

# WESTERN RECORDER

Faith, Hope and Love, these three.

VOLUME LXIX.

LOUISVILLE: THURSDAY, MARCH 7, 1895.

NUMBER 17.

## WESTERN RECORDER.

PUBLISHED BY

THE BAPTIST BOOK CONCERN.

### OFFICE,

N. W. COR. THIRD AND JEFFERSON STS.

One copy one year (in advance) . . . . . \$2 00  
After three months . . . . . 2 25  
After six months . . . . . 2 50

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In one of the text-books of socialism, Bebel, leader of the German Social Democrats, promises that women shall be emancipated from the degradation of having to look after children and be nurses all their lives. The "State" is to be the mother, and men, of course, the nurses. Here is yet something effete man will be allowed to do in the reign of the coming women. He may look after the children.

SOUND the trumpet, beat the drums! Here comes with flying colors the latest Alphabet affair—and it is a Baptist one, too. It is the "G. G. G., the Girl's Gold, on Guild, and the leader is the "Queen," and the Queen is to have "aids." The object of this organization is to teach church-members to do the same old list of things the effete churches used to labour for, and also to have "drills and marches."

THE question of questions for guilty men is, "Will God justify me for the sake of Christ's atonement?" And the Bible answers, Yes, if you will only trust your soul wholly to that atonement.

THE Presbyterian says wisely: "It may not be popular, but more of the Judgement in the preaching of to-day would have a stimulating and a regulative effect upon the hearers. Christ and the Apostles made much of a personal settlement with God, and so must the preacher of righteousness to-day."

A PROFESSOR in an Episcopalian Theological Seminary has been teaching the higher critics' view of the Scriptures. This and other things have caused the Bishops to send out a pastoral letter to their people—in which they declare that every Episcopal preacher when he takes orders obligates himself to accept the whole Bible as given by the inspiration of God. Of course the liberal in that denomination immediately whined that the bishops were persecuting them.

If anything can goad the evangelical or "low" wing of the Church of England into showing any more courage and fight than the Chinese are showing, it will surely be the proposal of the "High" wing to get up this year a great celebration in honour of the infamous Archbishop Laud. In the many days of England such a proposal would have raised a storm.

One of the ills of a union between church and state is seen in the case of the "Very Reverend Dean" Hole, who has been visiting this country. He said in an interview: "While I cannot agree with the opinion of many that saloons should be opened all day Sunday, I certainly think they should be open part of the day." And owing to the union between church and state, the godly Episcopalian in England cannot get rid of this disgrace.

## For the Western Recorder. IS THE BIBLE INSPIRED.

PART OF ESSAY READ AT PREACHERS' MEETING BY J. B. HUTTON, D.D.

When I say the Bible contains the Word of God, I use the expression in a far broader and fuller sense than the hyper-critic does; for with the exception of a few obvious discrepancies and undeniable interpolations, it gives to us, every one in his own tongue, the very words God wants us to hear, and which are substantially and as near as well can be, the very words of the Lord Himself.

But the Bible is none the less sacred and binding because it has come to us through human translations, with slight variances and trifling imperfections. It is the Book God has given us, and the Book He wants us to have. Did not the people have the Word of the Lord, when for a thousand years they had no Bible but the Latin Vulgate? Have not we had the Word of God, when for nearly three hundred years we have read and wept over the Common Version? And now that the Revised Version has come, we thank God for the discovery of many new stars, though pale and of small magnitude, which lend some additional light in the great firmament of His truth.

Jesus Himself quoted from the Septuagint, an uninspired translation, setting His seal of approval on it, and doubtless if in the flesh He would now quote to any people from their own accepted version. Moreover, He did not always quote *verbatim*, for he was Lord not only of the Sabbath, but also of the Scriptures. When Paul departs from the original, and even gives a new sense to the passage he quotes, it simply shows that the Holy Spirit is no less authoritative in the New Testament than in the Old, for what uninspired man would have dared to take such liberty? When the law was given on Mount Sinai, it is said, "And the tables were the work of God, and the writing was the writing of God;" but the people were too sinful to receive such immaculate treasures, and would doubtless have made them objects of idolatry, and Moses, in holy indignation, broke them at the foot of the mount. But the inferior stones which Moses hewed out, on which it is possible he wrote, were none the less the word of the Lord, sacred, authoritative and binding. The autograph Scriptures are gone, but the copies and translations which God, by uninspired men, has given us, do none the less contain the Word of the Lord, sacred, authoritative and binding.

The original Scriptures, that is, the autograph writings, were the *very words of the Lord*. What Jesus said in Aramaic, the Holy Ghost, and not man, repeated in Greek. But it is said that this is a matter of no consequence, inasmuch as those writings have long since ceased to exist. But, yes it is. It is a matter of first importance. For if the originals were not inspired, that ends the controversy, for of course the copies are not. The foundation, though hidden in depths, is none the less essential and indispensable to the building it supports.

Let it once be admitted that the autographs contained mistakes and errors, and forthwith the floodgates of unfriendly criticism, of doubt, uncertainty and unbelief are opened wide. But if the first writings were absolutely free from any mixture of error (and we can predicate nothing less of the direct work of the Omniscient Spirit), then the copies we have may closely, aye, substantially reach that exalted standard.

We know nothing about divine inspiration except what we learn from the Bible; and the Bible knows no inspiration but that which is plenary and verbal, full and complete, without any mixture of error. If it

allows error or imperfection find the place where it does so. We are told that "no prophecy ever came by the will of man, but men spake from God, being moved by the Holy Ghost." If they ever spake prophetically, without being moved by Him, find the place. God said to Ezekiel: "And thou shalt speak my words unto them." If He ever authorized him, or any one else, to speak his own words, find the place. When Paul says, "We speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth;" that is a plenary, verbal inspiration; and if he mentions any other kind, find it. When Jesus said to the disciples, "Take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you." That was a plenary, verbal inspiration, and if He ever told them of another kind, find it. When the disciples "were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance," and doubtless spake what they were unable to interpret, and the people heard the word of God, yea, the *words* of God, though uttered in seventeen different languages, that was plenary verbal inspiration, and if the Holy Ghost ever inspired something less, and liable to error, who can find it?

But it will be asked: "When God told Moses to write the things which He had revealed to him, did he write from memory or by divine impulse?" It matters not, God had already given him His words, and His "words" he was commanded to write; and could not the Spirit bring all things to his remembrance, whatsoever He had said unto him? And certainly God would not have entrusted him to write, foreknowing, as He foreknew all things, that Moses would put lies, errors, mistakes, or anything else in the Book that He did not want Him to put there.

The prophets and apostles, when moved by the Holy Ghost, I take it for granted, spoke in their own natural voice, and in their own individual manner and style, and yet but one and the same Spirit in them all; and why might they not do likewise in their writings? The marvel would be if they had not done so. If there were absolute and literal harmony and uniformity of style in the Scriptures, they would lose much of their beauty and power, and the skeptical critics would cry out, "Manifest collusion and fraud."

In popular language, and to all intents and purposes, the Bible is the inspired Word of God. In numberless places it claims to be such, and its antiquity, its preservation, its purity, its prophecy, its wisdom, its simplicity, its sublimity, its power, attest that the claim is just. It is the great kaleidoscope of God, beautiful and wonderful in every view we take of it: its origin, its contents, its unity, its history, its power. But if the Bible is not inspired, then there is but one inevitable conclusion, and that is, that the Bible abounds in plain, willful, barefaced and infamous lies!

Richmond, Virginia.

THINGS look differently through an unglazed eye. In a commotion once I wrote a letter and sent it, and wished I had not. In my later years I had another commotion, and wrote a long letter; but life had rubbed a little sense into me, and I kept that letter in my pocket against the day when I could look it over without agitation and without tears. I was glad I did. Silence is the most massive thing conceivable sometimes. It is strength in its grandeur. It is like a regiment ordered to stand still in the mad fury of battle. To plunge in were twice as easy. The tongue has unsettled more ministers than small salaries ever did, or lack of ability.—Workman.

## REASONS FOR TAKING A RELIGIOUS NEWSPAPER.

1. Because such a paper, rightly conducted, is a public institution of great value, exerting a happy influence over all the varied important interests of society; and I am bound to do my part in sustaining such an institution.

2. Because my own religious growth as a Christian is materially promoted by such a paper. My religion waxes or wanes in life and power in proportion to the clear or dim views I have of the great things of the kingdom of God. Next to my Bible, my paper increases the clearness and extent of my spiritual vision, giving light and expelling darkness by its never-ceasing supply of facts, and appeals, which are sunshine and shower to the spiritual verdure of my soul.

3. Because I want a good commentary on the Bible. My religious paper furnishes it, often by direct expositions, by items of religious biography, strikingly illustrative of Bible truth; by constantly recurring events of divine Providence equally illustrative by narratives of revivals, conversions, progress of missions at home and abroad—all showing the power of the Gospel, and explanatory of God's Word.

4. Because I want to be a strong man armed for defending truth and destroying error. Political partisans about me are familiar with all the facts and arguments which sustain their distinctive views, and are ever ready to assail or defend. I want a similar kind of ability and facility in sustaining the truth and in advancing the cause of my Master. My religious paper furnishes me with a power of defense which is invaluable. It is as if a new arsenal of spiritual weapons were opened and offered to me every week.

5. My family needs to have just such a fountain of religious instruction and influence as is opened in it every week, by such a periodical. The variety found there meets the cases of old and young, male and female, ministering to the welfare of the entire circle.

6. My neighbor needs my paper. He will not take one for himself, as he should. But he shall not escape. He shall have a look at mine. For when it has walked into my dwelling, and stayed long enough to scatter blessings on all sides, it walks up street or down street, or over the way, to scatter them further, or takes wings by the mail, and does good a thousand miles away.

Therefore, Mr. Editor, if you find a paper of mine returned with the word "stop" upon it, you may infer that I have gone to the poor-house or the narrow house appointed for all living.—JOHN H. AUGHEY in Ex.

You cannot set the world right or the times, but you can do something for the truth; and all you can do will certainly tell, if the work you do is for the Master, who gives you your shape, and so the burden of responsibility is lifted off. This assurance makes peace, satisfaction and repose possible even in the partial work done upon earth. Go to the man who is carving a stone for a building; ask him where that stone is going, to what part of the temple, and how he is going to get it into place; and what does he do? He points you to the builder's plan. This is only one stone of many. So men will ask, "Where and how is your little achievement going into God's plan?" point them to your Master who keeps the plans, and then go on doing your little service as faithfully as if the whole temple were yours to build.—Phillips Brooks.

"If you would grow more in grace, try praying more for people you don't like."

**QUESTIONS ANSWERED.**

BY GENEX.

A brother in Arkansas wishes to know if the Philadelphia Confession of Faith teaches particular redemption, and cites chapter 8, section 1, which says: "Unto whom (Christ) He (God) did from all eternity give a people to be his seed, and to be by him in time redeemed, called, justified, sanctified, and glorified." He further wishes to know how Missionary Baptists of the United States stand on that question.

In reply I would say that I suppose that article does teach what is usually termed particular redemption. The term particular redemption means different things to different minds. All redemption must be particular, that is, redemption applied to individuals and not to masses. And the work of the Spirit in applying the efficacy of the atonement, in regenerating, sanctifying and glorifying the saints, acts on individuals particularly, and not on masses as such. God has dealings with families, communities and nations no doubt; but in redemption and salvation, so far as we know in the methods of grace, he deals with men particularly as individuals, one by one. So will He in the final judgment of the last day. This is the view substantially which I suppose all genuine Baptists hold. But at the same time they hold that the merits of the atonement are universal and the offers of salvation are to all men without distinction or limitation. Christ's great and last commission was to preach the Gospel to every creature. His mission into the world was to seek and to save the lost. If by "missionary Baptists" is meant those that favor missions, then I should hope there were no other kind of Baptists. It would be a pity and a shame if any one who bears the honored name of Baptist, should not be in favor of carrying out the command of Jesus, to go into all the world, and preach the Gospel to every creature. A great many, however, who hold to the theory do not practice it, and do little or nothing to teach the world the will of God and the way of life.

Some one in Kansas wishes to know if Jesus was born on Christmas day, the 25th of December. And also if Christ rose from the dead on Easter Sunday. In reply I would say there is no evidence as to either. Christmas and Easter are both religious customs derived from the Roman Catholic church, and for the observance of which there is no authority or sanction in the Bible. The birth of Jesus has been fixed in every month, and on almost every day of the year. But finally the Catholic church fixed on the 25th of December, and Protestants, Baptists included, have followed in the train.

As to Easter, neither the New Testament, nor the primitive church knew anything about it. The resurrection of Christ occurred sometime before Sunday morning (the first day of the week). The disciples were at the tomb early in the morning, "while it was yet dark," and the tomb was empty. Jesus had already risen, no one knew when, and the record does not tell us when.

All this occurred at the time of the passover. After the apostolic age when the church had become secularized and corrupt, and rites and ceremonies were multiplied, they commemorated the resurrection on the Sunday which comes at the time of the passover; but instead of calling it Paska Sunday, they named it Easter Sunday, after a heathen feast called Weister which occurred at the same time. This would be more likely to draw the heathen to Christian ceremonies, as taking place at the time of their own festivities. Easter is magnified with great parade by Catholic and other ritualistic churches which some Baptists very foolishly and perversely seem anxious to imitate.

"Should a Baptist church be willing to loan the use of its baptistry to Pedobaptists for the purpose of baptism? Do they in that case become at all responsible for the inconsistency?"

A Baptist church should in my judgment be willing to loan the use of its baptistry to Pedobaptists for the purpose of baptizing candidates according to the New Testament order; and I do not see that the church which grants this accommodation is at all responsible for any defects as to a full and complete Gospel order on the part of those that use it. The ordinance is orderly as far as the immersion is concerned, and it is a

confession on the part of those who use the baptistry that Baptists are right in their view of the ordinance, without at all sanctioning the inconsistency of the candidates in uniting with a church which upholds sprinkling, which they themselves repudiate and refuse to accept. The fact also of immersion by Pedobaptists, though in a Baptist house of worship, will bring many to witness it and to a thoughtful consideration of its claims who probably would never see it elsewhere, or who, if they did, would not elsewhere be so much inclined to regard it favorably, as when administered among their own people.

Another friend inquires as to the origin of Easter, and wishes to know if the name is derived from a heathen festival among the Saxons. He also asks where an account of it can be found.

The question has already been answered in reply to another querist. It is undoubtedly true that the Catholic missionaries who carried the Gospel to the Saxons and Britons, adopted the name of a pagan festival, held in honor of the goddess Eastera, Ostera or Weister as the name is variously spelled, which festival was observed about the time of year when the resurrection of Christ had been observed, the more effectually to influence the pagans to accept a nominal Christianity. An account of this can be found in McClintock's & Strong's Encyclopedia of Biblical Literature, also in the Encyclopedia Britannica, and possibly in all the encyclopedias.

"Do the kings and rulers of the earth, at the present time, generally oppose Christ?" This question the writer says was discussed in the Sunday-school, where opinions differed. Kings and rulers are taken for civil governments. Kings themselves are dependent on the influence and opinions of their cabinets and parliaments, and they again, more or less, on the will of the people. There is but one absolute autocratic ruler in Europe, the Czar of Russia, and he acts largely on and under the advice of his counsellors.

All legislation and civil jurisprudence in what are termed the Christian nations of the world claims to be founded on and fashioned according to the principles of Christianity. So far civil governments are not opposed to Christ. But so far as the spiritual kingdom of Christ in the world is concerned, I consider the policy of all the civil governments of the world as opposed to it. Not intentionally, perhaps, not in theory, but practically. They do not make war upon Christianity, they even profess to favor a nominal Christianity; but their general influence is inimical to a spiritual Christianity. And this is the only kind of Christianity which truly represents Christ, and which he would recognize as representing his kingdom in the world. The purposes of civil governments, and the objects aimed at by kings and rulers are not those of the Gospel. They are selfish. They aim at personal or national aggrandizements, to extend dominion, to conquer enemies, to gain more territory, to increase wealth and luxury. It is no part of their aim to subject the hearts and lives of men to Christ. All their tendencies are against such a result.

For the Western Recorder.

**THE HOLY OF HOLIES DESECRATED.**

REV. JEFF D. RAY.

It comes to me more and more that in our mad zeal we are losing one of the strongest factors both in moral development and in human happiness. I may be mistaken, but it does seem to me that the tendency both of our secular and religious life is to tear down the home.

In former days when young people married they at once began housekeeping. They were very poor, perhaps, and their beginning very humble, but it was a home, and they were happy in it. But now, unless the young couple can begin with a better house and better furniture than the old folks had after a life of toil, they must needs board; and thus they rob themselves of half the joy and half the moral force that ought to accompany the new relation. And if they keep house, the outside duties (I) are so pressing that the home life is galloped through with a skip, hop and jump, and the home duties performed with a kind of "a lick and a promise" spirit that destroys their sweetness and their moral power. The husband belongs to more lodges than there

are nights in the week, and the wife belongs to more social, benevolent, and church societies than she has fingers on both hands.

And if, in spite of their wishes to the contrary, they have children, the little creatures as soon as they can walk, are hustled into kindergartens, boys' brigades, children's mission bands, infant Sunday-school classes, and I know not what other "Thomson-nonsense," whose watchword is "save the children," till there is no time to spare for a home and no place left for a mother.

You hear our churches spoken of as the "holy sanctuary" and our pulpits as the "sacred desk." With no wish to detract from any man's legitimate reverence for church or pulpit, I want to say, with triple underscoring, that the holiest place in this world is a home—the most sacred spot, the family fireside.

Before Jesus Christ had ever preached a sermon or taught a disciple, he by his presence at the marriage feast in Cana of Galilee, where the water at his word blushed to wine, honored a humble young couple who, plighting their faith, began to build a home. When the preacher in Ecclesiastes refers to the future life, he refers to it tenderly as man's "long home." And Paul in 2 Cor. 5:1, says: "For we know that if our earthly house of this tabernacle were dissolved, we have a house (a home) not made with hands, eternal in the heavens." When Christ would show the disciples the unspokeable desolation of his own life, he showed them how utterly homeless he was, saying: "Foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay his head."

God has laid special honor upon the home by honoring its offices. Look you! when he would show the relation that subsisted between Christ and the church, he called one the bridegroom (the husband), the other the bride (the wife). When he speaks of himself as "the Father," he exalts fatherhood everywhere. When he came to earth in flesh, though he might have made for himself a body as he did for Adam in the beginning, he chose to magnify motherhood in the sight of all men by submitting himself to be "born of woman." He glorified the relation of child and parent by himself becoming "the Son," and as a son submitting to parental authority. Thus in honoring its offices—husband, wife, father, mother, child—he honored the home and set the stamp of his approval upon it as he has upon nothing else that is human.

I do not question the sincerity of the good people who are tearing their hair in this cart-before-the-horse crusade to "save the children." But it requires something more than sincerity to justify the reversal of God's order in this thoughtless onslaught upon the home. Uzzah no doubt was sincere when he put forth his hand to steady the ark, but the act was none the less presumptuous, and the penalty none the less fatal.

I do not like to oppose anything that has a good object in view, but it does seem to me we are working backwards in our efforts to "reach the children." Instead of multiplying societies, classes, bands and brigades that will decoy them away from home, and weaken parental authority and home influence, we ought, it seems to me, to strengthen the home ties. The best place to train a boys' brigade is around the fireside; the best place for a children's mission band is in the home circle; the best place for one eligible to membership in an "infant class" is in its mother's arms. Home will soon be, for both parents and children, no longer a place of rest and love and joy and training, but simply a place for eating and sleeping. Then it will come to pass that this world has given up its highest human source of joy and its mightiest engine of moral power. Hunterville, Texas, Feb. 14th.

MANY a man says the Bible is a good book who could not for his life say what it is good for. Some things in the Bible are hard to see unless we get down close to the words—down on our knees. Some people profess to love the Bible who never read a chapter without turning the page to see how long it is. People who read the Bible by fits and starts usually have a jerky sort of piety it is not pleasant to have around.

TEMPORAL blessings are ladders let down from heaven that our weak faith may climb up to God. Alas! that men should mistake them for monuments to their worth.

**THEY ALL DO IT.**

REV. WM. J. FINCK.

It is false. Here is a little congregation in the gas belt of Indiana, whose Pastor's Aid Society has adopted as an article of its constitution, that it is the duty of its members "to inculcate and practice Scriptural methods of church finances." Under the head of meetings, after defining business and sewing meetings, the same instrument says: "Social meetings for purely social purposes may be held whenever arranged by the society. They shall never take place in the church building, and no money shall be raised on such occasions except by free will offerings."

But we did not mean other Lutheran congregations; we know some of them oppose it, but all other denominations do it.

False again. One square to the west of us is a small body of Baptists, who though in the midst of erecting a church edifice and pinched by the hard times, have dared to heed their pastor's word of admonition and have declared that henceforth the devil's ways shall not prevail in God's work. On all sides of us we could find similar instances. There is scarce a congregation that would not come to the same standpoint, if the sentiment of those that love the Lord within its numbers, could be secured and allowed to obtain. Ministers of all denominations, who ought to know the will of God on the subject universally condemn the common practice of raising money by ungodly means. They do so individually and unitedly in their ecclesiastical unions, assemblies, synods, conferences, etc.

It is for a good cause! Well, then, it is worth while supporting it in a good way. You cannot support a good thing in a bad way. The machine must correspond to the thing to be made. A large product requires large machinery; a fine product, fine machinery. You cannot make a clock in a blacksmith shop, nor a horseshoe in a watch factory. Neither can the work of the church be done in a restaurant, or theatre, or auction room, or lottery hall, or oyster house, or pie bakery, or beauty show. The end does not justify the means, even if it is a good cause. An education is a good thing but I must get it honestly. If I steal the necessary money, I will be put in jail and my plea that it was stolen for a good cause will help me none.

But the young people must have something! Yes, that is true. I know it. I would make that something happy, large and useful. Let each one have these three things, a home, a country, a church; a home for their joys and sorrows; a country for their earthly pilgrimage; a church for their salvation. May they appreciate and enjoy each one of these to the fullest possible extent. May their home be the brightest and dearest spot on earth. May their country be exceeded only by that one greater country in God's universe, heaven. May the church be to them the portal of eternal life. Give our young people this magnanimous something, do not turn them away with something deceptive, glittering, vanishing. My heart is with them. I still remember the time when others gave me a large and smiling something that faded not away. As long as my tongue is able to utter a sound, my pen and pencil can make a mark, and type and paper will publish it, I will defend them in these their needs and rights. But when they want a home to abuse, a country to deery, a church to desecrate, then I say, "Halt, my young friends; you are depreciating and misusing your blessings." The church is sacredly set aside for your salvation, not for your amusement, not for feasting, not for acting and showing off, but for your spiritual edification. And since it wishes to give you for all eternity what neither silver nor gold can bring, it is but meet and proper that you cheerfully, liberally and systematically support it by personal consecration, talent, time and purse, so that it need not ask for help from outsiders, unbelievers, infidels and scoffers; but that once again it may come to pass what is recorded in Exodus 35:4-6, that the people gave so liberally toward the building of the tabernacle that Moses was compelled to send forth the command, "Let neither men nor women make any more work for the offering of the sanctuary. So the people were restrained from bringing."—Lutheran Evangelist.

For the Western Recorder)

"LORD, WHAT WILT THOU HAVE ME TO DO?" (ACTS 9:8).

BY REV. FARLEY D. ROOT.

Saul of Tarsus is not the only one who, being wrought upon by the Spirit of God, has earnestly desired to be directed in the way of duty. Being instructed by the Lord, he went forth to render an implicit obedience to His commands.

First, we find him in the streets of Damascus, whither he had been sent by the Lord Jesus, whom he had met on the way from Jerusalem. Then we see him in the presence of Ananias, whom the Lord had directed to go forth in search of him.

Again, we are told of his baptism. Says the Word: "He arose and was baptized. When he had thus received baptism, he was baptized, and Saul, who is called Paul, was not placed in the dilemma which so often confronts us as we give our hearts to Christ at the present day, and wish to "put on Christ" in a public confession of their faith in Him, by meeting with such terms as "sacrament" and "mode of baptism," we can easily understand how unnecessary any explanation with reference to this ordinance was to him.

Paul understood, as did all of the early Christians up to the latter part of the second century, that Christian baptism was a complete immersion of a believer in water, and anything short of this was not Christian baptism. The change which has been made in the ordinance, and baptism was brought about through the sanction of him who styles himself "the Vicar of God on Earth," but has no recognition of the "Great Head of the church," or in any part of the New Testament is the most intimation of such change to be found.

Baptism, as a complete immersion of a believer in water, in the name of our Lord Jesus Christ, the Son, and the Holy Ghost, was and is understood by prominent men of all religious denominations, nor have they been unwilling to make known their belief respecting this sacred ordinance.

Archbishop Tillston said: "Anciently those who were baptized were immersed and buried in water to represent the ordinance, and baptism was done in the name of the water, to signify their entrance upon a new life." Works, Vol. 1. Sermon VII, pp. 129.

Samuel Clarke said: "In the primitive times the manner of baptizing was by immersion, or dipping the whole body into the water." Exposition of the Apostles Creed, p. 244. Ed. 6.

Said John Wesley, commenting on Romans 6:3, 4: "Buried with Him," alluding to the ancient manner of baptizing by immersion."

Said Phillip Schaff: "Immersion is natural and historical; sprinkling is artificial and an expedient for convenience sake. All the symbolism of the text Romans 6:3, 4, and everywhere in the Bible demands the going under water and coming up out of it to newness of life. Sprinkling has no suggestion to burial to sin and resurrection to holiness."

Said Barclay: "The Greek baptizo signifies immerse, that is, to plunge and dip in; and that was the proper use of water baptism among the Jews, and also by the Christian church. We have seen that who used it." Barclay's Apology for the True Christian Divinity, Prop. XII of Baptism, p. 463.

So essential did our Savior regard this ordinance, as that He Himself submitted to it, and requires it of His disciples. Next to regeneration, the doctrine of baptism stands forth very prominently in the New Testament, and who desires to obey the Master in all things, cannot fail to recognize his or her duty to follow Him in this ordinance.

Let us take the New Testament in our hands and notice a few instances in which this ordinance was administered, that we may get a clearer view of its importance. To do this, we will notice the subject in Scripture reference:

- Christ's Baptism.—Matt. 3:13-17.
The Eunuch's Baptism.—Acts 8:36-39.
Baptism a Burial.—Romans 6:4, 5.
One Baptism.—Eph. 4:5.
Buried with Christ.—Col. 2:12.
The following from the Articles of Confession, prepared by a committee of eminent ministers of which Dr. G. D. Boardman was found in the "Madison Avenue Lectures," whilst I would ask such as are led by the Spirit of God to put the question of Saul, "Lord, what wilt thou have me to do?" to heed what the Lord says to him as did He. Said Dr. Boardman: "Wouldst thou symbolize thy death in sin and thy resurrection to holiness? Then be buried by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so thou also mayest walk in newness of life."—Rom. 6:4.

Wouldst thou symbolize thy total defilement and thy desire for total purification? Then arise and be baptized and wash away thy sins.—Acts 22:16.

Wouldst thou symbolize thy belief in a buried and risen Mediator, and thy participation in His

death and resurrection? Then be buried with Him in baptism, wherein also arise with Him.—Col. 2:12.

Wouldst thou symbolize thy confident expectation that thou shalt share in His blissful immortality? Then submit thyself to baptism—descending into the liquid tomb and emerging; for if thou art planted together with Him in the likeness of His death, thou shalt be also in the likeness of His resurrection.—Rom. 6:5.

FROM MEXICO.

We are having the coldest weather to-day the writer has ever felt in Mexico. This morning ice was frozen half an inch thick and the flowers were all killed. The writer has been sitting by the fire all day with his persons on indications are that it will be even colder to-night. Of course, if it continues this cold long, there will be much suffering and many deaths in Mexico. The poor people have no fire, and scarcely enough clothing to keep them warm even in milder weather, but when it becomes suddenly cold, they suffer in this manner. It is at such times that such epidemics of typh breaks out. There are already a few cases at Zacatecas, but only one or two deaths have resulted from it so far.

The one all-important topic before all the missionaries of Mexico at present is, the "conference on 4th Holy Spirit" to be held in Galapagos April 3, 4 and 5. This meeting is due to the untiring efforts of Bro. Powell. Mr. D. L. Moody has written that he will be present, and a telegram from Ira D. Sankey says that he will come also. We are earnestly hoping for an outpouring of the Holy Spirit on the servants of God in Mexico, and all the friends of Mexican missions join us in the prayer for this much-needed blessing. God is indeed blessing our efforts at preaching His Word here, but if we only had more of His Spirit, I believe His blessings upon our work here would be even greater. Brethren, please remember the workers "at a throne of grace."

The writer had the pleasure of baptizing a young man in this much-needed blessing. God is indeed blessing our efforts at preaching His Word here, but if we only had more of His Spirit, I believe His blessings upon our work here would be even greater. Brethren, please remember the workers "at a throne of grace."

Zacatecas, Mexico, Feb. 16, 1896. M. GASSAWAY.

THE MODEL CHURCH.

BY REV. THEODORE L. CUYLER.

We must go back to the Bible, not only for the model preacher and the model Christian, but also for the model church. We have seen that the church that first Christian church that was found in Jerusalem under the immediate supervision and guidance of the Holy Spirit? We find them all described within the space of half a dozen verses. Here they are:

The first characteristic was that the church was "of men." We are told that they continued steadfastly in the "Apostles' teaching" (Revised Version); that is, in the fundamental truths which Peter and John had taught them. The Gospel was a fresh revelation from heaven, and its two cardinal principles were: repentance of sin and faith in the Lord Jesus Christ. The church was early well rooted and grounded in vital truth; and no young convert ought to be admitted into any church unless he can "give a reason for the faith that is in him." One reason why so many churches are weak-backed is that they are not well-ventilated with Bible truth. They are not fed on strong meat. Phillips Brooks never said a truer thing than that "the preacher who has no mind, and no men have always preached doctrine. No exhortation to a good life that does not put behind it some truth as deep as eternity can seize and hold the conscience."

The second trait of that model church was that it was "of love." The demon of caste was not got in. They loved one another, became well acquainted with one another, and bore one another's burdens. I will warrant that no stranger ever came into one of their meetings without being spoken to and receiving a hearty welcome. It has been reserved for some of our stiff, stately, frigid, modern churches to allow that the church should be a social club, and to go away again without even a nod or a civil greeting. Christians practiced the hospitalities of God's house as they ought to do, empty pews would soon become filled, and "outsiders" would soon become insiders. Nobody who wants to be warmed is ever drawn into an ice-house.

The third trait of that model church was that it was "of prayer." The Master made the ordinance which they Master had appointed. They continued steadfastly in "breaking of bread." We ought to make more of our communion seasons; they should be veritable love-feasts, full of a holy joy, and the spirit of thanksgiving and praise. The Master should find a quiet chamber in every heart. One of the most wonderful revivals ever known in Scotland began at a communion season on the banks of the Clyde.

At the Pentecostal church was born in a prayer-meeting, it follows as a matter of course that they continued to be men and women of prayer. It was their breath of life. No substitution of prayer for the pulpit, or prayer in the social meeting. Praying is a good, singing is good, but God's people cannot live or grow on either of them; they will starve to death without prayer. I suspect that in that model church at Jerusalem the "Week of Prayer" lasted through the whole year.—Exchange.

MAKE THE MEN SIT DOWN.

BY PHILLIPS BROOKS.

Before I really begin to speak about that subject, I am moved to take my congregation into my confidence. I am moved to tell them of how a minister feels very often, and of how I feel to-day, what a great danger there is of the wrong people taking the wrong sermons to themselves. A minister preaches a sermon on the need of visible activity and utterance, and very often the man whose life needs meditation and quiet study takes the sermon to himself and rushes forth to even more of wild and superficial action. Again, the preacher preaches on the necessity and duty of quietude, and just the soul which needs to put forth in action the impulse which has already quietly accumulated plunges itself more profoundly into quiescent calm. We take each other's medicines, and often increase instead of healing our diseases. Many a time one wants not to take thick cream but has preached, but to send quickly after another which shall preach the other truth, and find the soul for which this and not the first was meant. I can only beg each of you to listen conscientiously to-day, and see whether what I shall say is meant for you.

There is a danger, then, for many men, not for women, of going to the wrong end of the stick of our life involves. Life is made up of tasks and problems. How soon they meet us! How constantly they are with us all our days! "Come and do this," the world says to the little child, hardly more than a baby, holding out to him some of its crude material which needs to be worked out before it can be of any use. So we see what you think of this—she says again, holding up some hard and knotty problem, and bidding him exercise his ingenious intellect upon it. It is one process of education, the calling out of powers by their use. It is the tendency of all the practical necessities of life, the constant outpouring of the world upon us, that is going to do nothing is coming into it, not that the dismay and despair which settles down upon many an experience as it attains to middle life. Existence comes to feel to many of us like a great river, which is always flowing with unbroken force downward to the sea. It never stops. It is always pouring itself out. If it goes on pouring, it is apt to flow into it. So it is the ever changing life of one whose sole idea is to exert all his energy to make himself felt in some result. How often the river must long to pause! How often it must become aware that its impetuous rush is losing for it the richness of the great deep sea. How often it must feel that its life of man becomes aware that somewhere, and it there is richness which it does not get because it opens outward only, and not inward! How often it desires to pause and grow receptive, and take into itself the richness which it now is keeping out!

Some day the headlong current of your life was stopped. The water began to flow. The water stood still, and then the ocean which the flowing of the river had kept out, poured up and in, and there were sacred emotions in the old channels, and deeper hopes and fears beating upon the well-worn banks. The day when your great re-awakening came the day when the neighbors stood still, and in your house, on Sunday, when you lay, with that subtle look of the possibility of deep pain which is always in her eyes, came to your door and knocked, in the first splendor of the rising sun; the day when, being weak and ill, you did not go to your business, and the streets which you knew so well seemed strange to you as you looked out of the window; these were the days when God was feeding you. You lost the sense of being one who was to act, and you were one to whom God was to do something.

I want you to notice, with regard to this blessedness of a pause in the outflowing energy of life, that it applies not merely to what we call our secular occupations, but to our sacred and religious life as well. I often see that in the world there were a sense in which it might be said that nothing so tended to keep God out of our lives as work for God done in a wrong and superficial spirit. This is one of the places where I am most anxious that the right people should take my sermon to themselves, and not the wrong people. The Scripture reader, the Sunday-school teacher, the evangelist, the minister, the working layman—all of them, I am sure, have felt how religious work tries to push out religious thought, and to kill the soul's receptivity. Thought made practical, turned into duty, tends to become like air turned into wind. The disciples as well as the busy disciples more than anybody else in all the crowd must have needed Christ's call to sit down and be fed. 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The more earnestly you are at work for Jesus, the more you need times when what you are doing for him

**"THE YOUNG PEOPLE'S MOVEMENT."**

III.

BY F. H. KERFOOT, D.D., LL.D.

MY DEAR BROTHER EATON:—Our discussion of this question has reached the stage which the lawyers call "Rebuttal and Surrebuttal." This, according to my recollection of legal lore, is about as far as pleadings are usually carried in the courts. I hope very much that I shall be able in this article to complete my presentation of the case in favor of the "Young People's Movement," as I have little time at my command for newspaper writing, and more particularly, as I do not wish to weary your readers.

**I. SOME POINTS THAT MAY BE ELIMINATED.**

Several of the points that have been discussed by us may, I think, be eliminated from further discussion. I am willing to let those who have been kind enough to read our articles, judge concerning these points by what we have already said. For example, the question of "The relation of the solidest men," and of various other classes, to the movement; also the willingness of brethren who favor the movement "to reason about it;" also the point that you try to make that these great gatherings of the young people can be accounted for on the principle of "Summer Outings," "Reduced Railroad Fares," "Flag-waving," "Religious Frolics," "Circuses," and "Prize Fights," etc., etc.

**II. POINTS UPON WHICH WE STILL JOIN ISSUE.**

I. You insist in your reply to my last article in expressing a lack of confidence in all the protestations of the young people against the charge that they are going to ignore the local churches. You say, "That is all very well in words, but what we are to regard is not words, but facts and tendencies." You cite as warning examples that "Cæsar made himself a despot in Rome in the name of liberty," and that "Napoleon did the same thing in France," and that "John Henry Newman kept on denying Roman Catholic tendencies until just as he joined the Roman Catholic church." Hence, therefore, consequently, the argument is, look out! Beware of the "Young People's Movement." But, my brother, "the Young People's Movement" is neither Cæsar, nor Napoleon, nor yet John Henry Newman. Your citing of these examples may have some value in the way of showing that men are mortal, and that you cannot always be sure of how a person, or thing, is going by any mere affirmations and protestations. But if you are going to use these cases against the "Young People's Movement" you ought to show the parallel between them. You hint indeed at something that somewhat alarms you when you say you prefer to be governed by "facts and tendencies rather than by words." But the facts and tendencies, as far as this movement in the South is concerned, you utterly fail to give. I am ready to admit with you that there have been some features of this movement in the North that I would not like to see in our movement in the South. But I submit that the fact that there may be certain things there that are not what we want in the South, is no fair argument against our having an organization in the South such as we may wish to have. The battle was fought out on this line when it was proposed to organize a "Woman's Movement" in the South. And the Southern Baptist Convention decided to do the effect that alleged "facts and ten-

dencies" in a movement elsewhere were no argument against our effort to have a "Woman's Movement" which would commit itself to the avoidance of such "facts and tendencies." I believe the Southern Baptist Convention will decide the same way as to this "Young People's Movement," and that the result will be equally satisfactory, and possibly even more far reaching in results. If you cannot accept the assertions and pledges of those who are pushing the movement as to their purposes, and will insist on calling what they say mere "words," and comparing them to "Cæsar" and "Napoleon," and "John Henry Newman," etc., etc., why, we are sorry. But I suppose there is nothing to do but to leave you in that opinion, until it can be seen whether you are right, or these brethren are honest and true to their pledges. (1)

2. You say that I am too good a logician to argue that a young people's organization is necessary to the development of Christian character. Of course I am. Your algebraic, hypothetical A. B. C. syllogism was not necessary to make me own up to that. The churches have gotten along for eighteen hundred years without such an organization, and have developed many noble Christian characters. Therefore such an organization cannot be necessary, in the sense that no such characters can be developed without it. But, my dear brother, you ought to be too good a logician to argue that because the churches have done without such an organization so long, and yet managed to develop many good Christians in some sort of a way, therefore there is no need for any special movement to foster this particular object. This is queer logic indeed. Surely you can see that a thing may not be absolutely necessary, in the sense that there can be no existence without it, and yet, for all that, may be very important—so important that its coming will fill a great need. When I was a boy it was not thought that self-binders were a necessity in the harvest field any more than it was thought in the churches that young people's societies were a necessity. And many were the days that I swung all day long an old, heavy, long-fingered cradle. So I used also to see wheat threshed with an old-fashioned ground-hog threshing machine; indeed I can even remember seeing it done with a flail, and with horses on a threshing floor. Binders and steam-threshers were not necessary—of course not. My old grandfather farmed extensively, raised great crops, got them out, and to market—did it all with reaper hooks, sickles, flails, etc., never heard of a binder or steam-thresher—got rich, lived happily, died, and I hope went to heaven. But does all that prove that binders and steam-threshers were not a great improvement on the old method, and if not absolutely necessary, yet came to fill a great need. Yet, if your argument means anything at all, it means that because, forsooth, the churches have done without a young people's organization heretofore therefore they do not need one now, or ever hereafter. That, my brother, does not come within a hundred thousand miles of logic. Equally unfortunate for you is that reference to "the soldiers of Stonewall Jackson and the parched corn." That is a boomerang in logic that strikes the one who threw it, and him only. You say his soldiers did their magnificent marching and fighting on parched corn, and a New York paper said, "By all means let the Union generals feed their men on parched corn."

That is your argument exactly as to the churches. You say that to the churches have managed to develop some reasonably robust characters on old-time diet, and old-time methods, therefore that is the way now, henceforth and forever. Is that logic? We marvel that the New York paper could not see that it was in spite of the lack of better things than parched corn diet that Stonewall Jackson's men did so well, and not specially because they had only a parched corn diet. So I marvel that it does not occur to you as to our churches that they have done a noble work in spite of the lack of many modern helps, but with the use of yet better agencies they may do still better in the future. Dr. Broadus, to whom you kindly refer, was developed into the preacher he is without having attended a theological seminary, but is that any argument that there is no need for theological seminaries? Some have argued that way exactly. He evidently does not. Since the fact that he got his development as he did, and knew so well what it cost to get it in that way, has no doubt been one of the many reasons that have moved him to spend his life in trying to give to others what he himself failed to get.

Again you say: "If a given result is desired we naturally ask, Has such a result ever been brought to pass? If we find it, the next question is, By what methods? When we find the methods we immediately apply and extend them to the limits desired. If the result reached be not wholly satisfactory, then we inquire, How can the methods be improved? If, however, the result be satisfactory, the methods which produced that result are adopted and pushed. This is the way men act in business, it is the common-sense way." Then you kindly refer to me again as a "certain desired result," and say, "What we need is not to adopt new methods, but to apply and extend as thoroughly and as widely as possible the methods which resulted in the present Kerfoot." I take off my hat and blush and bow, and say "thank you" with all my heart. But, my brother, I must demur to your claim that this is either good "business sense" or good "common sense." If you are going to insist on this kind of argument I must again call your attention to the fact that whatever sort of development I got, I got it without any help from a Christian mother. She died when I was less than four years of age. Now your reasoning is, "We have this 'satisfactory result' without any help from a Christian mother. This is the way we secured this result, and we need only to adopt and push this method of developing young Christians independently of any help from Christian mothers." I marvel that with your usually quick perception you did not see all of these snares and traps and pit-falls which your own logic laid for you. No, my brother, the logical, common-sense, business, position to take is this: Is there any legitimate way to do better than we have been doing? If so, let us adopt it. And the question as to the "Young People's Movement" ought to be simply a question whether it legitimately offers us a better way—the best way of reaching the desired result. If so let us adopt it, irrespective of the past. This is logic. This is the business way. This is common sense as I understand it. (2)

3. I am sorry that you do not meet my challenge for the proof as to what you claim is—the disposition on the part of some of the friends of this movement "to supplement the Bible with nineteenth century wisdom." My denial in

the last article was in no whit, or particular, different from the one in the first article. In the first article I laid it down particularly that it was in reference to a movement in connection with the Southern Baptist Convention that we have to do. It was in reply to that article that you offered the proof. For you now refuse to give the proof, and claim that it is only against parties outside of the Southern Baptist Convention that you make the charge, goes, it seems to me, to show that you have only been contending with "a man of straw," of your own making on this point. I have no objection to your claim that there are as many such fellows over there, somewhere else as you please, since that has no bearing upon the point at issue between us. I am glad, however, that my challenge for particulars and proof has brought from you the admission that you have never made any charge that there are any such who will have influence in the Southern Baptist Convention. It is this that concerns us in this discussion, and only this. I have no disposition now to champion this cause beyond the reference it may have to the Southern Baptist Convention. (3)

4. Of course I will cheerfully "excuse you from hunting up Scripture texts" that make special mention of the "Young People's Movement." I simply thought that as you seemed to be so familiar with those that particularly "teach" us to the Southern Baptist Convention and our State Association, and as you seemed so specially anxious to have the chapters and verses for this movement, I would do you the kindness to let you know that you had only to turn to those chapters and verses that tell about the Southern Baptist Convention and our State Association, to see precisely the same mention in them for the "Young People's Movement." I am glad you promise to produce them. When you do so it will give me great pleasure to point out to you either privately, or in the Recorder, equally clear references in them to this movement. (4) Meantime I am surprised that you are surprised at my questioning your claim that the Bible undertakes to state explicitly the exact details for carrying out all of its principles and injunctions. If your language means anything it means this. And you are absolutely the only really sensible, smart, man from whom I ever heard such an intimation. I assure you that many are far more surprised at your making this claim than you can possibly be at the way in which, as you say, I denied it. I suppose we will have to let this point drop in mutual surprise. Meantime, the friends of the movement are as sure that it is in accord with the general teachings and principles of the Word of God as they are that baptism is one of the plain precepts of the Bible. (5)

III.—THE PROPOSED CONFERENCE IN WASHINGTON. You say, your "understanding of the Conference in Washington is that it is for the purpose of affecting a general organization of Young People, distinct from the Convention, it being an open question what its relations to that body shall be." It seems to me that your understanding here is a misunderstanding. As far as I have been able to learn the purpose of this proposed conference, its object, is to consider the question of a general organization in the South, and especially to consider the question whether such an organization should be effected in connection with the Southern Baptist Convention; and if so, how this can best be done. I have seen no serious indication any where

yet that this movement proposes to take the bit in its teeth, and effect an organization in the South without any consultation with the Convention upon the question of organization, as well as upon that of relation to the Convention. I hope I am not mistaken in this view. It would be unfortunate for both the movement and the Convention for the friends of the movement to pursue such a course.

IV.—WELCOME TO THE RANKS. I am exceedingly glad to have you say, in concluding your article: "And now, if Dr. Kerfoot will agree that whatever is done in this matter should be done in the Convention, and by the Convention, we will have no further occasion of controversy with him. We may differ as to what ought to be done, but it is important that we act together." I will heartily agree to what I understand will be an equivalent to this that you propose. My idea is that this conference that meets in Washington should come to some conclusion as to what it will be best under all the circumstances to do. It should appoint a committee to lay this before the Convention. The Convention should give due, and most friendly consideration to this report, and appoint a representative committee to meet with the committee from the "Young People's Movement," and these two committees should confer, and report back, until some plan acceptable both to those representing the "Young People's Movement," and to the Southern Baptist Convention can be agreed upon. And I hold most positively that till the young people can affect an organization acceptable to the Southern Baptist Convention, and have the endorsement and approval of the Convention, in so doing they should not undertake any general organization in the South. This as I understand it meets the case with you. Let's stand together on this. I feel quite sure that those who represent the "Young People's Movement" at Washington will stand with us. (6)

V.—WHY A SEPARATE ORGANIZATION? You ask me to point out "what can be accomplished by a separate organization that cannot be as well accomplished by the Convention itself." Please bear in mind that I have never argued in favor of a separate organization. I do not care at all whether it is done through a new organization, auxiliary to the Convention, or through a new Board in the Convention, or through our present Sunday-school Board, or how. All that I want is that the thing be done, and that it be done in the way that, all things considered, will be the best way. But upon the point that there is a crying need for special attention to the objects for which the "Young People's Movement" was started, and special attention to the Young People's Movement itself now that it has started, on this I am clear, For

1. "It is a condition that confronts

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•DR•

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CREAM  
**BAKING**  
POWDER  
MOST PERFECT MADE.

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SOMETIME.

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OUR PULPIT.

MIRRORS OF GOD.

BY ALEXANDER MACLAREN, D. D.

"That ye should show forth the praises of him who hath called you out of darkness."—1 Peter ii. 9.

The revised version, instead of "praises," reads excellences—and even that is but a feeble translation of the remarkable word here employed.

It is, indeed, true that this same expression is employed in the Greek version of the Old Testament in Isaiah xliii. in a verse which evidently was floating before Peter's mind.

But even while that is admitted, it is to be observed that the expression here does not merely mean that the audible praise of God should be upon the lips of Christian people; but that their whole lives should, in a far deeper sense than that, be the manifestation of what the apostle here calls "excellences of God."

L.—Here we get a wonderful glimpse into the heart of God.

Note the preceding, words in which the writer describes all God's mercies to his people, making them a "chosen generation, a royal priesthood, a holy nation," a people "his own possession." All that is done for one specific purpose—"that ye should show forth the praises of him who hath called you out of darkness."

Now that aim may be, and often has been, put so as to present an utterly hard and horrible notion. That God's glory is his only motive may be so stated as to mean

nearly an almighty selfishness, which is far liker the devil than God. People in old days did not always recognize the danger that lay in such a representation of what we call God's motive for action. But if you think for a moment about this statement, all that appears hard and repellent drops clean away from it, and it turns out to be another way of saying, "God is love."

But the reason why he desires, most of all, that the light of his character may pour into every heart is because He would have every heart gladdened and blessed for over by that received and believed light. So the hard saying that God's own glory is his supreme end melts into "God is love."

II.—There is another thing here, and that is a wonderful glimpse of what Christian people are in the world for.

"This people have I formed for myself," says the fundamental passage in Isaiah already referred to, "they shall show forth my praise."

But you may say, "I am saved in order that I may enjoy all the blessings of salvation, immunities from fear and punishment, and the like." Yes! Certainly! But is that all? Or is it the main thing? I think not. There is not a creature in God's universe so tiny, even though you cannot see it with a microscope, but that it has a claim on him that made it for its well-being.

But there is not a creature in the whole universe, though he were mightier than the archangels that stand nearest God's throne, who is so great and independent that his happiness and well being is the sole aim of God's gifts to him. For every one of us the apostle means the word, "No man liveth to himself"—he could not if he were to try—"and no man dieth to himself." Every man that receives anything from God is thereby made a steward to impart it to others.

transformed, becomes the medium for passing on the mysterious transforming influence to the particle beyond, so every one of us, if we have been brought out of darkness into marvelous light, have been so brought, not only that we may recreate and bathe our own eyes in the flooding sunshine, but that we may turn to our brothers and ask them to come too out of the doleful night into the cheerful gladsome day.

Look what a notion that gives us of the dignity of the Christian life, and of the special manifestation of God which is afforded to the world in it. You, if you love as you ought to do, are a witness of something far nobler in God than all the stars in the sky. You, if you set forth as becomes you his glorious character, have crowned the whole manifestation that he makes of himself in nature and in providence.

III.—Lastly, we have here a piece of stringent practical direction. All that I have been saying thus far refers to the way in which the very fact of a man's being saved from his sin is a revelation of God's mercy, love, and restoring power.

"Ye are saved that ye may show forth the praise of him who hath called you out of darkness into his marvellous light."

The world takes its notions of God, most of all, from the people who say that they belong to God's family.

They see us; they only hear about Jesus Christ. "Thou shalt not make unto thee any graven image" nor any likeness of the Divine, but thou shalt make thyself an image of Him, that men looking at it may learn a little more of what He is.

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round about it, if, in the poor, wet, cold mistiness of our lives there be caught, as it were, and tangled some stray beams of the sunshine, there will be color and beauty there. A bit of worthless tallow may be saturated with a perfume which will make it worth its weight in gold.

Nor does that exclude the other kind of showing forth the praises, by word and utterance, at fit times and to the right people. We are not all capable of that, in any public fashion; we are all capable of it in some fashion.

But, above all, let us remember that none of these works—either the involuntary and unconscious exhibition of light and beauty and excellencies caught from Him; or the voluntary and vocal proclamations of the name of Him from whom we have caught them—can be done to any good purpose if any taint of self mingles with it.

The harp-string gives out its note only on condition that, being touched, it vibrates, and ceases to be visible. Be you unseen, transparent, and the glory of the Lord shall shine through you.—The Freeman.

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Sunday-School Lesson.

INTERNATIONAL BIBLE LESSONS, 1895. FIRST QUARTER SUNDAY, MARCH 17.

ZACCHAEUS THE PUBLICAN.

Luke 19:1-10.

MOTTO TEXT.—"The Son of Man is come to seek and to save that which was lost."—Luke 19:10.

"And Jesus entered and passed through Jericho."—On his way to Jerusalem for the last time. Jericho was about twenty miles north-east of Jerusalem, on the west side of the river Jordan. It was one of the chief places of residence for the priests and Levites, and was at this time a flourishing city. The curse which Joshua pronounced was directed only against the rebuilder of Jericho and fell upon him. But it did not involve those who should live in the city afterwards.

"Behold there was a man named Zaccheus."—He was a Jew, as is shown by his Hebrew name, which is from a root meaning "pure." "Which was chief among the publicans, and he was rich."—The Romans sold the right to collect the taxes from the provinces, to wealthy men. This saved the government much trouble because the wealthy men paid the taxes without fail, and paid the whole amount at the time appointed. But it was a great hardship to the conquered nations who were subject to the extortion of these tax-gatherers without defense or redress. Hence these tax-gatherers were generally hated by the people whom so many of them oppressed.

But the publicans were hated among the Jews as they were hated in no other nation. National pride and patriotism was a passion among the Jews. And the men in an invaded or a conquered country who side with the enemy, are always detested as traitors and deserters. The feeling against the enemy in all such cases is love itself compared to the feeling against the home traitors. Thus the Jews hated their own countrymen who sided with the Romans with the greatest virulence. And the instinct of the race held, and yet holds, that such men deserve only contempt.

Zaccheus was the chief publican, and he farmed out towns and districts to other men. He was, of course, rich—the Romans farmed their taxes to no others than rich men. For if the tax-gatherers failed to pay all the taxes, their own property was seized. One of the principal custom houses was at Jericho. There was a great trade from the surrounding district in the balm of Gilead, which was highly esteemed, and which was sent over the whole world. And Jericho was on the great thoroughfare to Egypt, and was the halting place of the caravans, and where they paid the duties on their merchandise. "And he sought to see Jesus who he was."

Having heard much of this teacher who had worked such great miracles—it may be having heard that he received publicans. But the crowd was great and Zaccheus small. And the people had no love for him to induce them to make way for him.

Zaccheus was a resolute little fellow, and determined not to be outdone by obstacles which might have daunted another. A little thought caused him to remember that a sycamore tree was beside the road on which the Lord was

going. What was called sycamore in those days was not the tree we know by that name, which, as has been said, is "as tall as a steeple and smooth as hypocrisy," which not even a squirrel can climb. It was a tree which bore a fruit something like the fig, a tree with long, wide-spreading branches, very easy to climb.

We can well imagine the jeers which the crowd sent after the wealthy and unpopular man as he ran ahead of them and climbed into the tree like a boy. But Zaccheus was accustomed to the hatred of his fellows—a little ridicule would not disturb him greatly. But the very fact that he was accustomed to scorn would make the kindness of the Lord touch him more.

"And when Jesus came to the place he looked up and saw him."

In his eagerness, Zaccheus had gotten into the branches over the path, and was no doubt very near the Lord and just above him. "Zaccheus, make haste and come down." Zaccheus had never seen the Lord, hence this knowledge of him on the part of this stranger must have impressed Zaccheus. "To-day I must abide at thy house."

—He must, because it was his Father's business, and he was sent to the lost sheep of the house of Israel. How great must have been the surprise and delight of this shunned publican when the great teacher around whom crowds were thronging thus publicly asked for himself an invitation to his house.

"And he made haste and came down and received him joyfully."

—He had desired to see him from a distance; he receives him into his house. Meyer thinks that Zaccheus' house was outside the city on the side toward Jerusalem. The Lord probably spent the night there. The Jews who were accompanying the Lord were indignant. Among all the good men and true in Jericho, he honoured none, but goes to the house of the publican. Whatever Zaccheus' own character may have been, the zealous Jews looked on him as we look upon Benedict Arnold, and were, as they thought, righteously indignant that Jesus should meet such a man as an equal. And in verse 10 the Lord gives the justification for his course.

"And Zaccheus stood"—the word stood expresses a position of dignity. The little man drew himself up in a self-respecting way, and made his promise of restitution for the past. True repentance always leads a man to undo the past wrongs of his life so far as in his power. The desire to hold on to ill-gotten gains shows that the repentance is no desire for holiness nor sorrow for disobedience of God, but rather a desire to avoid the wages of sin.

"Behold, Lord, the half of my goods I give to the poor."—Godet thinks, from the tense of the verb, that Zaccheus is telling what had been his custom. The crowd had murmured and called him a sinner. In reply he says in substance that though he has been a publican, he has been a good and benevolent man. Instead of giving tithes, he gave half his income; and if ever he knew that he or his subordinates had wronged any man, he had not contented himself with adding one-fifth, as the law required, but had restored four-fold. But Godet is well-nigh alone in this exposition, though he may be right. The general opinion, and probably the right one, is that Zaccheus is not speaking of the past, but making promises for the future. Where Zaccheus knew of a wrong having been done, he would restore four-fold. But much had been extorted which he could not, for various reasons,

give back to the wronged. Hence to be sure to retain only what was honestly his, he would give half his wealth to the poor. He could not make up for wrong-doing by giving to the poor, in any case in which he could discover the wrong person.

"This day is salvation come to this house."—For Zaccheus was true penitence. "For much as he also is a son of Abraham." A bitter fact to the angry men who detested publicans, and who held them unworthy of eternal life.

"For the Son of man is come to seek and to save that which was lost."—The worse the character of Zaccheus, the more proof that he was lost, and therefore one of those whom the Lord had come to seek and to save.

PUZZLED, HEY?

Knowing Bro. W. V. Harrell as I do, I am surprised to hear him say he is puzzled at the "Sixty professions of full consecration for life as reported in Dr. Boyet's meeting at Elizabethtown. Now, I know Bro Harrell to be an old land mark Baptist, and he knows that when Baptists wish to take up any new departure, they will give it some odd name. They are too eccentric to take up a new thing and call it what other people call it, e. g. The Y. P. C. E. was organized for everybody and all their kinsfolk, and everybody was about to join it, but the Baptists must be a little different from all the world, so they organized the B. Y. P. C. U. So now we have the thing anglicised and put in our mark viz. B.

Now as to the "Sixty consecrations" at Elizabethtown, that is just another way for those who have gotten into the modern "Holiness" swim to air themselves. That is the way for Baptists to put it. I think it is quite generous in our Baptist Evangelists to open up such a splendid way for our brethren to give vent to their modern "Holiness" zeal and yet maintain their Baptist eccentricity. Every Baptist whom I have met claiming this "consecration" caught the spirit from a Methodist Holiness meeting, and I really think that such Baptists are indebted to the "Holiness Band" for this new doctrine. In other words I think that Baptists are liable to be charged with plagiarism, when they bring it into our own borders, calling it by this name. I say let them call it what the Methodists do, and tell us where they got it, and then our brethren will no longer be puzzled at such reports as Dr. Boyet gives us.

A. N. WHITTINGHILL.

PLEASE announce that the rooms of the American Baptist Home Mission Society in New York City have been removed from Temple Court to Fifth avenue (rooms 507 to 510) in the Constable Building, No. 111 Fifth avenue, corner Eighteenth street, where all friends of the Society will be cordially welcomed. T. J. MOIGAN, Cor. Sec.

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T. T. EATON, Editor.

LOUISVILLE.

THURSDAY, MARCH 7, 1906.

YOUNG PEOPLE'S MOVEMENT ONCE MORE.

Dr. Kerfoot's third article the reader will find on our 4th page. We again indicate by numbers in parentheses the points on which we comment.

(1) Dr. Kerfoot forgets that we did point out some of the "facts and tendencies" in the case. We showed that to say in words that the individual church is supreme, and then to go ahead and organize a general body, over which no church or churches had control, was a contradiction. It is no question of honesty. We have impugned nobody's motives. Neither will Dr. Kerfoot question John Henry Newman's honesty in denying that he was going toward Rome up to the very time he went over to Rome. Saul of Tarsus was entirely honest in persecuting the Christians. When we point out a certain wrong tendency, it is no answer to say "we are honest." Who said you were not honest? Dr. Kerfoot admits "that there have been some features of this movement in the North that I would not like to see in our movement in the South." Yet he will not discredit the honesty of those in the North who introduced these features. And how are we to know in advance what those in charge of "the movement" in the South desire? A meeting has been called in Washington, by the chairman of the "Department of the Green" of the B. Y. P. U. A., to make some sort of an organization. Our contention has been and is that to organize church societies into a general body which the churches do not control, is unscriptural, is dangerous and is in point blank violation of the principle that the local church is to be supreme.

(2) We proved that no young people's organization was necessary to the development of Christian character, because there have been many thousands of the noblest Christian characters developed without such organization. Dr. Kerfoot admits this, and that was all we sought to prove on this point. Of course a thing may be helpful without being necessary, but the argument was made that we were in a strait, in an emergency in this matter, that it was necessary to organize. We were told that "it is a condition that confronts us and not a theory," and that organization was a necessity. Our reply disposed of this, by Dr. Kerfoot's confession.

But our brother overlooks the vital and essential difference between introducing improvements on a farm, for example, and introducing improvements in religion. God has not prescribed any particular means for gathering crops. The means used by our fathers on their farms were invented by man, and what man invents man can improve upon. But when it comes to the development of Christian character, that being the one object of redemption, revelation and providence, God has appointed the means to be used, and God's work cannot be improved by man. To say that any new means for this result can be wisely introduced, is to say that God made a mistake and omitted something which ought to be included. Therefore, in this matter of producing developed Christian character there can be nothing added to the means God has appointed, and no improvement can be made upon those means. To say otherwise, is to say that man is capable of re-

vising and improving upon God's work.

God has appointed two institutions for producing developed Christian character, viz., the family and the church. If, as is sadly true, these fall short of being and doing what they ought, the remedy is not to substitute something else for them, nor to add something else to them, but to revive them and make them what God intended. We sadly need a revival of the Christian home. The new theology men argue that the old Gospel has failed, and the age requires a new Gospel. Dr. Kerfoot agrees with us that no new Gospel is needed, but that the old Gospel should be more vigorously and faithfully preached, with more reliance on the Holy Spirit. One great trouble with these times is that so many new gospels have been proclaimed. So we need to make more vigorous and faithful use of the means God has appointed for the development of Christian character. With the family and the church what they ought to be, no outside organization can be required, and in so far as they are not what they ought to be, the remedy is not, we repeat and insist, to make additions to them, or alleged improvements upon them, but to revive them and make them what God has prescribed.

(3) Oh! no. We did not say our charge that some favoring this "movement" thought the Bible should be supplemented by the wisdom of this century, applied only to those "outside the Southern Baptist Convention." Dr. Kerfoot asked us to withdraw the statement. We declined on the ground that it was true. Whereupon he denied it "as to those who will have any influence in the counsels of the Southern Baptist Convention," and called for the proof. Since who those are, neither Dr. Kerfoot nor we know, neither he nor we have any right to affirm or deny anything concerning them. Pray how does he know that none of the "advanced" brethren are going to "have any influence in the counsels" of the Convention? That is simply a guess of his, which we hope will prove correct. But we never made charges against unknown parties. Let Dr. Kerfoot deny what we did say, and the proof shall be forthcoming.

(4) Here Dr. Kerfoot surrenders. He claimed, as much as we did, that there is Bible authority for the Southern Baptist Convention, but he also claimed that there was the same authority for the "young people's movement." We denied unequivocally that there was any Bible authority for any general organization of young people's societies, and called for the texts. He replied that when we found texts for the Convention (whose Scriptural authority he admits), he would find in those same passages authority for organizations of young people. This was no answer at all—it was simply saying to us, "you're another." We repeated our denial and called again for the texts, and now he comes again with simply "you're another." This is a surrender. Does anybody believe that if Dr. Kerfoot had been able to produce any texts of Scripture favorable to this thing he would thus have twice refused to produce them? We may, therefore, henceforth take it as conceded that there is no Scriptural authority for this "movement," for if our gifted and erudite Professor of Systematic Theology cannot produce such texts, no one need imagine that anybody else can do so.

We are not bound to produce passages for the existence of the Convention, for on this there is no controversy, but we venture to

mention two passages in that line. Paul says that he took "wages" of "other churches" that he might serve the brethren at Corinth (1 Cor. 11:8). Here is Bible authority for the co-operation of churches in mission work. Again, the Apostle called on the church at Corinth, as he had called on "the churches of Galatia," to send money for the poor at Jerusalem (1 Cor. 16:1, 2). Here is Bible authority for the co-operation of churches in benevolence. Of course we cannot now go into the subject fully—we may do this at some time—but, so far forth, these passages justify the existence of the Convention. But surely Dr. Kerfoot will not claim that they warrant a general organization of young people's societies. If he thinks they do, why did he not quote them in response to our repeated calls?

Churches, then, may Scripturally co-operate for missions and for benevolence. The state conventions and the general associations and the Southern Baptist Convention are composed of "messengers of the churches" (2 Cor. 8:23). These bodies are the churches in co-operation, along Scriptural lines, and the churches have control of them. Now to organize a general body composed of representatives of young people's societies, is to form a body in which the churches, as such, are not represented, and a body over which they have no control. Such a body is contrary to Scripture, and its existence is fraught with danger.

(5) We make our bow for Dr. Kerfoot's complimentary adjectives, but we beg to assure him that the claim is not original with us that there is nothing right in religion which is not taught in Scripture. That has been the Baptist position through all the ages, and we confess surprise that Dr. Kerfoot should be surprised at us for affirming it. It shows how far we have drifted that such a statement can cause surprise to such a stalwart defender of the faith as is our honored brother. If he will read Chillingworth's famous discussion with Knott on "The Scripture the Only Rule whereby to judge of Controversies," he will find that Chillingworth maintained with great vigor and clearness the view we advocate, and that Knott, the Roman Catholic, antagonized it. We do not, of course, charge that Dr. Kerfoot agrees with Knott, for we are sure he does not; but we caution him against opposing the doctrine that nothing is right in religion which the Bible does not teach.

The Bible is the complete and all-sufficient rule of faith and practice. It is precisely upon that line that the Baptists have won every victory they have achieved. Every departure from Apostolic Christianity has been justified under the plea that it was needed to meet an emergency, and that it did not contradict Scripture.

Dr. Armitage, in his History of the Baptists (p. 151), lays down as first of the "distinguishing principles" of the denomination the following: "That the inspired Scriptures contain the full and supreme authority of Christ in all that relates to Christian faith and practice, whether in doctrines, ordinance, the ordering of a holy life, or in the administering of church government."

Prof. Newman in his History says (p. 1): "Baptists of all parties have, from the beginning, persistently and consistently maintained the absolute supremacy of the canonical Scriptures as a norm of faith and practice. They have insisted on applying the Scripture test positively and negatively to

every detail of doctrine and practice."

There is no need for quoting other utterances. What Chillingworth claimed for Protestants has been true only of Baptists, "The Bible, and the Bible only, the religion of Protestants."

(6) We are glad to be assured by Dr. Kerfoot that the "movement" does not propose to "take the bit in its teeth," and go ahead and organize. But the assurance falls short of what we would like to have, because Dr. K. does not himself feel sure of his ground. He can only express his hope and say, "I hope I am not mistaken in this view."

If those in charge of the "movement" will agree to have no separate organization, but to put the whole work in the hands of the Convention, and thus keep it under the control of the churches, we will make no further issue with them on that line. Here is where we take our stand. Let whatever is done be done along established lines, and let the "movement" be kept under the control of the churches. We may differ as to what ought to be done in the work itself, but there does not seem to us two sides to the question as to whether it should be held within the control of the churches. If this is done, we can safely trust to time and experience, under God, to bring the other things right.

(7) Brethren talk as if a lot of young people of another race had suddenly been let down from the sky in a sheet and put into the churches, and that we never had any such material before, and must now devise some means to develop them ere they get away from us. The fact is, we have no larger proportion of young people in our churches now than formerly. The fact is, all our older people were once young, and the young ones will soon be old. No sudden emergency has arisen. It is the same old work the churches have been at through the centuries. The only new condition we see is that there has arisen an excitement on the subject which should be turned in the right direction. We are in the midst of a society—what shall we call it? Dr. Hemp-hill calls it "a species of lunacy." We will not call it that. "Craze" is objected to, and so we will call it "fever." We are then in the midst of the society fever, and the alphabet is taxed to furnish initials for them all. Now it is the B. Y. P. U. we are called upon to organize. Soon we must tackle the B. B. B.—Baptist Boys' Brigade. Indeed the call to organize that is already made. There, here comes the P. S. A. "movement," we must organize that, and so on and on. Where is to be the end? How many organizations are we able to carry? Brethren should think of this.

(8) Yes, it is the tendency of life to organize, but we already have all the organizations we need. There is room in the families, the churches, the associations and the conventions (under control of the churches) for all the life now to be found or likely to appear for a long time. Indeed our great need is to get more life into these; and it were a great pity to take any life within reach and organize it beyond the control of these.

(9) Yes, indeed. "And what," we ask, "will be the condition of the Southern Baptist Convention in twenty years, with the great majority of those who are now young Christians, owing their first allegiance to some" separate general organization?

(10) It remains to be seen whether those in charge of the "movement" in the South will consent to Dr. Kerfoot's views and be willing to make the work for the young

people a part and parcel of the work of the Convention. We hope they will do this. If they will, then we see no reason why, in spite of differences of views, we may not all work together. By keeping the movement under the control of the churches, we will be in a position of safety for the future. And, we ask most earnestly, cannot the churches be trusted?

(11) We again express our joy that Dr. Kerfoot consented to reason with us about this important matter, which ought to be understood by our people, who are entitled to see both sides, kindly and courteously presented. They have now had this, and we can safely trust them to decide wisely. We gladly bear testimony to the fact that throughout this discussion Dr. Kerfoot has shown himself a thorough Christian gentleman.

Mr. Gladstone thus describes the sort of preaching he likes:

One thing I have against the clergy, both of the country and in the town. I think they are not severe enough on their congregations. They do not sufficiently lay upon the souls and consciences of their hearers their moral obligations, and probe their hearts and bring up their whole life and action to the bar of conscience. The class of sermons which I think are most needed are of the class which offended Lord Melbourne long ago. Lord Melbourne was seen one day coming from a church in the country in a mighty fume. Finding his friends to greet his heart and bring up their whole life and action to the bar of conscience. The class of sermons which I think are most needed are of the class which offended Lord Melbourne long ago. Lord Melbourne was seen one day coming from a church in the country in a mighty fume. Finding his friends to greet his heart and bring up their whole life and action to the bar of conscience. 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Editorial Varieties.

The Baptists of Japan have started a paper—the "Gleaner"—to do mission work.

Bro. Anby Jones has accepted the call to Hardston. We congratulate both church and pastor.

Mrs. Guinness describes a missionary as "God's man, in God's place, doing God's work, in God's way, and for God's glory."

We are sorry to learn that Dr. Alexander Maclearen, of Manchester, England, is in poor health, and on the advice of physicians he has gone to the shores of the Mediterranean.

An English pastor made this notice: "The seats in the front portion of the church have been carefully examined. They are quite sound and may be trusted not to give way."

Archdeacon Farrar of England, has for twenty years entirely abstained from all alcoholic drinks. In a recent speech he said...

The Bible says: "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

It has been announced that the annual Literary Prize at Yale University will not be awarded this year because none of the essays presented had sufficient merit to warrant the giving of the prize.

Prof. McTearney is now applying the principles of the "higher criticism" to Dr. Harper's lectures on Genesis, and is showing that Dr. Harper is not a real personality at all.

Some Second Adventists in Michigan have fixed March 14th, 1895, as the date for Christ's second coming. Very well, our Baptist pilgrims will (D. V.) be in Jerusalem at that time.

In Mexico the priests practice some enough sprinkling when they come to baptize (1) animals. Cats, dogs, pigs, chickens, pigeons, etc., are carried to the church, and with certain prescribed ceremonies, the priest takes a sprinkler full of water which he sprinkles on the animals.

Dr. Rowell H. Graves, our veteran missionary of Canton, China, has been spending a few days in Louisville as the guest of Dr. Broadus. Dr. Graves made addresses before the students of the Seminary, the ladies of Walnut-street church and the Sunday-school of Broadway church.

Mr. G. R. Stetson calls attention to the fact that Negro children are sharp, intelligent and full of vivacity, but when they come to 14 or 16 years of age, they become cloudy in intellect, lethargic and idiotic.

The North American Review, several years ago, engaged Dr. Shedd to write an article favoring the doctrine of the eternal punishment of the wicked, and also engaged Henry Ward Beecher to answer it.

The Rev. A. H. Hylan, of England, the leader of the F. S. A. "movement," has arrived in this country, and he is to start the "movement" and "witness" in this country.

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Among the Churches.

LOUISVILLE.

Walnut-st.—Pastor Eaton preached. Broadway—Pastor Plickard preached.

Christ-st.—Pastor J. M. Weaver preached. One received by letter.

East—Pastor Christian preached. German—Pastor Baehler preached.

McFerran Memorial—Pastor Jones preached. Baptized five, one received for baptism and one by letter.

Twenty-second and Walnut—Pastor Hunt preached in the morning and (Rev. R. H. Graves, of Canton, China, at night.

Twenty-sixth and Market—Pastor Inlow preached.

Third-ave.—Pastor Taylor preached. One by relation, one for baptism and two baptized.

City Mission. Pastor Ragowsky preached. Five professions of faith.

Southgate-st.—Pastor Wolford preached. Two received by letter.

Clifton—Pastor Roddy preached. Parkland—Pastor Bagby preached.

Two by letter, one baptized. Point. Bro. E. Dudley preached.

Franklin-st.—Pastor H. C. Roberts preached. Two baptized, one for baptism and three by letter.

NEW ALBANY.

Tabernacle. Pastor preached. One received for baptism. Two conversions.

The pastor lectured Tuesday night on "Mystery." Receipts from lecture were \$97.

SEMINARY NOTES.

Bro. Sürmlinger has returned to his home in Nebraska.

Bro. Mohler of Ohio was suddenly called home last week by the death of his brother.

Bro. Gorn baptized two persons at Walsboro last Sunday.

Bro. J. E. Phillips was much surprised to read an account last Saturday of quite a brilliant wedding in which he was the groom.

Bro. Tucker has been called to the church at Shepherdsville. He has just closed a meeting there with the assistance of Bro. J. M. McFarland.

Last Friday was Missionary Day. The principal feature of the occasion was the address by Dr. R. H. Graves of China, which was very instructive.

Dr. T. P. Bell was also present and gave quite an interesting sketch of the rise and struggles of the Sunday-school.

The supplies were: E. E. Dudley, Point Mission; J. S. Cheavens, Clermont; E. L. Grace, South Union, Christian county; W. F. Yarbrough, Todd's Point.

THE STATE.

Pastor J. W. Loving began work at his new charge in Campbellsville last Sunday. He did a good work in Ghent.

Pastor W. E. Mitchell accepts the call to Carlisle to succeed Bro. B. A. Dawes who has come to the Right and Left. Bro. Mitchell is one of our rapidly-rising young ministers.

Bro. Carter Helm Jones is to hold a series of meetings in Richmond, Ky., beginning April 8th.

Rev. J. M. McFarland has just closed a meeting of two weeks' duration at Shepherdsville, Ky. Thirteen were received by experience and baptism.

Pastor R. T. Bruner, of Pellville, has accepted the call to the pastorate of the Green Brier church, Daviess county, and will make his residence at 911 W. Eleventh St., Owensboro.

Pastor J. D. Joiner has decided to leave Salem and go to Jonesborough, Ark. We are sorry to lose him from Kentucky. He, and especially his better half, will prove a valuable addition to the forces of righteousness in Arkansas.

Bro. R. R. Noel writes: "Bro. Sizemore's meeting at Standford, aided by Bro. J. H. Boyet, closed Sunday night. One of the best meetings for years; between 30 and 40 additions to the church."

ly blessed the preaching. The visible results of the meeting are 18 additions to the church, 13 by experience and baptism, 4 of these had joined before he got here. To God be all the praise.

Last Sunday was the sixth anniversary of Pastor G. W. Perryman's pastorate in the Newport church. The church has been greatly blessed under his ministry. One of his members says that "in all the six years of his ministry, he has never had the assistance of an evangelist, and the growth of the church has, therefore, been healthy."

Other states. Pastor Newport held a meeting in the Mt. Zion church, Missouri, which closed with 7 professions of religion and 12 additions to the fellowship of the church, all by experience and baptism.

A meeting in the Salem church, Missouri, closed with 35 additions to the fellowship of the church.

The Philadelphia church, Georgia, has set apart Bro. H. S. Williams to the full work of the Gospel ministry.

The Dalton church, Georgia, has set apart Bro. E. M. Dyer to the full work of the Gospel ministry.

A church of 18 members has been constituted five miles from Sodus, La. It takes the name of Arbor Spring church.

A three weeks' meeting in the Cypress church, Missouri, closed with 21 additions to the fellowship of the church. Many of these were men, and among them several who had been drunkards and gamblers.

A meeting in the Blue Springs church, Miller county, Mo., closed with a great reviving of the church and 20 additions to her fellowship.

Bro. R. F. Hacker writes from Madison, Fla.: "You may tell my brethren that I am engaged in mission work here in Florida and am enjoying my work, but I often think of my 'old Kentucky home' and my brethren with whom I used to labor and the good people among whom I labored."

Bro. S. G. Mullins writes: "I am here at Leon, Kansas, engaged in a very interesting meeting at the First Baptist church. The outlook is very encouraging."

Bro. T. B. Miller, of McKinney, Texas, has gone to Springdale, Ark. to engage in colportage work in the Ozark mountains.

A two weeks' meeting in the Elizabethon church, Tenn., closed with 80 professions of faith and 33 additions to the fellowship of the church. Others will join at the next meeting.

The Citra church, Florida, has set apart its new house for the worship of God.

The Broadmouth church, South Carolina, has set apart Bro. C. E. Burts to the full work of the Gospel ministry.

The Griffin church, Georgia, has set apart Bro. E. W. Hammond to the full work of the Gospel ministry.

The meeting in the Burryville church, Arkansas, closed with 13 additions to the fellowship of the church, which was greatly revived.

For four months the Carrollton church, Missouri, has been in a continuous revival. There have been conversions and baptisms on every Sunday, and 30 have been baptized.

The Farmington church, Missouri, has set apart its new house for the worship of God.

Twenty have been baptized into the fellowship of the Kelsco church, Missouri, greatly strengthening a small and faithful band.

A meeting in the Salem church, Monitau county, Mo., closed with 52 additions, all by experience and baptism. Many of these were heads of families.

Forty-nine have been added to the fellowship of the Packersville church, South Carolina, 46 by experience and baptism.

A six days' meeting in the Fork Shoals church, S. C., closed with 21

There is no virtue in "pearl top" or "pearl glass," unless it fits your lamp. Get the "Index to Chimneys"—free.

Write Geo A Macbeth Co, Pittsburgh, Pa, maker of tough glass.

additions to the fellowship of the church.

A meeting in the Bethany church, Edgefield Association, S. C., closed with 25 additions, 2 by letter, the others by baptism.

A meeting in the Mt. Eion church, South Carolina, resulted in 13 additions by baptism, one by restoration and six by letter.

Twenty-four have been added to the fellowship of the Lamar church, S. Uth Carolina, and there are others to follow.

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Louisville, Ky.

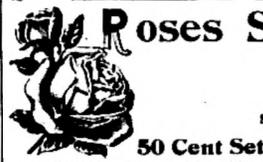
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Gleaner Department.

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

[All matter intended for this department should be sent to Fulton, Ky., as above, with all business letters should be sent to Western Recorder, Louisville, Ky.]

The pastor of a leading Southern church asks me why we do not receive our Sunday-school literature at cost? What is the good sense of making a large profit for the mission work, when the mission work should stand on its own merits? To these questions I must say I am unable to see the wisdom in the accumulation of profits through our Sunday-school Board, by a high rate literature. True, the profits go to the mission work, but that is itself a doubtful policy. Churches ought to give to missions on their merits, and because it is right and as a direct gift. When they are giving indirectly, and without knowing it, simply as a business transaction through another channel, there never can be the accompanying prayers, nor the feeling of personal interest in the work that each one should have for mission work. Only last week I visited a Baptist church that had the David C. Cook literature in the Sunday-school. I remonstrated with them about it, and urged them to replace it with Baptist publications. What do you suppose was the result? Why, one of the deacons arose and said the Cook literature was only a fraction over half the price of Baptist literature, and as they were poor people they could not supply themselves with the more costly material. Of course I told them they should have a larger share of deacons' pride, and not let a few dollars stand in their way, but I couldn't help saying to myself—why, in the name of sense, can't a great denomination publish Sunday-school literature as cheaply as one adventurous man can! Our Sunday-school Board has the whole South behind them. The churches are expected to stand to the Board, whether the things we get are good, bad, or indifferent. Then why not knock David C. Cook and everybody else clear out of the ring on prices, as well as on the grade of work. Certainly there can be no lack of patronage to enable the Board to put the literature at the lowest figure. And let the contributions to missions stop. If profits there must be, let them be used to purchase Baptist publishing facilities, so as to take the work out of the hands of a Methodist Publishing House. Then the publisher's profits could be added to our own funds. We ought to be able to do our own work anyway.

Our lives could probably be made much simpler, easier and happier than they are if we would not heap up unto ourselves so much of life's darker shades. Our frettings, wringing of hands, despairings, doubtings, strugglings, contentions and madness help to fill life to the brim with sad experiences and gloomy forebodings. If on the contrary we could lift the eyes in faith, the heart in hope, the conscience in God's fear, and walk in the sunlight of a scriptural optimism that assures us of the life that now is, and of that which is to come, our path might truly shine more and more unto the perfect day.

In consequence of our position on the design of baptism we cannot be recognized as a branch of the Christian church.—Christian Courier.

Very true, and on account of your position on several other points you cannot be recognized as any part of the "Church of Christ." We recognize you as the church of Mr. Campbell, but that is the best we can do for you.

In April there will be a reunion of the surviving federal and confederate troops that took part in the battle of Shiloh, and on the old battle ground. The old Shiloh church house that stood as a mute witness of the bloody carnage will be a witness to this peaceful meeting of the survivors of that bloody battle. The Governors of twenty-one states, and thousands of visitors will be on hand to witness the meeting and hand-shaking of the boys in blue and gray as they recount in joy or tears the incidents of that bloody fight. How wonderfully the lapse of time cures the hates and broils of life. How sublime to see the heroes of the war, on both sides, meet and embrace each other in the bonds of real friendship on the very spot where they saw their comrades fall down and die. Ah, how sweet to live in peace. How delightful it is to feel the tie of brotherhood. We be brethren.

In what part of the Bible is it that we read about the "universal church," and the invisible kingdom, composed of all the saved? Somehow the particular passage that speaks of these things will persist in eluding my attempt to call it to mind. I suppose the editor of the Sunday-school quarterly, of the Convention series, can tell me, as I see he is teaching this idea to our children. Will he please produce the scripture for such a sentiment? Will it always be necessary for pastors to correct the Pedobaptist vagaries that creep into our Sunday-school literature so as to prevent the acceptance of such doctrines by our children?

SAM JONES has the courage of his convictions on the bishop question, and is making his fight a vigorous one. He is very original in his remarks, but he has an old time backing as his foundation, for Christ said—be not called master, for all ye are brethren. This whole business of promoting men above their fellows is a human device, and very sinful. In Christ all are equal, but in these humanly devised churches this spirit of unholy ambition has given some men the right to rule over other men. No man that loves the Lord should ever agree to accept any man as master over him. Christ is our Master, and we are all brethren.

In all the relations of this world men are circumscribed by their environments. In their relations to God and the world to come men are in touch with the infinite. Limitations help to make up the sum of human helplessness here, but boundlessness opens a field for endless progression hereafter. Man is like a ship in the river. The rock bound shores hedge it in on all sides but one, and that one leads out to the boundless depths of God's great sea where the infinite possibilities abide. No wonder the "Redemption" of such a soul is precious. Psalms 49:8.

Every case of demoniac possession was a case where the disembodied spirit of a wicked person had a direct impact and operation on a human mind." G. T. Smith in Christian Evangelist.

I don't believe that statement, because the Bible gives no sort of support to the idea that disembodied spirits of either good or wicked men ever return here to enter into and influence living people. The dreams of modern spiritualists do touch such an idea, but such dreams are without authority in the realm of truth. There is no doubt of the "direct impact and operation" of God's spirit on the sinner in his conversion; neither is there any chance to deny the direct work of demons, evil spirits, but human spirits in a disembodied state do not return here for such service.

I AM not much of a politician but from my point of view it seems that this country is greatly in need of a few patriots. Those men in congress that we have imagined to be such, and we gave them our support in their election, are mere notches on a broken stick. There is not a man in the whole lot who can rise high enough above his party partisanship to sniff one pure breath of the air of genuine patriotism; and if one should do so he would be stifled with the filthy odors of his surroundings. To be a modern member of congress is close akin to open disgrace.

THE Firm Foundation editor challenged any Baptist to give him one good reason for being a Baptist, and John T. Oakley, of Tennessee, shrewdly entered in and is now worrying that unfortunate Campbellite editor most unmercifully. Campbellite preachers should be careful about making such broad challenges, because the Baptists have their eyes open to all such opportunities.

It is now said of the sainted A. J. Gordon, that while he lived he did not believe that a man had any more right to be broad and liberal with God's truth than he had to be liberal with another man's money. That is a correct sentiment; and yet there are entire churches that think they can travel the broad-gauge road all through life without doing any wrong. They had better steal their neighbors' cash than to surrender their Master's truth.

The Scientists, so called, have organized a church, and they antagonize the Campbellites on the name question, because they call their church "The Church of Christ." Now let the Free-thinkers extend their claims just a little and we may see a "union" between infidelity and Campbellism in more than the mere name of the thing.

THE spirit of Christian benevolence is deep-laid and wide-spread in this Christian land. It requires dire distress to give it expression, but when the cry of distress is heard in the land it quickly responds. As witness see the trains loaded with supplies going to Nebraska's drouth-smitten districts, a contribution from Christian people almost altogether.

I do wonder if Christ did the best that could be done for the salvation of the world by organizing his church, single and alone, and giving to it the commission to preach the Gospel to every creature! Would it have not been much better to have organized some societies? Did he not know that the church could never fill such an important position when the times should become progressive? How are people going to curb their zeal for the recovery of the lost so as to remain with the slow-going lines of the church? Young blood flows fast, and youthful ardor is intrepid and rampant; who will dare to attempt to limit it to church work? We must have societies to give vent to enlarged liberality, and that we may have room to grow broad and sweet. What would become of the man who would now say that the church is the home, the training-school, the beehive, the nursery, the armory, the fellowship of all God's people? Give us societies. 'More societies' and 'better ones.' We must grow, get fat, have a good time, take excursions, make salutes, shake tamborines, beat drums, blow fifes, organize brigades, ride bicycles, wear knee-breeches, play crokinole, skin-the-cat, turn summersaults, play football, etc., etc., or go to the devil. Don't everybody know that a plain,

old-fashioned, praying, weeping, repenting, believing, humble, debt-paying, gospel-proclaiming Baptist church is behind the times! It is entirely left in the procession. There was a time when our fathers got along with the slow-pokey thing well enough; they loved it, and died for it; but what is that to us? We are moving out. We aim to get there. We are in the swim. We love the brethren—and the sisters too—of all denominations, and we must be allowed to prove it. Old notions have been shelved. This is a day of steam, and electricity, and foot-ball, and societies, and long-haired men, and short-haired women. Get out of the road or you'll be run over. Clear the track; we are coming. Look at us. Steam is up; streamers are in the breezes; bunting waves gloriously; the societies rush afore; the churches are far afloat; the fogies are forgotten, and the time for "state organizations has come." Ahem!

Soliloquy: We verily thought the churches had been solemnly commissioned by our Lord to preach the Gospel to every creature with the promise of his glorious presence in all the ages; but the developments of the present time prove quite clearly that this commission has been superseded by the new discovery that the time is fulfilled for a "state organization" of the B. Y. P. U. which can more effectually do that little service. This discovery goes to the credit of Drs. Christian and Whitsitt, and to the dishonor of the Lord and his churches.

THE BIBLE AND THE CHILDREN.

BY BEN M. BOGARD.

We see very much written of what the Bible has been to women. We are told of how it found her a slave and made her a queen. It found her a chattel and placed her in a position just a "little lower than the angels."

We also frequently speak of the Bible as a civilizing power. Wherever it has gone civilization has followed. We contrast heathen lands with Bible lands and glory in the superiority of the latter. We show how the missionary in Ceylon among its flowers, in Greenland among its snows, and in Africa among the negroes, has not only told the savage of the life to come, but has shown him how to make the most of this life. It has been truly said that "a civilization that is not based upon Christianity is big with the elements of its own destruction."

But is it not just a little strange that while so much has been said of the above-named subjects, nobody has thought of what the Bible has done for children as such? When Gideon asked the prince of Midian to describe his brethren, that had been slain, he said: "Each one resembles the children of a king." (Judges 8:18.) This is very much the way parents look upon their children now. We, each of us, have the best children that ever lived—"each one resembles the children of a king."

I do not suppose that Adam and Eve left the Garden more reluctantly than most of us bid farewell to the Eden of childhood. The fact that we never find a girl over sixteen years old is proof of this statement. Childhood is a Mount of Transfiguration, and most of us, like Peter, want to build a tabernacle and stay there. Happy childhood! How free from the cares of life and full of true bliss! Was it always thus? Travelers in heathen lands tell us that the moral and even physical condition of children of heathen parents is most wretched. Paul said the heathen were "with-

out natural affection," and this true to-day. The birth of a daughter is regarded as a great misfortune. A heathen man remarks to a traveler one day that he has no children. "Did I not see a number in the room?" the traveler replied. "Ah! they were only girls."

How has it been all through the ages! Rome in her Golden Age, the age under Augustus, had no regard for children. One evening in a palace a boy slipped and broke a crystal goblet. His mother ordered that he should be thrown into a pond to be devoured by the fishes. The boy fed to Augustus and begged, not that his life might be saved, for this he did not hope, but that he might have a less horrible death. This is only a sample of the prevailing ideas concerning children in Rome when she was at the highest point of civilization.

There was none of that affecting between child and mother which exists to-day. I am told—not having read entirely for myself the Philander, Cicero, Virgil and Horace never so much as mentioned their mothers in all their voluminous writings. Children were frequently thrown to the wild beasts or left upon barren rocks to die.

How great has been the change. The sweetest poems are written about mother and babe; the loveliest pictures that art can create are the pictures of childhood. Printing presses are running night and day producing books and paper for children. What has wrought the change? The Bible.

While Greece and Rome were exposing their children to death and regarding the birth of a child as a calamity, up in Bethlehem a child was born over whom the angels rejoiced, and to whom the wise men bowed. This birth made the cradle a sacred place and surrounded childhood with a halo of glory. When this child became a man he took little children "up in his arms and blessed them." Thus we see that the Savior sanctified childhood by his touch, and the book which records his acts has caused his followers to glory in children. Not only so, but it gives to the scenes of our childhood a sacredness which words cannot describe. We remember the houses, trees, church, graveyard and rivulets—in fact, everything—and sometimes these recollections are mixed with tears.

Who can withhold his tears when Woodworth's "Old Oaken Bucket" is read!

"How dear to this heart are the scenes of my childhood, When fond recollection presents them to my view: The orchard, the meadow, the deep-tangled whitewood, And every loved spot which my infancy knew."

Let us teach our children when the Bible has done for them, and thus create in their young hearts love for it which will be a blessing to them through life. If God be given you a child you have a fearful responsibility resting upon you for who can tell how much greatness is wrapped up in that little bundle of flesh! Fulton, Ky.

HOME BOARD DEBT.

How strongly implanted in the human breast is the love of what ours! Our friends; our church; our pastor. How our hearts respond to theirs in joy or sorrow. Our Home Mission Board is \$400,000 in debt. Our missionaries are suffering. Every Baptist man or woman in our South land, to the extent of their ability, are responsible for this debt, and for the comfort of our representatives who are braving the rigor of frost and life and in our mountain fastness. The W. M. U. has assumed

of this debt, and in order better to meet it, it is proposed we observe in March a week of self-denial—not self-denial in sense of doing penance, as I may will be laid to our charge, but the lovingly laying at our Master's feet that which costs us something. It is hard to deny self; but we not give up some of our surpluses, yea, some of our necessities—not that there is any virtue in the mere act of self-denial, but in so doing we are simply going in the way of him who said: "Follow me." It is enough for us to feel that Jesus knows and sympathizes with us emulate the brightest example of self-denial on record. In striving to do so, let us not of our abundance give a trifle, but attempt to dignify our gift by calling it the "widows' mite."

Unless we literally give our all we did this poor woman, what right have we to put ourselves upon the high plane with her? Remember, that as then, the Master "sits over against the treasury." I appeal to every Baptist woman in Kentucky for a self-denial gift and many prayers that this debt may be speedily paid, and our Master who aids us owe no man anything will be honored, and a burden lifted from Dr. Tichenor's long-suffering heart.

The responsibility rests upon each according to our ability. If we can give but a penny, it is as much my duty to give that penny, as it is the duty of my rich neighbor to give a thousand dollars. For can our husbands and fathers perform this duty for us—each must give an account of himself—before God. If it was possible to recall our contributions to the foreign debt, who of us could be found doing it? Who regrets a deposit in a bank that never suspends, where their papers never go to protest, and which never compound interest on all our money? We pray thy kingdom come, let us do our part to speed its coming. ZELINDA ASHTON, Flemingburgh, Ky., Feb. 13.

We never are, but are forever only becoming, that which it is possible to be.

FROM ELIZABETHTOWN.

The Baptist cause in this old town, and with this oldest church in the state, is fairly prosperous. The enterprise of building a new meeting-house is not so encouraging as we could hope, though we think we will succeed in the end. The Baptists are not so numerous or so aggressive as could be desired, notwithstanding this is a Baptist county. We have twenty-one Baptist churches in this county. There are about one dozen Methodist churches and one Presbyterian church in the county.

The Presbyterians have a college located at this place, which of course is largely dependent on Baptists for patronage. I think fifty per cent of the young men in attendance this term are from Baptist families. Notwithstanding these facts, we have some controversy on denominational questions. One of our Presbyterian lawyers has recently favored us with a book written by himself, entitled "Ritualism or Religion." The subject discussed in this little book is the mode of Christian baptism. We discover nothing either new or startling in this book. It is mainly a reproduction of the old arguments, if arguments they may be called. The author says: "The Presbyterian church condemns immersion as unscriptural." Still our Presbyterian friends receive persons on their immersion, as unscriptural as it is. Our friend the lawyer is charitable towards us in attributing our errors to our ignorance. He says: "There is perhaps no other subject on which ordinarily frankness is less shown or ignorance more used."

The author of this book has been reading Drs. Broadus and Christian on baptism, and we reasonably infer that he reached his conclusions from reading those books.

We must allow a lawyer to charge others with unfairness in argument; but we are going to do the best we can for truth and right, notwithstanding these things. Like Paul we can say, "None of these things move me." W. H. WILLIAMS. March 1, 1895.

FROM BETHEL COLLEGE.

Just a report and a word or two, Mr. Editor. Bethel's ministerial students, during the summer and fall of 1894, were engaged in forty-five protracted meetings, in which there were six hundred and thirteen professions and four hundred and fifteen baptisms.

Among the twenty-five young ministers here, there are two evangelists, four avowed missionaries, and quite a number of pastors.

The introductory sermons for this year of Clear Fork, Ohio Valley, and Ohio River associations will be preached by Bethel boys.

The institution is doing much for the young men, whose worth and merit are apparent, but whose money is small, who could never enter college without aid.

The amount of free tuition and board by gifts and loan for the last fiscal year was \$4,500.

Bro. Williams will commence a series of meetings just after the Institute closes. He has secured the services of Rev. Carter Helm Jones, who will do the preaching. C. HODGE.

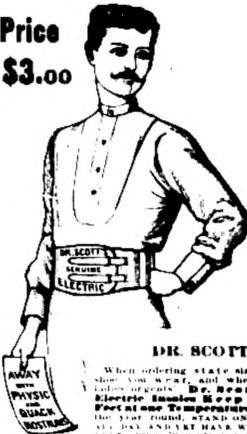
PROGRAMME.

The following is the programme of the Ministers' Meeting of Western Kentucky and Western Tennessee, at Mayfield, Ky., March 12, 1895.

1. Introductory sermon, T. H. Pettit.
2. How I select my text and prepare my sermon, W. B. Clifton, J. R. Stewart.
3. How to study the Scriptures, W. F. Lowe, T. B. House.
4. Church discipline, J. A. Hogan, W. S. Toney.
5. Temperance, T. M. McGee, R. W. Mahan.
6. The character of preaching—the world needs, J. N. Carpenter, T. M. Moore.
7. Repentance, G. L. Ellis, W. M. Williams.
8. The Scriptural relation of baptism to salvation, B. A. Copas, H. M. Bogard.
9. The Scriptural doctrine of the resurrection, J. N. Hall, T. C. Mahan. Be here without fail. A. S. PETTIE.

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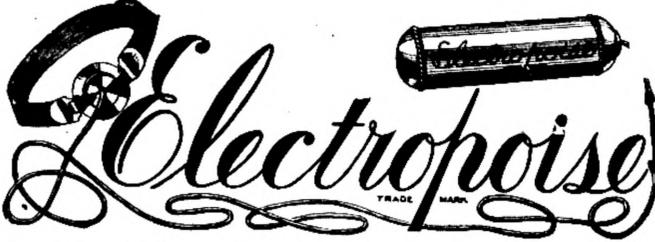
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130 ORDERS IN 14 DAYS. 25 cents in every 10 cents. 50 cents in every 25 cents. 75 cents in every 50 cents. 100 cents in every 75 cents. JAR. H. EARLE, Publisher, Denver.

The Farm

Twenty-one sheep, belonging to J. A. Gooding, of Harrison county, were drowned by falling into an open cistern.

A few bunches of lambs have been sold in Boyle county for June delivery at \$4.25, but the opinion is held by some that lambs will bring better prices than this.

Farmers in Madison county are losing their horses in large numbers, caused by an epidemic which they do not understand. It is believed the fatality is the result of feeding damaged corn. Quite a number of horses have also died lately in Mason county from a strange disease. Mr. John L. Broshears lost three or four. The disease, whatever it is, kills them in a short time.

About 500 cattle at Mt. Sterling on court day. Good feeders, of 1,000 pounds weight sold at from \$1.40 to \$3.75; light feeders, of 750 pounds, 3 to 3 1/2 cents; cows and heifers, 2 1/2 cents. Warren Rogers, of Bourbon county, bought 33 cattle of Allen and Trimble, averaging 1,125 pounds at 34 cents. These were an extra fine lot. They also sold to D. ShROUT, of Bath county, 12 cattle, weighing 750 pounds, at \$3.40; to Chas. B. Ecton, of Clark county, 15 head of 600 pound cattle at 3 cents. J. T. Denton, of Lexington, bought about 40 cattle of various parties, weighing about 700 pounds, at 24 cents. C. H. D. Sayre, of Lexington, bought a lot of cows and heifers at from 2 1/2 to 3 cents. He bought some good ones. But little trade in horses. A few mules sold at low prices.

A DAMP roosting place is an abomination, and yet fowls prefer a wet roost free from lice to a dry one covered with vermin which sap their blood and strength. This will explain why some people's chickens prefer to roost on trees.

THE MAGAGEMENT OF CLAY FARMS.

To get the best results from clay soil, it is necessary to understand how to manage it, and in my judgment, a large percentage of the owners of clay farms have not yet learned all that they need to know about the care of their soil. I will mention several points confirmed by my own experience, and hope that other correspondents will supply what I may omit.

No other class of soils is so greatly benefited by drainage as the clays, and no one thing helps so much to conserve moisture in them as thorough underdrainage. The only way I could account for the opposition to drainage, which was so prominent in the writings of the late B. F. Johnson, was that his experience has been on the black prairie soils, which were loose and leachy; for if he had ever cultivated a clay farm, he certainly would have found out that the way to keep the land moist is to remove the surplus water as quickly as possible, and then to make the surface fine, to give what we call an earth mulch. Thorough underdrainage is one of the indispensable things in the successful management of a clay farm, and will go far toward insuring good crops, both in wet and dry seasons. Clay land should never be plowed when wet, and perhaps no mistake is more common than this. The clay field plowed when so wet that the furrow will not crumble but falls solid and heavy, glazed by the moldboard of the plow as if smoothed with a trowel, is usually damaged so as to require a large amount of extra work to produce an inferior crop. The man with a clay farm must, as the poet has said, "Learn to labor and to wait,"

and often the waiting is the most profitable. If you have such land, do not allow anything to tempt you to plow it when too wet to crumble.

Fourth, never allow your clay land to dry out and bake after it is plowed. Ordinarily in the spring we have frequent rains, and it is safe to postpone pulverizing until a field is plowed, but from the middle of May to October, make it a rule to pulverize as fast as you plow. In the hot weather of summer, it is not best to wait until night to pulverize, but before you go to dinner, put the roller or drag on what has been plowed that forenoon, and make it compact and mellow. We cannot afford to allow clods to form at all, any more than we can afford to let weeds get rooted, for the best time to kill a weed is before it shows above ground, and the best time to crush a clod is before it is a clod. Any one who has not observed the difference in the power to retain moisture between a soil pulverized and compacted, and one left rough and cloddy, will be surprised if he experiments a little. To get clay soils in the right condition, it is necessary to do the work at the right time; and this in summer plowing means to pulverize as closely after the plow as possible, and in summer cultivation to break the crust and make a fine mellow surface as soon after a rain as the land will work nicely.

There is another point in the management of clay land which I wish our readers to experiment upon, and that is burning. While I am not prepared to recommend it as a general practice, I have experienced such good results from burning off stubble, and have known many of my neighbors to do so, that I am anxious to have the matter more fully tested. I have found that where stubble, or straw spread on the land, is thick enough so as to burn everything off clean, and to burn or heat the land, it plows and pulverizes with great ease, and the crops start and grow on it as though it had been heavily manured. An occasional burning over of our fields will help also to keep in check insects and fungous diseases. There would be no loss of potash or phosphoric acid in burning, and in the case of wheat stubble the loss of nitrogen would be small; and even when clover is burned off, the improved mechanical effect, and the fact that the ash is quickly available to the growing plants, will more than compensate for any loss of nitrogen. It must be remembered also that the roots of the clover contain the larger part of the fertility of the plant, and are not affected by the burning. I shall experiment further in the matter of burning clay soils, for so far all my experience has been satisfactory.

Lastly, I would emphasize the importance of keeping these soils covered with some growing crop. I have concluded that it is a mistake ever to leave a field bare through the winter. I have great hopes from the use of crimson clover for this purpose; but we can use rye, and possibly some other plants. I would suggest that from two to four pounds of turnip-seed to the acre be tried, as I have seen good effects from covering the land with a growth of this plant. Sorghum seed can also be sown as late as August on open ground, and will make a sufficient growth to cover the land and prevent its washing. Any of these coverings will prevent that packing and running together of the soil so common on clay land. There are probably other points in the management of clay soils, but I believe the ones I have mentioned to be the most important.—W. F. Brown, in Country Gentleman.

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Items of Interest.

The Prohibition Party held its convention to nominate a candidate for Governor in this city last week. Mr. T. J. Deane, of this city, received the nomination. The platform has seventeen planks the meaning of some of which is clearer than is the meaning of others. The first denounces the liquor traffic, license laws, and even local option and thinks the sale of liquor should be conducted by the State but solely for mechanical and medicinal purposes. The platform declares for governmental ownership of railroads and telegraphs. It thinks there should be so much money in the country and that should be so regulated as to secure its obtaining at a fair rate of interest. But the platform did not state what collateral should be considered valid nor what is a fair rate of interest.

Ex-priest Slattery and his wife, an ex-nun lectured in Louisville and the Catholics paid no attention to them. But when he lectured in Savannah Ga. on the 26th a mob of the lower class of Catholics gathered the militia was called out and needed to protect the small audience who had gathered to hear him and Slattery himself. The mob were larger than knives. Such riotous demonstrations are just what he wants to advertise himself. It is nearly three hundred years too late for any Catholics to suppose they can hinder freedom of speech in the U. S.

They have gone back to the old name for it in England, and call it influenza, as in the times. The epidemic is so extensive all England is suffering. Lord Rowley is down so is Mr. A. J. Halford John Morley and 60 members of Parliament. Railroads and other businesses are in trouble because so many employees are disabled. But the disease is not causing as many deaths as it did two years ago.

Postmaster-General Russell resigned his office and the President appointed W. L. Wilson of West Virginia in his place. As a scholar as a statesman and as a gentleman and as a Baptist Mr. Wilson has few equals.

The whole civilized world will hear with regret that the famous buildings of Athens are in a dangerous condition owing to the earthquakes. The Parthenon most beautiful of all and the Temple of Thesus have been the most injured. The architect who examined them says it will cost a million drachmas to repair them.

Home Secretary Asquith on the 25th introduced a bill into the House of Commons to disestablish the Welsh church. It is to be hoped this bill will pass. The great majority of the people of Wales are Methodists and Baptists, and it is a shame that they are forced to pay tithes to a church they detest.

It sounds strangely to read that in Central Italy the snow is so deep the railroads are blocked. Three trains which left Ancona for Rome stuck fast after going forty miles.

Advertisement for DOW WIRE WORKS CO. featuring various wire products and contact information for Louisville, Ky.

DEATHS.

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

SWIFE. Ed. W. B. Swife, born in Daviess county, Ky., July 9, 1838, and reared near Atlas, Ohio county, joined the Baptist church while young and lived a consistent Christian life to the end, Jan. 29, 1895. He was an earnest worker in every church enterprise, and especially the prayer-meeting, and Sabbath-school. Two years before his death he made a lecture tour by Roseville church, Lyon county, Ky., where his membership was. He was a regular subscriber to the RECORDER. He leaves a wife and eight children, to whom he was always affectionate, and a host of friends to mourn his departure and profit by his example.

ALLEN. Bro. W. B. Allen was born Feb. 12, 1853, in Harro county, Ky., died Feb. 7, 1895, at his home in Greensburg, Ky. About 16 years ago he gave himself to Christ and became a member of the Baptist church. On Nov. 18, 1892, he was married to Miss Maggie Durham, who died a few years later. On April 26, 1894, he was married to Mrs. Ida Creal. He was a faithful Christian, a strong lover of his church. A loving husband and a devoted father. Truly he will be missed, for his place is vacant. His funeral was preached by the writer to a large concourse of friends, and he was buried universally loved. He leaves a wife and four children. J. W. CAMPBELL.

HAYNS. In memory of my dear mother, Mrs. Martha J. Haynes, who died July 1, 1894, to live henceforth in the city of God. Gently and tenderly she has gone home, who was the pillar-stone, laid her rest beside my much-loved father in the old family graveyard. I never fully realized the poverty and imperfection of all human language until I attempted to express my grief by words, or to portray the virtues of my dear mother. I hope it will not be

deemed indelicate for me to say that to me she was as beautiful as the "morning rose besprinkled with the early dew." O how I loved her! She bowed her head like a blossom in the rain and sunk on her pillow like the raven that betrays the sick in the night; not a murmur escaped her lips. I believe she was fully prepared to die. She told her children to meet her in heaven. Her character was nobly firm, beautifully consistent and sweetly Christian. Her life was one of unselfish devotion to others, of great endurance and courage in moments of severe and patient suffering. Nothing would induce her to leave her bed, which she read every day and when the last moment came she went calmly and peacefully to the land of light and unfading gladness. During her sickness and after death more than one told me of the great comfort her Christian character had been to them. She is gone, but what a legacy her memory is to those she left. As I sat by her dying bed she clasped my hand and said, "O, my child, the echo of those loving words will ever linger in my heart." From my earliest recollection she and my lamented father made our home the home of the preacher. To this may a Baptist minister could have testified. Some years ago I attended a meeting of God, baptized my mother in the beautiful Ohio and also pronounced the benediction when my father led her to the hymeneal altar many years ago. She had the kind attention of many warm friends and most especially did she love Bro. Hazen's visits, her pastor and friend. I pray for grace and strength to imitate her noble self-sacrificing life so that at last I may meet her in that bright home above.

MARTIN. Elder C. B. Martin of Ludoviga Texas has finished his course. He kept the faith and gone to receive the crown. He departed on Wednesday, Feb. 23rd surrounded by his faithful and beloved family and kind friends. Bro. Martin was the son of Samuel and Sarah Martin was born in Knox county, East Tennessee Nov. 13, 1824, made profession of Christ, and was baptized by Elder Aaron Fitzgerald November 1842, married Miss Mary Pitts Sept. 26, 1844. Bro. Martin was licensed and ordained to the full work of the ministry by the New Liberty church, Cataosa county Ga. Elders J. H. Caswood and John L. Burns officiating as presbytery. His work has mainly been in North Georgia, East Tennessee, Missouri and Texas. His record is without a blemish as a faithful man of God. W. M. McNETT.

BASKETT. Died at her home in Daviess county Mo. Feb. 1, 1895. Mrs. Zerella Baskett, wife of Elisha M. Baskett, daughter of Mirajah and Agnes Williams. She was born in 1817 near Chestnut Grove in Shelby county, Ky. and was married to Elisha M. Baskett Dec. 12, 1844. She was the mother of four children, two of whom, Walter S. and Elisha F. with her husband still live to mourn her loss. But they mourn not as those who have no hope, for their loss is her eternal gain, she having died in the full fruition of faith. She in her early youth became a member of the Baptist church at Fox Run and was baptized by Rev. John Dale after which for over 50 years of her life and down to her death her daily life evinced the truth of her profession. J. H. M. Shelby and Henry county papers please copy.

Consumption Conquered. "Cassius" writes the wonderful East India remedy has proved itself beyond all doubt the most effective means for conquering consumption (bronchitis), asthma, and all kindred affections of the throat and lungs, as well as nervous diseases. Thousands have been cured, and new victories are being recorded. If you are suffering with any of these troubles do not despair, but send for particulars this wonderful remedy and make a thorough investigation of its merits. I will forward receipts absolutely free of charge, together with testimonials of persons who have been cured, and every evidence of the value of this great remedy. It will cost you nothing to contract for a course of those who wish many happy years to your life. Address W. A. McNETT, 122 Powers Bldg., Rochester, N. Y.

Cheap Excursions. March the 5th, and April the 2nd, 1895, the Iron Mountain Route will sell Home Seekers Excursion tickets at rate of one fare plus \$2.00 from St. Louis, Cairo, and Memphis to points in Arkansas, Texas and Louisiana. Limit of tickets twenty days from date of sale, with stop over privileges either going or returning. Free Receiving their cars quick time and sure connections, make the Iron Mountain Route the most desirable to St. Louis, Ark. and Texas. For general information, maps, folders, free books on Texas and Arkansas, call on or address R. I. G. Matthews, S. T. A., 304 W. Main Street, Louisville, Ky.

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

# Royal Baking Powder

ABSOLUTELY PURE

### Items of Interest.

Martial law has been declared in Cuba, and additional troops sent over from Spain. There seems to have been a plan of a rebellion which the Government learned in time to arrest the chief man engaged. Gen. Julia Sanguill and about thirty others are reported to have been arrested in Havana. There was some fighting in the province of Matanzas and the notorious bandit leader, Manuel Garcia, was killed in it. The sons of Garcia revolted, but was speedily reduced to submission.

Another "million" dollar Congress has departed without being desired. During the long session, the House made a most admirable record, the Senate the worst in all the history of representative government. During the short session, the House was demoralized and behaved badly, but it did succeed in electing a few of the worst of the Senatorial "jobs," such as the Hawaiian cable, the big price for the Mahonee lake and the Blaine house being among them. The pension bill for the two years amounted to nearly \$200,000,000.

On Feb. 28th, three were killed by the trolley cars in the city of Brooklyn. This makes 104 which have been killed by them since they began running, yet nobody has been punished, and so far has forced the big corporation to mend its ways and spend money enough to ensure public safety. No wonder the citizens of Brooklyn sympathize with the strikers.

Two more victories in places with unpronounceable names are reported for the Japanese. The trouble now is to make the Chinese realize they are defeated. The vast majority have never heard that any war is going on, and those who have merely know that some "foreign devil" are making trouble. The capture of Pekin may or may not open their eyes.

A row of four houses, which was in progress of erection on Orchard street, New York City, fell down last Friday, killing five workmen engaged and wounding eight others. To put up houses that fall before they are finished is one of the records of the "progress" of this century. Such a thing was never heard of among the slow and unprogressive ancients.

Among the dead is Prof. John Stuart Blackie, who died on the 2nd, in Edinburgh, in his 86th year. Prof. Blackie was a distinguished Greek and Latin scholar, and also a distinguished writer in many lines. He has written ballads on many historical characters, lives of poets, political articles, etc. His intellectual activity was prodigious and his faculties remained unimpaired.

Ismael Pasha, ex-Khedive of Egypt, died on the 2nd in Constantinople, aged 64. He was Khedive when the Suez canal was built, and supported De Lesseps with great vigor, though he at first was opposed. He was too anxious to introduce Western civilization, and weighed Egypt down by a debt under which she is laboring to this day. Removed from his position, he has lived in great magnificence at first in Naples and then in Constantinople.

Cataract Cannot be Cured. with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Cataract is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Cataract Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Cataract Cure is not a quick medicine. It was prescribed by one of the best physicians in this country for years, and is the best prescription. It is composed of the best lozenges known combined with the best blood purifiers, and acts directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Cataract. Send for testimonials free.

F. J. CHENEY & CO., Props., Toledo O. Sold by Druggists, price 7c.

The Doctors said, "Incurable Without an Operation."

January 16, 1903. St. Louis, Mo.

Gentlemen, I have a customer who has suffered many years with kidney disease. He has been under treatment of eminent physicians, who pronounced him incurable unless he would undergo an operation. He got to bed, he was unable to move about and had fallen off forty pounds. I prevailed on him to try a bottle of Dr. J. H. McLean's Liver and Kidney Balm. He declared the first dose helped him. After using two bottles all the troubling symptoms disappeared and he feels like a new man. I am also using the Liver and Kidney Balm in my own family with beneficial results, and regard it as the most reliable cure for kidney disease. You can make use of this if you wish, and will give the same and address of the gentleman referred to if any one desires it.

Yours truly,  
J. H. McLEANSLEY,  
Kearlsville, Va.

Send all Orders for Sunday-school LIBRARIES, Lesson HELPS, CATECHISMS, PULPIT, FAMILY, TEACHERS' BIBLES and ALL kinds of THEOLOGICAL, RELIGIOUS and STANDARD books and Periodicals to BAPTIST BOOK CONCERN, Louisville, Ky.

### THE MARKETS.

#### Report for the Week Ending Saturday, March 3, 1904.

CATTLE.—Receipts very light to-day. The market closed up strong on good cattle but slow on common. Prospects look favorable.	
Hogs.—Receipts of hogs were light. Market about steady. The best heavy sold at 14 1/2 lbs. Prospects fair.	
Sheep and Lambs.—Receipts light and market steady.	
CATTLE.	
Extra shipping cattle, 1,400 to 1,600 lbs.	\$ 80 1/4 75
Light shipping, 1,200 to 1,400 lbs.	4 00 3/4 75
Best butchers.	3 00 3/4 60
Common to medium butchers.	2 75 3/4 60
Thin, rough steers, poor cows and calves.	1 00 1/2 50

Good to extra cows, 1,200 to 1,400 lbs.	3 25 3/4 75
Common to medium cows.	1 75 1/2 60
Feeders.	3 25 3/4 60
Butchers.	3 00 3/4 60
Veals.	1 75 3/4 50
Veal calves.	2 00 3/4 60
Choice milk cows.	10 00 3/4 90
Fair to good milk cows.	10 00 1/2 90

SHEEP AND LAMBS.	
Good to extra shipping sheep.	10 75 3/4 90
Fair to good sheep.	1 00 3/4 75
Common to medium sheep.	1 00 3/4 75
Wethers.	1 00 3/4 75
Extra lambs.	1 00 3/4 75
Fair to good lambs.	1 00 3/4 75
Common to medium lambs.	1 00 3/4 75

#### LEAF TOBACCO MARKET.

#### Report for the week ending Saturday, March 3, 1904.

BURLAP—1903 CROP.	
Trash, green mixed.	10 00 3/4 90
Trash, sound.	8 00 3/4 80
Common lugs.	4 00 3/4 70
Good lugs.	5 00 3/4 80
Medium lugs.	3 00 3/4 60
Good lugs.	4 00 3/4 70
Medium leaf.	3 00 3/4 60
Good leaf.	4 00 3/4 70
Fine and selections.	10 00 3/4 90

COMMON LEAF.	
Common leaf, short.	7 00 3/4 60
Common leaf.	8 00 3/4 70
Medium leaf.	10 00 3/4 90
Good leaf.	12 00 3/4 100
Fine and selections.	16 00 3/4 140

BURLAP—1904 CROP.	
Trash, green mixed.	11 00 3/4 100
Trash, sound.	9 00 3/4 80
Common lugs.	5 00 3/4 70
Good lugs.	6 00 3/4 80
Medium lugs.	4 00 3/4 60
Good lugs.	5 00 3/4 70
Common leaf, short.	5 00 3/4 60
Common leaf.	6 00 3/4 70
Medium leaf.	8 00 3/4 90
Good leaf.	9 00 3/4 100
Fine and selections.	12 00 3/4 110

GREEN RIVER.	
Trash, green or mixed.	10 00 3/4 90
Trash, sound.	8 00 3/4 80
Common lugs.	4 00 3/4 70
Good lugs.	5 00 3/4 80
Medium lugs.	3 00 3/4 60
Good lugs.	4 00 3/4 70
Medium leaf.	3 00 3/4 60
Good leaf.	4 00 3/4 70
Fine and selections.	10 00 3/4 90

#### DAIRY—1903 CROP.

Trash, green or mixed.	10 00 3/4 90
Trash, sound.	8 00 3/4 80
Common lugs.	4 00 3/4 70
Good lugs.	5 00 3/4 80
Medium lugs.	3 00 3/4 60
Good lugs.	4 00 3/4 70
Medium leaf.	3 00 3/4 60
Good leaf.	4 00 3/4 70
Fine and selections.	10 00 3/4 90

DAIRY—1904 CROP.	
Common lugs.	5 00 3/4 70
Medium lugs.	3 00 3/4 60
Good lugs.	4 00 3/4 70
Common leaf, short.	5 00 3/4 60
Common leaf.	6 00 3/4 70
Medium leaf.	8 00 3/4 90
Good leaf.	9 00 3/4 100
Fine and selections.	12 00 3/4 110

SALES WITH COMPARISONS.		
Following were the sales for the week and to March 7, with comparisons:		
	Week.	Year.
Year 1904.	4,500	39,700
Year 1903.	4,071	32,714
Year 1902.	5,204	37,281
Total new crop sold to date.	39,400	
Sold to date in 1904.	42,900	
Sold to date in 1903.	40,712	
New crop sold to date, orig. inspec'd.	32,600	
Sold to date in 1904, orig. inspec'd.	32,354	
Sold to date in 1903, orig. inspec'd.	32,374	

REJECTIONS.	
Rejections this week.	620
Rejections same time in 1904.	620
Rejections same time in 1903.	730
Rejections since Jan 1 to date.	7,000
Rejections same date in 1904.	6,900
Rejections same date in 1903.	6,900
Percentage of rejections to new sales, '04.	14
Percentage of rejections to new sales, '03.	20

RECEIPTS.	
Receipts this week.	2,100
Receipts same time in 1904.	2,177
Receipts same time in 1903.	2,008
Receipts since Jan 1 to date.	21,200
Receipts same time in 1904.	21,023
Receipts same time in 1903.	21,020

## The Great MARCH SALE of Furniture At Headquarters Begins Tomorrow.

For months we have been importuned by the country's largest factories, who used every means in their power to get the benefit of our powerful organization to pull them out of a hole. We calculate to outdo anything previously attempted—to make this the greatest value-giving event in the annals of the furniture trade—and that's just exactly what we're going to do. Prices on everything—from the cheap reliable to the finest goods made—will be

### A Revelation, A Pleasing Novelty.

It's a great big unprecedented chance. We herewith quote some example prices, which we have never done before.



**SOLID OAK EXTENSION DINING TABLE**—well finished with **W.A. March sale price \$25**



**QUARTERED OAK PARLOR TABLE**, rubbed and polished; also in imitation mahogany. **W.A. March sale price \$2.50**



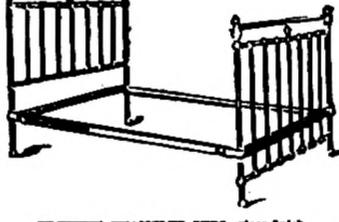
**LADIES SEWING ROCK**—spring seat, fine tapestry cover—finished in oak or cherry—regain price **\$2.98** W.A. March sale price



**PARLOR ROCKERS**—in dark Mahogany finish. Spring seat, upholstered with genuine leather and, handsomely finished, with **W.A. March sale price \$2.87**



**SOLID DINING CHAIRS**—good case seat—properly constructed, a regular **W.A. March sale price 83c**



**WHITE ENAMELED BED**—glass finish, brass top rail and large brass legs on each post in all sizes, 2 1/2, 3 and 4 1/2. **W.A. March sale price, a bargain of \$11.50**



**REVEL-PLATE SOLID OAK BED**—our drawer covered, well finished oak. **W.A. March sale price \$9.68**



**BOX SEAT BED**—upholstered leather seats, regular price **W.A. March sale price \$2.60**



**OVERSTUFFED PARLOR SOFA**—3 glass-topped, leather, heavy and 3 sets cushions. In White Oak, Cured Peach or Taper, with fringe and ornamentation in match. Best grade material and springs used throughout—**W.A. March sale price \$33.00**













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PAYING FREIGHT 300 MILES FROM LOUISVILLE.