines, all numbers,
Batting, different qualities,
Star and Chandler's Wicking,
Twine and 2 oz. ball Wicking,
Seamless Bags, 2 to 3 Bushel,
Cotton Cord, on Reels, all sizes.
Factories at Cincinnati and Wellsburg, W. Va.
STORE AND OFFICE:
No. 84 W. Second Street, Cincinnati, Ohio.
1-3m

MERCHANTS HOTEL,
(FORMERLY DENNISON HOUSE),
FIFTH STREET, NEAR MAIN, CINCINNATI, OHIO.
FRANK P. HORD, J. M. TAYLOR,
Late of Kentucky, Late of Kentucky, PROPRIETORS.

HAVING just purchased the lease of the above well-known Hotel, we are now re-fitting, painting, re-furnishing, and setting the entire House in first-class order; and can assure our friends and the public that they will here find every accommodation and convenience they can desire. We respectfully solicit the continuance of the liberal patronage heretofore given.
1-1f **HORD & TAYLOR, Prop'rs.**
W. B. MOORE, J. H. REED, A. W. THOMSON, T. J. QUISENBERRY.

MOORE, REED & CO.,
MANUFACTURERS AND DEALERS IN
BOOTS AND SHOES,
No. 3 Main Street, LEXINGTON, KENTUCKY.

OUR manufacturing department will be under the supervision of D. HONAKER, who is a very superior cutter. We make all kinds of Ladies' Fine Gaiters, Gentlemen's Fine Dress Boots and box-toed Shoes, of the very latest styles. A fit always guaranteed, when measured by our cutter. We also keep a large stock of Boots and Shoes made by the best Eastern Manufacturers.
1-6m

ALEX. H. ADAMS, EDWARD KNOBLE,
ADAMS & KNOBLE,
(Successors to Gist, Knoble & Co.)
Wholesale and Retail Dealers in
HARDWARE,
IRON, STEEL CUTLERY,
Guns, Grates.

Mantels, Castings, &c. &c.
No. 5 West Main Street, LEXINGTON, KENTUCKY.

OUR stock is large, new and well assorted, and we will supply our customers with the best quality of goods at the LOWEST PRICES.
Special inducements to Dealers.
1-1y

CINCINNATI
FOUNDRY,
MANUFACTURE both Type and Print-making Machinery, as well as deal in manufactures of other similar establishments. Do not buy an outfit until you send for specimens, estimates and terms to
CHAS. WELLS, Treas'r.
Cincinnati Type-Foundry, 201 Vine Street.

The Children's Friend,
Devoted to the spiritual welfare of the Children.
PUBLISHED AT LOUISVILLE, KY.
T. P. HALEY, Publisher.
Office—Crump & Miller's Book Store, Fourth Street, between Main and Market.
Terms of Subscription.
Semi-monthly (in advance) 50c per annum.
Clubs of 10 or more (in advance) 30c per annum.
Sunday School Teachers and Superintendents are requested to act as our Agents.
Printed at the Ben Franklin Office, No. 80 Fourth Street, over Crump & Miller's Book Store.
4-1f

\$70,000 WORTH FURNITURE
SELLING OFF
CHEAP!
The Greater Part of which was Manufactured in Lexington.
J. W. PATTERSON.

I have on hand the largest stock of Furniture, and the best stock, and WILL SELL AS LOW AS ANY HOUSE IN THE CITY.
I have also on hand,
Coffins of all Descriptions,
AND TWO OF THE
FINEST HEARSE IN THE CITY,
And am prepared to attend funerals either in town or country at all hours.
FINE METALIC COFFINS
At greatly reduced prices.
J. R. Lacking will attend to all calls in my absence. His residence is on Upper Street, in the rear of the Episcopal Church.
1-1f

I. N. HODGEN, DENTIST.
Office over J. M. Elliott & Co.'s Store, opposite the Court House, Main Street.
LEXINGTON, KENTUCKY.
Teeth on Gold, Rubber, or Adamantine Plates, finest styles, at Louisville and Cincinnati prices.
N. B. The Poor charged only half price.
1-1f

PUBLICATIONS OF H. S. BOSWORTH.
CHRISTIAN HYMN BOOK.
SMALL EDITION. (Pearl, 48mo.)
Arabesque, gilt back and bur- nished edges..... \$5.00 Per dozen..... \$ 6.00
Arabesque, gilt edge..... 75 " " 8.00
Arabesque, gilt edge..... 90 " " 10.00
Imitation Turkey, gilt edge..... 1.10 " " 12.00
Turkey Morocco, gilt edge..... 1.30 " " 15.00
Turkey, with gilt clasps..... 2.00 " " 19.00

CHRISTIAN HYMN BOOK.
MEDIUM EDITION. (Brevier, 24mo.)
Sheep Binding..... \$ 5.50 Per dozen..... \$ 10.00
Arabesque..... 1.10 " " 12.00
Arabesque, gilt back and bur- nished edges..... 1.25 " " 14.00
Arabesque, gilt edge..... 1.40 " " 16.00
Imitation Turkey, gilt edge..... 1.60 " " 18.00
Turkey Morocco, gilt edge..... 1.80 " " 20.00
Turkey, with gilt clasps..... 2.75 " " 24.75
Finer Binding, from \$4 to \$8 each.
LARGE EDITION. (Pica, 12mo.)
Sheep Binding..... \$2.00 Per dozen..... \$18.00
Arabesque..... 2.50 " " 22.50
Turkey..... 4.00 " " 36.00
Turkey..... 4.50 " " 39.00
Sent by mail, prepaid, at the retail price. When ordered by the dozen, add for postage—50c. for small, \$1.00 for medium and \$2.00 for large.

WORKS OF A. CAMPBELL.
THE CHRISTIAN BAPTIST.
This important work can not be superseded by any subsequent publications. Seven volumes in one, containing 670 double-columned pages. Price, in cloth, \$3; arabesque, \$3.50.
THE CHRISTIAN SYSTEM.
In reference to the union of Christians and the restoration of Primitive Christianity. By A. Campbell. Price, \$1.40.
CHRISTIAN BAPTISM, with its Antecedents and Consequents. By A. Campbell. Price, \$1.40.
CAMPBELL AND PURCELL'S DEBATE on Roman Catholicism. A new edition on this very able discussion is ready. Price, \$1.40.
CAMPBELL AND OWEN'S DEBATE on all the Systems of Skepticism, Ancient and Modern. Complete in one volume. This will always remain a leading work on the Evidences of Christianity. Price, \$1.50.
FAMILIAR LECTURES ON THE PENTATEUCH, delivered before the Morning Class of Bethany College, during the Session of 1859-60, by Alexander Campbell; also, short extracts from his sermons during the same session; to which is prefixed a sketch of the life of President Campbell, with a fine steel portrait. Edited by W. T. Moore. Price, \$1.75.

SMALL BOOKS
In New Paper Covers.
FIRST PRINCIPLES; OR THE ELEMENTS OF THE GOSPEL. Analyzed and Discussed in Letters to an Inquirer. By Isaac Errett. 150 pages, 15 cents.
A BRIEF TREATISE ON PRAYER. By President R. Milligan. 10 cents. On fine paper, in fine cloth, 50 cents.
PRINCIPLES AND OBJECTS OF THE RELIGIOUS REFORMATION. As pleaded by A. Campbell and others. By B. Richardson. 10 cents.
SALVATION FROM SIN; OR WHAT MUST I DO TO BE SAVED. By Dr. J. P. Walsh. 10 cents.
"LIFE AND DEATH." By A. Campbell. A refutation of Materialism and Modern Sadduceism. 10 cents.
CHRISTIAN EXPERIENCE; OR SINCERITY SEEKING THE WAY TO HEAVEN. A Dialogue. 10 cents.
THE UNION MOVEMENT. A Dialogue, showing the only possible ground of Christian Union. 10 cents.
TRUE METHOD OF SEARCHING THE SCRIPTURES. By President Fanning. Paper, 15 cts.; cloth, 30 cts.
MCLEAN ON THE COMMISSION OF CHRIST AND HIS APOSTLES. Paper, 30 cents.
SIX LETTERS TO A SKEPTIC. By A. Campbell. 57 pages. Price, 6 cents.
SPIRITUALISM SELF-CONDEMNED. By Isaac Errett. A very valuable tract, with neat cover. Price, 6 cents.

Any of this lot will be sent by the dozen, by mail, prepaid, at 20 PER CENT. DISCOUNT.
A very liberal discount will be made to those who buy in large quantities, for distribution. A brother has just ordered one thousand copies of "First Principles" to distribute in Cincinnati. Money spent in this work will produce great results.
PUBLISHING.
I am prepared to publish, for authors and others, Books, Pamphlets, Sermons, Tracts or Periodicals, promptly, and in good style, at reasonable rates. This is a large, and rapidly growing feature of my business. Orders will be filled for any books in print, in all departments of Literature and Learning—Theological, Scientific, Legal, Medical, Agricultural, etc.
Please Notice.—In sending orders, write plainly, give directions in what way (by Express or Mail), and to what station, and in office packages are to be directed. Remit in checks, Postoffice orders, or send money by Express, prepaid, or in REGISTERED LETTERS. Money in letters, if not registered, at the risk of the sender.
Address,
H. S. BOSWORTH,
103 Main St., Cincinnati, O.
1-1y