

# WESTERN RECORDER

Faith, Hope and Love, these three.

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## WESTERN RECORDER.

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REV. MR. CHAPPELL, in writing of the dangerous tendencies to-day, says truly that one of these is "the tendency to make man's relations to his fellowmen more prominent than his relations to his God." Altruism is not religion.

A WRITER in the *Occident* tells of a preacher who, after a Sunday evening declamation on the power of music, prayed that "the waves of music might wash away the sins from this congregation." It is marvelous that he dared say such a thing in prayer.

THE Episcopal church at Petoskey, Mich., seems to our ignorance so high that the Catholics are low church in comparison. On a recent Sunday there was a procession; first the thrifter in crimson and white silk lace vestments, the crucifer, acolytes bearing the Gospel lights, the priest in a crimson plush cope. And the account goes on with much more of the same.

PRINCIPAL GRANT in the *Interior* insists that religious instruction must be given in the public schools, and enforces his view with these words: "No one wants an elaborate and expensive school system to develop on this continent, as French authorities say it is developing in France, an ever-increasing army of criminals. There must be moral training, and moral training without religious sanctions has been proved to be worthless."

In regard to A. Ben Olliel, the Jew in Jerusalem who wished to be supported by the Northern Baptists on the ground that he had been baptized on the sly, and had gone on taking Presbyterian money, Mr. T. J. Alley, of Jerusalem, has published a pamphlet. He is far from complimentary to Mr. Olliel's "work," and the U. S. Consul at Jerusalem affixed a note endorsing Mr. Alley's views of Mr. Olliel.

It is the Holy Spirit who has given us Holy Scripture, and is responsible for it in all its parts; who has used men as his instruments to indite it; has used their peculiarities, their poetic gifts, their logical acumen, their scholarly training, their stores of learning, even their weaknesses and imperfections; never so overlaying the human medium as to obliterate it as a conscious and intelligent agent, but always so guiding it in its depths and even-to-hip-and-pen, as to make Himself responsible for the result.—Parsons.

"The League of Christian Unity" is an amusing body. A dozen, more or less, of men in different churches—two Baptists, Drs. Boardman and Andrews, among them—concluded to accept the terms of "union" which the Episcopalians offered some years ago, and which were received with laughter by other denominations. But about all the "League" have been busily engaged since publishing their manifesto in explaining what they did mean and did not mean by accepting the "historic episcopate," and the language of others is merrier than that of the League. The most amusing thing is that the U. S. takes itself seriously.

## ROOTED AND GROUNDED IN LOVE.

BY THE REV. E. T. HIBOOK, D.D.

To this end the apostle earnestly prayed for the Ephesian disciples that, "being rooted and grounded in love," they might be able to know the love of Christ, even though it passed, and was too large for human knowledge. Eph. 3:17. In this phrase there is a double metaphor, which not only gives force to the argument, but distinctness to the conception, and beauty to the diction. And yet the expression was evidently not studied form of rhetoric, but the natural utterance of the thought as it lay in his own mind. Rooted in love, as the young plant is rooted in a rich and congenial soil, that will favor and nourish its tender life. Grounded in love, as the edifice rests on and is built into and rises from a broad, deep and secure foundation, cemented in love, and knit together by joints and bands, groweth up a temple in the Lord. The form of thought is identical, and the expression nearly so, with his word to the Colossians (3:7), "rooted and built up in him." Similar, but partial, is this thought, "If ye continue in the faith, grounded and settled, and be not moved away from the hope of the gospel." Col. 1:23. With one metaphor only.

It is to be noted, that in order for them to be "rooted and grounded in love," he prays that "Christ may dwell in your hearts, by faith." There is no rooting and grounding in love, save as Christ dwells in his saints, his life animating, and his Spirit sanctifying and guiding them. And in the lack of this indwelling of Christ, is to be found an explanation of a thousand sad facts of Christian degeneracy, perversion, weakness, and inefficiency on the part of his people. The law of the carnal life asserts its supremacy, and the law of the spiritual life suffers an eclipse. If it be asked, in what love, in whose love, are the saints to be rooted and grounded,—in their own love, or in the love of Christ? the answer must be apparent. In Christ's love. For though the construction would admit of either, yet, the nature and the current of the apostle's discourse clearly indicate, that his love shed abroad in the heart, and his presence there by faith alone, is sufficient to meet the emergency of the case. His love in the soul awakens all its latent energies, inspires its spiritual powers, "being strengthened with might by his Spirit in the inner man," transmutes its affections to a holy passion, which flows back to him whose love is its source and spring, as the rivers flow back to the sea from whence they come. Nor does this reflex tide of Christian love flow back to him alone. It goes to all whom Christ loves. To their fellow saints, and to the great, lost and unlovely world for which he died. How sad! Look abroad upon Christian society, and see how little apparent solicitude there is for the unsaved world there is about us, and abroad. Stranger still, how little affection shows itself among the members of the same flock and fold, and in the various households of faith. It would often be difficult for the world to know that they were his disciples, by the love they manifest one for another.

Now, for what intent and ultimate purpose was this fervent desire of the apostle? Why in this spirit did he bow his knees unto the Father? A plant is rooted that it may grow, and accomplish its destiny. Some for foliage and shade; some for flowers and beauty; some for fruits and utility. The saint is rooted in love that he may perfect the graces of the Spirit, the fruits of righteousness. The edifice is grounded on its foundation that it may obtain its completion, and serve the purpose of the architect, the owner and the master builder. The saints are the temple of the Holy Ghost,

and are built for a habitation of God through the Spirit. But sacred culture contemplates two things: first, the development of the Christian himself in all saintly perfections; a true godly character; second, preparation for service in the cause and kingdom of Christ, in bringing the world to the obedience of the faith. The immediate end contemplated here by being rooted and grounded in love, is thus stated: "That ye may be able to comprehend with all saints, what is the breadth and length, and depth and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." Vs. 18, 19. They could know the love of Christ, though they could not know it all. One may know the ocean, though it passes human knowledge in many respects. One may be filled from the fullness of God, but he cannot contain all that fullness. A pail can be filled from the fullness of the ocean, but cannot contain all that fullness. It is perhaps practically impossible for us to comprehend the depth of meaning contained in these somewhat remarkable words; and the most of us, it may be feared, have little conception of the deep mysteries of godliness on the one hand, or the richness and depth of Christian experience on the other, which they indicate.

But, the double metaphor of our caption deserves some further notice. Both are suggestive of profitable reflection; one in the realm of plant life, and the other in the sphere of practical mechanics. Both planting and building, are often used in the Scriptures, to illustrate the spiritual virtues of the kingdom of God in the world. There is a striking similarity, if not a positive identity, in the operation of law in the kingdoms of nature and of grace. There are two facts in common both to rooting, and grounding, which find an application in the development of Christian character and usefulness. First, they both imply stability in order to their success. For though a plant may be removed, transplanted, under possible conditions, and within narrow limits, without serious harm, yet as a rule it is injurious. A foundation must be solid and permanent. In the Christian life fixedness in doctrine and duty are essential. "Be ye steadfast, unmovable, always abounding in the work of the Lord." "Stand fast." "And having done all, stand." It is a great lack in current Christian character. Second, they both imply growth, increase. The plant is rooted that it may grow. The foundation is laid to be builded on. That stone by stone and timber by timber may be added till the top stone is brought forth with joy. "Grow in grace, and in the knowledge of the Lord Jesus Christ." Alas, how many remain children all their days, and scarcely ever grow at all. Babies, having need of milk and not of strong meat.

## THE HOLY SPIRIT OUR GUIDE.

"When he, the Spirit of truth, is come, he will guide you into all truth. . . . He shall receive of mine, and shall show it unto you."

There are two great dangers of the present day: the search for truth without the direct help of the Spirit, and the fanatical belief in the leadings of the Spirit apart from the truth. The former is much the more prevalent error, and the one most necessary for the majority of Christians to guard against. In much of the attractive writing and preaching of the day we have the truth exalted; the truth of Jesus, it is said, must conquer because of its essential life. Doubtless it must; but the Lord himself said he could not tell his disciples the full truth because they could not bear it. "The Spirit should show it unto you." Paul had the truth of the Gospel, but he used it to sorry purpose. The Holy Spirit enlightens the mind.

"I verily thought with myself that I ought to do many things contrary to Jesus of Nazareth."

Observation proves that the human intellect, with all culture, cannot comprehend the expressed mind of God. It goes off into vagaries and errors which mislead society. How do we know it is error? Because it agrees not with the word as written. "If they speak not according to this word, it is because they have no light in them."

This we believe is the explanation of the fact, so often deplored, that Christians fail in their example before the world in respect to many vital questions now agitating society. That inward monitor, the "Guide into all truth," is not regarded as He should be. Men reason about Sabbath keeping, wine drinking, theater going, etc., and a hundred other questions of daily living, and thus reasoning, they walk in darkness, and "know not whither they go." A definite recognition of the special promised guidance, an honest following of the light as it is given, a conscience made wakeful and wise, as only the indwelling Spirit can make it, will lead to right opinions and consistent action.

For the outcome upon the side of righteousness and humanity of all these questions affecting society, Christians are held responsible. "Ye are the salt of the earth, but if the salt have lost its savor, wherewith shall it be salted?" Without our full share of the wisdom which comes from heaven, there is not one of us but will be ennobled at some point by the specious trio, "the world, the flesh, and the devil." In the rush, the pressure, and the peril of the busy six days, how invaluable are the Sabbath hours for communion with our infallible Guide! Not one moment of the precious time can we afford to misspend.—Presbyterian Banner.

## THE GRACE OF GIVING.

BY REV. W. F. EYSTER, D.D.

Right reason, as well as Scripture teaches us that the spirit and the motive of the giver is more important than the gift, and that the grace of giving must precede the act of giving, to secure divine approval. "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not." God judges our gifts and all our doings by our motives and purposes. What he chiefly cares for is not the gift, but the "willing mind." He loves the cheerful giver.

In our appeals to others for liberal giving, whether for purposes of private charity or in behalf of the great agencies of the church, we should have respect, not merely to the amount of the gift, but to the spirit of the giver. He who can induce others to give much for good objects, does well; but he who prompts them to give cheerfully, does better. The blessedness of giving is much more apt to slip through our hands than the material contribution. The gifts are visible; the cheerfulness of the giver's heart is an unseen thing. The fear of man may urge us forward to the act, but the love of Christ can show us over to the willing mind.

A revived, enlarged liberality and such as are now required to put into motion the benevolent agencies of the church, can only be the result of awakened love and devotion on the part of the disciples of Christ. The Lord will open their hearts with wisdom and intelligence and insight into the will of the Spirit; if they will so welcome the presence of Christ by faith, as to be filled with all the fullness of God—then will also follow as a necessary result the right mind for giving and for doing; and the glad surrender of soul and body to him who loved us and gave himself for us.—Herald and Presbyter.

**DONT YOU STAY AWAY.**

BY J. B. HUTTON, D.D.

If you do you will make a big mistake, you will suffer loss, and you will do harm. Now don't stop reading as soon as you see what the subject is, but keep on just the same, and even more so, when I remark that public worship is almost of paramount importance. What would the ministry of the Lord Jesus have accomplished had none attended upon His preaching? Then, that sublime sermon on the mount would never have been delivered; then, those numerous beautiful and instructive parables would never have been heard; then, the awful warnings, the glorious promises, and the profound and saving doctrines of the Gospel would never have been revealed; then, the Kingdom which He came to set up, as the only hope of a lost world, would never have been seen. How important is public worship! Suppose that from this day, no congregation would ever meet, and no sermon ever be preached again—how long would it take for Christianity to be banished from the earth! Perhaps one short generation would witness the triumph of the Red Dragon and the downfall of the Church of God. And yet there are many professed Christians who idly sit still, who make no effort to lend a helping hand, who for the most trivial cause and often for no cause, absent themselves from the Lord's house.

I do believe, if all who have been washed in the blood of the Lamb of God could understand how much harm is done by neglect of this great duty, and how much good would be done by its faithful performance, that the capacity of our churches would have to be doubled. What blessed results would follow!

And just here let me say that we are sorely in need of a new word. We have the cumbersome phrase, attendance upon divine worship, or something else as long. We want one short word for all of that. We say, "believer," meaning one who believes in Christ. We say, "professor," meaning one who professes faith in Christ. And why can't we say, "comer," meaning one who comes to, or attends the church of Christ? Let us take the verb which expresses the action and change it into a noun, and then we can say the prompt comer, the regular comer, the faithful comer, etc., and thus express in two words, what now requires such a long string that the chain swags with its own weight. Try it: "The church member who is prompt in attendance upon public worship." The new word enables us to say, "The prompt comer"—so much quicker and just as expressive. Jesus says, "Him that cometh to me I will in no wise cast out." By coming to Jesus is meant to repent, believe, and obey; so that we have Scripture usage for making the word "come" stand for a great deal.

And now let us think a little of the good that is done by "coming" to church. Coming encourages the pastor. And it does it in a way that nothing else can, for it he have no hearers, his ministry will be a failure, and his heart will be heavy, no matter how large his salary or kind and sympathetic the few that attend. The apostle says, "But we beseech you, brethren, to know them that labor among you, and are over you in the Lord, and admonish you; and to esteem them exceeding highly in love for their work's sake." And one of the best ways to show this high esteem is to be a constant comer.

Coming helps the finances. A church that is always full is not likely to suffer for necessary funds. Empty seats make a lean treasury. A rainy Sunday causes a falling off in the collection which is never fully made up. This is one reason why there is a demand for drawing preachers. Some pastors make the mistake of fretting and scolding about contributions. But let them pray, preach, visit and work to get the people to come, and then the finances will almost take care of themselves.

Coming promotes spirituality. Neglect invariably occasions coldness and leanness of soul. It hath "pleased God by the foolishness of preaching to save them that believe;" and those therefore who neglect it, are in danger of being lost. The preached Gospel is the spiritual meat which must be given in due season: it is the manna, the bread from heaven without which souls will hunger and famish. The most godly are found among those who love the house of

the Lord. David longed, and prayed, and wept for the privileges of the sanctuary. Anna, the renowned prophetess, "departed not from the temple; but served God with fastings and prayers night and day." And of the Lord Jesus, our great exemplar, it is written: "The zeal of thine house hath eaten me up. No one can hope to be a leader in the Lord's host, or to exert an influence potent for good, who is not a faithful comer."

Comin' saves immortal souls. The practice convinces others of sincerity, and of the reality of religion, and the example is powerful to bring others, for, "where there are many, there will be more." Churches that are slimly attended, generally have hard work to have a revival; while those that are usually full, have at least the advantage of material already to hand.

It is perhaps a remarkable fact that the Pine-street Baptist church of Richmond, Va., for twenty three consecutive years, no matter who preached, has never failed but once, when smallpox broke out in the community, to have a successful and gracious revival. The pastor attributes it specially to the fact that the people are good comers.

Many pious people feel that they are doing nothing, and long for useful work. Be not discouraged, may be you are doing more than you think for, and here is a high degree that almost every one may attain unto: Be a good, a constant, a faithful comer!

Richmond, Va.

**THE ENEMIES OF THE HOME. THOUGHTS FOR CHRISTMASTIDE.**

BY REV. THEODORE L. CUTLER.

Christmas time is the season of family festivities—the time when we especially prize the joys and the sanctity of Home. God meant, when He made us, that we should live in families; it is the only way that the two sexes can come together without impairing virtue and purity. There is no such school of true religion on the globe as a well-governed, God-honoring home; it underlies both the church and the commonwealth. The most primitive of all churches is "the church in the house." There stands the domestic altar; there is felt a Christian culture which moulds character from the cradle clear on to the Judgment Seat. It is the nursery of the noblest lives. It is the earliest and the surest preparation for the Home not made with hands, eternal in the heavens. Out from many an humble farmhouse which had only a calico curtain in the window and a rag carpet on the floor, has graduated the noble manhood which has ruled in church and state, and gone on foreign missions to the heathen world.

Our business men, both in great cities and in villages, ought to feel more the claims of home and household. Many of them live in an atmosphere of excitement, and bake their daily bread in a pretty hot oven. They need the cooling down which a quiet home can give; and there is the place to spend not only time but a good portion of honest gains. To every man of business I would say, Make your home attractive in every way possible. If you economize in other things, indulge in the wise luxury of cheerful, open fires; a glowing fire kindles cheerfulness, and is often a "means of grace" to the children. It warms the affections and creates a bright-shrine. At that fireside spend as many evenings as you can, if you want to keep your children from dangerous amusements or places of evil resort. If you come back from business worried or despondent, let your daughter's piano be to your ruffled spirits what David's harp was to the distempered mind of Saul. A good romp with your children or an hour spent with them over their lessons will make them love you more, and will expel the "blue devils" of worldly care. To anchor a child to home is often a first step toward anchoring him or her to Jesus Christ.

To have such a home, you must make it. To keep it what it ought to be, you must set your face against the many enemies to a pure and happy home. One of these is the club-house, which is becoming an increasingly and dangerously popular institution in our land. There are some exceptional specimens, but in the great majority of clubs, wine bottles, cigars, cards and convivial suppers are too prominent attractions. A friend of mine who lived opposite to a club-house of rather high social grade told me that it made him heart-sick to see the number of gentlemen who made it their con-

stant evening resort, and the late hours at which all the windows were in full blaze. According to the official report of that club, several thousands of dollars were spent annually in intoxicating drinks. Whatever may be said for those unfortunates who have no home or household, yet a club is no place for a man of family. It is the rival and often the fatal antagonist of his home. Every sensible wife hates the very name of "club," and is jealous of such a rival with a righteous jealousy. She has a right, as a true, loving wife, to her husband's evening hours, and the children have a right to their father's sympathetic attentions; if the club robs them, it is the enemy of their home. I sometimes think that if an indignant uprising of neglected wives could make a clean conflagration of most of the club-houses and drinking haunts, it would be an exercise of "women's rights" that ought not to provoke the interference of the fire department.

The enemies of which I have spoken are outside of our doors; but very often a man's foes, and sometimes a wife's foes, are "they of his or her own household." Where do most men find their greatest help or their greatest hindrance to success in their business? I confidently answer—at home. Good management and frugality there are apt to mean prosperity. Extravagance there means vexation, temptation to recklessness and business gambling and eventual ruin. Half the married men who practice swindling are pushed on to it by a wicked mistress or an extravagant wife and family. A wife is the best of friends or the worst of enemies.

Where lies the sorest sorrow that disturbs the heart peace and spoils all the lustre of worldly gains or honors? It is in the worm that lies at the root of the home-life. It is of little account to a man to be prosperous in his store or his office or his pulpit if he be wretched at his own hearthstone. On the other hand, a wife can bear any social neglect, any stroke of adversity, and even to be ignored by "society," if her husband is only loving and her children are affectionate and obedient. But a husband's unkindness is a dry sorrow that drinks her heart's blood. Our severest and most cruel wounds are those inflicted by the hands that ought to clasp our own most closely. Wedlock, as many of us can testify, means the sweetest joy that earth can know; but woe be to that home whose worst enemies are they of its own household!

Good Philip Henry said that he and his wife adopted a rule that only one of them would get angry at the same time. That "scotched" the serpent of conjugal quarrels. Another equally good rule is to allow fifteen minutes before any reply is made to an irritating utterance. All this sort of little vipers in the home-nest that are fatal to domestic happiness can only be exterminated by persistent, devoted, unselfish, forbearing, all-conquering love. When husband and wife make common cause in enthroning Jesus Christ over their household, and in barring out the enemies that threaten the peace and the purity of their home, then domestic life becomes as sweet as a song and as holy as a sacrament. In such a home the Christmas candles burn all the year round, and the "church in the house" becomes a prelude to the great family circle of the redeemed in heaven.—Christian Intelligencer.

**HOW TO KEEP THE BIRTHRIGHT.**

BY THE REV. MARK GUY PEARSE.

What a frank, honest, lovable man Esau was! A delightful companion this brave hunter, quick of eye, and swift of foot, and strong of arm. Not for him the humdrum of the sheepfold or the drudgery of the cowshed; he loves to get away on the great stretch of the plains, to creep after the deer on the mountains. He does not know what fear is. He can go anywhere and risk anything. And when he brings home the game how skillfully he can dress it for the old father. The old man's sluggish life is stirred with a new joy, and throbs with a quickened pulse as Esau tells him where he found the deer, and how he lay in wait for it; where he shot the arrow, and of the fight he had with the wounded prey.

As for Jacob, he is all very well in his way, but, bless you, he is a quiet, dull fellow, who stays at home and has no adventures to tell. He knows exactly how many lambs there are. He is clever in talking

about the prospects of the crops and how the cattle fare. And he is wonderfully good at keeping accounts—they are always right to a farthing.

Yes, Esau is a splendid fellow—but for what? A day's pleasure; a week's hunting. But if you want a servant, or a master, or a partner in business—what then? Look at the difference in the two in the story—Wanted, a man to be the founder of a great nation; to see to its wants and cares; to plan and provide for its welfare; to toil for its prosperity. Which is the man we choose then? It is sheepfolds versus deer-parks; pleasure versus work.

See the two here to-day, and put them into business in the city. You won't find Esau at home. He will be down late and away early. Those who want his services will tell you that there is no relying upon him. And in a little while bankruptcy will be written across his business; and, for his creditors, the sooner the better.

But as for Jacob, he is always at hand—you cannot be too early for him; you cannot be too late. Give him a thing to do, and it will be done well, thoroughly, punctually. A man with whom downright steady work is all he seeks and all he cares for. And seeing it is hard and honest work that makes the world go round, and that we are here not to amuse but to serve, is there really any comparison between these two? I look out on life, and I see that the misery and anguish of broken hearts and ruined homes and suffering children is made by these generous, good-hearted, pleasure-loving men, with no deep sense of duty, with no sense of life's solemnities; no care for anything but the mess of pottage; bartering all for the fancy of the hour; flinging away all the future for a moment's indulgence.

Look at this Esau, and see in him the raw material that makes the drunkard, the gambler, the lustful; incapable of self-restraint; reckless; swept away by the impulse of the moment. Alas! they through the streets of this great London; they bring down the grey hairs of the old folks at home in sorrow and shame.

And now comes the hour of temptation as it comes to every man. Esau has been hunting, pursuing the game over the distant hills, perhaps wandering for many hours without food. He comes home spent and perishing with hunger. Streaming forth from the door of Jacob's tent is the delicious smell of the savory lentil soup. Flinging himself into the tent, Esau sank down faint and craving, crying, "Feed me, I pay thee, with that same red pottage, for I am faint." Jacob looked at him with those cold, calculating eyes of his, and whispered, "Sell me this day thy birthright." It was a mean and loathsome trick. No words are too strong to express how detestable it was. Scarcely knowing what he was doing, Esau cried, "Birthright! what is a birthright to a man who is dying with hunger?"

And the thing was done—done so that it could never be undone; done so that no tears of repentance could ever wash it away. We all feel that the mean and miserable conduct of Jacob is something indescribable. That sin against his brother shall cost him dear. Fourteen years' transportation with hard labor, and himself plotted against, cheated as he had cheated others—that is the sentence passed upon him—a life full of sorrow. And not until he lay a-dying, and stretched those hands of his in blessing—then, and then only, is he numbered amongst the faithful.

But do not let us only pity Esau. Do we not see it every day, that the crime and misery of the world does not come so much from cold and deliberate ill-doing as from the weakness of a moment? Some paltry theft to meet the weakness of a moment; some moment's thoughtless passion, and lo, the link has broken. All that bound the man, the woman to purity, to honesty, to Christ and blessedness; the self-respect, the faith in one's self, the faith in others, gone. All the lofty dreams and visions of good and possibilities of high life swept away. Plead as we may the strength of temptation, talk as we may of the peculiar circumstances, yet no temptation can excuse sin, no circumstances can justify ill-doing.

Look again at Esau in the light of this incident. Do you not see that although the birthright was parted with in a moment yet it was lost because it was lightly held and it was so lightly held because it was lightly esteemed!—Preacher's Magazine.

THE PARABLE OF THE UNJUST STEWARD AND THE IRONY THEORY OF INTERPRETATION.

BY QUESTOR.

In its issue of November 14 the WESTERN RECORDER favored us with a double portion on the above parable—a sermon by the late Rev. H. Stowell Brown, of Liverpool, England, and an article by Rev. G. P. Bostick, quoting and urging the acceptance of an exposition by Dr. T. P. Crawford.

Both set aside the various interpretations given, because they fail to remove the perplexing difficulties encountered in adapting the defective character of this eccentric steward to the natural import of the marvellous words Christ used in applying the parable: "And I say unto you, Make to yourselves friends with the mammon of unrighteousness, that when ye fall they may receive you into everlasting abodes." Dr. Brown holds that Jesus addressed these words to the Pharisees in irony, as if He had said, "Go; imitate this man, for that is what you are doing; make to yourselves the mammon of unrighteousness; but remember he was put out of his stewardship in the end." He is not, therefore, giving us an injunction to act as this fraudulent man did, but rather a solemn warning against adopting such a course.

"Go; imitate this man, for that is what you are doing; make to yourselves the mammon of unrighteousness; but remember he was put out of his stewardship in the end." He is not, therefore, giving us an injunction to act as this fraudulent man did, but rather a solemn warning against adopting such a course.

"Dr. Crawford understands that the parable is aimed specially against this sharpness on the part of the Pharisees, and that verse nine, is the very deepest irony. Take this view of it and all the difficulties vanish at once."

All this is far more helpful than helpful. It turns its light in the wrong direction. That this passage cannot be explained on the irony hypothesis is made apparent by reference to the first verse in which it is said Jesus spoke this parable to his disciples. The Pharisees are not addressed until we come to the fifteenth. This utterly defeats the irony.

Again, if Christ had intended to be understood as speaking ironically, He would not have prefaced this injunction with the earnestly serious phrase, "And I say unto you." The spirit of these words is that of the most solemn and earnest, the opposite of the air of levity incident to irony.

We understand, then, that this injunction was addressed to his disciples, was part and parcel of his teachings, and given in the most solemn and earnest manner. What did Jesus intend by these words? Obviously, that the most solemn and earnest use of what is here committed in trust to those as stewards, as will benefit others and bring their help in return, at a time when most needed. It was just this one thing in the conduct of the steward, who at first, had wasted his master's goods, that of the most solemn and earnest, "because he had acted wisely for himself."

It is this one point, the wisdom which the man exercised in the hour of emergency, which Christ uses to enforce the lesson he wished taught—or rather, let us say, to urge to obedience to the precept of charity. A lesson also to be learned from other features of the parable. They are the mere settings, the paraphernalia used to give prominence to this one characteristic—the climax of the parable. Hence there is no occasion for any ethical fastidiousness, any holding of the breath over the unseemly character of the steward, or any feeling of uneasiness for wearing one's talents in seeking escape from some awful theological catastrophe. Utter failure will stare you in the face when, and every time, you attempt to "so adapt" this self-revolving character "as to make the parable harmonize in all respects with the principles of charity."

This "harmonizing of all parts of a parable" is what spoils all your efforts. It does violence to the aim and genius of the parable to treat it as a long-drawn allegory, made to crawl like a centipede. The parabolic form of speech aims to give clearness and force to a truth or principle by use of a resemblance in one feature, between things otherwise most unlike. This is clearly manifest in the parable of the unjust judge.

Confining our attention to this one feature of the parable, and the lesson Christ enforced by it, we understand that the message to be learned is, "You, too, are stewards; you, too, will be called to an account; do as did this one; make friends with the mammon of unrighteousness; that when ye fall they may receive you into the everlasting mansions. Nor is this the first or only instance in which Christ taught the necessity and efficacy of beneficence—the charitable use of what is committed to us. To the young man so anxiously inquiring what he must do to inherit eternal life, Jesus said, "Go, sell all thou hast and give to the poor, and thou shalt have treasure in heaven; then come up to the gates of heaven and knock with all confidence, but will be rejected as unknown, because they neither fed the hungry nor visited the sick and those in prison; while others would be welcomed because they fed the hungry, clothed the naked and visited the sick."

When foretelling the everlasting destinies of souls, Jesus said, "I will send angels to call the just and the righteous, and will bring them to the gates of heaven and knock with all confidence, but will be rejected as unknown, because they neither fed the hungry nor visited the sick and those in prison; while others would be welcomed because they fed the hungry, clothed the naked and visited the sick."

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To the same import and with like boldness Paul bids Timothy "charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who is the Father of the poor, who quickeneth the dead, who is rich in good works, ready to distribute, willing to communicate, laying up for themselves a good foundation against the time to come, that they may lay hold on eternal life."

THE ROOTS OF ANARCHY.

BY WILLIAM C. CONANT.

"For this effect defective comes by cause."—Plato.

The fundamental fact is that man is a born anarchist, and a kicker in the cradle, from the day when he followed the Arch-anarchist out of obedience and Eden. Only as the family is a unit of force or reverence is baby anarchism exterminated to the habits of obedience, and only as society remains a unit of force or God-fear can the adolescent anarchist be broken like a colt to go in harness with his mates, or, better, be trained to the love, the support and the enforcement of law and order. It would measure the extent of the lawlessness that is tormenting human society and threatening its foundations, we should find but a trifle of it comparatively in the census of professed anarchists and the record of assassinations, lynchings and riots. The real question is how far the family, as the bottom of all, has ceased to be a unit of either force or reverence, and how far the state over all, has lost both the unity of force and the bond of religion. There are certain general facts and tendencies in modern life, and especially in American life, which we may say, and which extend the potential scope of anarchism, its secure roots and imminent rank growth, broader than positivism has dared whisper to itself.

The family is a unit of force, when it is ruled by a masterful paternal will. The most popular teaching, for a generation past, and now the most prevalent opinion or sentiment is, that baby anarchism can be subdued by overcome by love and persuasion alone, transmuted, as it were, by means of sugar, that philosopher's stone of a new alchemy, from hate of law to love of the same. So much for the family unit of force.

The family is a unit of reverence where the fifth commandment is made a primary object lesson of the first and great commandment, and the children are brought up "in the nature and admonition of the Lord." Apart from evangelical piety, we of course expect no such thing; but in the church itself, the extent of such nurture is hard to estimate, for the reason that it is so far from prevalent in those churches where the church falls, what must the average of society become? The very name of "Young America" is a proverb of unrestraint, in its invariable use. Those who have grown up under the new regime to the status of parents, are usually seen to be as incapable of rule as they are unacquainted with obedience, and necessarily recreate therefore to the sacred trust of authority, alike in the family and the state. As children or parents, they are often genial and good natured, but they lack the tougher moral fibre that the stern duties of government require in a wicked world. Hence multiplying failures of justice in the courts, and a scandalous impotence of public authorities in the presence of disorder.

The state is a unit of force, under a strong government, or "a king against whom there is no rising up." It is needless to remark that there is no such thing as a king, and even a strong government has become a relic of obsolescence and an anachronism in modern republics. The state unit of force is shaky and dissolving, while the bond of religion in government has given place to the law of neutrality between religion and atheism. The doctrine of religious liberty and equality is now pushed in the name of the principles of religion as to make of them practically a dominant class in that matter, with a veto absolute on all relations of government with God. Divine government itself, as government is opprobrious in public estimation generally, and is widely unpopular, is the church itself, the element of justice enforced, which is the most essential as well as the most beneficent element of government proper, being scouted and flouted by considerable sections of the church and ministry in all denominations, and the functions of Deity being imperiously restricted to creating, serving and suffering for man. With the denial of punitive justice to the non-ruler of the universe which they have set up in the name of God, these popular teachers of religion (!) carry the corollary of no justice, only kind restraint and culture for criminals before the law. This mild sentimentality of anarchy, amiable-seeming, but truly most impious (immoral and deadly, in numerous degrees and shades of conscious development permeates the better strata of society like a leaven.

"Though man be born as a wild ass's colt," Kings and prophets have been tried, constitutions politicians of all sorts have been tried, and all are proving unstable, unsuccessful, ready to vanish away in blood and smoke of conflagration; all but the unlimited polyarchy of the masses. It would really seem that this scheme of popular government be also the last order of Providence for the world that is now completing the development and final test of man's whole capacity to govern himself in place of God.—New York Observer.

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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.)

ISAIAH ONE AND HIS BOOK ONE. George C. M. Douglas, D.D. New York, Chicago, Toronto Fleming H. Revell Co. \$2.50.

Principal Douglas is one of the foremost Hebrew scholars of the world. He was chosen as one of the revisers who brought out the Canterbury Revision. He is an expert on all questions of Old Testament scholarship.

Through 116 pages the author examines and refutes the arguments of those critics who hold that there were two Isaiahs, or rather, that the book of Isaiah was by two distinct writers—Isaiah and a "great unknown," who lived a century and a half apart. The refutation is clear and convincing. It is willing to fairly weigh the evidence and to believe what is "traditional," provided the evidence shows it to be true. We have a class of students in these days who seem ready to believe almost anything, provided only it contradicts "traditional views." Principal Douglas has done his work well, and has left little to be said on the subject. The faith of the fathers about Isaiah is completely vindicated.

The greater part of the handsome volume is devoted to the exposition of the book of Isaiah, and this also is well done. It is done in the full light of the latest researches in all departments of Biblical learning, with a profound reverence for spirit and with an intensely practical aim. We do not agree, however, with the author's view of Is. 52:15.

This is a book no student of the Old Testament can afford to overlook, and a book with which the destructive critics will be compelled to reckon.

THE EXPOSITOR'S BIBLE. DEUTERONOMY. By Andrew Harper, D.D. New York: A. C. Armstrong & Son. For sale by C. T. Dearing.

Dr. Harper adopts and advocates the views of the destructive critics as to the composite authorship and late date of Deuteronomy. He affirms his belief, however, in the great religious value of the book, and says he is able to prove that his view is consistent with the Christian faith. For this, however, we have to take his word.

He divides Deuteronomy into two main portions and says: "Again, wherever the expression 'beyond Jordan' is used in the portions where the author speaks for himself, it signifies the land of Moab. Whenever, on the contrary, Moses is introduced speaking in the first person, 'beyond Jordan' denotes the land of Israel. The only exception is 3:8, where at the beginning of a long archæological note, which cannot have originally formed part of the speech of Moses, and consequently must be a comment on the rites, or of a later editor of Deuteronomy, 'beyond Jordan' signifies the land of Moab."

This is a most surprising statement. There is nothing in this passage to even suggest that it was not a part of Moses' original speech, and yet Dr. Harper dogmatically asserts that it "cannot have originally formed a part of the speech of Moses."

But the most surprising thing is that the expression "beyond Jordan" does not occur in 3:8 at all. It is "on this side of Jordan from the river of Arnon unto Mount Hermon," showing that the author was east of the Jordan. There is a fair sample of the author's style in the consecutive sentences. It evinces its facts from its own consciousness and draws its conclusions from where in Deuteronomy does "beyond Jordan" occur in the Jordan. Let the reader take his own

cordance and see. Our author breaks up his material and puts it together to fit his theory, and when material is lacking he supplies it out of his imagination.

PERSIAN LIFE AND CUSTOMS. By the Rev. S. G. Wilson, M. A. Chicago and New York: Fleming H. Revell Company. \$1.75. Received from C. T. Dearing.

This is the best (for practical purposes), as it is the latest, book on Persia. A most singular and little known country is graphically described. We never read in the daily papers a telegram from Persia. Nothing seems to happen there, and yet it is a country of rare and curious interest. The country, the people, with their habits, laws, life, religion, politics, social usages, language, etc., etc., are described by one who is master of the art of description. The illustrations are very happy and illuminating. The book is capital in all respects. The publishers have done their work with characteristic excellence.

THE ELEMENTS OF HIGHER CRITICISM. Andrew C. Zenos. New York: Clark & Wagnall. \$1.00.

Prof. Zenos sets forth clearly what the higher criticism is as a method of study. He indicates the proper sphere for such a method. He neither attacks nor advocates, but writes with evident sympathy with such criticism, as a method. There can be no doubt that it is proper to investigate all accessible facts bearing on the date, authorship and composition of any ancient or modern document. This is what the higher criticism ought to be. But as a fact the destructives have taken complete possession of the phrase, and it has come to mean the attacking of what has been commonly believed concerning the Bible. Prof. Zenos seeks to rescue the phrase from the destructives, and we wish him joy in his effort, but we do not think he will succeed. He points out what he thinks the higher criticism ought to be, but he cannot convince the people that is what it actually is. We do not think the name "higher" criticism was well chosen in the beginning. Prof. Zenos' exposition is clear and interesting and able.

ARNOLD'S PRACTICAL SABBATH-SCHOOL COMMENTARY FOR 1896. Chicago and New York: Fleming H. Revell Co. 50c.

An interesting, suggestive and practical exposition of the International course of Sunday-school lessons for 1896. A handsomely bound volume 235 octavo pages for 50 cents. Good and cheap.

Magazines.

THE SEMINARY MAGAZINE for December contains the following among its contributions: Matthew Tyson, Xmas; by A. J. Williams; D. D.; Serial Expository Preaching, by E. H. Harris, D. D., L. L. D.; The Attitude of Christianity Toward Other Religions, by W. O. Carter, Th. M.; A Trip to Colophon, by M. Gossaway, The Armenians, by I. N. Johnson; The Seminary Magazine, a record of the proceedings of the Meetings recently held in Louisville, Ky., by Dr. John A. Broadus are given in a paper from the Anvil. This magazine is now offered with The Southern Pulpit. The paper will be sent postpaid with the magazine for \$2.25. The book sells for 75 cents. The Seminary Magazine, Louisville, Ky.

THE OUTLOOK of New York City announces that it will publish a monthly illustrated Magazine. This will be the regular issue of the Outlook for the week in which it appears. The price will be from 52 to 60 pages, and a complete set of 12 issues. In case of the Magazine Numbers, in addition to the regular editorial and other features, there will be several illustrated special articles and an installment of a novel by Ian MacLaren.

DR. HEAGLE'S ARTICLE.

I have just read Dr. Heagle's observations on Hegel and his opinions, and I cannot see what the Doctor's object can be unless it was to induce some of your readers to take up the study of the system of this noted German.

The Doctor does not coincide with Hegel in all his opinions, yet he seems to regard them as worthy of even painful consideration. It may be greatly to our advantage to study subjects not easily understood, as the pursuit has larger rewards than the thing pursued, yet I am unable to see the special advantage of toiling over Hegel's speculations except for the benefits arising from the labor itself; and if this is the point to be gained, why not study other authors from whom we might assuredly gain other benefits besides those to be had from the labor itself? Of course it must be granted that many and great benefits come to the worker both in physical and mental toil from the exercise occasioned thereby, yet we must not forget the fact that in some cases much positive hurt comes to the worker because of the manner of doing work as well as from the conditions under which it is done.

Our energies may be misdirected or the thing worked on because of its nature, may call into existence influence hurtful to the worker; for instance, a mind less vigorous than that of Hegel's might, in the study of his opinion, unconsciously imbibe some of them or accept some of his conclusions. The majesty of great minds and great thoughts often dazzle and overcome minds of less strength. It is only now and then that we find one able to find out and expose the fallacies, or it may be the sophisms of such intellectual athletes as Hegel. In an unequal contest the feeble contestant is most likely to be borne down. Now then should it appear upon investigation that Hegel's ideas of God were unbiblical (and they must so appear) it would not be altogether safe for one unskilled in logical forms and processes to undertake the study of his works. Let it be admitted that the attention and careful study necessary to understand them would be attended with much profitable mental discipline; yet the danger arising from the passage of his unbiblical conceptions of God through the student's mind would be such as to make the attempt unsafe. The poison of error and false opinions is not neutralized and rendered harmless by any strength of mind gained in the pursuit of them.

Let us illustrate this by what Dr. Heagle says of Hegel's system. In this system "God is the absolute idea or the great original thought, and he adds it is his purpose to show how from that original thought all things belonging to the universe have been developed."

To the Doctor this may be very clear and very sound, yet I must confess that to me it is not easily comprehended. What the absolute idea or the great original thought is I do not understand. Hegel says somewhere that "God as the absolute idea is the eternal self-movement which proceeds from itself and become nature and again reverting to itself becomes a self-conscious Spirit."

This is not materially different from Spinoza's distinction between nature "beginning" and "beginning" (nature *natura naturans* and *natura naturata*). The latter is the ever-varying phenomenal world, the former the invariable, boundless, from which phenomena take their rise, and into which they sink again. Let such notions sink into the mind.

We shall soon begin to have doubts as to the personality of God, and the creation of the world as a free act of the divine will. Miracles and providences will be discredited and the incarnation of Christ will be rejected.

In the system of Hegel: "Everything is borne along by the one immutable stream of development; all that takes place is consequence of an absolute necessity; and that which appears to be evil is only a necessary point of transition in the development of good, therefore is not really evil at all." Further, according to this system God does not act in pursuance of a purpose, but only according to the necessity of his nature. Hence those are ridiculed who look upon the world as a product of the divine will, for with this system whatever is, is of necessity. So man is not responsible, and there is no longer any distinction between good and evil. What a price for the mere possibility of gaining a bit of mental discipline! Let it be understood that we by no means insist that all who study the system of Hegel will imbibe his opinions, we do, however, insist that it is not safe to bring untrained and immature minds under the influence of such men as Spinoza and Hegel. Hence to advise men to study such another for the sake of discipline is, to say the least, a serious mistake. The man who becomes an interested student of the works of Spinoza or Hegel is in danger of reducing the strength of his belief in the personality of God, the possibility of miracles, the free agency of man, and the distinction of good and evil, for they taught that God is the soul of the world and all nature is his body.

G. W. GRIFFIN.

[Dr. Heagle did not advocate Hegel's views, he only indicated some points concerning them.—Ed.]

THE DRIFT OF SCIENTIFIC THOUGHT.

BY L. O. DAWSON.

I have recently read a book that is remarkable both in its contents and as to the history it records in the working of a great mind.

Students of biology know George John Romanes as the foremost thinker in that particular branch of thought, and lovers of science in general recognize him as one of their very chiefest authorities, whose death some months ago they were called upon to mourn.

He was an ardent admirer of Mr. Darwin in his younger days, and, while under his influences, wrote a book attacking the Christian faith with such fiery zeal that he burned the hope of many to ashes and stirred to the center every circle of thought in England. The conclusion of his work being that, according to any process of scientific reasoning, there was no God and could be none.

It is sad to hear his own heart's cry when it yielded to the terrible conclusion of his logic. "I must own," he says, "that this virtual negation of God has lost to me the soul of the universe." He further declares that "Philosophy having become a meditation, not merely of death, but of annihilation, the precept 'know thyself' has become transformed into the terrific oracle of Oedipus: 'Alas, what thou' know the truth of what thou art.'"

This saying he quotes from Hamilton and declares that for him it contains a "dreadful truth." This was prior to 1876. Sometime before 1889, he reexamined the whole subject in the light of a riper scholarship and came to the conclusion that there might be a God and there might not, and that it was impossible to prove to a

scientific mind with the one proposition or the other. This view, which was a decided advance upon the first, he set forth in the *Nineteenth Century*—three essays on the "Influence of Science on Religion."

In his thirst for truth, he still applied himself to the most important of all questions, and collected a large number of notes from which he expected to write a volume that he hoped would in some measure undo the mischief wrought by the first publication mentioned above. He was not permitted to perform this task, being called above where the great question of his life was forever settled.

In these "notes," still arguing from the standpoint of pure agnosticism, by the naked process of cold reason, he shows that there not only may be a God, but that there must be and is One, and that, so far from being a mere superstition, the Christian's faith in Jesus Christ is scientifically reasonable. A synopsis of his first work, together with the two most important of the later essays and the "notes" referred to, have all been published in a small volume by Charles Gore, Canon of Westminster, which he calls "Thoughts on Religion, by George John Romanes."

An orthodox Christian, of course, would repudiate all of the synopsis, the most of the essays, and even some parts of the "notes," but a careful reading of the whole would be very interesting to one with a metaphysical turn of mind and helpful to all who can see how a false premise may keep the greatest minds in the dark for years. To me, however, the book was chiefly interesting in that it reveals the history of a mind earnestly struggling after truth in its own proud strength (as Romanes afterwards confesses) and at last finding it when clothed with humility, it becomes "as a little child."

The fact that the great scientist was received into the church before his death is a delightful thought to all who sympathize with an honest mind lost in the misty realm of doubt seeking where the soul may plant her feet and say "This is truth."

So far as I am able to judge Romanes' history re-represents the trend of modern scientific thought, though it has not yet advanced to his glorious conclusion.

Tuscaloosa, Ala.

APPRECIATES IT.

ANSWERING YOUR questions in your circular letter of Oct. 29, let me say you have come regularly, more, you have enlightened our minds, gladdened our hearts, strengthened our faith and encouraged our work. But—but—but—I have not returned your visits (in cash), and "I do remember my faults this day" (by the assistance of Harvey's card), therefore I repent and enclose you three years' subscription and cash for "the premium Bible."

I also send a hearty grasp and shake of the hand as an assurance that I do appreciate the RECORDER for its faithful defense of the truth against the insidious approach of the danger. Let not your trumpet give an uncertain sound, neither let it fail to sound. May God bless Brethren Eaton, Hall, Harvey, Spencer, et al, who are "set for the defense of the Gospel," is the prayer of

Yours on the Rock,  
J. W. VERMILLION.  
McDade, Tex., Dec. 22, 1895.

LIFE is a short day, but it is a working day. Activity may lead to evil, but inactivity cannot lead to good.

FROM MISSISSIPPI.

Mississippi Baptists seem to be moving forward along right lines. Our Convention Board, charged with the oversight of all our mission work, is encouraged that the apportionment for State, Home and Foreign Missions requested of the associations was, in the majority of cases, adopted by the associations in their annual meetings last fall, and apportioned among the churches. The aggregate amount requested of the 38 associations co-operating with the State Convention is \$20,000—\$10,000 for State, \$4,000 for Home and \$6,000 for Foreign. Instead of one Sunday-school evangelist, it was decided to have four evangelists and colporteurs occupying four sections of the state. In addition to these there are already colporteurs at work in district associations. In the Copiah Association a worthy layman, S. J. M. Bullock, is giving his whole time with encouraging success to this work. The demands for Bibles especially are numerous.

The gatherings into the churches, it is thought, are not so many or so large as last year, but some churches have been greatly blessed.

At Corinth Elder Sid Williams assisted in a meeting, and the church wiped out a distressing debt. Soon after Pastor G. W. Riley, who rejoiced in this manifestation of the master's leadership, resigned. Since then he has been called to Brookhaven and Gallman churches to succeed Bro. Yarborough, who left to attend the Seminary.

After the meeting at Corinth Bro. Williams assisted Pastor Rhymes in a series of meetings at Kosciusko, and the brethren cleared off another debt. At both places several were added to the churches by baptism.

At Clinton Pastor Leavell was assisted by Evangelist G. W. Knight, where there were some 20 additions to the church. In this meeting the Baptists of the state were more especially interested because it is the seat of our Baptist college. Mississippi College is enjoying great prosperity. Two hundred and forty students are studying in her halls, between 30 and 40 of whom hope to preach the Gospel.

At Hazelhurst Pastor Pace conducted a meeting of 12 days, baptized 9 and received 7 by letter. There was more interest manifested by the membership than during any meeting held with this church during his pastorate.

Pastor Anding, after four years' of faithful service, resigned the pastorate of the Crystal Springs church, and accepted the care of the church at Utica and two country churches. Bro. Anding has for several years been the excellent clerk of the Copiah Association, and this move will take him beyond her bounds, to the regret of his brethren who hold him in loving esteem for his qualities of heart and head.

Pastor Sproles is still nobly battling with the debt upon the Jackson church. He was recently greatly encouraged by a gift of \$5,000 by the Home Mission Board of the Southern Baptist Convention. Allow me to say just here that there is no agency of our great denomination which is doing more real good than this Board.

Pastor Croxton appears to be taking strong hold of our interests in the classic town of Oxford in the northern part of the state, and Pastor Sibley baptizes almost every Sunday at McComb city.

The largest church in the state is the Baptist church of Weason, the seat of the famous Weason

Mills. The last report gave them 810 members. Some time ago Bro. Robt. Purser, who has served them for 14 years, baptized 60 believers. He was assisted in a series of meetings by Bro. W. T. Lowrey. It is not unusual, however, for him to baptize at his usual Sunday services.

I am too lengthy, though more might be written. Cut me off if you like.  
JULIAN.

IS IT TRUE OR FALSE?

I acknowledge, thankfully, the courtesy with which two brethren have replied to my article of Nov. 4th. The first response, from our honored L. H. Salin, of Kentucky, appeared in the *American Baptist Flag* of Nov. 28th; the other from an unknown brother, G. E. Brewer, of Alabama, in the RECORDER of Dec. 19th. Having seen no other, I beg leave to answer these through your columns.

It did not surprise me that both, though good Baptists, and able to present strongly their side, follow, in this instance, the well-worn path of tradition. It is true they have much good company, and no little "authority" to fall back on, and the error in question is venerable for its age. The weight of honored names and the power of cherished opinions goes with them and these make it hard to surrender a view so pleasing to many. And yet, with the most respectful deference to the right of private judgment in certain cases, I beg leave to insist that in such as this "no prophecy of the Scripture is of any private interpretation," (1 Pet. 1:30) but that every doctrine, especially if it pertains to the knowledge of God, must be founded and fortified by indisputable Scriptural proofs and not by seeming, or surmise. I regret, therefore, that these dear brethren, forsaking the Baptist rule of literal interpretation, have fallen into the too common method of accepting what seem to be necessary conclusions from certain supposed premises, without any explicit warrant from the Word of God. Thus, like Brother Salin, one may assume that the words, "The angel Jehovah," are the proper rendering of those translated in the authorized and revised versions, "The angel of the Lord" in Genesis throughout and elsewhere. Granting this for the present, still it is far too much to assume that they signify only the Christ. For, as a matter of mere opinion, "the angel Jehovah" might be interpreted to mean that there was a certain angel named Jehovah, the chief spokesman on several occasions, just as there was one, Gabriel ("Man of God") and another, Michael ("Who is like God") and as Joshua, the typical leader of Israel (called Jesus in Acts 7:45) meant "Jehovah who saves." Now, of course, this is a most unwelcome interpretation, but not more un-Scriptural, or un-scholarly, than to insist that any apparent man, or angel, was the Christ. On the contrary, "the angel Jehovah," if that be the correct phrase, could not have meant any but Jehovah, in the sacred narrative, and He is God the Father, who alone revealed Himself to His people by that name. That was His peculiar, His holy name, which they could not take in vain. There is no mistaking who is meant by that name. Jesus himself tells us who was that Jehovah who spoke by his angel. Thus, (Mark 13:30): "And as touching the dead, that they rise; have ye not read in the book of Moses how in the bush God spake unto him saying, I am the God of Abraham," etc. Now in this, which serves as a sample incident, must we understand that Jesus

speaks of himself, as being present in the bush, or of God, Jehovah, who there spoke by the mouth of the angel and whom he taught his brethren to call "our Father" and to whom he prayed? I can not think Brother Salin will still insist that Jesus was either the angel, or Jehovah, at the burning bush. I am sure that it proves too much, also, to assume in this passage, (Ex. 3:3) cited by both these brethren, that these words, "the angel Jehovah," signify Jehovah himself, thus plainly visible, since, to use Brother Brewer's argument, "No man hath seen God any time." But this rendering itself is not trustworthy. The late distinguished Dr. T. J. Conant, eminent as a Hebrew scholar, in his admirable translation of Genesis, uniformly renders this phrase, "The angel of Jehovah." This, to my mind, is a most satisfactory settlement of the question, since Jehovah could not then be the angel, nor could the angel be his Son, unless so specified. The Holy Spirit uses no dubious words, no obscure incidents, to reveal the "Light of the world" to men. In fact, it would be a simple contradiction in terms to construe the phrase otherwise, since one could not be sender and sent, nor servant and Lord, both at once. Incidentally it may be remarked that if the anglicized Greek word "angel" had been translated "messenger" and the proper name Jehovah had taken its rightful place in the holy narrative instead of the title name "Lord," as faithfulness demands, the danger of misapprehension would, in every case, be greatly lessened, if not wholly averted.

Another false principle adduced in support of this error is, in my humble judgment, that employed by Brother Brewer. He assumes, I think rashly, that, because "no man hath seen God at any time," etc., therefore one is compelled to accept some of the many angelic personages of the Mosaic narrative as representing Christ. Because, forsooth, the angels were visible, and God assuredly was there, and as He, the Invisible, revealed himself in the person of Christ alone, therefore these manifestations of his presence are identical with the person of his Son. This is not a necessary conclusion, for God could and did talk to Adam, Noah and Abraham, and at the baptism of Christ, without an intermediary speaker, so far as the Scripture informs us, and some of the angels plainly indicated that they spoke for God. Note particularly the angel in Genesis 22:12-18, whom Brother Salin so confidently claims to be the Christ. In verse 18, speaking "out of heaven the second time," his words are "By myself have I sworn, saith the Lord," showing most clearly that he spoken to for himself, but for the invisible, the unapproachable God. There seems really to be no difficulty, therefore, in this passage. But, granting there are difficulties here and there, are we compelled to solve every riddle of interpretation? Brother Brewer seems to think so, but I see no reason why. Are we driven by a desperate necessity to invent such a doctrine as this, because, perchance, the speech of angels, so direct, so plain, so awful, made men feel that it was Jehovah that spoke? It was not this important characteristic of angelic communications that they might leave no doubt as to whence they came, and not fail to be taken as God's Word? But, even if we can not explain their manner of speech quite satisfactorily, is it not better to remain contentedly in the dark rather than risk interpreting some things about which

the Scriptures are silent? A discreet humility in this respect is often becoming as well as safe, and I not only deny that there is any necessary conclusion from Brother B's premise, but insist that he cannot afford, with due respect to Scriptural authority, to hazard so bold a belief. Let us not, because we can not see our way clearly through some difficulties, or obscurities, of God's Word, presumptuously add to it one doctrine not clearly and unequivocally taught in it. "The secret things belong unto the Lord our God, but those things which are revealed belong unto us and to our children forever" (Deut. 29:29). If Christ ever appeared in human, or angelic, form before his advent as Mary's Son, it is not so recorded in plain terms; stated at best, it is only a matter of inference as the supposable best interpretation of some obscure passages. Is this a reliable source from which to derive a positive and portentous doctrine? This is the utmost I claim, that the case, even if true, is not clearly made out from the Scriptures. The want of space forbids treating in detail all the passages quoted to sustain the views of these brethren, but enough has been said to indicate the drift of such answer as might easily be made in every case.

I beg leave, now, to offer some hints from the Word of God in support of the view that Jesus, "the only begotten Son of God," appeared first on earth as the babe of Bethlehem, called by some Emmanuel.

1. In the epistle to the Hebrews (ch. 1:1) the author distinctly declares that "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." On this declaration, which absolutely excludes the thought of any previous manifestation of himself, is based the awful responsibility of those who dare to reject the Son of God, the last messenger of his will. For "if the word spoken by angels was steadfast," etc., "how shall we escape, if we neglect so great salvation, which at the first began to be spoken by the Lord," etc. All this goes to show that Christ had no part to perform contemporary, or in concert, with that of the angels, or the prophets, whose ministry came first. Now, in the face of these facts, who will have the hardihood to assert that not only "in these last days," but also "in time past," God spake to men by His Son? There could be no implication clearer, it seems to me, than that these passages teach us that Christ never before appeared to mortal eyes, and that his mission on earth began when that of prophets had ended. To say this last was only one of Christ's many visitations to earth would do violence to the written as well as the unwritten sense of God's word,

which no devout mind would consent to. Again the same author (v. 4) points out the infinite exaltation of the Redeemer above angels and precludes the thought of so blending their ministries, or associating them, that one might be mistaken for the other, or even be exposed to such a risk. "Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they." (5) For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? (6) "And, again, when he bringeth the first begotten into the world, he saith, 'And let all the angels of God worship him.'" Evidently this was that great event, the birth of Christ in the manger. None other is hinted at requiring so solemn an inauguration as the worship of "all the angels." If "begotten" means clothed in humanity by the power of the Holy One, and brought into this world as its Savior, then "first begotten" and "only begotten" forbid the assumption that the Son of God was ever so invested in human flesh, or form, before. Why does the writer so persist in exalting the Savior, but to guard the Jews against just such dangers as this? Thus (v. 7) he continues: "And of the angels he saith, 'Who maketh his angels spirits and his messengers a flame of fire,'" or, as it has been paraphrased, the better to suit our forms of speech. "Who maketh spirits, his messengers and flames of fire, his servants." All created things, animate and inanimate may be servants of the Creator's will. "But unto the Son he saith, Thy throne, O God, is forever and ever." Only Christ and his redeemed may be sons. Strange that any should ever mistake the finite for the infinite, the creature for the Creator; but men have always hastened to commit this error. If ancient worthies thought themselves in peril of their lives when they saw angels, lest they might have seen God, who is invisible; if the highly favored John, receiving on Patmos revelations of "things which must shortly come to pass," was tempted to worship an angel of light, what refuge have we from the peril of a false doctrine but in the sure word of inspiration? With so wide a difference as that word clearly makes between angels and the Son of God, should we not reasonably expect some definite and strong assurance for the belief that Christ appeared in human form before his birth in Bethlehem?

Again, "defining the office of angels" (v. 14), the same writer asks, "Are they not all ministering spirits, sent forth to minister for them who are the heirs of salvation?" This separates the ministry of Christ more widely still. Happily we need not confound them. The men who appeared to Abraham in Mamre, two of whom are mentioned (Gen. 19:1) as angels, and the third claimed as the Messiah in human form, by Brethren Salin and Brewer, are clearly described as angels in Heb. 13:2. The writer's exhortation to hospitality is enforced by the reminder that "some have entertained angels unawares." If there is no doubt that this passage has reference to Abraham's guests in Mamre, then there can be none that all three of his heavenly visitants were angels. No less pertinent to the case in hand is the text (Heb. 9:26): "But now once in the end of the world hath he appeared to put away sin by the sacrifice of himself," which plainly teaches two things: 1, That Jesus never appeared before; and 2, The only errand he had in this world was "to put away sin." Bro. Salin, at

least, will appreciate the light thrown on this subject by the Epistle to the Hebrews.

2. In further positive confirmation of this view the Savior's parable of the husbandman (Matt. 21:33-37), would seem to be conclusive. Whatever else the parable may teach, nothing is, plainer than the impressive lesson that the King's Son, representing Christ himself, was "last of all." This can signify nothing less than that Jesus did not come to this world, God's vineyard, until all previous messengers, or prophets, had served their turn, had proven the patience of Jehovah and the perversity of his chosen people, represented by the wicked husbandmen. Their greater condemnation rests on this "last of all," the best argument. "They will reverence my Son," having been reserved until all other resources were exhausted. The dreadful doom of those on whom the stone of stumbling should fall, lies in the implied truth that Christ had not come before, as the climax of guilt lay in rejecting him at last. Aside from Scripture teachings, allow me to say that two features of the doctrine under review are extremely repugnant to any proper sense of the majesty of God's Son. "The brightness of his glory and the express image of his person." One is that which represents him as if traveling a prince incognito, and yet presumes, without ceremony, to tell that prince's name, though to both Jacob and Manoah that name had been denied. Scant courtesy this. But is it worthy of such a Being to imagine him playing "Hide and Seek," as it were, by obscure manifestations of himself, to the ignorant and erring creatures? Such a role would seem wholly beneath the dignity of him whose mighty mission was to save a lost world. The other feature is that the Eternal Son must have had more than age body in which to perform the several earthly pilgrimages attributed to him. One, we are sure, raised and glorified, bears the marks of his crucifixion. It is the body in which he is to be manifested again, in which "we shall see him as he is," at the right hand of God exalted. In no reverent spirit, one might inquire if any other human body, in which his divine nature was once clad, has still an existence, independent of him who now reigns in glory. He never had but one (see Heb. 10:5): "A body hast thou prepared me." If that body was the veil of his flesh, as Mary's Son, which the writer evidently intended to teach, then he had no other. It is not a new body, or another body that is meant, but a body which he had not before in order that, in the human form of a servant, he could say, "Lo, I come to do thy will, O God" (v. 7). In conclusion, let me add that it may befit a human philosophy and delight a heathen fancy to teach that a divine Buddha appears from

age to age, newly incarnated, to bless and enlighten the world. But our Lord of life and glory, until now, has chosen to be manifested, as divinely human, only once. "When the fulness of the time was come, God sent forth his Son made of a woman" (Gal. 4:4). Can incidents of patriarchal history, all combined, identify the Son of God so explicitly as do these few simple words? I do not deem it necessary to pursue this inquiry further. My purpose has been, not controversy, but a quest of truth, and to honor the Son with the Father in learning something worthy of both. With thanks for so much space in your excellent paper, and for the patience with which some of your readers may have pursued the subject, I leave with those interested the question, "Is it true or false?" W. S. R. Bethel College, Dec. 20, 1885.

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AN EARLY POEM.

The Boston Transcript says that the following poem, never before published, was found in one of Phillips Brooks' early note-books in which he jotted down thoughts and memories:

About the noisy city ways  
 And in this rattling city car:  
 On this the dreariest of days,  
 Emplazard with business fret and jar,  
 When suddenly a young, sweet face  
 Looked on my petulance and pain  
 And lent it something of its grace  
 And charmed it into peace again.  
 The day was just as bleak without,  
 My neighbors just as cold within,  
 And truth was just as full of doubt,  
 The world was just as full of sin  
 But in the light of that young smile  
 The world grew pure, the heart grew warm,  
 And sinning gleamed a little white  
 Across the darkness of the storm.  
 I did not care to seek her name,  
 Truly said, "God bless thy life,  
 Thy sweet young grace be still the same,  
 Or happy maid or happy wife."  
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OUR PULPIT.

THE RAY AND THE REFLECTION.

BY ALEXANDER MACLAREN, D. D.

"We love him because he first loved us."—1 John 4:19.

Very simple words! But they go down into the depths of God, lifting burdens of the heart of humanity, turning duty into delight, and changing the aspect of all things. He who knows that God loves him needs little more for blessedness; he who loves God back again offers more than all burnt offering and sacrifices. But it is to be observed that the correct reading of my text, as you will find in the Revised Version, omits "him" in the first clause, and simply says "we love," without specifying the object. That is to say, for the moment John's thought is fixed rather on the inward transformation effected—from self regard to love—than on considering the object on which the love is expended. When the heart is melted, the streams flow wherever there is a channel. The river, as he goes on to show us, parts into two heads, and love to God and love to man are, in their essence and root-principle, one thing. So my text is the summary of all revelation about God, the ultimate word about all our relations to him, and all inclusive directory as to our conduct to one another. To know that God loves, and to love again—there is a little pocket encyclopedia in two volumes, which contains the smelted-down essence of all theology and of all morality. Let us look at these three points.

I. The ultimate word about God. "He first loved us." Propriety and strictly speaking, that "first" only declares the priority of the Divine love towards us, and ours towards him. But we may fairly give it a wider meaning, and say—first of all, are Creation and Time, away back in the abyssal depths of an everlasting and changeless heart, changeless in the sense that its love was eternal, but not changeless in the sense that love could have no place within it—first of all things was God's love; last to be discovered because most ancient of all. The foundation is disclosed last when you come to dig, and the essence is grasped last in the process of analysis.

It is no accident that there are but foregleams of this great thought brightening the words and the thoughts of psalmist and prophet, saint and sage, from the beginning onwards, while the articulate utterance of the simple sentence was first heard from the lips of him who declared the Father, and stands in the part of the Book which, both in its position

there and in its date of composition, is the last of the Apostolic utterances. "God is love"—that is in one aspect the foundation of his being, and in another aspect the shining ruby set on the very sky-piercing summit of the completed process of the revelation of the Being to man. "He first loved us." And hence, from that centre and germinal point stream out the whole train of consequences in the Divine activity, and in the Divine self-revelation.

Consider for a moment the relation which all the other perfections of the Divine nature have to this central and foundation one. There are all those pompous names, "Omnipresence" and "Omniscience," and the like, which are but the negation of the limitations of humanity and of finite creatures. There are the more spiritual and moral thoughts of wisdom and righteousness and the like. These are but the fringes of the glory. I was going to venture to say that the Divinest thing in God is love. There is the central blaze. The rest is but the brilliant periphery that encloses it. And that infinite love stands to all these other attributes in the relation of being their master and motive spring. They are Love's instrument, and in the Divine nature Love is Lord of all. They give it majesty; it gives them tenderness. We may reverently say, in regard to the Divine nature, what the Apostle says about our humanity, that love is the "bond of perfectness" the girdle which, braced round all the garments, keeps them in their place. For these infinite, innumerable, unnameable and named Divine perfections, that which brings them all into symmetry and keeps them all in harmonious action is Love. He has wisdom, and power, and eternal being. He is Love.

But do not let us forget that, whilst thus my text proclaims the ultimate truth, these other attributes, as they are called, are all smelted down, as it were, into, and present in, the love which is their crown. The same Apostle, who has thus the honor of ringing out to the world the good news that God is Love, declares that "this is the message" which he has to tell, that "God is light, and in him is no darkness at all." So the light of righteousness, as well as the lambent flame of love, burn together on that central fire of the universe. We must not so conceive of the love of God as to darken the radiance of his righteousness, or to obscure the brilliancy of that pure light which tolerates no admixture of darkness.

May I venture a step further, and ask whether we are not warranted in believing that in that which we call the love of God there do abide the same elements as characterize the thing that bears the same name in our human experience. The spectrum has told us that the constituents of the mighty sun in the heavens are the same as the constituents of this little darkened earth. And there are the same lines in the Divine spectrum that there are in ours. And if we can venture to say of him, he is love, do not let us shrink from saying that then, like us, he delights in the companionship of his beloved; that, like us, but infinitely, he desires the good of his beloved, and that, like us, he seeks only for the requital of an answering love. All these things—the joy of the Lord in man, the yielding of the Lord to man, the beneficent desire for the good of man, and the hunger for the response of love from man—all these things are affirmed when we affirm that God is Love.

II. Here we have the ultimate

word as to our religion. "We love him because he first loved us." There is a bridge wanted between these two, and the bridge is supplied abundantly in this letter. So we come to this, that a simple trust in the love of God as manifested in Jesus Christ our Lord is the only thing which will so deal with man's natural self-regard and desire to make himself his own object and centre, as to substitute for that the victorious love to God. You cannot love God unless you believe that he loves you. You will never be absolutely sure of that unless you have learned it from the Cross of Christ. You will not respond with the love that he desires, but there will be a film between your ice and the fire that could melt it, until that is swept away by the simple act of confidence in God manifested to you in Jesus Christ. This is Christianity; this, nothing less, is Religion—to love God because I believe in Jesus Christ that God has loved me.

And that is the only thing that he desires or accepts. The Religion of fear; what is it? "Thou wert an austere man... and I was afraid." Yes! and what did you do when you were afraid? "I hid my talent in the ground, and was utterly idle." Here rise, on either side of the valley, two mountains—Ebal and Gerizim. From the one were thundered the curses, from the other broke the benediction of the blessings; the one is barren, the other is verdant, which thing is an allegory. The Religion of Fear does nothing, the Religion of Love does all. The Religion of Self-interest is narrow, poor, mostly inoperative of any lofty enthusiasm or high nobleness of character. The Religion of Duty; "I ought to worship, I am bidden to do this, that, or the other thing, which I do not a bit like to do. I am forbidden to do this, that, and the other thing, which I should very much like to do, if I durst." That religion is the religion of a slave; and there are hosts of us that know nothing better. And so our Christianity is a feeble and an uncomfortable thing; and there is little joy and little subjection of the will, and little leaping up of the heart in glad obedience in it. I was talking to a good aged man not long ago, whose religion was of a very gloomy type. He said to me, "As to love, I know next to nothing about it." Ah! brethren, I am afraid that is true of a good many of us that call ourselves Christians.

Then let me say, too, that if we love him, it will be the motive power and spring of all manner of obediences and glad services. It is the mother-unction, so to speak, which you can color, and to which you can add in various ways, and produce variously tinted and tasted and perfumed mixtures. Love lies at the foundation of all Christian goodness. It will lead to the subjugation of the will. And that is the thing which is most of all needed to make a man righteous and pure. So St. Augustine's paradox, rightly understood, is a magnificent truth. "Love! and do what you will." For then you will be sure to will what God wills, and you ought.

If this be the summing-up of all religion, a practical conclusion follows. When we feel ourselves defective in the glow and operative driving power of love to God, what is the right thing to do! When a man is cold he will not warm himself by putting a clinical thermometer into his mouth and taking his temperature, will he? Let him go into the sunshine and he will be warmed up. You can pound ice in a mortar, and ex-

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cept for the little heat generated by the impact of the pestle, it will keep ice, still. But float the iceberg down into the tropics, and what has become of it! It has all run down into the sweet warm water, and mingled with the warm ocean that has dissolved it. So do not think about yourselves, and your own loveless hearts so much, but think about God and the infinite welling up of love in his heart to you a great deal more. "We love him because he first loved us." Therefore, to love him more, we must feel more that he does love us.

III. Lastly, here is the ultimate word about our conduct to men. I said that John, by leaving out any specification of the object of love, as well as by the verses that immediately follow, shows that he regards the notion as one, though its direction be two-fold. That just comes to the plain truth, that the only victorious antagonist to the self-regarding temperament of average men, and the only power which will change philanthropy from a sentiment into a self-denying and active principle of conduct, is to be found in the belief of the love of God in Jesus Christ, and answering love to him.

That is a lesson for many sorts of people to-day. What they call altruism is no discovery of Christianity, but its practice is. I freely admit that there is much honest and self-sacrificing beneficence and benevolence which are not connected in the men that practice them, with faith in Jesus Christ. But I question very much whether these would have existed if the story of the Cross had been unknown. And sure I am that the history of non-Christian attempts to promote the brotherhood of man, and to diffuse a wide and operative love of mankind, teaches us, on the one side, that the emotion is not strong enough to last and to work, unless it is based on God's love in Jesus Christ. And the history of Christianity, on the other side, though with many defects and things to be ashamed of, teaches us, conversely, that wherever there is a genuine love of God, its exterior form, so to say, the outside of it which is presented to the world, will be true love to man.

One last word: "We love him because he first loved us." Do you? Or is it rather true of you, "I do not love God though he has loved me!" I saw, not long since, up on a flank of a mountain, an obstinate patch of snow that had fronted, in unmelting cold, months of the summer sun. There are some of us who lift a broad shield of thick-ribbed ice between ourselves and the radiance of the warm heart of God. Oh, brother! do not shut that love out of your heart, for if you do, you shut out peace and goodness, and shut in all manner of poisonous creatures and doleful shapes whose companionship will be misery and death. Commonwealth.

How idle a boast, after all, is the immortality of a name!—Irving.

CANON THURSTAN tells a story. "When a dockyard chaplain, I once," he says, "secured the aid of an eloquent American bishop, whose sermon certainly riveted me. The next day, meeting the boatswain of the yard, who was a great critic, I remarked to him, 'That was a grand sermon, Mr. S—' that we heard yesterday.' 'Well I don't know, sir,' he replied, in the same deep roar which he had used when he was Lord Nelson's boatswain's mate: 'I only hope he knows his own business better than he knows mine.' 'Why, what was the matter,' exclaimed I. 'Why, didn't you hear? He talked about sails hanging idly from the mast, as if any land lubber ever saw a sail hanging from anything but a yard yet!'"

SO LIVE with men as considering always that God sees thee; so pray to God as if every man heard thee. Do nothing which thou wouldst not have God see done. Desire nothing which may either wrong thy profession to ask or God's honor to grant.—Bishop Henshaw.

PLEASE allow me space in my home paper to say a few words to my Kentucky brethren. My home is in Brunswick, Mo., and I am serving three churches. Rev. P. Beswick, of Huntsville, Mo., is holding a protracted meeting at one of my churches (Dean Lake), and up to Dec. 16 was preaching some sound Baptist sermons, having large congregations and good interest. I am now in the Missouri Baptist Sanitarium, St. Louis, Mo., taking some rest and medical treatment. Mrs. G. W. Strode, of Columbus, Ky., who is well known to many Kentucky Baptists, is also here for treatment. This is one of the institutions that Baptists should support by their prayers and alms. The building is beautifully located on Taylor and Bell Aves., out from the noise and bustle of the main part of the city, and is as homelike as such an institution can well be made. The best of trained nurses are here, all charges reasonable, and if you are sick, and need to be cared for, here you will find the "good Samaritan."

C. L. CRAIG.  
 St. Louis, Mo., Dec. 21, 1893.

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SUNDAY-SCHOOL.

INTERNATIONAL

Bible Lessons, 1896.

FIRST QUARTER.

SUNDAY, JANUARY 13.

THE BOY JESUS.

Luke 2:40-52.

MOTTO TEXT.—Jesus increased in wisdom and stature and in favour with God and man.—Luke 2:52.

And the child grew, and waxed strong in spirit, filled with wisdom.—This verse is all that we have of twelve years of our Lord's life. Then the curtain lifts for a moment to be followed by eighteen years of silence. He was working out a perfect obedience of the law of God; thirty years were given to the great duty of obedience in which the first Adam failed so miserably, and three years only to miracles and preaching.

The Logos, the great God, was a little child, using only the brain and the mind of a child. As the instrument with which the Logos was working increased in power, so he could manifest more of His wisdom. His power He never displayed for Himself, and the time had not come for using it for others. "And the grace of God was upon Him"—It is evident from the after conduct of the people of Nazareth that our Lord did nothing during the time of His youth to show what He was. He obeyed as any child could have obeyed had not Adam have fallen.

"Now His parents went to Jerusalem at the feast of the Passover."

The males were required to go to Jerusalem to the great feasts three times a year. They went with God's promise that no foes should molest their families while they were gone. The women were allowed to go if they wished, and the devout ones who could leave home often went to the feast of the Passover. This law was not obeyed as strictly as it should have been in those days, but Joseph always went.

"And when He was twelve years old"—At that age the young Jew became what was called a "son of the law," and was responsible for religious observances. He had been carefully instructed before. At five years old he began to memorize portions of the law under his mother's direction. Passages were written on scrolls and given to them. Among those which were memorized were Daut. 6, and Ps. 114, 118, 136. At the age of ten the boy began studying the Mishna.

"And when they had fulfilled the days."—The Passover lasted seven days. "As they returned the child Jesus tarried behind in Jerusalem."—The people of Nazareth had gone to the feast in a caravan, joined by others along the road. The boys would be together while they journeyed; and the natural thought of the parents was that their son was with his young companions. Thus they would go a day's journey without anxiety. When night came and he did not come to their tent, they would begin a search for him among the other families, and then learn that they had been left behind. Did our Lord stay in Jerusalem that he might thus recall to Mary's mind facts in regard to his birth which, in the uneventful tenor of twelve years of quiet life she seems to have forgotten?

"And it came to pass that after three days they found him in the temple."—It seems strange to us that Mary knowing what she did had not gone there first. Sitting in the midst of the doctors "both hearing them and asking them ques-

tions." According to the Talmud there were three synagogues in the temple inclosure. In these the distinguished rabbis sat and gave instructions to their disciples. The method of instruction was by questions and answers. Our Lord had arrived at the age when he was a "son of the law," and there was nothing to surprise the doctors that he should come to hear them.

"And all that heard him were astonished at his understanding and his answers." His answers showed his understanding. Of all those who had gathered at the feet of Gamaliel and Hilleh and Jonathan, no boy had ever showed the intelligence of this boy.

"Son, why hast thou dealt thus with us?"—Always so obedient and considerate, she is surprised that he should have occasioned them any anxiety, and reproaches him for doing it. He knew how long the feast lasted, and ought to have been in the caravan when they started. "Thy father and I have sought thee sorrowing."—Godet says: "Criticism is surprised at the uneasiness expressed by Mary; did she not know who this child was? Criticism reasons as if the human heart worked according to logic." Mary was probably somewhat vexed that the neighbors should know that her good son, who had never given her a moment's uneasiness, as so many of their sons had done, should thus forget his usual obedience.

"How is it that ye sought me?"—As if she ought to have known she would find him in the temple.

The twelve quiet years had evidently dimmed in Mary's mind the remembrance of the truth in regard to this quiet son who had always shown filial reverence and obedience to Joseph. Now very delicately and respectfully he reminds her of the difference between himself and her younger sons.

can't see it all

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She had called Joseph his father, it may be that Mary did not know that Jesus knew the history of his birth. He shows her he is fully aware of it. "Wist ye not that I must be about my Father's business?"—God, not Joseph, is his Father. And the business for the boy just then was most respectfully to recall to Mary's mind what she ought not to have forgotten.

"And he went down with them." The lesson having been given to Mary and Joseph, our Lord is once more their obedient son. He returned quietly to Nazareth, and for eighteen years worked at his carpenter's trade, and obeyed their commands. It is probable that Joseph died during this time, as he is never mentioned again. As she did twelve years before, Mary, the past having been thus recalled to her mind, pondered her Lord's words in her heart. Our Lord showed great wisdom in his dealing with his mother, and there was need of great wisdom, lest her very familiarity with him as her son should prevent her worshiping him as God.

"And Jesus increased in wisdom and stature and in favour with God and man." This is all which is told us of eighteen years of that short life. The Father was well pleased with the obedience of the Son to His law which the first Adam had broken. As his Son the Lord could not grow in the Father's favour; as man's substitute he did.

PARENTS AND YOUNG CRIMINALS.

The New York Tribune professes to have learned the history of the leader of the four young men who were guilty of wrecking a train recently near Rome, N. Y. It says:

"He was the son of a wealthy man, who, to remove him from the temptations surrounding him in the city, joyfully agreed to send him to an agricultural school in Rome, and fully aware of the wayward son's need of careful training, gave him money and sent him off alone at eighteen to attend to his own education, without stopping to inquire about the character of the school, or even if there were such a school at all. As a matter of fact, there is no such school. The boy went to Rome, lived in a hotel, had plenty of money which his father supplied for his education, never learning how it was spent or how much was legitimately needed. No oversight of him was taken, no teachers sent reports of his progress. He lived without control in luxury and idleness, and gathered about him for companions young fellows from the bar-rooms. Satan would not have been at all true to himself if he had not found some terrible mischief for such idle hands to do. And Satan is not given to neglecting his business half so much as some honorable fathers appear to neglect theirs. If he did, this world might think it had found a short cut to the millennium.

"This piece of parental neglect has had awful consequences which bring it into notice. But is it an isolated case? Nobody who sees how hundreds of children of good family are left to grow up can say that it is. A rich man takes his son to college and gives him a book of blank checks. A career of extravagance and dissipation follows, and the father calls the college a nursery of wickedness, and blames it for the ruin of his son. And this is no fancy but a fact. Another parent believes a child so honest that he may handle money uncounted, yet wonders that the child forgets the value of property and the meaning of property right. Others do not stop to

notice whether their children's thoughts flow in pure or impure channels, whether they read helpful or demoralizing books, whether they meet good or bad companions. Yet they call their erring sons unworthy of them. Everybody knows such cases and recognizes the evil. Parental responsibility is a commonplace of moral teaching which like many another axiom of duty, meets with general acceptance and neglect. To call attention to it is to run the risk of advocating a recognized truth, but there is here no danger of preaching in favor of a universal practice.

"Many agencies are at work for the uplifting of the lower classes. Fathers and mothers are being instructed in their higher duties to their children, and children are taught to be industrious, sober, cleanly and honest. This work is the effort of society to ward off its own destruction by the improvement of its worst elements. But when the better elements in that society become careless of perpetuating their own virtues, the utility of missionary work becomes doubtful. If the educated families are too absorbed in their own pursuits to train their children prop-

erly, the general welfare is seriously threatened. Criminals can be kept in order, poverty can be relieved, dangers external and internal can be averted, so long as the moral fibre of the well-to-do and well behaved body of citizens is preserved. How it educates its children is something more than a question for the home and the pulpit. It is a question which concerns the state. Altogether too large a proportion of the worthless and the criminal population springs not from a criminal ancestry but from respectable families so careless, so foolish, so material that they take no pains to guard their children against early growths of tendencies to evil."

There is only one door into heaven; that door is faith. There is only one ship that sails for the skies; her name is faith. There is only one weapon with which to contend with opposition; that is faith. Faith is the first step; faith the second step; faith the third step; faith the last step. We enter the road by faith; we contend against adversaries by faith; we die by faith; heaven is the reward of faith.

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WESTERN RECORDER.

T. T. RATON, Editor.

LOUISVILLE.

FRIDAY, JANUARY 2, 1896.

CUT DOWN THE PER CENT.

The expense of carrying on missions has always been the great difficulty, just as the expense of feeding the hungry, clothing the naked and sheltering the homeless has ever been the great difficulty in the way of doing these things.

In view of the cost, the problem of mission boards, through which the churches co-operate to evangelize the world, has been—how to get the most mission work done with the least outlay. This is a problem, too, not of the boards alone, but of the churches as well.

One question regarding expense is—how much shall we pay our missionaries? The amounts vary with regions and circumstances, but the principle is that we should support them so as to keep them at their best all the time.

But we hear little or no objection to the salaries of the missionaries. The objections are to the per cent. of the money that is consumed before it reaches the missionaries.

erally, according to his means, to missions, has no business being on a mission board. He who will not give himself, should not be allowed to dispense the gifts of others.

Now we have two practical suggestions to make for cutting the per centage of expense to our boards:

1st Since the support of each secretary and the other costs are about the same, whether the contributions are large or small, the best way to diminish the per cent. of expense is to increase the contributions. If the cost now be 10 per cent, though that is above what is the case with our Foreign Board and some others, then if we double our contributions the per cent. will be reduced one-half.

2nd The first point applies to all our boards, but our second applies especially to our Foreign Board. The efficiency of our missionaries in foreign lands demands that they get their pay promptly. The churches do not send in their contributions promptly. They wait till near the close of the Convention year.

An old minister who was asked what advice he would give to a young preacher, said: "I would advise him by all means to try the methods and plans he finds in use among the people before he introduces any new ones. I speak feelingly on this subject. In my early ministry I found a custom which I thought could be greatly improved.

This from the Lutheran Observer reminds the Journal & Messenger of what Dr. Howard Malcolm used to say to the young preachers in Georgetown College: "Make no material changes in the customs of your congregation, until you have been pastor at least two years."

A new pastor comes and finds that the church is falling sadly below what they ought to be doing. It is easy for him to conclude that new methods should be introduced. He has seen in the papers or heard at the Convention of some new thing which struck his fancy.

Instead of rejecting old methods for new ones, the thing to do is to work the old with all vigor and see wherein it may be improved. Thus needed changes of plan can be introduced without loss and without friction.

method away, and take a brand new one instead. Let us seek improvement always, and only when the old method is beyond improving so as to be efficient, let it be thrown away.

Of course we are not talking about any points of doctrine or polity laid down in Scripture. In all such things we need simple and loving obedience to Bible teaching. No departure from Scripture can be an improvement.

We extend congratulations to Dr. B. H. Carroll and to the First church, Waco, Texas. He has been pastor there twenty-six years. He writes:

Am 52 years old to-day (Dec. 27th). Have been preaching to Waco church 26 years, just half of my life though would not accept pastorate till after a year's trial for mutual acquaintance—ten years pastorate of 25 years. The church celebrates the long pastorate Sunday, Jan. 19th. Pray for me that day. As I could not side-track the celebration altogether, I have endeavored to turn it from the form of presents to me and glory of me, to the glory of God and a present to him.

We take the liberty of publishing this extract from a private letter. We would be delighted to be present on the occasion, and to join in thanking God for Dr. Carroll and for his great church. He is fresher and more vigorous now than when he became pastor twenty-six years ago.

Why are there not more long pastorates among us? Whence the restlessness which makes Baptist pastorates average no longer than Methodist, though they believe in the itineracy, while we do not? No doubt there are many reasons, most of them unfortunate ones. But it is gratifying to find here and there such an example as Waco and Dr. Carroll furnish. We hope such cases will multiply. It speaks well for both preacher and church for a man to remain pastor for a quarter of a century.

We fear we will have to write down Dr. F. Evans, pastor of the First Baptist Church, of Milwaukee, as an incorrigible old fogey. He not only does not take up with any of the current fads, he has for them only sweeping condemnation. Mr. W. M. Corkery reports Dr. Evans in the Standard as saying in a recent address:

We live in wonderful times. They are the days of oily tongues and itching ears. The church is hardly recognized as it made to wear the many-colored coat of political, municipal and labor matters. New departments are numerous but not in many instances beneficial and good. Our new theology is drier than any bone Esauki ever saw. We have a mutilated Bible, we have a mutilated church, yes, we have a mutilated Christ, and the wounds he received on Calvary were nothing when compared to the wounds he receives on the throne at the hands of many who call themselves his friends. Loyalty to the words of Jesus is declared to be narrowness and bigotry. Drifting from the truth is called liberality. Hackneyed terms are used such as "along the line," "in touch," "environment," "applied Christianity," "brotherhood of man," and "Fatherhood of God."

Of course the "advanced" brethren will spit and snarl at Dr. Evans for talking in this fashion; but hasn't he said it exactly right? Is it not true that "drifting from truth is called liberality"? Is not loyalty to the words of Jesus declared to be narrowness and bigotry? It is also called "bibliolatry." We congratulate Dr. Evans on his clear and ringing utterance. We hope he, Drs. Henson, Lawrence, Heagle and others like them will make the Northwest ring with such utterances. There is sore need for them.

PROF. BOOKER T. WASHINGTON recently gave timely expression to an important principle when he said, "I propose that no man shall drag me down by making me hate him." Well and truly said. Hatred drags down the heart that cherishes it, and it injures the hater more than the one hated. One reason we are commanded to love our neighbors is that we are the better for loving them. It is a mark of God's love to us that He has given us such a command. One reason for doing kindness to others is that it strengthens our love for them. We love those we benefit, because we have benefited them; and we hate those we injure because we have injured them. It is a great deal harder to get in a good humor with one who has injured than with one who has injured you.

Bearing malice injures the one who bears it more than it can injure the one against whom it is borne. The only way for our hatred to injure an enemy is that it may lead us to act so as to make him hate us, and then his hatred will injure him just as ours injures us. Other people's hating us will not injure us, unless we allow the manifestation of their ill-will to stir up hatred in us. It is far worse to hate than to be hated. Prof. Washington is wise in saying, "I propose that no man shall drag me down by making me hate him."

The Messenger & Visitor, the Baptist paper of New Brunswick, discusses President Cleveland's Venezuelan message and the prompt action of Congress thereon, deprecating war, because, among other reasons, Canada would be a battle-ground. While deprecating war, and hoping for continued peace, our contemporary thinks Great Britain will not submit to American demands, and says that if war comes the Canadians will loyally fight for the mother country.

We suppose nobody in either country wants war except a few impracticable jingoes, who would not be likely to do any fighting if war came. Both nations realize the fearful consequences, to themselves and to civilization, of war. It is on this feeling as well as to the sense of justice of both peoples that we base our belief that there will be no war. But the Monroe doctrine will be maintained. True, it is not a part of the law of nations, but it is the settled policy of this country to which our government has been committed for two generations. It has been maintained in the past, and it is too late to question whether it will be maintained in future.

IS THIS A CHRISTIAN NATION?

This is a question which is often asked and sometimes debated at considerable length. It has been decided in the affirmative by the Supreme Court. The question was indirectly before the body, and in 1892 in a decision rendered the court used these words: "The form of oath universally prevailing concludes with an appeal to the Almighty; the custom of opening sessions of all deliberative bodies and most conventions with prayer; the preparatory words of wills, 'In the name of God, amen'; the laws respecting the observance of the Sabbath, with the general cessation of all secular business, and the closing of courts, legislatures and other similar public assemblies; the multitude of charities and other similar public associations existing everywhere under Christian auspices—these and many other matters which might be noticed add a volume of unofficial declarations to the mass of organic utterances that this is a Christian nation."

Editorial Varieties.

It is announced that there is to be a B. Y. F. G. A. hymn-book. So what do we say reason why young and old cannot sing out of the same book.

Prof. (7) Wiggin, the weather prophet, has declared that the great lakes are drying up. Whereupon Christian Work reports: "No such tendency is apparent in Wiggin."

Dudes will derive comfort from the fact that several kinds of perfumes have been found useful in killing microbes. Thyme, mint, lavender and eucalyptus are among the anti-germ perfumes.

A Mexican woman in Puebla sold some property to the Methodists, and for this "great sin" the Roman Catholic bishop made her pay \$200 in order to get absolution. Shall we not send more missionaries to Mexico?

The "best" definition of money is not a definition at all, but a very good description: "That which can buy everything but happiness and open every place to you but Heaven." Yet, we thank God, that there are places still in this world that money cannot open.

The Interior publishes the pictures of some members of the Young Women's Christian Association, and several of the members whose pictures are given are by no means young. Of course we do not say they are old. It is well to beware of publishing the pictures of members of the various young people's organizations, lest the public find out some things.

The Hapitas Congress is to meet in Nashville, Tenn., next November. Instead of in Atlanta as Dr. Christian supposed. We hope the foundations of the faith will not be assailed in this Nashville meeting, as they have been assailed in some of the meetings of this Congress. It was for this reason that we withdrew from it.

The law students of the University of Missouri at a late meeting, decided not to have Bob Ingersoll speak to them at the coming commencement. And now it appears that the faculty would not have allowed him to speak in any case. Of course there are infidels who will call this "a very good thing," just as Ingersoll called the law against the circulation of obscene literature through the mails.

Will the Baptist Courier kindly tell us squarely whether its editors believe that a plain statement of Scripture settles a point? Where the Bible this "very" says a given thing, can there be any doubt about it? We believe that one plain statement of Scripture infinitely outweighs all the reasonings of all the philosophers that could find standing room on ten thousand such worlds as this.

Dr. W. H. L. Smith, of St. Louis, is the W. D. Gay lecturer at the Seminary this year. This is the second course of lectures on this foundation. The "series" delivered the first course last spring on missions. Dr. Smith will, in March, deliver three lectures, respectively, on Dr. Jeter, Dr. Fuller and Dr. Yates. These are three interesting themes, and in the hands of Dr. Smith they will be well treated.

The Interior (Chicago) thinks "it is time people should stop jerring at Chicago modernity" now that a Chicago man has been sent to a lunatic asylum for declaring that city to be the New Jerusalem. No doubt this man regards himself as a martyr to progress. He recalls that Jaellic was imprisoned for saying the world moves, and that men in advance of their times generally suffer at the hands of their contemporaries.

Our Hapitas Pilgrimage is fitting up finely. And besides this, the place on the ship Florida is being rapidly taken by others. We would be sorry if any who hope to go on our Pilgrimage should be crowded out at the last; and yet from the present indications there is danger of that. Five weeks from Wednesday of next week, we sail from New York. We urge upon those who contemplate going to go as soon as possible. This is not one of the many advertised tours, but a special tour worked out with great care with a definite aim in view. Such a tour has not been offered before and is not likely to be offered again. A party go on a Mediterranean trip, sailing Feb. 1st, having only 5 days in Palestine (we have 80) and the price is \$600. Our price is \$600 inclusive.

We heard, some time since, of a man who was too stingy to pay a compliment. He must have been first cousin to the man described in Temple Bar. He was making his will, and his lawyer writing repeated aloud, "I give and bequeath—The sick man repeated "give and bequeath" several times, and added, "Yes, no, I cannot do it! I cannot give anything!" The lawyer was nonplussed at first, but rallying said: "Well, then, suppose you say, I lend until the last day." "Yes, that will do better," replied the sick man, and the will was written in that way.

**Among the Churches.**

**LOUISVILLE.**

**Walnut-st.**—Pastor Eaton preached in the morning and Bro. J. Williams of Glenoco at night. Two received by letter.

**Brooklyn-st.**—Bro. F. H. Kerfoot preached in the morning and Bro. Duke of the Seminary at night. Pastor Plunkard is sojourning at Maitland, Fla. His family are with him.

**Chestnut-st.**—Pastor J. M. Weaver preached. Bro. Eaton lectures Thursday night. Holiday celebration Tuesday night. Six received by letter.

**East.**—Pastor Christian preached. He also preached at Y. M. C. A. Hall at 3 P. M. Holiday entertainment Friday night.

**McFerran Memorial.**—Pastor Jones preached. Two received by letter, three by baptism and three baptized.

**Twenty-second and Walnut.**—Pastor Hunt preached. One received by letter, two for baptism and 1 baptized.

**Franklin-st.**—Pastor H. C. Roberts preached. Four received for baptism, 2 by letter and one baptized.

**German.**—Bro. C. J. Anderson preached. **Highlands.**—Pastor Dawes preached. One baptized.

**Logan-st.**—Pastor Ewing preached at both hours.

**Parkland.**—Pastor Nowlin preached. One received under watchcare.

**Portland-avenue.**—Brother J. D. Robertson preached.

**Southgate-street.**—Pastor McFarland preached. One baptized.

**Third-ave.**—Pastor Taylor preached. One baptized.

**Twenty-sixth and Market.**—Pastor Inlow preached as usual.

**Clyton.** Bro. Butler preached in the morning and Pastor Roddy at night. Two received by letter.

**City Mission.**—Bro. W. H. Whitsett preached Sunday night. Students in the Seminary preached through the week. Deep interest. Holiday celebration Thursday night in Walnut-st.

**Glenview and Eight-Mile.**—Pastor Martin preached. One baptized.

**NEW ALBANY.**

**Culberson-avenue.**—Brother Wolford preached.

**SEMINARY NOTES.**

Prof. C. F. Sopp, of Bardston, visited Bro. Sledge during the holidays.

Brother J. B. Benton, of Russellville, and O. J. Terrell, of Chicago, spent part of Christmas week at New York Hall.

Bro. J. W. T. Givens has been away from his post for two weeks on account of sickness. He is improving.

Bro. G. W. Hill celebrated Christmas by taking unto himself a wife on Christmas day. Several of our number would have been delighted to have followed his example, but couldn't for various reasons. Congratulations to Bro. Hill.

Dr. H. H. Harris took charge of the monthly missionary meetings Jan. 1st. It was the first meeting of the twentieth century.

Drs. Sampay and Dargan attended the dedication of the DeHaven Memorial church at LaGrange Sunday Dr. Dargan preached the dedicatory sermon, such as he only can preach.

Bro. W. O. Millan has taken captive the hearts of his people at Somerset. They gave him a two weeks' vacation and sent him a large box of

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good things to feast on while he was resting during the holidays.

Our missionary meeting, Wednesday, was unusually good. Bro. C. W. Duke read the paper of the day on "Divine Sanction of Modern Missions." His reports from our mission schools were all very encouraging and hopeful.

Supplies for Sunday: J. D. Robertson, Portland; C. J. F. Anderson, German; F. H. Kerfoot and C. W. Duke, Broadway; J. F. Tull, Wirt, Ind.; C. M. Truex, Gallatin, Tenn.

**THE STATE.**

Bro. W. J. Wells writes: "The church at Fredonia, Caldwell county, with Rev. I. M. Wise as pastor, commenced December 9th a protracted meeting continuing until Sunday night, the 22d. Bro. Saltee began preaching the 12th and until the 21st. He did as good preaching as I ever heard. Also Bro. Deville gave us much aid by furnishing the song-books and leading the singing. We had no conversions, but sinners were made to feel and own their need of the Savior, and Christians of all denominations were revived. But my wife was bedfast for three weeks, and during the meeting, I did not get to attend but five or six times; but the good people of our community did not forget the laborers in the meeting nor me. They saw that Mrs. Wells did not need for anything during her sickness; they also brought us Christmas gifts this morning."

Pastor A. B. Gardner writes: "I have just had a meeting of eight days with my church at Beechland, Logan county, which resulted in 3 conversions, 5 baptisms and 5 additions to the church. I was assisted by Elder G. W. Milam, who is a member of this church. He did some good preaching, to the delight of his brethren and sisters and all who heard him. Bro. Milam is a young minister who bids fair to do much good for the Master."

Bro. V. O. Gilbert writes from Scottsville: "We wish to express through your columns our sincere thankfulness to our heavenly Father for His great mercy to sparing and restoring to us our dearly beloved pastor, Bro. L. H. Voyles, who paid us, on last Thursday, his first visit since last August. To say that we were proud and thankful but freely expresses it, and the great rejoicing to hear him preach that he is appreciated not only by his brethren but by all citizens of the town. He preached five sermons full of pathos and power, and on Saturday the church in conference unanimously called him to go in and out before them another year. We are expecting great things of the Lord this coming year. Let us have the prayers of the brethren."

Rev. B. T. Quinn died at his home in Georgetown, Ky., last Sunday afternoon. He was quite old, and for years feeble in health. While his health permitted he was a worthy collaborer with most useful pastors in Elkhorn and Franklin County Associations. He was a man of piety, and by all who knew him he was recognized as a noble type of the Christian character. For many years he was Trustee of Georgetown College, and a worthy collaborer with Drs. Campbell, Crawford, Manly and Dudley. His wife, who survives, is the daughter of Deacon Wingate of Frankfort, whose memory is cherished as a leader among the Baptists of his day. He also leaves a daughter, Mrs. Jennie, and two sons to mourn his loss. The family have our sympathy in their bereavement.

Pastor J. E. Gardner writes: "I have just closed a very interesting meeting at Whitaker's Grove, two-and-a-half miles south of Russellville. Our meeting lasted six days, baptized six, and eight additions to the church. Our people at this place have a good house of worship; and we have a good set of brethren and sisters, though Satan over one year ago got among them and destroyed much of their peace and happi-

ness. During this meeting we have got the old serpent behind us. A number of old troubles were buried that existed between the brethren and sisters. Our flock is now in good working order. The writer was recalled to the care of the church; his salary promptly paid."

Bro. D. H. Howerton writes from Paradise: "Sunday, Dec. 22, our pastor, W. P. Henry, assisted by Elder J. T. Casbier, closed a revival of two weeks' duration at Mt. Carmel, Muhlenberg county, in which the power of the Holy Spirit was greatly felt. There were 13 conversions, 14 additions to the church by baptism; one received under the watchcare of the church. Bro. Casbier was our pastor in former years, and it was a season of rejoicing to have him with us again. His sermons were plain, practical, and were the means of awakening the church members and convincing sinners of the error of their way. The pastor is entering his sixth year with the church, and he has a strong hold with the church. May God's richest blessing rest on church and pastor."

Pastor J. M. Bruce entered upon his work in Elizabethtown on January 1st. We regret to learn that Pastor J. W. Dixon's health has failed to such an extent that he has been compelled to give up his pastorate at Smith's Grove. He has gone to his farm at Temperance, Ky. We hope his health will soon be completely restored.

Pastor I. P. Trotter writes from Mayville: "I received one for baptism yesterday, and others are expected soon."

**OTHER STATES.**

Pastor Robinson, assisted by Elder W. H. Deen, held a meeting in the Noonday church, Ga., which closed with 10 additions to its fellowship.

A meeting in the Bethesda church, Ga., closed with 15 additions, all by experience and baptism.

A 11 days' meeting in the Swacona church, S. C., closed with 11 additions to its fellowship.

Fourteen have been added to the fellowship of the Coal Branch church, S. C., as the result of a meeting in which Pastor Swindler was assisted by Elder B. A. Estes.

The first church, Greenville, S. C., has set apart Bro. S. N. Watson to the full work of the Gospel ministry.

A meeting in the Donalds church, S. C., closed with 10 additions to the fellowship of the church.

A two weeks' meeting in the Locust Grove church, Boone county, Mo., closed with 25 additions. Among those baptized were five married couples, four Methodists and four Presbyterians.

Elder C. A. Mitchell closed a meeting of 18 days' duration in the Spencer Creek church, Itals county, Mo., with 15 additions to the fellowship of the church.

Elder C. C. Haymore held a meeting in the Mt. Olive church, Stokes county, N. C., which closed with 25 additions to the fellowship of the church.

A meeting in the Newark church, Mo., closed with 38 additions to the fellowship of the church, 31 baptized, and 5 by letter, enrollment and restoration.

Elder J. A. Newport, of Missouri, held protracted meetings in the church of which he is pastor. There were 64 professions of religion, 64 baptisms and 75 additions.

The Dunnegan church, Missouri, was greatly revived in a meeting in which there were 31 baptisms and 35 additions to the fellowship of the church.

Pastor Luck reports in the Herald meeting in the Cloverdale and Troutville churches, in Botetourt county, Virginia. There were 25 or 30 professions and 14 additions to the church.

Pastor T. M. Callaway, of Dawson, Georgia has accepted the call of the Lumpkin church in that state. He will give two Sundays to the Lumpkin church and two to Hamilton. Pastor Callaway made many and very warm friends in this city while attending the seminary.

A sixteen days' meeting in the Valley Grove church, Tennessee, closed with 31 professions of religion, 30 additions to the fellowship of the church and more to follow.

The meeting at Charleston, Ill., conducted by F. W. Taylor, pastor Third avenue church, closed with 59 additions, 50 for baptism, 17 grown men, besides boys. One of them an actor of twelve years' standing. He will enter the Seminary here in January to study for the ministry.

Thirty-three have been added to the fellowship of the Shiloh church, Ala. Among those baptized were four Methodists.

A meeting in the Dawson church, N. C., closed with 14 additions to the fellowship of the church, which was itself greatly revived.

The Mountain Creek church, N. C.,

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held a meeting in which 13 were baptized into the fellowship of the church, and three were restored.

At the close of a meeting in the Providence church, N. C., seven were baptized and three restored to the fellowship of the church.

A meeting in the Fairview church, Mo., closed with 16 additions to its fellowship, all by experience and baptism.

The Mt. Salem church, Macon county, Mo., was much revived in a meeting which added 13 to its fellowship.

Elder E. T. Shelton held a meeting in the Nelson church, Mo., which closed with 25 professions of religion, and 20 additions to the fellowship of the church, with others to follow.

**A HAPPY PASTOR.**

The year is closing and I look back over my work and see a prosperous happy year with my churches. I serve Corydon, Sturgis, Seven Gums and Bordley. There has been an increase of membership to all of them by experience and letter. All are united and moving on in the Master's work. I shall serve the same churches next year. While joy and good cheer is filling the hearts of the people I am glad to say the churches of Sturgis, Seven Gums and Bordley did not forget their pastor. My heart has been cheered by the tokens of love and appreciation shown me in a substantial way. First, the members of Sturgis church sent my wife and me canned fruit, vegetables, flour, sugar, coffee, tea, a nice study table, a large dressed turkey and a nice carpet. Then came members of Bordley and Seven Gums churches with wagons loaded with corn, hay, lard, ham, and me canned preserves, jellies, soda, meal, flour, dried fruit, potatoes, both Irish and sweet, pickles, sweet and sour, apples, chickens and two large turkeys, together with many other things I can't now remember. My heart is full, so is my heart. Does any pastor have a nobler people than your humble scriber?

May God prosper my dear brethren and sisters in spiritual, as he has in temporal, things. Let me add, the three churches named above have paid their pastor his salary, except about \$30, which will be paid right soon. I start the new year happy and full of hope. I intend to try to show my appreciation of such tender tokens of love by preaching better and laboring harder to build up the churches and win souls for Christ than in the past. We are told to provoke one another to love and good works. I write this that other churches may cheer the hearts of faithful, tired pastors and bind them closer together. I thank my people; I thank God.

Your brother in Christ, J. H. SPURLIN.

Sturgis, Ky., Dec. 25th.

**CALLED UNANIMOUSLY.**

My first year closed with Old Buck Creek church, McLean county, last Sunday. Four persons were baptized that day. The church extended a unanimous call to me for an indefinite time, which was accepted. One my return yesterday two boxes preceded me over the O. & N. R. R., one containing two turkeys and four chickens and the other almost everything for the table. My wife and I would like to express our high appreciation of this kind of remembrance, but our vocabulary is deficient. If you know any way to say "thank you" with more emphasis than words can utter, please say it for us. I do not underscore the words, because no amount of underscoring with which I am acquainted is adequate. It would leave the expression too poor.

R. T. BRUNER.

Owensboro, Ky., Dec. 25th.

**MARRIAGES.**

Mr. M. K. Rice and Miss Mabel Marshall were married at high noon Dec. 25, 1904, in Kottawa, Ky., by Elder I. W. Moreshead.

In Gilead church, Hardin county, Ky., on December 25th, by Elder W. H. Williams, Rev. Thomas I. Duvall to Miss Suddie E. Bland. Bro. Duvall is one of our most promising young ministers. The bride is the daughter of S. H. Bland, Eq., and is well suited to the position into which Providence has called her.

**SHIPPINGPORT CHAPEL BUILDING FUND.**

Some time ago, while engaged in mission work in Louisville, I began soliciting funds for the erection of a chapel in Shippingport. Owing to the effort that was being made by the churches to swell the Centennial mission fund, and the pressure of hard times, it was deemed best to defer any further effort for the Shippingport chapel. Shortly after this, I was called to other fields of labor and had to give up the Shippingport mission. I was under the impression then that Shippingport was [and I still believe it is] an important point for a mission chapel, but for some reason it seems to have been abandoned by the city mission workers. The money I collected for the building has been with the Louisville Banking Company since then, bearing a small amount of interest. I feel that this money ought to be in the work of the Master. I write this article so that those who so kindly contributed to the work may know where the money is, and in order to say to them that if they have no objection I will as soon as the sixty days' notice has been given to the banking company, place it in the hands of Bro. J. W. Darrow to be used for building purposes on other fields. I will wait thirty days, however, before doing this to see if there should be any of the contributors who object to this plan. There is not enough money to put up a building with, but enough to do a great deal of good in the hands of the Secretary.

Yours in Christ, WILLIS L. WAYNE.

Morganfield, Ky.

I HAVE just closed a meeting of nineteen days with Rev. D. G. Whittinghill in the Coliseum Place church, New Orleans.

There were forty-seven professions of religion, and the pastor is receiving them into his church at each time of worship. Bro. Whittinghill has proven himself a success in that field. He is very popular in his church and throughout the city.

The Elder's brethren have just had glorious revivals in their churches under the able preaching of Bro. Sid Williams.

I have no knowledge of a missionary field so encouraging as our work in New Orleans. Each church there has an able pastor, and they are regarded by the other denominations in that city; but our brethren need help. Bro. John Pursier is really, at times, unhappy over the \$5,000 due on their house of worship in January.

T. N. COMPTON.

Cadiz, Ky., Dec. 25.

PLEASE to allow me space to acknowledge through your columns the receipt of a valuable and highly appreciated "Christmas gift" from the church at Stephensport, Ky., of which it is my pleasure to be pastor, consisting of a large box filled with a pleasing variety of substantial articles. It was another proof of the noble qualities of a noble people, and calls forth the profoundest gratitude of their pastor's heart, and quickens his desire to serve them faithfully in spiritual things. May He who remembers even a cup of cold water given in His name to a disciple, abundantly bless every one represented in this generous and kindly token, is the prayer of their pastor,

J. B. HUNT.

What we wish to do for our fellow-citizens we must do first for our selves. We can give them nothing save what God has already given us. We must become good before we can make them good, and wise before we can make them wise. Charles Kingsley.

A great many men throughout the country, including plenty of really swell fellows, have got it into their heads to get a pair of shoes made for \$1. To pay \$1 for a pair of shoes is no means rare; that is isn't right;—that there is no reason why any man should pay more than \$2.50 to \$3 for a pair of shoes, and, to say "at least, the idea has this foundation in reason, that excellent shoes are now made for \$1." To pay \$1 for a pair of shoes is simply throwing away money and in many cases this is done to gratify a foolish notion that one can buy a really good shoe for a price worth to adorn your feet. The recent improvement in shoe making has resulted, as shown by the well known W. Douglas \$5 shoe, to produce a shoe to-day that will compare favorably in style, neat quality and comfort with those offered at \$4.50 and \$10 per pair.





Editor Department

J. H. HALL, Field Editor, Fulton, Ky.

All matter intended for this department should be sent to Fulton, Ky., as above, while business letters should be sent to our office, Louisville, Ky.)

Our Methodist brethren have a preacher in Kansas by the name of Damit, though I do not charge that there is any connection between the man's name and the system of religion he preaches.

If the Savior had organized a young people's movement I suppose all of us would have been doing our best to improve upon it by some sort of classification that could have been suggested. We don't like to leave things as we found them. It looks more like business to be doing some original work.

I saw that the papers and Congress are talking of a possible war with England. I think such talk is foolishness. I want it understood before it comes on that I am not mad, and don't want to fight anyone, and don't expect to. I am a coward, and as everybody knows, I prefer to do my part of the service as a home-guard, staying with the staff.

In a union meeting is the proper thing for two weeks why is it not the proper thing for our natural lives? If we can afford to sacrifice our faithfulness to a whole gospel for a special time, why not all the time? Any argument that can be made for the efficiency or usefulness of a union meeting can with equal logic be made for the dispersion of the Baptist sect.

If the devil were cast out of some preachers they would look like walking skeletons.—Christian Leader.

Do we understand, then, that the devil's presence in a preacher makes him corpulent? Does his satanic me, lousy act like beefsteak and-ye-ho, yiny when he is received within? I had always supposed he was an evil spirit, and that the only way you could tell of his presence in a preacher would be by the false doctrine and devilment he would be moved to deal out in his life. It was on this hypothesis that I thought probably the devil was having something to do with such paper, and preachers as belong to the Christian Leader school. I am yet inclined to think I was right about it.

A BROTHER writes me that he is a Missionary Baptist, and he felt called to preach, but that God did not call him to baptize, but to preach the Gospel. He wants to know if he should go in accordance with his feelings in the matter, and says that if he does he will be obliged to go for the preachers and fashionable churches of the day. He thinks the preachers ought to speak on the labor and finance question, and say less about baptism. As I know the brother personally, I would say to him in all candor I think he had better try to go to the Legislature or Congress, and turn himself loose on the parties in power if he desires to correct the material evils of the day. The Lord commanded his preachers to do the job of baptizing whenever their preaching resulted in the making of disciples. I think the brother was called to be a member of Congress.

A BROTHER said to me that if the question of the young people's organization was left to the churches of the Southern Baptist Convention for their decision in conference, there would be an overwhelming majority in the opposing line. I believe his idea is correct. A few preachers who think a preacher that talks to the people on our distinctive doctrines is

an ignoramus, or a prude, supported by a few churches of the same ilk, have concocted this modern movement in order to keep the Baptist young people within their influence from leaving them and going off to some other denomination. In all those churches where the pastors preach all the words of this life, and where the churches give them their moral support in so doing, it is not found necessary to invent some methods to save the young folks. The masses of our people don't need the thing, and don't want it, and won't have it.

THERE has for a long time been an outcry against the Baptists because of their "close communion" practice. It has been said that if the Baptists would cast aside this feature of their faith nearly every body else would be ready to join in with them. If there was any truth in this statement it would seem reasonable that there would be more people joining in with the Free Will Baptists, as they have open communion, and are liberal on that point as they can be. Yet it is a fact that there is no denomination in the country that is making poorer progress than these same free Baptists. Why don't the Methodists, Presbyterians and Campbellites, who are nearly dead for a piece of Baptist bread, or a sip of Baptist wine, join in with these struggling, modern liberals and help them out of the ruts. The truth is that this cry against the Baptists about close communion is merely a cheap method of manufacturing prejudice against us in the eyes of people who do not reason on such questions. Baptists are no closer in their views of communion than are all others. The differences arise from the fact that Baptists practice what they preach, while others don't.

I HAVE in hand a fine letter from Bro. W. F. Wells, of Cleburne, Texas from which I extract the following, as of interest to the readers of the RECORDER.

The friends of the Gospel Mission are increasing in number in this section, as well as elsewhere. I have just received the acknowledgement of the receipt of a check for ten pounds sterling which I sent to the North China mission, contributed by some churches and individuals. The remittance did not cost one cent, aside from the five cents postage that it took to carry the letter. The fervent gratitude expressed in the letter acknowledging the receipt of the remittance was most touching, and brought tears to my eyes. I could not help thinking that surely this is the true Gospel plan of missions, which produces a spiritual tie of mutual love and sympathy between the donor and the missionary, resulting in a joyous realization by each of the divine blessing of giving and receiving.

It is my opinion that when we are sufficiently advanced in the mission work to get down to business in that line, that such reports will be common. Why should not churches and individuals report the joyous appropriation of their offerings to the mission cause, and the cheering responses of those who are at work in preaching the Gospel to the heathen. It begets a sympathy for the workers and the work that is not otherwise possible.

DR. JOHN R. HILLESMAN, of Trezevant, Tenn., is dead. His spirit took its flight on the night of the 17th of December. He had been afflicted with cancer of the stomach for nearly two months. He died in the prime of his life, and of his usefulness. He was our Sunday-school superintendent, and had been for a long time. He was by far the most public spirited leader we had amongst us. I visited him the day before his death, and I never saw a man more entirely reconciled to his fate.

His faith was marvelous. His composure of mind; his confidence in his God; his gratitude for God's goodness to him; and his appreciation of his friends were unexampled in all that country. His death was the most powerful argument for the genuineness of a Savior's grace in the dying hour that was ever presented to the hundreds that went in to see him, and in his parting word. The community is in mourning, and the church at Trezevant is clothed in sack-cloth under this providence. As his pastor I tried to speak words of condolence to weeping ones, though I was such a mourner at his grave as any one there. May great grace sustain the stricken family, neighborhood and church. He craved so earnestly to see Bro. J. B. Moody, and spoke of the comfort he had even in death, from a sermon he had heard Bro. Moody preach on special providences. Keet from thy labors, dear brother. In the sweet by and by the children you loved, and the church and people to whom you were so entirely devoted, will join you in the glad anthem of the skies.

WHILE men are quarreling over creeds, the devil is kept busy welcoming souls that they might have saved.—H. M. WOLF, in Exchange.

I don't believe that. If it is true it is a reflection on Christ, for he quarreled over the creed of the Jews, disputing both with the Pharisees and the lawyers over matters of Jewish faith. In fact, nearly all of his ministry was a quarrel with the creeds of the Jews, warning his disciples of the Jews, Stoics, and other heretics of his day. Did he fool away his time while the devil caught the people? The thought is ridiculous. The truth is, the most effectual way to lead men to salvation is to expose their misapprehensions of gospel truth, and reprove them for their false faiths, erroneous creeds. How can a man be led to Christ for salvation while he cherishes, unrebuked, some false faith? How is he to be aroused to a sense of his error while the preacher modestly declines to rebuke him for fear of a "quarrel" over his creed. It would be a pretty pass for a soldier to decline to shoot off his gun in the army for fear he should arouse some sleeping foe. And yet that is precisely the condition of the man who claims to fight for the truth but is afraid of a "quarrel" with anyone that is on the other side. I think he is the fellow that is preparing the way for a wholesale welcome from his satanic majesty for his unalarmed countrymen. We need more fighting for the truth.

I see that my good Bro. Lofton took to himself the remark I made about certain preachers who live easy, on big salaries, sitting in judgment on country preachers, and making hard remarks about them. He also disputes the statement that the country preachers and churches are doing more for the cause, all things considered, than are the "kid gloved preachers, and city churches." I know that comparisons are usually odious, and that I can assure my nervous brother that I have no sort of desire to reflect on him, but I will accept his proffer to enter the list with him as to the amount of work done, sermons preached, money contributed, and salary received, and I am a country preacher. I will also put the church to which I preach in the contest, and will prove to any impartial committee that this boastful brother cannot compare with a very ordinary country preacher,

and an average country church. I make this personal reference because the brother put himself into the question for comparison's sake. But, lest it appear unseemly thus to make comparisons I will remark in a general way that I know the average country preacher, and I know that he gives faithful attendance to his four churches every Saturday and Sunday in the year: often riding horse-back for twenty-five or more miles, through mud and snow and rain and wind. He receives no vacation, nor does he ask for any. He has no receptions, no excursions, no free passes. His salary is about three hundred dollars for the whole time. Some times he don't get that. He puts in about four or five days in the week in making a crop for the feeding of himself and his family. He studies God's word by fire light. He is a worker, and he loves his Master's cause, and no man that has not been in his place can know the extent or weariness of his toil. His churches are poor. Very frequently not a member of the church has a nickel in his pocket for a month at a time. They all live hard. They have no money for shows, or theaters, or excursions. Their church houses are poorly built, but they are able to do no better. Their own houses are of the same nature. But they meet and worship. They enjoy the Gospel message, and don't get sleepy or weary of a thirty minute talk. They pay their debts, keep sober and prepare to die. Their children are trained at home, so that they need no societies to teach them. Their children become church members early in life, and become useful men and women. In fact it takes these same country raised young people to make the business men of the cities. Town raised boys as a rule are unfit for much business, or religion either. They give their money in a large proportion, considering the small amount they have. They give for missions, also. They usually maintain Sunday-schools, and where they do not they don't suffer in the comparison of their children with the city lads. These country churches hardly ever ask for any mission money to help pay their pastors, and when they do they are generally told that it is the proper policy to aid the needy towns and destitute cities. Why sir, the country churches and country preachers have a better class of workers, do more work, give more money, do more praying, have more religion, preach more Gospel, with less foolishness, and take up with fewer fads, than any other people in the land. Our country churches and pastors are today the conservators of the faith of the fathers. The average city preacher is in for union meetings and societies, and festivals, and fandangos generally, in order to get the favor of the people, and bring into the church some more people that have got money whether they have any religion or not. It takes town churches to have the festivals and grab-bags to make up their money. Country churches don't do it. They pay up and are done with it. We have some exceptional town churches that do not come under this characterization. We also have a few sorry country churches that are not doing much. But I am taking the average of town and country, in my thought, and I repeat the statement that the country churches are not to be made the butt of remark by the orators who are seeking to parade some excuse for their new-fangled societies. If any one needs the societies it is the town people. We don't need them in the country. Of course the town preacher must visit, and dress well, and marry and bury

the folks, and be at the receptions, and at the society meetings, and at the conventions, and go to the world's fair, and write sermons, and read them, and be at the Monday pastor's conference, and smoke, and spit, and all this, and I sympathize with him; but I must stand by the country brother that I know does the great work for the cause. I think it would be good for Dr. Lofton to preach awhile to some country churches that he might learn what it means to work.

CANADIAN LETTER.

The winter season seems to rouse up our churches to make special efforts towards saving the lost around them. Many of our pastors are helping each other in special services, and are finding this method of work more helpful all round. In most cases it is far better than employing an evangelist who is a total stranger. The crowds attracted to the services may not be as large, but the net results will usually be much better.

The Home Mission Board for Ontario and Quebec has been laboring under the disadvantage of a deficit of \$3,000 for several years. A decisive effort is being made, however, to clear it off at once by applying to individuals. At a recent meeting of the Board \$1,000 was raised in the meeting, and it is hoped the balance will be raised by January 1st, and the hands of the Board strengthened to enter upon enlarged efforts in many needy districts. Within the last eighteen months 3,000 believers have been added to the 120 mission churches, and 14 churches have become self-supporting during the same period, while five new chapels have been dedicated in the past six weeks on mission fields.

Rev. O. C. S. Wallace, M.A., the new chancellor of McMaster University at Toronto, has entered on his duties with the brightest prospects. He is highly beloved and honored in the denomination, and has the full confidence of both senate, faculty and students. Under his wise management and consecrated scholarship a period of increased prosperity is looked forward to by the University.

The Ontario Committee of the "Manitoba and Northwest Missions" met recently in London, Ont., to discuss plans of work for an aggressive movement in the Northwest. The work is growing on our hands, and our great need is men and money.

Supt. Mellick, who is visiting Eastern Canada, reported progress, and it was decided to urge upon the churches the importance of their practical sympathy. A new missionary to the Indians has been sent in the person of Rev. J. Van Tassel. Rev. Mr. Stolberg has been appointed missionary to the Scandinavians.

Manitobans are very thankful for some money and sympathy from the United States. There is every hope of a large gathering, provided we can push evangelism forward. Seven thousand dollars is needed, and perhaps some prosperous reader might like to love Manitoba and the Northwest just a little.

Your old correspondent, Rev. D. Spencer, F. R. G. S., after a successful pastorate of four years at St. Thomas, during which over 300 have been added to the church, has, much to the regret of the St. Thomas church, received and accepted a call to the First church, Brantford. He enters upon his new and enlarged sphere with every promise of success, and we

hear that the church is already responding to his leadership in increased interest, shown in larger congregations and promise of additions in the near future.

We have some vacant churches, but plenty of men to fill them; the greatest difficulty is fitting the man to the place. Many of the small country churches are a great trouble, requiring a deal of help to support any kind of service and changing pastors frequently.

Rev. W. W. Weeks, late of Moncton, N. B., has commenced his ministry at Walmer Road, Toronto, very auspiciously; and Rev. Mr. Eaton, of Massachusetts, has also commenced his work at Bloor-street, Toronto, with a good prospect. The eighteen Toronto Baptist churches are doing a good work, but are handicapped with debt owing to extensive building operations during a boom.

Our Grand Ligne mission working among the French Canadian Roman Catholics of Quebec province has just issued its annual report. The work is done amid many difficulties and discouragements, but with gratitude we learn that in the different stations 37 have confessed Christ by baptism.

The fifteen male and female agents employed by the mission have sold hundreds of copies and portions of the Holy Scriptures, and scattered thousands of tracts, have come in contact with hundreds of persons with whom they have exchanged at least a few words; with some they conversed or discussed at some length, with others they have read or prayed. The Feller Institute at Grand Ligne has 185 pupils, and is doing a noble work.

THOS. W. CHARLESWORTH, London, Ont., Dec. 18, 1895

FROM PARIS.

Not the Baptist denomination alone, but the Christian people at home as well as abroad, will surely read with a peculiar pleasure and interest of the extraordinary love existing between people and pastor that was so practically and charmingly demonstrated quite recently by the members of the Rue de Lille Baptist church here in Paris. For reasons that redound to the credit of the Rev. M. Ph. Vincent, pastor of the above named church, he was obliged to resign his charge he loved so well.

On the Sunday when he himself announced that perforce he must hereafter cease to preach in their beautiful chapel of Rue de Lille, the pall of sadness that came over these devoted French Baptists was heartrending in the extreme. It is on such occasions when the French can show what tender feelings they are capable of in a right cause, and they showed it on that Sunday—a most memorable Sabbath to that loyal band of Protestants. None who were present could have remained unmoved when such sorrow was manifested—not even strong men could restrain their tears. One could read on those many sorrowful countenances the question: Must we then part from this, our dear pastor who, by the grace of God, has led us from paths of darkness to that marvelous Light, Christ Jesus? But at the same time one could also feel a strong current of resolve kindled by the love they bore their leader, meant no doubt by them to rebuke the proceedings that forced separation between those so beloved. This resolve took definite shape immediately after the services closed, when the members, with a remarkable unity, gave expression of their devotion to pastor and the Baptist cause.

It was indeed good to see those warm-hearted people pledge themselves to a cause which, in this case, must be of sacrifice. After the final service, when it was announced that an opportunity was now offered to bid their pastor farewell, there was a general response of a determination to accompany him to his new field of labor in another part of Paris. This resolve was carried out very promptly the following Sunday when services were held at Rue de Sevres and 12 avenue des Gobelins, both of which places were filled to overflowing. It might be good news to add that this beautiful little chapel at 72 Rue de Sevres has just been given by Mr. Loew, of New York. He and his family are indeed a blessing to the Baptist cause, and are doing a noble work here. Now you must know that these people fully understand that to leave the Rue de Lille church and follow their pastor that they could not possibly expect help from the Boston community. However, notwithstanding the fact that they are poor people, and many of them extremely poor, when they found they were thrown on their own resources they exerted all their means to the uttermost, humble as they were, to the support of a cause so dear to them. Many of the contributions show instances of wonderful Christian sacrifice, and in some cases of absolute self-denial. The following are some of the touching examples of practical noble faith. Dr. Vincent visited an aged widow. She was without fire and sewing. She said to him: "I am very poor, but God has given me sobriety. I can economize cent by cent and then have something to give to the service of the Savior. I would rather die of hunger than to use it." She then went to the bureau and came back with a hundred francs (\$20), saying, "This is between you and I; do not mention my name to any one."

This is only one of many such instances of which Dr. Vincent has told me. I could give many more which have come under my own personal observation, but do not wish to make this letter too long. But, notwithstanding all these noble efforts, I doubt if it is possible for these people to support an aggressive (f) work without outside aid.

The Rev. Mr. Vincent is a poor man, with a wife and three children. He is giving all his time and strength to this good work, and since time has shown how graciously God has blessed his work it does seem that we should do all in our power to sustain him. Now, as to Mr. Vincent's salary, I think we shall be able to manage in a small way. All the members have decided to put aside one cent a day and, if possible, more. This seems a very little, but since there are about two hundred and seventy members it will, you see, amount to a nice little sum at the end of the year. But the thing that troubles us most just at present is a communion set. We have none, and cannot raise the money at once to buy one.

Now, I wonder if any of the many readers of the dear RECORDER would happen to know of a church which has a set that is not in use, and if they would kindly give it to Dr. Vincent's church it would be most thankfully received. JOSEPHINE HOWARD, 51 Boulevard St. Jacques, Paris, France, Nov. 30, 1895.

To be patient under a heavy cross is no small praise; to be contented is more; but to be cheerful is the highest pitch of Christian fortitude.—Bishop Hall.

WHAT SHALL WE DO WITH THE LIQUOR TRAFFIC?

To answer the above question correctly, we must first determine what the liquor traffic does for us; so it becomes a simple problem of profit and loss.

Let us first determine WHAT IT DOES FOR LABOR. The drink habit, which is the legitimate offspring of the liquor traffic, has an ill effect on labor in three ways. 1. It furnishes a cheaper grade of laborers, namely, women and children, convicts and paupers. It has been shown by careful investigation that those trades and countries in which the largest proportionate number of women and children are employed pay the lowest average wages.

The declarations of labor organizations against the employment of children, and the vociferous demands of female conventions for equal pay for equal work, regardless of sex, prove this statement. What thrust the wives and mothers out of the sacred precincts of home, and the children out of the schools, and forced them into the ranks of the vast army of bread-winners! Of course honest poverty forces many women and children out to work, but every one knows that the liquor traffic is responsible for a great majority of instances. A gentleman in London offered a guinea each to destitute families who had always been total abstainers. Only nineteen applied out of all England, only six of whom could conform to the conditions. It has been proved that one in twenty of the inhabitants of the United States is rendered idle and incapacitated for labor by the liquor traffic.

It is conceded on all hands that the liquor traffic produces convicts. A large per cent of crime can be traced directly to drunkenness. As long ago as 1870, Sir Matthew Hale, Chief Justice of England, gave it as his opinion, after twenty years' close observation, that four-fifths of "the murders and manslaughters, the burglaries and robberies, the riots and tumults, the adulteries, fornications, rapes, and other enormities" are caused by excessive drinking. According to Chief Justice Noah Davis of New York, and many other eminent authorities on both sides of the Atlantic, ninety per cent of the business of the criminal courts is due to the liquor traffic.

Some years ago in Indiana there were in nineteen counties 1,132 saloons and in nine counties none. In the "wet" counties there was one prisoner for every seventy-two voters, while in the "dry" counties there was only one prisoner for every seven hundred and twenty voters—being ten times as many where liquor was sold. Nothing is better established than that the liquor traffic is a huge incubator of all manner of crimes, and supplies about nine-tenths of the number of convicts in our prisons. Stop the supply of convicts through this agency and wages will feel no bad effects from convict labor, as is the case now.

The liquor traffic pauperizes home labor. This has a worse effect on wages than the importation of foreign labor, for the sober foreigner will soon learn to demand the value of his labor, but the inebriate, robbed of self-respect and pressed by immediate need, sells his labor for what it will bring; in this way he becomes the tool in the hands of those who seek to profit by the necessities and misfortunes of others, and is a constant burden on honest labor. And reliable statistics show that about nine-tenths of the pauperism of this country is the issue of the liquor traffic.

GILES C. TAYLOR, A. B. Morrilton, Ark.

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NOTES FROM MISSISSIPPI.

The Baptists of Ellisville have recently finished an elegant house of worship and tastefully furnished it with seats, lights, etc.—Rev. O. D. Bowen, the worthy and much-loved pastor, is just closing his fifth year with this church, and they have seen five years of honest, successful labor.

Should the future prove as pleasant and profitable as the past, Pastor Bowen, if permitted to live, is likely to spend many more years with the saints at Ellisville, Estabuchie and Sandersville.

Our people at Poplarville are looking forward to the building of the "Baptist Orphan's Home" at their town, with anticipations of much pleasure and profit from this accession to their already growing village.

Poplarville is the seat of one of the most flourishing coeducational institutions of learning in the state. Prof. W. I. Thames is the very efficient principal, and is aided by a corps of excellent teachers.

Mississippi College at Clinton is in the midst of one of the most prosperous seasons in its history. Dr. Provine, the cultivated Chairman of the Faculty, is proving himself to be the right man in the right place at the head of this grand old institution. He is succeeding admirably in keeping the college in the front rank of schools.

Rev. I. H. Anding gives up the church at Crystal Springs and goes to Utica. Whoever his successor may be will find a most excellent body of men and women to labor for and with.

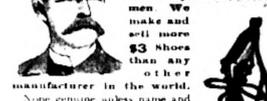
Rev. Sid. Williams of San Antonio, Texas, a noted Baptist evangelist, has held several successful revival meetings in Mississippi this year. His last closed a few days since with Dr. J. L. Johnson at Columbus. Bro. Williams is not only successful in reaching the hearts of the people, but constrains them to open their pocket books to worthy causes. During the year he has been instrumental in cancelling the debts that hung over several church buildings.

Rev. G. W. Knight, State evangelist, for three or four years in the employ of our Convention Board, has been forced by failing health to resign his work. He will, however, engage in pastoral work. He has been quite successful in the evangelistic work.

Rev. B. N. Hatch, our Sunday-school evangelist, has met with a large measure of success in arousing interest in this department of our work, and has organized this year quite a number of new schools in the state, in the country churches specially.

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Under the wise, discreet supervision of Dr. A. V. Rowe, the patient, persevering Secretary of the Convention Board, our different departments of State Mission work, are moving along encouragingly. The RECORDER, I find, goes into quite a number of the homes of Mississippi Baptists, and by its uplifting editorials and able articles along different lines, is doing a grand work for God in educating the people to higher planes of Christian living and usefulness. May it live long to do good.

H. M. LONG, Shequak, Miss., Dec. 24, 1895. Keep the altar of private prayer burning. This is the very life of all piety. The sanctuary and family altars borrow their fires here, therefore let this burn well. Secret devotion is the very essence and barometer of vital and experimental religion.—Spurgeon.

ANGER wishes that all mankind had only one neck. "300 orders in 3 weeks"; "10 orders in every 15 calls"; "120 orders in 814 days." Catalogue book, 25 cts. free. LACEY & BAKER, Publisher, 178 Washington St., Boston.

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LOUISVILLE PAPER CO., Sept. 14, 1888.  
Dear Sir:—I covered a large barn with the paper I bought of you and like it very much. It is roofing. A big storm of rain and wind came on it before I got the paint on and it did not leak a drop. Think I will need more after awhile. Yours truly,  
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Special attention to ladies traveling alone.  
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The Farm

In Madison county, R. C. Boggs sold to Wm. Arnold a lot of yearling mules at an average of \$50.  
In Woodford county Matt Martin sold to E. L. Davis 40 head of cattle, feeders, weighing 950 pounds at \$3.40 per cwt.

Moses Kahn shipped from Paris Thursday 95 cars of fat bullocks to Oak Cliff, N. J. for export. They were for M. Goldsmith.

B. F. Nelson, of Bourbon county, sold to Moses Kahn fifty-one export catts, weight 1,528 pounds, at 4 cents.

About 700 cattle at Mt. Sterling on Court day and sales brisk. Good 1,100 pound feeders brought \$3.90; cows and heifers 2 to 2 1/2 cents.

Tapp Brothers, of Clark county, bought at Mt. Sterling on Court day twenty-three head of extra cattle average 1150 pounds at \$3.60. Col. H. P. Thompson bought 51 head of 550-pound yearlings at \$3 and also bought 110 head at \$2.80.

COMBS AND HAIRBRUSHES.

LITTLE THINGS THAT NEED BIG ATTENTION.

It is entirely safe to say that not one woman in ten knows how to properly select and care for her combs and hair brushes. This statement is abundantly borne out by the quality and condition of the hair dressing implements in daily use in the average home. One is forcibly reminded of the "skit in the comic papers on the "Family Comb," beginning:

"Take me tenderly,  
Lift me with care,  
I'm aged and battered,  
And matted with hair.

In the first place there is more than a little in the buying of combs and brushes. A very cheap article is sure to be "cheap and nasty," as the English say, and the imitation rubber and gaudy "celluloid" combs loose their teeth and break in two on the slightest provocation.

A metal comb, even the dainty silver one, is sure to be more or less rough and injurious to the hair. The ideal dressing comb is one of the ivory, or next to this, one of fine rubber or genuine celluloid. Fine tooth combs are much less used than formerly, for their tendency is to break off and pull out the hair unless very carefully handled.

The most desirable hairbrush is one of fine white bristles, not too soft and yielding. There is also a brush called the "ideal," made of selected bristles set singly in a rubber air-cushion, that is especially good for persons having a thick suit of hair as it penetrates to the scalp without effort, and is a great aid in removing dandruff.

The many wire brushes "electric" and otherwise that had such a sale a few years ago have proven to be an abomination to any one desiring nice hair. They break it off pull it out, and leave the remnant harsh and rough.

Everyone knows, or should know, that there is no hair tonic equal to thorough brushing. A hundred strokes twice a day with a good clean brush will bring out more gloss and shimmer than can be gained by any compound from a druggist's shelf.

But a clean brush does not necessarily mean one that has a daily scrub in soap and water, for nothing is more injurious than too frequent washing. Once a month is quite often enough to wash combs and brushes if they are properly cared for daily. For the thorough washing fill half a basin with warm (not hot) water, put in a teaspoonful of washing ammonia

and sprinkle through each brush a large pinch of pearline. Wash the brush out quickly, rinse in warm water and dry in the open air. This treatment will preserve the bristles firm and unmattd indefinitely.

Combs should be washed quickly and dried on a soft cloth. For daily cleaning nothing can equal a small nailbrush or an old toothbrush. Remove all hair from combs and brush them carefully, drawing the bristles between the teeth. After trying this plan once no one would be apt to resort to linen threads, pins, or any of the old-time methods.

Clean hairbrushes by removing every bit of hair and fluff with the fingers, then brush them thoroughly with the small brush, wipe off the bristles with a soft cloth and lay the brush away where dust cannot reach it.

Handsome silver and ivory brushes that might be injured by washing, may be cleaned very nicely by careful brushing, followed by dipping the bristles in alcohol and wiping them off several times.

Combs and brushes should always be kept in a covered case away from chance of dust and accidental soiling.

The promiscuous use of these articles is to be regarded with quite as much disfavor as a similar use of a toothbrush would be. For health's sake, if nothing more, every woman should have a comb and brush sacred to her own use, and should see to it personally that they are kept in good order.

Daintiness in the small personal belongings is an untrailing mark of the true lady, and the first essential of daintiness is perfect cleanliness.—Sharlot M. Hall, in Good Housekeeping.

I HOPE that the readers of the Independent will take notice of a new discovery reported from France in the methods of preserving fruits. It is simply to place grapes, or other fruits, in a cellar closed as tightly as possible, and in the cellar an open vessel containing alcohol. The temperature of the cellar should not range above fifty degrees Fahrenheit. The experiment has been carried on, as all experiments should be, by comparison. Fruit stored in similar cellars without the alcoholic vapors are said to have rotted much sooner. This seems to be a legitimate use for that which does not preserve human beings, but hastens their decay.

Another new method of preserving grapes, this is reported with considerable confidence, is to pack them in powdered borax. I shall try this method, and hope that it is all that is promised. Borax is used as a preserver of flesh. A third method is to preserve a quantity of the cork in which foreign grapes are packed; thoroughly cleanse and dry it and use again for packing. This should be done in dry, cool rooms. The object is equable temperature.—Independent.

WHITE plaster casts may be cleaned by making a thick paste of cold starch, with which the figure should be covered, using a brush for the purpose. When the starch dries, knock it off in light flakes carefully, and brush with a clean, soft brush, or wipe with a clean cloth.—Selected.

FOR painful sore feet, caused by excessive walking, long standing or constant movement, as in the use of the sewing machine, a dusting powder of equal parts of precipitated chalk and tannin, or the tannin alone, will be of much service. Apply twice daily after bathing the feet in warm water.—Selected.

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Every minister ought to read Matthew Henry entirely and carefully through once at least. He will acquire a vast store of sermons, and as for thoughts, they will swarm around him like twittering swallows around an old gable toward the close of autumn.

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

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

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

WHITFIELD:—When asked where he studied theology, he replied: "On my knees, reading my Bible and 'Henry's Commentary.'" Whitfield read it continuously through four times.

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It excels in its quality as to its presenting in the form most acceptable and pleasant to the taste, the refreshing and truly beneficial properties of a perfect laxative; effectually cleansing the system, dispelling colds, headaches and fevers and permanently curing constipation.

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Items of Interest.

It is amusing to read the reasons attributed to President Cleveland for so suddenly making a complete success of his policy as differently from what both friends and foes would have thought consistent with his past course. His enemies say that he sent that Venezuelan message to Congress because he thought it would secure him a third term; his friends say that he made it so secure as the only way to get sound financial measures through a hostile House and a long-winded Senate.

The war scare is pretty well over. Cleveland will probably appoint a commission who will decide that England is right in claiming that part of Italy which she refuses to arbitrate, and hence there will be no war and no need of backing down on either side. Meanwhile the war talk has done considerable harm in other ways than in finances. President Cleveland's message delighted the Turks beyond measure. England cannot fight for the Armenians in the spring when troops can be sent and she will be left in the lurch.

The war talk has done harm in still another way. Venezuela had agreed to pay the \$600,000 demanded by Britain as damages to the family of the British police officer, who was murdered by Venezuelan soldiers. Now she refuses to pay it, and the case will be again in the courts. The South American Republics are also going into hysterics and looking around to find some European head they can punch expecting the United States to take their part.

The publication of Secretary Olney's letter to the British makes the country realize afresh what a great asset it suffers from. William J. Graham died. Olney said The United States is to-day practically sovereign on this continent and its fate is law. This will be news indeed to the Canadians. Moreover if Secretary Olney had read the Constitution of the United States it would have been seen that it is not applied to the United States, but that it is "their."

The Holy Synod of Russia has decided on a forward movement in its mission work in the United States. Bishop Nicholas has been instructed to build a cathedral in Chicago which is to cost not less than half a million. It is to be built after the general design of the famous Kremlin in Moscow. The rebellion of the Mohammedans in the north-western provinces of China is increasing in power and in extent. The soldiers of the Peking government refuse to fight as they do when facing the Japanese. China has asked Russia if she would be willing to send an arm corps to quell the provinces in case China should request such assistance. The probable result will be Russia's entrance into the provinces and her staying there.

A million acres of land have been bought in Tennessee, and a Swedish colony is to be planted there. The Swedes are industrious, moral, law-abiding and Protestant, and hence are the best of colonists. But in a few years our people will need all their good land in their natural state for their own descendants, and it is a grave question whether encouraging foreign immigration is wise.

Just when Italy had seen an improvement in her finances, and the year's budget actually showed a surplus instead of a deficit, as in previous years, she must go into an expedition with the King of Abyssinia. It does seem as if the fool-kicker was unusually dere let in his duties this year.

The talkers seem to be making a pretty mess of their business in governing the world. Scarcely were we through reading the account of a fatiguing fight in the Italian Parliament, when another followed of a similar display in the Parliament of Bulgaria. One deputy, M. Nischkoff, brought up the subject of the will of the command of the President, and when the others attempted to put him out, his friends resisted and the house broke up in a row.

It is rumored that Spain will sell the island of Cuba to Great Britain. It will be a good thing for that unfortunate island to change the oppressive rule of Spain for the milder rule of British. If Spain in Cuba would no longer be persecuted.

All the colleges in North Carolina have prohibited all inter-collegiate football playing, except the State University. The boys may play football, but it must be on their own grounds. Every one who has been to Washington has noticed the venerable Capt. Isaac Hasselt who, for so many years, has been door-keeper of the Senate. Capt. Hasselt has died of cancer of the stomach from which he has suffered greatly for many weeks. He was appointed page of the Senate in 1869 at the instance of Daniel Webster, and has been constantly in service from that day.

President Crespo, of Venezuela, at least he was President a week ago, but in South America there is no telling whether he is still in office, says that he recognizes the justice of England's demand for the attack on the British police, and declares that the Venezuelan Congress shall be punished, and the Englishmen compensated. President Crespo has no faith in the tongue of our Gingers to protect him.

DEATHS.

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

DRANE. Dr. Thomas J. Drane was born Nov. 31, 1812, in Lebanon, Ky. He died at the residence of his son-in-law, Dr. G. H. Tichenor on Henry Clay Avenue, New Orleans, La., on the morning of Oct. 18, 1895. The mother of Dr. Drane's children was Miss M. A. Thurman, cousin of Allen G. Thurman, to whom he was married by Rev. Mr. Robinson, May 2, 1834. Four of these children and their mother passed over the river in advance of their father. These all died in triumphant faith. The other children, faithful son, Mr. Robert Drane and devoted daughter, Mrs. G. H. Tichenor were spared to minister to him in the closing years of his long and useful life. Mrs. Drane formerly Mrs. N. W. Webster of Mandeville, La. to whom he was married some five years ago, was with these loved ones all tenderly caring for the aged Christian when the summons came.

As a preacher Dr. Drane has left a remarkable record. The Ebenezer Baptist church, Breckinridge county, Ky. licensed him to preach in 1843 at the first business meeting after his baptism. Thus we see he spent 52 years in the ministry. Two years later he was ordained by the Bethel Baptist church of the same county. Evidently he had not only done the soldier's uniform, but he had marched straight to the battle-field. He was not in the church to be petted and coaxed, but to work, not in the army for his own fame but for the honor and glory of King Immanuel. For fifteen years of his early ministry he retired at two o'clock and rose at six or seven o'clock. He chose these quiet hours to communicate with his Master and to learn the secret and strong doctrines as set forth in the Most High God. In these still hours, when less vigorous comrades slept, Dr. Drane, cloistered with his General, studied well his tactics and became a strict constructionist and faithful interpreter of his King's laws. To him it was in every truth God's will to do, and he was subject to his royal spirit, loosening its doctrine was nothing less than heresy and treason. His analytical mind grasped knotty theological problems and clear logical and forceful were the solutions he gave in his preaching, hence his great success as a soul-winner.

As he grew older he grew into battle, this man was not afraid of hard facts, but was rather afraid of selecting very difficult positions. When he had by God's grace, built up one part of the wall round about Jerusalem he would not sit down to enjoy the work of his hands, or rest in the fortified and easy places, but would pass on to the next hardest place he could find.

His first pastorate was Nicholasville, Ky. Afterwards he was pastor at Shelbyville, then at East church, Louisville, Ky. Again he led Jehovah's hosts as the first church, Memphis, Tenn.; then at the Wall-street church, New York. His action was a man of honor. He was one of the few pastors called for his success in having a continuous revival in his churches, hence never needed visits from evangelists. The frequent conversions resulted not from excitement, but from conviction of sin and faith in the Son of God. During his term of service at a number of different churches he baptized more than four thousand persons. Many strong Christian men and women throughout our land will clasp his hand over the river and rejoice that he told them of the life beyond. He was an honored member of the Masonic fraternity. He highly appreciated this order.

At the burial of Henry Clay Dr. Drane officiated as United States Deputy Grand Prelate. Belonging to the generation of the past, he linked himself with this generation by his keen interest in passing events and his earnest desire to continue useful. To this end he contributed valuable articles to the papers not long since.

He practiced the Christian grace of gratitude. In conversation a few weeks before his death he said he felt that Jay Gould had not enjoyed more of the good things of life than he had, for the Lord had abundantly provided for all his wants. He had indeed been luxuriously provided for by the spirit-pleased minister of our Father G. H. Tichenor, who spared nothing that might in any wise contribute to his happiness or comfort. Indeed the noble patriarch was his constant care. The years of loving attention from his son and daughter were crowned by tireless vigilance during his final illness. At the end when he had rested on the arm of his daughter, when voice failed, he waved a good-bye to the tearful watchers, smiled and pointed to the skies as if to say, "Keep straight on," and "he was not, for God took him."

A noticeable feature of his life to the very end was his trust in Jesus' word alone. At no time did he ever intimate as to the value of any great thing, or could in any wise merit salvation. Jesus was the One altogether lovely, the One altogether ascetic. At Jesus' feet he laid his trophies down. Farewell, beloved patriarch, thy race is run, thy victory won. New Orleans, La., D. I. FURBER.

OAKLEY. My uncle, George Oakley, was born Nov. 9, 1821, and died Dec. 5, 1895. He professed faith in Christ and united with a Baptist church when but a mere boy and lived a consistent Christian life up to his death. Not only was he a consistent Christian, but an active, use-

ful one. He was a constituent member of Pleasant Valley Baptist church, Green county, Ky., constituted near forty years ago, and in this church he labored and died. He was always faithful to his church in every particular, and whenever his seat was vacant we knew he was sick. Even after old age and disease had wasted much of his former vitality, the thing he could do best and loved to do most was to meet with the worshippers in his old church. Though afflicted and at times a great sufferer, God gave him strength to attend his house up nearly to time of his death. He did not miss a single monthly meeting and only one prayer meeting. He was a close reader of the Scriptures till his failing sight prevented them. He would learn as much as he could of his contents. Truly it can be said of him, "He fought a good fight." Pleasant Valley church looks strange without him. We shall greatly miss him.

Servant of God, well done Rest from thy loved employ The battle's fought the victory's won Enter thy Master's joy Greensburg, Ky. E. W. OAKLEY

OBITUARY. On Thursday Oct. 3 at 5:15 A. M. W. T. Rigby aged 82 years at his home near Fredericville. He has had a great sufferer for over five months with cancer of the head. His funeral was preached at his home on Friday by Rev. J. D. Hendrickson after which he was interred in the family cemetery by the Masons. His lady was a man that every body liked. He had been a member of the

church for years and was one of its warmest supporters to the day of his death. He leaves a loving wife and one son to mourn his loss, but the great consolation he has gone to rest and waiting on the other shore for them.

A STRASBURGER.

TISDALE. Died of paralysis, Dec. 18, 1896, at his home in Green county, Ky. Mrs. Mary J. Tisdale, aged 79 years. Funeral services by J. W. Campbell and E. W. Coakley. Her maiden name was Keen. She was the last of ten children to depart. She was married three times. She leaves three children—John and Bill Kennedy by her first husband and myself by the second, besides many grandchildren. She was a member of the Baptist church near 60 years. Had two brothers who were Baptist preachers. She read and loved the Recorder many years. In hope we wait till we meet again. J. W. CRAWLEY.

HOLIN. Whereas it has pleased our kind Heavenly Father to release from the duties and responsibilities of this life, our Sister Elvira Bolla, wife of our beloved pastor, W. J. Bolla. Resolved, that in the death of Sister Bolla, this church is deprived of a faithful, consistent member, the family a wise and loving helper, an affectionate mother, the loss of whose sweet companionship and tender sympathy will cause enduring sorrow, but believing that the Lord doth all things well, we bow in humble submission to this decree of infinite wisdom and mercy. Done by order of the Baptist church, this 18th day of December, 1896, at Orlando Fla.

WANTED 10,000 NEW Subscribers.

Any minister south of the Ohio River who will send us two new names and \$3.00 can have a free copy of THE INDIANA BAPTIST for one year.

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THE INDIANA BAPTIST was the first paper to inaugurate the plan of sending a representative every year to the Southern Baptist Convention, to give its readers a report of the doings of the denomination in that part of the country.

The Indiana Baptist, Indianapolis, Ind.

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Dr. W. R. L. Smith says: "You are making the Recorder a provokingly strong paper. Its clear voice, orthodoxy, ring and certain sound are the need of the times." Mr. George M. Vanderbilt says: "The RECORDER is a relevant paper, not a semi-religious one, and the soundest one I know." Dr. James W. Willmarth says: "The longer I read the Recorder the better I like it. Characteristic only there is no nonsense about it." Dr. George C. Lorimer 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-pronouncing 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."

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THE ROYAL Insurance Co. OF LIVERPOOL. Barbee & Castleman, Managers Southern Dept. COLUMBIA BLD'G., Louisville, - - - Ky. Agents in all towns in the south.

SAVE YOUR EYES. To persons who desire to save themselves of our superior facilities for fitting Spectacles or Eye-glasses, we will send our printed instructions for fitting the eyes. Spectacles and Eye-glasses made to order. Old-fashioned. U. S. Bureau of Inv. 524 W. Market, Louisville, Ky. No. 100 Franklin—Publishers Western Recorder. Wedding Invitations are of the most Visiting Cards APPROVED FORMS and STYLES. We do only the best work. 5c. FLEXNER BROTHERS, THE SECURITY STRAIGHT, 222 1/2 W. 4th Ave., LOUISVILLE.

Highest of all in Leavening Power.—Latest U. S. Gov't Report
Royal Baking Powder
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Items of Interest.

There has been a strike of street-car men going on in Philadelphia since Dec. 17th. The men struck for shorter hours and more pay, though it is thought the real point of difference was the refusal of the company to recognize a labor union in any way.

According to the reform required of him by the Powers, the Sultan has appointed three Christians as Assistant Judges in the cities of Bitlis, and Erzerum. The Turks have put down the rebellion of the Druses in a very bloody battle. The Armenians had captured the Turkish garrison of 400 men at Zeitun and fortified the town. The Turkish troops have stormed and captured it. It is said that the Armenians had killed all the 400 Turkish soldiers they held prisoners, and that in retaliation the Turks killed all the Armenians except a few who escaped to the mountains. But this has not been confirmed, and even if the Turks have killed all, it is no proof they had the provocation of the murder of the girl.

The oldest living couple in the United States, so far as known, are Mr. and Mrs. Lewis Darwin, of Black Falls, Wis. He is 107 years old and she is 101, and they have been married for 6 years.

The Socialists threatened President Faure, of France, with revealing a hideous scandal against his family unless he would aid in their schemes. He bade them reveal to their hearts' content. Their scandal was that his wife a father before her death had committed a breach of trust. He replied that his wife told him the fact when he asked her to marry him. And the French people love and trust their President all the more from his conduct.

The last pensioner from the Revolutionary war has died. The war closed in 1781, 114 years ago. But a young girl married an old soldier and has been drawing a pension ever since his death. It is to be hoped that the United States engages in another war as amendment to the constitution will forbid paying pensions to any widow who marry old soldiers long after the war is over.

Things seem to be in a bad way in Chicago. A member of the Civic Federation wrote to the Governor: "The conditions in our great city are deplorable; there is rottenness, plundering, corruption everywhere." The Governor replied: "I agree with you." The closing decade of the nineteenth century, whatever else it may boast of, has no reason to be proud of its progress in municipal government.

The Widomans says: "Christian men, in discussing the Venezuelan question, should not suffer themselves to be brow-beaten by those who assume that those who are talking war have a monopoly of patriotism or Americanism." For a day or two the men who believed that too much had been made of a trumpety dispute appeared to be absolutely silenced. But at last professors of international law, the historians, and men of calm habits of thought began to be heard from, and the tide began to turn.

All hope of finding any of the great library of Alexandria has been abandoned and the excavations have ceased. Mr. Hogarth, the explorer, says they found the subsoil water had risen above the Roman level, and therefore if any papyrus should be discovered they would not be legible. He thinks no manuscripts will be recovered in the Delta, but hopes much from the dry parts of Egypt.

We commend Baron Gautsch to the rich and gloomy vocabulary of the strong-minded statesman. He said in a recent speech that the most worthy task which could be performed by a woman was the proper care of her own children. He added that he considered "the over-increasing desire of woman to earn an independent living served to destroy the ideal of family life and the position occupied by the husband in his capacity as bread-winner."

The Professor of Colonial Agriculture in Paris has called the attention of the French government to the rapid disappearance of carotene forests in all tropical countries. He says that unless something is speedily done to stop their destruction India-rubber will soon be unknown; and in electrical science it is almost indispensable.

There have been no new massacres reported from Turkey. In Cuba it was said the insurgents were advancing on Havana, then that they were not, then that they were, etc., etc. One thing is certain. Campesinos doing nothing in proportion to the men Spain has put at his disposal. Meanwhile the poor planters are suffering.

FROM MISSOURI

The "Athens of Missouri," the intellectual center of the state (Columbia) has 475 students in her University, divided up denominationally as follows: Campbellite, 75; Presbyterian, 67; Methodist, 56; Baptist, 42; Catholic, 8; Episcopal, 8; Congregational, 4; Jews, 2; Evangelical Protestant, Lutheran, German Reform and Unitarian, 1 each. Thus it appears that of the 475 students, 266 are church-members.

The recent sensational stir over the invitation extended on the part of a few of the senior law class has subsided. Concerning this invitation, the President, Dr. R. H. Jesse, has the following in the Herald of this city: "The University senior law class has withdrawn its invitation to Col. Ingersoll to deliver an address commencement week. The boys canvassed the matter thoroughly. They found they could not persuade the University committee on public exercises to endorse their request, that the press of the state was practically against the invitation, that there was a rumpus in their own ranks over the matter and wisely concluded to let drop."

The President continues: "The hubbub about Mr. Ingersoll's coming to the State University to lecture must now subside. He is not coming. No invitation has ever been sent him by anybody connected with the institution and any statement to that effect is wholly contrary to fact."

The law students address the Law Faculty as follows: "This invitation was decided to be extended to Col. Ingersoll solely on account of his reputation as a lawyer and orator. No thought was entertained of offending the feelings of any, nor of doing that which would not meet the approval of our faculty. We feel that the unjust criticisms publicly passed on us ought not to hinder us from yielding to what we believe to be your wishes. We, therefore, offer to abandon our intention of having Mr. Ingersoll upon the personal request of you, our faculty."

Thus your readers have a survey of the situation, and can rejoice with us that the arch-infidel isn't coming to Columbia.

Stephens' College, of which Rev. Sam F. Taylor, once pastor at Paris, Ky., is President, with its largely increased number over last year, is in quite a healthy and prosperous condition, and the beautiful girls seem so happy and contented.

The foundation for the new and elegant chapel is laid, and the structure, when completed, will be a lasting monument to the management and its friends, and to Dr. G. W. Hatcher, pastor of the Baptist church, for his unswerving devotion in raising the funds. Stephens College is one of the coming educational institutions of this country, and President Taylor is to be congratulated on his success.

Rev. S. M. Brown, of Kansas City, held a meeting here in November, assisting Dr. Hatcher. Bro. Brown is one of the Lord's chosen preachers, and I don't think anybody in the world can preach like him. Bro. Hatcher says he cannot, and you know what Hatcher cannot do when it

comes to preaching, would be useless for anybody else to try. Bro. Brown went home, and then to your city to help Bro. Hunt.

The Baptist cause in this great state is progressing most encouragingly. One of the important acts of the last state meeting was to recommend each District Association in the state to have a missionary. Also that two Sunday-school missionaries be appointed, one for the north and one for the south side of the river, and that the men have a salary. If these plans can be worked, and they can be, what a magnificent showing, under God, will be made at the next annual meeting of the Baptist hosts of Missouri.

The meeting in which I was engaged from November 28 to December 24, of which I have sent you a short notice, resulted in the organization of a church which numbered 27 when the meeting closed, and 3 approved for baptism. Will build a meeting house, with reference to which initiatory steps have already been taken. This is the third church I have organized since I took the mission work of Little Bonne Femme Association, October 1st, 1894, and when this house is completed it will be the second one built in the same length of time. I would like to see Kentucky once more and my Kentucky friends. God bless the RECORDER.

Yours in the blessed work, JOSEPH N. BARBEE, Columbia, Mo., Dec. 27, 1895.

IN OLDEN TIMES

People overlooked the importance of permanently beneficial effects and were satisfied with transient action; but now that it is generally known that Syrup of Figs will permanently cure habitual constipation, well-informed people will not buy other laxatives, which act for a time, but finally injure the system.

\$500.00 Deposited in Nashville Tru & Company.

CAPITAL STOCK \$96,000.00. NASHVILLE, TENN., Jan. 1, 1896. This certifies that J. F. Draughon, President of "Draughon's Practical Business College," Nashville, Tenn., has deposited the sum of \$500.00 with the Nashville Trust Co. to be held in trust eighteen months from the date as a guarantee fund subject to the following conditions, viz: That said J. F. Draughon has and will faithfully and fully discharge all the obligations that he has imposed or will impose upon himself under his written "Guarantee" in regard to the said college, and his students. Any person or persons holding the said "guarantee contracts" and failing to secure a position as specified therein, and who are hereby authorized to make a legal demand upon the Nashville Trust Co. for the amount of full or part paid to said college, and will be refunded when the person or persons making such demand establishes a legal right therefor under and in accordance with the terms of the bond hereof, to the extent of the fund (\$500.00) deposited with the said Trust Company as hereinbefore stated and no further. NASHVILLE TRUST CO. J. B. THOMPSON, Pres.

PREJUDICE.—It happeneth in this wise: Up riseth the man with the new theory, and propounds it with much assurance; he speaks to the men who have given a lifetime to the discussion and study of this very subject; they surely do not hold their position without some judgment, some reason, some forethought. They hesitate to accept the conclusions of the new philosopher; and so he with a manner that is both blind and childlike, simply says, "of course any man with a prejudiced mind will not accept these conclusions," etc., etc. Thus it appears in newspaper articles, reviews, criticisms, etc. Almost the first sentence you read says: "These conclusions will be accepted by any but prejudiced minds!" And so the man who differs is relegated to the class of men who have formed opinions without "due examination, before suitable knowledge." Is it quite the proper thing? Is everything old necessarily false, the outcome of ignorant prejudice? Is everything new necessarily true?

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Deafness Cannot be Cured by local applications as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed, it causes a rumbling sound or imperfect hearing, and when it is entirely closed, deafness results. It is not cured by medicines, but by the use of the Deafness Cure, which is a natural remedy, and which restores the hearing, and which is not only a cure, but a permanent one. We will give One Hundred Dollars for any case of Deafness (proved by certificate) that cannot be cured by Hall's Catarrh Cure. Send for circulars; free. J. C. HENRY & CO., Toledo, O. Sold by Druggists, 76c.

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Many new rival dictionaries have appeared and their publishers have vainly cried Eureka, but so far, on comparison by those most competent to judge, Webster's leads, and so far has it stood all rivals. In facility for finding words, in accuracy of definition, in easily ascertaining proper pronunciation, in comprehensive statements of facts, in all practical uses made of a dictionary, in its adaptability to the learned and the masses, it has no equal, and acknowledges no worthy competition. If you want the best for family use, for the public or private library, for the college professor and school children, get no other, for no other can fill its place. This great book is published by G. & C. Merriam Co., Springfield, Mass., and for sale by all booksellers.

THE MARKETS.

Report for the Week Ending Saturday, Dec. 28, 1895.

There were no receipts of cattle to-day. The receipts during the past week have been the lightest of the year. The butchers, owing to the scarcity of cattle, have been unable to supply their wants as freely as heretofore, and the week closes with all classes of butcher cattle selling slightly stronger than last week. All other kinds are firm, but prices remain unchanged. With reasonable receipts, a good market is looked for on Monday.

Hops.—Receipts of hops to-day were light and the market closed up strong and firmer. All desirable kinds selling at \$2.50.

Sheep and lambs.—Receipts light and market quiet as quotations. CATTLE. Extra shipping steers, 1,400 to 1,500 lbs. \$1.75 @ 2.00. Light shipping, 1,200 to 1,300 lbs. \$1.60 @ 1.75. Sheep to extra light, 160 to 180 lbs. \$1.02 @ 1.05. Common to medium butchers. \$1.02 @ 1.05. Thin, rough steers, poor cows and calves. \$1.00 @ 1.10. Good to extra oxen, 1,600 to 1,700 lbs. \$2.04 @ 2.10.

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The full strength and the exquisite natural flavor of the raw material are preserved unimpaired in all of WALTER BAKER & COMPANY'S preparations, so that their products may truly be said to form the standard for purity and excellence.

In view of the many imitations of the name, labels and wrappers on their goods consumers should ask for and be sure that they get the genuine articles made at DORCHESTER, MASS.

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Table with 2 columns: Item description and Price. Includes items like Common to medium oxen, Stockers, Bulls, Veal calves, Choice milk cows, Fat to good milch cows, Choice packing and butchers, Good to extra light, Fat steers, Fat sheeps, Fat sheeps, 100 to 120 lbs., Fat sheeps, 80 to 90 lbs., Houghs, 100 to 400 lbs., Good to extra shipping sheep, Fat to good sheep, Common to medium sheep, Hogs, Extra lambs, Fat to good lambs, Common to medium lambs, Fall-lambs or culls.

WALTER BAKER & CO., LIMITED, DORCHESTER, MASS., the well known manufacturers of Breakfast Cocoa and other Cocoas and Chocolate preparations, have an extraordinary collection of medals and diplomas awarded at the great international and other exhibitions in Europe and America. The house has had uninterrupted prosperity for nearly a century and a quarter, and it is now not only the oldest but the largest establishment of the kind in this country. The big dream of perfection which the Company has attained in its manufactured products is the result of long experience combined with an intelligent use of the new forces which are constantly being introduced to increase the power and improve the quality of production, and cheaper the cost to the consumer.

BETHEL COLLEGE RUSSELLVILLE, KY.

Spring term begins January 23d, 1896. For Catalogues or information address W. S. RYLAND, - - President.

WATCH FOR CUT PRICES Our out-of-town friends are advised to closely watch the Louisville daily papers now for two months in order that they may promptly order by mail the good things which we're going to advertise in our specials from day to day. Our cut-price season is now at hand, and OUR CUT PRICES mean good money saved to thousands of people who wait for them every season. Let us hear from YOU for anything you may want in CLOTHING, SHOES, HATS or FURNISHINGS. Mammoth Shoe & Clothing Co., 424 to 434 West Market.