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Faith, Hope and Love, these three.

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GOOD words and true from the *Christian Advocate*: "The more profound a man's sense of responsibility to God, the more earnest will he be in seeking grace to help in time of need."

IN 1888 there were 378 Unitarian churches in Great Britain. Now there are only 354. Men who care for religion at all wish an authoritative faith with a grip to it, and not an airy nothing.

If you would improve, keep your conduct up to your conscience—do not try to lower your conscience to your conduct. Thus shall you find your conscience growing nearer to the divine standard, and right conduct becoming easier.

The *Congregationalist* says: "The call of the Rev. F. W. Baldwin to the chair of history at Bates College is another evidence that the partition between the Free Baptists and the Congregationalists is decidedly thin." Open communion leads Baptists into the Peder camp.

DR. CROTHERS says that a great railroad corporation gathered the facts as best it might in regard to all the accidents on its lines for five years. They found that 40 per cent. of the accidents were due to the failure in duty of men who had been drinking. And 18 per cent. of the remainder were probably due to the same cause. Thereupon the corporation enforced total abstinence on its employees.

WELLHAUSEN is the great higher critic of Germany. Dr. Baxter having published a reply to him, Gladstone wrote to Baxter: "Unless your searching inquiry can be answered, and your statements confuted, his (Wellhausen's) character, both literary and theological, is destroyed. And he has been set up as our guide in the 'Encyclopedia Britannica!'"

REFERRING to the appalling statistics of crime lately given by Dr. White, in inquiring to what extent the churches are responsible the *Commonwealth* says: "The great factors which underlie the whole work of redemption—sin and guilt—have largely disappeared from the 'current Gospel.' Owing to the grace of God this is not true in the South, and may the day never come when it is true.

THE *Occident* of San Francisco insists that it is true blue Presbyterian, and yet it advocates the administration of baptism by women! And when taken to task by a Southern Presbyterian paper it retorts: "Our church holds tenaciously to the validity of Roman Catholic baptism; the Roman Catholic church authorizes, in cases of extreme unction, even a servant girl, if no priest can be obtained, to perform the rite. That person is therefore validly baptized, according to the attitude of our church on the subject, and should be apply for reception—after recovery—into our body, would be received as a baptized believer. This is Presbyterianism—not limited to the Pacific—to-day." Do Southern Presbyterians hold the same ground, Brother *Observer*?

For the Western Recorder.

LESLIE WAGGENER, LL. D.

BY PROF. NOAH K. DAVIS, LL. D.

Let us pause awhile in the rush of active life, even amid the din of industry and controversy, and turning our eager eyes away from the future, let us pause, and note a vacant place, a loss, a sorrow. While the world is gaining, it is also losing, and we cannot rightly know our wealth if we do not fully estimate what is withdrawn from its treasures. Of all possessions the highest in worth are the noble men who enlighten and adorn their spheres, as precious gems, cut, polished, set. When one is lost, then are we poorer, and our glory is dimmed.

Kentucky has lost, Texas has lost, our country has lost, a man it could ill afford to spare. Yet not wholly lost. His memory is a shining heritage that we may preserve. Let us pause and gather up what remains to us, acknowledge our debt, and in the light of his noble life strive to attain its high ideal.

Born at Trenton, Ky., in 1841, the eldest son in one of the best families in the State, he came of that sturdy stock that has made the name Kentuckian almost synonymous with strong manhood. Having graduated at Bethel College at Russellville, he entered the senior class at Harvard in 1860, passed the final examinations with honor, and was enrolled with those who were to receive the A. B. at commencement, when the sounds of war summoned him home. President Felton promised he should not forfeit his diploma, and it was sent to him soon afterwards.

He promptly enlisted as a private in the Confederate ranks. Desperately wounded on the battlefield of Shiloh by a shot through the lungs, his life was saved by the untiring fidelity of his negro boy who had followed him from home. Upon his almost miraculous recovery he rejoined his regiment, the Ninth Kentucky Infantry, Hanson's Brigade, Breckinridge's Division, and took part in Morgan's expedition to Hartselle, Tenn. He then became second lieutenant of the company in which he had first enlisted. At the battle of Chickamauga he was again wounded. He was present at the investment of Chattanooga, and in the retreat from Missionary Ridge. At Dalton, Ga., he held a temporary appointment on the staff of Brig. Gen. Lewis. With his regiment he took part in the engagements at Resaca, Dallas, New Hope Church, Kennesaw Mountain, Peach Tree Creek, at Atlanta and at Jonesboro. His brigade having been almost destroyed, its survivors were mounted and assigned to the cavalry under Wheeler. He was adjutant of his regiment when it was surrendered with Johnston's army. So, from the beginning unto the bitter end. None but old soldiers can fully understand what is involved in this brief war record of their veteran comrade.

He returned to his old Kentucky home and went at once to work, taking the humble position of teacher of a preparatory school attached to Bethel College. In 1867 he married Fannie, eldest daughter of Rev. Jas. M. Pendleton, D.D., of blessed memory. She, with seven children survives. In 1870 he took the newly established chair of English in the College, believed to be the first of the many since founded in American Colleges. In 1873 he became the responsible head of Bethel College, and three years later was formally elected its President. For six years he conducted the discipline and managed the general interests of the College with marked ability and success, so that it steadily grew stronger and more efficient.

Upon the organization of the University of Texas in 1883, Dr. Waggener was ap-

pointed to the chair of English Language and Literature, and in little more than a year was, in addition, elected Chairman of the Faculty. In 1894 he resigned the honored and laborious office of chairman to devote himself exclusively to his duties as professor. After one year the policy of the University was changed, and Dr. Waggener was elected President for the session '95-6. Impelled solely by his love for the University, he assumed the arduous and responsible duties of this high office. It has already been truly said that the constantly increasing efficiency and steady advancement of the University are more largely due to his efforts than to those of any other person, and the exceptional advance manifested during this last session is mainly the result of his practical wisdom and untiring energy. At its close he laid his heavy burden down to die.

Soon after the close of the session he fell seriously ill, but recovered sufficiently to go to Colorado for recuperation, accompanied by his devoted wife. For a time his health greatly improved, but the fond hopes of his friends were not to be realized. Again his strength failed, and August 19, 1896, he died. The remains were taken to Austin for burial.

To our sorrowful farewell we add these few words: As a soldier he was patriotic, brave, devoted to duty, and ever in the front. As a teacher he was diligent, faithful and successful. To his professorship he brought generous culture, broad scholarship, thorough acquaintance with English literature, a critical knowledge of languages and an enthusiasm that awoke a lively response in his pupils. As a President he displayed fine executive abilities and disciplinary skill, feeling a deep interest in the welfare of every student, and impressing upon all his own high standard of personal honor. As a friend he was faithful and true; as a husband and father he was tenderly sympathetic and affectionate, a loving providence.

From early manhood to the last, he was an active and consistent Christian, a member of the Baptist church. His life was blameless, and his daily walk conformed to the high principles and pure virtues of the Gospel. Thank God we can say that and look upward.

University of Virginia.

LITURGIES AS HELPS.

BY REV. HENRY REEVES, PH.D.

The more that Presbyterians are inclined to use liturgical forms the feebler will be the hold of our church upon the masses of the people. It is a mistake to suppose that a city mission church, or a Sabbath-school largely gathered from non-church-going families, can be best helped by a short course of liturgical exercises. The success of Methodism, not only in England in its origin, but in many countries, proves that the masses do not require a liturgy. The spread of the Salvation Army proves the same thing. To be solid with the people, it is far from necessary to come to them with a ceremonial church. The masses will soon prove to themselves the truth of the saying, "The more liturgy the more lethargy." There is nothing in the career of Roman Catholicism to confirm the idea of a popular leaning to liturgical forms. Romanism has utterly failed in its movement to capture the colored people of the South, and it makes no special figure in gathering in the "unchurched masses" of the cities. How little the plain people care for the enrichments of a ritual is seen in the history of the Reformation in Scotland, and in all the subsequent periods of Scottish history. If we look at the continent of Europe we shall not locate the power of popery in its forms of worship, but in other attributes,

such as its assumed power to shut out from heaven at will, and to admit thereto.

To render our methods of worship more attractive, if deficiency should appear, our ministers and conductors of the minor meetings should study to avoid monotony and dullness in the prayers, and the reading of the Scriptures and hymns, not attempting, of course, to galvanize the meeting into life, but giving to it the earnestness of a hymn and feeling heart. The presence of the Holy Spirit must be ardently sought for and given from above; without this to vitalize the meeting the best earthly means will be but a dead hand, and with it the most beautiful liturgy would be an incubrance, or, at the best, superfluous.—The Presbyterian.

THE ART OF HEARING.

If the preacher moulds the hearers, it is not less true that the hearers make or mar the preacher. The sight of a thin and unsympathetic congregation, as the minister enters the pulpit, will sometimes chill the message on his lips, even though he has come there with his heart on fire; and, on the contrary, the play of emotion on a single attentive face sometimes imparts warmth to the delivery of an entire discourse. The sense of two or three superior listeners, or even a single one, will often be with the minister in his study during the entire week, spurring him to diligence, and forbidding him to fall below their expectations. Unaware, the preacher sways to the level of his average audience. If there are many hearing him who are abreast of the best knowledge of the day, he must address himself frequently to the solution of the problems with which the age is struggling; but if his hearers are unintelligent except in regard to the interests of their own occupations, he will unconsciously narrow the sweep of his ideas within the circumference of their comprehension.—DR. STALKER, in *Congregationalist*.

I FREELY confess to you that I would rather, when I am lain down in the grave, some one in his manhood would stand over me and say: "There lies one who was a real friend to me, and privately warned me of the dangers of the young; no one knew it, but he aided me in the time of need. I owe what I am to him." Or would have some widow, with choking utterance, telling her children, "There is your friend and mine. He visited me in my affliction, and found you, my son, an employer, and you, my daughter, a happy home in a virtuous family." I say I would rather that such persons would stand at my grave than to have erected over it the most sculptured monument of Parisian or Italian marble. The heart's broken utterance of reflections of past kindness, and the tears of grateful memory shed upon the grave, are more valuable in my estimation than the most costly cenotaph ever reared.—Dr. Sharp.

OUR Lord teaches us as to very little things in order that we may know and feel that nothing is too little to be ordered by our Father, nothing too little in which to see his hand, nothing which touches our souls too little to accept from him, nothing too little to be done for him. Each day adds some line, making these more or less like him, more or less capable of his love, fitter for greater or less glory, to be nearer him, or to be less near, or to be away from him forever.—Dr. Pusey.

If we practice goodness, not for the sake of its own intrinsic excellence, but the sake of gaining some advantage by it, we may be cunning, but we are not good.—Cicero.

THE MISTAKES OF CHRISTIANS TO-DAY.

BY E. L. WESSON, D.D.

Mistakes, as I now use the word, are intentional errors. One may be sincere as the sincerest and yet make grave mistakes. We throw the mantle of brotherly charity over the one who makes mistakes if we believe he erred unintentionally; nevertheless a mistake may be fraught with as hurtful results as if behind the word, or act, were an evil intent. Most of the great evils which have hurt Christianity have sprung from the mistakes of its votaries. Nearly every injury to the cause of Christ from false doctrine, or wrong practice, is the result of mistakes and not intentional sin, but the results have been as bad as if every act had been the product of an evil intention. The churches of Christ from their beginning until now have been making serious mistakes. The world would to-day be fully evangelized, but as it is millions know not the name of Jesus, and of those who do know his name millions more reject him largely—no doubt—because of the mistake of the Christians. Many professed Christians once honestly thought it was right to put to death all who differed from them in Scripture doctrine, or practice, and pagans laughed to see professing Christians persecute each other—and in some instances persecute those who would not persecute in return. Such doing was not an intentional sin, for "They verily thought they did God's service," but it was a mistake in judgement and belief; however, the evil effects and consequences were just as bad, yes worse, than if they had been the persecutions of the heathen who knew not God and hated the name of Jesus Christ. A serious mistake, on the part of a professed Christian, does Christianity more harm than the most diabolical act of an enemy of Christ. One church member who has the idea that it is not wrong to go to dances, theaters, etc., and play cards for pleasure; and acts according to his, or her, mistaken idea, does the church of which he, or she, is a member more injury than all the outside world combined, though he be perfectly sincere. One man, though he be a deacon, that so acts, though unintentionally, as to make the impression that he is trying to rule the church does the church of which he is a member more harm than all the outside oppositions. These are some minor points which all can see, but these mistakes have ever been common and consequently are not the mistakes of to-day. Let us look at three special mistakes which Baptists are making to-day. First in the Sunday-school. We are making a serious mistake, which we will realize in the near future, in having our smaller children study the skip-about International Sunday-school lessons instead of having them commit to memory lessons in some good catechism, so as to get fixed in their minds a clear definition of Scripture doctrine. Memory is the child's fort and what the child commits to memory will in substance, remain with him through life. Teachings learned of God, of Christ, of sin and of duty, by the little child, will largely shape the entire religious life; and brethren, the skip-about, incidental arrangement of our Sunday-school lessons is not sufficient. Look for one moment at the questions for the little children and see if my position is not correct. I am making no fight against the Sunday-school periodicals now, but simply calling attention to what I consider one of our grave mistakes.

Second, we are making a mistake in our Sunday-school work by not having the intermediate grades commit to memory more Scripture. There is but one way to become strong in the Scriptures and that is to learn the Scriptures. Studying questions about the Scriptures will give us the opinions of men, but learning the Scriptures themselves will fill us with the truths of God. It is a shame on us of to-day to see how ignorant our Sunday-school children are of what the Bible says. They know a good many theories and opinions of men, but just question them as to what God says and see how much they know. Some of us used to recite from 10 verses to a chapter of God's Word each Sunday morning, and those lessons are with us now. This is an evil that will lead to loose unscriptural belief which will gradually undermine "the faith" and produce a generation of religious weaklings fit only to be "carried about by every

wind of doctrine." A class who will lay more stress on "I believe" than on "God says" and will put man's opinion above the word of God. Think over this, for it is time for us to see where we are drifting.

The third mistake to which I call your attention is the most serious of all. The first and second may be overcome by sound preaching, at least to some extent, but this third mistake is shaking the foundation of men and women and will be almost impossible to overcome. This mistake, like the mistake of those who murdered "heretics," is no doubt from a sincere belief that the right thing is being done, but nevertheless it is the most hurtful thing that affects Christianity to-day, and especially the Baptists. I refer to the practice of our most learned and influential men publishing as facts statements which are not settled beyond dispute, or question; which unsettled questions, given out as facts, are tearing our Bible to pieces, making shipwreck of our history and setting us adrift without chart or compass. Now let me say, right here, that I welcome every established, unquestionable fact. If unquestionable facts show the belief of the Baptists false, and their historians liars, let the facts come; "Truth is eternal and must prevail," so give me the truth, let me fall with the truth rather than stand on a lie. Such is my feeling. But this practice of publishing as facts against the Bible, opinions which no one can prove beyond doubt, or question, is not only sinful, though done sincerely, but is the most hurtful mistake any Christian has ever made. It is a fact that the Bible is the only intelligent revelation of God and man, and the way of salvation, known to the world yet; and it is a fact but few of the common people, if any, can discern between what is ideal and what is real; therefore, this practice, on the part of our scholars, of publishing to the world their doubting questionings, as though they were clear unquestionable facts, is doing more to produce infidelity in the unbeliever's heart than all the work of infidels and atheists. If brethren question, they should keep their questionings to themselves until they reach facts so clear and unquestionable that at least all the scholars would agree. Through this mistake, if it is continued, will be opened the floodgates of skepticism which will drown many men in perdition. Brethren, think and see if this isn't the truth. If it is hold your tongue and your pen on all doubtful questions about the Word of God, and give forth only the clear undoubted, unquestioned facts. Don't stop your investigations, but quit giving out your hypotheses, for you are doing an untold injury which you, in your position, do not realize. The same may be said to all our Baptist historians. We want the facts, the clear facts, the unquestionable facts; it matters not what the result may be, but we don't want unsettled statements made which will injure our record, bring upon us additional hardships and retard, if not destroy our work. If over one of my connection was sent to jail, or penitentiary, I don't know it; but if I should find in some state record that one of the same name had been in the penitentiary wouldn't I act foolishly should I publish to the world that such an one was of my family connection, until I had fully settled his family connection? Many have the same name who are no kin, must I then because I had one of the same name in disgrace, disgrace my own family? You answer, no. Should we then, because we find that some Anabaptists sprinkled, publish that we came from that class, when we know that there were several sects called Anabaptists, unless we could established, beyond question, that we came from the sprinkling family? The intention is no doubt good, but the act is a hurtful mistake. The Bible injunction is good for all of our leaders just now. "Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath," for your words, if false, do hurt so bad.

Aberdeen, Miss.

The effect of every burden laid down is to leave us relieved; and when the soul has laid down that of its faults at the feet of God, it feels as though it had wings.—Engenie de Guerin.

Do not consider that you are out of the road because the road seems to be longer than it might have been.—Joseph Parker.

SOME LIMITATIONS TO PRAYER.

BY O. P. EACHES, D.D.

In reading the Saviour's promises we are struck with their limitlessness. They are like the ocean, without bounds or marks. What can be wider than his words, "Ask and ye shall receive." He imposes no limits whatever. He says, "If ye shall ask anything in my name I will do it." Is the entire power of Christ put under the control of every believer, will every prayer be turned into an anthem of praise? May any two or three persons, joined in a prayer-meeting (Mat. 28:20) bring about their desires, however large they may be? Did Jesus intend to give this conception of prayer to his people? Did Jesus himself, in his ministry, put up limits to prayer?

Jesus in his earthly ministry was a prayer-answering and a prayer-refusing Christ. James and John made a united prayer that they might occupy the highest places in a dreamed-of outward kingdom. (Mark 10:35.) Jesus utterly refused their ambitious request. In Luke 9:54 another prayer-meeting was held. In righteous indignation the disciples asked that fire might come down from heaven and destroy those who refused Jesus a welcome. He refused their request, charging them with a narrowness of heart. Of the risen Christ a request was made by the disciples, (Acts 1:8.) Here again he denied their prayer. They asked and he refused. We must give Christ the same reasonable mind to-day. Jesus himself had in mind limitations when he made the wide promise. In his life he carried about with him his judgment and reason. Because he was just, and wise, and kind, and reasonable he knew how to utterly refuse the requests of good men, made in all honesty and good intention.

Prayer is limited by Christ's wisdom. When Paul made request for the removal of the thorn in the flesh (2 Cor. 12:8) there was a seemingly large reason why the request should not be granted. It would add to Paul's physical power and thereby Christ's cause could be helped. Paul's life, freed from suffering and a possible humiliation, would naturally add to Christ's power among men. But Jesus said that the thorn in the flesh plus his own help added would make a larger Paul. In wisdom, therefore, the request was refused. Jesus acted as a reasonable Christ. Paul himself realized the tenderness and wisdom of Christ in refusing the thrice offered prayer. Jesus is a wise Christ to-day. We must learn to lean on his wisdom. Jean Ingelow said that she had lived long enough to thank God that not all her prayers had been answered.

Prayer is limited by God's gracious will. "If we ask anything according to his will, he heareth us." (1 John 5:14.) His will means, not simply his determinative power, but his entire moral and wise nature. How reasonable that our every prayer should be limited and conditioned by his supreme and excellent nature. Prayer is limited by human conduct. "That your prayers be not hindered." (1 Peter 3:7.) A man may hinder his prayer. Prayer is not words only, they are always cheap. To pray for the coming of God's kingdom means the addition of personal effort, the holy life, the holy contribution. The believer must help his prayers to be answered. Prayer that does not involve holiness of life and conduct will not bring answer from above.

Prayer is limited by the attitude toward others. "If ye forgive not men their trespasses your heavenly father will not forgive you." (Mat. 6:15.) The unloving disposition, the bitter heart, will prevent answer to a prayer. Jesus strenuously insisted upon this kind and tender heart. The right heart makes the right access to God.

Prayer is limited by the motive of the heart. "Ye ask and receive not because ye ask amiss that ye may spend it in your pleasures." (James 4:3.) The selfish heart cannot begot the acceptable prayer. The heart that thinks most of I and me and mine is too narrow to offer the prayer that God can graciously hear. Prayer is limited by the consideration of God's glory. "That the father may be glorified in the son." (John 14:13.) Jesus lived with the one supreme motive to do the will of the Father and add glory to the Father. In this is the soul of the right prayer to-day. Only that high and holy petition that will conduce to the glory of the great father can Christ at all consider. When Tyndall proposed a

scientific prayer test, planning that Christians should pray for one hospital and knowe another, this was a proposal that men should entirely ignore God's mind and God's glory. When some foolish Endeavor people in the west proposed a day of prayer for the conversion of Ingersoll, this was to make of their prayers a show and spectacle. A favorable answer might have ministered far more to their pride than to God's glory.

Christ's word wrongly taken may work great ill. Not every church acting in a hastily and ugly spirit can claim God's presence. (Matt. 28:30.) Only a Christly assembly can look for the blessing. We do not get Christ's teaching as to prayer unless we interpret his words by his conduct and by a comparison of all his teachings. Christ conditions the universality of his promises by certain wise and reasonable limitations.—Commonwealth.

A SOLDIER'S FIRST LESSON IS TO OBEY.

To this there is no exception. Officer and private, drummer and general, have each in his own place to perform this duty of prompt and unflinching obedience. Nelson's famous lesson to his midshipmen was, "Obey, and never ask why!" And the late poet laureate has told us in burning words:

"Theirs not to reason why,
Theirs but to do and die."

This habit of unhesitating obedience is ingrained in the professional soldier, and produces its natural effect on the spiritual life of those who, amid the difficulties and temptations of a soldier's career, are faithful to their Saviour and God. This was especially the case with certain noble Christian soldiers who never questioned God's commands, and never hesitated to do what Christ told them to do. We simply cannot imagine such a figure as General Gordon querying any of the commands of the Gospel. Obedience, implicit and prompt, was their natural attitude. Well would it be for us, too, if we could absorb into our spiritual life this soldierly conception of literal and real obedience. If we could only banish hesitations and confusions of purpose, procrastinations and delays, and the sometimes more sad acts of positive disloyalty and disobedience, then we too would find our spiritual life adjusted to the true conditions of spiritual power and growth, for there is no greater source of strength, no more imperative condition of true spiritual growth than ready and unflinching obedience to the will of God.

Another advantage which these saintly men drew from the circumstances of their military career was a devotion to duty.

In a regiment or on board a ship of war the work is minutely subdivided. Every man has his duty to perform, each has his place to fill and his work to do. Pledged to the fulfillment of that duty each man stands. Neglect of it or shirking from it is counted little short of infamous. The order always and under all circumstances is, "Do your duty."

Ignorance of that duty is scarcely possible, professed ignorance of it would be considered disgraceful, evasion of it would be dishonorable. In peace or in war the trained soldier is always under the one imperative condition of service; whether the famous signal is flying or not, his country expects him to do his duty. "The sum total of life," said a great commander, trained to long years of hard service for his king and country, "is, 'Do your own duty, and compel others to do theirs.'"

On Havelock's grave, in India, there is inscribed the simple yet sublime words, "Here lies a man who tried to do his duty." Gordon has no known grave, but all men know him as one who cared for nothing else but to do his duty and obey God's will.

As we who claim to be Christ's soldiers need to press our conception of duty into the rigid mold of the earthly warrior. Obedience and duty ought to mean even more to us than they do to the merely earthly warrior. Our own individual Christian career is dimmed and obscured, and the united forces that are at work for Christ are by so much rendered helpless and ineffective, when we fail to realize the clear-cut and unmistakable definition of these two great words which every ordinary soldier is from the first trained to possess.—The Presbyterian Review.

PEOPLE don't grow famous in a hurry.

For the Western Recorder.

EPISTLE DEDICATORY OF "THE DIPPERS DIPT."

BY DANIEL FEATLEY, D.D.

TO THE MOST

NOBLE LORDS,

WITH

The Honourable Knights, Citizens, And

Burgesses now assembled in

Parliament.

The bright burning Taper of Geneva, as warm in his Devotions, as clear and lightsome in his Disputes, truly observeth, that the pure Doctrine of the Gospel never appears as it were above the water, but Satan's watchful eye is upon it, and he casts an envious gloat as it, and hath his To-biasse and Sanballats, either to pierce my frigh- the sincere Professors of the powerful Teach- ing thereof. In which regard it is, that as the Jews in their edifying the Material Temple, so you in the repairing of the Spiritual, have a weapon in the one hand and a scold in the other; and you have altho' more employed the sword than the Mottok or Spade, by reason of the great opposition on all hands; and after you shall (through God's blessing) have laid the roofe on this sacred building, and grateful posterity put a garland of glory upon your heads for it, yet still there will be use of an arming sword, not of War, but of Justice, to cut off Superstitions and Idolatry on the one side, and Prophanesse and Scornledge on the other. Heretics with one edge, and Schismatics with the other. For in the be- ginning of the Reformation, so now in the en- deavour of perfecting the same, the mortal enemy of our immortal souls set on work all sorts of Heretics and Schismatics to hinder, disturb, and (if it were possible) destroy this excellent work. The Heretics he employed to per- vert the Catholicke doctrine, the Schismatics to subvert the Apostolick Discipline of the Church; the Heretics he set on to shake the foundations, the Schismatics to make breaches in the walls; the Heretics to rot the main tim- ber, the Schismatics to pull in sunder the rafters of this sacred structure.

Now of all Heretics and Schismatics the Ana- baptist in three regards ought to be most care- fully looked unto, and severely punished, if not utterly exterminated and banished out of the Church and Kingdome. First, in regard to their affinity with many other damnable Heresiques, both Ancient and Later; for they are kindred unto, and kindred with, 1. The Millenarians in the first Age, who proclaimed Christ's Temporal King- dom upon earth for a thousand years, before the day of Judgment. 2. With the Marcionites in the second Age, who denied the substance of Christ's humane nature, and received papisme before in the Catholic Church. Lastly, with the Catharists or Novations in the third Age, who de- nied Repentance and restitution to the Church thereupon, to those that fell in time of persecu- tion. 3. With the Donatists in the fourth age, who refused those that received papisme before in the Catholic Church. Lastly, with the rabble of Heretics in the later Ages, namely, the Apostolick, the Adamists, the Entusiasts, the Pseuopycanyists, the Polygamists, the Jesu- ites, the Arminians, and the Brownists; of all which and their errors I set down a particu- lar Catalogue, Ch. 2. As it is said of Cain, Caesar, in *Un Casare muniti Marti*; and as Cleo- sath of the familie of the Bruti, that it had in it mitorum instam atque illuminatam virtu- tem; so in one Anabaptist you have many Hereticks, and in his Sect, as it were one stock, many erroneous and scismaticall opinions, and practices ingrafted, and as it were inoculated.

Secondly, in regard to their audacious attempts upon Church and State, and their insolent acts committed in the face of the Sun, and in the eye of the high Court of Parliament. Whereas oth- er depraved sects have desired the disturbance of the peace of the Church, whether Papists, Socinians, or Arminians, who in the later times have braved it, and set up their top and top-gallant, yet since Argus with his hundred eyes hath pryed into every corner of this Kingdome, and several roomes of their Schismaticall Cove- nants, have bestowed themselves upon the main- laine close in obscurity; these with the forward- est of the Brownists strus in the upper deck, and discover themselves with open face, *quævis Ky- balæ* and upbraide the State with their merit in hardning their estate and persons in this present War, and boast with swelling words of vanity that they expect somewhat more than a Toleran- tion. They preach, and print, and practise their Hereticall impieties openly, they hold their Con- venticles weekly in our chief Cities, and Suburbs thereof, and there prophesie by turnes; and (that I may use the words of a schismaticall Confes- sion, they build one another in the faith of their Sect, to the ruine of their souls; they flock in great multitudes to their Jordans, and both Sexes enter into the River, and are dipt after their manner with a kind of spell containing the heads of their erroneous Tenets, and their en- gaging themselves in their schismaticall Cove- nants, and (if I may so speak) combination of sep- aration. And as they defile our Rivers with their impure washings, and our Pulpits with their false Prophecies, and Phanaticall Enthusia- sms, so the presses sweat and groane under the load of their blasphemies. For they print not only Anabaptists, from whence they take their name; but many other most damnable doctrines, tending to carnall liberty, Familisme, and a med- ley and hodge-podge of all Religions. Witnesse the book printed, 1644, called *The bloody Tenet*, which the Author affirmeth he wrote in Milk; and he wrote it not much Re- verend into it, as namely, That it is the will and commaund of God, that since the coming of his Son the Lord Jesus; a permission of the most Paganish, Jewish, Turkish, or Anti-christian Consciences and worship be granted to all men

in all Nations and Countries; That Civill States with the Officers of Justice are not Governors or Defenders of the Spiritual and Ecclesiastick and worship; that the doctrine of Persecution in case of Conscience (maintained by Calvin, Beza, Cotton, and the ministers of the New Eng- lish Churches) is guilty of all the blood of the souls crying for vengeance under the altar. Witnesse a Tractate of Divorce, in which the bonds of marriage are let loose inordinate lust, and putting away wives for many other causes, be- sides that which our Saviour only approveth, namely, in case of Adultery. Witnesse a Pam- phlet newly come forth, Entitled, *Man's Mortal- ity*, in which the soul is cast into an Eddyngton from the hour of death to the day of judg- ment. Witnesse a bold Libell offered to hun- dreds and to some at the door of the House of Commons, called *The Vindication of the Royall Commission of King Jesus*, wherein the brazen- fac'd Atourb bluseth not to brand all the Re- formed Churches, and the whole Christian wor- ship at this day, which christen their Children, and signe them with the seal of the Covenant, with the odious name of an Antichristian faction.

Thirdly, in regard of the peculiar malignity this heretic hath to Magistracy; other heretics are stricken by Authority, but strikes at Authority it selfe, undermineth the powers that are or- dained of God, and endeavourth to wrest the sword out of the Magistrates hand, to whom God hath given it for the cutting off of all heresie, and impiety; and if this Sect prevaille, we shall have an Anarchy in the State, or Hierarchy in the Church, but an Anarchy in both. It grieveth a Religious eye to see other verming corrup- ting other flowers of Paradise, as our sweet Vi- olets, and fragrant Roses, and fairest Lillies, and various *Ju-y-flowers*, and blushing Emmines, and beautiful Tulips; and most of all to see this heretic like a venomous serpent, lying at the root of the Crown Imperiall, which if it be not killed, will so poison it, that the leaves will fall off by degrees, and the stalk it self shortly with- er. Wee read in the Prophecie of Zachary of two staves, the staffe of beauty, and the staffe of bonds, whereby the Members are first tyed to the Head, and one to another. If the staffe of beauty be broken, there will be a downfall of all good order and government; if the staffe of bonds be broken, all things will be at a loose end. Methinks I see these two staves shining in the gold- en Mines born before you; the staffe of beauty is that born before the House of Commons, in which the Legislative power and the beautiful order of the severall Estates of this Kingdome are conspicuous; the staffe of bonds in that which is carried before the House of Peers, in which the power of Judicature, even to bonds, and death, principally resides. Now because these Heretics alone professedly teach the ex- altating all Christian Magistrats, and as in ex- press terms deny both the Legislative power in the Commons to propound or enact laws which they are to observe, and the power of the House of Peers, or any other, to inflict civill pun- ishment for the violation of them, and so much as in them lyeth, they endeavour to break both these staves of the Prophet, they deserve the smartest stroke from both.

With these Heretics I enter into Lists in the ensuing Tractate, and without the flourish of Rhetoricke at all fall upon them with Logick and Theological weapons, welded after a Schol- asticall manner; for it is most true which *Papius* Cursor sometimes spake in the head of his Tractate, that in their march against the Army of the Saints, they are not to be feared, as those formidable, as consisting of men more sumptuously than strongly armed, encouraging his Soldiers after this manner: Fear not this Pageant rather than Army; their large feathers and embroidered scarves give no wounds; their rich and decorated robes give no hurt; their gilt breastplates will not endure the push of a main pike. It is not beauty and gorgeous ap- parell, but strength, and valour, and Armour of proof that makes a Warriour. And therefore that brave Commander of the Trojans, Hector, deservedly checks his brother Paris, a Paragon of beauty, and an excellent Carriage, as the flower of his age, for undertaking a single com- bat with Menelaus, saying,

Onk ou toi Christiane kithira late deor Aphroditæ, o te konuee to te culos of en konicee niageas.

Pickt phrases and witty conceits and ornaments of Rhetoricke doe well in Panegyricks, and Pa- raelicks, but they are of little or no use in Po- lemicke, in which thus Ennius informs us, *Vi- geritur res; Spertitur orator bonus, horridum malum; et in armis, non in toga, non in die.*

But why doe I trouble myself with these new upstart Sectaries? There is a learned and re- verend Assembly of Divines attending on you, who will take care nequid Ecclesie detrimat capiat. Who prest me for this service? My an- swer heretofore is as ready as true. That though I have been present, yet I was challenged to it. And if I had declined this Combat, as I have done, the Adversary would have grown most insolent, and all the City and Borough rung of their vaun- ting brags and confidence in their cause, and our diffidence in ours; therefore I gave them a meet- ing at the time and place appointed. And though I were but many, yet they were not able to withstand *panda naborum*, *al- cethæan* the Irresistible and all-conquering force of truth; neither did they after that send any more challenges. And I had then pursued them with my pen, had not the more ne- cessary function of my pen been charge hin- dered me. But now being discharged from my will, of preaching at my Cures, and having lately published an answer to a Popish Chal- lenge; I could not think of any fitter employment for the present than to perfect the notes taken

long since at that Disputation, and to supply whatsoever might seem lacking to the fuller com- pletion of those erroneous Tenets, and to com- mend both to the publicke view, that the Anti- dose might be there ready, where the infection first brake out. As Solinus writeth, that in Sar- dia where there is a venomous Serpent called *Solliga*, (whose biting is present death) there is also at hand a Fountain, in which those who wash themselves after they are bit, are present- ly cured. This venomous Serpent (fore *Solliga*) flying from and shunning the light of God's Word, is the Anabaptist, who in these later times first shewed his shining head, and speckled skin, and thrust out his sting near the place of my residence, for more than twenty years: And if these Disputations and Writings of mine may prove like the Waters of the Fountain in Sar- dia, sovereign against the sting and teeth of this Serpent, I shall account my pains well spent; and whilst I endeavour to free others from spiri- tual luttardome, forget the tediousness of my corporall, and possess my soul in patience till God shall send deliverance; to whose gracious di- rection, and powerful protection I commend you, beseeching God to crown your sincere intentions, and your endeavours, for the Reformation of Church and State, with such success, that this your meeting may be like to that in the 25 year of Edw. 3 which is known to posterity by the name of *Benedictinum Parliamentum*, the Blessed Parliament.

From Prison in the Lo. Peters house in Aldersgate street, Jan. 10, 1644.

Yours in the Lord Jesus, DAN. FEATLEY.

State of Kentucky, to wit: Copy of Jefferson, to wit: Copy of the Epistle Dedicatory of "The Dippers Dipt." of the Anabaptists, which was printed at a Disputation in Southwark. By Daniel Featley, D.D. I have carefully compared this copy with the original and find it correct. In witness whereof I have hereunto set my hand and affixed my seal this 15th day of July, 1696. My commission expires March 31, 1699. T. R. CARTMELL, Notary Public, J. C. Ky.

Featley was a member of the Westminster As- sembly. He was sent to prison for conspiring with outside prelates against that Assembly.—Ed.

LITERARY.

New Books.

(All the books noticed in this column will be sent at publishers' prices by the Baptist Book Concern, post paid to any address, on receipt of price.)

REV. H. M. WHARTON, D.D. of Baltimore, has just issued his new book by the taking title of *Mother, Home and Jesus*. It is illustrated and contains articles upon the home, mother and Jesus as the name indicates. The first page il- lustration is the face of Jesus by one of the old masters. The portrait of Dr. Wharton's name appears in this book for the first time in public print. The book is sold by subscription; very liberal terms are offered to agents. It is also sent postpaid to any address in the United States to Dr. H. Wharton, 9-West Lexington Street, Baltimore, Md.

THE London publishers of the late C. H. Spurgeon's Sermons have just received an order for 1,000,000 (one million) sermons from the For- geo Memorial Sermon Society, Brighton, formed for the distribution of the sermons as loan tracts. The weekly publication of these sermons, which has continued without a break for 41 years, is one of the amazing literary successes of the century. Over 2,500 different sermons are now in circulation. The total number already issued in Great Britain is considerably over 100,000,000, and they are being sent all over the world. The sermons have been translated into almost every known lan- guage. The Fleming H. Revell Company keep on hand at their Chicago house the entire 2,500 separate sermons, and offer to send a complete textual and topical index of the entire series to any one desiring it.

Magazines.

The Treasury for October gives an account of the organization of Ballington Booth's "Volun- teers," illustrated by pictures of the leading men engaged in it. The sermons are: *The Principle, Obligation and Triumph of a Missionary Gospel*, by Rev. Dr. Hanks, and *The Young Man's Con- plete of the Ideal Young Woman*, by Rev. David Gregg. D. D. The departments are as usual. The Treasury is a favorite of ours.

WE saw in the bookstore an unusually large number of the *New England Magazine* for October. On looking over the magazine we found the defense of the Chicago platform from the charge of advocating anarchy, and that account- ed for the greatly increased demand for that number. Whether one considers the defense weak or strong will depend greatly on one's pre- dictions, but there has been a desire to see it published, as it is in a Boston magazine.

The Atlantic Monthly, \$4.00 a year; 35 cts. a copy; Houghton, Mifflin & Company, Boston.

This is a brilliant number. Charles W. Eliot gives the *Pan American Contributions to Civili- zation*, viz., arbitration, religious liberty, im- munity suffrage, political freedom and the "diffu- sion of well-being among the population." The editor discusses *The Political Menace of the Dis- contented*. Then follow chapters V-X of *Marm Gregg's* "The Great Increase of the Defiance of the Spirit of an Illinois Town III; Imperial Dignity of Science and the Law; Mystery; 'Tis Sixty Years Since" at Harvard, by E. E. Hale; Chap- ters VI-X of *Girls in a Factory Valley*; The Old

Things, by Henry James; *The Fate of the Coliseum*; *Abandoned*; *A Tale of the Plains*; *War- rers*; *Sunday in St. Peterland* and *Old New York*; *Margaret Fuller in a New Aspect*; *The French and the English View of India*; *The Col- umbian Fruitful*; *Men and Letters*; *Comment on New Books* and *The Contributors' Club*. The last includes—*Desirable Occupations for Ancestors*, *The Orbits of Good Stories*, and *The English Speech on Irish Lips*.

The Century, \$4.00 a year; 35c a copy. The Cen- tury Company, New York.

About French Children is a bright and breezy sketch of one phase of France that will be a revelation to many. This is followed by *If Only the Dreams Abide*, and *A Little Foot*. Mr. W. D. Howells gives four chapters (XV-XVIII) of an Open Conspiracy; *A Study of Mental Epidemics* is an article of curious interest; we have *Prison- ers of Conscience III-VI*; *A Presidential Candidate of 1852* (John R. Hale); *Sonnet "Keepin' Com- pany"*; *The Eclipse of Napoleon's Glory* is a well- told story of a soldier's life; *What was the War? What Became of Dennis Martin*, opens a mystery of the last century; we have a vivid picture of Central Africa in "Glave in the Heart of Africa"; Mrs. Ward continues her *Sir George Crossaday*; the editorials are on Government by Hysteria, The Workmen's Interest in the Gold Standard, Silver's Worst Victims, An American States- man, &c.

Scribner's Magazine, \$3.00 a year; 25 cts. a copy. Charles Scribner's Sons, New York.

A valuable number. We have *Siena*, the City of the Virgin; *The Government of the Greater New York*; *The Sculpture of Olin Warner*; *Her- bert Blue*; *Martin Luther*; *The Tommy XXXIII*; *Autumn*; *From Light to Light*; *Crucifixion of the Armenia Supply Ship*; *Twenty Years Hence*; *On the Trail of Don Quixote III*; *The Expenditure of Rich Men*, by E. L. Godkin; *The New York Working Girl*.

Lippincott's Monthly Magazine, \$3.00 a year; 25 cts. a copy. J. B. Lippincott & Co., Phil- adelphia.

The leading article is the story, *The Crown Prince of Rextania*; then we have *England's In- dian Army*; *The Last Resort in Art*; *Jim Bow- ers's Hoss*; *Prussian Girls and Boys at Home*; *Humanity's Missing Link*; *Bullwinkle—the His- tory of a Poor Student*; *The Need of Local Pa- triotism*; *The Quays of Paris*; *Some Old Clubs Before the Dawn*; *Shakespeare's Old Saws*; *Books of the Month* and *Current Notes* close the num- ber.

The Homiletical Review, \$3.00 a year; to preach- ers \$2.50; single copy 30 cts. Funk & Wagnall Co., New York.

A strong number. In the review section we have *The Reassurance of Christ a Fundamental Do- ctrine*, by B. B. Wardfield; *The Danger to Modern Civilization from Popular Shibboleths*, by W. S. Lilly; *Lord Byron's Life and Teachings*, by Prof. F. W. Hunt; *Humor and Earnestness—Can They Co-exist in a Poor Student*; *The Need of Local Pa- triotism*; *The Quays of Paris*; *Some Old Clubs Before the Dawn*; *Shakespeare's Old Saws*; *Books of the Month* and *Current Notes* close the num- ber.

In the Sermonic Section there is a sermon from Dr. H. C. Mable on *The All-sufficiency of the Gospel*. There are also sermons on *The Bond of Love*, *The Publican a Model of True Piety*, *Per- sonal and Profanity*, *The Great Awakener* and *The Changed Name*.

The other departments are well-filled. We note especially Paul's Classification of Widows, *How a Pastor may Interest his Young People in Mental Culture*, *The Social Problem*, *Confessions and Exhortations of an eminent Scientist*, *Symposium on Church Attendance*.

The Missionary Review, \$2.50 a year; 25 cts a copy. Funk & Wagnall, New York.

This is a valuable number. Dr. Pierson fur- nishes an interesting sketch of William E. Dodge as a promoter of missions. The Rev. S. G. Wil- son tells of the Gospel in Persia; S. M. Zwermer describes the *Worshippers of Mesopotamia*; Prof. Godet gives valuable information concern- ing the Russian Students; T. T. Eaton discusses *Bible Motives in Missions*; John Lutherford gives a *Forgotten Chapter in Indian Missions—the Malabar Syrians*; Richard Davoy describes *Mohammedan Worship*; the editor tells of *Wom- an in Mohammedan Lands*. In the International Department we have four articles, *The Power of the Gospel in India*, *Advance in Korea*, *The Tidal Wave in Japan* and *The Death of Wm. H. Belden*. Mr. D. L. Pierson gives an interesting ar- gument of matter in his department—*Field of Month- ly Survey*; The "Editorial Department" and "General Missionary Intelligence" are well filled.

The October issue of *Tribble Talk* contains an article on *The Foods of Some of the North Ameri- can People*, by Dora H. Morrill, in which the characteristic dishes of the Esquimaux, the Hud- son Bay Colony, and the Mexicans are described among others. There is also an interesting ar- ticle on *Hallowe'en and its entertainments*; one on *Child-life in Japan*, by Mrs. M. C. Myer; an- other paper of the "Friends in Council" series by Mrs. Burton Kingsland; some *Dainty English Desserts*, by M. A. W. Rodgers; the usual *Cook- book* Recipes which are given by a member of one of the oldest Southern families, as well as the stand- ing departments.

I said it in the mountain path. I say it on the mountain stairs. The best things any mortal hath Are those which every mortal shares. The grass is softer to my tread, For 'twill rest yild and sere'd feet; Sweeter to me the wild rose red, Because it makes the whole world sweet. —Lucy Larcom.

SUNDAY-SCHOOL.

INTERNATIONAL
Bible Lessons, 1896.
 FOURTH QUARTER.
SUNDAY, OCT. 25.

THE PROVERBS OF SOLOMON.
 Proverbs 1:1-19.

MOTTO TEXT.—"My son, if sinners entice thee, consent thou not."
 —Prov. 1:10.

"The proverbs of Solomon, the son of David, the king of Israel."—This book of Proverbs contains to a great extent maxims for every-day life and business. Being inspired these are of course the wisest possible maxims. Every boy should memorize the Proverbs in his childhood that they may guide him in his business in after years. Had Solomon not been inspired, as the wisest of men his words would have been worthy of being memorized.

"To know wisdom and instruction."—That men may know this is the object of the book. Wisdom has well been defined, "Insight into that upright dealing which pleases God." It is the power of judging. And is of far greater importance than is mere knowledge, valuable though that be. "To perceive the words of understanding"—literally to discern. To know the right from the wrong, the wise from the foolish.

"To receive the instruction of justice, judgment and equity."—To receive is more than to know. It is to lay hold of and to use. The devils know what is just and right. "Justice stands for the thing itself—that which is just; judgment in respect of right reason which says it is just; and equity in respect to its being agreeable to the Law of God."—Lopide.

"To give subtilty to the simple."—This verse concludes the inscription of Proverbs, showing for what classes the book is especially designed. The word translated subtilty has no sinister meaning as our English word has come to have, but means sagacity. The simple are the inexperienced, the open-hearted who are easily led astray by being deceived. "To the young man knowledge and discretion."—From lack of knowledge and experience the young may be made the dupes of designing men. This book will teach them to know the right from the wrong, and give them discretion in choosing the right.

"A wise man will hear and will increase learning."—The wiser a man is the more he recognizes his deficiencies, and the more willing he is to learn. A learned man may be conceited; a wise man never. "And a man of understanding shall attain unto wise counsels."—To him that hath shall more be given. Wise counsels enable a man to direct his life aright. The more understanding a man has, the more he desires to do the best thing.

"To understand a proverb and the interpretation."—This is one of the results of wise study, and the proverbs increase the wisdom. Thus to him that hath is more given and he hath abundance. "The words of the wise, and their dark sayings."—Sayings which cannot be understood by the careless who will not think and meditate upon them. One cannot hear without ears for hearing.

"The fear of the Lord is the beginning of knowledge."—That reverence and awe with which the great God must ever be approached even by the highest of his unfallen angels. A man who is such a fool, he cannot see God in his works can have no knowledge

with the name. "But fools despise wisdom and instruction."—In their conceit they will not heed. The wise man is eager for more wisdom. The fool is confident no one can instruct him, not even God.

"My son, hear the instruction of thy father, and forsake not the law of thy mother."—First the fear of God, that is chief. Then reverence and obedience to parents. "Hear" is used in the sense of heeding and obeying. Some commentators think there is a reference in the last clause to the fact that the mothers were more sedulous in teaching their children the law of Moses than were the fathers. Blessed is that mother at whose knee the son memorizes the words of the Bible.

"For they shall be an ornament of grace unto thy head and chains about thy neck."—Golden chains which were the insignia of power and of the king's favour. The ornament of grace refers to diamonds. Some young fools think that obedience to parents is something to be ashamed of. But the Bible says it is a mark of distinction. "My son, if sinners entice thee, consent thou not."—It is probable that Solomon wrote these proverbs for the benefit of Rehoboam. By "my son" was a token of interest and affection, and was a phrase used by teachers to their pupils. Sinners are sure to entice, and unless we have God's help, our depraved natures will yield to their enticing. But God gives wisdom liberally to all who desire it.

"Come with us and let us lay wait for blood."—Robbery and murder were common crimes of violence. Sinners in these days may not entice to murder, but the "lying wait," the concealment and treachery are common. "Let us lurk privily for the innocent without a cause."—Of the three usual explanations of the words without a cause I prefer the one which joins them to the verb, and makes the meaning that they lurk without provocation for those who had done them no harm.

"Let us swallow them up alive as the grave; and whole, as those that go down into the pit."—Murder as well as robbery. Killing them all, and hiding away their bodies so effectually that nothing would be seen or known and the murderers escape without danger.

"We shall find all precious substance, we shall fill our houses with spoil."—Precious substance means gold, and silver and especially precious stones which they would take from their victims. And they would take so much as to fill the houses with the spoil.

"Cast in thy lot among us."—It is an enticement so often heard, though in these days it is oftener to vice and dissipation than to robbery. The vicious boast of the good times they will have. "Let us all have one purse."—They would get spoil enough to fill their houses, and they would share it equally with him in that all would be common property.

"My son, walk not thou in the way with them; refrain thy foot from their path."—Not only do not consent, but stay out of their way. Avoid their company. Let this advice be heeded when a boy is asked to go with those who drink, or break the Sabbath, or are guilty of all vices. "For their feet run to evil, and make haste to shed blood."—No matter what they may say in their enticing, their course is evil and only evil.

"Surely in vain is the net spread in the sight of any bird."—When sinners entice the simple-hearted and the young, if those are warned as to their true character and design they will understand

the trap which is set for them and will not be caught by it. "And they lay wait for their own blood; they lurk privily for their own lives."—God is not mocked. Whatever a man soweth that shall he also reap. "So are the ways of every one that is greedy of gain."—He is as wicked and treacherous and his punishment is as sure. Many a sermon could be preached to this generation of money-seekers from this text.

LETTER FROM DR. LORIMER.

MY DEAR DR. MARVIN:—I see from the papers that a paragraph from my recent Newton Seminary lecture on "Theological Studies" relating to the origin of immersion among the Baptists of England is receiving an interpretation I never anticipated. I wish to correct the erroneous impression which is being made, and therefore pen this open letter which you are at liberty to use as you please.

The paragraph in question refers to a contention maintained by the late Dr. Dexter, and only in a secondary way, and by inference could it be made to bear on the controversy now agitating the Baptists of the South. That the inference is in a sense legitimate I do not deny; but that it should be pressed, as there seems to be disposition to press it, to the prejudice of Dr. Whitsett, I do not think is warranted. As I am somewhat familiar with Baptist History, I have been requested to pen some articles controverting the position of Dr. Whitsett. This proposal I have neither accepted nor declined. I am a very busy man. I have writing enough to do without engaging in newspaper disputations; and I have too high a regard for the President of the Southern Baptist Seminary to even seem to assail him personally. He has "eaten salt" with me. He has always been a welcome guest in my humble home, and is so still; and here in Boston from my fireside he went to the Social Union on the close of the civil war and uttered courageous and eloquent words whose echoes yet linger in the interest of national union and brotherly accord. Such a man is entitled to the highest honor, and it ought to take more than a slip in historical matters, if he has made one, for the confidence and love of our churches to be diverted from him.

When in London I went over the George III. pamphlets and concluded that they did not sustain Dr. Dexter's contentions, and consequently were not favorable to Dr. Whitsett's position. But when I penned the paragraph which is being published I simply stated the former conviction, and did not allude to Dr. Whitsett. I avoided reference to his name because I only had a general and not a practical account of what he had set forth, and because I had heard that he was publishing a book going over his side of the question at issue. It would have been manifestly improper and unwise to have undertaken any reviews, when the material for a final judgment was not out of the printer's hands. In courtesy to Dr. Whitsett, and as a student realizing the uncertainties of history, I preferred to wait for his evidence before pronouncing on its validity if I should ever think it worth while to pronounce on it at all. The promised book has just come to hand, and as soon as other studies will allow I shall give it a careful examination.

But in the meanwhile my position is simply this, that-up to date I am not convinced that immersion was a new thing among the Baptists of England in 1641. This I

shall reiterate until I have adequate reason for a change in my views. When I am compelled to retreat, if ever I am, I shall do so gracefully; and shall not regard myself less of a New Testament Baptist because I have to lower my lance before that of Dr. Whitsett any more than I regard the gentlemen who now stoutly defy him as any better Baptists than the worthy President of our Seminary. The brethren throughout Kentucky, to whose chivalrous loyalty to Christ and his truth I doff my plume, ought to remember that the question in debate is purely historical not Scriptural. Honored names among us hold to a succession of Baptist Churches from the Apostolic times to our own; other honored names are arrayed against this succession. But the difference lies in the domain of history, when the man who best knows history, especially ecclesiastical history, knows that such differences are more than likely to exist. These contending parties in our denomination are equally trusted and loved, because while they do not agree on a purely historical issue, they are alike faithful to New Testament Christianity. Suppose I am wrong in my sincere belief that the Baptists of England did immerse prior to 1641, what then?

And suppose I am compelled to abandon that belief? Is my loyalty to the teachings of Christ and his Apostles to be impugned, and am I henceforward to be held as one under suspicion in our great denomination? Surely not, surely our own people have not forgotten the brightest pages in their annals, and would hasten to condemn a man who has given his life to the interpretation of the people on account of a historical mistake? I cannot and I will not believe such a thing of the men who have inherited the memories of Leonard Buscher, Dr. Packus, the Wallers and the hero-saints who fought and suffered for freedom of thought. But be that as it may, I extend the right hand of fellowship to the noble president of a noble institution, and assure him of my warmest attachment. When he comes East we will have a gorgeous time fighting the battle over in my study in the good natured and yet earnest way of Christian Students; and when I come to Louisville (may it be soon) we will break the friendly lance in gallant and honorable combat; and whether he or myself shall be compelled to bite the dust—and of course, I would not be worthy my Baptist training in Kentucky if I did not believe that he must yield—he will remain, whatever the outcome, as justly entitled to represent the Baptists as President of the great Theological Seminary of the South as I shall be still to represent the Baptists in one of the chief pulpits of the world.

Ever faithfully,
 GEO. C. LORIMER.

[At Dr. Marvin's request we cheerfully publish the above. We simply quoted from Dr. Lorimer's speech at Newton, and it is admitted we quoted correctly. He did not mention Dr. Whitsett's name nor did we intimate any such thing. The point of the whole thing was and is that after examining the original authorities in the British Museum, Dr. Lorimer is convinced that the Baptists in England did immerse before 1641.—Ed.]

CHARACTER and success, two things, contradictory as they may seem, must go together—humble dependence on God, and manly reliance on self.—Wadsworth.

FROM IDAHO.

During the past two weeks our work has been greatly blessed. The East Idaho Association met with us on the 18th, inst. The four churches composing this body were well represented. One pastor and three of his members came in a jolt wagon 167 miles across the sage brush and lava rock plains to represent his church. They asked for the next annual session, and their request was granted, and the delegates of the other three agreed to meet and all go together in the same fashion to the next session. We had the very helpful presence of Dr. H. C. Woods of Colorado Springs, and our General Missionary Rev. L. G. Clark. The Holy Spirit in great power was manifest in all our meetings. The association of four churches not one of which has exceeding fifty members, covers a territory as large as the State of Kentucky. Mormonism, Romanism and Infidelity are strongly entrenched, but gradually giving away before the power of the Gospel and the Holy Spirit. Last Sunday a week ago, I extended the right hand of fellowship to three and yesterday I baptized five and we have three for baptism next Sunday. Quite a number of others deeply interested.

Allow me again to express my appreciation of the RECORDER. I have read the Whitsett controversy very closely and with deep interest; and I must confess my wonder and surprise at the charges of unfairness repeatedly made against the editor and some contributors. I have not found an unkind or unfair word; and what is still more surprising, is that good brethren, in the face of overwhelming evidences to the contrary, will so tenaciously cling to a position, which has in its foundation no positive statement of history. May the blessings of God abundantly be yours in your stalwart defense of the faith.

Fraternally,
 GEORGE E. BAKER.
 Idaho Falls, Sept. 25th.

KENTUCKY BAPTIST MINISTERS' AID SOCIETY.

At a meeting of the Board of Trustees, held at Owensboro, Oct. 5th, 1896, the secretary, Bro. Geo. H. Cox, made report from which we make extracts as follows:

"To the Board of Trustees of the Baptist Ministers' Aid Society:—You remember some months ago I suggested that with the close of the District Associational period it would be wise for me to discontinue my services in the field, feeling that the expense of the work was too great for what was being accomplished.... The work in many respects has been very pleasant.... I feel thankful for what I have, by the help of the Lord, been enabled to do for this most worthy and much needed work. I am not disposed to complain of any one, yet I feel to say this: "If I had had the co-operation of the pastors throughout the state, I sincerely believe that the endowment fund would be complete to-day. I feel reluctant to give up the field work, yet under existing circumstances think it best to do so. As office secretary, I shall have much to do in keeping the work before the denomination and in touch with associations, churches and individuals. I shall not be lax in my efforts to promote the interests of the Society."

"The office work has greatly increased in the last three years, requiring a corresponding increase of time to perform it. Before concluding allow me to make a

brief recapitulation of the growth of the work during the three and a half years I have been in the field. The Permanent Fund has been increased \$13,386.99; the Immediate Use Fund has been increased \$11,032.10; the Bond account has been increased \$11,427.75. Adding these amounts together we have a gross increase of \$35,846.84. Deduct from this amount \$5,092.13 paid on bonds and \$2,686.34 received from interest on investments, and we have a net increase of \$28,068.37. The expense of this work—salary of secretary, travelling expenses, postage, printing, etc.—deducted, shows a net gain of \$21,518.88."

Taking the times into consideration, this is a good work. Yet, how much more could just as easily have been accomplished if the stronger churches and more favored pastors had all done as some of the less favored and poorer churches did! This is an institution that belongs to the Baptists of the state. The secretary in giving up travelling field work has pleasant recollections of brethren and churches who have opened both their hearts and houses, yes and purses as well; but with sadness remembers the failure of most earnest appeals to be permitted to bring this cause directly before some congregations.

Now we ask, will the pastors push this work, as was recommended by the report passed at the General Association at Bowling Green?

Great need now exists, the present status being as follows: twenty-eight beneficiaries whose pressing needs can be only partly supplied for lack of funds.

Dear brethren and sisters, if you could see the pleading letters that come to the Board and know the destitute condition of the aged servants who have worn themselves out in poorly-paid labor, the results of which you now enjoy, surely your hearts would be moved and your responses would enable the Board to give great relief.

The Permanent Fund is \$21,700.63. The interest on this fund to meet present needs of these beneficiaries. There has been expended \$18,316.12.

By the terms of bequests we have what is known as the Permanent Fund, and we can only use the interest on that. Then we have what is known as the Immediate Use Fund. That fund is at present overdrawn to the amount of \$75.03. Cold weather is coming; our wards are pleading, "Help us!" Shall they plead in vain? By request of the Board.

J. T. BARROW,
Vice-President Board.

PADUCAH NEWS.

Bro. Lloyd L. Wilson writes from Paducah: "We are delighted with our new pastor, Bro. W. K. Penrod, and our people are in fine spirits." We know Pastor Penrod and congratulate the Paducah church on securing him, and welcome him back to "Old Kentucky" where he is well known and loved. He is now assisting Pastor T. B. Rouse in a meeting at Friendship church, near Paducah. Brother Wilson also writes, modestly and not for publication, "I held a meeting of nineteen nights at Henderson's school-house, about two miles from Paducah, which resulted in thirty-seven conversions." The meeting was held at night because Brother Wilson is a business man and works all day, and yet there are not many who are doing more solid Christian work than he is. Well, Paul was a good tent maker as well as a first-class preacher. H.

FROM THE MOUNTAINS.

I thought perchance the brethren might be glad to know what the Lord has been and is doing for us in these parts.

Burkesville is the county-seat of Cumberland on the Cumberland river, forty miles due east of Glasgow, Ky. I have often thought what the Psalmist said of Jerusalem was true of Burkesville—"As the mountains are round about Jerusalem," so are they about Burkesville.

I am glad to report that the Lord has been round about and with his people at this place.

Ang. 17th Bro. John S. Cheek, of Elmo, Ky., formerly of Burkesville, came to assist me in my meetings at my Salem church, three miles north of Burkesville and at my Albany church, Albany, Ky., the county-seat of Clinton county. Bro. Cheek did some of the best preaching and work of his life, I dare say, and to great acceptance with all. While Bro. Cheek is endowed with great pulpit abilities, he does not depend upon them for the results, but he looks to the Lord.

These meetings, I might say, were characterized by complete dependence upon the Lord, yet we tried to work as though we had to do it all. I must say the Lord blessed us far beyond our expectations. He opened the windows of heaven and poured out such a blessing that there was not room enough to contain it. In our Salem meeting there were some forty odd conversions and twenty-four accessions to the church by experience and baptism. The young converts went right to work for the Lord, working and praying for their unconverted friends, praying in public and speaking for the Lord. Up to date there have been fifteen accessions to my Albany church by letter and by experience and baptism. We organized a good Sunday school here and the brethren and sisters have gone to work for the Master.

We believe and trust this means better times for the Baptists in these parts. We are still planning and working to build us a house of worship at Burkesville. We expect to let you hear from us again soon in regard to this.

C. M. MORRIS, Pastor.

SALEM ASSOCIATION.

This association, next to the oldest in the state, and containing nearly 5,000 Baptists, held its 112th annual meeting with the New Salem church, Hardin county, Ky., Sept. 23d and 24th, with a very large attendance.

Brethren S. H. Bland and M. R. Gardner were unanimously re-elected, respectively, moderator and clerk. The churches were nearly all represented.

Among the many visitors present were Dr. J. W. Warder, Dr. W. P. Harvey, Elders W. B. Crumpton, George H. Cox, Haral, Prof. A. F. Williams and Sister Mary Hollingsworth.

Sister Hollingsworth was given a good cash contribution for the Orphans' Home.

Notwithstanding the hard times, the missionary treasurer reported more money received for missions this year, by over \$60, than any one year probably in the history of the board.

A goodly number of the churches have enjoyed very excellent revivals during the past year, reporting about 330 baptisms. Nearly all of the churches indicate progress and seem to be in good working condition.

The introductory sermon was an able discourse on the Design of Miracles by our excellent young brother, T. J. Duvall, of Vine Grove.

Brethren Crumpton and Haral, I learned, preached magnificent sermons at the stand. All the objects usually supported by Kentucky Baptists were reported and ably discussed and unanimously adopted. In the report on books and periodicals, the WESTERN RECORDER was highly recommended and fully indorsed.

Every session was marked by perfect harmony, oneness of purpose and a helpful religious spirit.

The association was well entertained. The abundant supply of good things, spread on the long tables, was amply sufficient for the large crowds in attendance. The next meeting will be held with the Wolf Creek church in Meade Co., on the Ohio river, about fifty miles below Louisville.

The association, by a unanimous vote, adopted a set of resolutions, condemning the methods, the so-called historic facts and the church branch theory, held and propagated by Dr. W. H. Whitsitt, asking him to resign his position as President of the Southern Baptist Theological Seminary. And, in the event he refused to resign, and still persists in teaching what they believe to be false theories, they appeal to the trustees of the Seminary to remove him, in order to break the power of the weapons he has placed in the hands of our adversaries and to quiet the general dissatisfaction among the thousands of friends of the Seminary.

J. C. WILLETT.

TRENTON AND GUTHRIE CHURCHES.

The Trenton folks have shown the new pastor great kindness since his coming into their midst, some three months ago, and he can most heartily say, "The lines have fallen unto me in pleasant places." An elegant and commodious parsonage of eight rooms will be finished and ready for occupancy in a few days. And then if the Trenton pastor don't "put on style," it won't be because he don't live in one of the best parsonages in the state.

Bro. Bow and myself are to exchange work in protracted meetings, beginning at Pembroke with Bro. Bow the fourth Sunday, and then on to Trenton and Guthrie. We are praying for great blessings from the Lord.

Our church at Guthrie is slowly rallying from the disorganizing and depressing effects of unauthorized and irresponsible evangelizing. When will our churches learn to let self-invited and self-appointed evangelists alone! Five valuable additions were received at Guthrie last Sunday, two of them by baptism.

Steps have been taken looking to the building of a new meeting house for this church in the not-far-distant future. A new house is badly needed and the church is well able to build it. One member of this church is giving one hundred dollars a year to missions, and yet in such an unostentatious way that the fact is known to but very few of his brethren. May the Lord greatly multiply the number of such givers.

Prof. A. M. Henton, of Alabama, has taken charge of Walton College, formerly Bethel Training School, located here. He is making a fine impression on the community. Young, scholarly, enthusiastic and pious, he must succeed. Both he and his excellent wife have gone right to work in church and Sunday-school, and both pastor and people are encouraged and thank God for their coming.

Well, the Long Run Association must have had a "lively meeting" sure enough, when one of the speeches is characterized in the *Central Baptist* as a "dynamite

bomb, a streak of chain lightning, a tempest, a tornado, a cyclone," and that, too, by a brother who knows the meaning of such terms.

I may be obtuse, but for the life of me I can't see why fair-minded brethren are so aggrieved, and even indignant, at the course of the WESTERN RECORDER in the unfortunate controversy now so prominent in Southern Baptist circles. I do not know what brethren have read between the lines in the RECORDER editorials, but I have not read anything in the lines to stir up so much thunder, to say nothing of "chain lightning," in your meeting at Walnut-street. I know but little about the controversy in dispute, but so far as I can see I believe the RECORDER has been just and fair to all, even though my article which would have forever settled (I) the matter went into the waste basket rather than into its columns.

Yours,
A. M. VARDEMAN.

SECOND NORTH CONCORD ASSOCIATION.

The twentieth session of the Second North Concord Association met with Bethel church, Russell county, Sept. 18th, 1896.

The introductory sermon was preached by Elder C. L. Bradley. They then organized by re-electing Brethren C. L. Bradley and E. J. Walters moderator and clerk.

The letters showed a gain of thirty-four by experience and baptism, thirteen by letter and restoration; decrease was thirty; only a gain of seventeen.

This association has only gained about four hundred since its organization and I think this should arouse all of its preachers and members and make them in favor of missions instead of being opposed as they are. If there has ever been a dollar given by any of its churches for missions I have never heard of it, and one church called for a letter because the association corresponded with another association whom they (the church) said was a missionary body.

I visited the meeting in the interest of the WESTERN RECORDER and Sunday schools, but failed to get but one new subscriber to the paper. I also got some to subscribe for *Kind Words Quarterly* to teach their children at home. I gave them a talk at night on the duty of Baptists, and next day one man asked where he could get and what the quarterlies would cost for three months for a school, and said that he was going to have a Sunday-school in one room of his dwelling, for his neighbors' children.

The business of the association was unimportant, as they have no mission of any kind or as much as an executive committee, but I hope by next year they can be induced to go forward.

SINBAD.

BAPTIST CONGRESS.

The Fourteenth Annual meeting of the Baptist Congress of America will be held in Nashville, Tenn., Nov. 10, 11 and 12, 1896.

Those who desire free entertainment in the homes of our people during the meeting will please send their names at once. Assignment cards will be sent or homes assigned on your arrival. Those who prefer hotels at their own expense will communicate with the committee or the following:

Maxwell House... \$ 2.50 and up.
Nicholson " " 2.00 " "
Duncan " " 2.50 " "
Bailey " " 1.50 " "
W. C. GOLDEN, Char'n.

CHOOSE an author as you choose a friend.—Roscommon.

Woman's Work

Is never done, and it is especially wearing and wearisome to those whose blood is impure and unfit properly to tone, sustain, and renew the wasting of nerve, muscle and tissue. It is more because of this condition of the blood that women are run down.

Tired, Weak, Nervous.
Than because of the work itself. Every physician says so, and that the only remedy is in building up by taking a good nerve tonic, blood purifier and vitalizer like Hood's Sarsaparilla. For the troubles peculiar to Women at change of season, climate or life, or resulting from hard work, nervousness, and impure blood, thousands have found relief and cure in

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Hood's Pills are the only pills to take with Hood's Sarsaparilla.

SAVE YOUR EYES



To persons who desire to avail themselves of our superior facilities for fitting spectacles or eye-glasses, we will send our printed instructions for testing the eyes. Spectacles and Eye-glasses repaired. New lenses fitted in old frames. E. F. Barnes & Bro., 504 E. Market, Louisville, Ky. This firm is reliable.—Western Recorder.

TO OUR FRIENDS.

It will be gratifying to the friends of the College to know that notwithstanding the hard times the session has opened with a good attendance.

October 1st, finds us with 315 enrolled. This is one or two short of last year at the same time. We enrolled last year, all told, 399. We will go beyond that number this year.

The enthusiasm of our old students for the College was never excelled. We expect this enthusiasm to continue to grow among our friends, for we mean to deserve more and more their warmest support. The students on the ground have taken hold with the purpose to make the most of time and opportunities. They seem to be here for business. We endeavor to have only those who have earnest purpose.

We are continually proclaiming it, and we want it everywhere thoroughly understood: Georgetown College is no Reformatory for ungovernable children whose parents can do nothing with them at home. They rarely do any good in any school.

We ask our friends to put us in correspondence with worthy young men and women who want an education. Address all communications to A. C. DAVIDSON, D.D., Pres., or W. B. CRUMPTON, Gen. Agt.

BLESSED are the pure in heart.

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

HYMN.

In the midst of you there standeth
 One of lowly lot;
 How much greater He than mortals
 Ye know not.

When the Prophet thus proclaimed Him
 Son of God and Man,
 Through the human veil His glory
 None could see.

Yet it shone in deeds of mercy,
 Deeds of might and love;
 Angels gazed with joy and wonder
 From above.

Prince of Grace, He condescended
 Thus to be our guest;
 Yet He found no home or shelter
 Where to rest.

Neither Prophet now, nor angel,
 Need proclaim His praise;
 His redeemed, in countless numbers,
 Anthems raise.

Still abides the prophet's witness,
 None the God-man knows:
 While we gaze upon His glory,
 Still it grows.

Who can know Eternal Wisdom:
 Who Eternal Love?
 All His mercy yet remaining
 Ever prove!

All His fulness who can measure?
 None, but God alone.
 None the Son knows save the Father
 On His throne.
 —W. E. WINKS, in London Freeman.

OUR PULPIT.

EDIFICATION.

BY ALEXANDER MACLAREN, D. D.

"Edify one another."—I Thess. 5:11.
 "Edify one another."—All metaphorical words tend to loose their light and color, and the figure gets faint, in popular understanding. We all know that "edifies" means a building; we do not all realize that "edify" means to build up. The metaphor that underlies the Greek word is the notion of building up a structure. The Christian idea of the structure to be built up is that it is a temple. Now, glancing over the various uses of the phrase in the New Testament, I find that the figure of "building" as the great duty of the Christian life, is set forth under three aspects—self edification, united edification, and Divine edification. And I purpose to look at these in order.

SELF-EDIFICATION

According to the ideal of the Christian life that runs through the New Testament, each Christian man is a dwelling-place of God's, and his work is to build himself up into a temple worthy of the Divine indwelling. We are all builders, building up—what? Character, ourselves. But what sort of a thing is it that we are building? Some of us pigsties, in which gross, swinish lusts wallow in filth; some of us shops; some of us laboratories, studies, museums; some of us amorphous structures that cannot be described. But the Christian man is to be building himself up into a temple of God. The aim which should ever burn clear before us, and preside over even our smallest actions, is that which lies in the misused old word, "edify" yourselves.

The first thing about a structure is the foundation. And Paul was narrow enough to believe that the one foundation upon which a human spirit could be built up into a hallowed character is Jesus Christ. He is the basis of all our certitude. He is the anchor for all our hopes. To Him should be referred all our actions; for Him and by Him our lives should be lived. On Him should rest, solid and inextinguishable, standing foursquare to all the winds that blow, the fabric of our characters. Jesus Christ is the pattern, the motive which impels, and the power which enables me to rear myself into a habitation of God through the spirit. Whilst I gladly acknowledge that very lovely structures may be reared upon another founda-

tion than Him, I would beseech you all to lay this on your hearts and consciences, that for the loftiest, serene beauty of character there is but one basis upon which it can be rested. "Other foundation can no man lay than that which is laid in Jesus Christ."

Then there is another aspect of this same metaphor, not in Paul's writing, but in another part of the New Testament, where we read: "Ye, beloved, building up yourselves on your most holy faith." So that, in a subordinate sense, a man's faith is the basis upon which he can build such a structure of character; or, to put it into other words—in regard of the man himself—the first requisite to the rearing of such a fabric as God will dwell in is that he, by his own personal act of faith, should have allied himself to Jesus Christ, who is the foundation; and should be in a position to draw from Him all the power, and to feel raying out from Him all the impulses, and lovingly to discern in Him all the characteristics, which make him a pattern for all men in their building.

The first course of stone that we lay is Faith; and that first course is, as it were, mortised into the foundation, the living Rock. He that builds on Christ cannot build but by faith. The two representations are complementary of one another, the one which represents Jesus—Christ as the foundation stating the ultimate fact, and the other which represents faith as the foundation stating the conditions on which we came into vital contact with Christ Himself.

Then, further, in this great thought of the Christian life being substantially a building up of oneself on Jesus is implied the need for continuous labor. You cannot build up a house in half an hour. There must be dogged, hard, continuous, life-long effort if there is to be this building up. No man becomes a saint *per saltum*. No man makes a character at a flash. The stones are actions; the mortar is that mystical, awful thing, habit; and deeds cemented together by custom rise into the stately dwelling-place in which God abides. So there is to be a life-long work in character, gradually rearing it into His likeness.

There is also the other metaphor by which this Christian progress, which is indispensable to the Christian life, and is to be carried on, whatever may oppose it, is regarded as a race. There the idea of the great, attractive, but far-off future reward comes into view, as well as the strained muscles, and the screwed-up energy with which the runner presses toward the mark. But we have not only to fling the runner forward into the future, and to think of the Christian life as all tending towards an end, which end is not realized here, but we have to think of it in accordance with this metaphor of my text, as being continuously progressive, so as, that, though unfinished, the building is there; and much is done, though all is not accomplished, and the courses rise slowly, surely, practically realizing the Divine architect's ideal, long before the headstone is brought out with shoutings and tumult of acclaim.

A CONTINUOUS PROGRESS

An approximation towards the perfect ideal of the temple completed, consecrated, and inhabited by God, lies in this metaphor.

Is that you, Christian man and woman! Is the notion of progress a part of your working belief? Are you growing, fighting, running, building up yourselves more and more in your holy faith? Alas! I can but believe that the

very notion of progress has died out from a great many professing Christians.

There is one more idea in this metaphor of self-edification, viz., that our characters should be being modelled by us on a definite plan, and into a harmonious whole. I wonder how many of us in this chapel this morning have ever spent a quiet hour in trying to set clearly before ourselves what we want to make of ourselves, and how we mean to go about it. Most of us live by haphazard very largely, even in regard to outward things, and still more entirely in regard to our characters. Most of us have not consciously before us, as you put a pattern-line before a child learning to write, any ideal of ourselves to which we are really seeking to approximate. Have you? And could you put it into words? And are you making any kind of intelligent and habitual effort to get at it? I am afraid a great many of us, if we were honest, would have to say, No! If a man goes to work as his own architect, and has a very hazy idea of what it is that he means to build, he will not build anything worth the trouble. If your way of building up yourselves is as Aaron said his way of making the calf was, putting all into the fire, and letting chance settle what comes out, nothing comes out better than a calf. Brother! if you are going to build, have a plan, and let the plan be the likeness of Jesus Christ. And then, with continuous work, and the exercise of continuous faith, which knits you to the foundation, "build up yourselves for an habitation of God."

UNITED EDIFICATION

Secondly, we have to consider united edification.

There are two streams of representation about this matter in the Pauline Epistles, the one with which I have already been dealing, which does not so often appear, and the other which is the habitual form of the representation, according to which the Christian community as a whole is a temple, and building up is a work to be done reciprocally and in common. What I want to point out in that united building is inseparable from the individual building up of which I have been speaking.

Now, it is often very hard for good, conscientious people to determine how much of their efforts ought to be given to the perfection of their own characters in any department, and how much ought to be given to trying to benefit and help other people. I wish you to notice that one of the most powerful ways of building up myself is to do my very best to build up others. Some like men in my position, for instance, and others whose office requires them to spend a great deal of time and energy in the service of their fellows, are tempted to devote themelves too much to building up character in other people, and to neglect their own. It is a temptation that we need to fight against, and which can only be overcome by much solitary meditation. Some of us, on the other hand, may be tempted, for the sake of our own perfecting, intellectual cultivation, or improvement in other ways, to minimize the extent to which we are responsible for helping and blessing other people. But let us remember that the two things cannot be separated; and that there is nothing that will make a man more like Christ, which is the end of our building, than casting himself into the service of his fellows with self oblivion. Build up yourselves, by all means; if you do you will have to build up your brethren. "The edifying of the body of Christ" is a plan of duty which no Christian man can neglect,

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without leaving a tremendous gap in the structure which he ought to rear.

DIVINE EDIFICATION

Lastly, the Apostle, in his writings, sets forth another aspect of this general thought—viz.: Divine edification.

When he spoke to the elders of the church at Ephesus he said that Christ was "able to build them up." When he wrote to the Corinthians he said, "Ye are God's building." To the Ephesians he wrote, "Ye are built for a habitation of God through the Spirit." And so, high above our individual and all our united effort, he carries up our thoughts to the Divine Master builder, by whose work alone a Paul, when he lays the foundation, and an Apollos, when he builds thereupon, are of any use at all.

Thus dear brethren, we have to base all our efforts on this deeper truth, that it is God who builds us into a temple meet for Himself, and then comes to dwell in the temple that He has built.

So let us keep our hearts and minds expectant of, and open for, that Spirit's influences. Let us be sure that we are using all the power that God does give us. His work does not supersede mine. My work is to avail myself of His. The two thoughts are not contradictory. They correspond to, and fill out each other, though warring schools of one eyed theologians and teachers have set them in antagonism. "Work out... for it is God that worketh in" That is the true reconciliation. "Ye are God's building; build up yourselves in your most holy faith."

If God is a builder, then boundless, indomitable hope should be ours. No man can look at his own character, after all his efforts to mend it, without being smitten by a sense of despair, if he has only his own resources to fall back upon. Our experience is like that of the monkish builders, according to many an old legend, who found every morning that yesterday's work had been pulled down in the darkness by demon hands. There is no man whose character is anything more than a torso, an incomplete attempt to build up the structure that was in his mind—like the ruins of half-finished palaces and temples which travellers come across sometimes in lands now desolate, reared by a forgotten race who were swept away by some unknown calamity, and have left the stones half-lifted to their courses, half hewed in their quarries, and the building gaunt and incomplete. But men will never have to say about any of God's architecture, He "began to build and was not able to finish." As the old prophecy has it, "His hands have laid the foundation of the house, His hands shall also finish it." Therefore, we are entitled to cherish endless hope and quiet confidence that we, even we, shall be reared up into a habitation of God through the Spirit.

National Platforms.

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

GOSHEN ASSOCIATION.

This body held its eightieth annual session with the Pilgrim church, Grayson county, Ky., Sept. 30, 1896. Letters were received from twenty-four of the twenty-seven churches composing the body.

Drs. J. W. Warder and W. P. Harvey were present the first day and each gave a stirring talk on their respective themes, viz.: Missions and the WESTERN RECORDER. Elders L. Burdett, H. W. Morton and H. V. Bruner from Blackford Association were in attendance and did some good preaching to the overflowing congregations during the session.

The association continued in session three days. Perhaps the most remarkable feature of this session was that of the vast amount of speech making accomplished during its sitting, and yet possibly it is no less remarkable that, notwithstanding the speech making sometimes took the form of sharp dissent, when final conclusions were reached, there was, in almost every instance, not a dissenting vote.

The subject of missions received a large degree of attention and called forth a number of excellent speeches from both ministers and laymen.

The reports of the Kentucky Baptist Ministers' Aid Society and the Orphans' Home were not crowded into an obscure corner nor passed over hastily.

The receipts of the District Mission Board, as shown by their treasurer's report, compare favorably with, if they do not exceed, those of former years.

The former reputation for unbounded hospitality of the Pilgrims and the other good people who live in their vicinity was fully sustained. The large crowds in attendance fared sumptuously every day and were well cared for during the nights.

The following resolutions were adopted unanimously:

Resolved, 1st, That we do heartily commend the WESTERN RECORDER for its unwavering loyalty to Baptist principles, and its efficiency in promoting and guarding our various denominational interests and enterprises.

Resolved, 2d, That it is the sense of the Goshen Association, now assembled, that the course pursued by the WESTERN RECORDER in regard to the Whitsett matter is such as ought to call forth from the entire Baptist denomination the highest commendation and the heartiest support.

W. V. HARRELL.

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SOUTH KENTUCKY ASSOCIATION.

The Lord is still blessing us in "the Hill Country." Our Association met with the church at McKinney in August while the reports were not flattering they showed an increase in work and contributions over previous years.

Two weeks ago we commenced a series of revival services at the mission chapel in south end. We closed Tuesday night with a grand rally at the church. Twenty-two were baptized, three await baptism.

We have engaged Sid Williams and his "sweet singer" Brown, of Texas, to help us in our up-town revival. I shall have something to say of him later on.

Somerset, Ky. W. O. MILLICAN.

FREEDOM ASSOCIATION.

This association met with Albany church, Albany, Ky., Sep. 25th, and 26th. The churches composing this association are on or near the Cumberland River.

Freedom Association was constituted in the year of our Lord 1842 and is missionary in spirit and is to some extent in practice.

There are fourteen churches represented in this association, with a membership of about one thousand.

It was thought by many that this was the best session this body has had for quite a while. There were many things which conspired to this end.

were a people more hospitably entertained. They opened to us the doors of their hearts and homes and we entered and tarred sumptuously. And I would say, by way of parenthesis, that the visitors and messengers were a people who knew how to appreciate kindness shown them.

Bro. Barnett, of Columbia, Ky., was also present and preached for us and gave us a helpful speech on the subject of Missions. He had his map which added much to his speech, and to Dr. Harvey's sermon on "A bird's eye view of the mission work," text, "Watchman, what of the night."

I might mention others who helped us much in our association and were highly appreciated. Our beloved Bro. B. Wright, the pioneer preacher of this section, is still with us and preached our introductory sermon.

The association adjourned Saturday evening after singing, "I am bound for the promised land" and a fraternal handshake, with prayer by Bro. B. Wright. Thus we separate with a resolution in our hearts to do greater things for the Lord this coming association all.

To be too near any one thing—that is fanaticism. It is the eclipse of God's great heavens in favor of our tallow candle.—David Swing.

It is a belief in the Bible which has served me as the guide of my moral and literary life.—Goethe.

The wise hand does not all the tongue dictates.—Cervantes.

DISTRICT ASSOCIATIONS,

TIME AND PLACE OF MEETING, 1896.

Obio Valley—Sturgis church, Union county, Oct. 20.

Blood River—Elm Grove church, Oct. 21st.

Graves County—Wingo church, Oct. 22th.

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.

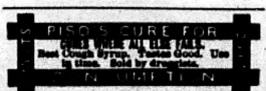
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WESTERN RECORDER.

T. T. EATON, Editor.

LOUISVILLE.

THURSDAY, OCTOBER 15, 1896.

DR. WHITSITT'S BOOK.

IV.

We have already given some direct evidence that immersion was practiced in England prior to 1641, and now we propose to give more. In the limited space at command we cannot give all the proofs we would desire, therefore we will make selections from different periods which serve to trace immersion in England back into the early part of the 16th century, previous to which Dr. W. admits the rite was practiced there.

We quoted last week from Edward Barber showing that immersion was practiced in England before he wrote in 1641. But since his use of the word "divulge" is claimed as meaning that he was declaring something new, it may be well to remind the reader that "divulge" did not mean to tell something new, but simply to make generally known what was before only partially known. A decisive proof of the use of this word at that time is seen in the account given, in Adam Taylor's History of the General Baptists, of the ordination of Henry Denne in 1653. We read (L. p. 150): "On that day he was ordained and chosen by imposition of hands a messenger to divulge the Gospel of Jesus Christ." Certainly it will not be claimed that the Gospel was introduced into England at that time. No more does Barber's speaking of being raised up to "divulge" the "glorious principle" of "true baptism or dipping" prove that this "true baptism or dipping" (by which he means believers' baptism), was introduced into Eng and in 1641.

We gave Featley's testimony in 1644, that the Anabaptists practiced immersion in his neighborhood for "more than twenty years," which puts immersion in England earlier than 1624. We this week publish in full the Epistle Dedicatory of Featley's book, and the reader can see that the rancorous doctor is talking about these same "Dippers" when he tells of their showing their "shining head and speckled skin" near the place of his residence "for more than twenty years." We will "for good measure" strengthen this testimony of Featley, though he was an eye witness.

Edward Elton, in 1637, said:

First in signe and sacrament only, for the dipping of the party baptized in the water and abiding under the water for a time, doth represent and seal unto us the buriall of Christ and his abiding in the grave, and of this all are partakers sacramentally. Exp. Ep. St. Paul. Col. p. 233.

Thomas Blake, in 1644, published his "Birth Privilege," in which he says, p. 33:

I have been an eye witness of many infants dipped, and I know it to have been the constant practice of many ministers for many years together.

Since Blake in 1644 had seen "many" immersions, and had "known" of its being the "constant practice of many ministers for many years together," it must have antedated 1641. Similar testimony is furnished by Walter Craddock who in a sermon July 21, 1646, before the House of Commons, said:

There is now among good people a good deal of strife about baptism; as for divers things, so for the point of dipping, though in some places in England they dip altogether.—p. 100.

This shows conclusively that immersion could not have been introduced in England in 1641. Indeed the "Jessey Church Records,"

on which Dr. Whittitt lays such stress, on his own confession, prove the same thing. The title to these records is: "The Records of an Antient Congregation of Dissenters, from whom many of ye Independent and Baptist churches in London took their first rise." Now Dr. W. dated this document in his book 1640, but in his article in last week's RECORDER, he changes the date to 1641. Either date is decisive against his thesis; for at the time this document was written "many" "Baptist churches in London" were in existence, and had been in existence long enough to have the writer say they "took their first rise" from a certain church of which he is writing. They must, then, have taken "their first rise" a good deal before 1641.

William Kiffin, in 1645, published his "Brief Remonstrance, &c.," in which he answered certain queries of Robert Poole, who charged that Kiffin's people erected "new framed congregations." Kiffin replied, p. 12:

To the first, it is well known to many, especially to ourselves, that our congregations were erected and framed according to the rule of Christ, before we heard of any Reformation, &c.

It is admitted that in 1645 Kiffin was a Baptist, and was writing about Baptist churches. If, therefore, these bodies "were erected and framed according to the rule of Christ," before the Reformation, they were Baptist churches all that time, by whatever name they may have been called; and they could not, to Kiffin's knowledge, have changed their initiatory ordinance.

Dr. Whittitt has cited no Baptist of the 17th century who admitted that immersion was a new thing in England, or that the Baptists were a new sect. Indeed they denied such a charge. For example, Thomas Grantham, in 1678, said:

That many of the learned have much abused this age, in telling them that the Anabaptists (i. e., the Baptized churches) are of a late creation, a new sect, &c., when from their writings the clean contrary is so evident.—*Christianismus Primitivus*, pp. 92-93.

Leonard Busher, a citizen of London, in 1614 published his "Religious Peace, &c.," in which he mentions baptism incidentally, and says:

And therefore Christ commanded his disciples to teach all nations and baptize them; that is to preach the word of salvation to every creature of all sorts of nations that are worthy and willing to receive it, he hath commanded to be baptized in the water: that is, dipped for dead in the water. And therefore the Apostle saith, *Elle qui dicit se esse, qui est baptizatus pro deo, if the dead be not raised, why are they baptized?* And therefore he saith, *It is buried then with him by baptism, &c.*—p. 59.

The force of this testimony cannot be evaded by raising a doubt as to whether Busher was himself immersed. The matter is beyond all reasonable doubt. Busher is not here making a concession, like Luther, Calvin and others, as to what *baptizo* means, or as to what was the primitive practice. He is stating what the Bible lays down as a duty, and what he recognizes as his own duty. While Luther, Calvin and other Pedobaptist divines have made important concessions as to immersion, they did not believe it was their own duty to be immersed. Busher's testimony is clear and direct, and it was given A. D. 1614.

John Penry was a Baptist preacher in Wales who was put to death, David Davies tells us, "at St. Thomas-a-Watering, Old Kent Road, on May 29th, 1593, at the early age of thirty-four." On p. 14 of his Life of Vavasor Powell, Davies gives the following:

Of John Penry the Rev. Joshua Thomas writes:—"Possibly he was the

first that preached believers' baptism openly and publicly to his countrymen since the Reformation. I am strongly inclined to think that he was the first that administered that ordinance by immersion upon a profession of faith in and about Ochoen." He also adds:—"A. Wood in Ath. Oxon. . . speaks out plainly that Penry was a notorious Anabaptist of which party he was the Coryphaeus. . . . Strype owns that Penry expressed a great concern for his native country, yet charged him with Anabaptism." (*History of the Baptist Church in Wales*, p. 43. MS. copy in Library of the Baptist College, Bristol).

Bishop Horn, writing in 1575, to Henry Bullinger, of Zurich, speaks of baptism in England, and says:

The minister examines concerning their faith, and afterwards dips the infant in the water. (*Zurich Letters*, 2nd Series, Parker Society, p. 356).

In 1562 John Fox published his well known Book of Martyrs, which has become a leading English classic. He said:

There are some anabaptists at this time in England, who came from Germany. Of these there were two sorts: the first only objected to the baptizing of children and to the manner of it, by sprinkling instead of dipping (p. 338. Alden ed.).

Language could not be plainer. Here were Anabaptists in England in 1562 who practiced immersion. Fox Book of Martyrs is a widely circulated book, and is within easy reach of most of our readers. No amount of negative evidence can set aside this single positive testimony.

In 1558 Bishop Watson said:

Though the old and ancient tradition of dipping the child from the beginning to the third three times, etc., yet that is not such necessity; but if he be once dipped in the water, it is sufficient (*Holme & Catholike Doctrines*, &c., p. 223).

In the Catechism of Edward VI., bearing date of 1553, we find provision made for the immersion of adults. The language is:

Master. Tell me (my son) how these two sacraments be ministered: baptism; and that which Paul calleth the Supper of the Lord.

Scholar. Him that believeth in Christ professeth the Articles of the Christian religion and mindeth to be baptized (I speak now of them that be grown to ripe years, and discreet, and for young babes their parents or the church's profession sufficeth) the minister dipeth in or washeth with pure clean water only, in the name of the Father and of the Son and of the Holy Ghost. (*The Two Liturgies of A. D. 1550* and *A. D. 1552; with other Documents*, &c., p. 516).

In 1551 William Turner, "Doctor of Physic," published "A Preservative or Triacle against the poyson of Pelagius &c." On page 39, speaking of the Lord's Supper, and of detaining children ("chylider," he writes it), from the ordinance, he says:

And because baptism is a passive sacrament and no man can baptize himself, but is baptized by another, and chylider may be as well dipped into the water in yo mans of Christ, (which is the outward baptism as much as one man can give another) even as yo olde folke; and when they have the promise of salvation as well as olde folke, and can receive the signe as well; there is no cause why the baptism of chylider should be differed.

Turner also calls Anabaptists by the name of Catabaptists on page 7 of this same treatise, and Catabaptist means immersionist. This takes immersion in England back to the middle of the 16th century. Dr. Thomas Fuller, in his well known "Church History of Britain," written in 1656, speaks of events in England in the year 1539, and says:

A match being now made up by lord Cromwell's covinence between King Henry and the lady Anne of Cleves, Dutchmen flocked faster than formerly into England. Many of these had active souls: so that whilst their hands were busied about their manufactures, their heads were busied about the points of divinity. Hereof they had many rude notions, too ignorant to manage themselves, and too proud to crave the direction of others. Their minds had a by-stream of activity more

than what sufficed to drive on their vocations; and this waste of their souls they employed in needless speculations, and soon after began to broach their strange opinions, being branded with the general name of Anabaptists. These Anabaptists, for the main, are not Donatists now dipped; and this year their name first appears in our English Chronicles &c. (Vol. II. p. 97).

Dr. Whittitt waves this testimony aside by saying (p. 48): "Mr. Fuller was fond of the alteration 'Donatists new dipt,' and employed the expression for no other purpose than to indicate that the Anabaptists were but Donatists with a new name."

Well, if witnesses cannot be allowed to mean what they say, there is an end of all proof by testimony. Fuller puts the expression "Donatists new dipped" in quotation marks, showing he did not originate it, but that it was a designation previously employed. And, moreover, if those Anabaptists were but "Donatists with a new name," since the Donatists confessedly practiced immersion, these Anabaptists must have done the same. But no proof has been offered that Fuller used *dipped* in the sense of *named*. Whether *dip* meant *dip* in the middle of the 17th century is settled by Featley's book, "The Dippers Dipt, or the Anabaptists Ducked and Plunged over Head and Ears, &c." Shall we read this, "The *Namers*, *Namers*, or the Anabaptists Ducked and Plunged over Head and Ears, &c.?" Why does Dr. W. claim Fuller meant *name* when he said *dip*? Does a man mean one thing because he says another?

Dr. Wall (who was born in 1645) in his famous "History of Infant Baptism," says:

And John Frith, writing in the year 1533 a Treatise on Baptism, calls the outward part of it, the plunging down in the water and lifting up again. Which he often mentions, without ever mentioning pouring or sprinkling. (Vol. II. p. 397.)

Again Dr. Wall on page 401 of the same volume, cites a book of Dr. Whittaker of 1624 as follows: Dr. Whittaker, Regius Professor at Cambridge. "Though in case of grown persons that are in health, I think dipping to be better; yet in the case of infants and of sickly people, I think sprinkling sufficient." (*Gal. Whittaker's Practicoes* etc., p. 216, 1624.)

Here is a distinct recognition of the immersion of believers. Let it be borne in mind that the positive testimony of these men who knew about the practice of believers' immersion, cannot be set aside by the negative testimony of any number of men who did not know of any such thing.

Dr. Armitage quotes from a book published in 1523 by the Anabaptists in Holland, called "The Sum of the Holy Scriptures," which was translated and circulated in England. On baptism this book says:

So we are dipped under as a sign that we are, as it were, dead and buried, as Paul writes (Rom. 6, and Col. 2). The pledge is given when we are plunged under the water (*Hist. Bapt.*, p. 409).

Dr. W. H. Pincock, speaking of the Anabaptists in England in 1521 and after, says:

They rebaptized their disciples, whence their name; and taught that the baptism of infants was invalid; they also rejected aspersion, holding immersion to be the only valid form of baptism (*Hist. Reform. of the Eng. Ch.*, p. 153).

Thus, by reliable testimonies, we have traced immersion in England back to 1521, and more testimonies can be furnished. Add to this that there are at least three Baptist churches in England that trace their history back beyond the Reformation, viz.: the Hill Cliffe, Eythorne and Rocking-Baintree churches. The first, according to A. D. 1357, was unsack to A. D. 1357. A large baptistery was uncovered there in remodeling the house in 1840. (See Goadby's "Bye-Paths in Baptist History," pp. 21-28).

So far from its being true that

immersion had disappeared in England before 1641, the fact is it had not disappeared down to John Wesley's time, because we find him, still a member of the Church of England, refusing to sprinkle a child in Savannah, Ga., because its parents would not certify it was too sick to be immersed.

In regard to what Dr. Whittitt says about the Anabaptists and Mennonites of Europe, we will say that he has followed Prof. Scheffer too implicitly in the matter. Prof. Scheffer is a decided anti-immersionist, and looks at things from that standpoint. Many anti-immersionists contend that the act of baptism of the New Testament times was affusion. In this matter Dr. Philip Schaff is certainly as good an authority as Prof. De Hoop Scheffer, Dr. Schaff was reared in Germany, and became famous as a scholar and a historian before he came to this country. His reputation is world wide; while but few know anything about Prof. Scheffer. In his *History of the Christian Religion*, Vol. VI. p. 578. Dr. Schaff, speaking of the Anabaptist leaders gathering in Augsburg, says: "They held a general Synod in 1527." On page 607, he speaks of "the Anabaptists, or Catabaptists as they were called." Herman Schyn in his *Historia Christianorum* etc., published in Amsterdam A. D. 1723, gives the history of the Mennonites, and he calls them again and again "true Catabaptists." Let us take one example of many. On page 306, (we translate the original Latin) he says:

Wherefore not without good cause do we think that those who brand without discrimination the Mennonites or true Catabaptists with that hateful name of Anabaptists and expose them to the cruel and bloody laws which were formerly issued in Germany against those fanatical Anabaptists, sin not a little against justice and much more against Christian charity, nay I should rather say against truth.

Dr. Whittitt, in his *Independent* editorials, said that Catabaptist meant immersionist, but he has heard from Prof. Scheffer since then and now says (p. 37) that "Prof. Scheffer has fully shown" that "Katabaptists meant only that they were 'against' the commonly accepted baptism;" *kata* being taken to mean *against* instead of *down*. This cannot be true of Schyn, who is writing an apology for the Mennonites and who would not in calling them "true Catabaptists" mean that they were opposed to baptism. We wish Dr. Whittitt had given Prof. Scheffer's argument. Baptists in this country will hardly believe that Prof. S.'s opinion settles a question.

We have not space to examine Dr. Whittitt's effort to show that Roger Williams was sprinkled by Ezekiel Holliman. And there is little need for our doing so, since the American Baptist Publication Society has just issued a stout tract from Dr. H. M. King, of Providence, in which the whole case is fully and ably set forth.

The American Baptist Publication Society have completed their new building, which is very handsome and well suited to its purposes. May the Society be an increasingly mighty power for good till the Millennium comes. Dr. Rowland is making a most efficient secretary.

In speaking of the sturdy Calvinists of the seventeenth century, Oliver Wendell Holmes said: "They were ready to do and to suffer any thing for their faith, and a faith which breeds heroes is better than an unbelief which leaves nothing worth being a hero for."

I FIND the doing of the will of God leaves me no time for disputing about his plans.—George Macdonald.

Editorial Varieties.

"Every duty we omit obscures some truth we should have known" - Ruskin.
"What are you doing in the fair earth and task-garden, where whoever is not working is begging or stealing?" - Carlyle.

Dr. B. B. Ray is not connected with the American Baptist Flag. Just what he will do has not yet transpired. He has our best wishes.

The British Weekly has written letters all over Britain to investigate into the attendance upon the churches. In England there was little change. In Scotland attendance had decreased, in Wales and among the Protestants of Ireland there was an increase.

An editor's son said to a caller: "I asked papa when the millennium was coming, and if Mars was inhabited, and if it was going to rain next Fourth of July, and he said he didn't know. I don't see how he ever got to be an editor."

Thomas and Charles Spurgeon, twin brothers and only children of Spurgeon, recently passed their fortieth birthdays. Thomas sat in the Tabernacle during the day to receive free will offerings for the Orphanage and Pastoral College. Next day he received \$5.00 more than was received last year.

Some of the churches in Louisville have been holding special meetings to pray for the allaying of political passion and partisan rancor in the pending Presidential campaign. It is to be hoped all Christian people will show themselves Christians till the election and after. What does it profit a man to have his neighbor? Let all think and talk and vote in the fear and love of God.

The first steam packet to cross the ocean was the Sirius. Dr. Laidner, the great savant, had written a very learned book in which he proved (?) by able and masterly arguments that it was impossible for steamship to cross the ocean. By a sort of irony, the Sirius carried a copy of that book. Thus effort of theory goes down before fact.

We are pleased to learn from Dr. A. H. Vaughan that his honored father, the Rev. A. B. Vaughan, Sr., is dead. He passed away on the 23d inst. in Coff county, Ga., at the residence of his son, W. S. Vaughan, Esq. Born and brought up in Virginia, the Rev. A. B. Vaughan, Sr., had seen a faithful pastor for 55 years. He was widely known and greatly loved. We tender our condolence to the bereaved.

The Congregationalist says that Prof. Nathaniel Schmidt, of Hamilton Theological Seminary, denied all the charges made against him except that of open communion. As he refused to resign, he was elected Moderator of the Seminary that his relations with the Seminary were ended. He protested that this action was unjust and that its object was "to suppress honest investigation." But he had to go. The Seminary of New York propose to control the Seminary.

Dr. A. H. Newman has published in the Independent a review of the religious books, complimenting him but deprecating that he has made any "discovery" in the case. Dr. N. claims to have known what Dr. W. claims to have discovered "some time before the date of Dr. Whitsett's alleged discovery." It is stated that Dr. Buckland knew the same "1877" earlier. Dr. Newman, as we stated some weeks ago, agrees with Dr. Whitsett as to 1891, but differs with him as to Roger Williams.

While some of the brethren have been insisting that we were trying to eject Dr. Whitsett from the Seminary, others are complaining of us for trying to hold him in his place. The Journal and Messenger, in defending us from a recent attack, says: "On the other hand, Dr. Eaton has written strongly against any such movement, arguing strongly for the retention of Dr. Whitsett in his place." We are much obliged for the kind defense; but the fact is we have said and done nothing for the purpose either of retaining or ejecting Dr. Whitsett. It is a matter to be passed on by the trustees, and being a trustee we have avoided reaching any conclusion in our own mind on the subject. Still less have we acted on any conclusion. We will not reach any conclusion until the trustees meet and the case is fully presented. Then we will decide in the fear only of God. We intend to be a fair-minded juror, whatever the brethren may think and say, and do.

Since so much has been said in regard to Dr. Kerfoot's "skipper" illustration at the Shelby County Association, we wish, in justice to Dr. K. to say word for word what he has said. He had just voted to give nothing to the Students' Fund at the Seminary on account of certain teaching to which they objected. Dr. Kerfoot made a strong argument against this course. He neither admitted nor denied that there was anything objectionable in the teaching in any Seminary chair, but he said that he had seen that there were eleven departments out of twelve to which no objection was made, and argued that for them to reject the Seminary because of objections to one department was as unreasonable as for a farmer to throw away a ham because of the presence on it of one of two skipper. The sensible farmer rather removes the skipper and keeps the ham. He did not make any further application of the figure, but he distinctly disavowed taking sides in the controversy; and certainly he did not say, nor intimate that he believed, there was anything wrong in the Seminary that needed changing. We were present and heard the speech, and it is fair to Dr. Kerfoot that we should say this. He certainly is in no way responsible for applications others choose to make of his illustration.

Among the Churches.

LOUISVILLE.
Walnut-st.—Pastor Eaton preached. Two received by letter and three under watchcare. Pastor Eaton lectured Tuesday and Friday nights of last week and on Tuesday night of this week on Egypt, Palestine and Syria respectively. On Friday night of this week he lectures on Turkey and on next Tuesday night on Greece.

Broadway.—Pastor Pickard preached. One received for baptism and one under the watchcare.

Chestnut-st.—Pastor J. M. Weaver preached. Two received by letter and one baptized.

East.—Pastor Christian preached in the morning and Bro. J. W. Porter at night. Bro. Porter preaches at 3 P. M. and 7:30 P. M. every day.

McFerran Memorial.—Pastor Jones preached. Two received by letter. Pastor Jones is being aided in a protracted meeting by Mr. Hills, the singer. Two requests for prayer.

Twenty-second and Walnut.—Bro. A. C. Barron preached. He is aiding Pastor Hunt in a protracted meeting.

Franklin-street.—Bro. A. R. Smith preached in the morning and Bro. C. S. Leonard at night.

Highlands.—Pastor Dawes preached at both hours.

Logan-street.—Pastor Ewing preached at usual.

Parkland.—Pastor Nowlin preached. Two joined by letter.

Portland-avenue.—Pastor Irvine preached. He has resigned the care of the church.

Southgate-st.—Pastor J. C. Mitchell preached at both hours.

Third-ave.—Pastor Taylor preached. One joined by letter.

Twenty-sixth and Market.—Pastor Thompson preached. One received by letter and two baptized. Four requests for prayer. An average of 175 in prayer-meeting.

Thirty-sixth and Bismark.—Brother J. B. Rowan preached.

Clifton.—Pastor Masters preached. One joined by letter.

Eight Mile.—Pastor Hill preached.

Bro. A. C. Barron made an interesting talk to the Pastors' Conference. He believes this country is on the eve of a great religious revival. He will soon settle as pastor of our church at Clarksville, N. C. He is a most effective preacher.

SEMINARY NOTES.
Dr. Kerfoot has gone to the Tennessee State Convention.

Up to date 245 have arrived. Dr. Barrett, of Ashland, Ky., was the guest of Prof. McClothlin Thursday.

Many of the students have united with Fourth and Walnut-street church. The prayer-meeting Thursday night was of unusual interest. Bro. Broniege was the leader.

Bro. Risner reports a good meeting with Bro. Plemons at Borden, Ind.

The young ladies of Sanders church kindly remembered their popular young pastor, Bro. Williams, last week in a gift of \$33.71.

Pastor Gwatkins, of Evergreen, and Pastor Baylor, of New Albany, Ind., each held their first anniversary services with their churches as pastor last Sunday. Both have done a fine work with their churches.

The Gospel Wagon under the superintendency of Bro. Z. Ferrell, held two very interesting services Sunday afternoon. There were about 300 men, women and children present at each service. Many requests were made for prayer.

Visitors in New York Hall this week were Dr. Whitsett, Eaton, Pickard, Brethren Hunt and Taylor, all of whom delighted the students with good speeches.

Mr. Luce, the International Secretary of College M'ison Bands, led the missionary meeting Monday night. He made a profound impression on all who heard him.

The law of Moses aims at protection for the innocent and the application of rigid justice towards the criminal.—Sampey.

Supplies for Sunday: Franklin-street, C. S. Leonard, night; Jeffersonville, Ind., George T. Burlingame, morning and night; Nashville, Tenn., Dr. Dargan; Beechland, W. D. Bolton, morning and night; New Albany, Ind., John Bass Shelton, night; Sanders, W. T. Williams, morning and night; Springfield, T. B. Ray, morning and night; Central City, W. H. Broniege, morning and night, baptized two; Methodist; Mill Creek, Ind., D. J. Weddie, morning and night. J. B. S.

THE STATE.
Bro. J. I. Willis writes from Georgetown: "I closed a meeting on Sept.

20th of fifteen days' duration at Freedman church, Garrard county, which resulted in 25 additions, 18 by experience and 7 by letter and 7 under watchcare. One among the baptized was a man above 60 years of age. The church was greatly revived. My next meeting will be with Bro. J. W. Campbell at Deep Creek, Mercer county, Oct. 23th. There a change will result from Georgetown to Harrodsburg. I move there the last of this week."

Pastor Manta Sturgeon writes from English: "One of the best meetings ever held at this place has just closed in the face of much Campbellite opposition at every point 25 were added to the church, four of whom were Campbellites who plainly saw that Campbellites are unbaptized people because of their wrong design in the act. Bro. M. McFarland did the preaching for J. M. McFarland did the preaching for the Lord in arousing the whole surrounding country."

Pastor H. W. Morehead writes: "Beginning the third Sunday night in July last I conducted a protracted meeting for the Donaldson Baptist church. It continued 17 days and resulted in one addition to the church by baptism. I was assisted by Elders C. Hodge, Gregston and W. H. Moore. About five weeks after this closed the members concluded to protract their prayer-meetings, which were being held on Sunday nights, continuing two weeks. As a result of these meetings 11 were added to the church by experience and baptism."

Bro. H. C. Hopewell writes from Sturgis: "DeKoven is a little station in Union county, where we are preaching. I have been preaching there once a month during the summer. Had Bro. J. M. Sallee, of Henderson, to assist me in a series of meetings last week and week before. We had quite a revival. There are 35 Baptists there now."

Pastor T. E. Ritchey writes: "My Grand Rivers charge is still prospering. Although it rained steadily, we had a very good congregation last Sunday morning and at Sabbath-school in the afternoon. One addition to the church by letter. A committee of five was appointed to select a lot and devise plans and secure funds for erecting a house of worship. A determined band with faith in God and a will to work and contribute, it will surely succeed as a church."

Pastor J. B. Benton writes from Smiths Grove: "I have just closed a two weeks' meeting with my Friendship church, Warren county, which resulted in 15 additions to the church by experience and baptism and one awaiting the church by letter. A committee of five, H. Voyles, of Bowling Green, who did some of his best preaching, and that means a good deal. Bro. Voyles is a fine revivalist and also a good pastor. My people fell in love with him. I have been pastor of the church for some thing over three years, during which time we have had 55 accessions by baptism. We have a good people and a working church. To God be all the glory."

Pastor Wm. E. Mitchell writes: "Please announce in the next issue of the Recorder that the Mission Board will meet at Carlisle, Friday Oct. 23d. The members take notice and be present."

Pastor J. T. Hall writes from Itley: "I have just closed a 14 days' meeting with Palestine church, Taylor county, with 15 professions of faith. I was aided by Bro. J. D. Huffman, of Louisville. Bro. Campbell made a lasting impression on our people because of his earnest and tender way of presenting the precious gospel truths of Christ. He understands the Master to say 'feed the flock,' not whip."

Bro. E. S. Alderman accepts the call to Russellville, and he will begin work there very soon.

Pastor Tharp is being aided in a meeting by Bro. J. M. Weaver, at Jefferson town.

Pastor J. G. Bow writes from Pembroke: "Bro. A. M. Vardeman, pastor at Trenton and Guthrie, has been with us 12 days. Our people, both in town, are greatly pleased with his old-time Gospel sermons. He is rapidly gaining favor with the 'Pennyrite' Baptists. There were six additions to our membership. We had good congregations and splendid preaching. Only a few attendances were not church members. We are hoping for advancement along all lines. The soul-killing saloons are now receiving attention."

Pastor B. F. Page writes from Oakland: "I began a meeting at Brownville Tuesday after the fourth Sunday in September, which continued ten days. Brownville is the county-seat of Edmondson, situated on Green River, ten miles north of Smiths Grove. The church at this place was small and inactive, having only 50 members. Fifty-two members were added during the meeting—35 by experience and baptism and 19 by letter and restoration. The church is greatly encouraged and is more than twice as strong as it was at the beginning of the meet-

ing. Rev. J. U. Wells preached the first sermon and Rev. W. S. Doyl the last. I did all the rest of the preaching. There are a great many unconverted people in this county, and the General Association can not do a better thing than to turn her attention to this vast field of destitution. The harvest is white and the laborers are very few. I am on my way to Dripping Springs, Logan county, to begin my eighth series of meetings with that church. During the seven years of my pastorate with that church more than 175 members have been received and nearly all of them by experience and baptism. We now have a large church, the most of whom are young people. We have an evergreen prayer-meeting and Sunday-school. This will soon be a strong church if we do our duty."

OTHER STATES.

Pastor T. N. Compton writes: "I have just closed a series of meetings with Rev. C. Edwards, Springfield, Tenn. During my two weeks' work with him there were forty professional of faith in Christ, twenty-three joined the Baptists, about ten joined other churches, and we expect others soon. Bro. Edwards is a very popular in the town and especially in his church. He is one of our best young preachers, and promises to be second to none. My address from this date will be Baton Rouge, La., as go from Norfolk, Va., to take charge there."

We regret that the account of the death of the house of worship at Westwood, Ohio was mislaid. The Bethel church has had a noble record in the past and an interesting historical sketch was published when the house was dedicated Sept. 13. The pastor is Bro. A. E. Boring, a bright and earnest young Kentuckian whom we have lent to our Ohio brethren. He has been pastor less than two years and during that time 37 have been added to the church, making its membership now 155.

Pastor Myron Cooley writes from Santa Ana, Cal.: "I have resigned at Colton to accept the call to Immanuel church, Santa Ana."

Bro. J. E. Barnes writes from Selma, Ala.: "Will you please change address of my paper from Selma, Ala., to Marion, Ala. Have received twenty-five letters from churches during past two months."

Pastor M. H. Whitson writes from Rosemark, Tenn.: "I send you a report of a two weeks' meeting with our Bolton church. On the fifth Sunday in August I baptized 15 converts, four of them my own children. In the presence of hundreds of spectators, many of whom had never witnessed scriptural baptism. Two weeks later at the same place I immersed 8 more, 5 of whom joined at the water. The waters are troubled as well as some of the baptists, because many of our additions were from the Pedobaptists. Elder E. M. Sharp, of Fulton, Ky., weak in body, but strong in the Lord, did most of the preaching. Past associations helped us to appreciate his presence and his labors. I had not seen him since he was my pastor in Kentucky fifteen years ago."

Important pastorates in North Carolina are Mt. Airy, Shelby, Burlington and Salisbury.

Elder J. D. Huffman has taken charge of the church at Henderson, N. C.

The Fayetteville Baptist church, N. C., has just entered into its Sunday-school room, and now has one of the most convenient buildings in the State.

The editor of the WESTERN RECORDER lectured at our church, Saurbrey, Henry Co., Monday night last (Sept. 23th) on Egypt and the Holy Land. Although it rained constantly and was very dark, there was a good-sized company of ladies and men present who greatly enjoyed the account given of the Doctor's journey through those lands. The interest taken in the lecture, and the fact that the house would have been full, we hope to have the Doctor with us again when the circumstances are drier and brighter. J. M. FOWLER.

If I had my ministry to go over again, I would give more attention to the children.—Ashbel Green.

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Smouldering fires of old disease
lark in the blood of many a man, who fancies himself in good health. Let a slight sickness seize him, and the old enemy breaks out anew. The fault is the taking of medicines that suppress, instead of curing disease. You can eradicate disease and purify your blood, if you use the standard remedy of the world. Ayer's Sarsaparilla.

SOME PRECIOUS MEETINGS.

Monday after fifth Sunday in August I began a meeting at Sullivan, in Union county, which resulted in a number of conversions. The above town is on the Ohio Valley R. R., four miles from Sturgis, Ky.

Saturday before third Sunday in this month I began a meeting with my Eddy Creek church, to have the help of Bro. J. H. Spurlin, of Sturgis, but was disappointed, as he did not come. Notwithstanding I have been preaching for them near five years, and held as many meetings for them, they voted unanimously for the pastor to do the preaching. There were a goodly number of conversions. I baptized five into fellow-ship of church. Chills in every home in the community, but large crowd attended. During the whole two weeks of meeting but one man left the house during the service. It was said by many there was never such attention witnessed. In many respects this was the most wonderful meeting I ever engaged in.

I am now in a meeting with my Rocky Ridge church, Trigg county. Elder J. S. Miller, of Smithland, Ky., is doing the preaching ably and acceptably. Fourth-service on approved for baptism; will give full report later. I go from here, third Sunday, to assist Pastor Carter, Rock Spring, Webster county, and from there to Tennessee. C. E. PEARMAN.

Cerulean, Ky., Sept. 6, 1896.

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FAMILY CIRCLE.

I REMEMBER, I REMEMBER.

BY THOMAS HOOD.

I remember, I remember
The house where I was born,
The little window where the sun
Came peeping to the eaves...

his work, and many a day the boy
would listlessly drop the tools and look
out longingly across lake Como...

Finally, one morning, noticing his
mother and father together, he came
to a decision and, laying down the
tools with which he had been working...

Well it was a sore trial for Matteo's
father to listen to his son's words, to
know that his cherished desire of many
years' growth was thus so hopelessly
crushed...

MATTEO THE FISHER-BOY.

BY EMMA J. GRAY.

Matteo Franciscini is sixteen years
of age, and for an Italian very tall and
broad-shouldered. "He always was
tall," so his mother says, and when a
baby he was a constant surprise, not
only on account of his size, but quite as
much because of his large blue eyes...

HOW TOM WAS CURED.

BY GRACE DUFFIELD GOODWIN.

"Well, Tom, my boy," said papa,
looking up from his breakfast one
bright Sunday morning, as his little
son came tripping to his place at the
table...

His father, at once fulfilled his promise
and bought him a boat and all the
requirements for fishing. And, since
it would take two people to properly
manage an Italian fishing boat, another
party was secured. However this did
not take long to arrange; one of their
neighbors, a man as old as Matteo's
father, was only too glad to enter the
service, and as he had been a fisher-
man from his youth up, there was an
equitable adjustment made and the for-
ward Matteo and his men went fitted
out with the best of everything...

"Never mind," said papa, with a
laugh; "I don't believe it's serious.
Eat your breakfast quickly, or you
won't be ready to go to church with
me."

Tom looked dismayed, and the little
mother, who never failed him in
trouble, this time had contented her-
self with putting sugar and cream in
his oatmeal, and bidding him make
haste.

"Will," she said, "I don't know what
to do with Tom. The doctor says
the lameness will not cure, but a
laminectomy has occurred, and the case
calls for serious attention. I can tell
the child he must come to church, of
course, and can show him that I think
him not truthful or dishonest. Tom doesn't
mean to be untruthful," he said; "he
deceives himself. I wish we could
shame him out of this."

Mamma looked up suddenly. "I
have an idea," she said, and she whis-
pered in his ear. Papa laughed aloud.
"All right," he said; "I'll see Alec
after service."

The house was very quiet after every-
one had gone to church. Tom sat read-
ing by the long open window that
looked across the lawn, and tried not
to remember that mamma had said it
would be better for him to stay indoors.
The soft, warm sunshine crept across
the grass, and the old apple tree tossed
his blossoms in the breeze in the most
unsatisfying way, as the lawn, and tried not
to remember that mamma had said it
would be better for him to stay indoors.

The lame leg made as good time as
the well one as he scampered down the
path in hot chase after the white but-
terfly. From branch to branch, now
high, now low, some lost, some found,
he chased his prey almost out of sight, it
went, and Tom kept pace as only a
small boy sound in mind and limb could
do. The minutes flew by, and Tom did

not see the three people who were walk-
ing slowly up the path.
One of them—it was Uncle Alec, the
doctor—burst into a peal of laughter,
and Tom, away over by the hedge,
heard and fled into the house by the
side door.
They had seen him, but he did not
know that that was why Uncle Alec
had laughed. What did Uncle Alec
come home with papa and mamma for?
He always went to grandma's after
church. But Tom was settled again in
the big chair, industriously studying
his Sunday-school lesson when mamma
came in.

"How is the knee, Tommy?" she
said. "I've brought Uncle Alec home
with me to see it. You have been lame
a good deal lately, and I thought it
quite time something was done."

Tom dropped his book in dismay. "I
don't need Uncle Alec, truly I don't,"
he said. "It will be all well in
the morning, I shouldn't wonder,
and I'll say, mamma, I'd just let it go
—I would, honest."

But all in vain. Uncle Alec came in,
and papa, and they sat down beside
the big chair. Mamma unbuckled the shoe
and drew off the stocking very slowly.
"Does that hurt?" she asked. Tom
hung his head. His face was very red
now, and his voice was very low as he
said: "No, not much."

Uncle Alec pressed his fingers slowly
and gently on every part of the
tender, brown little knee, on which a
slight black and blue spot showed faintly.
"Does this hurt, Tom?" he said,
pressing his thumb on the bruise he
could hardly see.
"Not much," Tom said, reluctantly.
But Uncle Alec was quite decided.
"We'll bandage it for a week," he said,
cheerfully; "and then you will be quite
well again."

"A week!" Tom's heart sank nearly
to his shoes.
"Can I go out?" he asked, with a
lump in his throat.
"Not to play," replied Uncle Alec;
"you may drive out with mamma, but
you must be quiet."

Tom thought of the brook where he
and Ned were going to look for min-
nows to-morrow after school, and of
the new sailing papa made in the barn,
and he wanted to scream out, "I don't
want, not one bit, and I'll go to church
every day if you don't put a bandage
on," but he was not brave enough yet
to own that he had done wrong, and
the words died on his lips.

As he brought the pasteboard and the
cotton and the long white bandage, and
Uncle Alec drew it on smooth and
tight, just leaving it so he could bend
the knee a little, and then over it all
he put wet starch, like that Ellen
used on Monday.

The foot was put on a chair, and El-
len brought him his dinner on a tray.
That was fun. He liked all the little
dishes and the little after-dinner coffee
cup full of "cambric tea," but at supper
time he was tired of sitting still, and
a big tear-drop fell—plash—right
into his preserves.

The next day the bandage was very
stiff. He walked slowly around in the
garden, and drove to the market with
mamma, and he was tired of sitting still,
and he was glad the girls were away, for
he was growing much ashamed of him-
self.

Tuesday he cried three times, and
was very cross. Mamma's heart ached
for him, and she begged papa to take
off his bandage.

But papa only said: "Wait a little."
Wednesday morning the poor little
leg was very uncomfortable, but Tom's
conscience troubled him more than the
knee. After prayers he called papa
in, and all the rest went out of the
room.

Then he threw himself in his father's
arms and sobbed it all out: "O papa,
I'm so sorry, dreadful sorry, and I'll
never do it again, and I'll go to church
free times every Sunday till I die—I
truly will."

Papa laughed with the tears in his
eyes, and then mamma came in, and in
a few minutes they cut off the hateful
bandage, and Tom was free again.
That night, as mamma was sitting
by his bed, the little boy said, very
softly, "Mamma, does God know that I
wasn't?"
"Yes, dear."
And the robin, too!—Churchman.

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A BRAND NEW TEACHERS' BIBLE.

By special arrangements with one of the largest Bible publishing houses in this country, we are enabled to offer to our subscribers THE AMERICAN SELF-PRONOUNCING TEACHERS' BIBLE, a distinctive American Bible and published expressly for us.

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Every proper name in this Bible has the emphatic syllable accented, and the vowels and changeable consonants so marked that the correct pronouncements can be given these hard words at a glance.

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

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WESTERN RECORDER,
Remit by Money Order or Registered Letter. **LOUISVILLE, KY.**

The sons of Shem. **I. CHRONICLES, II.** *The sons of Israel.*

Before CHIBRET
Gen. 10.
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and I ram, and Fa, and Hal, and Ge ther, and Me shech.
18 And Ar-phax ad begat Shé lah, and Noh lah begat E ber.
19 And unto E ber were born two sons, the name of the one was Pég-leg; because in his days the earth was divided: and his brother's name was Jók tan.
20 And Jók tan begat Al-mó-dal, and Shé leph, and Házar-má veth, and Hádó ram also, and C ral, and Dik lah.
21 And F bal, and A-bim 3-el, and Shé lah.
22 And G phtr, and Hav'lah, and Jé bab. All these were the sons of Jók tan.
23 *Shám, Ar-phax'el, Shé lah, E ber, Pé leg, Ró u, Sé ruz, Ná hór, Tó rah.
24 *A brám: the same as A brá-hám.
25 The sons of A brá-hám; *T gase, and Shí m-él.
26 These are their generations: The firstborn of Ish m-él, N-shá-peth; then Kó dar, and Ad bó-el, and Mib sam, and Mish má, and Dó mah, Mái ak, HÁ-dál, and Tó ma.
27 Jé tár, Ná phish, and Kóel g-mah. These are the sons of Ish m-él.
28 *Now *the sons of K-á-g-rah, A brá-hám's concubine: shá bare Zim ráo, and Jók shan, and Mí dan, and Mid-tan, and Ish hák, and Shu-sh. And the sons of Jók shan; Shú-ba, and Dó dan.
29 And the sons of Mid-tan; E phah, and E pher, and Hó nech, and A-bí da, and El-dá-sh. All these are the sons of K-á-g-rah.
30 And *A brá-hám begat T gase.
31 The sons of T gase; E sau and I-rá-el.
32 *The sons of *E au; Elí-pház, Reu ul, and Jé dah, and Já-k lam, and Kó rah.
33 The sons of Elí-pház; Tú man, and G man, *Zé phí, and Gá tam, Kó-má, and Tim sa, and Am-phék.
34 The sons of Reu el; Ná háth, Zé-rah, Shám mah, and Miz rah.
35 And *the sons of Shé r; Ló tan, and Shé bal, and Zib-eon, and Á nah, and Dú shon, and E sár, and Dú shan.
36 And the sons of Ló tan; Hó rí, and Hó man; and Tim sa son Ló-tan's sister.
37 The sons of Shé bal; *Á-hí-an, and Mán-pháth, and E bal, Shé phí, and G man. And the sons of Zib-eon; Á-nh, and Á nah.
38 The sons of Á nah; *Dú shon. And the sons of Dú shon; *Im rán, and Eah bán, and Ith ran, and Chá-ran.
39 The sons of E sár; Hú hán, and Zé van, and *Jé kan. The sons of Dú shan; Cs, and Á rán.
40 *Now these are the *kings that reigned in the land of E dom before any king reigned over the children of Is rael; Hó lah the son of Hó-or; and the name of his city was Dú-há-bah.
41 And when Hó lah was dead, Jé bab the son of Zé rah of Bóz rah reigned in his stead.
42 And when Jé bab was dead, Hú-sham of the land of the Tó man-ites reigned in his stead.
43 And when Hú sham was dead, HÁ-dál the son of Hó-dál, which smote Mid-tan in the field of Mú ab, reigned in his stead; and the name of his city was Á vith.
44 And when HÁ-dál was dead, Shám lah of Mái re-kah reigned in his stead.
45 *And when Shím lah was dead, Shá ul of Ró-bí both by the river reigned in his stead.
46 And when Shá ul was dead, BÉ-al há nan the son of Ach bír reigned in his stead.
47 And when BÉ-al há nan was dead, HÁ-dál reigned in his stead; and the name of his city was Mú-hét a-bel, the daughter of Mú tred, the daughter of Míz a-háb.
48 HÁ-dál died also. And the *dukes of E dom were; duke Tú-mah, duke Á-ká-b, duke Tí-dáth.
49 Duke Á-hó-áb g-mah, duke E lah, duke Pí non, and Duke Ká-sá, duke Tó man, duke Mib zar.
50 Duke Mag'á-el, duke Í ram. These are the dukes of E dom.
CHAPTER II.
1 The sons of Israel: 1 The posterity of Judah by Tamar. 2 The children of Jesse. 3 The posterity of Obed by Hatan. 4 The posterity of Obed by the daughter of Boaz. 5 The posterity of Obed by Ruth. 6 The posterity of Obed by the daughter of Boaz. 7 The posterity of Obed by the daughter of Boaz. 8 The posterity of Obed by the daughter of Boaz. 9 The posterity of Obed by the daughter of Boaz. 10 The posterity of Obed by the daughter of Boaz. 11 The posterity of Obed by the daughter of Boaz. 12 The posterity of Obed by the daughter of Boaz. 13 The posterity of Obed by the daughter of Boaz. 14 The posterity of Obed by the daughter of Boaz. 15 The posterity of Obed by the daughter of Boaz. 16 The posterity of Obed by the daughter of Boaz. 17 The posterity of Obed by the daughter of Boaz. 18 The posterity of Obed by the daughter of Boaz. 19 The posterity of Obed by the daughter of Boaz. 20 The posterity of Obed by the daughter of Boaz. 21 The posterity of Obed by the daughter of Boaz. 22 The posterity of Obed by the daughter of Boaz. 23 The posterity of Obed by the daughter of Boaz. 24 The posterity of Obed by the daughter of Boaz. 25 The posterity of Obed by the daughter of Boaz. 26 The posterity of Obed by the daughter of Boaz. 27 The posterity of Obed by the daughter of Boaz. 28 The posterity of Obed by the daughter of Boaz. 29 The posterity of Obed by the daughter of Boaz. 30 The posterity of Obed by the daughter of Boaz. 31 The posterity of Obed by the daughter of Boaz. 32 The posterity of Obed by the daughter of Boaz. 33 The posterity of Obed by the daughter of Boaz. 34 The posterity of Obed by the daughter of Boaz. 35 The posterity of Obed by the daughter of Boaz. 36 The posterity of Obed by the daughter of Boaz. 37 The posterity of Obed by the daughter of Boaz. 38 The posterity of Obed by the daughter of Boaz. 39 The posterity of Obed by the daughter of Boaz. 40 The posterity of Obed by the daughter of Boaz. 41 The posterity of Obed by the daughter of Boaz. 42 The posterity of Obed by the daughter of Boaz. 43 The posterity of Obed by the daughter of Boaz. 44 The posterity of Obed by the daughter of Boaz. 45 The posterity of Obed by the daughter of Boaz. 46 The posterity of Obed by the daughter of Boaz. 47 The posterity of Obed by the daughter of Boaz. 48 The posterity of Obed by the daughter of Boaz. 49 The posterity of Obed by the daughter of Boaz. 50 The posterity of Obed by the daughter of Boaz. 51 The posterity of Obed by the daughter of Boaz. 52 The posterity of Obed by the daughter of Boaz. 53 The posterity of Obed by the daughter of Boaz. 54 The posterity of Obed by the daughter of Boaz. 55 The posterity of Obed by the daughter of Boaz. 56 The posterity of Obed by the daughter of Boaz. 57 The posterity of Obed by the daughter of Boaz. 58 The posterity of Obed by the daughter of Boaz. 59 The posterity of Obed by the daughter of Boaz. 60 The posterity of Obed by the daughter of Boaz. 61 The posterity of Obed by the daughter of Boaz. 62 The posterity of Obed by the daughter of Boaz. 63 The posterity of Obed by the daughter of Boaz. 64 The posterity of Obed by the daughter of Boaz. 65 The posterity of Obed by the daughter of Boaz. 66 The posterity of Obed by the daughter of Boaz. 67 The posterity of Obed by the daughter of Boaz. 68 The posterity of Obed by the daughter of Boaz. 69 The posterity of Obed by the daughter of Boaz. 70 The posterity of Obed by the daughter of Boaz. 71 The posterity of Obed by the daughter of Boaz. 72 The posterity of Obed by the daughter of Boaz. 73 The posterity of Obed by the daughter of Boaz. 74 The posterity of Obed by the daughter of Boaz. 75 The posterity of Obed by the daughter of Boaz. 76 The posterity of Obed by the daughter of Boaz. 77 The posterity of Obed by the daughter of Boaz. 78 The posterity of Obed by the daughter of Boaz. 79 The posterity of Obed by the daughter of Boaz. 80 The posterity of Obed by the daughter of Boaz. 81 The posterity of Obed by the daughter of Boaz. 82 The posterity of Obed by the daughter of Boaz. 83 The posterity of Obed by the daughter of Boaz. 84 The posterity of Obed by the daughter of Boaz. 85 The posterity of Obed by the daughter of Boaz. 86 The posterity of Obed by the daughter of Boaz. 87 The posterity of Obed by the daughter of Boaz. 88 The posterity of Obed by the daughter of Boaz. 89 The posterity of Obed by the daughter of Boaz. 90 The posterity of Obed by the daughter of Boaz. 91 The posterity of Obed by the daughter of Boaz. 92 The posterity of Obed by the daughter of Boaz. 93 The posterity of Obed by the daughter of Boaz. 94 The posterity of Obed by the daughter of Boaz. 95 The posterity of Obed by the daughter of Boaz. 96 The posterity of Obed by the daughter of Boaz. 97 The posterity of Obed by the daughter of Boaz. 98 The posterity of Obed by the daughter of Boaz. 99 The posterity of Obed by the daughter of Boaz. 100 The posterity of Obed by the daughter of Boaz.

EXACT SIZE OF BOOK WHEN OPEN.

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.]

I ATTENDED the session of Beulah Association last week. It met with China Grove church, near Rutherford, Tenn. Several churches failed to have messengers present. The session was harmonious and interesting. Hon. J. H. McDowell was Moderator, and W. B. Clifton, Clerk. Most of the usual questions discussed in our associations received good attention. Resolutions of disapproval for Dr. W. H. Whitsett were unanimously adopted. Some splendid resolutions and speeches for the RECORDER were presented and accepted. The report on publications was presented by Editor W. B. Clifton, of the *Baptist Reeper*, but he volunteered to say in his report that the RECORDER is the ablest and best Baptist paper in the land. Such a sentiment from the editor of another Baptist paper is quite generous, and was highly appreciated.

I AM told that to be swallowed by a whale is a comparatively pleasant experience, but to be nibbled to death by minnows is horrifying in the extreme. Whether this be true or not, I know that it is a fine way to work up a case of disgust to have a little Campbellite preacher whose estimate of himself is his principal stock in trade, to clamor for some chance to achieve notoriety by being recognized as a champion debater of his people, and to be accepted as worthy of notice in debate. Such a one, desired very greatly to hold a debate with me last July, and because I would not, he has been parading his wounded pride before the readers of the *Christian Leader* ever since, and I copy the following original ebullition from his pen that the readers of this may join me in congratulations that I escaped a five day's trial in hot weather. Look at this extract and you will understand all of the case:—

One J. N. Hall, of the RECORDER A Baptist of the fighting order. Says: "The Christians all pell-mell Are going straight down to hell," But Christ, Peter, James and Paul Do not agree with Mr. Hall. For they teach in every nation that Obedience leads to salvation: While Hall declares that faith alone Will take man to his heavenly home. The case is plain for one and all— You can follow Christ or J. N. Hall. J. W. ZACHARY.

MISSIONARY WORK.

Rev. T. T. Eaton, D. D. You will perhaps remember my accosting you on High-street, Lexington, when you were on your way from the Fayette county, Association and that you requested me to write you concerning our work in this part of the state. I have been so busily engaged in meetings since then that this is the first opportunity I have had to comply. In connection with Bro. J. T. Hornsby I was engaged in a meeting in Lexington from Aug. 2-16, preaching daily in the open air on Chespeide and in the slums of the city. Our meetings were attended by large crowds who listened attentively and showed great interest, especially in the portion of the city called "Chicago" and on Montgomery-street.

Services were also held every night at Jackson Hall. Our chief object was to reach the drunkard, the fallen women, the outcast and those who do not attend the churches. The Lord wonderfully blessed our efforts with nearly fifty conversions. We received the heartiest cooperation from the

pastors of all denominations and also from the Christian people generally. We also had the great satisfaction, of being able to secure Christian homes for several fallen girls who had renounced their former evil life and given their hearts to the Saviour.

Leaving Lexington Aug. 18th, we came to Torrent, and were engaged one week preaching to the Mountaineers here. Forty-six were soundly converted, we then went to Hazel Green, where several gave their hearts to the Lord, among whom were two of the greatest drunkards in the place. We have just closed a four day's meeting at Fincastle, where six have professed conversion. In the meetings which we have held since July 1st, we have seen nearly three hundred saved by the power of the Gospel, and among this large number there were many who had fallen to the lowest depths of degradation and shame. Truly "It pays to serve Jesus" when one sees such glorious reward for their labor.

I have given you a very brief account of the work since the time I saw you at Lexington. My chief object in writing to you is this, there is not a Missionary Baptist church within twelve miles of this place. The "Campbellites" and "Hardshells" rule the roost. There is a grand opportunity to organize a good live church here with at least fifty members, several men of means are ready to contribute liberally toward the building of a church house. I noticed in the paper recently that you are Chairman of Board of State Missions, (or is that only for Jefferson county?) Any way you are interested in the advancement of God's Kingdom and can put the machinery in operation for the establishment of a church at this place.

I cannot effect the organization for two reasons, I am not yet ordained, and do not expect to remain here long enough. But I know that you will be interested in the matter, and will either take hold of it yourself, or see that the proper authorities are advised of it.

We expect to go to Beattyville after a few days resting at this place, and then to some other large city to work in the highways, the byways, lanes and hedges of God's vineyard.

We ask your prayers that the Lord will sustain and keep us in health and in the spirit to do the work He has for us to do. I would be glad to receive a letter from you advising about these matters and as our stay will be short here, wish you would write at your earliest convenience. With kindest regards, I remain, Yours Sincerely,
Wm. M. BRUCE.
Torrent, Ky., Sept. 7th, 1896.

AN EXPLANATION.

If you will extend your courtesies a little further, I will set myself clearly before your readers. When the question of the English Baptists was raised by Dr. Whitsett I took the position that it would force the Baptists to review the tacitly accepted position of perpetuity or succession, as well as send us to the study of certain passages of Scripture. I am still of that opinion. The whole question is a "much ado about nothing" unless there is a graver question behind it. And it seems to me that the animated discussion that has made the papers so interesting, as well as the many expressions by Baptist bodies, clearly show this. No one, surely at the Southern Baptist Convention failed to perceive the deep interest that permeated the body on this subject. And the question is this: What bearing will this have on the validity of

Baptist churches and individual baptisms, received from those who have not sprung from regularly organized Baptist churches? It is needless to defer the question further. Dr. Whitsett has been answered, until he shall bring some new evidence. But Dr. Whitsett will most certainly be able to show that some Baptist churches started as he says. What of them and their baptisms? If my baptism came from such an origin, is it therefore defective? Can a body, a church, confer what it does not have itself, viz: Scriptural baptism? That is the question I am seeking to get before the Baptists.

Now here is a case in point, and doubtless there are many more. Two Congregational ministers, I think, John Clark and Thomas R. Music visited St. Louis county, Mo., in 1798-1804, and preached. It was a Catholic country then, and severe laws of proscription were in force against all Protestant ministers. But these two brethren (I write subject to correction as to names) became Baptists in their views. One baptized the other and in turn was baptized by him. Then they organized churches, adopted Baptist views, and immersed their candidates. Suppose we meet these questions fairly now. If you set aside my question as a non-supplicable case, here is one with the stubbornness of facts, which cannot be set aside. And Dr. Whitsett will doubtless show others. And as a matter of solemn fact many Baptists have their baptism from such origins.

Now the question I sought to have answered and discussed if the RECORDER can give it room, is the question of validity in such cases. Are such churches Scriptural? Can they administer valid baptism? Can they Scripturally ordain ministers of the Gospel? These are questions of grave interest to many. And there are others that go in the same company.

If you will express yourself about these matters many of your readers I know, will be glad to see your replies.

Yours for truth,
O. L. HALEY.

A NEW ASSOCIATION.

The Edmonson Association, of Ky., is a new and small association and has just closed its third session with Brownsville church the county seat of Edmonson county. The delegation was good as all of the churches were represented and two new churches received, making a total of ten churches. Rev. R. Luttrell was elected Moderator, C. A. Negals Clerk and Silas Funks Treasurer. The introductory sermon by Rev. J. M. Washburn from Goshen Association. Rev. W. S. Doyl from Liberty Association, gave a good Sunday-school address. And B. F. Page from Warren Association gave a lecture on temperance that is hoped will be long remembered and felt by the liquor dealers in the near future. The contribution for missions though larger than last year was not what it should be.

And as I will have to report from memory, my report may not be perfectly correct. The present number 700; received during the year 81; raised for missions about \$45; for district mission work \$90.65. The subject of different missions was consolidated and discussed by various brethren and a collection was taken, amounting to \$18.88.

So Dr. Warder may soon expect a small sum from our little association. We will close our little letter by saying our little association passed a resolution indorsing the WESTERN RECORDER.
J. U. WELLS.

Right in the face
of all these old prejudices and false ideas in favor of soap, see what Pearlina has done. Hundreds of millions of packages have been used! That shows it. Probably there never was another household article that came into general use so rapidly, so wonderfully, and from the very start, too. You see, women were ready for it. Most of them were tired of death of wasting their time and strength and money with needless and ruinous rubbing. It hasn't taken them long to prove to themselves that Pearlina is easiest, quickest, safest, most economical, in all washing and cleaning. Every woman can prove it.



Millions of Women Use Pearlina

STEWART DRY GOODS CO

The New Silks and Velvets
For evening and street wear: Brocades in Monotone and variegated colorings, black and white stripes, Pekin and broken stripe Persian and Tinsel, fancy Velvet Brocades and stripes, Black Velvet Beaded for Capes and Jackets, every novelty in the Silk line can be found in this model department. We mention a few prices:
Black Brocade 50c, 75c, 90c, \$1, 1.25, 1.50 and up.
Black Molre Bengalline, \$1.
Black Molre Mirior, \$1.50.
32-in. Molre Veloutine, \$3.
Persian Warp Prints, 75c.
Monotone Warp, \$1.
Warp Prints in evening shades,
Fancy Silks for dresses, waists and blouses from 65c to \$5.
SPECIAL—17-in. Iron-frame Tafel-teta, 90c.

Time to Buy Blankets.
We jump the jobber here; save you his profit. Straight from mill agents these great masses of fleecy warmth and comfort. No better time to buy than now. See if the following lots won't induce you. A first pick is worth something:
10-4 White Blankets, \$1.25 a pair.
11-4 White Blankets, \$1.50 a pair.
12-4 White Blankets, \$5.00 a pair.
10-4 Gray Blankets, \$1 a pair.
11-4 Gray Blankets, \$1.50 pair.
10-4 Pure-wool Red Blankets, \$2.75.
11-4 Pure-wool Red Blankets, \$3.50.

Men's Furnishings.
Extra Heavy Half Hose, Seamless, 12c.
Pure-wool Half Hose, natural or black, 25c.
Night Shirts, fancy trimmed, full cut, 45c.
Fancy Bosom Shirts, 80c, \$1 and \$1.25.
Full Dress Shirts \$1 and \$1.50.
A full line of American Hosiery Co.'s Jares' Eggless, Stuttgarter, Sanitary and Wright's Pileced Underwear always in stock.

Colored Fabrics First.
Hardly know where to begin; just as hard to tell where to stop. Such a grand collection of handsome gowings, and every item of them pleading for a place in print. Here are a few lots at random: they'll have to talk for a stockful!
50-inch Navy Cheviot, 45c.
40-inch Fancy Scotch Effects 50c.
46-inch Bourrette, 75c.
48-inch Bicycle Twills, 75c.
48-inch Illuminated Canvas, \$1.
50-inch Covert Mixture, \$1.35.
50-inch Covert Tailoring, \$1.50.
Scotch Hand-apron and Irish Frize Tailoring, Delt and Bronze Home-spun Tailoring from \$1 to \$1.

If Black Goods
Form any part of your dress goods thought it will be economy for you to make a thorough investigation of our fresh Fall equipment. Your dress is here, if you'll only come and select it. Just an item or two to show you the direction of the trade wind.
50-inch Black Cheviot, 45c.
50-inch Imperial Serge, 60c.
44-inch French Jacquard, 75c.
50-inch Cheviot, heavy or light weight, 85c.
50-inch Home-spun Cheviot, \$1.
Boucle and Bourrette Camel's Hair Vicuna and Zobelin Wools in all novelty weaves.

Boys' Clothing.
The Best Goods at the Lowest Price.
Good, serviceable Suits, in dark Tweed, 6 to 12 years, \$1.25.
Half-wool Cassimere Suits, dark colors, \$1.50.
Fine Cassimere Suits, 6 to 14 yrs., \$2.25.
Navy Cheviot Suits, 6 to 14 years, \$3.25.
Scotch Mixtures, fine quality, \$3.75.
A special line for small boys, 3 to 6 years, in Cheviots, Clays and Mixtures.

CARPETS, CURTAINS RUGS.

SEND A MAIL ORDER. WRITE FOR SAMPLES.

The Stewart Dry Goods Co. (INCORPORATED)
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Baptist - Book - Concern - Publications.
307 WEST JEFFERSON STREET,
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St. Louis Air Line.

Louisville, Evansville & St. Louis Consolidated Railroad.

Trains arrive and depart from Footcants & Main Street Station, City Ticket Office, S. W. corner Third and Main streets. Schedule in effect June 14, 1896.

Table with columns for destinations (Louisville to St. Louis, St. Louis to Louisville) and train numbers (No. 1, No. 2).

Table with columns for destinations (St. Louis to Louisville, Louisville to Evansville) and train numbers (No. 1, No. 2, No. 3, No. 4).

Table with columns for destinations (Evansville to Louisville, Louisville to Evansville) and train numbers (No. 1, No. 2, No. 3, No. 4).

City office northeast corner Fourth and Main. Trains marked * daily except Sunday; unmarked are daily. Depot Seventh and river.

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

City office northeast corner Fourth and Main. Trains marked * daily except Sunday; unmarked are daily. Depot Seventh and river.

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

Table with columns for destinations (St. Louis to Cincinnati, Cincinnati to St. Louis) and train numbers (No. 20, No. 16, No. 18).

Trains No. 16 and 18 have elegant Pullman parlor cars to Cincinnati and Pullman Drawing Room and dining cars Cincinnati to New York without change. Train No. 20 has sleeper to Cincinnati open at 9 pm to receive passengers.

ST. LOUIS, SPRINGFIELD AND THE WEST

Table with columns for destinations (St. Louis to Springfield, Springfield to St. Louis) and train numbers (No. 20, No. 16, No. 18).

Work Week accommodation leaves 7:10am daily. Charleston accommodation leaves 5:45 pm except Sunday.

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The Farm

About 300 cattle at Cynthiana on Court day and all sold. Feeders from \$1 to \$3 60; yearlings \$3 to \$4; calves \$10 to \$12 per head; milch cows \$20 to \$30. No mules offered publicly, but quite a number sold privately at from \$10 to \$25.

Gen. C. M. Clay, of Madison county, offered at public sale last week his fine herd of Southdown sheep, but owing to the inclemency of the weather a small crowd was present. Only one lot of ten were offered and sold at \$4 05 per head, about half their value.

About 800 cattle at Winchester on Court day and nearly everything sold. The best feeders, 1,000 to 1,200 lbs., brought \$3 cts.; a lot of 38 feeders, wt. 1,000 lbs., at \$3 25; thirty plain feeders, 750 lbs., brought \$2 cts.; 600 lb. heifer, \$2.30; fat cows, 2 cts.; heavy bulls, 2 cts.; heavy, smooth oxen, 1,250 lbs., 2 1/2 cts. per lb.; good to extra mule colts \$25 to \$40; 100 sheep were sold at 2 1/2 cts. per lb.

At the Pepper sale of trotting stock last week the great stallion Onward was sold at \$7,250 to Col. W. E. D. Stokes, of New York, who has a farm in Fayette county. Acolyte, the noted stallion which was once sold to J. S. Coxe, of which he was unable to pay, was sold to Camperdill stock farm of Candia, Penn., for \$5,100. Norval, the great stallion that Mr. Pepper purchased from Leland Stanford for \$15,000, and which Col. Pepper refused \$50,000 for a year later, was sold to Miss Laura Peffer for \$1,200, as the horseman present refused to bid on the animal seeing that Miss Peffer wished to secure it.—Georgetown Times.

Ass Jewell, the Jessamine county horseman, has sold his farm of 230 acres to Dr. J. Y. Oldham, of Lexington, for \$11,500. Mr. Jewell will take up his residence in Lexington. He is a member of the well-known firm of Jewell & Patterson.

M. J. Farris bought of Sam Cecil 550 barrels of corn at 90 cents a barrel in the shock; from Will Irvine & Bro., 500 barrels at 90 cents delivered at his scales; from Fitzgerald and Jim Wingate, 400 barrels at 90 cents; and from J. W. Guest and his renters 800 shocks at 80 cents a shock, supposed to give a barrel to the shock.

The Poland China sale held at Springfield last week by Watkins & Broadway and C. W. Haines resulted in an average of \$33.64 on ninety-eight head, the highest price, \$490, being made on the boar "Hands Off" that sold to S. H. Anderson, Mt. Vernon, Ill. On the following day Hart & Minnis made an average of \$45 on seventy-six head, Minnie's "Look-out" going to S. O. Berryman, Franklin, Ill., for \$307.

Probably the best sale made in the Glasgow section for several years past was that made of the estate of the late J. F. Jewell, at Pageville, last Thursday, says the Times. The land, consisting of two tracts comprising in all 462 acres, brought \$11,750. The old Sewell Homestead, at Pageville, consisting of 50 acres of land, and including the store house, was bought by Mrs. E. J. Boles. Wheat sold at 60 and 70c.; corn, 80c. per barrel; sheep, \$2.10 per head; hogs, \$2.70 per head; yearling cattle sold at an average of \$15.75 for forty-four head; twenty-five head of horses, mules, jacks and colts went at satisfactory figures. In this lot were seven two and three-year-old geldings and fillies that brought from \$140 to \$165 each, and a suckling Peacock colt that sold for \$135.

EGG PLANT—CAULIFLOWER.

The egg plant, so conspicuous from its size and color in our markets, for most months in the year, is a native of the East Indies. It is a "near relative" of the tomato. It is sometimes called the mad apple, and as tomatoes were first called love apples, they seem to be fit companions. In earlier days they were often cooked together. There are two special varieties of egg plant generally known, but what seem to be a cross between the long and the round is the kind usually found in the markets.

To slice and fry them is the commonest way of cooking, but there are many other excellent ways that the skill of cooks have developed. When boiled, they retain all their flavor, and are not greasy, as when fried, though dipped first in sweet oil to protect the surface. Egg plant should be sliced pared and sprinkled with salt always an hour before using, to extract the bitter juice which is also very unwholesome. Boiled, mashed, well seasoned and baked in a shallow dish, the top well sprinkled with bread crumbs and bits of butter, gives an agreeable change with this vegetable. Egg plant fritters, too, are a dainty dish, easily made. The plant should be cut up, and boiled in salted water, to which a spoonful of lemon juice is added. When cooked and drained, mash and add to one large egg, plant one coffee-cupful of flour, two eggs, salt and pepper to the taste, and half a teaspoonful of baking powder. Shape into fritters and fry.

Egg plant is not out of the usual line, but is one that always finds favor. Cut the plant after paring and slicing, and taking out the seeds, into squares. Stew for ten minutes and drain. Beat six eggs and add to the mashed egg plant, then add three spoonfuls of curant washed and dried, the same of blanched, chopped almonds. Season with pepper and cinnamon. Fry in butter, as omelet, and garnish with parsley. It is a suitable dinner dish.

Another novel way to use egg plant is to take equal parts of stewed egg plant, cooked rice and minced mutton. Add a little salt, pepper, flour. Bind all with beaten egg, and drop by spoonfuls into boiling fat. Serve with a rich tomato sauce.

There are many ways of stuffing egg plant. When well done, it is a handsome dish on the table. The rule is both plain and good. Mince and cook, fry, but not brown, one large silver skin onion, and one-half pound of sausage meat; the inside of the egg plant chopped, butter, salt, pepper, and a handful of fine bread crumbs. Simmer all together for three minutes, allow to become cold and then stuff the egg plant. Replace the piece cut off, cover with buttered paper, and bake it in a quick oven twenty minutes.

A plainer way is to cut the egg plant in halves, take out the inside, chop, season plentifully, mix with bread crumbs sufficient to fill the two halves, lay side by side, and bake.

Egg Plant with Curry.—Wash and boil the vegetable whole, adding one large chopped onion and the juice of a lemon to the water. When cooked, cut open and scoop out all the pulp. Add to this and mix in one level teaspoonful of mustard, one of olive oil, and one of curry powder. Return this to the plant, and it is then ready to serve.

The succulent cauliflower, which belongs to the same race as the cabbage, in that its value lies in its head, is one of our daintiest vegetables. It is in perfection during the milder seasons, summer and

autumn, but the flavor greatly deteriorates as the cooler days advance. England is said to bring the cauliflower to a higher degree of perfection than any other country, and we have been able to learn some delightful English ways of cooking it. It seems to be a vegetable well worthy of all the skill bestowed upon the raising and cooking of it. "It is good enough just cooked in water," one epicure remarks, "but with the dressings it is fit for a king."

There are among the growers almost as many varieties of cauliflowers as there are of apples. They mostly look alike to buyers, save in exterior qualities; the closest, firmest heads being the kind to select, and the cleaner and whiter the better. Experienced growers break the entire rib of the surrounding leaves and fold them over the blossoms to protect them from the air and dust, and then send them to market covered with tissue paper. So carefully cared for, they are the finest to be had, yet always the blossoms should be put in well salted water for awhile before cooking to destroy any insects they might harbor, and a little vinegar, as well as salt, should always be added to the water in which cauliflowers are cooked to make them firm, to prevent them from coming to pieces.

The commonest of all ways to cook this vegetable is to break into flowerets, cook till done and serve with drawn butter poured over. An egg beaten into the sauce adds greatly to the richness of the dish. The cauliflower cooked and broken up and drained, then alternated in layers with strong grated cheese, with salt, pepper, a sprinkling of dry mustard and several bits of butter, cheese on the top, and baked twenty minutes in the oven, gives variety, and a good dinner dish. The same with bread crumbs used instead of cheese gives still another style. The boiled cauliflowers may be broken into pieces of equal size, then sprinkled with salt, pepper, mustard and all moistened with equal parts of oil and vinegar, or they may be chopped, piled on a salad dish, mayonnaise poured over, and the dish garnished with green peas, and we have a delicious salad. Or the flowerets may be laid in fanciful shapes and ornamented with red beet pickled and chopped, and all covered with mayonnaise or cream dressing.

Baked Cauliflowers.—They should be boiled first, nearly done, and drained, placed in a baking dish, and covered with a rich velvety broth, that has been thickened and seasoned with butter and nutmeg, with egg yolks stirred smoothly in, two or three for one cauliflower, and over all should be grated cheese to form a rich brown crust, to be baked half an hour. The boiled and sifted flowerets with cream give a rich cauliflower cream soup, or dipped in a rich batter and fried in fat, we have cauliflower fritters which are delicious. Also combined with asparagus, we get a salad that epicures have said is "beyond compare."—Katherine Armstrong in New York Observer.

Consumption Cured. An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellow-men. Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desire it, this recipe in German, French or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. NAYLOR, 280 Powers' Block, Rochester, N. Y.

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TO THE EDITOR:—I have an absolute remedy for Consumption. By its timely use thousands of hopeless cases have been already permanently cured. So proof-positive an anti-cancer power that I consider it my duty to send two bottles free to those of your readers who have Consumption, Throat, Bronchial or Lung Trouble, if they will write me their express and postal office address. Sincerely, T. A. SLOCUM, M. C., 183 Pearl St., New York. The Editorial and Business Management of this Paper guarantees the genuine Proposition.

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Items of Interest.

It was believed at one time about three weeks ago that the powers intended to send their warships through the Dardanelles...

At a meeting called in London to express sympathy with the Armenians, Hon. John Lubbock, Conservative Member of Parliament...

Russia and Japan have agreed to a joint protectorate over Corea, such as China and Japan had before the war.

Gold is still pouring into this country from Europe in spite of the raising of rates by the Bank of England.

A despatch from Jimmer Mexico says that the German naturalist, Emilie Reubenshaw who has been spending the summer in the Sierra Madre Mountains fell from a cliff and was killed.

This time it is said that Antonio Maceo, the last of the two negro leaders, and the bravest among the insurgents in Cuba, has died of his wounds.

The missionaries are still having trouble in Peru, though it was thought the spirit of persecution had been repressed so they would have no further trouble.

The opening of the Iron Gate of the Danube was an event which deserved all the pomp which attended the celebration.

There have been conflicting reports of various battles in Cuba. It is evident there has been heavy fighting, and the probability is that the insurgents had the advantage.

Dr. John McCollom, city physician of Boston and resident physician at the Boston City Hospital, has published statistics to show the value of antiozine in diphtheria.

Italy has made peace with Menelek or rather Menelek with Italy for the Abyssinian king was master of the situation.

It has been a matter of amazement to us that while so great a stir—none too great, indeed not great enough—was made over the atrocities in Armenia, note was made over those in the Congo Free State.

Spain's troubles in the Philippine Islands are getting worse instead of better.

Messrs. Bolton and Lang with their party have returned from exploring the unknown parts of Vancouver Island.

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free.

JENKINS.

Died Sept. 15, 1896, Sister Mary A. Jenkins (nee Seaton, wife of T. J. Jenkins) of New Liberty, born March 19, 1827, in Boone county...

DAILY.

Sister Rebecca Jane Daily was born May 17, 1828, died March 29, 1896, was married to Cyrus Daily Dec. 6, 1860.

HULLFORD.

Mrs. Jennie Hullford died Aug. 6, 1896, of paralysis, in the 54th year of her age.

WILLIAMS.

Elder D. S. Williams, died September 12, 1896, at the home of his daughter, Mrs. J. V. Vick, Olinstead, Logan county, Ky.

HOLTZCLAW.

Sister Mary E. Holtzclaw died Oct. 2, 1896, was married to Ben F. Holtzclaw Oct. 4, 1862.

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W. L. PAYTON.

W. L. Payton, died Oct. 10, 1896, was a member 29 years.

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No. 5. MAIL AND EXPRESS. No. 6, Lv. 6:30 a. m. Arrive 11:10 p. m.

No. 7. ACCOMMODATION. No. 8, Leave 4 p. m. Arrive 9:30 a. m.

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Gold is still pouring into this country from Europe in spite of the raising of rates by the Bank of England.

There have been conflicting reports of various battles in Cuba. It is evident there has been heavy fighting, and the probability is that the insurgents had the advantage.

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John H. Leathers, Cashier Louisville Banking Company. John Barrett, Attorney at Law.

John B. Pirtle, State Agent Travelers Insurance Co. William C. Kendrick, William Kendrick's Sons, Jewelers.

C. M. Phillips, formerly of Lebanon Standard and Times. J. M. Cabell, Cabell, Bayse & Co., Grocers.

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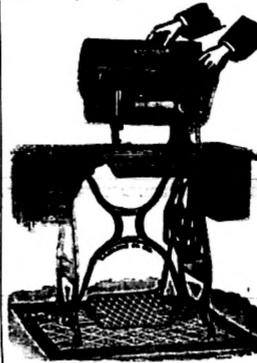
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