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Faith, Hope and Love, these three.

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## WESTERN RECORDER.

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ABRAHAM LINCOLN said: "Gold is good in its place, but living, brave and patriotic men are better than gold."

A FRIEND was complaining to an old Christian that he was "so very precise." "You must remember," answered the old man, "that I serve a precise God."

REV. G. L. WALKER, in a recent lecture, said that one of the marked features of early colonial religious life was a profound sense of the divine sovereignty. He might have added that is always a marked feature of deep piety.

THE *Index* says many admirable things, and none truer or more timely than this: "Baptists always begin to dwindle in numbers and influence where their Pedobaptist friends can induce them to believe that it is not 'nice' to discuss denominational issues."

DR. CHARLES S. ROBINSON, a Presbyterian says, "I do not belong to any church which is governed from the bottom up." And he ought not to belong to any such church. All churches ought to be governed by an absolute King whose least command is law to be obeyed cheerfully and exactly.

THE *Congregationalist* gives a warning which needs to be repeated again and again to this generation. It says: "In the hurry of the age many treasures seem to go to waste, and not the least are those of the meditative, studious, religious life which our fathers knew. We have no time to meditate or study, and far too little time to pray."

THE Methodists have been blessedly free from the higher critics, but it seems they have not escaped. One of these, Professor in a Biblical Institute, recently said that the fact that Solomon is not the author of the Book of Proverbs or of the song which bears his name, or of Ecclesiastes should not diminish confidence in them as containing truth which God wishes us to accept. We deny first that his fact is a fact. Besides, the fact that the book of Proverbs says the proverbs are Solomon's, would keep us from receiving it as the truth God wishes us to accept, if that statement is not true. God is not the author of fraud.

THE N. Y. *Evening Post* does not admire what is called athletic Christianity. It says: "Unless Christianity is to prove the veriest bubble, ever breaking and reforming, it must preserve its ancient substance. It is mystery—the mystery of sorrow and suffering, the mystery of comfort and healing. That mystery cannot be permanently lifted for the human race by men in whose hearts who have broken the record for jumping or running. To messengers coming inward fire, coming from midnight, where they have seen a light has always been on sea or land, the world as it has listened, and will listen again, in the presence of religious teachers, and in the presence of such spiritual genius even now athletic Christianity looks the poor and passing thing."

For the Western Recorder.

## THE SILENCE OF BAPTISTS IN LITERATURE BEFORE 1641.—THE ALLEGED "NEWNESS" OF IMMERSION.

BY REV. W. H. KING, D.D., OF LONDON, ENG.

Apart from its bearing on the present controversy, the fact that until the publication of Barber's treatise in 1641 there was no published exposition of Baptist principles written by a Baptist in England, is one of great interest to the student of history. That the Baptists in this country were both numerous and active long before that date, is clearly proved by the books that were written against them. In the year 1551 there was published in London a small volume in black letter with the title, "Triacle against the Poyson lately stirred up agayn by the furious secte of the Anabaptists, devseyd by William Turner, Doctor of Physic." In 1591 there appeared "An answer to a great number of blasphemous cavillations written by an Anabaptist, and adversarie to God's eternal Predestination. And confuted by John Knox, Minister of God's Word in Scotland." Robert Some, Doctor of Divinity, wrote "A Refutation of many Anabaptistical absurdities, &c.," in 1558, and followed it by another on the same subject in 1589. In 1623 there was published by J. P. the "Anabaptismes Mystery of Iniquity unmasked." This list might be greatly extended, but I mention those only which I have myself examined. These books are evidence of the most incontestible kind, not only that Baptists existed, but that they were sufficiently numerous and influential to arouse prominent men, both in the Episcopal and Presbyterian churches, to enter into the controversial lists against them. This makes the fact all the more significant and surprising that until 1641 there was no full, clear statement of the principles of believers' baptism by immersion published by a Baptist. Is it possible to find any adequate explanation of this fact? There is an explanation which, in my judgment, is clear, conclusive and incontrovertible. In the year 1641 the Long Parliament abolished the Court of High Commission, and the infamous Star Chamber Court, and ordered that those who had been the victims of the Star Chamber should be released and compensated. Here is an indisputable fact which at once lets in a flood of light upon the controversy as to the belief and practice of the early English Baptists. Barber, as he himself tells us in his preface, had been "Prisoner for denying the sprinkling of Infants, and requiring of tithes now under the Gospel to be God's ordinance." There can hardly be any doubt that he had benefited by the act of the Long Parliament, and that his treatise was the first fruits of the abolition of the infamous Star Chamber.

Do modern Baptists understand what a Star Chamber prosecution meant? One example of the sufferings of our Baptist ancestors will suffice as an illustration. In the King George's series of pamphlets there is one which bears the title, "The Christian man's trial, or a true relation of the first apprehension and several examinations of John Lilburne, with his censure in Star Chamber, and the manner of his cruel whipping through the streets; whereunto is annexed his speech at the pillory and their gaging of him." This was published in the year 1641, the year of liberty. The reading of this plain, simply-told narrative fills one's heart with sorrow and indignation. A young man of blameless character was condemned to this cruel and degrading punishment because he had said some things of which their lordships did not approve. "The cart being ready to goe forward, I

spake to the Executioner (when I saw him pull out his corded whip out of his pocket) after this manner, doe thy office, to which he replied, I have whipt many a rogue, but now I shall whip an honest man, but be not discouraged (said hee) it will soon be over" (page 19). A preface is contributed to this book by William Kiffin in the form of an address to the reader, in which he makes some remarks on "The follies of wicked men's wisdoms who think by the impositions and tortures of some to dash the rest out of heart." Though the book was published in 1641, it was written three years earlier. The title of the narrative after the preface is, "A relation of a most unchristian ceasure executed upon John Lilburne (now prisoner in the Fleet) the 18th of April, 1638." On the same day their lordships met "at the inner Star-Chamber," and it was reported to them that Lilburne had made "scandalous speeches" and given away "seditious books" while standing at the pillory, whereupon they ordered "That the said John Lilburne should be laid alone, with iron upon his legs and hands in the Ward of the Fleet, where the basest and meanest sort of prisoners are used to be put." And this while his lacerated flesh was still raw and bleeding from his brutal punishment! At the head of the list of ten lords and others who authorized this further infliction is "Lord Archbishop of Canterbury," the infamous Laud. Does any one wonder that there are no books written by Baptists before 1641? It is in the highest degree probable that if any were written, no printer would dare publish it with the prospect of Star Chamber "censure" hanging over his head.

It must not be supposed that the case of John Lilburne was in any way exceptional. There is overwhelming evidence that for a hundred years previous to 1641 Baptists were treated with the utmost severity and brutality. To take the nearest testimony at hand; Robert Baillie says, "The hand of the state ever lay heavy upon them" (True Fountains, &c., page 17). Daniel Featley, in the address to the reader in *Dippers Dipt*, says, comparing Anabaptism to a dangerous fire, "This fire in the reign of Queen Elizabeth and King James and our gracious sovereign till now, was covered in England under the ashes, or if it broke out at any time, by the care of the Ecclesiastical and Civil Magistrates it was soon put out. But of late, since the unhappy distractions which our sins have brought upon us, the temporal sword being other ways employed and the spiritual locked up fast in the scabbard, this sect &c." "Old Ephraim Pagitt" says (and here, as he is not expressing any opinion, but simply testifying to an historic fact which can be verified, his evidence is reliable), "The Christian Princes and Magistrates" (of Germany) "never left off burning, drowning and destroying them till their remainder was contemptible; and a remnant of them came into England in two ships where they have lyen lurking. They came hither about the year 1535. In the year 1538 we read of them in our chronicles." (These were the men of whom Fuller in his church history makes the remark that "these Anabaptists for the main are but Donatists new Ship"). Pagitt goes on to say, "Upon the second day of November in the said year, some Dutch Anabaptists bare faggots a Paules Cross, and again of the burning of two Dutch Anabaptists in Smithfield the 27th day of November. Again of two Dutch Anabaptists burnt in the highway beyond Southwarke leading to Newington Anno 1539. Again upon Easter day of 1546 of a congregation of Dutch Anabaptists, discovered in a house without the barres at Aldgate, of whom 27 were taken of London" (Heresiography, page 39).

In the face of these facts, can any

one wonder at the absence of books written by Baptists before the year 1641? That year was the dawn of liberty. Baptists were henceforth free to preach, practice and publish their opinions, and the use they made of that liberty, and the results that followed, were really wonderful. Within twelve months of the abolition of the Star Chamber, four treatises were published expounding believers' baptism by immersion, and new churches began to spring up on every side. All England seems to have been made conscious of the uprising of a new religious force. There probably has been no movement in the religious history of England comparable to the new-born energy and widespread results which followed the emancipation of the Baptists in 1641, unless it were that of the Lollards under the teaching and inspiration of Wycliffe. Ample testimony to this wonderful energy and success is given by their opponents, and even if we make some allowance for rhetorical exaggeration, the underlying facts must be regarded as surprising. Robert Baillie speaks of "their singular zeal to propagate their way" (True Fountain, page 18). He says: "The Anabaptists have lift up their heads and increased their numbers much above all other sects of the land" (page 18). Commenting on the Confession of Faith published by the seven Baptist churches in London, he makes the astonishing remark, "As for the members, whether of these seven, or of the other thirty-nine congregations (for before the penning of that confession this sect was said to have grown to no less than forty-six churches, and that, as I take it, within and about London)" (page 49). Ephraim Pagitt says: "They came into England about the year 1535, and, as they could be found, we did like to them, burning some and banishing others; but since the year of our Lord 1640, they have crept out of their holes, lift up their heads, challenge our divines to public disputations, preach in our churches, publish their blasphemies, print their books, seducing multitudes of the people" (Heresiography, page 18).

Let any one carefully consider what these facts imply, and try, by the exercise of a little historical imagination, to understand the condition of things in the middle of the seventeenth century and he will find but little difficulty in accounting for the charge of newness brought against the Baptists by their opponents. For it must be admitted that this charge was brought against them repeatedly and in every variety of form. Believers' baptism by immersion was called a "new crotchet," "new heaven," "a new distemper." Baptists were said to be "the new men," and Baptist churches were "new framed churches." There is no need to suppose that all who bring these charges were consciously false, as Robert Baillie must have been. The Baptist movement from the year 1641 onward was practically a new movement; new in the publicity it challenged; new in its aggressive energy. Baptists were showing that, amid the religious distractions of the time, there was a new force to be reckoned with. And when men and women by hundreds were being converted to Baptist principles, and new Baptist churches were being formed on every side, it was perfectly natural for outsiders to think and speak of the movement as something new. It was new to them, new as far as their knowledge went. There were probably thousands of people whose attention was attracted to this Baptist revival, and who regarded it, some, perhaps, with curiosity and some with alarm, who before the year 1641 were hardly aware that such people as Baptists existed.

There are two facts well established in my own mind as the result of a not considerable amount of reading and examina-

(Continued on fourth page.)

For the Western Recorder.

### "THE SILENT MILLIONS."

BY J. H. SPENCER, D.D.

*Editor of Western Recorder:*—Please allow me in behalf of what Carlyle calls "the silent millions" to make a brief reply to some editorial utterances in your issue of Aug. 20th. You say:

A good many associations and a large number of individual Baptists are withdrawing their support from our Theological Seminary on account of teaching in one chair to which they object. We take it that these brethren do not design to turn their backs upon an institution that has cost nearly forty years of toil and sacrifice to put in its present condition and which has in it such potency for good for centuries to come. We suppose they simply wish to protest, in the most effective way possible, against the objectionable teaching. They know that withdrawing support from the institution will make their protest felt, and they fear that what they complain of will not be remedied without such withdrawal.

This paragraph fairly represents the attitude of a very large majority of your readers—certainly of every one I have talked with or directly heard from—and I suppose of all the Baptists of the Southern States. They cherish the Seminary with pride and affection as they do no other institution that has ever been erected among them. This they have proved by the sacrifices they have made for its establishment and support. They do not wish to injure their beloved Seminary. But neither do they wish the Seminary to injure their more greatly beloved denomination. If injury must be done to either they prefer it should be the former. It is not from passion or prejudice, much less from enmity against any individual, that they have resolved to withdraw their patronage from the Seminary if the evil they complain of is not remedied; but from a deliberate conviction that the institution, or rather one of its officials, is doing the denomination great injury by false teaching; and that withholding their support is their only hope of speedily correcting the evil. Besides, they do not feel that faithfulness to truth will permit them to support a false teacher in the Seminary any more than a heretical preacher in the pulpit.

But you say: "No one professor, nor all the professors together constitute the Seminary." We take a different view. To us it appears that the faculty constitutes the whole effective force of the institution. What it teaches the Seminary teaches. We cannot distinguish between supporting the Seminary and supporting the entire faculty. In withholding our support for the time we disclaim any unkind feeling towards the high-toned and scholarly Christian gentleman of whose teaching we complain. He is a brother beloved, of the sincerity of whose motives we entertain no suspicion. But we recognize that the integrity of our denomination is involved, and we wish to make our protest in the manner that will be most effective. We agree with you that "it will be a sad day for the denomination when the rank and file cease to take a lively interest in the character of the teaching received by our young preachers." It is our fixed purpose to withhold our support from the Seminary until the evil is remedied, whether we pass resolutions or not; and we feel that it is our duty to the trustees that we make our purpose known to them that they may act advisedly.

You say: "There is a better way... let the brethren call on the trustees to do what they think ought to be done." From this language we cannot determine whether you mean "what the brethren think ought to be done," or, "what the trustees think ought to be done." But we infer the latter from your elsewhere commending a resolution calling on the trustees to "take such action as may seem best to them." If the inference be correct, the advice does not meet our views. We regard the trustees as being among the wisest and best men of our denomination, and to "call on them to do whatever the trustees think ought to be done," would be equivalent to expressing the belief that they are not doing what they think ought to be done—a belief that we do not entertain. We wish them to act, not necessarily according to their private views, but according to the views of a large majority of the denomination whose public servants they are, or ought to be. We have made our desire known to them through the public press during a period of several months, and as you say, "the trustees have done nothing... because it was not clear to them what was the best thing to be done."

It is for these reasons that we desire to make known our wishes in the most emphatic and effective way we know.

You, as others have done, counsel us to wait; and advise us that "if the trustees refuse to act... then will be time enough to withdraw support." But with us time is precious. Our young preachers are receiving what we deem false and pernicious teaching, and will, in turn, repeat it to our churches. We wish this teaching discontinued now, not when the errors shall have further infected the denomination. There is also another reason for prompt action in this matter, which, if less vital, is nevertheless of much importance. The controversy, besides embittering the feelings of the brethren and alienating them from each other, is embarrassing all the leading enterprises of the denomination, and especially our missionary operations. "What thou doest, do quickly," is peculiarly appropriate in this case.

Emmitsville, Ky., Aug. 23.

For the Western Recorder.]

REV. JOHN CANNE.

BY JOHN T. GRIFFITH.

One of the most useful and interesting characters among the early English Baptists is the Rev. John Canne. He was a native of England. He was born about 1590. For some time he ministered to a church in the Episcopal establishment of his native country, and for many years he was pastor of "the ancient English church" of Amsterdam in Holland. In 1634 he published in Amsterdam "The Necessity of Separation," a work which was widely circulated in England, and which produced very important results. The object of the book was to show the Puritans in the English church that they were bound to forsake her ceremonies, her bishops and her comfortable livings and found pure churches of their own.

One of the most successful efforts of Mr. Canne's life resulted from a visit paid to Bristol in 1641. At that time there was a clergyman in Bristol named Hazzard, rector of one of the city churches, a Puritan. Mrs. Dorothy Hazzard, his wife, was a lady of great faith and of firm resolution.

Mrs. Hazzard, Goodman Atkins, Goodman Cole, Richard Moore and Mr. Bacon had formed a separate meeting in 1640 in Mrs. Hazzard's house to worship the Lord according to the requirements of his holy Word. The meeting, however, was not intended to be a church, and in all probability would have perished like thousands of similar unions for social worship had not John Canne visited Bristol in 1641. "This baptized man," as he is called, or Baptist, "was very eminent in his day for godliness and for reformation in religion, having great understanding in the way of the Lord." Mrs. Hazzard having heard of his arrival brought him from the hotel to her residence and he instructed the little meeting in the way of the Lord more perfectly and constituted them into a church of Christ, and he showed them the difference between a true and a false church, and when we left them he gave them books to confirm and establish them in church order and gospel purity." (See Dr. Cathcart's Baptist Encyclopedia, vol. 1, p. 180.) This was the Broadmead church of Bristol, England, "ushered into life."

When did Mr. Canne become a Baptist? When he published his book called "The Necessity of a Separation" he calls himself "Pastor of the Ancient English Church of Amsterdam," but in 1641 he was a Baptist preacher, and as such constituted the Broadmead Baptist church. Hence he must have become a Baptist between 1634 and 1640, according to the records of the Broadmead church, and thus prior to 1641. The records of the Broadmead church date its origin from 1640.

Freeland, Pa., June 29.

I was once in a large company where very severe things were spoken of an absent gentleman, when a person seasonably observed that though the Lord was pleased to effect conversion and edification by a variety of means, he had never known anybody convinced of error by what was said behind his back.—John Newton.

There is anguish in the recollection that we have not adequately appreciated the affection of those whom we have loved and lost.—Lord Beaconsfield.

### BRINGING OUT AND BRINGING IN.

BY REV. THEODORE L. CUTLER.

The pearl-fishery of the Bible continually brings up treasures for the soul. Even the least familiar passages reveal to us fresh truths, or old truths in new lights or at new angles. One of these gems is in the sixth chapter of Deuteronomy. "He brought us out from thence that He might bring us in." This is a simple line of history, referring to the wonderful exodus from Egypt when Jehovah moved before His people in an illuminated pillar of cloud. But it illustrates most beautifully the out-bringing and the in-bringing of every Christian soul.

1. There is a deliverance from bondage by the redeeming work of Jesus Christ. Sin is the worst slavery ever known, and Jesus is the most glorious of liberators. How constantly that refrain occurs in the Pentateuch—"Out of the land of Egypt, out of the house of bondage." Every sinner is a bond-slave, toiling for the most cruel of masters, and the wages of sin is death. The Son of God, by the single sublime stroke of His atoning love struck off the innumerable fetters and declared emancipation for every believing soul on this sin-cursed globe.

The eighth chapter of Romans is the believer's magnificent chant of triumph. There is therefore no condemnation to all them who are in Christ Jesus. He brought them out from the old darkness and death into the new light and life. No one can sing this "new song" unless Christ has accepted him, pardoned him, and made him free from the law of sin and death. John Wesley says that first joyful sense of deliverance came when he realized the perfect security of every soul that is sheltered in the Savior's arms. Does this in-bringing imply a perfect freedom from temptations to sin? No, indeed. The Christian who indulges in this delusive dream deceives himself, and the truth is not in him. The children of Israel did not reach Canaan as soon as the Red Sea was crossed. A long, hard march and severe discipline were before them ere the first man set foot in the land of promise. So every converted soul must go in battle harness, fighting every furlong of the road to heaven; and the first hour of sinless perfection any of us will experience will be the one we spend after the gates of pearl have shut us in. Perfect assurance does not mean perfect holiness; it means that Jesus Christ guarantees that He will never desert us. "My grace is sufficient." "No man shall be able to pluck you out of my hands." Who could ask for more than that!

There is another coming out that is essential to healthy and happy piety. It is the distinct and decided crossing of the line between Jesus Christ and the ways of the world. No man can serve two masters. No man can linger in Egypt and enter Canaan. "Come out and be ye separate," is Christ's clear command to every one who enters His church. Never a time when a thorough, clean cut emancipation from the ways of the world was more needed than now. The Bible draws distinct lines. On one side walks the Master; on the other side the godless "world" on its road to perdition. Let no young convert try to bestride that dividing line, or leave his heart over on the wrong side. Christians need never expect to draw their frivolous, fashion-worshipping, unconverted neighbors over to Christ's side of that line by compromising. We must draw them up—and do it lovingly—or they will draw us down. Compromises are Satan's pitfalls. The moment that we begin to walk one mile with the world, they will be able to compel us to "go with them twain." If we let them have the "coat," they will soon strip us of the "cloak" also. Egypt and Canaan lie at opposite points of the compass. Christ's Church never can win the world by denying the Master. Would to God that in trying to draw sinners into conformity to Christ, we should never allow them to draw us into conformity to their sins! When Moses wanted to win Hobbah, he did not offer to stay with him; he said, "Come, go with us, and we will do these good." If thou goest into an inquiry-room with a Bible in thy hand, my friend, be careful to go also with a clean life and loving heart, as well as with a prayer for the power of the Holy Spirit. Then thou mayest hope to lead seeking souls out of the house of bondage into the joy and grace which Jesus gives.

4. What a delightful aspect this little

passage from the old Pentateuch gives to that process we call dying! A bringing out and a bringing in: that's all. An escape from the toils and the tears, the head winds and the hazel dews; the sins and the sorrows of this old sobbing world, and a glorious welcome into the Father's house! Christ had all this in His eye when He died to bring us out of the prison-house of sin: He had made ready the palace, and He came to bring us in, and to be forever with Him there.—Evangelist

### GOD'S MORAL DOMINION.

God is infinite in wisdom, holiness, and goodness. These perfections accompany Him in all His government of men. He does not seek for them, study them, increase in the glory of them; "we are in a sense beyond finite concepts... do nothing contrary to wisdom, holiness, and goodness. Herein do we find strongest reasons for reliance upon Him. That which is founded in the essence of His nature cannot be wrestled from Him. His throne is from generation to generation. Without diminution of authority, without change. His dominion now is the same as when the angels kept not their first estate, and will be the same to hold the blood-washed forever in blissful joy. One voice is uplifted from angels, archangels, and redeemed and lost spirits: "Thy throne, O God, is forever and ever: a scepter of righteousness is the scepter of Thy Kingdom."

"The great white throne" is a vision which needs to be brought more vividly before the eyes of men. The throne, with all it stands for, must not be lost sight of while we gaze enraptured on the rainbow of love which encircles it.

The moral law which sets forth the essential principles of His government was announced amid awful solemnities, not only because the Jews were in their spiritual childhood and needed these external demonstrations to impress their volatile minds, but because every age of the world and every race of humankind needs to be impressed with the majesty and supremacy of law; and none have needed it more than this enlightened age and this present liberty-loving generation. The law was written with the finger of God; and when the first tables were destroyed, though Moses provided the stones for the second, God reserved to Himself the right of rewriting the command with his own finger once more, that its divine authority might forever remain unquestioned.

It was announced, too, with the penalties of its violation. The record is clear, though our deceitful hearts would modify or change it. The distorted, partial views which we entertain of moral transgressions and their consequences do not effect the fact. The foundations of His throne are sure. They are laid in the changeless principles of right. The moral law, the most significant expression of sovereignty made to fallen beings, is lifted above all change by Christ, who said, "Think not that I am come to destroy the law, or the prophets: I am not come to destroy but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." The rainbow encircles the throne, thank God! Christ is the end of the law for righteousness to everyone that believeth. But the law must be fulfilled. If not fulfilled in Him, its penalties must, in the nature of things, fall. Divine love would be inconsistent with divine holiness and goodness if it were otherwise; Should not this thought create in Christians a yearning for those who are yet out of Christ and under the law! Should it not make every utterance from every pulpit unselfish, serious, earnest? O for the spirit of Jesus when He cried with infinite pathos, "How oft would I have gathered you,"—sheltered you from the inevitable penalty of your sin.—"but ye would not!"—Selected.

NEVER be discouraged because good things go on slowly here; and never fail to do that good which lies next to your hand. Do not be in a hurry but be diligent. Enter into the sublime view of it. God can and will wait; why cannot we, since we have him to fall back upon. Let patience have her perfect work, in working forth celestial fruits.—G. MacDonald.

For the Western Recorder.

PROF. LESLIE WAGGENER, LL.D.

BY REV. J. A. FRENCH.

This distinguished Baptist was born in Trenton, Ky., September 11, 1811, and died at Mantou Springs, Colorado, August 19, 1896. When the death of our departed brother was announced I felt as one of the chiefest columns in a great building has fallen from its place and lies all shattered and broken. It was so sudden and unexpected that the whole community was shocked, and those who knew him best felt that our city, the state and the world had suffered a grievous loss. The death of a prominent private citizen, under so sad circumstances, would have been keenly felt. How much more the sudden taking off of an honored educator in the midst of most useful service to the rising generation and to the state in her noble institution of learning.

Dr. Waggener, owing to my not such as entitle me to my own knowledge as I should like, but those who knew him best and longest, and were bound to him by hooks of steel, I have gathered a few facts which may serve in brief to hold up before us the nobility, the worth, the manhood of the man we mourn.

Intellectually, Dr. Waggener was well endowed. He possessed fine common sense. He had clear perception and keen penetration. He was also strikingly logical. Enjoying the best advantages, he turned his native endowments to noblest account. He was a student at Union University, Tenn., a graduate of Bethel College, Ky., in 1830, and immediately thereafter took the A. B. degree, then his highest honor. He was thus thoroughly furnished, it required no prophetic gift to tell that there awaited him an unusually bright future. This, however, was interrupted for several years by the dark clouds of war, for soon after graduation we find him enlisted as a private in the 10th Virginia, at the Breckinridge's division, in which he acquitted himself with heroism. He was left for dead on the faithful field of Shiloh, but was borne to Corinth by a faithful negro boy whom he brought from home. Here his life was despaired of, but after months he regained his health. Soon we find him sharing one of Morgan's expeditions into Tennessee. About this time he became lieutenant in the 7th, many in which he had first enlisted. He was again wounded at Chickamauga, but not severely. He followed the fortunes of the army of Tennessee through the remainder of the war, having at one time had an appointment on the staff of Brigadier-General Lewis, and when Johnston surrendered, he was adjutant of his regiment.

In 1870 he was appointed to the chair of English Literature in his Alma Mater, Bethel College, having first been principal of its preparatory department. In 1873 he was chosen chairman of the faculty, succeeding Dr. Noah K. Davis, the first distinguished professor of Moral Philosophy in the United States. He was also president of the same institution from 1876 to 1883, when he came to Austin as professor of English Literature and History in the new University of Texas.

These offices he discharged with the ability of the true scholar and the born teacher. When Dr. Davis conceived the idea of making a separate school of English in Bethel College, it was something new and untried. "If not the first, he was one of the few first professors of the English language and literature," not the very first, but he was one of the very best, and with eminent success inspired a love of learning."

He had a pure and limpid style, and his lectures, his addresses, all his productions, were drawn from "a well of English undefiled." He is thought to have been, in the main, as thorough as any man in this section, and his lectures on the great English authors are said to have been simply delightful. They were regarded by his students as surpassingly attractive.

The bulk of the work upon which the policies of the University are based, is in the main, the product of his thinking, and probably all but two or three of the reports made to the Board of Regents, the Governor and the Legislature were the result of his labors. During the thirteen years of the history of the University he was, excepting two years, the chairman of its faculty, while that office was continued, and when the office of president was created he served as president ad interim for one year. When he recently retired from that office the Regents by resolution specially recognized the excellence of his administration.

Morally and religiously, Dr. Waggener possessed marked characteristics. He respected the rights of others and expected his own to be respected—knew his rights and dared maintain them. He was implicitly sincere, and could not be served from his own convictions. He was faithful to them, even to plainness of speech, with his best friends. He had the highest sense of honor and the loftiest of ideals. He never did anything by halves, but counted nothing done while anything remained to be done. He was unflinchingly bent to the task before him, and he may be said, humanly speaking, that his days were shortened by his high sense of duty, than which he knew no nobler word.

He was an active Christian, an honored and beloved member of the First Baptist church of his native city, and a regular attendant on its ministrations, a contributor to its maintenance, a wise and esteemed counsellor in its affairs. The news of his death came, one of his most intimate friends remarked: "He was our wisest counsellor." For quite a while he was the teacher of a young men's Bible class in the Sunday-school, and was singularly familiar with "the Book of books." Indeed, it knew his Bible better, or even so well. He was a Christian who thought deeply and yet reverently, and who loved to hear the simple Gospel.

However many excursions he might make into the realm of philosophy or science in its relations to the religion of the Bible, he came back to and rested in the all-absorbing utterance which fell from the lips of Simon Peter centuries ago: "Lord, to whom shall we go? Thou hast the words of eternal life."

Socially, Dr. Waggener was a home-loving man. He found great joy in the bosom of his family, and with his constant thought to do what he could for their happiness, and when all was done that could be done, yet was he not satisfied. He did not seek large acquaintanceship, but was congenial and warm-hearted toward his friends. Through the habit of reflection he may have appeared to some pre-occupied, and at times absent, but it was only absent to his home, also he may have seemed exacting and positive, but it was the result of many years' work in the school-room, where authority must often be asserted. In his home he was most hospitable and kindly. One of the pleasantest evenings I ever spent in this home and around his board. I had fondly looked forward to the most loving fellowship with him, as his pastor, but in God's inscrutable wisdom this is denied me. I look away to a day when

"We shall know each other better." "When the mist has cleared away."

In reviewing his life work, I am reminded of an utterance of Daniel Webster than which nothing is truer: "If we work upon marble, it will perish; if we work upon brass time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal minds, if we imbue them with right principles, with the just fear of God, and love for our fellow-men, our graves on those tablets something which will brighten to all eternity." This was our brother's endeavor, and his monument is the loving memory of many grateful hearts. All over Kentucky and Texas and beyond their borders are many who are proud to be within his memory.

As many of your readers know, Dr. Waggener married Miss Fannie Pendleton, daughter of that grand man, Dr. James M. Pendleton. Seven children with his wife survive him, the eldest daughter being Mrs. A. S. Walker, Jr., of Austin, and the third daughter is Mrs. Ester, of Sherman, Texas. The remaining five children are here.

The funeral services were conducted Saturday afternoon, August 22, by the writer, assisted by Dr. R. K. Smoot, of the Southern Presbyterian church, an old time friend, and just as the summer sun was setting, he was borne to his last resting place in our beautiful cemetery, followed by many attached friends, including the faculty and students of our University. Austin Texas, Aug. 24, 1896.

A SOCIAL PANG.

BY HENRY PRESERVED SMITH.

One does not need to be an old man to notice that the sentiment of this country in regard to social questions has undergone a great change. There was a time, and that not long ago, when we flattered ourselves that this country had solved all social problems. Our public speakers and the writers for the press pointed with pride to the features which distinguished us from "the effete monarchies of the Old World." They boasted of a community which, for the most part, was free from luxurious wealth and from equal poverty. Here every man earned his bread and every man was free to earn it. A career was open to the aspiring and energetic; privation and punishment came only to the idle and vicious. The great mass of the citizens were fairly well educated, were virtuous and self-respecting. The orator of the hour pointed to the reason why this type of civilization should not be indefinitely extended, and, as he proudly contemplated the time when we should count a hundred million Americans, he had no misgivings, he saw no reason why this happy freedom, equality and order should be the portion of the poor millions as they had been the portion of one-tenth the number.

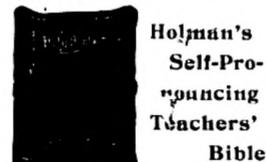
This strain of self-gratulation may be fairly called extinct. We do not yet count the one hundred million of people, but the approach towards it has made all intelligent men grave. It has already become evident that we are not to escape problems which have confronted all crowded populations. Popular freedom, equality before the law, widely diffused education—no one of these is a panacea for the evils which come with density of settlement. Carlyle was nearer right than we were willing to acknowledge when he said to a boasting American: "Ah, ye've a great deal of land!" In other words, the good features of American life—in the New England village, for example—were due largely to the fact that we were not overcrowded. They were due to popular liberty, and popular education in a small degree only, in a very much smaller degree than we supposed. What I mean by the social pang is the effect of this discovery on earnest and thoughtful men. Among these it is widely felt, and it is to be felt even more widely in time to come.

The pang comes with the knowledge of the circumstances in which human beings are compelled to live by the pressure of society upon them, and not through any fault of their own. Hence we are obliged to work who are obliged to live on five dollars a week, because, with their best efforts, they can earn no more, these lie heavy on our hearts. In one of our large cities there is a district in which every family, on moving thither, is certain to suffer from typhoid fever. What shall we make of our own fate if the only shelter open to us were a house in which we knew that some of those dear to us would contract that dread disease? Many tenements in our cities are so constructed that women cannot observe the common decencies of life. How can we help sympathizing with parents who are com-

HOW MANY MINISTERS

people do you suppose can give the correct pronunciation to the hard names contained in the Bible? Mighty few. By our liberal management we are enabled to present to the notice of our readers, etc.,

as well as others find it difficult to pronounce the hard proper names contained in the Bible, and till the advent of the Holman Pronouncing Teachers' Bible, it was practically impossible to get a correct and uniform pronunciation for these difficult proper names. The change for the better since the publication of this now famous Bible is apparent. By a special arrangement with the publishers we are enabled to give you this Bible with a year's subscription to the WESTERN RECORDER for the small sum of \$3.50, to old or new subscribers. The Bible is finely bound in French Seal, with red under gold edges and linen lining. Has double column references and complete helps. As a recent authority very aptly says, "It is mechanically perfect." You know the RECORDER; for the past 70 years it has been the leading Baptist paper in the South and Southwest, and to-day it is better than ever. The paper sells for \$2.00. The Bible is worth \$3.50 in any bookstore. We give you both for only \$3.50. Orders are coming rapidly so don't delay, but send your money at once to



A Noted Divine

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Bible. The WESTERN RECORDER was the first to see the great good to be accomplished by such a Bible, and immediately arranged with the publishers to give its readers and subscribers an opportunity to secure a copy of this wonderful edition of the Bible for a mere trifle.

polled to bring up their daughters in such dwelling?

The social pang prompts those who are exercised by it to seek a remedy for social evils. But it is evident that they have doubts about the efficacy of some of the remedies which have been prescribed in the past. One of these remedies is education. We have no reason to speak lightly of it. Its value to the individual and to society is unspeakable. But it cannot be called a remedy for the ills of which we speak. The New England idea seems to have been that a man who had the opportunity to go to college, was certain to avail himself of the opportunity, and, in consequence, that he was certain to be successful in life. But it does not need extended observation to show us that the facts do not bear out the theory. The increase in education is a great good, but it is not an unmixed good. It results in what they call in Europe the learned proletariat, which means that it creates a class of educated unemployed, whose discontent is more dangerous than that of the uneducated, in that it has greater power of making itself known, and in that it furnishes men capable of organizing the forces hostile to the existing order. It has recently been said by a well known college president that the men who endowed our colleges have died and left no successors. The statement is certainly too sweeping. But there may be just this much truth in it—that men of wealth are less ready to give to education because they are less confident that education is the remedy we are looking for. The remedy which society needs, for which the social pang cries out, must be sought elsewhere.—Evangelist.

VOCIFEROUS CONSECRATION.

In the Sermon on the Mount it is said, "Not every one who says Lord, Lord shall enter into the kingdom of heaven. This is no prohibition of public and earnest profession, but rather a caution against the exultation of words above deeds. The tendency everywhere is to give what costs little, and call for least sacrifice. Hence men are continually drawing nigh to God with their lips when their hearts are far from him. The Apostle James states that by our words we are to be condemned, and by our works we are to be justified. But the condemnation which clearly applies to idle and vain words as to impure and profane speech. The sin of hypocritical lurks in all profession which does not faithfully represent the life. To pretend goodness which we do not possess is lying seeking to deceive

men. True, one may be self-deceived and ignorantly claim holiness which is not his. This would relieve him of the charge of conscious hypocrisy, nevertheless the habit of claiming what does not belong to him has an evil effect upon his life. It is a sin to be ignorant when one may know the truth.

A pretty certain evidence that a spiritual life is weak is the constant protestation that it is strong. When people keep saying that they feel young, or can do as much work as ever they could, nobody misunderstands them. They are growing old, and seek to hide the fact by words to the contrary. When Peter said, "Though all men should be offended because of thee, yet will I never be offended," he was not so true a disciple of Jesus as he was afterward when, conscious of his weakness, he modestly says, "Lord, thou knowest that I love thee." There is no longer any vanity of superior faithfulness and comparison which assumed his own superiority. His claim is true, his confession is modest; he is changed for the better, and the boastful and self-confident words are gone.

There has come to be in intelligent religious circles a general distrust for extra professions of holiness. The "second blessing" people talk too much about themselves, and make far too much noise about their flamboyant piety. A close acquaintance shows that their virtues have the usual human infirmities, while their vice of spiritual pride they share with the Pharisee and similarly deluded people. Consecration is to be desired, but the profession of consecration should not be the most prominent element. Let us live in deed and in truth.—Christian Standard.

A TOUCHING story is told of a little girl who lost her sight in infancy, and whose blindness was supposed to be incurable. A famous oculist, however, performed an operation on her eyes and sight was restored. Her mother had long been dead, and her father had been her only friend and companion. When she was told that her blindness could be cured, her one thought was to see her father. The operation was a success, and when the bandages were removed, she ran to him, and trembling, poured over his features, shutting her eyes now and then and passing her fingers over his face, as if to make sure it was he. For the first time his constant tenderness and care seemed real to her. "To think," she cried, holding his hand close in hers, "that I had this father so many years and never knew him!" How many of us are like this little blind girl?—Exchange.

[Continued from first page.]

**THE SILENCE OF BAPTISTS IN LITERATURE BEFORE 1641.**

tion of the early Baptist and anti-Baptist literature.

First, No Baptist writers of that age admitted immersion was a new thing, indeed they nearly all ignore the charge of newness, and seem to treat it with a sort of silent contempt. The citations of Dr. Dexter in the True Story of John Smyth which appear to suggest the contrary, so far as I have verified them, prove on careful examination to be irrelevant, or in other ways untrustworthy.

Second, No opponent of the Baptists of that age who has mentioned this charge of newness in regard to immersion ever stated, so far as I have been able to learn, that he had known Baptists to practice either sprinkling or pouring for Baptism. These are negative statements and as they refer to a very voluminous literature one must be somewhat guarded in making them, but I believe they are thoroughly well founded, and will not be disproved. There is one clear example of an answer to the charge of newness, and that is very suggestive. In a correspondence with William Kiffin, Robert Poole asks, "By what scripture do you take upon you to erect 'new framed congregations?'"

And to that question Kiffin makes the significant reply, "It is well known to many, especially to ourselves, that our congregations were erected as they now are, according to the rule of Christ, before we heard of any reformation, even at that time when Episcopacy was in the height of its vanishing glory." (See "A Brief Remonstrance of the reasons and grounds of those people commonly called Anabaptists, 1645, page 6). The form of Kiffin's answer is very suggestive, "It is well known to many, especially to ourselves." Does not this suggest that he had in mind the fact that there were loose and incorrect notions about Baptists entertained by people who only knew them from the outside, and did not understand their principles or their history. I can well believe that a similar answer would have been given in regard to the alleged newness of immersion, it is well known to many and especially to ourselves that dipping is no new thing.

**DEDICATION AT CANTON, MISSOURI.**

From the *Canton News* we learn that on the last Sunday in August the elegant new Baptist church was dedicated. Rev. Dr. A. V. Scofield, brother to General Scofield of United States Army, is the beloved and honored pastor. Brother Scofield is 65 years old. His first pastorate was in Louisville, Ky., and he is affectionately remembered by those who labored with him and those converted under his faithful ministry. Among those baptized by him were Theodore Harris and his wife. She has gone to her reward, and Bro. Harris has long been not only the leading banker of our city, but also one of the most intelligent and useful of our Baptist laymen in the South. For 18 years Dr. Scofield was pastor in St. Louis, where he built two houses of worship. He was also pastor in Quincy, Ill., and Keokuk, Iowa, and in other leading cities. The Lord has greatly blessed his labors and he has attained justly the title to the highest honor of being "a faithful minister of Jesus Christ." May his noble life long be spared.

W. P. H.

THE REV. JAMES MORRIS GORE and Miss Katherine Hughes were married in the Baptist church in Miami, Mo., Sept. 2, at 8 P. M.

**SUNDAY-SCHOOL.**

INTERNATIONAL Bible Lessons, 1896. THIRD QUARTER. SUNDAY, SEPT. 30.

**DESTRUCTIVE VICES.**  
Prov. 16:22-33.

MOTTO TEXT.—There is a way that seemeth right unto a man; but the end thereof is the ways of death. Prov. 16:25.

"Understanding is a well spring of life unto him that hath it."—Understanding is more than knowledge. It is knowledge of facts, of law, and of results, and the will to do that which is best. A well spring is unfailing, and understanding is ever present to guide its owner to do what is best. No man can have understanding in the highest sense, the sense which is meant here, who has not been regenerated.

"But the instruction of fools is folly."—A man who has not understanding relies on the advice of others. He is in danger of being deceived by the instruction of fools. The only instruction a fool can give is folly. All men are fools who have not sought the pardon of their sins and received the forgiveness of God through the merits of the atoning sacrifice.

"The heart of the wise teacheth his mouth."—He does not speak without thinking. His heart is right, and out of its abundance his mouth speaks rightly, and this adds learning to his lips. There is no true learning as God sees which does not come from a converted heart. The most ignorant saint is wiser than the most scholarly infidel.

"Pleasant words are as a honey-comb, sweet to the soul and health to the bones."—Honey was used as the standard of sweetness by writers generally in ancient times. It was also a valued article of food and had medicinal qualities to refresh and invigorate. Jonathan felt its reviving force on his hurried march (1 Sam. 14:27). Pleasant words are comforting, kindly words. Why we do not all of us speak these more frequently is one of the mysteries of depravity. These pleasant words are not only sweet to the soul, but health to the bones. They have a wholesome effect on the body. A cheerful mind aids an ailing body as all doctors know.

"There is a way that seemeth right unto a man."—He may have allowed himself to become blinded by passion or by his own desires that he believe, an evil way is right. We can very easily take ourselves in. This is when we try to prove that what we wish to do is right.

Again, even when we are following conscience, that is not infallible. And we are responsible for its blindness. Hence we need to work out our own salvation in fear and trembling. He who keeps an eye single to God's pleasure, asking from a sincere heart, "Lord, what wilt thou in the way to do?" will be taught in the way he should go. "But the end thereof are the ways of death."—Sincerity does not excuse sin. Paul verily thought he was doing God service when he was persecuting the church.

"He that laboreth, laboreth for himself, for his mouth shall eat it of him."—Men are idle and will not work at physical labour when they can avoid it. But hunger is a task-master who forces them to work. They do not work or they will feel the pangs of hunger. Necessity is the mother of industry. Labour is good for us, therefore it is well that our needs drive us to labour.

"An ungodly man diggeth up evil."—He digs pits for his neighbors, and his deeds bring evil upon himself. The Septuagint has it, "A foolish man diggeth evils for himself." "And in his lips there is as a burning fire."—And the tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.

"A forward man soneth strife."—He is perverse, he will not listen to reason, but goes on in his headstrong way. Such a man makes such widespread strife it is as if he sowed it in a field. It is easy to make strife, owing to the natural depravity of human nature. "And a whisperer separateth chief friends."—In chapter 18:8 this word is translated tale-bearer. And the Bible says truly where there is no tale-bearer the strife ceaseth.

"A violent man enciteth his neighbor."—Violent here means a man who injures others, whether by what we call violence or by fraud and deceit. He is not content with his own wrong doing. He persuades his neighbor to unite with him, and leads him also to acts of injustice which injure others.

"He shutteth his eyes to devise forward things."—This is the scheming trickster and not the man of open violence. He shuts his eyes that he may concentrate all his thoughts upon his wicked scheming.

"Moving his lips he bringeth evil to pass."—Having thought out his designs, he proceeds to execute them. The words may mean "compretheth his lips"—carries out his wickedness slyly without letting men know his designs in time to frustrate them. It is a graphic and true picture which Solomon draws of a man who is to be dreaded and shunned more than the pestilence.

"The hoary head is as a crown of glory, if it be found in the way of righteousness."—Long life was one of the gifts of wisdom, and age was to be honoured. But by as much as hoar hairs are a crown of glory to the righteous, so by much are they a crown of shame to the wicked.

"He that is slow to anger is better than the mighty."—He is better in many ways. It requires more heroism to control one's passion than to fight bravely in battle. Such a man is of more value in his town and in his daily life. "And he that ruleth his spirit than he who taketh a city."—Taking a city is a thing of a few days or weeks it may be. Ruling one's spirit requires a life time of persistent fortitude.

"The lot is cast into the lap; but the whole disposing thereof is of the Lord."—Into the bosom or fold of the garment. Usually small stones differing in size or color were used. These were put into the fold and shaken out. This lot was not resorted to on trivial occasions, but only when human wisdom failed. There is no chance. God rules even to the number of our hairs and the falling of the sparrow.

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**LONG RUN ASSOCIATION.**

**LIVELY MEETING.**

This body met in its 93d session at Walnut-street church, Louisville. The Rev. W. E. Powers was unanimously re-elected moderator and Mr. T. D. Osborne clerk. In the reading of the letters the resolutions of Broadway and McFerran Memorial churches endorsing Dr. Whitsitt and condemning the WESTERN RECORDER were read. The editor of the RECORDER read the editorial of August 20th, which had been specially singled out for censure. There are 32 churches in the Association, one, the Thirty-sixth and Bismark Avenue, being admitted at this session. There are in round numbers 9,000 members. There were nearly 700 baptisms last year. Visiting brethren were present in goodly numbers—the Revs. D. C. Ramsey, from Charleston, S. C., Ernest Cook, of St. Louis, T. S. Botts, from Memphis, W. C. Taylor, of Frankfort, I. M. Wise, of Princeton, E. S. Alderman, of Woodlake, W. J. Williams, late of Russellville, and W. B. Crompton, of Georgetown College. There were also present Prof. Aaron Williams, of Bethel College, and Geo. H. Cox, Esq., of the Minister's Aid Society, Owensboro.

The attendance was very large because of the expected contest over the Whitsitt matter. For weeks before earnest and organized efforts had been made to secure an endorsement for Dr. Whitsitt at this his home association. Resolutions were passed at some of the churches, delegates were instructed in some instances, in other cases men were believed to have been selected as messengers because they were supposed to favor such endorsement. There were articles in the secular papers which contributed to the excitement.

So soon as the preliminary matters were out of the way Mr. Cary Peter offered the following:

WHEREAS, Prolonged discussion has been aroused concerning historical statements made by Dr. W. H. Whitsitt before the 93d;

AND WHEREAS, He will have a complete discussion of that question in his book, soon to appear, wherein all perversions may be corrected; therefore be it

Resolved, That we believe our brethren in the associations that have passed resolutions condemning Dr. Whitsitt have been misled as to the facts, and have unintentionally done great injustice to a brother whose devoted life, whose sound Baptist principles, whose scholarship, and whose careful investigation should protect him from the hasty judgment of his brethren, therefore be it further

Resolved, That the Baptists owe it to themselves to deal fairly with the facts and with Dr. Whitsitt, in order that his position may be well understood before he is judged.

That we desire to convey to Dr. Whitsitt an expression of our confidence in him and strong conviction that he is pre-eminently suited for the high position that he occupies as President of our great Theological Seminary, and that we pledge to him and to his associates our hearty co-operation in the work of teaching our young ministers.

That we, being his home association and knowing his daily walk and knowing the seminary from personal acquaintance, and rejoicing to have it in our midst, urge Baptists everywhere to give it their loyal sympathy and support, as it deserves.

Resolved, That the religious press be furnished with a copy of these resolutions and be requested to publish them.

Mr. Peter said great injustice had been done Dr. Whitsitt and these resolutions should be passed. Mr. H. A. Vaughan promptly arose and expressed great regret that this subject had been introduced. He paid a high compliment to the mover of the resolutions, but as a layman not versed in theological matters but loving the peace of Zion he urged that this matter be laid aside. He expressed the kindest feelings for Dr. Whitsitt and said he revered all preachers. "I tell you candidly, brethren," said he, "you

are standing over a dynamite bomb and when the quantity of speeches that are now prepared and gentlemen will read, that are now in the pockets of the learned men all round about me—when they are uncorked, I tell you, Bro. Moderator, they will make a noise in the world that we can not overcome. There will be things said here which will be recorded, and even time itself can not wholly efface them. There will be criminations and recriminations and nothing we can do will ever overcome their influence. It will do no good—a discussion of this question here. I beg you one and all, not alone for the sake of those who are interested in it, but for the cause of Christianity, for the cause of humanity, for that is good and noble and grand, suppress this matter. It has gone far enough." He continued his earnest appeal and finally he offered as a substitute which everybody could vote for, the following:

Resolved, That we believe the Bible is the only and the all-sufficient rule of faith and practice. We believe that the immersion of believers for baptism began about the year 30 A. D., and that wherever there have been Baptists this has been the practice.

Dr. Weaver would say a word or two to both sides before offering a motion. He said: "I am with Dr. Whitsitt as a brother and a Christian man. I believe that he would suffer his right hand to be severed from his body before he would either say what he did not think or neglect to say what he thought was right." Dr. Weaver went on to speak of Dr. Whitsitt's forthcoming book, which would present all his evidence, and thought it unwise for any action to be taken now by this association. He believed those who offered the resolutions desired to do right, but in order that the matter might be passed by he moved to lay the whole subject on the table. This was done by a vote of 62 to 47.

Dr. Weaver moved to expunge from the records all reference to this matter. Dr. Sampey then got the floor and made a very vigorous speech about two hours long. He thought before this whole business was expunged "a little light ought to be let in on it." Said he: "The time has come to run up our flag and fight under it. I have tried to be a peacemaker all along in this matter and tried to keep still on this whole question. I have swallowed my feelings and my thoughts as far as I could, but the time has come when I can speak a word. I have tried to keep silent except when I could say a word for peace and quietness." He desired peace, "but," said he, "it has come to a choice between sacrificing a man on the one hand and defending that man from others on the other side. That question will not down, and we can not, just by a mere waive of the hand, brethren and sisters, put it to one side. I want to get that straight in your minds right here and now."

Amid frequent interruptions and points of order Dr. Sampey proceeded to give his reasons for not expunging this matter from the record. "First of all I believe that the President of our institution ought to have freedom of spirit and freedom of speech to express what he finds in history—occurs to him after patient search. He has a right to let the folks know—not only the Baptists but everybody else under the sun—what our fathers did. He has a right to declare his opinion."

He spoke of Dr. Whitsitt's bringing up amid Baptist influences, of his training and education, and said: "To have this man go astray would be a terrible

thing to happen. How could he do it under such surroundings and environments?" The speaker said Dr. Whittitt was the greatest teacher of church history in this country. "Even the men who are on his side or who are against him in this controversy are willing to say that on church history what he does not know about all the facts of theological and religious history and all the great names down the centuries isn't worth knowing." His "philosophic grasp of history" was praised, "with a few broad strokes" he could paint a century.

Warning with the theme Dr. Sampey continued; "Dr. Whittitt is president of the Seminary. There are people who don't want him to be president of the Seminary. There have to be two sides to this question. There have been resolutions presented here asking us to sit down on this whole business and to wipe it all out, and have this man sacrificed simply for the sake of some brethren who don't want to be in the row. But I tell you, Mr. Moderator, we want separation in some things. We want everybody to stand out and fight open and above board. There is no use saying 'peace' when there is no peace. Now about these resolutions. There are certain things that ought to have been expunged long ago, before they got into type and into the newspapers and into the hands of the printers. It ought to have been done right there. But they went into cold type and you can not expunge them until you burn up those 10,000 or 15,000 papers that have gone out into this community from that office on Fourth Avenue."

Being called to order here Dr. Sampey said, "Mr. Moderator I refuse to yield the floor. I have the floor now and I am going to keep it. It is Greek meet Greek and I have got the floor and he has got to listen to me or get out of the house." An effort was then made to adjourn, but the speaker held the floor and insisted on freedom of speech for Dr. Whittitt. There was a principle involved. "It is," said he, "the principle of the right of free speech—the right to express one's honest convictions. I say Dr. Whittitt has a right to speak on this subject. He has spoken on the subject. He has explained it. He is not going to take it back, because it is for principle."

Dr. Sampey proceeded to give his view of the opposition to Dr. Whittitt. He said it had been coming for years, but was delayed by the life of Dr. Broadus. When he died, the enemy saw their opportunity. "All the opposition," said he, "to the Seminary in all parts of the country has crystallized here and rallied in support of this attack." "It has crystallized around this and it would not have had dignity" had not a "great prominent figure" taken part in it. Raising himself, the speaker said, "The issue is joined. Blessed be God, it is joined." The faculty would make common cause with Dr. Whittitt. If he were removed, who would be the next? Some people do not want him as President, but nineteen-twentieths of the old students want him. He cannot be removed till next May and it will take a two-thirds vote of the trustees then. The speaker proceeded to compliment Dr. Whittitt's administration of the office.

Dr. Weaver got the floor and explained that he wanted the action expunged because he wanted nothing said about it. "Not that I am afraid of anything," said he, "I am not afraid of doing the right thing at any time. But I didn't intend or propose that any such

speech as this should be offered on it." Speaking of the historical question, Dr. Weaver said: "I am not a historian—I admit it; but I am not an ignoramus, nor are the Baptists of Kentucky ignoramuses. They know something as well as the professors and as well as the Seminary, and when you put a question before a man of common sense he can decide about that matter just as well as you can." While he was open to conviction, he insisted that "wherever there have been Baptists they have immersed, and wherever they did not immerse they were not Baptists." He then withdrew the motion to expunge; and after announcements the meeting adjourned.

At 7:30 P. M. Dr. Dargan preached the annual sermon from 2 Timothy 2:19: "Nevertheless the foundation of God standeth sure, having this seal, the Lord knoweth them that are his." After the sermon, which was a good and strong one, Dr. Sampey announced that the Whittitt matter would be brought up again in the morning.

Next morning the attendance was again large and the interest great. The report on state missions was read, congratulating the Board on the prosperity of the work and making special mention of the Rev. T. T. Martin's going to the mountains. Dr. Warner discussed the report in one of his best speeches.

The report on Schools and Colleges, which had given way to the special order, was discussed by Dr. Dargan, Dr. Wise and Prof. Aaron Williams. Pending its adoption, Dr. Kerfoot took the stand "to pour oil on the troubled waters." Some brethren had been working most of the night and all the morning to shape resolutions in regard to Dr. Whittitt which they hoped could pass. Dr. Kerfoot said: "Some of us, brethren, have felt that the condition of the Long Run Association ought to have very diligently and earnestly been working to see if the matter cannot be put into a shape which would be more satisfactory." He had some resolutions he thought would raise no discussion, and that all would be willing to pass. They were then read as follows:

Whereas, Many of our associations have passed resolutions affecting the orthodoxy of our beloved brother, Dr. W. H. Whittitt, and, whereas, charges have been made affecting his Christian character and his fidelity to the Baptist denomination; and some have even gone so far as to advise his exclusion from church fellowship; therefore we, the members of the Long Run Association, with which Dr. Whittitt has labored for so many years, and of which he is an honored member, desire to express to our brethren generally the following convictions:

First—That we are not in a position to approve or reject Dr. Whittitt's views as expressed in his articles in the Independent and in Johnson's Encyclopedia.

Second—That we commend Dr. Whittitt as a brother of high character of remarkable piety and charity; and we believe him to be a sound and scriptural Baptist.

Third—We testify, with gratitude to God, to the prosperity of our beloved Seminary under the administration of Dr. Whittitt, and we promise our loyal support to the Seminary and pray the continued blessings of God upon it.

Dr. Kerfoot proceeded: "Brethren, the ground on which the passage of these resolutions is earnestly sought is this: If there is one place on the face of the earth where Dr. Whittitt has friends, it is in the Long Run Association. If there is any association on the face of the earth that ought to say a kind word in the troubles through which he has been passing, it is this association, of which he has been so long a member, and where he is so well known. Now we do not ask the brethren to commit themselves on any of the positions that are under discussion, but we do ask the Long Run Association—

Dr. Whittitt has not asked that himself; he did not see those resolutions which were introduced yesterday; he has not seen these which are being introduced now; didn't know anything about them until we introduced them, but the friends of Dr. Whittitt believe that there ought to be some kind words of some kind here said about a brother who has been beloved and honored, and who has been in this association. We do not ask brethren to violate any convictions of principles or duty, but we do ask them, if they have got any friendship in their hearts, if they have got any love for a brother whom they have loved so many years, to say what they can say conscientiously in bearing testimony of their approbation of a brother. It is this, and this alone, that has caused this introduction of the resolutions as a substitute."

On motion of Dr. Christian, the resolutions were taken from the table, and Mr. Vaughan withdrew his substitute, and Mr. Peter with drew his resolutions, and Dr. Kerfoot moved the adoption of the new resolutions.

Dr. Weaver, in seconding the motion, said: "I want to make one or two remarks as Dr. Kerfoot has made one or two. In consultation we have agreed, both parties, so far as I am concerned, I am speaking on yesterday on that side of the question—we have agreed upon the resolutions, and we have agreed also what we understand these resolutions to mean. There is not a member of the Long Run Association but has the highest appreciation of the Christian character of our beloved brother, Dr. Whittitt. So I said yesterday, so I will stand up and say anywhere." The speaker went on to say that whatever might be the differences of opinion on the matters in controversy, "there is no disagreement, and cannot be, as to his being a grand man in our midst. Now, notice, those resolutions go on to say just simply that you do not put yourself upon record one way or the other, but you do put yourself upon record as sustaining our Seminary whether this faculty or another is there. That is my view of the matter, and I never would have made a motion to lay upon the table simple resolutions to endorse the Christian character of our beloved brother—never. My conscience would not allow me to do it. All my conscientious convictions led me to do it, and I have seconded the motion and hope all my friends will do it unanimously."

Thereupon Dr. Christian arose and said: "Bro. Moderator: Had these resolutions been presented yesterday, or any other time, personally I was ready to vote for them—to-day, yesterday or any other day in their history; I haven't now, and never had, a personal consideration against Dr. Whittitt—to-day, or any other day. I have simply disagreed with him on his historical statements. I disagree with him now as to that matter; but that has nothing to do with these resolutions, not a thing, and when it comes to endorsing the Christian character and brotherhood of that brother, I am perfectly willing to do it here or anywhere else. And as to my endorsing the Seminary, I do not recollect the time in the history of my life, since John A. Broadus and J. P. Boyce came to a little village church up here in Kentucky, when I was hardly big enough to know anything, and I heard John A. preach, I don't remember the time that I was not in sympathy and in accord with the Southern Baptist Theological Seminary." The speaker spoke a little farther to

this same effect. He was followed by Dr. Sampey, who amid interruptions and cries of question, wanted "justice tempered with mercy" and desired the resolutions to be read again. He said: "I want to know what is in those resolutions; I want to know whether there is but one point in them or three. Don't let anybody vote for those resolutions that can not conscientiously do so." The resolutions were then adopted by a rising vote, only two voting against them, though a good many did not vote.

Dr. Sampey again took the floor to shake hands with the moderator and to say four things: "I do not believe," said he, "I will ever inflict a speech on Long Run Association as long as that one I dumped on you yesterday. In the second place, I do not believe I will ever make any such wild gestures and jump over the pulpit as I did yesterday. Thirdly, Bro. Moderator, I do not believe I will ever get half as mad as I was yesterday. And in the fourth place, I hope, in the goodness of God, nobody will ever stir me up to get as mad as I was yesterday."

This closed the episode. The rest of the business went through smoothly. The Association endorsed the Western Recorder without opposition and urged that it be put in every Baptist home in the bounds of the Association. The next session was appointed to be held at Long Run church, and it will be the centennial of that church. Dr. W. P. Harvey was chosen to preach the annual sermon.

On the whole this was the most remarkable session the Long Run Association ever held.

FROM MODERATOR POWERS

In the hurry of the closing acted, that while the presence of the Gospel we differ and wrangle about men and things; as moderator and the oldest preacher in the body I declare that we all believe that the Lord Jesus Christ while on earth gathered material and formed his church. He committed to them his truth to spread and perpetuate, including doctrines and ordinances, and including one Lord, one faith, one baptism. This organization was launched on the ocean of time and this ship has met with many a storm so great that her enemies, because it was hidden from their sight by the waves and billows, said she has gone, but after a while in the distance, the colors nailed to the mast-head, "King Jesus is our Captain," were seen still floating in the breeze, and thus the same essential principles have been perpetuated. While we may not be able to trace the pathway along which they have come, we have them to-day and will ever have them.

In this I include not only the pastors of this body but also the Seminary professors and every preacher in this association.

I want now to give this the endorsement of our body. Now if there are any not willing to go to the denominations of the world on this record I ask them to so say through the columns of the Western Recorder, though not to discuss the reasons why. Silence will commit us all to the above, and if this is the sentiment and belief of us all, the world should know the fact. W. E. POWERS, Moderator Long Run Association.

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FROM DR. GOFORTH.

I want to say on the Dr. Whittitt trouble, the Recorder has not displeased me in any matter published in its columns on that subject from first to last. I have not lost confidence in the Seminary, but I do believe that Dr. Whittitt made a great blunder in place of a great discovery in Baptist history. Bro. Eaton, stand just where you are, both in spirit and fact, as you seem to see the whole bearing of the so-called Discovery. I fear Dr. Whittitt has lost sympathy with the old Baptist paths through too much learning.

Yours truly, W. B. GOFORTH. Riceville, Tenn., Sept. 5th, 1896

C. B. Hyson, of Averett, Washington, representative of the Washington Immigration Association says the following in the lead of all evangelical denominations, not only in his State but throughout the far West. Rockefeller's contribution of \$100,000 for evangelistic work in the West has given a mighty impetus to evangelistic work on the Pacific Slope.

He who believes unwaveringly in the sovereignty of Almighty God, and that God has a hand in shaping and forming the destinies of men and of nations, and who believes that God can and will overturn the failures and purposes of men for His own glory possesses the secret of a happy life. WM. D. NOWLIN.

Thou art not the more holy for being praised, nor the more worthless for being dispraised. What thou art, that thou art—neither by words canst thou be made greater than what thou art in the sight of God.—Kempis.

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PERFECT PEACE.

BY JENNIE F. HOUSER.

Of all the legacies which we receive,  
As wealth, position, pedigree, or fame,  
Or any treasure which a friend may leave,  
To strengthen the remembrance of his name,  
Was ever one of which we can conceive,  
Like this, which few desire, and fewer claim,  
"My peace I leave with you!"

Oh! earth so full of variance and strife,  
And petty tattle, and blackest sin unold,  
And desecrated heartstones made so rife  
With breaking hearts, and troubles manifold;  
Far in the midnight of the darkest life  
His voice doth gently whisper as of old,  
"My peace I leave with you!"

Divines! Lord! how lightly we esteem  
What Thou didst value more than life and  
paid.  
The price on Calvary, nor didst Thou deem  
Such cost too great! Would that our hearts  
were stayed  
Upon Thy eternal verities, that gleam  
From out these words, in heavenly light ar-  
rayed.  
"My peace I leave with you."  
—Presbyterian Journal.

OUR PULPIT.

JOB'S RESIGNATION.

BY C. H. SPURGEON.

"Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground and worshipped, and said, Naked came I out of my mother's womb, and naked shall I return thither; the Lord gave, and the Lord hath taken away; blessed be the name of the Lord. In all this Job sinned not, nor charged God foolishly."—Job 1:20-22.

Job was very much troubled, and he did not try to hide the outward signs of his sorrow. A man of God is not expected to be a stoic. The grace of God takes away the heart of stone out of his flesh, but it does not turn his heart into a stone. The Lord's children are the subjects of tender feelings; when they have to endure the rod, they feel the smart of its strokes; and Job felt the blows that fell upon him. Do not blame Job for being so sensitive; the method of grace works; it makes us strong to bear trial, but we have to bear it; it gives us patience and submission, not stoicism. We feel, and we benefit by the feeling, and there is no sin in the feeling, for in our text we are expressly told of the patriarch's mourning, "In all this Job sinned not." Though he was the great mourner—I think I might truly call him the chief mourner—of Scripture, yet there was no sin in the mourning. Some there are who say that, when we are heavy of heart, we are necessarily in a wrong spirit, but it is not so. The Apostle Peter saith, "If need be ye are in heaviness through manifold trials," but he does not imply that the heaviness is wrong. There are some who will not cry when God chastiseth them, and some who will not yield when God smiteth them. We do not wish to be like them; we are quite content to have the suffering heart that Job had, and to feel the bitterness of spirit, the anguish of soul which racked that blessed patriarch.

Job has three or four subjects which he brings before his own mind, and these tend to comfort him.

The first is, to my mind, the extreme brevity of life.

Well now, because life is so short, do you not see where the comfort comes? Job says to himself, "I came, add I shall return; then why should I worry myself about what I have lost? I am going to be here only a little while, then what need have I of all those camels and sheep?" So, brethren, what God has given us is so much spending-money on our journey, to pay our own fares, and to help our fellow-travellers; but we do not, any of us, need as

much substance as Job had. He had seven thousand sheep. Dear me! what a task it must have been to drive and to feed such a large flock! "And three thousand camels, and five hundred yoke of oxen!" That is, a thousand oxen, and five hundred she asses, and a very great household." Our proverb says, "The more servants, the more plagues;" and I am sure it is true that the more camels, the more horses, the more cows, the more of such things that a man has, the more there is to look after, and to cause him trouble. So Job seems to say to himself, "I am here for such a little time, why should I be carried away, as with a flood, even when these things are taken from me? I come and I go; let me be satisfied if other things come and go. If my earthly stores vanish, well, I shall vanish, too. They are like myself; they take to themselves wings, and fly away; and by-and-by I too shall take to myself wings, and I shall be gone." I have heard of one who called life, "the long disease of life;" and it was so to him, for, though he did a great work for his Master, he was always sickly. Well, who wants a long disease? "There's the respect that makes calamity of so long life." We want rather to feel that it is not long, that it is short, and to set small store by all things here below, and to regard them as things which, like ourselves, appear but for a time, and soon shall be gone.

Job seems to comfort himself by noticing the tenure of his earthly possessions. "Naked," saith he, "came I out of my mother's womb, and naked shall I return thither."

He feels himself to be very poor, everything is gone, he is stripped; yet he seems to say, "I am poorer now than I was when I came here, but I have nothing that was provided for me. I was helpless then; I could not do anything for myself whatever." One said to me the other day, "All is gone, sir, all is gone, except health and strength." Yes, but we had not as much as that when we were born. We had no strength, we were too weak to perform the least though most necessary offices for our poor tender frame. David often very sweetly dwells upon his childhood, and still more upon his infancy; and we shall do well to imitate him. Old men sometimes arrive at a second childhood. Do not be afraid, brother, if that is your case; you have gone through one period already that was more infantile than your second one can be, you will not be weaker then than you were at first. Suppose that you and I should be brought to extreme weakness and poverty, we shall neither be weaker nor poorer than we were then. "But I had a mother," says one. Well, there are some children who lose their mother in their very birth; but if you had a mother to care for you then, you have a Father to care for you now; and, as a child of God, you surely feel that your mother was but the secondary agent to watch over you in your weakness; and God who gave that love to her, and moved her to care for you, will be sure to find that same love which flowed out of him into her still stored up in his own bosom, and he will see you through. It is wonderful that, after God has been gracious to us for fifty years, we cannot trust him for the rest of our lives; and as for you who are sixty, seventy, or eighty years of age, what! has he brought you thus far to put you to shame? Did he bear you through that very weakest part of

your life, and do you think he will now forsake you? David said, "I was cast upon thee from the womb," as if then he had none but God to help him; and will not he who took care of us then take care of us even to the end? Ay, that he will; wherefore, let us be of good courage, and let the poverty and weakness of our infancy, as we think of it, cheer us if we are weak and poor now.

Then Job adds, "However poor I may be, I am not as poor as I shall be, for naked shall I return to mother-earth. If I have but little now, I shall soon have still less." We have heard of a rustic who, when dying, put a crown-piece into his mouth, because he said that he would not be without money in another world; but then he was a clown, and every one knew how foolish was his attempt thus to provide for the future. There have been stories told of persons who have had their gold sewn up in their shrouds, but they took not a penny with them for all their pains. Nothing can be taken with us; we must go back to the earth, the richest as poor as the poorest, and the poorer no poorer, really, than the richest. The dust of great Caesar may help to stop a hole through which the blast blows, and the dust of his slave cannot be put to more ignoble uses. No, poor and weak as we may be, we are not as poor and weak as we shall be by-and-by; so let us just solace ourselves with this reflection. The two ends of life are nakedness; if the middle of it should not always be scarlet and fine linen, and faring sumptuously every day, let us not wonder; and if it should seem to be all of a piece, let us not be impatient or complaining.

I want you to notice, also, what I think really was in Job's mind, that, notwithstanding that he was but dust at the beginning, and still dust at the end, he was naked all the while. I was naked, but I was not naked when I was born, but I shall be there." Some men never ~~add~~ themselves till they have lost their goods. They themselves are hidden away, like Saul, among the stuff; their true manhood is not to be seen, because they are dressed so finely that people seem to respect them, when it is their clothes that are respected. They appear to be somebodies, but they are nobodies, notwithstanding all that they possess. The Lord brought his servant Job to feel, "Yes, and when I had those camels, when I had those sheep, when I had those men-servants, they were not myself; and now that they are gone, I am the same Job that ever I was. The sheep were not a part of myself, the camels were not a part of myself; I, Job, am here still, lying in my wholeness and integrity before God, as much a servant of Jehovah, in my nakedness, as I was when I wrapped myself in ermine." O sirs, it is a grand thing when God helps us to live above what we have, and above what we have not! Then it is that he brings us to know ourselves as we are, in our God, not dependent upon externals, but maintained and strengthened by food of which the world knoweth nothing, which cometh not from milk of kine. Then are we robed in a garment that cometh not from fleeces of sheep, and we possess a life that dependeth not on the swift dromedary, a true existence that is neither in flocks, nor herds, nor pastures, nor fields, but delights itself in God, and stays itself on the Most High. "Naked came I out of my mother's womb, and naked shall I return thither," says Job, but "still it is I, the blessed

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of God, his same devoted servant who will trust him to the end." That was good talk for Job's heart, was it not? Though it may not all have been said in words, I doubt not that something like it, or something much better, passed through the patriarch's mind, and thus he solaced himself in the hour of his sorrows and losses.

But now, thirdly, and perhaps the most blessed thing, is what Job said concerning the hand of God in all things: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

I am so pleased to think that Job recognized the hand of God everywhere giving. He said, "The Lord gave." He did not say, "I earned it all." He did not say, "There are all my hard-earned savings gone." "Ah, me!" he might have said, "all the care for those sheep, and the dreadful expense of those camels, and the trouble I have been at with those oxen; and now they are all gone, it does seem hard." He does not put it so, but he says, "The Lord gave them to me; they were a gift, and though they are gone, they were a gift from him who had a right to take them back, for all he gives is only lent. A loan should go laughing home; and if God lent me these things, and now has called them back, I will bless his name for having lent me them."

What a thing it is, dear brothers and sisters, if you can feel that all you have in this world is God's gift to you! You cannot feel that, you know, if you came by it dishonestly. No, it is not God's gift then, and it brings no blessing with it; but that which is honestly the result and fruit of your cheerful industry, you may consider has come from God; and if, in addition, you have really sanctified your substance, and have given your fair proportion to help the poor and the needy, as Job did, if you can say that you have caused the widow's heart to sing for joy when you relieved her wants, then all that you have is God's gift. God's providence is man's inheritance, and your inheritance has come to you from God's providence. Look at it all as God's gift; it will sweeten even that little loaf of bread and that tiny pat of butter—which is all you will have to eat to-day or to-morrow—if you regard it as God's gift. A slender income will give us much content if we can see that it is God's gift.

Let us not only regard our money and our goods as God's gifts, but also our wife, our children, our friends. What precious gifts they often are! A man is truly rich who has a good helpmeet; he is really rich who has godly children about him. Even though they may cost him much care, he is abundantly repaid by their affection; and if they grow up in the fear of the Lord, what a choice gift they are! Let us look at them all as God's gifts; let us not see them or anything else about the house without feeling, "My Father gave me this." Surely it will tend to draw the teeth of every sharp affliction if, while you have enjoyed the possession of your good things, you have

seen God's hand in giving them to you. Alas! some of you do not know anything about God. What you have, is not counted by you as God's gift. You miss the very sweetness and joy of life by missing this recognition of the divine hand in giving us all good things richly to enjoy.

But then Job equally saw God's hand in taking them away. If he had not been a believer in Jehovah, he would have said, "Oh, those detestable Sabean! Somebody ought to go and to pieces those Chaldeans." That is often our style, is it not?—finding fault with the secondary agents. Job has nothing to say about the Sabeans, or the Chaldeans, or the wind, or the lightning. "The Lord," said he, "the Lord hath taken away." I believe that Satan intended to make Job feel that it was God who was at work when his messenger said, "The fire of God is fallen from heaven, and hath burned up the sheep." "Ah!" said Satan, "he will see that God is against him." The devil did not succeed as he thought he had done, for Job could see that it was God's hand, and that took away the sting of the stroke. "The Lord hath taken away." Aaron held his peace when he knew that the Lord had done it, and the palmist said, "I was dumb with silence, I opened not my mouth, because thou hast said it; and Job felt just that. "It is the Lord, let him do what seemeth good," never mind the secondary agents, do not spend your strength in kicking against this bad man or that; he is responsible to God for all the evil he has done, but at the back of these free agents there is a divine predestination, there is an over-ruling hand, and even that which in men is evil may, nevertheless, in another light, be traced up distinctly to the hand of the Most High. "The Lord gave, and the Lord hath taken away."

Will you recollect that with regard to your children? If Job had lost his eldest son alone, he might have needed much grace to say, "The Lord gave him, and the Lord hath taken him away." Job had lost his eldest son, but he had lost six more sons, and he had lost his three daughters as well. I have known a mother say "My two dear boys sickened and died within a week: I am the most tried woman who ever lived." Not quite, not quite, dear friend; there have been others who have excelled you in this respect. Job lost his ten children at a stroke. O Death, what an insatiable archer thou wast that day, when ten must fall at once! Yet Job says, "The Lord hath taken away." This is all he has to say about it: "The Lord hath taken away." I need not repeat to you the story of the gardener who missed a choice rose, but who could not complain because the master had plucked it. Do you feel that it is just so with all that you have, if he takes it? Oh, yes! why should he not take it? If I were to go about my house, and take down an ornament or anything from the walls, would anybody say a word to me? Suppose my dear wife should say to the servant, "Where has that picture gone?" and the maid re-

plied, "Oh, the master took it!" Would she find fault? Oh, no! If it had been a servant who took it down, or a stranger who removed it, she might have said something, but not when I took it, for it is mine. And surely we will let God be Master in his own house; where we are only the children, he shall take whatever he pleases of all he has lent us for a while. It is easy to stand here and say this but, brothers and sisters, let us try to say it if it should ever come to us as a matter of fact that the Lord who gave should also take away. I think Job did well to call attention to this blessed truth, that the hand of God is everywhere at work, whether in giving or taking away; I do not know anything that tends more to reconcile us to our present sorrows, and losses, and crosses, than to feel "God has done it all. Wicked men were the agents, but still God himself has done it. There is a great mystery about it which I cannot clear up, and I do not want to clear it up. God has done it, and that is enough for me. The Lord gave, and the Lord hath taken away."

Job's last comfort lay in the truth, that God is worthy to be blessed in all things: "Blessed be the name of the Lord."

Dear friends, let us never rob God of his praise, however dark the day is. It is a funeral day, perhaps; but should not God be praised, when there is a funeral, as well as when there is a wedding? "Oh, but I have lost everything!" And this is one of the days when there is no praise due to God! Most of you know that the Queen's taxes must be paid; and our great King's revenue has the first claim upon us. Let us not rob our King of the revenue of his praise. "From the rising of the sun unto the going down of the same, the Lord's name is to be praised." "Oh, but I have lost a child!" Yes, but God is to be praised. "But I have lost my mother." Yes, but God is to be praised. "I have a bad headache." Yes, but God is to be praised. One said to me one evening, "We should have family prayer, my dear sir, but it is rather late; do you feel too tired to conduct it?" "No," I said, "I never was too tired yet to pray with my brethren, and I hope I never shall be." If it is the middle of the night, let us not go to bed without prayer and praise, for we must not rob God of his glory. "There is a mob in the street," but we must not rob God of his glory. "Our goods are getting cheaper and cheaper, and we shall be ruined in the market," but let us not rob God of his glory. "There is going to be, I do not know what, happening by-and-by." Yes, but we must not rob God of his glory.

"Blessed be the name of the Lord." Job means that the Lord is to be blessed both for giving and taking. "The Lord gave," blessed be his name. "The Lord hath taken away," blessed be his name. Surely it has not come to this among God's people, that he must do as we like, or else we will not praise him. If he does not please us every day, and give away to our whims, and gratify our tastes, then we will not praise him. "Oh, but I do not understand his dealings," says one. And are you really such a stranger to God, and is God such a stranger to you, that, unless he enters into explanations, you are afraid that he is not dealing fairly with you? O sir, have you known the Lord for twenty years, and cannot you praise him for everything! Brethren, some of us have known him forty years now, perhaps some of you have known the Lord for fifty

years; are you always waiting to have chapter, and verse, and explanations from him before you will praise him? No, no, I hope we will have gone far beyond that stage.

God is, however, specially to be praised by us whenever we are moved by the devil to curse. Satan had said to the Lord concerning Job, "Put forth thine hand now, and touch all that he bath, and he will curse thee to thy face;" and it seemed as if God had bented to his servant that this was what the devil was aiming at. "Then," said Job, "I will bless him." His wife suggested afterwards that he should curse God, but he would do no such thing, he would bless him. It is usually a wise thing to do the opposite to what the evil one suggests to you. If he says, "Curse," do you bless. Remember the story of a man who was going to give a pound to some charitable institution. The devil whispered, "No, you cannot afford it." "Then," said the man, "I will give two pounds; I will not be dictated to in this way." Satan exclaimed, "You are a fanatic." The man replied, "I will give four pounds." "Ah!" said Satan, "what will your wife say when you go home, and tell her that you have given away four pounds?" "Well," said the man, "I will give eight pounds now; and if you do not mind what you are at, you will tempt me to give sixteen." So the devil was obliged to stop, because the more he tempted him, the more he went the other way. So let it be with us. If the devil would drive us to curse God, let us bless him all the more, and Satan will be wise enough to leave off tempting when he finds that, the more he tempts to drive us, the more we go in the opposite direction.

This is all meant to be sweet, cheery talk to suffering saints; how I wish everybody here had an interest in it! What will some of you do, what are some of you doing, now that you have lost all,—wife dead, children dead, and you are growing old, yet you are without God? O you poor rich people, who have no interest in God, your money must burn your souls! But you poor, poor, poor people, who have not anything here, and have no hope hereafter, how sad is your case! May God, of his rich mercy, give you even a little common-sense, for, surely, common-sense would drive you to him! Sometimes, in distributing temporal relief, we meet with persons who have been out of work, and full of trouble, and have not had bread to eat, and we say to them, "Did you ever cry to God for help?" "No, sir, we never prayed in our life." What are you at? Here is a child, crawling about a house, shivering for want of bread and clothes. "Did you never ask your father for anything?" "No, never." Come, friend, did God make you, or did you grow without him? Did God create you? If he made you, he will have respect unto the work of his hands. Go try him, even on that low ground. Go and seek his face even as his creature, and see whether he does not help you. O unbeliever, to what madness dost thou go, that even when men are driven to starvation, they will not turn to God! O Spirit of God, bless the sons of men! Even through their fears, and sorrows, and losses, bless them, and bring them in penitence to the Savior's feet, for his dear name's sake! Amen.

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Among the Churches.

LOUISVILLE.

Walnut-st.—Pastor Eaton preached in the morning and Bro. D. G. Whittinghill, of New Orleans, at night. Broadway.—Bro. D. G. Whittinghill preached in the morning and Pastor Pickard at night. Chestnut-st.—Pastor J. M. Weaver preached in the morning. At night there were addresses in behalf of the young people. East.—Pastor Christian preached in the morning. The congregation attended the meeting in the Baptist tent at night. Bro. E. B. Farrer preached. McFerran Memorial.—Pastor Jones preached. One profession and one asked for prayer. A series of meetings will be held beginning the middle of October. The Rev. J. D. Hillis will aid the pastor. Twenty-second and Walnut.—Pastor Hunt preached. One received by letter and one for baptism. Franklin-st.—Pastor Edwards preached. One received by letter; four for baptism and three baptized. Two asked for prayer. German.—Pastor Ritzman preached at both hours. Highlands.—Pastor Dawes preached. One received for baptism and one baptized. Logan-st.—Pastor Ewing preached as usual. Farmland.—Pastor Nowlin preached at both hours. Portland-avenue.—Brother Taylor preached in the morning and Bro. F. L. Smith, of New York, at night. Southgate-st.—Pastor McFarland preached at both hours. Twenty-sixth and Market.—Pastor Thompson preached. Five received for baptism, two by letter, and ten others have professed faith. Bro. B. A. Dawes preaches every night this week. Third-ave.—Pastor Taylor preached. One received for baptism and one baptized. Thirty-sixth and Bismark-avenue.—Pastor Sains preached as usual. Clifton.—Pastor Roddy preached, closing his work at that place. City Mission.—Pastor Masters preached. Two professions. Highland Park.—Bro. D. H. Loeuser preached. Deep interest. Glenview.—Bro. Lowthian preached. Bro. J. H. Franklin becomes pastor. Glenview and Eight Mile.—Brethren W. P. Harvey and Clark Fountain preached. One received for baptism and baptized. Monday night Bro. T. Eaton lectured on Egypt and Palestine. Tuesday night Bro. Clark Fountain was ordained to the ministry. Pastor Martin was gone to his new field in the mountains of Kentucky with headquarters at Beattyville. Bro. D. G. Whittinghill spoke of his work in New Orleans. The cause is making progress there. Bro. F. D. Hale is to help in a meeting there this winter. Pastor J. M. McFarland was chosen chairman of the Pastors' Conference for the next year and Pastor W. D. Nowlin was made secretary.

THE STATE.

Pastor H. L. McMurry writes: "Our Gospel tent meeting just closed. We enjoyed the services of Brethren J. G. Parsons, Carl E. Hines Jones and J. W. McCowan. We came within two of doubling our membership, receiving 32 in all, 20 by baptism. The cornerstone of our new church was laid with Masonic honors on the 29th, fully 1,000 people witnessing the ceremony. Our Sunday-school has grown to 125, with an average of nearly 100. Bro. A. J. Meehan is assisting Pastor Ambrose in a meeting at Silver Creek. I go to assist Pastor Creekmore at Pilot Knob this week. Will use Bro. Parsons' tent." Pastor B. F. Adkins writes from Cora: "I closed a protracted meeting of ten days at Bruner's Chapel the fourth Sunday in July in which the church was greatly revived and 11 added to them by experience and baptism. It was ably assisted by Rev. Garrett Road. The friends who preached the Gospel with power and who will ever have a warm place in the hearts of our people. I begin a meeting with my church at Mt. Olivet, at the famous Tatham Springs to-night." Bro. T. H. Coleman writes: "I aided Pastor J. W. Weir in a meeting at Muscog Shoals, Owen county, Ky., beginning July 13th and continuing ten days. There were fourteen additions, eight for baptism and six restored. A year or more previously a sanctification craze under the preaching of certain Methodist storked community and wrought great excitement. But the reaction came, and many who had claimed the blessing became more

hardened and more wicked than before. Also some of the best ones were very anxious to return to the church. Joyous rejoicing followed. We have hope, profitable. To God be all the glory. August 9th, Bro. E. F. Hurd, of Glencoe, Ky., came to aid us in a meeting at Mason, Grant county, Ky. He is an earnest worker, and the large congregations greatly enjoyed his sermons. There were eight additions, six for baptism and two by letter." Pastor J. W. Campbell writes from Perryville: "On the 17th of August I closed a very delightful meeting with my Beech Grove church, Washington county, which resulted in reviving the church very greatly. There were 12 additions by baptism, one restored and one stands approved for baptism. I had the assistance of Bro. W. R. Davidson, of McKinney, who is a consecrated, zealous worker for Christ. He got close to our hearts by his warm, earnest preaching." Bro. J. F. Gable writes: "On the last of August we closed a two weeks' series of meetings at West Big Spring church which we feel much good was done by Bro. Matur to his people. Bro. W. W. Lee, pastor of South Elkhorn church, did the preaching and from the outset had the hearts and sympathies of the people with him. His genial manners and warm sermons attracted Christians of all denominations in the work and on several occasions the house would not seat the people who came to hear him. A widespread conviction for sin, especially among men, was manifested throughout the meetings. Four converts were received for baptism, one by restoration, who had been excluded last spring, and one by letter. The people of the village and neighborhood will long remember Bro. Lee." Bro. W. H. Christian writes: "With you would issue a notice in your paper that any one from a distance desiring to attend the meeting of the Boone's Creek Association on the 15th, 16th and 17th insts., will find conveyance to Chillicothe to take them from train to Lexington. Trains leave Lexington for Chillicothe at 8:30 A. M., 11:25 A. M. and 5:45 P. M. Would be glad to have a representative of your paper in attendance." Bro. J. W. Houchin writes: "Please correct the date of the meeting of the Edmore church. You have given the 25th and it convenes the 23rd. Brethren desiring to attend are requested to get off at Rocky Hill Station on the L. & N. They can get conveyance at that point to Brownsville." Bro. W. J. Puckett writes: "Just closed a two weeks' meeting at South Fork church, Lewis county, Ky., with 12 additions to the church, 10 by baptism and 2 by letter. We are looking for others to join by letter soon. Did most of the preaching myself. Brethren J. W. Hutchins and J. F. Boyd of the neighborhood did me good service. I announced at the beginning of the meeting that I expected the church to help me, which they did earnestly and cheerfully. This, I think, was the best revival in the church during my nearly six years' pastorate." Bro. C. S. Ellis writes: "Bro. J. M. Shelbourne, pastor, assisted by Bro. Norton, of Falmouth, has just closed one of the most interesting meetings Crittenden Baptist church has ever had. There were 14 additions to the church. Bro. Norton endeared himself to our people by his constant and faithful preaching of the Word. Church greatly revived and encouraged. Scripture readings at the baptismal waters ought to be a great lesson to the attention present, of which there were a great many. To God be all the glory." Pastor J. H. Julian began a protracted meeting at Buffalo Lick Aug. 10th and continued thirteen days, being assisted by the Rev. J. S. Gatton, of Eminence, who preached the Gospel with great power. The visible results were 12 additions to the membership, 6 by experience and baptism, 2 by relation and 4 by letter. The church and community greatly enjoyed the preaching and are built up in the Gospel." Bro. A. J. Ashburn writes: "I attended a missionary meeting which was held in Henderson county, Sunday with the Stephensport church. The various phases of the mission work were discussed by Brethren Hunt, the pastor, Lewis, W. B. Rutledge, Dugan, English and the writer. Doubtless much good was accomplished. The attendance was good. The church began a protracted meeting on the night of the 7th, and are assisted by the pastor and W. B. Rutledge, bishop of Cloverport, Ky." Pastor H. Maddox writes: "Bethel church, Henderson county, has just closed a very successful meeting. I was assisted in this meeting by Bro. Layton Maddox, my nephew, who came to conduct the singing, and did it well. He also preached six times very acceptably during the meeting. This young man will graduate in two more years at Bethel College. He is paying

his own way by teaching vocal music, which he is well prepared to do. The church was very much revived. Seventeen were added by baptism, two await the ordinance and five came under watchcare. We held a meeting in the Delaware Creek church, Daviess county, in the early part of August, and as a result four noble young men were added by baptism. I was assisted by Elder J. C. Craig, who did half the preaching to the satisfaction of the people. Since that meeting Bro. Craig has happened to the misfortune of having one leg broken by a horse running away with him." Bro. W. D. Moore writes from Ripleyville: "On Thursday, Sep. 3, we closed a ten days' meeting with the Goshen church, Anderson county. Bro. R. L. Purdon, of Texas, Washington county, did the preaching, shunning not to declare the whole counsel of God. From the very beginning to the end he preached in unmistakable terms the doctrines and practices that distinguish the Baptists from all others. As a result of the meeting the church was much strengthened and eight added to the membership, six by baptism and two by letter. This is Bro. Purdon's second meeting with us." Pastor Green is being aided in a meeting at Greensburg by Bro. Hay, of Louisville. The prospects are good. The Russell's Creek Association meets there next week." Bro. J. H. Spurlin writes: "I have just returned home by way of Sebree, from a two weeks' meeting with Pastor T. E. Richey at Grand Rivers. We had a fine meeting. Bro. Richey will give the results of the meeting I suppose, so I will not say anything here of the success of the meeting. I attribute a great deal of the success to the faithful work of Bro. Richey as pastor in his home church. Bro. R. took hold of the work at Grand Rivers last spring. The little church of about 20 members were discouraged and almost ready to give up. Bro. H. has tolled and prayed and encouraged the church till now the church has more than doubled in membership, with new life and bright prospects before them. Bro. Richey is adapted to do good, faithful work as pastor and build up the cause. The brethren remembered me kindly with a nice purse. My church at Sebree is in a healthy condition. Three additions Sunday, one by experience and baptism, two by letter. We have had about 40 accessions this year, dedicated our house of worship and have not forgotten our Mission Board. Sturgis is in a healthy condition. Our Association (Ohio Valley) meets with us Tuesday after the third Sunday in October. Some see us, Mr. Editor, at that time; we will give you a warm greeting. Our Sturgis Male and Female Institute had a fine opening the first day of September. The prospects are very bright for the school under the leadership of Prof. R. P. Shacklett. I go to-night, Monday, Sep. 7th, to assist Pastor T. C. Carter in a meeting with his Pond Fork church. We are expecting a good meeting."

OTHER STATES. Pastor J. W. Mount writes: "Change my paper from Martin, Tenn., to theological department of Clinton College. Elder J. N. Strother has just

Poor Pilgric, there is no need for you to contemplate a wig when you can enjoy the pleasure of sitting again under your own "thatch." You can begin to get your hair back as soon as you begin to use Ayer's Hair Vigor.

held a meeting with me at Compton, Tenn., resulting in 8 conversions and 5 additions. It was a good revival." UNION ASSOCIATION. This body met in its third annual session with Indian Creek Baptist Church, Harrison county, Aug 26th and 27th. The churches were fairly represented by messengers, and most of the pastors were present. We were very glad to have with us Brethren Harvey and Warder, of Louisville, Prof. Metcalf, Brethren T. H. Coleman and J. J. Stamper of Georgetown, Brethren White and Mitchell of Carlisle, and Miss Mary Hollingsworth of the Orphan's Home. The usual routine of business was followed, missions receiving more than its usual share of the attention of the association, but no more than it deserves. Miss Mary received a letter over \$100 for the Home, about the same as last year, but there was a big falling off in contributions to missions, many of the churches giving nothing at all. While I know that we did not do as well as we might have done and would not say one word to encourage any church to persist in its failure to do its duty, yet in view of the fact that some of our visiting brethren were disposed to reproach us for doing so little and very glad to have with us Brethren Harvey and Warder, of Louisville, Prof. Metcalf, Brethren T. H. Coleman and J. J. Stamper of Georgetown, Brethren White and Mitchell of Carlisle, and Miss Mary Hollingsworth of the Orphan's Home. The usual routine of business was followed, missions receiving more than its usual share of the attention of the association, but no more than it deserves. Miss Mary received a letter over \$100 for the Home, about the same as last year, but there was a big falling off in contributions to missions, many of the churches giving nothing at all. 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FAMILY CIRCLE.

SEEKING.

She stooped to catch the sunlight
As it shone on the floor;
In her dimpled hands she grasped it,

For the Western Recorder.)

SISTER SUE.

A Tragedy in One Act.

BY LAURA DAYTON EAKIN.

It was Mamma's birthday, a most important event in the family and more especially so this year because it was the semi-centennial.

There was no end of surprises for Mamma that day. Somebody sent down a big basket of beautiful fruit, just as if she was a young lady like Norma or me, and the sideboard was loaded down with lovely gifts from us all, and the express wagon came twice with something quite handsome in silver.

But we all noticed that Mamma was not quite as happy as we wanted her to be on such a gala occasion, all in her honor.

It was long time before she could quite forgive "those dreadful boys." The fact though that Frank Linden confessed his part in the sad tragedy so manfully, and promised so solemnly to throw his influence with Jack and Herbert on the side of good hereafter.

Herbert burst out sobbing, great boy that he was, and without saying even "Excuse me," rushed out of the dining-room. Mamma was equal to the occasion, however, apologizing for him in her gentle way, and the dinner proceeded as if nothing had occurred to mar its pleasure.

Our next-door neighbor's lad stood there, an older brother of Herbert's dearest chum. He was a handsome, manly fellow, not yet out of knickerbockers.

"Mrs. Clayton," he said, his voice trembling, "I came to tell you that I led Herbert into that mischief, and I am very sorry. I hope you will forgive me."

Mamma's face was very grave, and Jack, who had followed her out, was sobbing violently, her face covered up in the folds of Mamma's dress.

It took the whole family to comfort Janet, especially when the kittens' little Herbert! Mamma went in search of him immediately. He had flung himself across her bed, and was really feverish and ill from all the worry he had borne alone.

"Were you not going to tell Mamma about it?" she asked the little lad after the confiding charge of the dining-room and arranged the table and the menu to suit ourselves.

The kittens all died, except one, in spite of Herbert's and Janet's earnest efforts to keep life in them. This one named Peter was lost mother, but we call her "Suale." The others are buried in a row of little mounds in the back yard, and Janet muses over them sometimes, ending always with: "I shall never love another cat as I did old Sister Sue."

It was long time before she could quite forgive "those dreadful boys." The fact though that Frank Linden confessed his part in the sad tragedy so manfully, and promised so solemnly to throw his influence with Jack and Herbert on the side of good hereafter.

"TRIFLES MAKE PERFECTION."

A friend of Michael Angelo called on the great artist while he was finishing a statue. Some days afterward he called again, the sculptor was still at the same task.

"By no means," replied Angelo. "I have retouched this part, and polished that; I have softened this feature, and brought out this muscle; I have given more energy to this lip, and more energy to this limb."

"Well, well!" said his friend, "all these are trifles."

"It may be so," replied Angelo, "but recollect that trifles make perfection, and that perfection is the life."

You can't order remembrance out of the mind; and a wrong that was a wrong yesterday must be a wrong to-morrow.—W. M. Thackeray.

ROBERT AYLESWORTH'S TEMPTATION.

"Mary?" "Well, Robert?" "I have made up my mind positively. That woman is a tempter."

"O Robert, Robert," cried the young wife reproachfully. "How can you be so foolishly conscientious? It is the best you have ever written, and it seems to me inspired."

"Inspired!" said the young minister bitterly. "Yes! inspired by human ambition—the ambition to make a display. Just think of it! The name of Christ does not appear in it three times. It might be read at a college sermon, and it would be considered sufficiently secular."

"O, but, Robt. A." said Mrs. Aylesworth, "I am sure the spirit of Christianity is in it. All sermons are not necessarily devotional. Surely it is permitted sometimes to discuss current events, or at least polemics?"

"There, you have probed the sore to the quick, Mary," said her husband sadly. All sermons should be devotional. We should be the foil, as it were, to a careless, godless age.

"Well, Robert," said his wife regretfully, "if that is so, why did you not think of it before you wrote it? Saturday, and this your trial sermon—and O, such a splendid parish. Everything to suit us, and the people are more than half-way inclined toward you already."

But Robert Aylesworth looked upon the fair, blue-eyed girl-wife by his side with a strange mixture of tenderness and doubt. No husband anywhere was more firmly convinced of his wife's practical good sense and knowledge of the world as regards its whims and preferences.

But Robert Aylesworth's mind was made up. He remembered the favorite saying of his father of blessed memory. "When in doubt as to the proper course of conduct, remember it is better to make a mistake in the direction of self-gratification."

Mary Aylesworth knew his decision from the expression of her husband's face. With all of woman's natural ambition, she had a high ideal of what a Christian minister ought to be, and she knew when she accepted him that she must be prepared for very much of this sort of sacrifices.

There was a pause, during which Robert Aylesworth fidgeted around in a manner which might have been slightly undignified in one so grave and quiet usually, but his wife knew well the struggle which was going on in his mind.

"Mary," he cried, "I want you to tell me just what you think of me. I know you think me foolish, perhaps stubborn, and that I take some pride in this sort of thing."

"I can't say that. I was only thinking, Robert, that if there was a pestilence in your town, and if every other minister of the Gospel should find it convenient to leave, you would be left there a sick and burying their dead for them."

Robert Aylesworth's face was a fine study. It was all aglow with a pride which he could hardly express in words. At all events, he had his wife's lasting confidence and good opinion.

"I think, Mary, is a compliment indeed," he cried, as he gently brushed the waves of her golden hair with his grateful kiss. "I could not ask for a higher one. It seems too bad after that for me to oppose you—by, the

dearest and sweetest of all—and to feel that in opposing you I may be, and probably am, taking bread out of your mouth, or, at any rate, clothes off your back."

"Oh, if you put it that way, Robert," said she, "you condemn my motive out of your own mouth. The vow of the Catholic priest is, first of all, poverty. We cannot afford to take a contrary vow—that is, to be 'on the make'—and when I say I mean, of course, the Protestant minister's wife provides the strongest argument in favor of celibacy if she is to be a stumbling-block in the way of her husband's spiritual aims."

And so the great battle in Robert Aylesworth's mind was fought and won. The lecture stand was one thing, but the pulpit was another. He was there to preach Christ crucified, if anything.

If he was there to deal in rhetoric or to show his own superiority, he would do it spurred on to it, he was not doing the work laid out for him in the heavenly call.

The first church was crowded to suffocation. There were the learned dons of the university in the black gowns and with their graceful mortarboards carefully deposited where there would be no danger of their being crushed. The ministers and elders of all the city churches of his denomination were there, and the rear pews were filled with the wealth and fashion of a very fashionable community.

Tucked away as unobtrusively as possible in a far corner, where she could see him and he could not see her, she believed—for she felt sure that love's eye would find its way over some very brave bonnets and past rows of beautiful faces to draw its highest earthly inspiration from her knowledge of his grand mind, and his own ambition and over hers still more.

But even as he began the first extempore sentence, gazing almost as in a trance over that sea of heads, he recalled for the first time in its fullness the extent of his rashness. It was one thing to trust himself without notes in his little country congregation, where every one was his admiring and intimate friend, and quite another in this crowded and critical audience.

As he proceeded in his arguments, the opening terror of his situation seemed to have passed away, and instead he became the master of his audience. The words fairly flowed from his lips in the burning inspiration of the hour.

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[Continued on eleventh page.]



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barriers of reserve and professional and social pride were visibly broken. The scholar and orator was lost and forgotten in the man, pleading like a man. Phoebe or Honoree for her man souls. At last the tension was relaxed. The voice of the speaker died away as it naturally in the half-breathed benediction, and the choir, as if with the impulse of the moment, arose and sang, "Rock of Ages, who can abide thy name."  
It was a day and scene never to be forgotten in that parish.  
"Of course I have killed myself with this university set, Mary," said Robert Aylesworth, as they sat together that afternoon discussing the events of the day. "But I would not recall it. I did what I thought right and the Lord seemed to give me utterance."  
"Wait and see, Robert, what they say," said his wife, surveying him more closely than ever. "I think the faces of the people showed that they felt. I never saw a congregation so still—they seemed positively rapt."  
The next day there came a unanimous and urgent call from the session of the first church, and it was suggested that the new minister should "follow out his own line of Gospel preaching without reference to the possible prejudices of theological or social critics."  
"Didn't I tell you so, Robert?" said Mary Aylesworth, delightfully. And yet, as her husband smiled at her rather archly, she suddenly colored. "O, no," said she, "I remember I was the Eve who would have tempted you from the strict line of duty, and now I am rejoicing that you listened to your own promptings."  
"Not my own promptings exactly, Mary," said her husband thoughtfully. "I believe there was a direct call to me from heaven to preach in that way and none other, and that I should have been unhappy in my new charge if I had not heeded it."—New York Observer.

**A CANDID CRITIC.**  
"I'm not one of the sort to talk behind folks' backs," said Sibyl Carey, severely; "and I'm never afraid to tell the truth."  
"Pity you aren't, now and then," said her cousin, Rob Snell, with a laugh. "The truth isn't always palatable. I fancy Ethel thought it rather a bitter pill to swallow just now."  
"She'll cry her eyes out," said Mattie, remembering Ethel's flushed face as she left the room.  
"I don't care! It will do her good. She hasn't enough backbone to be classed among vertebrates, and she needed to know it."  
"But you might have told her more gently; she is very sensitive," Mattie said.  
Sibyl sniffed disdainfully. "Truth is truth, she said; 'I will not hurt her. I feel entirely friendly toward Ethel, and my criticism is honest."  
"Let me think," said Rob, with a twinkle, "aren't you the honest party who told Laura Larcom she ought never to sing in public?"  
"Yes," said Sibyl; "and a good thing it was, too. She's sure to fall every time—silly, frightened thing!"  
"Fine way to reassure her!" exclaimed Rob. "Well, come again, Miss Honest Candor. I suppose we need dressing down occasionally—thee of us who are only human." And Rob bowed low, as he held the door for Sibyl to pass out.  
"For my part," said Mattie, with some warmth, as the door closed. "I think Sibyl decidedly too critical. She never loses a chance to say a disagreeable thing, and refer to her own praiseworthy frankness."  
"You are talking behind her back," said Mary Washburn, smilingly.  
"One of us ought to follow her example, and tell her what a prick she's getting to be—she's so fend of the truth!"  
"Well said! I wish you'd do it!" said Rob. "I'd like to help. I've never forgotten the short Jesus Jones, telling her she was no lady because she laughed out loud on the street-car once. You know what a jolly, bright little thing Jessie is, and a thorough little lady, too. It cut her to the heart."  
"Sibyl certainly needs a lesson," said Mattie. "Now, girls, put up your work, and we'll have our chocolate. Stay, Rob: a boy is a novelty in the sewing-club."  
"Indeed, I will. I am so interested in Sibyl's case. I want to prick her with the pin of her own words."  
"I'm not thirsting for gore," said gay little Rose Sawyer, "if she did announce the too-evident fact that my gown was made over out of grandma's. But I do believe it would be a good thing, Rob, to let Miss Sibyl see herself as others see her just for once. She's worse than a whole swarm of gnats; nobody escapes her stinging."  
"She'd be lovely but for that," said Sue Lawrence, gravely. "She is so capable and so energetic."  
"Then you will be a party to our scheme to reform her?"

"If you'll not keep it too long," said Sue.  
And, by the time the girls had slipped their chocolate, eaten the crisp crackers, and laid up their work, their plan was complete.  
"Remember," called Rob, departing, "the sewing-club is now the 'Club of Candid Critics.' Don't be slow about getting to work!"  
As they were not.

Mattie met Sibyl next day on the street, and stopped for a moment's chat.  
"Why, Sibyl, you poor thing!" she said presently, her heart quaking a little; "how dreadfully fretted you are this year. You really ought to be more careful of your skin; you are getting to look like a fright! And she added, as she hurried off, "Do try lemon-juice and a veil!"  
Sibyl stood staring in angry amazement.

"Don't you know it's unladylike to stand chattering on the street-corner?" said a voice in her ear; and she turned to face Rob Snell. "I'll walk on with you a bit," he continued loftily. "To tell the truth, I've been wanting to speak to you, Sibyl. This is the first breach of good form I have seen you commit lately. I was perfectly ashamed of you the day of the parade, as I saw you jostle and push your way through the crowd, without any regard for other folks' rights. And the boisterous way in which you clapped the soprano at the Schuman concert was downright rude. When I heard you correcting Ethel yesterday, I realized that I, too, had had Christian duties as a critic. Good-by, I leave here."  
"Of all the impertinence!" exclaimed Sibyl, her eyes flashing. "Christian duties, indeed! I wish Rob Snell were no relation of mine!" And Sibyl went home in a mild temper.

She had scarcely recovered her usual self-complacency when she went next day to a class recital at her music teacher's.  
She was sitting in a sunny window when Mary Washburn cried aloud to her.  
"Gracious, Sibyl, but your hair is red! It fairly flames in that sunshine!" Sibyl's face flamed also. "You are a trifle blunt, aren't you?" she said.  
"Oh, only candid," said Mary.  
"And, speaking candidly," interrupted Sue Lawrence, "I leave here. I am weary on earth you ever tried to write that poem for the alumni banquet? Of course you are no poet, as was painfully apparent."

The first number on the programme was announced; and Sibyl could not have replied, she had so much to say. She was so choked with indignation, she could scarcely sing when her turn came; and even Laura Larcom, who knew, far surpassed her in the all-too-evident estimation of the small audience. She felt crushed and humiliated as she left the academy, and slipped off alone.  
"Sibyl! Straighten up!" called Rose, ringing. "You walk like an absolute dowdy."  
"That was the last straw. 'Just keep your opinion to yourself, if you please, Rose Sawyer!' Sibyl cried wrathfully. "But it's the truth," said Rose, "and the truth can't hurt you. If you want to be classed among vertebrates, walk as if you had a backbone."  
But Sibyl could hear no more. Her lips quivered, and tears rushed to her eyes.  
"Forgive me, Sibyl, dear," said Rose, as she and Mattie ran and put their arms about her. "It was meant as a compliment, but we've a new club,—the 'Candid Critics'—and knowing your approval of outspoken criticism."  
Suddenly, angry and heart-sore as she was, Sibyl burst into a half-hysterical laugh. There was something irresistibly funny about it, after all.  
"How many of you are in it?" she asked, as light began to dawn upon her. "Rob Snell?"  
"Yes."  
"And Mary and Sue?"  
"Yes."  
"Well, you've been cruel—merciless; but I'm glad you thought me worth saying. I've figured for the last time as a candid critic. I can't join your club."  
"Then we'll dissolve it," cried Mattie, gaily. "We're no fonder of it than you are."  
"Hurrah for you, Sibyl!" cried Sue, coming up. "I think we've all discovered that, when we take our lashings, we need a little balm at the same time."  
"In other words, we'll look for someone to come up with something to denounce, and let tender council take the place of 'harp rebuke,'" said Sibyl.  
And then this "candid critic" added, with a rueful face:  
"It was meant,—as of you as a time; but you're the dearest girls in the world, anyhow! Is that balm?"—Angelus.

ANGER is not only the prevailing sin of argument, but its greatest stumbling block.—W. E. Glaser.

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**MRS. G. H. THREKELD,**  
St. Clair, Ky. June 24, 1896.

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Burnside, Ky., Aug. 6, 1896.

DEAR RECORDER.—The Sewing Machine you sent to me has come and I want to tell you that we are delighted with it. We find it a very commendable one. I think it nice.  
Washington, Ga., Feb. 24, 1896.

DEAR RECORDER.—The machine I bought of you is much better than I paid \$60 for. I am more than pleased with it.  
Taylorville, Ky., 30 arch 14, 1896.  
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By G. W. Lashor, D.D.  
Illustrated with Portrait and Map.  
**BAPTIST BOOK CONCERN,**  
LOUISVILLE, KY.

Gleaner Department.

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

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

The trial of Dr. Steel, who was editor of the Epworth Era, the young people's paper of Southern Methodism, is being conducted before three bishops and with closed doors. That is a beautiful specimen of the liberty that Christ gave to his people. When these lordly bishops find a man that they cannot manage they soon find a way to humiliate him or get him out of the way entirely. The above is from the WESTERN RECORDER, in the department edited by Rev. J. N. Hall. Our reply is that the statement is absolutely untrue, and for a man of the opportunities of Rev. J. N. Hall to make such charge argues either wilful ignorance, or a perverse desire to misrepresent a sister church. Dr. Steel was tried by a committee of seven of his brethren, peers in the ministry, a bishop acting as president, and without a voice in the trial, except to decide points raised by the respective parties. If Dr. Hall wants the truth to be known, he will correct his statement.—Central Methodist.

It would be natural to expect that the Central Methodist would know more about Methodist doings than I know, because its editor is on the inside of the thing. But it would be supposed that the Tennessee Methodist would be better informed in the case than even the Central Methodist, as the Tennessee Methodist is published in Nashville, Tennessee, where the Steel trial was conducted. I took my statement from the Tennessee Methodist, and if Dr. Meek's "wilful ignorance" is really such as to make him know no better, I want to inform the brother that my statement is "absolutely" true. After the trial was over the Tennessee Methodist reported the proceedings, and I copy as follows from page 3, issue of Aug. 20, 1st column: "The trial court was presided over by Bishops Willson, Grandberry, and Hendrix. . . . Although Dr. Steel had from the first invited an open investigation, the committee decided that its proceedings should be behind closed doors."

This is exactly what I said, and Dr. Meek says "the statement is absolutely wrong." What is the matter with the brother? Who is it that seeks to misrepresent a "sister church?" A "sister church," indeed. I claim no such kinship to Methodism, and could not with men so "wilfully ignorant," or with such a "perverse desire to misrepresent" other people as some Methodist editors have.

Yes, sir; Dr. Steel was tried before three bishops, behind closed doors, contrary to his own wish, and the result of the trial was that Dr. Steel was found guilty of having the impudence to have some thoughts of his own, and was made to sign a statement that henceforth he would not teach or practice contrary to the "constituted authorities of the church," but would be a willing, obedient vassal to his ecclesiastical lords. I fearlessly assert that Methodism is a system of ecclesiastical vassalage, and the trials of such men as Drs. Steel and Kelly prove it.

"If Dr. Meek wants the truth known he will correct his statement," and withdraw his charge of untruthfulness in what I said.

THERE is a young preacher in Tarrant county, Texas, who has made a wonderful impression upon an older preacher in Lamar county, Texas. The Lamar county preacher said: "That young man is the biggest preacher on earth. If you don't think so, you can ask him."—Burnett's Budget.

That young man lives here in Kentucky, for I have seen him and heard him tell of his remarkable success. In fact he is about the only preacher in all this section, as any one can find it out by an hour's conversation with him.

The following extracts are from the same page, of the same issue of the Texas Baptist Standard, and from parallel columns.

The WESTERN RECORDER'S Crawford movement barrel, alas! the "Gleaner Department" has begun to fire at our mission work again. We had hoped that this battery had been silenced, but it comes forth last week in its pristine vigor and loudness. Can the RECORDER afford thus to continually make war on our organized work? And if it does, can those Baptists who are loyal to our organized work continue to support it?

Now read this: The esteemed Baptist and Reflector seems surprised to have found that the editors of The Standard are not in absolute agreement on a certain point. It seems to have overlooked the announcement concerning Dr. Campbell's connection with the paper. In that announcement it was plainly stated that he would write his own views over his own signature and that Dr. Cranfill would express his convictions as before. In most things we are thoroughly agreed, but when we do not agree each will express his own opinion in his own way. This is Baptist freedom that we all believe in.

Now, my conundrum is to decide how it is that myself and the RECORDER editor are obliged to believe exactly alike, and say just the same thing, or be kept constantly before the public as unworthy of the support of the denomination, by our Bro. Cranfill; while a difference of opinion between the editors of the Standard cannot be even referred to as an item of curious interest without protest from the Standard as a reflection on the "Baptist freedom we all believe in!" How is it that the editors of the RECORDER must believe just alike, and the editors of the Standard be allowed the liberty of differing from each other? I would like to know by what authority this censor presumes to judge all of us, and at the same time be free from judgment by any of us. How can he be free from the law, while the rest of us are under the law? How shall we condemn us, and in the same offense find himself justified?

Every reader of the RECORDER knows that I am a believer in Gospel missions, and that the RECORDER proper is a believer in the Board work. But we have never antagonized each other. Not a word have I said that is detrimental to Board work. I rejoice in all that can be done in that way. I simply say the Gospel mission plan is a more excellent way, and I prefer it for that reason. But I rejoice in what is being done by the boards, and am sorry when I read and hear of their embarrassment. The little notes I insert occasionally telling of our gospel mission work are mere items of news; but Bro. Cranfill fills his whole state with nervous anxiety. "Physician, heal thyself." Get the beam out of your eye, and you can see better to work on the mote in our eyes.

Does the Standard think I am saying too much? This is but an exhibition of my "Baptist freedom," and if he knew how much I am keeping back, he would gladly have me stop here.

It has been reported that both Sanders and Boen use the mourning bench or its equivalent, much to the scandal of the State Board syndicate, or words to that effect.—Burnett's Budget.

As "Sanders and Boen" are both good and acceptable Campbellite preachers, it is a hopeful sign to see them asking people to come to a "mourner's bench" to seek for the pardon of their sins. The Campbellites have for so long a time been so bitterly opposed to mourning and prayer on the part of sinners that it is an encouraging omen to see them directing men to seek the Lord, with weeping and supplication, that they may find Him. Campbellism is undergoing a very radical revolution, and many of its old time ritualistic teachings are being cast aside for

more scriptural doctrines. It is to be hoped that its true Campbellistic characteristics will soon disappear entirely.

There is not a chapter in the Bible that does not teach that salvation comes through obedience to God.—Gospel Advocate.

On that same line the Apostle Paul remarks: "Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." (Rom. 4: 4-5.

Here is salvation through faith, to the man that worketh not, and in flat contradiction of the Advocate.

DR. WHITSITT'S LECTURES.

Many of the brethren have freely expressed their opinion of the Whitsitt matter, and not a few have been very sarcastic. There is an old maxim which says, "The least said is soonest mended." In all such cases there is danger of saying too much. Very much of what has our said does not come from our most pious and able brethren. One very pleasant thing about Baptists is that they have no lordly bishops to put a preacher on trial behind bolted doors, but one very unpleasant thing is that they do say some very harsh and uncalled for things about their brethren sometimes. In all that has been said Dr. Whitsitt has shown that quiet and humble spirit so characteristic of the man except in one single instance, and that was in the Kentucky Baptist General Association which has won the reputation of "The Bluegrass and Kenneroyal Wranglers." Any other man would have let patience cease to be a virtue. Where will we turn to find a more complete illustration of (Rom. 5: 1-5) Dr. Whitsitt has doubtless committed a blunder and it is all the more noticeable because of his great learning and his position. But no man will acknowledge a mistake with more grace and humility than he. None know it better than his students. He is reported to have said certain things in the class room derogatory to Baptist succession. The writer was a student in the seminary from October 1884 to May, 1889, and he failed to hear any thing of the kind. He was a member of the Church History class during the years of '86, '87, '88, and '89. A recent review of his Church History notes which touch directly upon this very question shows that the learned professor favored Baptist succession. The writer's notes for Thursday February 9th, 1888, contains the following answer to a question, "There were people before the Reformation who had our principles and there have always been those that immersed from the time of Christ." Notes made on other occasions contain similar assertions. He frequently asserted that very few of the Anabaptists immersed (which all posted persons know to be true) but declared the existence of a line of succession however narrow it may have been at times. Never was there an intimation that Baptists did not immerse till 1641. Dr. Whitsitt claims that there was a sect in England calling themselves Baptists who adopted immersion in 1641. He does not say that Baptists did not exist elsewhere who practiced immersion, for he said, "there were those before the Reformation who held our views."

It appears therefore, that all the trouble has grown out of the Doctor's claim for this particular sect who were not the only sect in existence going by the name of Baptists. For ages there have been those who were called Bap-

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tists who were very irregular in their practices. In some parts of our country such can now be found.

The writer offers no apology for the mistakes of others but it is fair to put credit where it belongs. We all know that there have been some gross irregularities among English Baptists since the opening of the sixteenth century, but we are not dependent on English Baptists for our denominational ancestry. Baptists do not have to depend on tradition for a model after which to fashion a church. The New Testament contains the only true model. The church and its ordinances are clearly defined. Wm. J. HOLTZWILAW, Fairmont, W. Va.

A CUBAN MISSIONARY DEAD.

On the 29th of July our collaborator, Mrs. Jane A. Bueno, gave her last in West Tampa City. She came three months ago from Cuba with her husband, Bro. F. P. Bueno, our missionary in St. Miguel, Cuba, after having suffered persecution from the Spaniards. Their little town was ravaged one morning by a Spanish column, and the missionary, his wife and little daughter were obliged to seek for refuge in the woods through fear of murder. The Spaniards broke the door of the little Baptist chapel and went in tearing everything they could find there and even the Bible itself, at the cry: "Death to Protestants."

After that the soldiers forced the door of Bro. Bueno's private residence and broke all his goods. Both the missionary and wife reached Havana in a pitiful condition, after having come on foot through the woods six miles.

They remained for some days in Havana and then found means to embark for Key West, Fla. Our board thought it wise to employ him at West Tampa, among the Cuban population inhabiting the town, and they arrived here in the last days of May. Their work at West Tampa was begun a few days after their arrival, in a good house of the town. One day Mrs. Bueno went around the place inviting Cuban families for the Sunday service, and on her way home a shower met her. She arrived quite wet, and on the next day was lying in bed.

A week later she was dying. I was with her until her last moments. She became rather insane on her last night on earth and was talking all the time, but she had a favorite cry and it was: "Weyler! oh, Weyler!" She felt herself a victim of this tyrant. The night was horrible, she suffered beyond expression. At daybreak I tried to have an assurance of her wit, and in a loud voice I invited her to pray. She answered: "Yes, let us pray." She was well conscious. The word "prayer" had awakened her from her delirium. I offered

a long prayer in her behalf, and when it was over, she asked me to pray again, and when I inquired if she had a particular subject of prayer, she said: "Ask the Lord to save us and bless us." So did her faith did not fail until that moment in which she fled to the better home.

Our cause in Cuba has lost one of its most consecrated and best helpers. J. V. COVA, Tampa, Fla., Aug. 22, 1896.

MISSIONARY DAY.

Dr. Tichenor of the Home Board, and Dr. Willingham of the Foreign Board have each sent out an appeal to the Sunday-schools in behalf of the Missionary Day. We wish to join our word with theirs.

The date chosen is the 27th of September. This is the last Sunday in the month, and also in the quarter; it is therefore Review Day, and there will be no interference with the regular lesson. We wish very much that all our schools would take this day for emphasizing the subject of missions and impressing the young hearts concerning this great work.

The Sunday-school Board at Nashville, has published an appropriate program which was prepared by the Woman's Missionary Union. These will be sent without charge, and in any quantities to all who make application. We sent out with them a small beautiful Mite Box. These are also free, and will be furnished in such quantities as may be needed.

We earnestly desire that the schools on that day will take a special collection for missions. The money will be sent to the Sunday-school Board at Nashville, and will then be forwarded to the Home and Foreign Boards, dividing the sum equally unless it be otherwise designated. The Sunday-school Board, though having given away thousands of dollars to denominational interests, has never taken a collection for itself. This collection is in no sense for the Sunday-school Board, yet it is very important that it be sent to Nashville, so we may be able to know how much the day yields in money.

Of course there is nothing to bind either to this date or program, but we earnestly ask that you will favor us with a collection for Home and Foreign missions. Send to us for the programs and Mite Boxes if you wish them, and state how many you want, and they will be sent promptly. Address all orders simple to Baptist Sunday-school Board, Nashville, Tenn. Yours Fraternally, J. M. FROST.

OPINION AND MORPHINE "HABITS." If you have a friend who uses Opium or Morphine, write me at once. My treatment is radically different from all others; contains no opiate or other narcotic; cures secretly, without suffering. Free trial; if not satisfied it costs you nothing. Careful Business, M. D., 115 Race St., Cincinnati, O. \$75 MONTH AND EXPENSES; or less if necessary; position permanent if successful. Please Ad. Col., Cin. natl. 6

TATES CREEK ASSOCIATION.

One of the most interesting meetings for years of the Tates Creek Association was held with the Hay's Fork church near Kingston last week. The crowds were very large and exceptionally attentive throughout the entire session.

Bro. Crumpton was the speaker by his plain, practical, energetic talks for Georgetown and Missions. The presence of Dr. Warder was a benediction. We were all glad to see Blake's smiling face once more in old Madison. He is now engaged in a meeting at Republican. Miss Hollingsworth got a larger cash collection this year for the Orphans than she did last, notwithstanding the cry of "hard times."

The home of the writer and his good friend Bro. J. H. McAllister, while at the association was with Bro. Thomas Chenault. My, my, what a home! could anything be handsomer? Yes, the home-life that one sees there is even more beautiful. A happier and more loving family would be hard to find.

R. B. MAHONEY, Stanford, Ky.

ILLINOIS NOTES.

I have been here and at Cave-In-Rock, 10 miles from here, preaching for 10 or 12 days. The churches at both these points are weak both numerically and financially, but each has among its membership some of the most devoted, earnest Christians I know.

Both churches are pastorless, but they have about completed arrangements for me to serve them. I did not meet any of our ministering brethren in Southern Illinois, but I learned there is considerable destitution in that region. The greatest hindrances I met to the progress of genuine Christianity and the pure Gospel faith were the modern "holiness" craze and Campbellism.

MISSIONS THE SAME AS SAVING SOULS.

Not long ago Dr. W. B. Crumpton, agent of Georgetown College, preached a delightfully helpful missionary sermon to the Versailles saints from the text: "How shall they preach except they be sent?"

And a young lady said to me, "He made me look at missions as I had never done before." "How's that?" I asked. "Why," she made answer, "he made missions the same as saving souls."

For my part, it never occurred to me before that anybody viewed missions in any other light. I thought I had made this plain in my preaching, and yet here was one of the most intelligent and thoughtful of my members to whom this idea of missions was brand new.

Possibly there are some to whom missions mean a collection, only this and nothing more. When you mention missions to them, immediately they think you mean money, and so they think they have fully performed their missionary duty when they have put a quarter or a half-dollar in the collection.

Others, perhaps, connect missions with a Board and a Secretary. The pastor speaks of the great need of the Board and reads the appeal from the Secretary, and so they get a confused idea of the mission money going to satisfy the needs of the Board and relieve the distress of the Secretary.

Others still think of missions as building schools and colleges, and as teaching heathen children how to eat with a knife and fork and read and write. A member of my congregation, who has been to China and Japan, is possessed with the idea that mission work is mainly if not entirely educational, and

therefore he believes in attending to the temporal needs of the poor: at home before sending the Gospel (?) abroad.

Therefore I conclude there is possibly need for some of us pastors to impress upon the minds and hearts of our people the idea of missions, that the grand object of missions is nothing less than the salvation of immortal souls, lost forever because they have not the Gospel which our Master has bidden us carry to them.

DISTRICT ASSOCIATIONS, TIME AND PLACE OF MEETING, 1896.

- Lynn Camp—Providence church, Clay county, Sept. 18.
Second North Concord—Bethel church, Russell county, Sept. 18.
Irvine—Drowning Creek church, at Panola, R. N. I. & B. R. R., Sept. 23rd.
Salem—New Salem church, Hardin county, Sept. 23.
East Lynn—Good Hope church, Taylor county, Sept. 24.
Freedom—Albany, Sept. 25.
Edmonson Association—Brownsville, Sept. 25.
Goshen—Pilgrim church, Sept. 30.

- Laurel River—Rough Creek church, Laurel county, Oct. 2.
South Concord—Cumberland Ridge church, Russell county, Oct. 2.
West Kentucky—Arlington church, Oct. 7.
Enterprise—Ivyton church, Magoffin county, Oct. 9.
South Union—Marsh Creek church, Oct. 9.
West Union—Blandville church, Oct. 14th.
Ohio Valley—Sturgis church, Union county, Oct. 20.
Blood River—Elm Grove church, Oct. 21st.
Graves County—Wingo church, Oct. 28th.

If the clerk of each association will send me two minutes of his association as soon as printed, he will greatly aid in getting up the statistical tables. J. K. NUNNELLEY.

COVERED WITH SCALES

Eczema made its appearance on my head in its worst form, and it continued spreading until my face was covered with scales and became a horrid sight. I had a fine head of hair, seven years' growth, and had to sacrifice it. I was in despair. The physicians had failed even to relieve me, when one recommended CUTICURA SOAP.

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FRANKLIN INFIRMARY OF OSTEOPATHY. W. AMMERMAN, D.O., Mrs. L. O. AMMERMAN, D.O., Graduates of the American School of Osteopathy. The science of osteopathy was originated by Dr. A. T. Still, of Kirksville, Mo. This science depends upon the principles of Anatomy and Physiology for its results. It is a system of treating diseases without the use of knife or drug; by the correct adjustment of the bones and their attachments and through them, other parts of the body, in order that all parts may perform their functions in harmony.

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Table with columns: No. 1, No. 2, No. 3, No. 4. Rows: Leave Louisville, New Albany, Huntington, Princeton, Mt. Vernon, Central, Arrive St. Louis.

Table with columns: No. 1, No. 2, No. 3, No. 4. Rows: Leave St. Louis, Central, Mt. Vernon, Huntington, Princeton, Arrive Louisville.

Table with columns: No. 1, No. 2, No. 3, No. 4. Rows: Leave Evansville, Louisville, Arrive Louisville.

Table with columns: No. 1, No. 2, No. 3, No. 4. Rows: Leave Louisville, Evansville, Arrive Evansville.

B. & O. S-W. R. R.

City office southeast corner Fourth and Main. Trains marked \* daily except Sunday.

CINCINNATI AND THE EAST: ST. LOUIS AND THE WEST.

Table with columns: LEAVE, Arrive Cincinnati, Arrive St. Louis, Arrive Evansville, Arrive Louisville.

Trains No. 10 and 11 have elegant Pullman parlor cars to Cincinnati.

MT. LOUIS, SPRINGFIELD AND THE WEST. Trains No. 12 and 13.

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The Farm

In Clark county Tapp Brothers sold to Jo. Embry 36 cattle, average weight 1,550 pounds, at 4 cents.

In Bourbon county McClintock & McIntyre sold Jonas Weibel 32 head of 1,500-lb. cattle at 4 cents.

Nearly all the feeding cattle in Jessamine county have been sold at from \$3.25 to \$3.50.

J. L. Bond, of Anderson, bought in that county last week 100 cattle at \$2.50 to \$3.35 per cwt.

Hemp is being delivered in Paris at \$3.25 per cwt., and farmers are paying \$3.00 per acre for cutting it.

About 3,000 bushels of pickles were shipped from Demosville, Pendleton county, last week, for which the growers received \$1,000.

The land owners and tobacco tenants of Montgomery county held a meeting last week and decided not to raise any tobacco next year.

In Madison county, J. W. Bales sold to H. Buchignanni sixteen 1,100-pound heifers, all deborned and corn fat, at \$3.50 per hundred.

H. F. Hillenmeyer, the Lexington horticulturalist, says it is a waste of time to plant strawberries in the fall. The proper time for planting is in April.

In Boyle county, Judge C. A. Armstrong sold to Monte Fox, agent, two car loads of export hoes to go between the 15th, of Sept. and 1st. of Oct. at four cents.

Last week L. B. M. Bedford, of Bourbon county, delivered to W. B. Kidd, of Winchester, sixteen cattle—purchased some time ago at four cents—which averaged 1,753 lbs.

D. N. Prewitt bought of Ed Minor twenty hogs, 220 pounds average, at \$2.75. He sold to Eubanks Bros. fifty stock ewes at \$2.50, and fifty to R. L. Hubble at the same price.—Danville Advocate.

One hundred cattle at Cynthiana on Court day, and all sold. Nothing heavier than yearlings, which sold from 3 to 3 1/2 cents; calves, \$10 to \$14 per head; milch cows, \$20 to \$35. Quite a number of mule colts sold to Eastern buyers from \$10 to \$30. No trade in horses.

The vitality of some seeds is remarkable. A farmer of this county sowed clover in February last on timothy sowed the fall previous. Both were a poor stand. The fox tail and other weeds came up thickly this summer. He cut all and stacked it. In a few days a fine crop of young clover covered the ground from the seed which had lain dormant since February.—Lexington Gazette.

The hemp crop in Woodford is larger in acreage than for several years, and there is a complaint to make about the quality and yield, but the indications are the price will be low. On this subject the Danville Advocate says: "The hemp crop in Boyle county, both in yield and quality, is said to be generally good and the acreage slightly larger than last year. The price, however, is rather discouraging, as local dealers expect to start off at \$3.50 to \$4.00.

About 150 cattle at Winchester on Court day. The demand was brisk and about all sold. Several lots of 1,000 pound feeders brought 34 cents; two other lots of yearlings, weight 800 pounds, sold for 34 cents; heifers of same weight, 29 to 31 cents, and a few extra ones went at \$2.90. A number of 1,200 pound bulls sold for 24 to 24 cents; common milch, cows \$20 to \$30; 500 good mountain ewes sold in lots at \$2.25 to \$2.50 each; a few lots of hogs brought 3 cents.

ANOTHER QUESTION.

A correspondent from Montreal writes:

Having read many of your articles in The Independent, I take the liberty of troubling you with a personal inquiry of my own. In your opinion (1) is it possible for a man forty years of age, unused to farming, to make a success of a fruit farm? (2) If so, what kind of fruit should be cultivated with least risk both as to market and want of experience? (3) Where is the best locality for the purpose? A reply by post or through The Independent would be an esteemed favor.

The present condition of affairs is about this: There is about 70 per cent of farmers wishing to get into the cities; there is at least 70 per cent of town dwellers who can't live where they are. The present glut in manufactures is a blessing to agriculture, for it will check the flow toward. The fact is, millions more can live on the land by land tillage; and the fact that no more manufacturing ought to be at present built up. Agriculture constituted over 50 per cent of our last year's foreign export. It threw the trade balance in our favor; and with increased seeking of foreign markets we can increase exports vastly beyond the present quota. Manufacturers, being protected by a tariff, can hold the whole home market, but, having paid a higher price for labor, cannot go abroad and compete in foreign markets with cheaper labor. That is just where we are. The best outlook by all odds is for agriculture. Besides, while manufacturers have had steam power and agriculture has not been able to use it to any extent, the case is different with electricity. The inquiries will, doubtless, hereafter indicate a flow away from cities. Now about this case in hand, which is typical. (1) Can you make a success of a fruit farm? That depends upon whether you are going to try to build a home or to get rich. If you are purposing to raise food first, and seek market second, you will succeed; for in that case you will buy a small place, experiment until you can see what you can do best, and slowly enlarge your plantings. In the other case you will go and buy a large place, run into debt, not wait for knowledge, and then have a mortgage foreclose over you, while you join the bowlers that "farming won't pay." Common sense will carry one who has health through the experimental period and get him on the right track. Buy not more than twenty acres; live economically, aim at raising what you can use, rather than what you can sell. It is not money you are after, but food, comfort and knowledge. (2) What kind of fruits should be planted with least danger of failure? I have written again and again advising to plant a small amount of a large variety. You will use for food all the fruits and all the vegetables. Then you can raise enough corn for yourself, and enough potatoes, and perhaps enough oats. There are few crops that will not meet competition, owing to the railroads. But raspberries cannot be shipped far, and so are not liable to outside competition. But your neighbors can compete. Raise, therefore, a small garden (1) of strawberries of the best sorts, (2) of currants which follow strawberries, (3) of black raspberries, (4) of red raspberries, (5) of gooseberries which ripen with No. 4, (6) of blackberries which come next, (7) plums, (8) pears, (9) grapes, (10) apples. It will take four years to get your pears and apples into bearing, two years to get your berries, and about three years to get your grapes. The surplus goes to market. So you have at last a market to look for; and we must answer your question No. 1: Where is there a good locality? For easy market locate near a small city. Get your

private customers. See that they are thoroughly pleased with the quality of your fruit and honor of deal. But if you live far from a market you must join in a co-operative market begun with your neighbors—such as are being formed everywhere about the country. But if I lived far from market, I would plan (1) to raise every item of food for home use—fruits, vegetables, eggs, meat, milk—leaving as little as possible to buy; (2) exchange with neighbors, without intermediary money; (3) have a repair shop for tools. Learn how to tap your own shoes of a rainy day; mend your own harnesses, wagons, etc.; (4) teach your girls economy, and the honor of honest work; (5) never spend a dollar on show, but create as much of the beautiful in and about the house as possible. Beautiful trees and neat clothes are better than nasty lawns and showy dresses. The locality for safe, careful, economic gardening is everywhere; but it is not possible to join with a really safe and pleasant country life a mock city life.—E. P. Powell, in Independent.

UTILIZING WASTE LET-TUCE LEAVES.

It has often been said that the waste of an American kitchen would make a comfortable living for a French family. This is verily true, even in the case of people in moderate circumstances, who could use the money—which the waste cost to much better advantage if they only knew how. But ignorance, quite as often as extravagance, is at the bottom of the wastefulness. Take lettuce, for example. As the New York Tribune says, we throw away the green leaves on the outside, which the French cook as greens or prepare in a cream soup. How they make use of these waste leaves is thus described: "A good way to utilize the waste of a head of lettuce is to cut out merely the heart of the head for salad. Take the remainder, which should be at least three-quarters of the head, wash it and look it over carefully and pick off any pieces that seem unfit to use. Lay six heads in boiling water and let them cook five minutes. Then drain them in cold water. Pack them with a forcemeat similar to that made for sausage, or in spring and summer, using veal in place of pork, with about one-quarter veal suet and three-quarters lean veal. To every pound of the minced meat add a tea-spoon of salt, a salt-spoon of pepper, half a salt-spoon of nutmeg and the same of thyme. Fill the hollow of the head with this forcemeat, tie each head carefully together, lay the heads in a saucepan and pour a cup of brown gravy over them. Cover them and let them cook in a hot oven from twenty-five to thirty minutes. Untie the bunches and serve the heads of lettuce at once on a hot platter. It is a good plan to cook the forcemeat a little in butter before filling the heads, when it will not require to be baked so long. "A cream of lettuce soup is another way of utilizing the green leaves of a head of lettuce. Bake the green leaves left from four good-sized heads, drain and chop them up, put them in a saucepan with two large table-spoonfuls of butter. Add about three pints of white stock. Season with a scant table-spoonful of salt, half a tea-spoonful of pepper, a little nutmeg if you wish, two sprays of parsley, a spray of soup celery, a bay leaf and a sprig of thyme. Add three table-spoonfuls of raw rice which has been thoroughly washed. Let the soup cook three-quarters of an hour, and then strain it. Add a cup of sweet cream and serve with little squares of toast or any suitable garnish."

Fits Cured

From U.S. Journal of Science. Prof. W. H. Feeke, who practices a specialty of Epilepsy, has without doubt treated and cured more cases than any living physician; his success is astonishing. We have heard of cases of 30 years standing cured by him. His publications are available work on this disease, which he sends free to all who send a large bottle of his absolute cure, free to any sufferers who may send their P. O. and Express address. We advise any one wishing a cure to address Prof. W. H. FEEKE, P. O. 4 Cedar St., New York.

Low Rate Excursions.

The Missouri Pacific Ry. and Iron Mountain Route will sell round trip tickets from St. Louis, Cairo and Memphis, August 15th, September 1st, 15th, 20th, October 6th and 20th, 1896 to points in Missouri, Kansas, Nebraska, Iowa, Minnesota, Wisconsin, North and South Dakota, Arkansas, Indian Territory, Texas, Oklahoma, Louisiana and Arizona. Rate one fare plus \$2 for the round trip, tickets good twenty-five days, stop overs allowed with transit limits of 15 days. For Leaflets and full particulars address R. T. J. Matthews, Sou. Trav. Agt. Mo. Pac. Ry., 304 W. Main St., Louisville, Ky.

For the annual meeting, Sovereign Grand Lodge, I. O. O. F., at Dallas, Texas, Sept. 21st to 25th, The Cotton Belt Route will sell tickets at one fare round trip. Tickets will be on sale Sept. 15th, 16th and 20th, good for return up to and including Sept. 30th. For information apply to W. A. McQuinn, P. O. W. A. McQuinn, Traveling Passenger Agent, Louisville, Ky. or E. W. La Beaume, G. P. & T. A., St. Louis, Mo.

HOME SEWERS excursion tickets at one fare plus \$1 for the round trip will be on sale by the Cotton Belt Route Aug. 4th, 15th and Sept. 1st, 15th, 20th and Oct. 6th and 20th to points in Arkansas, Texas, Oklahoma, Indian Territory and Louisiana. For rates and full information write to W. A. McQuinn, P. O. W. A. McQuinn, Traveling Passenger Agent, Louisville, Ky. or E. W. La Beaume, G. P. & T. A., St. Louis, Mo.

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Items of Interest.

Canada is getting "upset," as the children say. The Standard Bank of Toronto has posted an announcement that on and after the 15th of August United States one dollar bills will be received for sixty cents only, and other Canadian banks will follow its example. The greater number of the banks refuse to take United States silver at any price.

Chamberlain readily agreed to all the suggestions of the Liberals in regard to the investigation of the Chartered Company in South Africa whose complicity in the attack on the Boers has been proved. But it is now announced in the Times that the appointment of the special commission to examine into the matter has been postponed till the next session of Parliament. Justice will not be administered to Cecil Rhodes very rapidly at that rate.

The Shelbyville County Teachers' Institute, Indiana, passed the following resolution without division: "Resolved, That it should be stipulated in all contracts made between the teachers and the teachers' association that the wages shall be paid in gold or its equivalent." The trustees have not been heard from as to this stipulation, and the question is agitating the public if they refuse to agree, what can the teachers do about it?

A German colonist in Bulawayo wrote a letter which is published in a Berlin paper. He says that the Chartered Company took his cattle of the poor Africans from them when they took possession of the country, and last January and February 40 per cent of what they then had was seized and given to white settlers. No wonder the Matabele are fighting poor whites.

The Watchman thinks the situation of these religious papers which refuse to take sides with any of the political parties is amusing. "After they have rung the changes on the necessity of being courteous, and of not impugning motives, and have described the beautiful life of the candidates, it will be interesting to watch their programme. Our programme, for one, will be to give the news, quote the speeches of all the many candidates, and express no opinion. When a man reads his political paper he has a right to expect that it will not attack his religious views but will remain impartial. He has a right to expect his religious paper not to take sides against him in politics.

Zanzibar is under British protectorate. The sultan died suddenly, nothing having been heard of any sickness, and Said Khalid took possession of the palace and buried the sultan's body immediately in some concealed place. The British consul refused to recognize Said Khalid as sultan and ordered him to surrender the palace. He refused and, after due warning, the British fleet fired upon and wrecked the palace and Khalid took refuge in the German consulate.

The correspondent of the N. Y. Christian Advocate speaks of the opinion held in Europe of their parliaments and says: "This dislike and distrust of parliamentary institutions is not a healthy symptom anywhere, and is of sinister significance to France and Germany."

The Independent says that most Russian papers keep an editor who never does any editorial work. He receives a salary in return for being the nominal editor and going to prison as such when the paper says anything displeasing to the Government. Sometimes the editor goes free for a long time. The editor of the N. Y. Tribune has had his salary for a year without having any trouble, but now has been sent to prison for four months.

One of the things now made out of paper is furniture. The paper is compressed and covered with enamel paint. Furniture so made is said to be strong, is without doubt marvellously light, and will be durable in the question yet unsettled.

Dr. Abraham Jacob, Clinical Professor of the Diseases of Children in the College of Physicians and Surgeons in New York City, and a leading authority in his line, tells parents that as a usual thing, little children do not get water enough to drink.

Nordenfjold, the Swedish scientist, says that water can always be found by boring into granite and other crystalline rocks to a depth of from 100 to 170 feet, because the varying temperature ought to cause ascending air-bubbles to rise and lower layers. On the strength of his assertion a well was sunk in the late of Arko, Sweden, and at a depth of 110 feet fresh water was found supplying 4,000 gallons a day. Other wells have shown he was correct.

As we would, Liebig started to the Arctic regions to bring back a large avicelle which he saw on his last trip. He has been heard from at Turnarvik island, Labrador, on July 21st. He reported everybody well and prospects hopeful.

Deafness Cannot be Cured

By local applications as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional means. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a running ear or a discharge of pus, and when it is severely inflamed deafness results and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever. The cause of the inflammation is the mucus, which is nothing but an inflamed condition of the mucous surface. We will give you One Hundred Dollars for any case of Deafness (caused by catarrh) that can not be cured by Hall's Catarrh Cure. Send for circulars, free. P. J. CHENEY & CO., Toledo, O. Sold by Druggists. Hall's Family Pills are the best.

DEATHS.

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VALLANDINGHAM.

Hearing that Sister Emily Vallandingham, wife of Rev. John S. Vallandingham, of Harrisburg, Ky., departed this life July the 31st, I had the pleasure of being her pastor for many years, was often at her home, where I always found a hearty welcome and beautiful hospitality. In my pastoral work of 26 years I have found many true and tried friends and noble helpers, but few so loyal and unwavering in love, sympathy and help as Brother and Sister Vallandingham and their noble children. I could not but love them dearly. Sister Vallandingham was a daughter of Elder L. D. Alexander, one of the pioneer Baptist ministers of Concord Association, to whose work and faithfulness to the truth we doubtless owe more than to any one man the success of our denomination in that association. There are few who live together so long and happily as Bro. and Sister Vallandingham. They were permitted to celebrate their golden wedding last December. Permit me to hereby extend to Brother V. and the children my heartfelt sympathy. The Lord gave and the Lord hath taken away. By the grace of God we will meet again. Let us trust, Brother and sister, that you will meet again. May the Lord comfort us as only the Lord can.

G. W. WREATLEY.

Magnolia, Ark., Aug. 13.

YEAGER.

Died Aug. 9, 1896, Mrs. Elizabeth Yeager, daughter of Lewis and Elizabeth Campbell, of Campbellburg and Sulphur. This sister was a member of Sulphur Baptist church. Bro. J. M. Fowler, the pastor, preached her funeral at the Campbell residence Aug. 10th to quite an assembling of neighbors. She was born in the town of Sulphur, being at her death of years, 5 months and 8 days old. When quite a girl she gave her heart to the Lord Jesus and united with the Campbellburg Baptist church. Her membership remained at the home church up to her marriage with Bro. S. G. Yeager, of the town of Sulphur. She was a step-mother in her husband's family, he having several small children at the time. She was a sensible, prudent and faithful wife and mother. In the magazine she impressed her life and Christian character upon the entire household. After her marriage she cast her lot with her husband's church, Eighteen Mile, Oldham county, Ky., and died the luster of a beautiful Christian deportment upon the church and community. The wife was pastor for about eight years and kept her own home, she was a most devoted and very poor health. She wanted to be near so as to give as much comfort and relief to her as possible. Since which the old mother has passed away. The writer was called to preach her funeral discourse. Sister Yeager to look her membership from Eighteen Mile and was put in a Sulphur, two years ago where she was loved for her piety and sweetness of character. Now she has gone to be with mother and father and beloved husband where death never separates. She leaves several brothers and sisters of whom the writer wishes to say that they are all well and in the best of health. We commend the bereaved family to God and the Word of his grace which is able to comfort them in every trial and bring them to the home of the blessed in the sweet by and by.

W. W. SHANK.

HALL.

Mrs. Ann E. Hall departed this life at her home near Lamont, Ky., Aug. 9, 1896, being 85th year of her age. Sister Hall was born June 22, 1812; was married to William J. Hall April 14, 1831. She professed faith in Christ and united with Spring Bayou Baptist church in October, 1854, of which she lived a member until death. Funeral conducted by Pastor T. M. McGhee, Subject, "Faith and fallen leaves" (Isa. 64:6), which we laid her to rest in the family burying ground to await the resurrection morn. T. M. MCGHEE. Masons Mills, Ky.

WARR.

July 11, 1896, in Scott county, Ky., James Hutchinson Ware, of hearty trouble. He was born April 4, 1816, and spent most of his life in Fayette county, Ky. He was for many years an earnest and faithful member of Cave Run Baptist church. He was married March 15, 1838, to Dorothea M. Vaughn, with whom she lived 26 years and three days, she dying March 16, 1864. To these Christians were born two boys and five children, six of whom survive them. Two sons live in Scott county, Ky., and three sons and one daughter live in other parts of the State. "Sorrow not as those who have no hope." T. H. COLMAN.

MCDONALD.

Little Frances McDonald, daughter of Mr. and Mrs. J. J. McDonald, was born Dec. 15, 1880, near West July, Ky. She was a very lovely child of unusually bright mind, cultured manners and sweet disposition. She was delicate, but energetic, and the fond parents anticipated the day when she would shine as a bright and useful member of the Kingdom of God. She was a devoted and playful child, and it is sad to say that she was taken from her parents and playmates in her infancy, and it is sad to say that she was taken from her parents and playmates in her infancy, and it is sad to say that she was taken from her parents and playmates in her infancy. May God bless them. Aberdeen, Miss. HER PASTOR.

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Ministers, Students, Laymen, Periodicals of all denominations unite in pronouncing Matthew Henry's Commentary unsurpassed and unsurpassable. Here are a few of the things they have said:

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

RICKERTSETH:—No subsequent commentary has rendered it less valuable or less desirable in every Christian library.

REV. W. M. TAYLOR, D.D.:—The habitual perusal of "Matthew Henry's Commentary" will do more than most other things to indicate to the preacher how he is to turn the passage that is under his hand to practical account, while at the same time the union that it exhales will melt and fatten the roots of his own piety.

THE LATE DR. JAMES HAMILTON:—It has now lasted more than 140 years, and is at this moment more popular than ever, gathering strength as it rolls down the stream of time, and it bids fair to be the "Comment" for all coming time. True to God, true to nature, true to common sense, how can it ever be superseded? Waiting pilgrims will be reading it when the last trumpet sounds.

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

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### Items of Interest.

A sad accident caused the death of Baron von Zedlitz, whose wife was a Miss Roosevelt of New York City. The Royal Albert Yacht Club were having a regatta at Southsea, England. Baron von Zedlitz' yacht was struck by the Emperor William's Meteor, and all on board the former were swept into the sea. All were rescued, but the Baron died from his injuries before they reached the shore. No blame attaches to the Meteor, a sudden lurch of the Prince of Wales' yacht against her throwing her against Zedlitz'.

The gold Democrats held their National Convention in Indianapolis on the 2nd and 3rd. They nominated Gen. Palmer, of Illinois, for President on the first ballot, and Gen. Buckner of this state for Vice-president by acclamation, no other name being mentioned. The candidates are to be notified in this city on Sept. 15th, Mr. George M. Davis of the city and Col. John R. Fellows, of New York City, making the speeches. Both the candidates were born in Kentucky. Gen. Palmer fought in the Northern army and Gen. Buckner in the Southern one. Two Confederate soldiers are on presidential tickets in this election, Gen. Buckner and Gen. Mr. Watson, of Georgia, who is vice-presidential candidate on the People's Party ticket with Mr. Bryan.

The gold Democrats adopted for their emblem the head of Jefferson surrounded with a laurel wreath. The platform adopted is "Good Government—administration—called for tariff for revenue only, denounced trusts and monopolies, demanded strict economy, liberality in pensions to deserving soldiers, and advocated a gold standard and the maintenance of silver at a parity with gold by its limited coinage under suitable safeguards of law." These were the principal planks.

The Grand Army of the Republic held their annual encampment at St. Paul, Minn., last week. The report of H. H. Adams said that the order generally is in a healthy and vigorous condition, and that expenditures had been paid and left a balance of \$10,000 in the treasury. The order has 340,000 members, New York leading with 70,000, Pennsylvania and Ohio having almost as many. Buffalo was chosen for the encampment of 1897.

Dr. Crepey in the Journal of Hygiene says that a lady once told him honey was an old remedy for erysipelas. He tried it and found it very effective. He spreads the honey on a cloth and puts it over the place affected. If it is in the hand, he shaves it. If the face, he leaves holes for the eyes and mouth. He changes the application every three hours and has never known it to fail to relieve the pain, the swelling and the nausea and to shorten the attack. Three or four days generally cure the disease. He wishes the doctors to try it.

Mr. Hector Weylan an Englishman on a trip around the world writes thus of Chicago: "Clash, bang, jangle, smash, on you go in the cable car, on and on through the crowds of dollar-hunting Yankees and ugly masses of red brick regularity and speckless vulgarity, which, stretching on in endless miles, constitute a modern American city." "We wonder what daughter of a dollar hunting Yankee" refused to marry him?

Dr. Reilly noticed that children taken to the seashore invariably improved when troubled with ringworms. He came to the conclusion it was the salt in the sea which caused the improvement. He tried washing the skin with salt water twice a day and found this treatment most efficacious in curing ring worms.

It is said with "how much truth" we are giving up the bicycle. In the Eastern cities are developing the bicycle. And this not because the position is questionable, their being no side saddles yet invented, but because the bicycle face proves to be no joke of the doctors but a sad reality, and the strained look it gives is most destructive to beauty.

For forty years a so-called Sunday Society strove to have the London museum and picture-galleries kept open on Sunday for the benefit of the poor who could not go at any other time. This Parliament yielded to the Sabbath desecration, the Society having promised with much enthusiasm to furnish some one to take the place of the officials who are thus denied a day of rest. On the first Sunday in April the day of the opening there were a good many who went but the attendance dwindled till now a few foreigners and some children playing truant from Sunday-school are the only ones there. Meanwhile the Society has not kept its promise and the officials have had not one day of rest.

**FOR Sick Headache**  
TAKS HOBSON'S ACID PHOSPHATE.  
It removes the cause by stimulating the action of the stomach, promoting digestion and quieting the nerves.

**WANTED—SEVERAL FAITHFUL MEN** to work in the London museum and picture-galleries in Kentucky. Salary \$750 per month, weekly and expenses. Position permanent. References. Enclose self-addressed stamped envelope. The National Star Bldg, Chicago.

### FROM DR. POWELL.

**TOLUCA AS A HEALTH RESORT.**  
Toluca is indeed beautiful for situation. It nestles at the foot of the Toluca volcano in one of the most fertile and picturesque valleys in the world.

The Lerma river and the lake of the same name lend enchantment to the beautiful landscape. The perpetual snows on the volcano look down upon you and furnish the most wholesome water to be found.

The rich soil, attractive scenery and salubrious climate made this one of the great centers for the Toltecs and Aztecs. Nine tenths of the inhabitants speak either Otomi or the Mexican languages.

There was a legend among the Indians in the valley of Mexico that Toluca valley was the abode of the spirits of dead infants and that they were brought hither on spiders' webs. With such bright skies, such pure air and the fields and mountains ever clothed in living green, no wonder they thought it was paradise.

Dr. Licaga and Lavista, by all odds the two foremost physicians in Mexico, always send their fever patients to Toluca for speedy recovery. Climatic influence is all that is required.

### THE CONSUMPTIVES' HAVEN.

Consumption is unknown among the inhabitants of Toluca and exists only by importation. Consumptives coming hither if not cured, invariably find that the climatic influences stop the ravages of the disease. A young lady who recently came from Monterey with great caverns in her lungs now considers that she is nearly well. Typhus fever existed here until 1893, when Gen. Villada had certain hygienic improvements made which has well nigh exterminated the dread disease. Epidemics are unknown.

The city is noted for its substantial public buildings, handsome private residences, well-kept parks and clean streets. The Alameda is an ideal place to loiter or for a drive.

The market has a national fame and the tourist who has not been in Toluca on market day has missed one of the unique sights of the Republic.

Rents and articles of prime necessity are remarkably cheap. Toluca exports large quantities of butter, sausage, hams, poultry and eggs. In the ample market one finds the fruits and vegetables of every clime and variety. It is only thirty miles to where the tropical fruits the same day they are picked from the trees.

There are endless excursions which may be made. There are three trains daily to the city of Mexico. The ascent to the crater

of the volcano either by conveyance or on horseback may be easily made in a day. Narrow gauge railroads carry you near either one of the twenty-seven towns and cities in the valley of Toluca.

The beautiful valley of Tenancingo, where an American colony has been recently established, is accessible by stage, and by November next stage coaches will be running to the famous hot springs of Ixtapan de la Sal, so celebrated for the cure and permanent eradication of rheumatism.

The air is always cool and bracing. Languor and malaria are unknown. A little fire is pleasant any morning in the open court are perpetually blooming. The average mean temperature for five years has been 60 degrees. For health or a holiday go to Toluca.

W. D. POWELL.  
Toluca, Mexico, Sept. 1, '96.

ALLOW me to say a word. The headquarters of our young people's work is Birmingham and not East Lake. My health is improving, and I hope soon to be fully restored. While the physicians think travel will be good for me, I accepted the secretaryship of the Southern B. Y. P. U. for the sake of the work itself and shall give it my very best work for life, or so long as it seems best to the brethren and the Holy Spirit.

JOHN D. JORDAN.



**Electropoise**  
PRICE REDUCED

FROM \$25.00 to \$10.00.

This offer is good until October 1st, after which time the price will be advanced. Send K your order at once, it is a rare opportunity. To those who prefer it, we will rent the Electropoise TWO MONTHS FOR \$5.00.

The following is a fair sample of the letters we daily receive:

"The condition of my health is highly satisfactory. I owe it all to the Electropoise. As I was a hypochondriac, suffering invalid, apparently incurable, when I began its use about four years ago. It has often been the cause of astonishment to me to think how admirably the Electropoise controlled my case; it seems wonderful how easily it cured me, and restored me to perfect health. I shall not cease while life lasts to praise the Electropoise and wish you and the Post all the success and happiness in the world of relieving suffering humanity. I wish all sufferers would try it."

MRS. NANCY ADAIR.  
"BALDWIN, W. VA., Aug. 1, 1896."

Let us send you a booklet.

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

### Report for the Week Ending Saturday, Sept. 5, 1896.

Cattle—Receipts very light and of poor quality. The demand was limited on account of the unsatisfactory nature of the offerings. Sales were slow and did not clear the pens. Prices were without decided change.

**CATTLE**

Extra shipping cattle, 1,000 to 1,000 lbs.	\$1 00 25
Light shipping, 1,300 to 1,400 lbs.	\$1 00 25
Best butchers	\$1 00 25
Fair to good butchers	\$1 00 25
Common to medium butchers	\$1 00 25
This, rough steers, poor cows and calves	\$1 00 25
Good to extra cows, 1,200 to 1,300 lbs.	\$1 00 25
Common to medium cows	\$1 00 25
Feeders, 900 to 1,200 lbs.	\$1 00 25
Stockers	\$1 00 25
Bulls	\$1 00 25
Veal calves	\$1 00 25
Good to extra milk cows, 1,000 to 1,200 lbs.	\$1 00 25
Fair to good milk cows	\$1 00 25
Choice packing and butchers, 800 to 1,000 lbs., strictly extra-fed.	\$1 00 25

Our New Departments of  
**Ladies' Underwear, Hosiery, Gloves and Corsets**

are now ready for business; and we propose to introduce these goods to our friends by selling them at prices lower than those of any Dry Goods store, big or little, in Louisville. We ask our country friends to hasten in their first MAIL ORDERS; as every order we fill will be a big advertisement for us in the neighborhood.

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

## BAPTIST SUNDAY SCHOOL PERIODICALS.

Our Periodicals are not only the CHEAPEST but the BEST Sunday School Literature published for use in Baptist Schools. This series stands alone in its advocacy of true Baptist doctrines and nothing else. Send for Samples at once and compare both quality and price.

Lesson helps. Prices in clubs of 5 or more to one address:

	PRICE, PER QUARTER.	PRICE, PER YEAR.
National Baptist Teacher	10c each	40 cents
National Baptist Advanced Quarterly	2c	10 "
National Baptist Intermediate Quarterly	2c	10 "
National Baptist Primary Quarterly	2c	10 "
National Baptist Picture Lesson Cards	3c	(set, 13 cards) 12 "
National Baptist Lesson Leaves	1c	(set, 12 leaves) 10 "

PAPERS, Illustrated.  
Sunday School Baptist (weekly) 10c " 40 "  
Sunday School Baptist (semi-monthly) 5c " 25 "  
Our Little Gem (for little children) 10c " 40 "  
Bible Lesson Pictures 10c " 40 "

## National Baptist Publishing Co.

1404 LOCUST STREET, - - - ST. LOUIS, MO.

Fair to good packing, 100 to 200 lbs.	\$1 25 25
Good to extra light, 100 to 100 lbs.	\$1 25 25
Fat shoats, 150 to 150 lbs.	\$1 25 25
Fat shoats, 100 to 100 lbs.	\$1 25 25
Boards, 150 to 200 lbs.	\$1 25 25
Stockers	\$1 25 25

**SHEEP AND LAMBS.**

Good to extra shipping sheep	\$1 00 25
Common to medium sheep	\$1 00 25
Bucks	\$1 00 25
Extra spring lambs	\$1 00 25
Fair to good spring lambs	\$1 00 25
Common to medium lambs	\$1 00 25
Trail-ends or culls	\$1 00 25

## LEAF TOBACCO MARKET.

Report for the week ending Saturday, Sept. 5, 1896.

**BURLY—1896 CROP.**

Trunk, green mixed	\$1 00 25
Trunk, sound	\$1 00 25
Common lugs	\$1 00 25
Medium lugs	\$1 00 25
Good lugs	\$1 00 25
Common leaf, short	\$1 00 25
Common leaf	\$1 00 25
Medium leaf	\$1 00 25
Finest leaf	\$1 00 25
Flats and selections	\$1 00 25

**REMARKS—1896 CROP.**

Trunk, green mixed	\$1 00 25
Trunk, sound	\$1 00 25
Common lugs	\$1 00 25