

WESTERN RECORDER

Faith, Hope and Love, these three.

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A CORRESPONDENT asks in the *Homiletic Review*: "Is not the present tendency of the church to over-organization resulting in disorganization and dissipation of its spiritual energies?"

We have never pretended to understand the names and ranks in the Catholic church. We were under an impression that Satolli was the biggest Catholic in the United States, a sort of papal vice-gerent. We were wrong, it seems, since he has been recently "elevated" and made Cardinal, receiving a red hat six feet across.

"The law of the world—whether stated in theological phraseology or not—is justice; yes, retributive justice. It rules absolutely throughout the universe." Let us rejoice that the Lord God of Hosts is a just God, and that justice rules. The older one gets, the more one sees reason for thankfulness that justice and righteousness are the habitation of His throne.

The *Interior* says truly: "Doubt is the disease of the intellectual, moral and spiritual paralytic." A man might better pride himself upon the fact that his right hand was so paralyzed it could take no firm grip upon anything than to pride himself on the flabbiness of intellect which prevents him being anything.

DR. WITHERSPOON is as gentle as he is scholarly. But he is capable of righteous indignation, as all true men are: "The most disgusting form of sensationalism is that which, as its pulpit clap-trap, makes use of ludicrous anecdotes, stale jokes and pulpit slang. There are men among us whose stock of pulpit attractions consists almost exclusively of anecdotes, witticisms and numerous conceits that are offensive alike to good sense, pure taste and true Christian feeling."

DR. LORIMER has declined the call to the church in Chicago which is nearest to the University. Such words as these of his would not come amiss in Chicago. He says: "Higher criticism tends inevitably, whether its teachers realize the fact or not, to absolute rationalism and the discrediting of inspiration. If dates are erroneous, if scientific statements are wrong, if historical representations are misleading, if Jesus only fell in with popular views when he seemed to attribute the Pentateuch to Moses, is it possible to believe that the Almighty had much to do with the preparation of such a book?"

The Congregationalists instructed their Foreign Mission Committee to limit their expenses to the receipts. And they are being commended for this stand they have taken. The *Presbyterian* says: "This is wise and timely counsel. It is not good business policy to lay out work beyond one's income. The managers of our benevolent causes are only required to expend what the church places at their disposal. They are merely the disbursers of her funds, and must, as far as possible, keep her out of debt." But there are great difficulties in the way of such action.

For the Western Recorder.]

A QUESTION ANSWERED.

BY J. H. SPENCER, D. D.

My attention has just been called to a request in the *WESTERN RECORDER* of November 28th, that I answer a question there propounded. I beg the editor's pardon for having overlooked it at the time, and now attempt to comply with the request. The question is as follows:

"Is it true that the eternal weal or woe of an immortal soul may depend on whether or not some finite being, independent of the actual possessor [of that soul], shall do his or her duty in certain respects?"

I answer unhesitatingly, yes, from a human standpoint; and that is the only standpoint from which we can safely attempt to reason and act. But this is not only my answer, but practically that of all orthodox Christians, in all ages, in both teaching and practice. Do we not teach that the eternal destiny, as well as the temporary weal or woe of children depend, in many cases at least, on whether their parents bring them up to fear and seek God, or teach them to scoff and mock at religion, or lead them early into crime and debauchery? We are so taught, with flowing tears and fervent exhortations, from every orthodox pulpit in Christendom. Earnest Christians make many sacrifices of their substance, labors, convenience, and even their lives, to minister the Gospel to their neighbors, because they believe the eternal destiny of those neighbors depends upon it. The *missionary* is confirmed by observing that, in localities where the Gospel is regularly and faithfully preached, many of the people become orderly walking Christians, and where it is not preached, wickedness and debauchery reign unchecked. In the latter case sin reigns unto death; in the former, righteousness unto eternal life.

From every Christian pulpit and platform in the land, earnest, godly men proclaim to us, with soulful fervor, that the heathen are perishing for want of a knowledge of Christ; that if we send to these benighted millions the word of life, such of them as can be induced to accept it and its Author, shall be saved, but that if we fail to send them the Gospel, they shall all eternally perish. We believe the representations, and offer our tears, our prayers and our substance, hoping that by all means we can save some. If some ignorant speculator asks if the heathen will not be saved without the Gospel, all our wise men who are versed in, and believe the sacred Scripture, promptly respond, no: they can be saved only through a knowledge of, and belief in, Christ, the only Savior, and we who possess this knowledge must impart it to them, or they will all be inevitably lost. All these things go to prove the well-known universal belief of Christians to be, that the eternal weal or woe of immortal souls depends on whether or not the children of God do their duty in preaching the Gospel to the unconverted, and enforcing its claims on their submission and obedience. This practically universal belief of Christians may not be a demonstration, but it is very strong presumptive evidence that the doctrine is true.

But we have a more sure word of prophecy. Let us endeavor to lay aside, for the time, all our theological theories and dogmas, which may or may not be true, and without their modifying influence on interpretation, candidly endeavor to ascertain just what the New Testament, which we acknowledge to be infallibly true, teaches, on the very question under consideration. Afterwards, we may again inquire whether our cherished theories can be reconciled with the plain teaching of our supreme authority. This authority says of the Gos-

pel of Christ: "It is the power of God unto salvation to every one that believeth" (Rom. 1:16). As we shall presently see, all of, and only, those who believe are saved. Then the Gospel of Christ is the power of God unto salvation to all—every one—who are saved. So none are saved without a knowledge of the Gospel. But that knowledge is imparted to dying men, only by finite beings. Hence the salvation of immortal souls is made to depend on the faithfulness of those finite beings whose duty is to communicate the knowledge of the Gospel.

Sinners are saved by grace—divine, sovereign grace—but equally through faith. There is no fact or doctrine more clearly or frequently taught in the New Testament than that men are saved through belief, or faith, in Jesus Christ. The Savior himself says: "He that believeth on the Son hath everlasting life; and he that believeth not the Son, shall not see life; but the wrath of God abideth on him" (John 3:36). This needs no comment. Men must believe or be lost. But Paul says: "How shall they believe in him of whom they have not heard? and how shall they hear without a preacher?" (Rom. 10:14). Here, then, salvation—the possession of eternal life—depends on believing, believing on hearing, and hearing on a preacher—not necessarily an ordained minister, but some one who can communicate the Gospel. Again, men are saved through faith (Eph. 2:8). But faith cometh by hearing (Rom. 10:17). But how shall they hear without a preacher? From the same conclusion, viz., that the salvation of men depends on the faithfulness of their fellow-mortals, in ministering to them the Gospel.

But we are not left to the complexity of even the simplest logic to bring us to this conclusion. We have direct personal applications of the principle, or truth. An inspired apostle says: "I am made all things to all men, that I might by all means save some" (1 Cor. 9:22). He repeats his same earnest purpose to "save some," in Rom. 11:14. James says of a zealous brother: "Let him know that he which converteth the sinner from the error of his way, shall save a soul from death" (Jas. 5:20). Everywhere in the Word of God it is taught that men are responsible for the welfare—present and eternal—of their fellows, to the extent of their ability to promote it. It was only the wickedest man of his generation who denied that he was his brother's keeper. There is not a passage in the New Testament, bearing on the subject, which does not teach that Christians are responsible for the salvation of lost sinners, to the extent of their ability and opportunity to lead them to Christ, or that does not, with equal force, teach that the eternal weal or woe of immortal souls may depend on whether or not God's children discharge their duty in trying to influence the unconverted, by word and deed, to seek the Savior of sinners. Paul exhorts the Christian wife to so live as to save her godless husband, and the Christian husband, his wife. There is no intimation in the New Testament that any sinner shall ever have been saved, subsequent to the personal ministry of Christ, independent of human instrumentality.

We now turn a moment to the theory from which originates our querist's doubt. There can be no uncertainty with God. Before he began the work of creation, his purposes and plans were all unalterably fixed, and all the results of their execution were determined to the utmost minutia. The whole number of the human race—the chief end of creation—from the formation of Adam to the last born of his posterity, with the exact career and destiny of each, was definitely determined before the foundation of the world. God foreknew, as

taught by that wise thinker, James Arminius, and predetermined, according to that deep thinker, John Calvin, who should be saved, and who would be lost. The number of each class was so definitely fixed that it can be neither increased nor diminished; nor can there be any exchange of individuals between the classes. When Jesus went to prepare a place for the saved, he knew by name just who would dwell in each of the mansions in his Father's house—not only of those who had already been saved, but of all who should be saved thereafter. This is the theory that wise and devout Christians hold. To believe less would be to limit the Infinite, which neither wisdom nor reverence can admit.

But God not only foreordained and predestinated whatsoever comes to pass, but what is pertinent to the question under consideration he pre-determined the means by which it should be brought about, and made its consummation depend on the effectiveness of the means. Our theory includes the belief that it is impossible for the means, ordained by a God of infinite perfection, to fail of accomplishing the end for which he designed them. But this does not change the fact that the accomplishment of the end all depends on the efficiency of the means. It is ours to use the means, and God's to make them effective. If we cannot reconcile our theory with the plain teaching of God's Word, we should keep in mind that the latter, and not the former, is our true and only guide; and we must conclude that either the reconciliation above our comprehension, or that the theory is not true of this alternative. I should choose the former conclusion. But whatever theory may or may not be reliable, we know that the Word of God is true, and that to believe and be guided by its plain teaching is our highest duty and most exalted privilege.

Eminence, Ky., December, 1895.

THE editor of a secular paper within this metropolitan district is in Europe. In a letter to his paper he gives the names and residences of three fellow passengers who occupied the stateroom with him, and by a strange chance they were all ministers of the Gospel.

Writing upon this subject, he says: "But what seemed more phenomenal than anything else was the fact that my three companions were all ministers. It looked to me very much like a special interposition of Providence—three ministers placed in my company, evidently to keep me in the straight and narrow way. At night when I retired, I had a minister to the left of me, in the upper berth, like myself, and two ministers below me in the lower berths; and it occurred to me that if the vessel went down while we were in bed, I would have the melancholy satisfaction of knowing that two ministers had gone down a few moments ahead of me. I had always had a high regard for the clergy, but I had never been in such close communion with that fraternity before. I found that these three were very much the same in their ways of doing things as other folks. They ate, they talked, they dressed, they behaved, they slept, just like other folks. They even took their bitterns like other folks, being careful to explain with each swallow that they did so much against their will, and for medicinal purposes only. During all the nine days and nights I was with those gentlemen there was not a word said about the Lord. They seemed to have forgotten entirely about the Supreme Being, and to have left Him to go on with His work without their assistance. As to how my soul was doing not a word was said. They ignored that subject entirely."—New York Advocate.

For the Western Recorder.

THE RESURRECTION.

BY THE REV. T. E. RICHET.

"Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead."—Isa. 26:19.

The doctrine of the resurrection of the dead is one of the principal doctrines of the Christian religion. It is indeed the most important tenet in the Christian faith. Without it all the other articles of belief are utterly worthless. Of what avail would be the doctrine of repentance, conversion, justification, sanctification, adoption, etc., unless we are to live to enjoy their fruits after we quit the turmoils and trials of this life? Labor, and anxiety, and persecution and chastisement are to be expected by the Christian in this world. For this reason, Paul says: "It in this life only we have hope, we are of all men most miserable." Our only hope of happiness, free of suffering, is beyond this life. Unless we have this hope our religion shall avail us comparatively little.

But the text foreshadows a hope for the future beyond this life. "The earth shall cast out her dead;" and "thy dead men shall live" are expressions that can but inspire hope for the future.

With these introductory remarks, we proceed to notice the following legitimate deductions from the text:

1. There will be ultimately a resurrection of the dead. The text declares that "the earth shall cast out her dead" and "thy dead men shall live." Language could hardly be formulated to express the fact of a final resurrection of the dead more strongly. But there is abundant corroborative testimony to the same purport. Job hailed with delight the hope of the resurrection. "Though," said he, "after my skin, worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself and not another, though my veins be consumed within me." Paul argues the question of the resurrection with great ability in 1 Cor. chapter 15. In verse 22 he declares "as in made alive." Daniel, speaking of them that died in the dust, says they "awake." Jesus told his disciples not to think strangely of the doctrine of the resurrection and doubt the truth of it. "Marvel not at this, for the hour is coming in which all that are in the graves shall hear his voice and shall come forth." But why multiply quotations? There are many others equally as strong as the above, but surely these are sufficient.

The fact I think then, is settled that there will certainly be a resurrection of the dead. Jesus himself arose the third day after his crucifixion as the "first fruits" of all, and after him we shall alike arise. This leads us to the thought that

2. All men shall be resurrected. There is a forensic expression admitted by all men as an axiom: "Unius expressio est exclusio alterius"—the expression of one thing is the exclusion of another or of all others. The text declares that the earth shall give up her dead. This expression excludes all other considerations. The dead then, i. e., all the dead, must come forth and live. "Thy dead men," i. e., all "thy dead men shall live." This idea is so plainly implied that no argument is necessary to establish it. It commends itself to the rationality of the simplest child. It is as clear as the sun in his noontide glory.

But, as if to settle the matter beyond all possible doubt and dispute, the case is stated elsewhere as plainly as words can speak it. Jesus says, as already quoted, "all that are in their graves shall hear his voice and come forth." "In Christ," says Paul, "all shall be made alive." In Acts 25:15 it is declared that "there shall be a resurrection of the dead (i. e., all the dead), both of the just and the unjust."

An enthusiast of error once said to me that all the righteous would be resurrected, but that the wicked would go into a state of nonentity and be no more after death. This quotation from Acts forever dispels this illusion. The just and the unjust alike shall be raised up from the dead. In prophetic vision, John on the isle of Patmos saw the resurrection in its fullness. The scene, as described by his terse and burning words, is awfully and fearfully sublime. "The sea

gave up the dead which were in it; and death and hell delivered up the dead which were in them." Rev. 20:13. Such shall be the awful and overpowering scene in the great day. Every one, "small or great," shall stand before God. Brethren, it will be the most terrible day in the history of the universe. Millions of millions of gaping tombs will belch forth their rejuvenated dust. From the depths of the mighty waters will spring into life the accumulated hosts of the long forgotten ages. From the stormy depths of the bottomless pit, all reeking and writhing with the pangs of boundless despair, the damned and doomed shall emerge. Not a man, not a woman, not a child of any nation or any age shall be left. Every one shall be in and form an integral part of the mighty host which shall come up in one stupendous phalanx before God's eternal throne in the final resurrection.

Another thought the text suggests. It is a wonderful thought.

3. "THY DEAD MEN SHALL LIVE." Viewing the expression in its full import, it is sublimity personified. It means to live forever. Paul expresses the idea of the text: "This mortal shall put on immortality." Being brought to life in the resurrection, we shall live forever. Who can understand it! The mind staggers in contemplating it. To live forever! To live through the countless ages of eternity! To live while millions of millions, billions of billions, yea nonmillions of nonmillions of ages roll sluggishly back into old eternity, and yet continuing still to live on and on, and still on and on forever and ever! Who can bear the thought! Yet such are we and such is our destiny.

"Tell all the sand the ocean waves, Tell all its changes, all its waves, Or, tell with more laborious pains, The drops its mighty mass contains; Be this astonishing account Augmented with the full amount Of all the drops that clouds have washed, Wh'er their wat'ry feces spread, Through all time's protracted tour From Adam to the present hour:— Still short the sum, nor can it vie With the more numerous years that lie Embosomed in ETERNITY. Attend, O man, with awe divine, That thy mortality is thine."

Oh! dying man, are you ready for the stupendous event of the resurrection? Do you expect your immortal life to be spent in heaven? Or will it be in the regions of the damned where you will be ever dying and yet never be permitted to die! Always living and yet forever crushed with the iron jaws of eternal death! God help you most seriously to contemplate this solemn question with the tremendous issues involved vividly before you.

Princeton, Ky.

THE FAITHFUL SAYING.

BY REV. THEODORE L. CUYLER.

The eloquent Dr. Griffin, when he went from home, took with him his masterly sermon on the Worth of the Soul; it was so often called for, and he delivered it nearly an hundred times. Paul tells us that he was himself a man of one text at Corinth, and wherever he went he harped upon one string—but it was the string that gives the music of heaven. Here is his favorite text as he gave it to his spiritual son Timothy: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." Paul might have said that it was a wise saying, showing that his judgment approved it; or that it was an eloquent saying, or a sublime saying. All these would have been true descriptions of his glorious gospel message. He goes beyond them, and cries out in the midst of his narrative, "faithful is this saying!" It came from a faithful God who had "sworn by Himself, that we might have strong consolation who have fled for refuge to this hope set before us." It is a faithful saying because it inspires the most perfect confidence in every soul that accepts it, and rests entirely upon the Saviour it proclaims. Never had a sinner who believed it been disappointed; those who have staked their eternal all upon its truth have found it so faithful that unnumbered tongues have declared "we know whom we have believed." This is the precious truth that has always lain closest and warmest to the Christian's heart. There is no story in the world, and never will be, like the story of the Cross.

No mother ever sang it over the pillow of her child without tenderness; and no child ever listened to it without emotion. No living Christian ever heard the "faithful saying" with indifference; and no dying Christian ever heard it but as the sweet voice from Home. This faithful saying will be remembered when all the literature of this world is forgotten. With it the New Testament opens in that invitation to all men to "behold the Lamb of God who taketh away the sin of the world." And the New Testament closes with it, when amid the magnificent visions of heaven John heard the bursting anthem of joy, "Worthy is the Lamb that was slain to receive power and wisdom and riches and strength and honor and glory and blessing forever." In this world, and in the next world, and in that solemn hour when we hang between both worlds, no saying in the universe will be of such infinite value to us as that "Christ Jesus died to save sinners."

The power of every pulpit is to be measured by its power to exalt the cross of Christ. What folly for us to chase every phantom that skepticism can raise! The only way to let the dark out of a human heart is to let in the light. The only cure for unbelief is faith; we must give men something worth believing, and the one thing worth a weak, tempted, sinful man's believing is that the Son of God came into the world to save him. If he gets hold of this faithful saying, he can get hold of Christ; and if he gets hold of Christ, he is a saved man. If he fails to do this, he is lost; and it matters little whether he perishes from skepticism or from love of the world, or from besetting sin of any description. People who gather before our pulpits want no guess-work; they want solid certainty. They want to listen to an infallible Bible from an infallible God, and to find a rock to build on for all eternity. Oh, the ecstasy of being able to give these sinning, tried and tempted souls the grand old faithful saying!

The three great ideas which Paul found in this faithful saying were—a substitute, a sacrifice, and a salvation. Christ came into the world not only as a teacher, and a doer of miracles, and a spotless example to live still, and to suffer in our stead. He became our sacrifice and died to bear our guilt. He offers eternal life and secures it to every man who believes on Him, obeys Him, and follows Him. This is the core of the Gospel. This is the creed of all true Christians, whatever denominational earmark they bear. This "faithful saying" made three thousand converts in one day when Peter first preached it in Jerusalem. It inspired the Reformation by Luther, and underlaid the Mont Blanc of Calvin's adamantine theology, and kindled John Wesley's enthusiasm to preach a full salvation until converted sinners shouted for joy. The one sublime purpose of all foreign missions is to translate this faithful saying into all the languages on the globe, and to tell dying men that Jesus came to save them. Can any man or woman be a genuine Christian and yet do nothing to spread this faithful saying, or to make other people Christians too? As Dr. Roswell D. Hitchcock pithily puts it, "Who, if he could, would like to be plodding heavenward in a path only wide enough for one?"—Evangelist.

SOFT WITH SHOWERS.

BY ORADIAH OLDSCHOOL.

There had been a long drought. The ground was dry and hard. The wise farmers said, "We must wait until it rains." But young Conrad Conceit said: "It is time that our crops were in. The season for sowing is passing. Isn't it better to work than to wait!" Conrad had a plow of the latest patent, and he had four as good draught horses as any of his neighbors. He sharpened the coulter and the plowshare, harnessed his double team to the plow, and drove afield. But with all his pushing on the handles he could not get the plow into the ground. The point only scratched the surface. The spirited horses became impatient and almost unmanageable. At length they came to where there was a fissure, a heat-crack in the field. Into this the excited plowman thrust the plowshare, saying to himself, "I'll give them a chance to pull now since they want to." The horses suddenly arrested, first plunged and reared;

then made a wild rush which wrecked both the plow and the harness. Poor Conrad, his effort to cultivate his farm without waiting for rain from heaven ended in disappointment and disaster.

But one failure did not cure him of his folly. He said: "If I can not plow I can sow." He loaded his patent sower with seed wheat, and scattered it over the arid soil. But alas! he found that his whole farm was like the trampled wayside in our Savior's parable. He was only feeding the hungry fowls which came in great flocks and devoured his seed. What should he do? He heard the church bells ringing. Then he remembered that the day had been set apart by the pious people in the community as a day of fasting and prayer. They realized that they could do nothing until God visited the earth, and made it "soft with showers," and they believed in the promise, "Ask and ye shall receive." They were meeting in all their houses of worship to ask for rain. Should he go and join in their prayers? Or should he try to get along without God? Or should he say, "Praying will do no good; when the Lord is ready to send showers he will, and he won't until he is ready! He has a purpose from eternity in regard to every day and hour, yes in regard to every drop of water, and he won't, may he can't, change that purpose in answer to prayer."

But the good people prayed all that day, prayed in the sanctuary and the home, and before the next morning dawned the windows of heaven were opened.

Now this story of Conrad Conceit is a parable like that which our Savior told of a sower who went forth to sow. It represents the folly of not a few of those to whom the Lord has committed the cultivation of his vineyard. They are faithful as workers. They persist in plowing and sowing, and wonder that there is no spiritual harvest. Alas! alas! they forget that the labor of the husbandman is in vain until "he maketh it soft with showers." They forget what the prophet was inspired to proclaim, "Not by might, nor by power, but by my spirit, saith the Lord."

There is good Doctor Apollon. He is a good man and mighty in the Scriptures. His preaching is full of wisdom and faithful application. He not only proves, with a convincing logic, that men ought to repent and believe in Christ, but he entreats them to do so with a tearful earnestness. And yet, of the hundreds of unconverted men and women who wait on his ministry scarce any are converted. The additions to his church are less than four per cent per annum. Why is this? Doctor Apollon is orthodox. He believes in the Holy Spirit. If you question him he will tell you that he does not expect any result from his labors save as they are energized with power from on high. And yet there is an insidious feeling in the preacher's heart, and in the hearts of the hearers who admire him, that such sermons ought, in and of themselves, to draw men to Christ.

But I may be told that since God has appointed preaching as the instrumentality by which men are to be saved he will of course give his Spirit to render it wisdom and power unto salvation. But let us hear what Zechariah said nearly five hundred years before Christ: "Ask ye for rain in the time of the latter rain." God had promised to give his people the early and the latter rain. But he wanted them to pray for it nevertheless. And sometimes he withheld it because they did not ask for it. And it is so in the spiritual kingdom. He waits to be gracious. He is anxious to bless and to save. He would not have his word return unto him void, but accomplish that whereunto he has sent it. But he "will be inquired of by the house of Israel to do it for them." If then, we would have showers of blessings upon our congregations, if we would see thousands converted in a day, we must hold Pentecostal prayer-meetings. We must ask earnestly, unitedly and perseveringly for the outpouring of the Spirit.—Interior.

It is not yourself only you will serve by the formation of hopeful views and habits; you will be a perpetual cordial and tonic to all those among whom your lot is cast.—Disraeli.

DIFFICULTIES are God's errands; and when we are sent upon them, we should esteem it a proof of God's confidence.—Henry Ward Beecher.

For the Western Recorder

NEED OF THE HOLY SPIRIT.

BY REV. J. R. SAMPLE.

I notice this in the RECORDER: "Why do we hear so little in these days of unctiion? Why does liberty mean such a different thing from what it did when old preachers said they felt such a liberty while preaching?" I think the two questions may be answered by saying that the condition is the result of a non-attendance of the Holy Spirit. There was a time when the ministry were not so well equipped as they are now; then they felt the need and help of the Holy Spirit, in fact they felt that it was impossible to get along without Him, and I suppose they must have prayed much for His power, realizing that they possessed no power within themselves.

To illustrate: We have a good brother down here in Mississippi whose education was limited; who had never seen the inside of a theological school, but he felt that he must preach the Gospel, and go on, as it were, at once. He went without preparation. He realized his weakness, and his only hope was in the power that God might give him. He felt that he could not get along without God's help. He prayed for help and looked to God for it, because he knew that he was perfectly deficient, and possessed no power of himself. He read the scriptures and commented as best he could, and at most it was, from a human standpoint, a poor makeshift for a preacher; but strange to say, people came together to hear him, and everywhere he went souls were born of the Spirit and made happy in knowing Christ as their Savior. This brother went on for quite a while in this way. Soon his name was heard of all over the state. He progressed so well that he got to be a first-rate preacher—preach as good a sermon as anybody—in fact he progressed so well that he could stand alone, and preach of so much help from God. Well, after he had reached that point, and could get on very well without God's help, God withdrew Himself, and while the preaching was first-rate, i. e., entertaining, there was no power there to convert sinners, and the results of his preaching were quite different from what they were before.

We live in an age of schools, colleges and theological seminaries. Brethren who feel that they are called to preach in these times, feel that in order to move in the higher circles of religious society they must be well prepared, and have a college education and thorough course of theological training. Now, after the average man has had the benefit of all these advantages, he has plenty of "liberty" of his own—can lecture, and "preach," and entertain an audience, and naturally does not feel the need of help, and therefore the Holy Spirit is not much in it, and of course souls are not converted.

The unctiion, of course, comes from the same source that needy preachers get liberty. I have heard it said that there was once a time in the kind of Baptist preaching, and I believe in educating young men for the ministry, when their preachers used to oppose it and preach against it. But—but—I guess I had better stop here.

Summit, Miss., Dec. 1, 1895.

TOO MANY SOCIETIES.

BY SENEX SMITH.

A popular author, commenting on the modern craze for societies, says: "The waste of time and energy in canvassing and proselytizing, in gadding and gabbling (to say nothing of the provocatives to vanity, etc.), occasioned by the needless multiplication of these popular modes of benevolence, is prodigious. A society against the formation of needless societies would be an excellent thing. No wonder that some benevolent enthusiast enter the brain of some philanthropic gentleman or lady, than straightway some society must be formed, and meetings—weekly, monthly and annual—held; the mail excitedly piled; placards and reports printed; circulars issued, and, as if all the usual machinery were not sufficient to infuse the plague of quiet souls who have more important business to attend to. Nor can it be concealed that the expense of these organizations, if they multiply at the present rate, will in due time swallow up no small portion of the capital of benevolence. No wonder that so many societies languish, and that their whole history is little but a continued series of appeals."

The only society that I belong to is the Christian church, and I sometimes think that is the only one we need. Local missionary organizations among people of the same race, moving in harmony with and as agencies of the church. There is vitality enough in a living Christian church to do all the benevolent work in a community, and we should avoid getting up any kind of associated action, which implies the agency of the Lord is not sufficient for all the emergencies and needs of the great campaign against the power of darkness.

ASKING AND RECEIVING.

My neighbor, James Jones, doesn't believe in prayer. He says that God has laws according to which he governs the universe, and that to ask him to change them, or suspend their operation in favor of a suppliant, is absurd. "I have never so much as asked him to send me a loaf of bread, or lend me my hay rake, as I had just finished my haying, and he had broken his."

I replied to his request: "Certainly, James, I am glad to accommodate you, though the law on my farm is that as soon as the hay is all bunched the rake is stored in the barn, and the farmer is responding my law. But I am surprised that a man of your principles in regard to prayer should come to me asking and expecting to receive. You don't go to God in that way."

"No, for you can change your mind being a

man, but God cannot. He foresaw and fore-ordained everything from the beginning, and it has to come to pass just as he foresaw it."

"Very well, then, God saw from the beginning that you would break your rake and need to borrow a new one, and that you would get it. Why, then, did you come over? Your asking could not affect the result. You should have stayed at home and said, "If it is foreordained that I should have Genex Smith's rake to finish my haying, I will have it, asking or not asking. But you thought, in my case, that that was worth haying was worth asking for. Why not be as polite to the Lord as you are to me? Ask for what you want, and don't bother yourself about his fore-knowledge and decrees. Do what he tells you to, and do not try to understand what he has not chosen to reveal."

"I'll think about it," and went away with the rake.—Journal and Messenger.

For the Western Recorder.

THE WASTE BASKET.

BY REV. W. B. RUTLEDGE.

To whom does it belong? It is the exclusive property of the editor. No one else has any claim to it. It is his by right of possession. He has not cornered it like the combines do with wheat and corn, etc., but it has been handed down for many generations. The pastor needs it, but he can't get it. Oh how badly he needs it! His should be differently constructed from that of the editor. He needs to carry it with him. Then when Mrs. Deacon Jones should feel moved to express her regrets that the pastor made a fatal blunder he would just put the whole article into the waste basket. What a convenience! No harsh criticism could then disturb the dreams of the tired pastor. But he cannot have it. It belongs to the editor.

Of what use is it to the editor? Much every way. What would he do without it? Poor fellow! He would be compelled to enlarge his paper; and then he would be compelled to enlarge the price; and then—his daily bread would begin to fail.

The waste basket is a splendid antidote for a painful but ineluctable malady, viz., the headache. It is almost sure cure. The editor is the physician that administers the medicine. The waste basket serves as a mantle to hide the weakness of many who might injure their reputation. What a blessing is the waste basket to the reading public! But for the fatal valve in the waste basket into which many unkind cuts and unwholesome teachings have gone, never to return, there would be many tired eyes and aching hearts. But the waste basket goes on the principle, the greatest good to the greatest number. A thousand blessings upon the waste basket.

THE HEALING POWER OF JOY.

There is a marvellous medicinal power in joy. Most medicines are distasteful; but this, which is the best of all medicines, is sweet to the taste and comforting to the heart. There had been a little rift between two sisters in the church at Phillipsburg, but I do not know what the quarrel was about. I am usually thankful for any chance of such subjects—but, as a cure for disagreements, the apostle says: "Rejoice in the Lord always." People who are very happy in the Lord are not apt to either give offence or to take offence. Their minds are so sweetly occupied with lighter things that they are not easily distracted by the little troubles which naturally arise among such imperfect creatures as we are. Joy in the Lord is the cure for all discord. Should it not be so? What is this joy but the concord of the soul, the accord of the heart with the joy of heaven? Joy in the Lord, then, drives away the discords of earth. The cure for care is joy in the Lord. No, my brother, you will not be able to keep on with your fretfulness; no, my sister, you will not be able to weary yourself any longer with your anxieties if the Lord will fill you with his joy. When being satisfied with your God, you are more than satisfied, overflowing with delight in him, you will say to yourself, "Why art thou cast down, O my soul? and why art thou disquieted in me? Hope thou in God, for I shall yet there praise him for the help of his countenance." Why then, being satisfied with your God, you are five minutes? If one could gain an imperial crown by a day of care, it would be too great an expense for a thing which would bring more care with it. Therefore, let us be thankful, let us be thankful, let us be joyful in the Lord. I count it one of the wisest things that, by rejoicing in the Lord, we commence our heaven here below. It is possible so to do, it is profitable so to do, and we are commanded so to do.—C. H. Spurgeon.

The American Board by instructing its Prudential Committee to confine its expenditures to the work which it has the responsibility for any reduction of the work upon the churches, brings into salient relief the principle that missionary boards are not constituted to relieve pastors or churches of their responsibilities for missionary gifts, but to make those gifts effective. Too often it is assumed that the missionary boards of the churches are the chief duty of the Board in such a sense that the Board is responsible for any decline in revenue or in missionary interest. In our own denomination we venture to say that there are hundreds of pastors and churches who, without thinking much about it, assume that it is the chief duty of the Home Mission Society and of the Missionary Union to prod the churches to do what they ought to do. On the contrary, the chief duty of these organizations is to make the wisest use of the men and the money the churches supply. We are not at all sure that our societies are doing too far ahead in this assuming the responsibilities of the churches. Pastors and churches have a good deal of human nature, and they are willing to throw as many responsibilities upon the societies as those societies are willing to assume.—Watchman.

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LITERARY.

New Books.

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

HEARNE FAMILY. By Col. William T. Hearne, of Independence, Mo. Kansas City, Mo.: Hudson-Kimberly Publishing Co. \$2.50 cloth, \$5.00 morocco.

Col. Hearne has served his generation by gathering and presenting in such attractive form the materials of the history of an eminent and a large family. The period covered is from A. D. 1666 to 1856. The coat of arms consists of a shield, sable, with a chevron between three herons argent. The crest is a heron's head ducally gorged proper, and the motto "Leges juraque servat." The family is of Norman origin. The name has been variously modified—Heiron, Heron, Hearn, Haun, and Hoarne. Thibodeau accompanied William the Conqueror to England. Many noblemen who have borne this name are mentioned. The name Thibodeau is on the roll of Battle Abbey. He was a Norman Baron. The leading events in the family history are traced with great pains, and with copious quotations from various authorities. Places where members of the family lived are described, for example, Bamborough Castle, in Northumberland, where Baron William Heron was Governor in the time of Henry III.

Among the interesting documents given is an "inventory of goods, chattels and credits of William Hearne deceased," of Somerset county, Md. Among the many items we note: "1 brass for horse mill," "9 old bill boxes," "2 pots and pott books," "9 pair dammed silk stockings," "a parcel dammed ribbin'." The value of each article is given. Such a document has a curious interest and gives us a quaint glimpse into those times.

The chief part of the book, of course, is devoted to the more recent members of the family. The likenesses of 148 of them are given, and a good looking set they are. The family are well known in Kentucky, Missouri, Ohio, and indeed throughout the West, while they are by no means unknown in the East. The author was born and reared in Kentucky, and we are glad he does not leave himself out in the family history. He gives an interesting sketch of himself, pp. 92-106, and 171, 184, 191, and he is one of the most interesting figures in the long line.

We are glad to have such a book written, for the family feeling should be cultivated, and this book is of interest not only to the large and powerful family whose history it sketches, but to others as well. It contains much valuable history. It tells, for example, of the early life of Kentucky, and of the trials and adventures of the brave men and noble women who laid the foundations on which we are building. The Hearnnes of the past wrought well, and those of the present are doing likewise. Among the present generation we may note: Geo. A. Hearnne, the merchant prince of New York; J. W. Hearnne, the sugar merchant of New Orleans; Jonathan D. Hearnne (brother of the author), the banker of Cincinnati, and Lafayette Hearnne, the literary man, now living in Japan. Copies can be had of the author at Independence, Mo.

THE HALLOWED DAY. Fletcher Prize Essay. By the Rev. Geo. Guilely. New York: Baker & Taylor Co. \$1.25.

We congratulate the author on writing this book. It took the prize among many that competed. It is a noble defence of the Sabbath. The author discusses the importance of the subject, the dangers now threatening the Sabbath, the requirements of Scripture, and the proper observance of the day. He enforces the following reasons for the proper observance of the day—it is the law of God; it is the Lord's day; it is essential to the welfare of man; it is the conservator of public virtue; the enemies are organized and in the field.

The author then devotes considerable space to the "application of the principles that govern the observance of the Lord's day." He gives the laws of various states on the subject, and discuss-

es the relation of civil law to the Lord's Day. The Appendix is devoted to a clear and able discussion of the "Seventh Day Question," which is timely. A good index places the contents of the volume at the easy command of the reader. It is a book well worth having. The author is spending a while in Louisville.

THE CORINATION OF LOVE. By George Dana Boardman, D. D. Philadelphia: American Baptist Publication Society. 75 cents.

A beautiful gift book, whose mechanical execution fits the theme. Dr. Boardman writes well on any subject, but on "love" he is at his best. "The greatest of these is love," and the author shows the pre-eminence of love over all the other graces of character. It is a charming book every way.

MARIAN: A POEM. By M. M. Teager. Buffalo, N. Y.: The Peter Paul Book Co. \$1.00.

We are glad to find another poet in Kentucky. Mr. Teager, whose likeness adorns his little book, has been poured out his heart in flowing song. The aim is to set forth woman's dignity and glory, and the book is dedicated to the author's wife, "and to the noble women of my country as a tribute to their Christian work and love." He uses different measures, but chiefly ten syllables to the line. Faith, Concentration, Struggle, Hope, Victory and Charity are the themes on which the author bestows his labor of love. His style is well illustrated by this from his last canto:

"Rest thou in peace, thy task of life is done—
Thy vows performed, thy consecrated life
Has borne its fruit 'midst agony and strife
Thy struggles over, thy well-earned victory won
Thy work complete, thy race with patience run."

HOW I LEARNED TO RIDE A BICYCLE. Frances E. Willard. Chicago and New York: Fleming H. Revell Co. 50 cents.

Miss Willard begins by boldly telling us she was 53 years old when she wrote this book. She speaks of "Gladys," the bicycle lady Somerset gave her, as a "sharshiner of health and happiness." We are told that Franklin von Hillern was the first woman to ride a bicycle, and that the Princess Louise and Beatrice ride tricycles. Miss Willard sees great advancement to women to come from bicycling. She boasts that women now do with impunity many things that once were regarded as improper. We suppose the acme of progress will be reached when women do with impunity everything that is now regarded as improper. If not—where is the limit?

SOMETHING TO REMEMBER. Fleming H. Revell Company. New York and Chicago. Price, 60 cents.

Scripture texts for each day in the year, chosen and arranged by Ross Porter. A suitable Christmas present for old or young.

Magazines.

AS WE have said before, *Current History* seems to us not only a necessity for busy people who like to know what is going on in the world, but a most excellent compendium to put into libraries for future generations. What a pleasure it would be to find in an old *Current History* for the year 1876. It is a quarterly, giving briefly an account of the important events which have happened all over the world in three months. Published by Garretson, Cox & Co., Buffalo, N. Y. Price, \$1.00 per year. Sample copy, 10 cents.

THE *Journal of Hygiene* for December has the following contents: Grief a Spiritual Malady, Consolations, by Felix Adler; Consumption, Old Roman Prescription for; Health and Working Habits of Elizabeth Cady Stanton, by Elizabeth Cady Stanton; Physiological Effects of Anger, by Helen L. Manning; Notes Concerning Health, by the Editor; Hygiene for Women, by Jennie Chandler; Topics of the Month, by the Editor; Book Notices. Dr. M. L. Holbrook, editor, 46 East 21st St., New York. \$1.00 a year. Single copies, 10c each.

FROM PADUCAH.

DEAR MR. RECORDER: You have hurt my feelings by asking for \$4.00, past due, on subscription. It seems to me that you ought to know that this is a "credit" age. You credited me with two years' subscription to your columns, without any solicitation on my part; and I credited you with "knowing" better than to ask for pay. Besides, the paper "ain't no account no how." I have always noticed its defects when pay day arrived. If I couldn't beat Dr. Eaton "a writin'," I'd freely pay the bill; but under the circumstances, I pay with protest. I send a check for \$6, which pays the debt and for one year in advance. Please send a receipt by registered mail, prepaid, as I'm afraid to risk so much money in the hands of folks that charge for

publishing a paper. As I prepay for one year, will you not give me a big notice in the next issue! Tell the people that I'm a "coming man," but no certainty that I'll arrive at any special station, at any special time. My schedule is subject to change, without notice to the public. I can furnish a cabinet size half-tone picture of myself for your Xmas edition, and will do so for the return of my \$6 check. My autograph will accompany the "cut," for an extra copy of the paper, for one year. I haven't seen anything in your columns concerning myself in months, and I'm afraid my friends will feel hurt with you and stop the paper. If they should stop, or suppress it the week my picture is printed, please send the entire edition to me, and I'll continue to suppress its circulation at this end of the line.

You have not called on me for advice lately, and that may explain the very noticeable defects in the paper. Feel free to consult me at any time.

Hoping to note an early improvement in your department, I remain anxiously your friend—on conditions.

J. HOWARD CARPENTER,
Skill the Bishop First Baptist church,
Paducah, Dec. 13th.

THE YOUNG REAPER and SUNLIGHT have gained a deservedly high place in the esteem of Baptist Sunday-schools. They were never better than now; every number is a gem. With articles instructive and healthful, with the best religious and moral teaching, and with a corps of contributors better than ever before in their history, the intention evidently seems to be to keep them up to a very high grade of excellence. No school is properly furnished without these bright, attractive papers. Published by the American Baptist Publication Society, Philadelphia, Pa.

WHO IS RESPONSIBLE?

There has been a great deal said and written about the lack of power in the modern pulpit. The facts are too evident to be denied. So far as can be seen, much of our present day preaching would be as well left undone. It is not calculated, nor intended, nor suited to honor God, or bless man. It is intended to glorify the preacher, tickle the ears, please the fancy and entertain the audience. All the preaching on sensational themes, on topics that are engrossing the popular mind, as a day-dream, so called, on "The Urban Revolution," "The Atlanta Exposition," and kindred subjects, are not designed, expected, or suited to glorify God, by setting forth "the unsearchable riches of Christ," and thereby winning souls to Him. No such thought is in the mind of preacher or hearer. It is simply intended to draw a crowd and entertain them. If this is accomplished, its whole scope and purpose are met; it has reached its aim. Of course, this kind of preaching is shorn of spiritual power. Nobody looks for, or expects such power, and are not disappointed when it is not present. But not all the preaching of the present day, nor much of it, is of this kind. For the most part, taking all our pulpits in city and country, the Gospel of Christ, in more or less purity, is being preached by faithful men, intent only on glorifying God and blessing men. And yet, it is painfully evident that even such preaching is strongly lacking in power. Hundreds and hundreds of such sermons are preached, and there is no perceptible edification of Christians, or conversion of sinners. Every one feels that this is not as it should be. But where is the trouble? Who is responsible? We all agree that God and the Gospel are not responsible, for God is the same, the Gospel is the same, and human nature is the same, as on the day of Pentecost, and, normally, the same results should follow the "preached word." Why do not such results follow? Somebody is responsible. Who? Now, while I am willing for the pulpit to take its full share of responsibility, from its often lack of blood earnestness in trying to glorify God and bless and save men, I am not prepared to rest the entire responsibility here, as is often done, but make bold to assert that the pew is as much responsible as the pulpit. Indeed, it seems to be almost universally forgotten, that the same Lord that said to the preacher, "Take heed to thyself and to the doctrine," and charged him, under the most solemn sanctions, to "preach the word," and to "study to show" himself "approved unto God," "rightly dividing the word of truth," has said to the hearer, "Take heed how ye hear," "not the hearers, but the doers of the word are blessed."

On the day of Pentecost, when Peter opened the Gospel to the Jews, he was backed up and sustained in his preaching by the rest of the apostles and brethren, to the "number of one hundred and twenty," who went to that service with hearts glowing with the love of God, and fresh from a prolonged season of prayer and communion with God. So, too, when this same apostle opened the Gospel to the Gentiles at the house of Cornelius, he went from communion with God on the housetop in Joppa to a congregation of those who had been earnestly fasting and praying, and were assembled "all present before God to hear all things that are commanded them of God." Here the same result followed the preaching as on the day of Pentecost.

Would not a similar result follow a similar course now? We must think so. That the congregations of the present day do not so assemble, is painfully evident. Instead of going up to the house of God from a long communion with God in the closet, and an all-consuming desire to hear what the preacher is "commanded of God" to say, usually, they assemble without prayer, and with as little reverence as they would approach a lecture hall or a theatre. Such worshippers are not prepared for edification, nor is it possible for the preacher, however godly and earnest, to accomplish much in the conversion of sinners, over such a prayerless, alas! too often, light and frivolous church membership. The pulpit is shorn of its power and the pew is largely responsible for it. When we all hunt for the "old paths, and walk in them," and pulpit and pew realize that power is born of prayer on the part of both, and the preacher comes to his pulpit from his knees, and the hearers from their closets, then it will be found that the Gospel is still "the power of God unto salvation," even at its ordinary ministrations, and no "protracted meeting" is a necessity to its success. If it is not successful under present circumstances, who is responsible?

Leadvale, Tenn.
N. A. M.

GOOD EXAMPLE.

Recently by request, I supplied the pulpit for Pastor R. W. Morehead at Donaldson church. The church is in healthy condition and completely devoted to their pastor. They make regular, systematic contributions to missions in addition to their other expenses. It is a peculiarity commendable in Bro. Morehead to train his churches this way. All pastors should do this.

I also supplied Pastor C. L. Roberts and his at Dawson City at the November meeting. This was an exceedingly weak body when Bro. Roberts took charge of it less than a year ago, but it is now enjoying a steady and we hope healthy growth. The people are all well pleased with the new pastor.

Bro. Roberts conducted a week's series of meetings for my Hebron mission, which resulted in four professions of faith.

On last Sabbath I closed my supply pastorate for the new Otter Pond church, Bro. C. M. Pendley having accepted the call as permanent pastor. I served the church three months, during which time the membership was increased from 14 to 27—almost doubled—a committee was formed to look after the question of a lot to build a house on, and also a fund-raising committee was formed. The infant little church is in a decidedly healthy condition. Bro. Pendley will no doubt avail himself of the advantages of the outlook before him and push the work to a large success. May God's blessings be upon both him and his work here.

T. E. RICHEY,
Princeton, Ky.

NEW FEATURE OF MISSION JOURNAL.

The Foreign Department of the Mission Journal for January will be devoted to China. Facts and figures of great interest and value to all friends of Missions will be given. Another field will be taken up in like manner, in the March Journal, and so on until all the fields of the Board have been covered. Now is the time to subscribe and get up clubs. One Journal free for ten names and five dollars. Address Mission Journal, Richmond, Va. E. Y. MULLINS, for Journal.

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A Reminder of a Few of the Articles We Handle.

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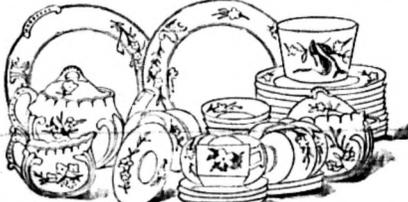
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CHRIST IN THE WORLD BEFORE HIS BIRTH AT BETHLEHEM.

In the WESTERN RECORDER of Nov. 14th, there is an article from Dr. W. S. Ryland in which he protests against teaching that Christ was in the world either in angelic form or that of man prior to his birth in Bethlehem. He asks: "Must we indeed believe that the Redeemer, Christ, came into the world many times before his birth in Bethlehem in human form or angelic guise? There are some who have assumed to teach this." He then says, "Not one word of evidence in support of this view has been adduced from Holy Writ, so far as the writer has discovered."

Being one who believes that Christ did appear at times to men before his birth, I want to furnish some "evidence from the Scriptures" for so believing. The Doctor seems to imply that one has to abandon Baptist ground of evidence from Scripture for a thing believed, if he would hold or teach the doctrine he protests against. Agreeing with him as to the correctness of Baptist practice to require a "thus saith the Lord" for what is to be believed, his attention is called to some Scriptures to follow, and is asked what these teach if it is not Christ's appearance to men prior to his birth? Before referring to the passages supposed to teach the doctrine inveighed against, one expression of John must be kept in mind (John 1:18): "No man hath seen God at any time; the only begotten Son which is in the bosom of the Father, he hath declared him." This certainly teaches that every manifest appearing of God to man (if there was any such) was the Son and not the Father, and the Son of God was the Christ. With this verity before us, if the Doctor's position is correct, what are we to do with Gen. 3:8-13, where the Lord God walked in the garden of Eden and interviewed Adam and Eve?

Take again Gen. 12:7, "And the Lord God appeared unto Abraham and said, Unto thy seed will I give this land; and there builded he an altar unto the Lord who appeared unto him." Here the Lord appeared to Abraham, and gave what no one could give but God, and as Christ and not the Father was the one who appeared to men, this must have been Christ, and that before his birth at Bethlehem.

Again in Gen. 18:1: "The Lord appeared unto him (Abraham) in the plains of Mamre; and he sat in the tent door in the heat of the day." Here he was in the form of a man—was furnished with water to wash his feet—was refreshed with food prepared by Abraham and Sarah—walked along the way to Sodom with Abraham—gave the promise of Isaac, etc. In verses 13, 14, 17, 20, 22, 25, 27, 31, 32 and 33 of the chapter he is called "the Lord," and performs func-

tions belonging to no one but God. Was not this the Christ? Were not these personal interviews of the Lord with Abraham, what Jesus referred to when he used the language of John 8:56?—"Your father Abraham rejoiced to see my day; and he saw it and was glad."

Again in Gen. 32:24-30, we have the account of Jacob "wrestling with the man," and in the 30th verse he says of this man: "I have seen God face to face, and my life is preserved." Must this not be Christ, if "no one can see God and live"?

Again in Ex. 3:2, it is said "The angel of the Lord appeared unto him (Moses) in a flame of fire out of the midst of a bush." In the 6th verse this angel says, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face for he was afraid to look upon God." Was this not God, or was it an angel? Were not the other appearances in the form of men not appearances of God, and, if so, which? The Father or the Son?

Now there are other places equally as clear as these referred to, but it is needless to cite all. I wanted Bro. Ryland to know that we thought we had Scripture for our belief, and do not feel that he can say again he has never seen one word of evidence upon which his condemned belief rests.

Opelika, Ala. GEO. E. BREWER.

NOTES FROM MISSISSIPPI.

Many changes in the pastorate are now occurring among our churches in Mississippi. A spirit of unrest seems to have taken hold of several pastors and prompted them to resign their charges.

Rev. G. W. Riley gives up the work at Corinth the first of December, but has not yet decided where he will go. He is a good preacher, an excellent pastor, and has done a fine work at Corinth. During his short pastorate there sixty-eight have been added to the church and above \$2,500 cancelled on their new building.

Byhalia loses a most worthy minister and a good pastor in Rev. B. F. Whitten as the result of his being captured by the church at Dyersburg, Tenn.

The church at Alvarado, Texas, having called and secured Rev. J. W. Collins, one of the best preachers in the Delta, the saints at Lyon must get another pastor.

The Shuqualak Baptists are on the lookout for a pastor, the incumbent, Rev. J. A. Hockett, having resigned there to take effect the close of this year.

Some of our pastors have resigned to take a Seminary course, and other preachers are taking their places. Rev. N. W. P. Bacon of Germantown, Tenn., has been called to the care of the church at Hernando and has accepted.

The church at Macon, which was pastorless the first seven months of the year, is taking on new life under the oversight of their faithful, talented and zealous young pastor, Rev. Green C. Johnson, who began work there in August last.

At New Albany pastor John Thompson is doing a fine work. He began his pastorate there the first of this year, and has already become deeply imbedded in the affections and confidence of his people. This he richly deserves, for he is a good man, an excellent preacher, and a capital pastor. It was my privilege to preach to his people twice on last Lord's day.

Rev. S. G. Cooper is just closing his fifth year as pastor at Tupelo, and has signified his acceptance of an invitation from his church there to remain another year. He will

however give a part of his time to the church at Egypt.

The church at Booneville has built a good brick house of worship recently, and at comparatively small cost, by doing the work instead of letting it out to a contractor. Rev. J. S. Berry, talented and beloved, is pastor of the Baptist saints here, also at Baldwin.

Rev. J. N. McMillan having resigned the care of the church at Blue Mountain, Rev. W. T. Lowrey, President of Blue Mountain Female College, has accepted the pastorate there.

Blue Mountain Female College is enjoying the most prosperous session of its history. Already 147 boarders have entered, or as many as had matriculated throughout the last session. Several others are expected after Christmas.

President Lowrey has added another large, commodious and well-furnished two-story boarding-house to the college, capable of accommodating very comfortably 60 or more people. A more efficient or thoroughly equipped school for the education of our girls is scarcely to be found in the South than Blue Mountain Female College, and its terms are exceedingly moderate. H. M. LONG, Shuqualak, Miss., Dec. 7th.

Holiday Rates.

The St. Louis Air Line on account of Christmas and New Year Holidays will sell round-trip tickets to points on its line and to points on connecting lines within a radius of 300 miles at a fare and one-third (good going Dec. 24th, 25th and 31st 1906 and Jan. 1, 1907, good returning up to and including Jan. 2, 1907). For further information apply to City Ticket Office, Third and Main, or depot, Fourteenth and Main streets, Louisville. R. A. Campbell, G. P. A., St. Louis, Mo.; J. B. Campbell, G. P. A., Louisville, Ky.

MR. EDITOR:—In the RECORDER of the 10th inst., in speaking of the opening of the Seminary, you mentioned the reading of the articles of faith of the Seminary. Now, if it is not asking too much, and they are not lengthy, will you kindly publish those articles for the benefit of some of your "humble readers"?

Respectfully, Mrs. J. A. ANDERSON, Abbeville, Miss., Oct. 25th. [In compliance with this request, we give the Seminary creed which all the professors sign.—Ed.]



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The cloud that hides our skies,
The hot tears blind our eyes,
We enter the cloud, alas!

SEMINARY ARTICLES OF FAITH.

Every Professor of the Institution shall be a member of a regular Baptist Church; and all persons accepting Professorships in this Seminary, shall be considered, by such acceptance, as engaging to teach in accordance with, and not contrary to, the Abstract of Principles hereinafter laid down, a departure from which principles, on his part, shall be considered ground for his resignation or removal by the Trustees—to-wit:

I. THE SCRIPTURES.

The Scriptures of the Old and New Testaments were by inspiration of God, and the only sufficient, certain and authoritative rule of all saving knowledge, faith and obedience.

II. GOD.

There is but one God, the Maker, Preserver and Ruler of all things, having in and of himself, all perfections, and being infinite in them all; and to him all creatures owe the highest love, reverence and obedience.

III. THE TRINITY.

God is revealed to us as Father, Son and Holy Spirit each with distinct personal attributes, but without division of nature, essence or being.

IV. PROVIDENCE.

God from eternity, decrees or permits all things that come to pass, and perpetually upholds, directs and governs all creatures and all events; yet so as not in any wise to be the author or approver of sin nor to destroy the free will and responsibility of intelligent creatures.

V. ELECTION.

Election is God's eternal choice of some persons unto everlasting life—not because of foreseen merit in them, but of His mere mercy in Christ—in consequence of which choice they are called, justified and glorified.

VI. THE FALL OF MAN.

God originally created man in His own image, and free from sin; but, through the temptation of Satan, he transgressed the command of God, and fell from his original holiness and righteousness; whereby his posterity inherit a nature corrupt and wholly opposed to God and His law, are under condemnation, and as soon as they are capa-

ble of moral action, become actual transgressors.

VII. THE MEDIATOR.

Jesus Christ, the only begotten Son of God, is the divinely appointed mediator between God and man. Having taken upon himself human nature, yet without sin, He perfectly fulfilled the law, suffered and died upon the cross for the salvation of sinners. He was buried, and rose again the third day, and ascended to His Father, at whose right hand He ever liveth to make intercession for His people. He is the only Mediator, the Prophet, Priest and King of the Church, and Sovereign of the Universe.

VIII. REGENERATION.

Regeneration is a change of heart, wrought by the Holy Spirit, who quickeneth the dead in trespasses and sins, enlightening their minds spiritually and savingly to understand the word of God, and renewing their whole nature, so that they love and practice holiness. It is a work of God's free and special grace alone.

IX. REPENTANCE.

Repentance is an evangelical grace, wherein a person being, by the Holy Spirit, made sensible of the manifold evil of his sin, humbly himself for it, with godly sorrow, detestation of it, and self-abhorrence, with a purpose and endeavor to walk before God so as to please Him in all things.

X. FAITH.

Saving faith is the belief, on God's authority, of whatsoever is revealed in His Word concerning Christ; accepting and resting upon Him alone for justification, sanctification and eternal life. It is wrought in the heart by the Holy Spirit, and is accompanied by all other saving graces, and leads to a life of holiness.

XI. JUSTIFICATION.

Justification is God's gracious and full acquittal of sinners, who believe in Christ, from all sin, through the satisfaction that Christ has made; not for anything wrought in them or done by them; but on account of the obedience and satisfaction of Christ, they receiving and resting on Him and His righteousness by faith.

XII. SANCTIFICATION.

Those who have been regenerated are also sanctified, by God's word and Spirit dwelling in them. This sanctification is progressive through the supply of Divine strength, which all saints seek to obtain, pressing after a heavenly life in cordial obedience to all Christ's commands.

XIII. PERSEVERANCE OF THE SAINTS

Those whom God hath accepted in the Beloved, and sanctified by His Spirit, will never totally nor finally fall away from the state of grace, but shall certainly persevere to the end; and though they may fall, through neglect and temptation, into sin, whereby they grieve the Spirit, impair their graces and comforts, bring reproach on the Church, and temporal judgments on themselves, yet they shall be renewed again unto repentance, and be kept by the power of God, through faith unto salvation.

XIV. THE CHURCH.

The Lord Jesus is the Head of the Church, which is composed of all his true disciples, and in Him is invested supremely all power for its government. According to his commandment, Christians are to associate themselves into particular societies or churches, and to each of these churches he hath given needful authority for administering that order, discipline and worship which he hath

appointed. The regular officers of a Church are Bishops or Elders, and Deacons.

XV. BAPTISM.

Baptism is an ordinance of the Lord Jesus, obligatory upon every believer, wherein he is immersed in water in the name of the Father, and of the Son, and of the Holy Spirit, as a sign of his fellowship with the death and the resurrection of Christ, of remission of sins, and of his giving himself up to God, to live and walk in newness of life. It is prerequisite to church fellowship, and to participation in the Lord's Supper.

XVI. THE LORD'S SUPPER.

The Lord's Supper is an ordinance of Jesus Christ, to be administered with the elements of bread and wine, and to be observed by His churches till the end of the world. It is in no sense a sacrifice, but is designed to commemorate his death, to confirm the faith and other graces of Christians, and to be a bond, pledge and renewal of their communion with him, and of their church fellowship.

XVII. THE LORD'S DAY.

The Lord's Day is a Christian institution for regular observance, and should be employed in exercises of worship and spiritual devotion, both public and private, resting from worldly employment and amusements, works of necessity and mercy only excepted.

XVIII. LIBERTY OF CONSCIENCE.

God alone is Lord of the conscience; and he hath left it free from the doctrine and commandments of men, which are in anything contrary to His word, or not contained in it. Civil magistrates being ordained of God, subjection in all lawful things commanded by them ought to be yielded by us in the Lord, not only for wrath, but also for conscience sake.

XIX. THE RESURRECTION.

The bodies of men after death return to dust, but their spirits return immediately to God—the righteous, to rest with Him; the wicked, to be reserved under darkness to the judgment. At the last day, the bodies of all the dead, both just and unjust, will be raised.

XX. THE JUDGMENT.

God hath appointed a day, wherein he will judge the world by Jesus Christ, when every one shall receive according to his deeds: the wicked shall go away into everlasting punishment; the righteous, into everlasting life.

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THE WESTERN RECORDER, SEVENTY YEARS OLD. The Great Southern and Western Baptist Paper 307 West Jefferson St., Louisville, Ky. Two Dollars a Year in Advance. Dr. Henry C. Vedder says: "The Western Recorder has surpassed all other Southern papers in the solidity and permanent value of its contributions." Dr. P. S. Henson says: "Thank God for your stalwart defence of the old faith." Dr. W. C. Wilkinson says: "I feel like writing you a letter every time I read an issue of the Western Recorder. I am so delighted with the views set forth in the editorial articles and paragraphs." Prof. Noah K. Davis says: "You have the courage of your convictions, which is true of only a small minority." Dr. W. R. L. Smith says: "You are making the Recorder a provokingly strong paper. Its clear voice, orthodox ring and certain sound are the need of the times." Dr. George M. Vandellip says: "The Recorder is a reverent paper, not a semi-religious one, and the soundest one I know of. Bottom prices on everything." Dr. James W. Willmarth says: "The longer I read the Recorder the better I like it. Characteristically there is no nonsense about it." Dr. George C. Lovimer says: "Permit me to express my great appreciation of the Recorder." These are but sample opinions of those who know. Sample copies sent on application. Liberal commission to agents. THE WESTERN RECORDER for one year and a copy of Holman's Self-praising Teacher's Bible, flexible back, silk sewed, with maps, concordance and all the helps. Postage paid, \$3.50. The Bible alone sells for \$3.50 retail. Dr. John A. Broadus said: "The Bible the RECORDER offers is a marvel among premiums." \$500.00 REWARD for any SATAN that we can not cure. Use of SATAN'S Treatment mailed FREE. Address: SATAN'S Treatment, P. O. Box 100, Madison, Dept. 2, Cincinnati, O., U.S.A.

THE OLD GUARD.

It is a joy to know that so many of these good brothers and sisters are living to pray for the RECORDER. It shows the steadfastness and godliness which characterizes them, that what they praise the most is the faithfulness of the paper to the faith once for all delivered to the saints. And we believe that whatever of faithfulness and courage the paper may have, is due, under God, in great part to their prayers.

Some, since we published the last letters have gone home to glory. Bro. H. F. Rayburn, of Shadynook, Harrison county, was one of these. His friend, Bro. Endicott, wrote to us that he had been a faithful and consistent member of the Indian Creek church for about forty two years, and a reader of the RECORDER for most of that time, and he prized it next to the Bible. He was a man of great godliness and faith and strength of character. He was for several years the only male member of Indian Creek church, but his faith in God and his devotion never faltered.

Sister Mary Burrus also went home to glory. Her daughter, Mrs. Miller, wrote a beautiful tribute to her in which she said that during the last years of her life she devoted most of her time to reading the Bible and the RECORDER, and a few days before death asked her to take the RECORDER as long as she lived.

We have mentioned several from time to time who came into the office and reported that they were still on guard. Two others were Bro. James H. Haynes, of Ensor, Ky., who has taken the paper since 1837, and Bro. James Bell, of Oldham, Ky., who has been taking it for more than fifty years.

We take this occasion to apologize to Pastor W. R. Davidson, whose letter appears below, for having put up his letter among those of the Old Guard, forgetting that it also contained the report of a meeting. It is not too late to rejoice with him in the ingathering of souls, and we know he will forgive the oversight we regret.

Enclosed find \$2. Please renew Bro. G. W. Sanders' subscription to the RECORDER. This is his 57th year, besides giving a one year's subscription to each of his children as they marry.

We have just closed another glorious meeting with Bronson church. Nine by experience and baptism, 2 by letter, 2 restored and church greatly revived were the results. W. R. DAVIDSON. Bronson, Ky., Oct. 21, 1895.

Enclosed I send P. O. for \$4.00 to pay for RECORDER for the remainder of this year and for 1896. I have been taking the paper regularly for over 40 years, and its weekly visits are appreciated very highly, especially at this time when the religious world seems to be running wild after something new, and some denominations, if we are to judge by their acts, are just about ready to step into Rome. But we are glad that the RECORDER stands firm on Gospel and Baptist principles, and exposes the innovation of errors, let them come from whence they may. S. P. BRADY.

Burlington, Ky. I enclose herewith money order for \$3 subscription on RECORDER for my grandmother, Mrs. Evan Waters. She is now about 75 years of age, and this payment is her fifty-fourth annual payment, having taken it since 1842, one of only two subscribers in Stanford at that time when Campbellism was at its height at that place, and she says she has found in that pa-

per food for her soul that could not be expressed. She would much prefer to do without any necessity of life, if possible, than the RECORDER. When her old dog died several years ago she had it buried and a RECORDER laid in its grave for a pillow; in fact, when she was relating these facts to me with tears in her eyes, and what a sacrifice she had made to get this two dollars rather than do without it, I could but help think the RECORDER should place her on the free list for the remainder of her days, which are short, of course. WM. M. WATERS. Danville, O.

You will find \$2 for which you will please give me credit. I have been a reader of the RECORDER through all of its vicissitudes since 1836, and a subscriber since 1844, which will place me among the Old Guard. THOS. P. MOORE. Paris, Mo.

Enclosed find \$2 to renew my subscription for the RECORDER. I subscribed for the paper about the year 1853, I think, and J. L. Waller was the editor. But I think there was 2 or 3 years since then that I did not take the paper. Except that I have been a subscriber, and still love to read it, don't see how I can do without it. I do like to read after an editor who keeps in the old paths and knows something about old-fashioned religion and the duty and work of the Church of Christ. JOHN J. DENNIS. Gap Creek, Wayne county, Ky.

Enclosed find sketch of the life of a dear friend of mine, and a faithful friend of the WESTERN RECORDER, "Grandma" Thomas, who died in this city last week. "Grandma" had been a subscriber to the RECORDER since 1837. I believe the paper was then known as *The Baptist Banner*. She never missed an issue of the paper, and after her eyes failed and she could no longer even leave the house to attend worship she would have the sermons from the RECORDER read to her. HOLLIE HARPER. Dallas, Texas, Nov. 5, 1896.

I send you \$2 to continue the RECORDER, as it still contends for the faith that I embraced 52 years ago, that old Bro. Buck and Bro. John Waller and old Bro. Edmond Waller preached—saved by grace, repentance towards God, faith in Christ, love to God and man, if you love God keep his commandments. Seventy-nine years old. R. H. BOULWARE. Christiansburg, Ky.

I feel like it would almost be sacrilegious not to have my name on the roll as a subscriber, as I have read and loved the RECORDER so long. I am now 61 years old, and have been reading the paper since I was a little girl in my father's house. I am a daughter of the late Rev. S. D. Alexander, of Owen county, Ky. Mrs. W. L. LYONS. Lathrop, Mo.

Have been a reader of your paper since 1839, and a subscriber since 1845. Am now in my 78th year. Please credit me according to amount of money sent. T. F. MOORE. Burlington, Kansas.

I have been taking the RECORDER for twenty-two years. I can't see how I can give it up. Every number comes to me as a message from God. I will just say here that I have had a hard struggle all my life. In the first place, I was raised a Catholic until nearly grown. Then I thought I would read the New Testament. I did



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so, and found no Catholic doctrine in it. And there and then I saw myself a great sinner before God; and at a two weeks' meeting in New Salem church, Nelson county, Ky., held by Bro. B. P. Samuels and Dr. Spencer I was converted and joined the church at the age of eighteen years, and have been a member ever since. I have five little boys, and those that can read love the RECORDER. Pray for me and mine, that I may raise them up in the fear of the Lord. If there is anything in this you think would be worth note in the RECORDER you can publish it. D. A. MAGRUDER. Powers, Ky.

On returning home a few days ago I found a friend of forty-one years' acquaintance, and upon inquiry found some friend had paid the fare, so that the friend (the old RECORDER might make weekly visits to me for the next twelve months. Thank the Lord for such friends. A. MOBLY.

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WESTERN RECORDER.

T. T. EATON, Editor.

LOUISVILLE.

THURSDAY, DECEMBER 19, 1896.

It is of great importance that we quote Scripture correctly. Many mis-quotations have become current, and even ministers use them without suspecting they are wrong.

"The lion and the lamb shall lie together," is often given as a quotation from Scripture. It is used in sermons, essays and articles, as well as in public addresses.

Often the mis-quotation perverts the meaning of Scripture, and this is worse, of course, than in such cases as the above. For example, Romans 8:28 is often mis-quoted, "And we know that all things shall work together for good to them that love God."

Another mis-quotation conveys a good idea, but it is an entirely different idea from that expressed in Scripture. "He who runs may read," the idea being that the writing is so plain that a running man may read it without slackening his speed.

Not only are many passages of Scripture mis-quoted, but also many sayings are quoted as from the Bible which are not in the Bible at all.

Now this is a pretty sentiment, and is true, no doubt, but the Bible nowhere says so. The language is from Sterne, and not from any inspired writer.

Again, people think the Bible says, "Cleanliness is next to Godliness," though such a passage is not found in Scripture.

We have often had the saying, "Charity begins at home," flung at us as from the Bible. This is not only not in the Bible, but it is not true.

The Baptist and Reflector is the opposite of pleased with our comments on the constitution of the S. B. P. A.

He says he could answer our points if he were so inclined, but he decides, and we think wisely, not to make the attempt.

He publishes a letter from us favorable to the organization of a "Southern Baptist Editorial Association."

No, we do not belong to the Association, and unless radical changes are made we do not think we will join.

Prof. Robertson's recent and admirable article in the Recorder on "Sanctification," has made a stir among the "Second Blessing"ites.

It was Dr. Weston and not Dr. Johnson who said that it is impossible to frame a statement of the grounds of infant baptism consistent with evangelical belief.

An Episcopalian gentleman accepts the challenge of Dr. Weston, and sends us his statement of the grounds of infant baptism which he claims is consistent with evangelical belief.

Here is what the Episcopalian gentleman has to say: Just as the bare fact of human birth constitutes the creature a man, and entitles it to be numbered among Adam's posterity, so the bare fact of its humanity is all that is necessary to constitute it a redeemed man.

Baptism is no mystic spell, by means of which some subtle, potent change is wrought in the human soul. It is simply the unmistakable outward sign of the free pardon and grace of God, intended, for Christ's sake, to every child of Adam.

The theology which makes the Incarnation, instead of the Resurrection, the central fact of Christianity; which makes the birth of Christ, instead of his death, the redeeming act; which makes redemption, instead of redemption of persons, which makes the Jesus of Bethlehem, instead of the exalted Christ, the potent factor in salvation; which makes the fleshly relation identical with the spiritual, is not evangelical.

This is clear and decisive. The Episcopalian misunderstands what the evangelical faith is. He is curiously ignorant that the cornerstone of what is known as the evangelical faith is the doctrine of justification by faith.

Our Episcopalian friend was not called on to cite any passages of Scripture in favor of infant baptism, which neither he nor any one else can do; he was simply called on to state the grounds for infant baptism so as to make it consistent with the evangelical faith.

It is significant that the ritualistic denominations are the one's who lay most stress on infant baptism, while the evangelical Pedobaptists lay least stress on it.

An "esteemed contemporary" says that "every generation presents problems peculiarly its own which require new methods for their solution."

"A LAYMAN" asks in the Standard "why a minister should be placarded differently from any well-dressed Christian?"

Mr. JOHN D. ROCKEFELLER and his family have shown a world of sense in keeping out of "fashionable society" in New York.

There is a Baptist church in Maine which has become reduced to one member. But that church reports regularly to the Association every year.

REV. W. B. CRUMPTON AND GEORGETOWN COLLEGE.

Rev. W. B. Crumpton, of Montgomery, Ala., has accepted the position as General Agent for Georgetown College. He will enter upon his work Feb. 1, 1896.

The enrollment to date is 350, with quite a large number expected for the Spring term. With a strong man on the field, and the enthusiasm now existing among our friends, there seems to be every reason for great encouragement.

Editorial Varieties.

Dr. Parker, of London, denies that the Establishment is gaining on dissent in England. The Outlook is right in saying: "The mistake made by the new and decadent school of story-tellers is in assuming that only the immortal is sacred."

The Hon. and Rev. Z. T. Sweeney, of Indiana, has challenged Col. Robert G. Ingersoll to debate the question of the human or divine origin of Christianity. Ingersoll has not yet been heard from.

There was an Anti-Catholic meeting held in Boston on a recent Sunday evening. And a singer sang "Ave Maria" as a solo. Instead of being indignantly, as might have been expected, the audience applauded and cheered the singer!

After the inside of the paper in which the letters from our noble Old Guard appear had gone to press, we received a note from another Bro. John P. Green, of Clark's Creek, in this state.

The Commonwealth comes to us from Philadelphia. It is a continuation of the Baptist Exporter of Pittsburg, removed to Philadelphia and enlarged. Thus the city of brotherly love is to have a Baptist paper. It is a handsome paper and we wish it well.

The Baptist Temple in Brooklyn has been completed. It is a handsome building of 2,000 ft. has been completed to charge a minimum of fifteen cents a Sunday for each seat.

Dr. Hawthorne, in the Christian Index, speaks of the B. Y. P. U. A. T. S. B. C. of which he is an enthusiastic admirer and says that we, in opposing it, are "now firing very small guns at long intervals."

Evangelist Mills said in Louisville that he would not worship God if He did anything for His own glory. Ever and anon one hears some such talk. The Interior is right: "People who say they will not worship God except upon conditions are mistaken as to the direction of their devotion—they are worshipping themselves."

Some of the "advanced" men, who have denied the authority of Scripture, seem to think that they can make it all right by insisting on the great "moral and spiritual value" of the Bible. This is just as the Unitarians say that the resurrection of Christ with all the fine adjectives their vocabularies contain, while denying His divinity and His authority. All this is empty and vain.

The Rev. E. Y. Mullins, Associate Secretary of Foreign Missions, is delivering a course of three lectures on missions at Richmond College. It would be well to have similar courses at all our colleges.

We have received a number of questions to send Senex, mostly in the handwriting of ladies, without the names of the senders. Let us say again to our friends that nothing anonymous is even read in a newspaper office, unless by accident, much less published or used in any way.

The question of starting a Baptist quarterly has been raised. If it is to be like the late Andover Review, we do not want it; if it is to be like the Philadelphia Success and the Presbyterian and Reformed Review, we would be glad to see it.

An eminent college professor writes in a private letter about our Baptist Pilgrimage: "I have looked carefully over the program of your pilgrimage and must say that it is my best idea of a trip. I would rather make that trip than any other conceivable."

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SEELYVILLE, Ky., Sept. 30, 1896.

Dear Sirs:—I covered a large barn with the paper I bought of you and like it very much. A big storm of rain and wind came on it before I got the paper on it and it did not leak a drop. Thank I will need more after awhile. Yours truly, JAMES JESSE.

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reply learned that Mrs. Vanbrum was very sorry, but her plans for going away had been upset, and she had decided to keep the cat. Then Rose Lamont volunteered to go for Miss St. John's kitten back to her mother's broken, to tell us that the kitten had just been given away. All other cats having failed, I decided to go myself to see the old maid. She lived on a back street, and as we drove slowly along, so many cats barked at me from alley and doorway, I felt very much encouraged. I knocked on the door, and was admitted by the lady herself. I told my story rapidly, drawing in vivid colors Elizabeth's very great need of a cat.

"Dear, dear," she said, pityingly. "Excuse this must have one. You say she had fever? What kind?"

"Scarlet," I answered. "Have you a kitten?"

"Do tell! Scarlet fever! And did you grease her? Greasin's so good. My sister's daughter had it, an' I greased her. Oh, yes, we oiled her," I interrupted. "Did you say you had a kitten?"

"Olin' ain't so good as pure grease," she went on, evading my question. "May I ask what persuasion of a doctor you had?"

I looked puzzled. "We had an allopathic physician," I said, making a guess at her meaning.

"Oh, I meant was he married—single?" My experience in married doctors for grow-ups, singles for children. You see, singles—that is, bachelor singles—always regards children as "an' other's creatur's, an' when then bein' as it were now to the profession, they're willin' to use more medicines, bein' anxious to see what they will do, while old doctors—well, they've tried everything, an' it stands to reason they ain't nigh so curious, with most of 'em, to try to get your money's worth out of them. Still, for grow-ups, I—"

"Can I have that cat now?" I interrupted.

"Gracious! Didn't I tell you I hadn't a cat?" You see.

"But I hadn't said 'Good morning,' and, going down town, I bought an Angora cat. It took a large amount of courage to do it, but the first of the month, when my bills come in, was quite a long way off, and Elizabeth's need of a cat very near. Elizabeth had become so much attached to her dog, delight, but she was a thousand times more pleased when papa came home that night with a forlorn little half-starved kitten.

"The minister's wife sent it around to the office to-day," Mr. Vanesson explained. "She had a very hard day, but rescued it from some hoodlums, and she had promised her children they might come around in a week or so to see how kind treatment had improved it."

Elizabeth's pleasure, I confess, was much greater than mine. Two cats were not in my scheme of life, and beside, Mr. Vanesson's remarks about the probable bill for the Angora were not soothing. We were just going in to dinner when the door-bell rang and the doctor entered. He explained:

"I am in too great a hurry to stop, here I was calling on Mrs. Vanesson to-day. She is going away, after all. So I just picked up her kitten and brought it along. I really think it will do Elizabeth more good than medicine. Mrs. Vanesson told me to tell you she would call and see the cat as soon as she returned." And the doctor went.

I looked at Mr. Vanesson, and lifted a lovely little Maltese cat of purest blood from its softly-padded basket.

"We shall have to keep this one," I said. "for Mrs. Vanesson would never forgive us if we didn't, and you know Mrs. Vanesson."

"Yes," Mr. Vanesson groaned; "I know Mrs. Vanesson."

Dinner was a rather depressed meal, but we brightened up a little before the coffee. Three cats weren't so bad, after all. They could play with one another, we said, and we really grew almost merry over them. An hour later we were just starting for the opera when Rose Lamont ran in. Rose looked a dream in her long white opera cloak and white furs. I didn't wonder Ed adored her. I was started to see him holding a snow-white kitten in his arms, while Rose rapidly explained:

"We were at Louise's for dinner, you know, and are all going to the opera. Don't you think Louise happened to mention the kitten's new owner had a pug dog, who fought it just as hers did. So we sent directly over and got it, and I told Mr. Wellington we might just as well bring it down in the carriage to-night. Then Elizabeth could have it the first thing in the morning. Louise and I will drop in to-morrow to see how it comes on. No, don't say a word! You are perfectly welcome. Good-by!" and the beaming pair vanished. She needn't have said me not to say a word. I couldn't.

It was midnight when we returned, and as John opened the door his usual

ly solemn and reproachful look was replaced by an unmistakable grin.

"There's some more cats come, madam," he began. "A young lady who said she was a society reporter brought one. She said it was a great pot, and must be fed on nothing but milk, and its mistress would call to see it soon. It's in the nursery. And there is another one boxed up in the library. It's kept up such a yowlin' I didn't dare let it out. Here's the note came with it."

Mr. Vanesson groaned. "It's from the sporting editor," he said. "Just read this, will you?"

And I read: "Dear Van— I had a chance to get this splendid cat to-night, but Tom Jones paid five dollars for fighting, and by great good luck I got the cat. You never saw anything catch a rat as he can. It will set Elizabeth wild, I am sure, to let him loose in her room with a rat or two. You'd think it was a cyclone with lightning after it. I'll try to get a couple of rats to-morrow, of Dave Perry, and come around."

"Margaret," Mr. Vanesson said, "how many cats are there in the house now?"

"Six," I answered, solemnly, "and all must be taken care of for their donors are coming to see them."

"I beg pardon," John interrupted, "a boy that said he was Mr. Vanesson's office boy was here to-night, and left a reasonable-sized cat. He said as how Mr. Vanesson gave a quarter for it, and a woman cat and left a cat, and three kittens. She said Mrs. Vanesson wanted 'em for a sick child, and she 'lowed the kittens would amuse her more than just a cat, and anyway, they were too young to leave their mother."

"Where are they?" I asked.

"They are shut up in the kitchen," John answered. "The office boy's cat is in the bath-room. Two's in your dressing-room. The Angora and the other cat's in the nursery. The others are distributed 'round. Some of 'em got a fight soon after you left and I thought it was best to separate them. If you listen you can hear them."

We could hear them without listening. Mr. Vanesson and I spent the rest of the night endeavoring to soothe the wailing of the one left a cat, and at the same time trying to devise some means of disposing of them.

"We can give the Angora away," I said.

"Yes."

"And drown the office boy's?"

"Yes."

"And shoot the sporting editor's?"

"He'd never forgive me, Margaret. I have to live with him. And I do hate to hurt the society editor's feelings."

"Yes, and Ed will never get over it if we dispose of him for several days, nor will doctor or the nurse."

"Margaret," exclaimed Mr. Vanesson, suddenly, "let's go South. We've wanted to go to Florida for years. Let's go!"

"Lovely!" I replied, the first ray of peace stealing into my soul. I had known since the cat began to arrive. And so next morning dainty notes were written, heartfelt thanks and ten wailing cats were expressed back to their owners. Shortly after, the Vanesson family departed to Florida—Interior.

REAL YOUNG NOBILITY.

A lady was on a visit to an old friend whom she had not seen for several years. The friend was telling her about the various members of the family, and, referring to her son, exclaimed: "He is just a prince of a boy!"

"These are strong words," the lady thought to herself, and so she listened and watched to see if the lad really deserved them, or whether it was his mother's fondness that prompted her to use them.

A day or so afterward, the mother called the boy to come and amuse the youngest child of the household while she did some necessary sewing. The lady doubted his willingness to resign his pleasure. But he dropped his hoop at once, and obeyed the summons cheerfully. She began to realize then that his mother was right in what she had said about him; and she was almost sure about it a day or two later, when she saw him out into her handsome red apple that had been presented to him, and give one half to a ragged boy. She was thoroughly satisfied that the lad was truly "a prince of a boy."

All should take to heart this lesson, and strive to become in their own day princes and princesses, cultivating the traits of obedience, kindness, and unselfishness.—Sunday-School Visitor.

TRUE sorrow for sin always contains at the outset a hidden germ of joy—because the wound drives the sufferer to the physician.—Van Oetzercoo.

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J. K. HALL, FIELD EDITOR,
FRANKLIN, KY.

(All matter intended for this department should be sent to Franklin, Ky., as above, while all business letters should be sent to WARRICK RECORDERS, Louisville, Ky.)

One important factor in any man's opposition to the Bible is that if he succeeds in taking away that book as a rule to our morals, he ought to supply us with one that is better. Infidels object to the Bible, and seek to overthrow it, and have all the men to disregard it, but they have no system of morality or life except such as the Bible inculcates. For this reason infidelity is a barren mockery, an empty, visionary, chimerical delusion, and whosoever is deceived thereby is not wise.

It is common for us to greet with much pleasure those of our friends with whom we have had very pleasant times in the past, and an hour in which to recount the pleasant experiences of the past is always apt to fly swiftly by. I was impressed in this regard by a recent visit from Prof. T. N. Wells, who was the first president of Clinton College, but who has been for fifteen years in California. He is a very congenial and companionable brother, and very full of spiritual fire, and his presence is an inspiration to his friends. Many of his old time fellow workers in the cause have rejoiced to greet his return to our midst.

The Baptist News and the Baptist Flag are in something of a dispute as to whether the Baptist News will give its influence to the reception of what are called alien baptisms. I should think that when such men as W. P. Throgmorton and J. J. Porter are on the editorial staff of a Baptist paper, that question should be considered as out of order. These brethren are pre-eminently sound Baptists, and are never caught committing so illogical an offense against the truth as to take the baptisms of those who are without scriptural authority to baptize.

The work of the Campbellites for the conversion of the colored people to their way of thinking and doing is of comparatively recent date, and it is very befitting that one of their leading colored evangelists should be named A. Campbell. The man who started this faith among the white folks was A. Campbell, and why should not our colored disciples of the renowned reformer have the same distinguishing title. That makes both the white folks and the black ones have a legitimate and proper claim to the name "Campbellite." Everybody, without hesitation, should allow this fair and honorable claim, and not nickname this people by calling them some other name.

I HAVE word from a reliable source that a burial in the Catholic grave yard at Fancy Farm, Ky., was attended by an atrocity that should mark the priestly actor as the target for the profoundest contempt that the human heart can feel toward such an inhuman wretch. A mother who had given birth to an infant died within a few hours, as did also the infant. The mother was a Catholic, and had been baptized by Catholic baptism. The infant had not. It was planned to bury the mother and child together in one coffin, and one grave. But the priest found out the programme, and he had a little pocket dug beside the grave, and at the time of the burial he deliberately took the unbaptized child out of the coffin, and thrust it into the little pocket, as if it had

been a rat, and had it covered up with dirt, without coffin or ceremony. The woman then received what he called "Christian burial" in the coffin and the grave. The priest said that the burial of that unbaptized child in the grave with its mother, and under the rites of the church, would result in the damnation of all that were buried there. If the fool-killer is still alive he ought to be sent to the residence of that priest, and urged to do his duty.

I SEE from the report of the organization of the Southern Young People's Union as it is given in the Texas Standard, that they had a most ridiculous time of it, and the proceedings were more like the play of children than the deliberations of full grown young people. It seems to me that it would be wise to get a larger sprinkling of grown up people into that business if it is to go on. So many white haired children together by themselves are likely to do some very foolish things. I like the Chicago Standard does not like the new organization. I don't see either. But the children, or "young people," seem not to pay much attention to us. Well, that is the way all children do.

The Texas Baptist Standard is known to be edited by a strong Prohibitionist, and on that point I endorse him, and voted for him to be the Vice President of these United States, and I wish he had been elected. But he was not, and so he undertook to publish a Baptist paper. In this capacity he receives many letters from his subscribers, and some of these letters are probably great curiosities; but he reports a letter from one of his Texas readers that rather takes the cake. It contained a five dollar express order, and read as follows: "Please send me by express two and a half gallons of North Carolina corn whiskey." Moral: The editor of the Standard has used so much slang and bitterness toward the "Martinites" and Gospel Missioners that his own readers do not know whether he is conducting a religious paper or a whiskey shop.

The following words from a correspondent in the Christian Leader are rather plain in pointing out the defects in the ministry of the current reformation, though I suppose they are worthy of consideration:

"I am convinced of the fact that our present failure is caused by our ministry. I am sorry to say I find them, many of them, with some of the editors, courting the favor of the leaders in all the vices, and pandering to the whims of politicians, horse-racers, whore-mongers, and gamblers, together with lewd women in scarlet colors. What we will soon need is a reformation to reform the reformers, and a civilization to bring back civilization, to Christianize Christianity, and redeem the redeemers."

As this correspondent is one of them he no doubt knows pretty well what is the real character of the ministry of the reformation, though I am inclined to think he certainly overdraws the picture in the above. If his statements are correct, then the Campbellite preachers are about as bad as the Catholic priests.

I SEE the Texas Baptist Standard is a sort of a "double barrel" paper, the wadding for one barrel issuing from Kentucky, and for the other the filling comes from Texas. Neither barrel shoots very close or hard, but both of them make a loud report. The Texas barrel seems to make the most noise about the "young people's movement," but the Kentucky division of the "fouling" piece gives most prominence in the last issue to the Mills' meetings in Louisville. It is

said that Mr. Mills has done a wonderful piece of evangelistic work in our metropolitan city, because, forsooth, he got thousands of people to "sign his cards." Well, what is there in that? What are his cards? Are they like the Murphy cards we all signed a few years ago, when we promised to quit drinking liquor? We all thought that was wonderful, and it was for a little while; but before the thing was really cold the most of us had gone back to our cups, and tried to make up for the lost time by a redoubling of our diligence. Is that the sort of business that Mr. Mills gets up such a stir about? If so, I am not surprised if a large proportion of his card signers join the Campbellites, as they did at Frankfort some time back. In fact, such religion as that is not good dry-land Campbellism, and I see no place for a Baptist to put in his time parading such formalism. Let the Waco blowgun load with some solid shot, and try the old "fuzee" at some real game, and see if she can really stand a charge of solid stuff.

The greed for gold and for gain that characterizes this generation finds in part an illustration in the rush that has been made for the gold mines that have been discovered in Africa, and at Crooked Creek in Colorado. Thousands of people have rushed to these places in the hope that they would be favored by dame fortune, and strike a rich vein of gold, only to find that the whole thing was disappointing, and they were broke. The rush for the lands of the Indian country, as they are opened up a strip at a time, shows also that the world is all agog with the idea of acquiring sudden riches, without much labor in securing it. These are very unhealthy signs. They show that a species of dishonesty runs in rich leads through human nature, and that most men would be glad to pile up ill-gotten gains if they had a chance. And most of those who are so anxious to become suddenly rich in this world's goods have no provision at all for the next life. They are seeking to lay up treasures in this world for the corruption or rust, and moths, and thieves, but caring nothing for the enduring riches of heaven, that may be enjoyed forever. "Thou fool."

It is not considered immodest for Americans to claim that they have the greatest country on earth, and everybody concedes that New York City is our national metropolis. For this reason I note the distinguished evidences of our great prosperity as a nation in the fact that New York City has 525 churches. Surely this is a great moralizing agency, and the preaching, and praying, and living of all the people that are in these churches must be a vast contribution to the best moral interests of that great city, and this great country. But I am also obliged to say that there are 7,300 saloons in that city. While there is a church for every 8,430 of the inhabitants, there is a saloon for every 240 people in that town. What do you think of that for civilization? Better say, what do you think could be a clearer evidence of the barbarism of our pretended civilization? During last year the sale of beer in New York amounted to 4,600,000 barrels, to say nothing of the wines, whiskies, brandies, and other decoctions. That was at the rate of two and a half barrels of beer for each man, woman, and child in the entire population. Why, there never was a condition of heathenism that could make a darker showing. It is astounding to think that the chief city of the nation, the city

that practically dictates the political policy of the entire country, and sets the example of morality that we are all expected to follow, is absolutely dominated by drunkards and drunkard makers, while we go on in unquestioning regard for our party, and let the country and the people go to the devil. The saloon keepers of New York name the men for whom we are to vote, and we walk to the polls and vote according to orders! Shame on our pretended freedom.

If the kingdom is composed exclusively of the people called Campbellites, where was the kingdom before Campbell was born? And how could sinners in the devil's kingdom, set up the church of Christ?—T. R. Burnett, in Gospel Advocate.

That is the conundrum that I have long wanted to see some real bold Disciple tackle. I think Bro. Burnett is working in a very fruitful strain when he so peremptorily demands of his brethren that they shall face the logic of their positions. There is no hope for Campbellism except to hide behind the invisible, intangible kingdom, and while the dust rises up to blind the eyes of the people to the truth in regard to the kingdom they will enjoy a temporary repose and prosperity.

Great has been the confusion and discussion among the brethren as to whether "we are a sect," "a movement," "a reformation," "a church" or "the church," whether we are "disciples of Christ" or "the disciples of Christ." Correspondent in Christian Standard

The easiest way to settle such confusion as is here acknowledged is to call the disciples of Mr. Campbell by the name of Campbellites. This relieves us of all confusion and trouble, and calls the people by a name that is at once just and fair. I trust that my Campbellite readers will excuse me for the interest I take in the matter, for I am so constructed as to always sympathize with people that are in trouble, and am inclined to offer assistance for their relief whenever I can.

We are asking them to abandon their creeds and sects and be one with Christ, with us, and with each other, and thus strive together in our prayers and efforts for the conversion of the world.

This extract from the Christian Standard is of a sort with a great deal of the writing in that paper.

It shows that our Campbellite friends are really vain enough to think and preach that all of us ought to quit our respective churches and join in with them. For my part I am unwilling to do this with the present light on that subject. I think their church is too young; too bigoted; too human; too narrow; (and yet too broad); too presumptive; too much inclined to forsake the old lines of salvation, and too certain to speculate on new lines; too greedy for gain; too much divided among themselves; too much like Judaism; too deceptive in its results for me to agree to take any stock in it at all. This is the response I would make to the banter the Campbellites make to all of us to join them.

PROGRAMME

Of the Missionary and Sunday-school Convention of Central Association, to be held with Bethlehem church, Saturday and Sunday, Dec. 28, 29.

Saturday.

How can we more thoroughly enlist our churches in Missions?—W. E. Soleman and B. F. Gabby.

The Work of the Central Association.—Rev. W. M. Stallings and A. C. Graves, D. D.

Kentucky as a Mission Field.—Rev. A. M. Vardeman and A. Offutt.

Missionary Sermon—A. C. Graves, D. D.

Evening.

Home Missions—Revs. R. L. Pardon and R. Sale.
Sermon—Rev. J. P. Jacobs.

Sunday.

Sunday-school.—Rev. J. P. Jacobs and J. B. Ensor.

Foreign Missions.—Revs. A. M. Vardeman and R. L. Pardon.
Sermon—Rev. A. M. Vardeman.

Evening.

Sermon—Rev. Wm. M. Stallings.
Services begin promptly at 10 A. M. and 7 P. M.

I do believe the common man's task is the hardest. The hero has the hero's aspiration that lifts him to his labor. All great duties are easier than the little ones, though they cost far more blood and agony.—Phillips Brooks.



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WHO HATH REQUIRED THIS AT YOUR HANDS?

I think we need to ponder well this question, when we are about to engage in a thing that is of doubtful propriety, viewed from the standpoint of God's word.

As an individual Christian I have always accepted the Bible, not only as the Word of God, but also as an all sufficient rule of faith and practice, and certainly as a Baptist I cannot do less.

So, however much I may feel that a thing is needed, if there be no Bible authority for it, I must know that I am mistaken with regard to the need, or otherwise I call in question the knowledge and wisdom of God.

Paul says: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

We find here that God has not left to finite minds the direction and guidance of His work in the world, but has given us a divine rule, by which we are to be governed.

Now it seems to me that the duty of every Christian, and especially every Baptist, is to know just what is required by this rule, so far as he can, doing heartily what he finds here, and no more.

I think that every Baptist would readily accept this position, and yet to my mind many are departing from it in the interest they are taking in the organization of a S.B.Y.P.U.;

for so far as I am able to understand the Word of God, I find no authority for thus dividing the body of Christ. When the Lord Jesus Christ instituted the church did He not place the old and young together; and was this not true throughout the apostolic age? No one doubts this.

ciety in which only a part of those who are church members are to be found, called by another name, with different officers, and separate meeting. Now if this is not separation, I am at a loss to know what it is.

Now in this I question no man's desire for greater good or his sincerity; but I would plead for conformity to the divine rule, believing that there is a sufficiency in that for all the needs of individual Christian or church life.

If there could be any question as to the superiority of the LESSON HELPS provided by the American Baptist Publication Society, Philadelphia, that question would be definitely settled by examination of the series now ready for the opening of the new year.

PROVIDENCE. On year ago, the third Sunday in this month, I began preaching to a people eight miles south of Franklin, Simpson county, Ky.

Last summer, with the assistance of Bro. F. P. Dodson, we held a meeting of ten days and nights, which resulted in 13 conversions and a visible reformation in many others.

On the 21st of September the "Providence Baptist church" was organized with 34 members, Bro. W. S. Ryland acting as moderator of the presbytery. The church then called for, and on the 20th of October, attended my ordination.

About three months ago the church made the first effort to erect a house of worship. And now we feel very thankful unto the Lord that our house, which is 34x50 feet, is almost completed.

W. W. PAYNE, Pastor. Russellville, Ky., Dec. 19th.

THE November number of the Seminary Magazine gives in full the inaugural address of Prof. H. H. Harris, D.D., LL.D., of the Southern Baptist Theological Seminary. The subject is "Polemic Theology." Among the other contributions are Brief Sketch of Dr. R. H. Graves; The Preacher's Personal Piety, by J. M. Weaver, D.D.; a Glance at "Chinese Characteristics," by W. W. Lawton of China; The Study of History as it Bears Upon the Formation of Character, and College and Social Settlements—their Principles and Methods. The Magazine appears monthly during the session of the Southern Baptist Theological Seminary, and will be sent to any address for \$1 a year. A copy of the "Broadus Memorial," price 25c, will be sent free to all subscribers up to January 1, 1896.

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Periodical Announcement.

Beginning with January, 1896, the *Baptist Teacher* will have a Missionary Department. Miss Mary E. Wright, of Georgia, will report for the Southern Baptist Convention, Rev. F. S. Dobbins for the Missionary Union, and Rev. J. W. Weddell for the Home Mission Society. This will fill a long felt want and greatly enhance the value of the paper. There will also be a Kindergarten Department under the charge of Mrs. Maud Reid Falge, a most accomplished woman, and an adept in this sort of work. The price of the *Advanced Quarterly* will be reduced to 9 cents per year, and that of the *Bible Lessons* to 4 cents per year. Two new quarterly—a *Teacher's Edition of the Senior Inductive Studies*, and a *Teacher's Edition of "Two Years with Jesus,"* will be issued.



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Items of Interest.

News comes from England of a most interesting discovery. It is said that a large mass of documents have come to light which were written by Charles Wesley. Among these are many poems and sermons. We hope the poems will prove to be hymns equal to 'Jesus, lover of my soul'.

The Pennsylvania Department of Agriculture has been investigating the so-called 'preservatives' of milk, older and canned goods. These are found to contain usually boracic or salicylic acid and to be injurious to health. Hence they come within the range of the Pennsylvania laws.

Mr. Joseph Meddill has offered to place a statue of Benjamin Franklin in the Lincoln Park of Chicago and his offer has been accepted. The Holland Society, of New York City have contributed \$50,000 to put a statue of William the Silent somewhere in that city. Verily at this rate, the United States in the near future be the 'Monumental' country.

The British steamer 'Principia', on its way to New York took fire when about forty miles from the coast. The vessel was on fire for three days, but struck on a rock and went down. Twenty seven were lost, and only one saved.

George Augusta Sala, one of the best known of newspaper men died last week in Brighton, England. He was born in London but his father was a Portuguese. He was the correspondent of the London Daily Telegraph, and was sent to this country in 1852 to write letters on the war.

The Abyssinians are making a brave defense against the Italian invaders. In a fierce battle at Ambalgi which lasted six hours they defeated the Italians who lost Major Tussell, 17 officers and 90 troops. The Italian Gen. Arimondi is said to be strongly fortified at Mekele and to have three months' provisions. Reinforcements are to be hurried to him.

A new man from Massachusetts, desirous to call attention to himself has introduced into Congress a bill looking towards the impeachment of Ambassador Hayard. The grounds he offers are this extract from a speech of Mr. Hayard: 'In my country I have witnessed the inevitable growth of a form of socialism styled protection, which has done more to corrupt public life, to banish men of independent mind from public councils, and to lower the tone of national representation, than any other single cause. Protection has sapped the public conscience by giving corrupting largess to special classes, and it throws legislation into the political market where jobbers and chieftains take the place of statesmen.'

The rector of the University of Jena has issued a notice to the students, telling them that any student who appears in public with marks on his face which indicate a duel, shall be severely punished. There is a law in the University against duelling, and a cut on the face will be evidence of this.

The startling discovery was made that five out of six of the boys in the public schools in Uniontown, Pa., smoked cigarettes, and the School Board is trying to find some way to stop it. What is needed is out-fashioned mothers with slippers and with faith in the inspiration of Solomon.

Four Russians, each with a name a yard long have ascended Mt. Ararat. They left their camp at 5,800 feet, and ascended on foot. They camped at night at an altitude of 14,000 feet, and the next day climbed to the top of the eastern summit. They spent another night and the next morning ascended the western summit, 16,916 feet which is the highest point.

Sixty-two tramps organized and marched into the town of Cumberland, Wis., and demanded food with the threat of burning the town if their demand was refused. But they mistook their men. The citizens armed and a fight ensued in which three tramps were killed and the others left the town at the double quick.

The trouble with these professional reformers, when intrusted with power in the cities, is that they spend so much money, the taxpayers go back in disgust to the old parties. Mayor Swift, in Chicago, is complaining because the city is so deeply in debt and the treasury empty. Many departments cannot be maintained unless some way can be devised to raise money.

Evidently audiences are not pluing to hear lectures from politicians. Senator Hill set out to lecture with appointments in many cities. He delivered three lectures to hundreds of hearers, took a cold, which he was sure would last him the rest of the winter, and quit. Mr. Bland, the free silver man, was to have lectured in Savannah, Ga. But, as not a single ticket was sold, he did not go.

The steamer Hawkhurst from Rio Janeiro reached Galveston. She brings the news that Rio Janeiro is suffering from an epidemic of small-pox, the death rate averaging 150 per day.

The Pope will find that his victory in the master of the visit of the king of Portugal will cost him dear. The king is the nephew of King Humbert of Italy, and on a recent tour he took to the courts of Europe prepared to visit his uncle in Rome. But the Pope forbade it and the King gave up the visit. In view of the bigotry of the Portuguese, the king was wise not to anger his own people. But the affront has greatly angered the Italians, who rightly direct their rage not against the king but the Pope.

Gen. Daniel F. Miller has died in Keokuk, Iowa. He was born in Maryland in 1814 and moved to Iowa in 1850. He was a confidential friend of Henry Clay while he was in Congress.

DEATHS.

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

LYONS.

At his home in Ghent, Ky., Dec. 6, 1895, James F. Lyons, Esq. He was born Nov. 2, 1831. Married March 24, 1861, to Miss Nell Reese. Baptized into the fellowship of the Baptist church at Ghent, Aug. 13, 1865. Bro. Lyons was an exemplary Christian, a devoted church-member, a good citizen, a kind husband and father. The writer of this notice knew him for many years intimately well, and can testify to his superior traits of character and to his faithfulness to his church and his family. He was as near ready for every good work as any man I ever knew. But the Master has called him from labor to rest. He had been in a bad state of health for some time but seemed improved until the evening of the 6th of December, about 5 o'clock, he laid down to rest, and fell into a sweet slumber, which proved to be the sleep of death. He fell asleep in the arms of Jesus. He leaves a devoted wife, one who has through the years of their married life been to him a companion and helpmeet. She is lonely and grief-stricken. But she sorrows not as those who have no hope. One son and one daughter survive the departed father. May the grace of the Lord Jesus be sufficient for their sore trial. W. H. WILLIAMS, Elizabethtown, Ky., Dec. 10.

HENRICH.

Bro. Andrew Henrich was born May 7, 1819 in Kronberg, Nassau, Germany. When six years of age he lost his mother and his father died when eight years. After his conversion he learned his trade as a joiner and made very deep and bitter experience, but experienced that the hand of the Almighty ruled over him. He took sick and the Lord began to move his heart, and in 1841 he experienced the glorious peace of God in his heart at the age of 21. On his journey he came to Elberfeld, a city where he met many devout Christians and heard good sermons by Pastor Kunzel, Ball Krumacher and Braun. It was at this place where he got hold of Peggly's book on Baptism. He read it and put it aside, but considered the new doctrine. Here he made the acquaintance with his first wife, with whom he lived very happy for 22 years. Not having been baptized himself he was so much shaken in his conviction regarding infant baptism that when his first child was born sprinkling was not performed. On this account he had to suffer a great deal, and finally decided to move to this country, and in July he came to Pittsburg, N. Y., to reside with the German Baptist church at that place, and in August the same year he and his wife were baptized. Here he worked in his trade until his attention was called to the great need of German Baptist churches by Bro. A. H. Henschel, who had come to Buffalo. It was then in 1860 that Bro. Henrich was called as missionary to Rochester, N. Y. and the first German Baptist church was organized in 1861. Bro. Henrich's useful work in different directions of our denominational work has begun. He was pastor of this church till 1871. He then accepted a call to a little church in Leocoming county, Pennsylvania, where he did a very successful work in this part of the country. Bro. Henrich was able to perform a great deal of work, besides preaching at many different stations. He was for many years editor of our German paper, 'Der Sendbote', which at that time was published in Williamsport under his supervision. After that he took charge of the German Baptist church, Louisville, Ky., for seven years, and during this stay there organized the Orphanage of our German denomination. In 1878 he came to 'Platte Centre', Neb., and purchased a farm as he has been unable to get a home and unable to devote his whole time to the pastorate. But he was constantly working for the cause, and through his instrumentality churches were organized at Shell Creek, Platte Centre and Humphrey. He was very active with his pen and published several books. One of these, 'Wall-Herk nach Zion,' which is now published in second edition. He also was very fruitful in writing un denominational tracts and practical subjects, and the readers of the 'Sendbote' will in the future miss his interesting and instructive articles. He was the friend and adviser of many younger brethren in the ministry and always willing to aid them in their difficulties. His influence for the cause of Chr. has not alone been felt in this country as a denomination and the German people at large, but his influence went beyond the oceans and other countries. The German Baptist sustains a great loss by his death. He died Nov. 28th, on account of suffering by escaped gas from the base burner, at the age of 76 years, 6 months and 11 days. The funeral services were held at the Baptist church at Platte Centre on Dec. 1st. An address on his life and work was made by Rev. G. A. Schulte, of New York City, General Superintendent of German Missions. Rev. P. A. Russen, representative of the Publication Society; Rev. J. Pritsch, Rev. B. Matzke and W. F. Leppardt. A. BELZER.

GILBERT.

Mrs. Dixie Gilbert, wife of J. M. Gilbert and daughter of H. H. and Mollie Morris, died Nov. 4, 1895. Her sickness was protracted but she was ready to go when the summons came. Her age was 23 years and 6 months. She joined Hillsboro church in October, 1880, and was baptized by the pastor. She was much be-

loved by the family and all her friends for her great dependence and consistent piety. She left behind five bright little boys to be raised by the grandparents. An immense concourse of sorrowing ones met at Hillsboro on the morning of Nov. 6th to hear the funeral discourse and to shed the sorrowing tear in sympathy with the sorrowing husband and dear little children. W. W. FORKE.

PULLIAM.

On the 15th of October, 1895, the home of H. K. and Kate Pulliam was made inexpressibly sad and hearts were rent because the death angel came at a time when we were not expecting and took our little darling, Lilly Myrtle, aged 4 years, 2 months and 21 days, the only daughter, the idol of our hearts. She was healthy and stout, never knew what it was to be sick until that hated cruel crown crushed

the little flower that only budded here but a few days to bloom more brightly in heaven. Whilst our Father's home is made brighter, O how sad and desolate is ours! How inscrutable are the ways of God! We see through a glass darkly, but what a comfort in this darkness to know that Jesus said, 'Suffer little children to come unto me and forbid them not.' O let us be led by the Spirit in our battle through life, always to remember the gentle, sweet and beautiful life of our little jewel, and let us, though in tears, lay aside all of her little play-things, for she will need them no more, and strive by God's mercy to meet her in the realms of light, where death will come no more. Farewell, little sister, we will commit thee to the One that gave you to us. Blessed be His name.

A little flower for earth too fair Has gone to heaven to blossom there. MAMMA.

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We desire also to call attention to the reduction in price of the 'Advanced Quarterly' and 'Bible Lessons', and to the fact that, beginning with January, 'The Baptist Teacher' will have a Missionary Department. Miss Mary E. Wright, of Georgia, will report for the Southern Baptist Convention, Rev. F. S. Dobbins, for the Missionary Union, and Rev. J. W. Weddell, for the Home Mission Society. A view will thus be given of all Baptist missions, Home and Foreign, North and South.

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