

WESTERN RECORDER

Faith, Hope and Love, these things last.

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"It seems impossible for man to attain to his best without passing through sorrow and pain. He whose life has been one of unvarying success and happiness is liable to have coarseness of fibre, a slowness of sympathy, a selfishness."—*Examiner*.

In reckoning the growth of Baptists in Sweden, account must be taken of those who have emigrated. The Swedish Baptists in the United States have 238 churches, and 17,923 members. Many of these were Baptists in Sweden, or belonged to Baptist families there.

SPURGEON was never "liberal" with what belonged to God. He said once to his students: "It has not any large-hearted character the brother of Jesus Christ and Him crucified; they are beyond art."

Unitarians cannot divest themselves entirely of the idea that Paul told the Corinthians was "the commandments of the Lord." The pastor of the Unitarian church in San Francisco had his wife supply the pulpit during his absence, and the dissatisfaction of the members in consequence forced him to leave.

DR. VAIL in the *Christian Herald* asks a pertinent question: "Have we not almost wholly ceased to speak of worship, possibly to think of it? We discuss and entertain and invite and evangelize, but these are other things, and may be carried to any extent without worship. Yes, haven't we Christians drifted into a state in which worship, pure, simple and acceptable to Him, who, being a Spirit, wishes to be worshipped in spirit, is hardly in our intentions even in the house of God?"

THE *Religious Herald* gives a needed admonition, though one we are glad to see not much needed by the Baptists of Kentucky: "Of late we have had many manifestations of a spirit of mendacity which is just as worthy of condemnation. Christian women will start out to canvass a town in the interests of some church enterprise which ought to find ample support in its own membership. The idea seems to be that men will hardly be impolite to women, and that, sooner than run the risk of being considered impolite, they will make a contribution. This is a sort of 'stand and deliver' process of raising money which sooner or later brings religion into contempt."

A WRITER in the *Watchman* seems to think that because Arminians and Calvinists have not succeeded in convincing each other, therefore the battle between them is a "drawn one." Nay—no more than the battle between goodness and evil is a drawn one. So long as human nature is depraved and each successive generation comes into the world sinners, so long will these great battles go on. But because a conflict sometimes, it is not therefore a drawn battle.

FOR THE WESTERN RECORDER! IS IT POSSIBLE TO OVER EDUCATE IN MISSIONS.

BY WILLIAM ASHMORE, D. D.

By far the vast majority of our bearers in mission fields are of the common people. It was this kind that heard Christ gladly; it is this kind that we expect to see moved in greatest numbers. In getting hold of this class we have our brightest hopes. Consequently in preparing our working agents, we want the largest proportion of them to be able to do most successful work among that sort of people, and we want them to be adepts in that sort of work instead of in some other sort of work to which they will not be called. In other words, we suit our tools to our work, and do not try to make our work suit our tools.

It is a misrepresentation to say we are not in favor of higher education for natives whenever circumstances call for and justify it. What we are in favor of, at all times, is of men properly educated to that kind of work which will come thickest and heaviest upon them. The question, then, is what is the spiritual condition of the masses on whom we are to operate. Highly educated and skilled in all sorts of dialects they are not. They are common people—with good understanding—and best capable of appreciating plain and simple presentatives of truth. They are lost people; they are sheep without a shepherd; they are men who know how to bleed; they know nothing about a living God. What they need, above all things else under the sun, is a "knowledge of salvation," and that somebody shall come to them qualified to discourse on the theme which stirred old Anna, the prophetess, when she spoke of him to all them that looked for redemption. That is the word, "redemption"—"eternal redemption"—the redemption that is in Christ Jesus. If, now, we can train men to do this supreme initial work, then we shall meet the real situation on the heathen field. Many other kinds of knowledge are valuable: to know how to calculate an eclipse is valuable; to be good in astronomy is valuable; the same in geography and chemistry and botany and a dozen other things, but we are busy trying to "give knowledge of salvation," not knowledge of logarithms, and yet we esteem logarithms in their place as much as anybody can, but they don't save people, and people are perishing for lack of the knowledge of salvation. As the church grows and develops we shall need a higher type of education resting on a broader basis. When the need does come, we have no fear whatever that with fair discernment, good common sense, and the blessing of God we shall not be in a condition to meet it.

Granted that even now we are beginning to need a few men of broader culture, still our need of moderately educated men up to the standard of the common people's requirements, is vastly greater. Just there lies the danger of a mistake. To make an affirmation that it is possible to over-educate may create a stare, as if one said something worthy only of the dark ages. And yet, notwithstanding, we do not hesitate to say that, taking into account the specific purpose in hand, it may be possible to over-educate. If our object be to take a single man, or a few men, to educate them up to their highest possibilities of acquisition, to make them great linguists, great mathematicians, great scientists, and meanwhile load them with various refinements of elegance and polish, just to see what kind of men can be turned out irrespective of actual need arising, then we admit that we can hardly over-educate. But now if our object is to raise up a class of men to do a specific work pressing upon us, without regard

to a sense of other kinds of good work which do not press upon us, then over-education in educational expenditure may be easy enough.

We may over educate as regards both quality and quantity. If, for example, there should be a great call among freedmen for common school teachers, and we should put those needed teachers through a course of ancient philosophy, or Sanscrit, or classical music, for which there would not be a shadow of a call, and thus keep them out of the work some three or four years longer, then we should be over-educating to that extent and in that way. If we should utilize our educational plant largely to the education of men preparing for secular employment, who do not care a straw about our Christianity, and if we have to keep up a more costly staff in order to satisfy that class, then again we are over-educating.

Our work is simple and specific. We are here to save the heathen, as stated already. The great demand is for a class of men who can help us evangelize and Christianize. Good common sense tells us to give them the specific culture that will fit them for their specific work—set them at it as soon as possible, and then go to raising up more of the same sort, for the harvest is great and the laborers of the right kind are few. A mechanic making a spade puts on it an edge appropriate to the work of a spade; if he should spend hours more in giving it the sharpness of a razor, it would be so much time lost, his energy could have been spent better in something else. A schoolmaster who spends his time on his pen-knife—a good, first-class pen-knife; he will not deem it necessary to carry around that cumbersome combination of a screw-driver, a cork screw, a button-hook, a bradawl, and a file all joined on to his pen-knife.

We hesitate not to make the declaration that now, as in the past, there is a vast amount of missionary money and missionary energy frittered away and wasted in carrying on educational work utterly in excess of the needs of existing missionary advance. Colleges are started and carried on, universities are organized and are ministered for in advance of the most crying missionary needs. In some mission fields young men are being educated into philosophy, and go out to preach philosophy and the "latest results of Western scholarship," and talk learnedly and pedantically about "more recent thought." Such men have been over-educated and mal-educated; they talk over the heads of their poor unlearned hearers; they bewilder them with their learned verbiage. They do not preach enough Bible. The plain truth is, they do not know the Bible well enough to make it the man of their counsel. A crop of ill weeds, of thorns and thistles is growing apace in some of the great mission fields of the world. Do our people at home really get hold of the fact!

DR. CAIRNS used to say: "Happy is the man or woman who loves laborious monotony! It is the most easy of all things to be got in this world, and the most serviceable to our day and generation." Yes; it is the old grace of Paul the Apostle as "patient continuance in well-doing," without which nothing was ever done well, or even done at all.

WHEN death comes we walk down in the valley of shadows, knowing that we shall find there the shining footprints of the Saviour, and confident that in due time the morning light of the resurrection will break upon the spirit, and we shall be with God forever.—T. E. Thayer.

Some people cultivate a spirit of resignation by being resigned to their own fallings.

ON MAKING MONEY.

Our besetting sins' most deadly sign is this—we do not admit them to be sins. This century, with its industrial and commercial expansion, has produced a love of money and a "hasting to be rich" probably never paralleled. It colours our current speaking and thinking. A man "is worth" so much; "success" is "to make money;" till the money view of life has become our common philosophy, and to rise above it, to see dignity of labor, and grasp life's higher use and spiritual meaning, gives almost as great a shock as to rise to the psychological view of sense perception.

Yet it remains true that "he that maketh haste to be rich shall not be innocent," that "the love of money is a root of all kinds of evil." Too often we see it in a double standard of morals; men do not admit the same obligations in business that they recognize in their social relations. The claims of friendship, of humanity—even of truth—go down before the cry "Business is business." Again, we hear quoted with approval the doctrine that "To give oneself, body and soul, to business is essential with success," and men are applauded who sacrifice culture, political rights and responsibilities, the joy of social intercourse, and even religion to this one aim. It is a terrible fertile cause of religious indifference. I read the other day in a letter from South Africa this sentence: "Religion is at a low ebb here. The reasons, mainly—the engrossing material interests of a new country, and the universal hasting to be rich."

Surely it is the story of the much-vaunted and out of it all is springing the unbounded competition, sweating, jerry-building, rick and corners, and syndicates that may make this century a marvel to all posterity.

Perhaps it would be strange if the world's besetting sin were not the besetting sin of our church members. The evil is in our churches, and we see everywhere its results in the impaired usefulness of some of our ablest members and officers, in sneers of the world, scandals in the church, and too often in spiritual deadness and decay. This is an evil not adequately recognized or condemned. Intemperance, gambling, immoral literature, worldly amusements—these are perhaps greater evils, and they are all acknowledged as our sworn foes. But the Christian man is lured into the race for wealth; cruel competition, that despises the unfortunate; feud between employer and employed, that openly divroves the care for another's interest; the money-view of life that declares adulteration "only a form of competition"—he is lured into it almost unwarned and unsuspecting; his character is coarsened, his life embittered by failure, or the hatred of the victims of his success, before he finds how unchristian and immortal the race is.

In part, perhaps, the evil is the result of an evil system, under which (it sometimes seems) a man can become rich, and only become rich by absorption and selfish struggle. It is cause as well as effect—probably far more cause than effect.—Arthur West, in *London Baptist*.

THE VICTORY OF PATIENCE.—The great thing is not to be discouraged by seeming reverse or relapse. The victory is to endurance, and there would be no endurance if we were always gaining.

Many a banner shall be torn,
And many a knight to earth be borne,
And many a bow in battle bent,
And many a sheaf of arrows spent,
Ere Scotland's king shall cross the Trent.

So we shall endure hardness as good soldiers of Jesus Christ, and be sure of success.—Dr. Ker.

SELF-WILL is so ardent and active that it will break a world to pieces to make a stool to sit on.—Cecil.

FALSE TEACHING.

A. J. GORDON IN THE MINISTRY OF THE SPIRIT.

BY REV. O. L. HAILEY.

I have just been giving Dr. Gordon's book on the Ministry of the Spirit a careful reading. And I am surprised to find that some of our careful editors or writers have felt called on to point out the incorrectness of his teaching in his

IV. THE EMBODYING OF THE SPIRIT.

I do not see all the papers now, of course. Yet in none of those I do see have I noticed a single adverse criticism that I now remember. The book is an admirable one, rich in the teaching and richer still in its power and stimulus. Every pastor, especially, and all thoughtful Christians ought to study it carefully. I suppose all would agree that Dr. Gordon was one of the ripest Christian characters of our time. And a scholar of no small attainments. But it is human to err. And in following men, we should always remember this. I think there were elements in Dr. Gordon's superb character and forces in his environment that perhaps would lead one to expect just the error he does commit. Yet I confess it had never occurred to me till I had received several shocks in reading this chapter. I briefly point out what I conceive to be

ERRONEOUS TEACHING.

1. He says, in the very first sentence: "The church, 'which is his body,' began its history and development at Pentecost." Now it concerns us very little as to what an opponent might make of that in a debate. I do not believe that it is in accord with the teaching of the Scripture on the subject. It would be a trespass upon space and patience to give the obvious reasons.

2. On page 55, last paragraph, he makes (1 Cor. 12:13), "For in one Spirit were we all baptized into one body," mean the baptism in the Holy Spirit. And then, says, "and was the baptism at Pentecost. I most cordially dissent. The Corinthians were not there in actual presence. If you consent to his plea, that 'all believers were there representatively,' then you destroy the proper meaning of baptism, and make it symbolize the 'baptism in the Holy Spirit,' and not the crucifixion, burial and resurrection of Christ." And are prepared to admit his next error.

3. Eph. 4:5: "One Lord, one faith, one baptism" refers to the baptism of the Holy Spirit at Pentecost. Then there is no baptism in water. This on page 56. To confirm what I have said, read on page 57, six lines from bottom: "In a word, on the day of Pentecost, the entire body of Christ was baptized into the element and presence of the Holy Ghost as a permanent condition." Then the body of Christ abides under the power of that baptism, and should work miracles, receive new revelation, and do all that the first church did. Then what about these separate organizations we call Baptist churches! If Dr. Gordon is right, Baptists are woefully wrong. He recognizes his inconsistency when on page 59 he tries to explain the baptism of the Holy Ghost which fall on the company at the house of Cornelius (Acts ch. 10).

4. The church must suffer an age long crucifixion with Christ. It will be sufficient to let him state his own position. I quote from pages 61 and 62: "If the church will literally manifest Christ then she must be both a living and a dying church. To this she is committed in the divinely given form of her baptism. 'Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death; therefore we were buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.' (Rom. 6:3, 4.) And the baptism of the Holy Ghost, into which we have been brought, is designed to accomplish inwardly and spiritually what the baptism of water foreshadows outwardly and typically, viz., to reproduce in us the living and the dying of our Lord."

My purpose is not so much to answer as to point out these false teachings. But certainly that is not the meaning of that text. If any should think I mistake his teaching, these sentences from page 63 should remove the doubt: "In other words, the church, as the complement of her Lord, must have

a life experience and a death experience—running parallel." Define church in that sentence.

Again: "It is remarkable how exact is this figure of the body, which is employed to symbolize the church. In the human system life and death are constantly working together. A certain amount of tissue must die every day and be cast out and buried, and a certain amount of new tissue must be created and nourished daily by the same body. . . . The church must die daily in fulfillment of the crucified life of her head, as well as live daily in the manifestation of his glorified life." Then he quotes with most earnest approval: "The church is Christian no more than as it is the organ of the continuous passion of Christ."

Christ died once. He was crucified for our sins; and in that hour declared it finished. He arose for our justification; he ascended to heaven to make an offering of his own blood. But Christ is being crucified continuously. His figure is almost grotesquely fanciful. His argument is confused because of frequent substitution of terms. But that is not the most serious objection. The great trouble is that the thing he is trying to establish is not a Scripture teaching. His theory is wrong, and the arguments unound.

Having said so much in dissent, I desire to say that so far as I have studied the book, it seems to me a most valuable one, and throws great light upon a most important subject, that has been far too much neglected.

THE CHURCH.

BY B. H. CARROLL, D.D.

I tell you the Spirit of God inhabits only one organization on the face of the earth, and unto no other organization has Jesus Christ given his commission or his ordinances; and no other organization is the pillar and ground of the truth. The Confederate Veteran Association, the Bar Association, the Medical Association, the Democratic, Republican and Populist and Prohibition parties, the Odd Fellows and Masons and Knights of Pythias, all of them man-made, may be good and serve good purposes, but none of them is the house of the living God; none of them is a holy temple; none of them is a habitation of God through the Spirit. Yea more; the Young Men's Christian Association, the Baptist Young People's Union of America, or of the South, or of the State, or the Salvation Army, none of them is a temple of the living God, and to no one of them has God committed the world's evangelization. I speak boldly, sincerely, and in the fear of God. But you will say: "Brother Carroll, where does this doctrine lead? Have you looked to the end of it?" Well, no matter where it leads, I will follow it as faithfully as Moses followed the pillar of cloud, if it leads me into the waterless desert, where there is no food, and where the ground is alive with snakes. "But don't you believe in Ladies' Societies and Sunday schools and Young People's Unions?" In the local church, yes; as working committees of that church, yes. As working in, through, by and for the local church, yes. But representing themselves or from themselves into any state or national organization, no, so help me God. The only general organization for evangelization that I do honestly and heartily believe in, whether it be district, state or national, is an organization composed of representatives of the churches that are agreed in faith and order, associated for purposes of co-operation and evangelical work. I mean to say this much, that the human societies which pass beyond the idea of a working committee of the local church, and by any general organization of such units assume to do the work of the church, if every one of them were disbanded, and if the energies employed in them were directed to vitalizing the churches, a thousand-fold more good and a thousand-fold less evil would be done. Take one illustrious example. What if every church in the world would, according to its ability, do just what Spurgeon's church did in his life-time! Wouldn't that bring the millennium? There every young man and old man, and every young woman and old woman, every child, found ample employment for all possible Christian energy. And all was done by the church, for the church, through the church, honoring God's building. Let the wife have the honors of the wife; and the Lamb's

wife as much as any other wife. Ah me, Spurgeon is dead! but can't we remember, shall we forget the glorious lesson? Shall we shut our eyes to the demonstration, palpable, visible, audible, tangible demonstration that all these things can be done better by the church? I do say that that one example stands to-day loftier than any mountain whose summit is blue with nearness to heaven and bright by neighborhood of the stars. I bless God for that one example. It shows this, that if you have youth with strength, here is the place to work; if you have fair women and brave men here is the place for them; if you want to start the orphanage enterprise, or colportage enterprise, or the Sunday school enterprise, or any other benevolent work, here is the place and this is the way. And if the enterprise becomes too vast for one church, as well it may, form a general organization, composed of representatives, not of committees, but of churches. Not of representatives from Sunday schools, or ladies' societies or young people's unions, but of churches. Now why is this true? Listen, and learn why it is true. Why, my brethren, why is it true? Because the house that Jesus built is the only house on earth that the Spirit of God inhabits. It alone is a holy temple of God. It alone has exhibited its miraculous credentials. It alone has the commission, "Go ye into all the world and preach the gospel to every creature." It alone has the ordinances. It alone has the authority. "What soever ye bind on earth shall be bound in heaven, and whatsoever ye loose on earth shall be loosed in heaven." It alone is the pillar and ground of the truth. Let the wife have the wife's honors. It is an axiom that no enduring enterprise can be committed to unorganized impulses. There can be no compact organization without authority. Whoever sins against the organization sins against the enterprise itself committed to the organization, and jeopardizes the success of that enterprise. He sins against an organization that gives its honor to another. The sovereignty of that kingdom, said Daniel, shall never pass to another people.

I do say that there is no work of the church done by these general outside agencies, but what can be done better by God's agency; the only agency appointed of God is his church. The church is the pillar and ground of the truth. The church has definite authority to publish that truth by its evangelism; to illustrate that truth by holy living; to authenticate that truth by its discipline, and no other organization can discipline. The world is not to be saved by individual Christianity, however illustrious, but by the building together of individual Christians into New Testament houses for the indwelling of the Spirit of God. And therefore, "the Lord loveth the gates of Zion more than all the tents of Jacob" (gather up the scattered bricks and construct a house, and then God will inhabit it! Group the lights into chandeliers! My brethren, my brethren! At the present rate of introducing and multiplying human organizations, how long before it may be asked, "When the Son of Man cometh will he find a church on earth?" Ah me! these modern stones are cut out with hands. They are of the earth, earthy. Having no disciplinary power, one can evade accountability by joining them. There is something in that to a mind restless under restraint. By joining them one may cultivate loose views of doctrine and gospel order. There is broad margin in them for gush and sentimentality concerning the fatherhood of God and brotherhood of man. There is much in that for one who regards all churches alike, and all of them with indifference. Then a New Testament church, with that old foggy Paul for an expounder, is so narrow and antiquated on the woman question! While these modern organizations are ready, more and more, to give her a lecture platform and a pulpit, and short hair and man's apparel. There is much in that to those who rebel against nature and grace. For myself, I go back to first principles and look to the old landmarks, and as I look I listen, and listening hear a still, small voice, very sweet and very solemn, "Thus saith the Lord, stand ye in the ways, and see and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Then from these modern inventions I hear another voice, "We will not walk therein."—Extract from Sermon in Texas Baptist Standard.

In everything give thanks.—Paul.

THE LORD'S SHUT-INS.

BY REV. THEODORE L. CUTLER.

Just why the loving Master confines some of his choicest and best in rooms of suffering, and cripples others of them in body or in purse, we cannot always tell. One thing is very clear, and that is that he does not mean to cripple their usefulness. To speak for Christ or to work for Christ is often easy and pleasant; but to bear for Christ either pain, or poverty, or confinement with courageous patience is more eloquent than many a pulpit discourse. No portion of Paul's wonderful career was productive of more solid results than the years of his imprisonment at Rome. He styles himself an "ambassador in chains," and he preached the kingdom of God to those about him until there were many converts in "Caesar's household." He wrote seven out of his undisputed epistles while he was the prison chaplain under the eye of Nero's jailers—one of these is the letter to Philippi, which is the epistle of gratitude for divine mercies and of exultant joy under sharp afflictions.

If the cages of birds are sometimes covered up in order to make them sing, the old hero was caged to furnish the world one of its most melodious epics of sublime faith in Jesus. Satan afterwards clapped John Bunyan into a prison, and lo, out of the windows of the Bedford jail floated the transcendent allegory of the Pilgrim's Progress.

The service of Jesus Christ is not limited by any stress of circumstances. A sick chamber has often been made a chosen spot for glorifying God. The celebrated Holy-burton of Scotland welcomed scores of visitors to that room in St. Andrew's where they stood around his bedside and listened to words that seemed to be inspired by a glimpse of heaven from the land of Beulah. None of his previous sermons equaled his discouragements from that bed of suffering. "This is the best pulpit," said he, "that I was ever in. I am laid in on this bed for this very end, that I may commend my Lord." He called it a shaking hands with the King of Terrors. After a night of agonizing pain, he said to his wife, "Jesus came to me in the third watch of the night, walking upon the waters; and he said to me, I am Alpha and Omega, the beginning and the end, and I have the keys of death. He stilled the tempest in my soul, and there is a sweet calm. I have ripened fast under the bright sun of righteousness, and have had brave showers. Now I am thinking of the pleasant spot of earth that I will soon get to lie on; I will get my little Georgie by my hand, and we will be a group of bonnie dust." After his voice failed him in the last moments, he continued to clap his hands in triumph.

In many a house there is a room whose silent influence is felt all over the dwelling. The other members of the family come in there to enquire after the sick sufferer, to bring some choice fruit or pleasant gift, to read aloud, or watch with her through the loneliness of night. From that room steals forth an influence that makes every one gentler and tenderer and more unselfish. Perhaps this may be one of the reasons why God permits some of his children to suffer; they not only grow purer by the chastening, but become evangelists of blessing to others. Paul in his prison prompted many besides Onesiphorus to deeds of sympathy for him, and he evoked such gifts of kindness from his spiritual children at Philippi that he writes to them that their love "hath blossomed out afresh." That is the literal rendering of the message sent by the old, sunny-souled prisoner of Jesus Christ. The Master takes great delight in many of the shut-ins. They are weaving bright coronals for themselves to be worn in that land in which none shall say "I am sick," and neither shall there be any more pain. Good friends, it matters little where we are so long as our inner life is hid with Christ, and we keep luminous with the joy of his presence.—Evangelist.

Education is leading human souls to what is best, and making what is best of them. The training which makes men happiest in themselves also makes them most serviceable to others.—Ruskin.

They are never alone that are accompanied by noble thoughts.—Sir P. Sidney.

QUESTIONS ANSWERED.

BY SENEX.

"Will you please inform a consistent and conscientious layman of the Baptist church when such a member with the majority of the flock are anxious to change pastors, how are we to go about it? If a pastor considers himself the accredited pastor of an infant, how should such a self-continued leader be shamed or apprised that he is no longer persona grata, as the diplomatic world would say, other than the formal way of the church calling for his resignation? If there is a matter or less obvious procedure, we would be thankful for such enlightenment."

This is a question which could have almost as many answers as there are pastors, and in order even to approximate the case of which the brother writes, one would need to know more of the facts than this question gives.

The first thing I would suggest is that this brother and the others who are dissatisfied pray for the pastor in their closets, after having prayed for themselves first. Let them pray God to give them a spirit of justice, of freedom from prejudice and of loving forbearance. The brother or those by the form of his question he realizes that his pastor is an ambassador of God. It is a delicate thing between human governments for one to dismiss the ambassador of another as a persona non grata. Much more, then, must a church be careful in its dealing with the minister of the King of kings. First of all, then, the brethren need to pray to God for wisdom, justice, love and forbearance in dealing with their pastors.

And then let them pray for the pastor. Their complaints may be that his preaching does not interest them. The fact that this may be in themselves, in him, or in both. But can give an unflattering recipe by which a regenerated man will find the sermon helpful, provided he has faith in the godliness of the preacher. Before going to church, before hearing every sermon, pray to God to send a message in it, and to listen reverently for the message. This rule will only work when it is a regenerated man who prays. The unregenerated man, though a member of the church, will care more to be entertained than to have a message from God.

The next thing to be considered is preaching which will be with the brethren in another way. His salary may be so small, or his family so large, that he cannot afford money to buy books, and the brethren, while knowing this, if they would stop to think, may never have given him any of the books he needs. They have let the good things do all the thing of presents, and they have naturally given such things as were needed about the house. Let them try, if they find his sermons are a thrashing over of old straw, giving him such books as will be of use to him. First and beyond all, except a Book which he undoubtedly has, is the Commentary on the Pilgrim's Progress; thirdly, Spurgeon's Psalms; fourthly, Spurgeon's other works; fifthly, Boyce's Theology. Give your pastor those, and see if his sermons are not improved. I could continue the list, but those should come first, and ought to be in every pastor's house.

The fault may be in the brethren and not in the pastor in many ways, and it is their duty to first cast the beams out of their own eyes. I cannot mention all, but one trouble in many cases is that the pastor by his faithfulness has incurred the anger of some of the members. He may have reproved one, and his friends and relatives, or others who are guilty of the same offense may have taken the matter up. Some times such persons are too shrewd to give his reprovals as a reason for attacking the preacher. They know then their personal spite would be avenged. They rather go around finding fault with him in various ways. There is no man who has not some fault. This they enlarge upon. They report to those who have no strength of character, and who, therefore, are anxious to go with the majority that he is generally unpopular, that every body is against him, etc. Then, after two, resolute and unshrinking in malignity, may make a great disturbance in a church of good people.

After awhile, since malignity is always persistent, even the best people, being peace loving, begin to think "it would be better for the pastor to leave," since the opposition to him is so strong. His enemies eagerly catch this up, and quote me of undoubted piety as saying a change would keep the peace in Zion. Ease-loving men are ready to let him go, thinking he will no doubt get as good a church elsewhere and they will get as good a pastor, forgetting that peace even in Zion can be purchased at too high a price, and that God is watching their manner of dealing with His ambassador.

The cowardice which even good men display before the ill tempered and the slanderous shows human nature in a poor light. Men who would face combat, and who would work with a man before anger and abuse. The bad-tempered are disliked, but they are allowed to rule in communities because men are afraid of their tongues. And this rule is sadly often allowed in the churches. If this is the case in the brother's church, I hope he and the other brethren will show themselves brave in the Lord and defend the faithful pastor. Do not think within yourselves, "Oh, well, those who dislike him will never let us have any peace. They are fixtures in our town, while he can go." Stand by him like brave men, and show such just and righteous anger towards those who malign him that they will be cowed into peace.

Pray for your pastor in your closets, and praise him among the people. Do not utter one single untrue word in praising him. But there is no place man of whom you cannot say something commendatory. Take pains to speak highly of those things which you can praise, and to keep silent about those which you cannot. Study earnestly to God to give him the things in which

he is lacking. A sister once said something to me in speaking of her pastor. She said he was sadly lacking, she thought, in that wisdom which called lack, and she prayed to God to give it to him. God had answered her prayers, and she was giving him tact, or by opening her eyes and causing her to see that he had more than she had seemed to her to have.

In all which I have written I have assumed that the pastor is a godly man, sound in doctrine. When he is, the probability is that the church is in fault when they desire to be rid of him. In that case, if the brethren will follow the advice given above, they will find themselves loving and honouring the pastor as they ought to do.

Though a man may be pious and sound, and yet be too quick-tempered or too hazy to do the full work of the ministry as a workman who needeth not to be ashamed. He may neglect study, he may talk indiscreetly, making pastoral calling a pretext to indulge in gossip. His temper may be extremely hard to bear. In such cases, after the brethren have prayed for him, one of the saints should go to him privately and admonish him. He can tell whether the pastor is really a godly man by the spirit in which he receives the admonition. If he sees and acknowledges and remedies his fault, the brethren can thank God and take courage. If he refuses to hear the brother, then two or three go together. They can be frank with him, and tell him plainly that if he refuses to heed their loving advice, the outcome will be he must leave the church. Time can be given him, of course, and should be given him, to find something else to do. If he has known instances in which the deacons and leading members told the pastor privately to accept the next call which he received. In other cases they have waited till they heard some other church wished their preacher, and have advised him to accept. They dealt very delicately and kindly, and neither the community nor the great body of the church knew the reason of his leaving.

There is little probability that any pastor will disregard the wishes of the brethren, and bluster at his "enemies," and refuse to go, when the brethren in sufficient numbers and of sufficient standing think they know their wishes. By "standing" I do not mean standing in the world, but in the church, men of the greatest godliness and greatest devotion to the church. A preacher who would openly defy them and bring on war with the best men in his church, that has the temper and an egotism which will blind him to his own interests. The story of his defiance would go to the other churches, and he could never have a call elsewhere, and he would know when his passion cools that he could not maintain himself long in a church in which the leading men opposed him.

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.]

FROM FAR FORMOSA. Geo. L. Mackay, D.D. Chicago and New York: Fleming H. Revell Co. \$2.00. Received from T. Dearing. This wonderful island has been brought to the attention of the general public by the Chino Japan war; and now that we want to know about it, we must get a missionary to tell us. Nobody else can tell us. Missionary work was begun in Formosa in 1865 by Dr. Maxwell. Dr. Mackay went there in the spring of 1872. He has studied the people and the land thoroughly, and in this elegant volume he tells us all about it. We are glad also to have a sketch of himself as well. It is a wonderful story of the work in Formosa, and a wonderful story also of the people and the country. The geography, the history, the trees, plants and flowers, the people, the people, languages, customs, etc., are graphically described. Mission work has been done among the Chinese, who occupy the fertile lowlands, and also among the savages, who are in the mountains, to which the Chinese drove them. These savages are despoiled, and in some respects they differ from those found anywhere else in the world.

This book contains much curious and valuable information and the reader's mind and heart will be enriched by it.

THE DOOM OF THE HOLY CITY.—CHRIST AND CESAR. Lydia Hoyt Farmer. New York: A. D. F. Randolph & Co. \$1.25. Received from C. T. Dearing.

A book somewhat after the order of the Prince of the House of David, though written in the light of the latest investigations. We are taken to Jerusalem in the time of Christ and shown the sights and scenes then and there witnessed. Jerusalem and Rome, Christ and Cesar are described, and the work is well written. The author shows a vivid historic imagination. The effort is to make more real and impressive to the reader the great facts and scenes of our Lord's life. The author states her purpose to be: "To make more realistic the setting of that life, and to cover the work with words the picture of that era in the world's history." The aim of the author of this volume, with the hope that the marvellous mission of the God-Man may appear with greater vividness to some soul, and that the Sun of Righteousness may blaze forth as the shining centre of past, present and future history."

THE HOLY SPIRIT THE PARACLETE. John Robson, D.D. New York: Funk & Wagnalls. \$1.50.

This is a story of the work of the Holy Spirit in man. Men are thinking and writing about the Holy Spirit as never before, and we are glad of it. Dr. Robson reveals careful and reverent study of the Scriptures, and an original thought, in this volume. He begins by indicat-

ing how Christ and the Spirit are both persons. Christ is our paraclete to know God's will, to satisfy God's law, to make intercession for us; while the Holy Spirit is our paraclete "to believe in Christ, to do Christian service." With much that is interesting and helpful, our author gives us some things that are fanciful. For example, he holds that our Lord was born of the Spirit at the time of His natural birth, so that with him the natural and spiritual births were synchronous, while with us the natural birth comes first and the spiritual afterwards. We find nothing in the Bible to justify the notion that Christ was regenerated at his birth or at any other time. The book, however, is very stimulating and suggestive, abounding in terse statements.

THE MIRACLES OF MISSIONS. Second Series. Arthur T. Pierson, D.D. New York: Funk & Wagnalls. \$1.00.

The signal success of the first series of Miracles of Missions, by Dr. Pierson, warranted the publication of this volume, which is a worthy successor to the first. We hope others will follow. We have soul-stirring recitals of recent facts in missionary work, which are of deepest interest, and the knowledge which will greatly enlarge missionary zeal. We have: Modern Marvels in Formosa; The Pentecost at Hilo; Livingston's Body-guard, a touching story of heroic devotion; Wonders Wrought in the West Indies; the story of our own Diaz; Moral Revolution at Sierra Leone; The McCall Mission in France; The Bishop of the Niger; The Cannibals of Fiji; The Pentecost of Bansa Menioko; The Story of Tahiti; Moffat and Africaner; The Story of New Zealand; Midnight and Day-dawn at Hawaii.

Let this book be sent every where as a testimony to the wonders God hath wrought among the nations.

QUESTIONS OF MODERN INQUIRY. Henry A. Stimson, D.D. Chicago and New York: Fleming H. Revell Co. \$1.25.

Dr. Stimson is a man who will always command a hearing when he speaks, and especially on such themes as are presented in this series of discourses. The topics are: The Attitude of Christ-ianity to Infidelity; What am I to Think About the Bible? What am I to Think About the Bible? Why not Give up Miracles? The Story of Jesus; How Far is the Bible Inspired? Jesus' Doctrine of the Kingdom of Heaven; Why does not God Convert Men? The Maliciousness of Being Per-suaded; If a Religion, Why not Some Other? What is Faith? The Truth About Prayer; A Sa-viour from Sin; After Death—What? Some Features of Immortality; Paul's Idea of Heaven; Jesus' Idea of Heaven; The Judgment.

All these discourses are fresh, vigorous and timely, but the least satisfactory is the one on Inspiration. Dr. Stimson holds that the Bible is really inspired, but he is hazy as to the extent and thoroughness of the inspiration. It is inspired "so far as is essential to lead man to God," Dr. S. thinks. But that leaves a big gap through which any sort of a vehicle can pass. Bunyan's Pilgrim's Progress has led many to God, and so it contains "all that is essential to lead man to God." Who is to decide how much is essential for this purpose? The inspiration of Scripture is the fundamental doctrine of Christianity. Make that uncertain, and everything else is uncertain.

SAMANTHA IN EUROPE. By Josiah Allen's Wife. Illustrated with one hundred and twenty-five artistic and humorous engravings by C. De Gramam. 8vo. 727 pp. New York: Funk & Wagnalls. Cloth, \$2.50; Half Russia, \$4.00.

Years ago we used to look eagerly for "Josiah Allen's Wife" in Peterson's Magazine. Mrs. Holley is one of the humorists who has improved, and whose wit and pathos show no signs of exhaustion. "Innocents Abroad" remains Mark Twain's best effort. But Mrs. Holley's last is her best. Josiah surpasses himself in Europe.

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What is thought of THE HOLMAN BIBLE by the States.—"I have read the issue which you published last week, and I am glad to see that you have published the Holman Bible in the ability and personal care of the contributors."—The Recorder, Louisville, Ky., 1895. "I have seen the issue of the 1st of January, and I am glad to see that you have published the Holman Bible in the ability and personal care of the contributors."—The Recorder, Louisville, Ky., 1895.

The Bible is bound in fine durable leather, flexible covers lined with green and bound corners with red and gold gilt edges, containing Maps and charts, and the Recorder for one year, postpaid for \$3.50. We will also send the Bible and Recorder for Family Pulpit and Teachers' Bibles, Sunday school supplies, hymn books, or any kind of a book, to the Publishers of The Western Recorder, Baptist Book Concern, Louisville, Ky.

LOVE AND IN HEAVEN THE NEW ORDER. A Poem by a New Epitaph. Philadelphia: Poor Richard Jr & Co. Cloth, 20 pp. Price \$1.50.

Perhaps the author knows what he is driving at, we don't. As far as we have learned it from as much of the book as we had the patience to read, we don't like it.

It seems—judging from the portion patience endured an outcome of "development," of that form of pantheism which is now posing as monism. We don't doubt that this monism is as good as any other, but it is altogether silly and bad, in our opinion.

THE SOUL WINNER. By C. H. Spurgeon. Chicago and New York: Fleming H. Revell Company. \$1.25. Received from C. T. Dearing.

Another book from Spurgeon, and over five years after his death. We hope other post-humous books from this greatest man of the nineteenth century will appear. He had long intended to publish this book, and had carefully prepared the material, though he did not live to put it in its final form. The book is all the fresher and better for this. Soul winning is the greatest work in the world, and no man knew more about it than Spurgeon. He discusses what it is to win a soul, the qualifications, obstacles, methods and encouragements. It is a stirring book, whose wide circulation we hope will lead to many revivals. It is a book for laymen as well as for preachers.

Magazines.

THE JANUARY 1896 number of FORD'S CHRISTIAN LITERATURE AND HOME CIRCLE has been received. The table of contents is as follows: The Stronger God; Frontispiece; Anno Domini; Valiant for the Truth upon the Earth—Jeremiah 9:3, Prophecy and History, S. H. F.; The Close of the Present Dispensation, S. H. F.; Our Lord's Second Coming, S. H. F.; Exegesis of John 14:19, S. F. Smith, D.D.; Scientific Discovery Justified by Faith—Work, S. H. F.; Secret of Individual Influence, S. H. F.; Does Methodism Require Baptism Before Communion, S. H. F.; Notes on Texts: Christian Sympathy and Hospitality, S. H. F.; O. Doubting Heart—Poem; Little Boat on the Rapids, S. H. F.; Heart-Poem; Day by Day; Hush Mulock Creek; Elder Strother Cook; The Birthday Dinner; Renewal; Editorial. Price \$2 a year in advance. Single copies, 15 cents. Address: Ford's Christian Literature, St. Louis, Mo.

GOOD HOUSEKEEPING, for December was not received till Christmas week, but it was waiting for. Among the new features which were added last year was a department of devotional articles for Sunday reading. This adds much to the value of a magazine which was prominently good before.

LITTLE FOLK for January has for its long completed story Mrs. Christian's Creditor, by M. Alexander. The best thing is Richard Henry Stoddard's "Longfellow" in John Stewardson forecast Architecture in America. There are other essays, poems, etc., etc.

If you wish success in life, make perseverer since your bosom friend, experience your wise counsellor, caution your elder brother, and hope your guardian genius.—Addison.

GOD hides some ideal in every human soul. At some time in our life we feel a trembling, fearful longing to do some good thing. Life finds its noblest spring of excellence in this hidden impulse to do our best.—Robert Collyer.

ERROR will slip through a crack, while truth will stick in the doorway.—H. W. Shaw.

SUNDAY-SCHOOL.

INTERNATIONAL
Bible Lessons. 1896.
FIRST QUARTER
SUNDAY, JANUARY 19.

THE MINISTRY OF JOHN
THE BAPTIST.

Luke 3:15-22.

MOTTO TEXT.—Behold the Lamb of God which taketh away the sin of the world.—John 1:29.

"And all men moved in their hearts."—John had come, the voice of one crying in the wilderness, and had stirred the people as they had not been stirred for centuries. He said the "kingdom of heaven is at hand," and kingdom involved a king. A Messiah who should sit on the throne of his father David had been promised to Israel, and the Jews when under a foreign yoke looked for him as one who would free them from their conquerors.

They were looking, too, for the Messiah about this time, even before John the Baptist began his ministry. And the feeling that some great one was coming was not confined to the Jews. The Gentiles of that day were looking for some man or some momentous event. The seventy weeks of Daniel had about expired. John was the only one of the nation who could be the Messiah. But those who had studied the Scriptures well were not among the crowds who "mused in their hearts." For John was a Levite, and the Messiah must belong to the tribe of Judah. And John was not born in Bethlehem.

John answers the unspoken words of the multitude, "I indeed baptize you with water." The "indeed" emphasizes the "I" and contrasts it with what follows. In the parallel passage in Matthew the preposition "on," the Greek "in" is used, and it is understood here. But One mightier than I cometh," and as John was the greatest born of woman, the Coming One must be more than man.

John emphasizes the difference between himself and the Christ, "the latchet of whose shoes I am not worthy to unloose." The shoes were sandals which were tied on to the feet when men went out of the house and removed when they returned. To remove them was considered a most menial service, and was the duty of the lowest slaves. Hence John could have found no stronger term to express the superiority of the Lord to himself. John was humble and self-forgetful, it would have been impossible for him to be otherwise as he was filled with the Holy Ghost.

"He shall baptize you with the Holy Ghost."—Here the preposition is expressed "in the Holy Ghost." John's immersion was the symbol of a newness of life which is wrought by the Spirit. "And with fire."—John knew of but two classes the saved and the unsaved—the saint and the sinner. Between these classes there is a great gulf, but thank God that gulf in this life is not "fixed," for the sinner can become a saint, though, thanks to the unchangeableness of God who preserves them, the saint cannot become a sinner again. All the race of men shall be baptized either in the Holy Ghost or in fire. And no man knows when the time in which he can choose will be ended.

"Whose fan is in his hand."—The winnowing fan which the Jews used. They threw up the wheat by means of it, the wind blew the chaff away and the wheat fell in a heap on the threshing

floor. "And he will thoroughly purge his floor."—The threshing floor was a piece of earth beaten hard, and when the wheat had all been winnowed the straw was swept up and burned. There will be no deceiving the Lord; no passing through into heaven of any one who has not been regenerated, no matter how much his outward appearance resembles the saints. Some grains of wheat are poor and small, but the life is in them. And the Lord never mistakes chaff or tares for wheat.

"But the chaff he will burn with fire unquenchable."—John and his Lord never allowed the sinners to forget the hell that awaited them unless God had pardoned their sins because of the blood of Christ. Thus briefly in this chapter are given us examples from the preaching of John, and powerful preaching it was. I was accompanied with the power of the Spirit with whom John was filled, or it would have accomplished nothing. In closing his account of John's preaching, Luke anticipates a little, and shows that John dealt as fearlessly with guilt in high places as in humbler ones.

"But Herod the tetrarch"—Herod Antipas. "Being reproved by him for Herodias his brother Philip's wife."—This is not the brother Philip who was tetrarch of Iudaea, but a Herod Philip who lived as a private individual. Herod Antipas sent away his first wife, the daughter of Aretas, king of Arabia, to marry Herodias. Josephus says in regard to the defeat of Herod's army by Aretas who was avenging his daughter's wrong: "This disaster was attributed by many of the Jews to the displeasure of God who smote Herod for the murder of John, surnamed the Baptist; for Herod had put to death this good man who exhorted the Jews to the practice of virtue, inviting them to come to his baptism, and bidding them to act with justice toward each other and with piety toward God; for their baptism would please God if they did not use it to justify themselves from any sin they had committed, but to obtain purity of body after their souls had been previously purified by righteousness."

"Now when all the people were baptized."—During the days when the people were going. We cannot infer from this that there was a crowd present when the Lord was baptized in Jordan. But there may have been. "And praying."—The other evangelists do not relate this. "The heavens was opened."—John saw and heard, so did the Lord. But it is doubtful whether any others who may have been present did. "And the Holy Spirit descended in a bodily shape like a dove."—Wishing to be visible, the Holy Spirit must assume some shape, and the dove was used in the sacrifices.

"And a voice came from heaven which said." The Trinity were all manifested at this baptism of our Lord. It was the Father's voice which spoke, "Thou art my beloved son in whom I am well pleased."—By the power of God the same sound caused John to bear a message to him. "This is my beloved son."—Just as on the day of Pentecost, all the various people heard words in their own languages.

So long as there are Pedobaptists on earth shall the account of the baptism of the Lord cause many of the most godly among them to resolve to follow him into the water.

As a Tonic After Fevers
U. S. FISHBONE'S ACID PHOSPHATE.
Dr. W. B. Heston, Indianapolis, Ind., says: "I have used it with great satisfaction in a large number of cases of nervous debility, and as a tonic after fevers."

THREETHINGS IN ONE NOTE.

There are three things about which I wish to say a word in the RECORDER. They have no special connection, and yet I wish to present them in one note.

PROF. HARRIS' ADDRESS.

Some one was kind enough to send me a copy of his address delivered at the opening of the Southern Baptist Theological Seminary at Louisville last October, on "Polemical Theology: Its Utility, Scope and Method." I read it through immediately and at one sitting. Found it clear and masterly, like everything he does. To me he is one of the most charming of all our public talkers. He makes difficult questions as clear as sunshine. His going into the Seminary will be of great service to the young preachers and to the denomination at large. I have often thought of him since his location in Louisville, of what wonderful help he may be to the Baptist interests in Kentucky. He is a wise, modest, helpful man, and will be felt in the work of the state, and always for good.

JUDA'S JEWELS, BY PROF. DAVIS.

Prof. Noah K. Davis, LL.D., of the University of Virginia, so well and honorably known in Kentucky, has written a book called *Juda's Jewels*. It treats of Hebrew poetry in general, but especially in the Psalms, taking the history of David and giving us the conditions out of which a particular Psalm grew. I have never read a finer book in every sense of the word. It combines in a matchless way strong intellectual force with a most devout and beautiful spiritual power. Though most scholarly in the noblest sense of the term; it fairly sparkles, and is within the appreciation of any who can read. It is really a wonderful book to me, and wherever it becomes known will stand as a classic in sacred literature. It is not a life of David, and yet I have never read a better or more thrilling story of the sweet singer; it is not an exposition of the Psalms, and yet I have never seen a richer, clearer exposition of those Psalms which come within its range. They take on new meaning; one almost hears the song in its first outburst. The book gives a mighty uplift in thought and spiritual power.

REV. W. B. CRUMPTON AT GEORGETOWN.

This is my last mention, but not the least. I rejoice that he has become the Financial Secretary of Georgetown College. We were students together, and he was a real force even then, and has grown with the years. I was in Alabama when he was chosen Secretary of the State Mission Board, and saw him enter upon his work. He served in that position for ten years and then laid it down to the regret of every one in the state. He is one of the most helpful men I ever knew. He was known throughout the state as the pastor's friend. He is broadminded, and keeps himself in touch with every interest of the denomination. The College could have gotten no better man to take charge of the interests entrusted to him. May the Lord give his blessing to the dear old school, making it more and more a power to his honor and glory. J. M. FROST.

Nashville, Tenn.

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.

"PREACH THE WORD."

"In the beginning was the Word, and the Word was with God, and the Word was God. And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth."

Such is part of the testimony John gives to Jesus. With this thought in our mind we are prepared to appreciate Paul's meaning when he said: "Preach the Word." Paul practiced exactly what he enjoined on others. "For we preach not ourselves, but Christ Jesus the Lord." 2 Cor. 4:5. "For I determined not to know anything among you, save Jesus Christ, and him crucified." 1 Cor. 2:2. Such was Paul's preaching, and what resulted? Did Paul ever have to speak to empty pews? Did he ever find it necessary to pander to the cravings of the carnal mind in order to retain his hearers? Nay, verily; but through him "much people was added to the Lord," for he surely was "a workman that needeth not to be ashamed." He made "full proof of his ministry." How? By proclaiming Christ the crucified Savior of sinful men. Christ said, "And I, if I be lifted up from the earth, will draw all men unto me." John 12:32. Not only will people thus be drawn to the house of God, but they will be drawn to Christ himself. And this is the only way we may help to bring sinners to Christ, for he hath said, "I am the door: by me if any man enter in, he shall be saved." John 10:9. "I am the way, the truth, and the life; no man cometh unto the Father, but by me." John 14:6. Since it is not by any way but by Christ that men are to be saved, and we as ministers are to preach Christ and him crucified, what manner of sermons should fall from our lips! No sermon is worthy of the name that fails to present Christ as the Savior of men—social occasions not excepted. But why did Paul so tenaciously cling to the cross of Christ and so persistently and earnestly present its bleeding victim as the hope of glory? Ah! he knew what he himself once was; he knew what he wrought the miracle. Hence he loved to declare that this is a faithful saying, and worthy of all acceptance, that Christ Jesus died to save sinners, of whom he considered himself chief. He felt that the gospel that had saved him, was sufficient for the world, and he loved to recommend it to others.

Could not Paul have spoken on topics of current interest to the masses? Yes, no doubt; but he preferred to discuss a subject of eternal interest to all. He was not a "chosen vessel" of the Lord to discuss politics. Could politics save souls? He knew there was but one name under heaven, given among men, whereby one sinner could be saved, hence he loved to magnify the precious name of Jesus. Could not Paul lecture on moral topics, and thus aid in purifying society? Certainly so; but could morality save sinners? Purify the fountain—the heart—and the stream—the life and conduct—will be pure. "Ye must be born again." Did not Paul tire of telling the story of the cross. "God forbid that I should glory, save in the cross of Christ." "We is me if I preach not the gospel." Was he not ashamed to proclaim the old, old story to kings and princes? "I am not ashamed of the gospel of Christ." Why not, Paul? "For it is the power of God unto salvation to every one that believeth." Could he not speculate on science and philosophy? Yes, but he knew that souls were perishing for that which science can not

give. They should beware of science falsely so called, and take heed lest any man should spoil them through vain philosophy. Although the Greeks considered his preaching foolishness, he made no effort to please them by proclaiming words of man's wisdom. Christ and him crucified was the theme of his life and was presented "not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God." 1 Cor. 2:4, 5.

L. M. COPLEY.

Louisville, Ky.

SHUT THY DOOR.

It is only with the "closed door" between our hearts and the world that we get very near to God and receive His best things. In the busy of daily life, even in the rush of Christian activities, we content ourselves too often with a hasty morning prayer and a weary word at night. It is as impossible to have a really healthy spiritual growth in this way as it is to have a healthy physical growth without taking time to eat nourishing food with regularity. When a great hunger takes possession of the soul, or a great emergency meets us, we feel the need of getting near to God, and we faint would close the door and truly pray. It is happy for us, then, if we have already learned, by daily habit, the secret of shutting out the world so that the door closes easily and naturally.

Jacob was "left alone" when he met God face to face. Blessed vision! It is well worth while to be taken apart, even from all we love most, to have such a revelation of the divine presence. The providences which seem so hard and so mysterious are our richest blessings when they thus bring us close to God. It is not mere poetic sentiment when we sing,

"Hiest be the sorrow, kind the storm,
Which drives us nearer home."

"God is our home," our dwelling place in all generations, and like a "hairie to its mither, a wee birdie to its nest," we fly to Him from the loneliness and chill of the pitiless tempest, and bear in that hiding place sweeter things than the happiest voices of the world ever whispered to us. "Come ye apart and rest," said Jesus to His tired disciples in the midst of their busy service for Him. He led them into a desert place, but doubtless it blossomed as the rose with fragrance and refreshment for both body and spirit. We are so "busy" in these rushing days that we forget the need of communion with Him who is our life. Our spiritual strength suffers in consequence. He can remind us of our need only by taking us out of our activities into some desert place. But let that not be necessary. Let us go apart with Him in the midst of the day's eager pursuits. Let us shut the door for a few moments and see and hear "only Jesus." Many of His beloved understand what this means, and truly their fellowship is with the Father and with His Son. Those who, while they love and serve Him, do not habitually find the "secret of His presence" in the midst of the most pressing engagements, not only lose for themselves the sweetness, comfort, and rest of such communion, but they also fail of the highest efficiency in active service. Within the closed door the secret power is given; outside the door is found the open reward.—Christian Advocate.

True goodness is like the glow-worm in this, that it shines most when no eyes except those of Heaven are upon it.—Hare.

SIMON MOODY'S PROFESSION.

BY S. ERNEST GLORE.

It had been a dull day with Simon Moody.

As the shades of the evening drew nigh, he picked up his hat and strolled leisurely down the road. He hardly knew where he was going, so deeply was he absorbed in thinking, and before he was aware of it, he found himself comfortably seated by the side of the river.

"Every one has a place in life." Could it be true? Was it possible that he had lived to be twenty years of age and never found that place? True it was that no small amount of money had been bestowed upon him by his wealthy parents to secure for their only child a liberal education. And had he not graduated at A— College, and had he not had position after position offered him by prominent men who would gladly have taken him with a good salary. Yet, in spite of these facts, so far he felt that life had been a failure to him. It was when he had a conversation with the banker's son that the words that were now thundering through his mind first fell upon his ear, and now try as he would, he could not exclude them from his mind.

As he sat gazing upon the beautiful stream of water with intensity, he almost wished he was in some fairy land where some good fairy might change him to one of the little fish which were sporting about in the water.

"Hello, Simon, goin' to the lawn party?" fell upon his ear, and upon turning around he beheld the face of Charlie, his comrade.

Simon aroused himself and then a faint recollection of the lawn party came to his mind. Sure enough this was the evening the party was to be given and he had been invited.

Charlie skipped away with, "You'd better go," without waiting for an answer.

Simon, now awake to his situation, rose and slowly directed his steps toward home. He was half a notion not to go he persuaded himself as he neared home. Before he was aware of it, however, he found himself dressed and directing his steps toward the party. He did not need to be told that there were several there and that they were enjoying themselves, for the merry peals of laughter borne by the gentle breeze of the evening bore witness of the fact. As he neared the crowd he heard the familiar voice of the professor, who had been solicited by the "toast master" to make a talk. Simon listened attentively, in fact, so attentively that he did not hear the "toast master" announce that supper was ready.

As he stood leaning against the shade tree that adorned the Senator's yard, he was aroused by—"Miss Grace, my friend, Mr. Moody," and, before he was hardly conscious of what had taken place, he found himself marching toward where "supper" had been announced, accompanied by whom he now thought to be the most handsome species of the fair sex with whom he had ever met.

Being now fully awake to his situation, he rallied and proceeded to try to entertain his company in the best manner he knew how. This he did not find a difficult task, for he soon discovered that she was not hard to entertain, and to the question, "Was he a Christian?" which was the last of a list that had just been asked him, he was compelled to answer in the negative. It was with great effort he answered this question, and

why? It was because something had been telling him that he was not doing as he should.

Ah! this same power which had been telling him this, interposed and it was no wonder it cost him such great effort to reply. He accompanied her home, and after obtaining leave to call again next Saturday, hurried home.

Now Ethel was a consistent Christian, and as she knelt beside her bed (as was her custom to do) she asked most earnestly for God to bless that dear young man and cause him to see the condition he was in. Will he answer her prayer!

Somehow she felt an unusual interest in him, and it was long before her eyes were closed in slumber that night.

Simon awoke early next morning only to find he had a violent headache and was unable to rise from the bed. As the day wore wearily away, he grew worse and a physician was summoned, who upon arriving looked somewhat puzzled and pronounced him seriously ill. Days passed and no change came about. Saturday found him not only unable to go as he had promised, but unconscious. At last the change came, and it was for the better. Day after day he found himself growing better until he was able to stir about, and finally was well again.

He lost no time in getting himself in the presence of the young lady with whom he had met. It seemed that life was not so dull when near her. A feeling which he was unable to account for always took possession of him when her gentle voice fell upon his ear. She played for him, sang for him and tried in every way to make herself agreeable to him. When the air in the room was vibrating to "Home, Sweet Home," he thought he had never heard such excellent strains of music. Now was the opportunity afforded her for sowing the seeds for her Master. Did she grasp it? Ah! the golden moments were passing by; they could never be returned.

"Mr. Moody," said she, "did you know I was interested in you becoming a Christian? Please do not be offended at me," she continued as she saw the color come and go in his cheeks. "I was thinking what a bright, energetic man you are and how much you could do for your Creator if you would only try. Can you not trust him?"

He looked up. His bright eyes met hers. It was the first time he had dared to look at her. "I will try," said he, falteringly. "Amen, amen," cried Ethel, who could not conceal her joy. "Let us pray."

Never were words spoken more appropriately. There, as the two knelt, she sent up her voice to God appealingly. True to His promise, He spoke Simon Moody's sins forgiven, and his joy was full. Ethel, too, felt nearer to God than usual, and expressed herself that way.

The rest of the story is easily told. There was a quiet wedding in F—, and as a result Simon Moody was the happiest man around.

THE DEACON'S DUTY.

This is to look after the temporal affairs of the church. At first the business of serving tables or temporal matters were under the supervision of the apostles themselves, but it soon grew to such proportions as to greatly hinder them from preaching the Gospel and prayer, so they advised the church to look out men who were properly qualified to superintend her secular business. The collection and expenditure of all

money for the church, and according to the church's direction, should be lodged in the hands of the deacons. This is the chief reason why churches elect deacons, and they should earnestly insist upon them performing this duty. The mere name and office of deacon is a farce, unless the name is redeemed by a diligent performance of the duties belonging to the deacon's office. For the sisters to supersede the deacons in raising funds for missions, church furniture, etc., is wrong, and should not be tolerated by the church.

Do not understand me to say that it is wrong for the ladies to help in supporting the church. It is their religious duty to give of their own purse according as God has prospered them, but it is not their duty outside of individual contributions to raise means for the church, and especially by questionable indulgences, such as lawn fates, ice cream and oyster suppers, etc.

If the church is unable to support herself without courting the abominations of the world, it would be far more honorable for her to disband, and if the present corps of deacons is unable or unwilling to manage the finances of the church, the proper thing to do is for the church to depose them and elect those only who are able and willing to exercise themselves in their God-given office. But I am inclined to think that much of the blame of the inactivity of so many deacons rests upon the church. "Sister Lucy or Bro. Young has been very successful in collecting money, therefore we will appoint them to this work," overlooking the fact that they have a regular standing committee for this very purpose. Thus the deacons are superceded, discouraged and licensed to idleness or inactivity. Let the churches urge upon the deacons by a hearty co-operation to attend to all the church's finances and let the pastors teach, with no uncertain sound, relative to this duty and there will be no trouble about money matters.

Money will always be forthcoming when necessity calls for it. Why not try God's plan awhile? Boldly, to obey is better than sacrifice. J. S. SATCHWILL, Campbellsburg, Ky.

A DECIDED AND PRO- NOUNCED CALVINIST.

A writer in the Belfast Witness thus speaks of Rev. Chas. H. Spurgeon: "He was never ashamed of his Calvinism, though he was ever judicious in his presentation of it. Preaching on one occasion at a place in Derbyshire to a congregation, nearly all of whom were Methodists—as we are told in the current number of the Standard and Truand—the congregation were loudly crying out, 'Hallelujah! Glory. Bless the Lord!' 'They were full of excitement,' says Mr. Spurgeon, 'until I went on to say in my sermon, 'This brings me to the doctrine of election.' There was no crying out of 'Glory!' then. Instead there was a great deal of shaking of the head and a sort of telegraphing round the places as though something dreadful was coming. Now I thought I must have their attention again. So I said, 'You all believe in the doctrine of election!' 'No we don't' said one. 'Yes you do. And I am going to preach it to you and make you cry 'Hallelujah' over it. I am certain they mistrusted my power to do that, so turning a moment from the subject, I said, 'Is there any difference between you and the ungodly world?' 'Ay! ay! ay!' 'Is there any difference between you and the drunkard, the harlot, the blasphemer?' 'Ay! ay! ay!' 'Ay there was a difference

indeed.' 'Well now,' I said, 'there is a great difference. Who made it then? And whosoever made the difference should have the glory of it. Did you make the difference?' 'No, lad,' said one, and the rest all seemed to join in the chorus. 'Who made the difference then? Why the Lord did it, and did you think it wrong for Him to make a difference between you and other men?' 'No, no,' they quickly said. 'Very well, then; if it was not wrong in God to make the difference, it was not wrong for Him to propose to make it. And that is the doctrine of election.' Then they cried 'Hallelujah!' as I said they would.' There are some sciolist theologians in these days who would have us believe that Calvinism is played out, that it is dead; that it is an anachronism in the enlightened age. The success of Mr. Spurgeon as a preacher in London for well nigh forty years, the continuous and extensive circulation of his books and sermons, all full of the most decided Calvinism, show how silly and absurd is the baseless allegation. Not long since a venerable rector of the Irish Episcopal church told me that he had made a present of Mr. Spurgeon's book, 'All of Grace,' to every family in his flock."

HOW KENTUCKY STANDS. FOREIGN MISSION BOARD, B. C. RICHMOND, VA. JAN. 10, 1896.

DEAR BROTHERS OF KENTUCKY.—According to an appointment of the amount asked for by the last Southern Baptist Convention to pay off all obligations and support our missionaries in the field this year, we should look to your state from May 1, 1895 to Jan. 1, 1896 for \$12,000. In that time we have received \$4,744.87.

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come."—1 Cor. 16:2.

The work is the Lord's and we are His. Will not each one help the work as soon as possible. We need funds very much now to pay those working for Christ for us. Fraternally, R. J. WILLINGHAM, Corresponding Sec.

A SON OF A VETERAN.

DEAR RECORDER: My father, Isham Thomas, was a subscriber when I was a small boy and took it almost continuously from about 1837 until his death. I think it was called the "Baptist Banner" and passed under the management of W. C. Buck, John L. Waller and others. Since my father died, I have taken it for my mother, Mrs. Adah H. Thomas, whose death you so kindly noticed Nov. 14th last. Having seen and read it since a boy, it has become some what a household companion which I should regret to part with. Compliments of the season. Yours truly, W. H. THOMAS, Dallas, Tex., Dec. 24, 1895.

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TWO LIVES.

BY MARY K. WHEAT.

One of a dim and shadowy land,
 And by a hidden vessel, had,
 How a strange and untried life,
 How sorrow, sin and strife,
 Two little lives were silently borne
 In the ocean hush of the early morn.
 One brought peace and joy and light,
 And a fair bright home grew still more bright;
 One brought grief and ruin and shame
 And a shadow fell on a woman's name.
 One was the heir of gold and land,
 And one the heir of a world-wide ban.
 Time rolls on and the years space
 Bring them full into manhood's race;
 One had been pampered and petted and spoiled,
 One had been scorned, but has striven and
 toiled;
 One has grown weak 'mid revel and song,
 One has known hunger, but still is strong.
 One has died and the plot of his birth
 To leap forgotten in his noble worth.
 One lives, O the grief to tell!
 Condemned to die in a felon's cell.
 One has left peace and love and light,
 And one has left sorrow and ruin and blight.
 Remember, then, God gives the goal
 To him whose aim is high.
 Needs not of birth or wealth untold
 Himself to do or die.

OUR PULPIT.

A CALL TO PRAYER AND TESTIMONY.

BY G. H. SPURGEON.

"I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace, day nor night: ye that make mention of the Lord, keep ye silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth."—Isaiah 62:1.

In the opening verses of this chapter our Lord declares that he will not rest till his purpose of grace is accomplished. "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest." His soul is set upon the perfection of his church. There is never a moment when the heart of Christ ceases to beat high with desire for the salvation of his redeemed. From the dreadful work of making atonement, he stayed not his hand, but set his face like a flint towards it, till he could say, "It is finished"; and now the following work of the out-gathering of his chosen he carries on with quenchless zeal, never staying his divine intercession, never withholding his hands from wielding that "all power" which is given him in heaven and in earth.

Mark well, beloved, how he would have his people to be in tune with himself! He will have no rest till salvation work is done; and he would not have us take rest; but he would have us stirred with passionate desire, and fired with holy zeal for the accomplishment of the divine plan of grace. Till he holds his peace he will not allow us to be silent. You that have the Revised Version will be struck with the more literal and forcible rendering of our text—"Ye that are the Lord's remembrancers, take ye no rest, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth." A restless Saviour calls upon his people to be restless, and to make the Lord himself restless—to give him no rest till his chosen city is in full splendour, his chosen church complete and glorious. Ah! when the three unites, the Son, the people whom he has redeemed, and the Lord who worketh all things, then shall the golden age have come!

Learn from this fact a valuable lesson, that Christ's determination to perform a work, his decree that so it shall be, is no argument for our idleness, but is the best plea and encouragement for our endeavours. "If it is to be," cries one, "I need not do anything." Nay, friend, thou argu-

est slothfully. On the contrary, the earnest heart will reason itself into immediate and confident action. If it were not to be, to what purpose my seal! Even if I do not know whether it is to be or not to be, if I think it desirable, I will labour for it with anxiety; but if I am assured that the Lord has appointed it, I labour with might and main, feeling a holy confidence in doing the work of the Lord. Since he wills it, we will it; and so it shall be. Predestination, when rightly understood, never leads to sloth; it has frequently, in human history, been of tremendous force for the production of the most daring and determined action, and shall be so again. "Deus vult," God wills it, is a grand cry to produce a crusade. God wills it, therefore it shall be. Like thunderbolts flung from an almighty hand, believers crash through every difficulty under the irrepressible impulse of fulfilling a divine purpose. Oh, that our meditations at this time may bring us all to this resolve, that we will not rest, and will give God no rest, till his decree is fulfilled, and till he has established and made Jerusalem a praise in the earth!

May the Holy Spirit help us while we think of the Lord's people as watchmen! In times of war every fortified city had upon its walls certain watchmen, so placed as to see eye to eye: that is to say, the eye of one sentinel reached to the eye of another, and so they encompassed the city round about. Whoever passed that way by day or night, they challenged him; and if he turned out to be a foe, they gave an alarm, and straightway men-at-arms came forth from the guard-room, and the city was protected against surprise. God's people, and especially the stronger, the more instructed, and the most experienced of them, should act as watchmen upon the walls, for Christ's sake.

Observe what manner of watchmen we ought to be. It is written, "I have set watchmen." We are under divine command. In the old Roman days, when a sentry was placed in his position by his centurion, he never thought of quitting his post. Rocks might roam, but not the sentinels of the empire. There was found in Pompeii, among the ashes, a sentry, standing in his place with his javelin in his hand; he had not finished amid the deadly shower which fell from the volcano and buried the city. His centurion, in the name of the emperor, had set him there, and there he stood. How steadfast and immovable ought those to be, whom the Lord himself has set in their place in connection with his church! It is Jehovah who says, "I have set watchmen upon thy walls." By a divine arrangement, and by a sacred command, saints are set in their positions, and they must stand fast, and, having done all, must still stand; for they have received their charge from the King himself.

These watchmen guarded the city of cities, "thy walls, O Jerusalem." The legionary who guarded old Rome felt that if he did not fight for his native city, he would be base indeed. If we are set to guard the church of God, what shall I say to him who sleeps at his post, or proves a traitor! If you do not throw your whole strength into the guarding of such a cause as this, what will arouse you! Know ye not that the church is purchased by the blood of Christ; that it is God's peculiar heritage! "The Lord's portion is his people." O shepherds, watch well the sheep that cost your Lord so dear. "Feed the flock of God which he hath pur-

chased with his own blood." If we do not guard the truth of God once for all delivered to the saints, we are something worse than traitors. No word has yet been invented which set forth the perfidy of the man who betrays the cause of Christ and the Gospel: he is the murderer of souls. God has set us to guard his own city, and we must not slumber. Let the other cities go, if go they must; but as for thee, Salem, city of peace, and city of God, if I forget thee, let my right hand forget her cunning; if I count thee not beyond my chiefest joy, let me be in sorrow forever! See, brethren, your responsible office: watchmen of God's setting, watchmen on the walls of God's own city!

The service is seen to be responsible to the utmost degree when we see that it demands constant care: the Lord says of these watchmen, "they shall never hold their peace day nor night." St. Augustine desired to be always found *ad presertim, ad predicantem*; that is, either praying or preaching; either speaking to God for men in prayer, or speaking for God to men in his ministry. Ministers of Christ especially should give themselves, not to the serving of tables, but to the ministry of the word and to prayer. For us to give ourselves to getting up entertainments, to become competitors with theatres and music-halls, is a great degradation of our holy office. If I heard of a minister becoming a chimney-sweep to earn his living, I would honour him in both his callings; but for God's watchmen to become the world's showmen is a miserable business. God keep all of us who are ministers of Christ from entangling ourselves with the things of this life! The proverb says, "Stick to your last, cobbler"; and I would say—Stick to your pulpit, minister! Keep to your one work, and you will find quite enough for all the strength you have, and even more. Oh, for preachers who "shall never hold their peace"! You Christian people, you also must fulfil your watch. You also are called to ceaseless service. A policeman wears an armband to show that he is on duty, and all believers should feel that such a badge is worn upon their very heart day and night. "The love of Christ constraineth us," not now and then, but evermore. Our service of the Lord's cause comes not once a week, on Sundays, but so often as we have opportunity. Those must watch always who would be watchmen for souls, watchmen for God, watchers against error and sin, watchers for the coming of the Lord. "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night."

A third office is brought before us in the marginal reading, and in the new version: "Ye that are the Lord's remembrancers, take no rest." This is a singular expression—"The Lord's remembrancers." I find the same word elsewhere translated "recorder"; and truly we are to be the Lord's recorders, and keep in memory his great goodness.

A high office is that of Remembrancer to the King of kings. Every Christian holds this eminent position. Oriental kings maintained an officer whose business it was to remind the king of those promises which he had made aforetime. He said this to that courtier, that to the other; but his majesty had plenty of other things to think of, and therefore, every now and then, his Remembrancer would say, "Please your majesty, you promised to do this and that; may it please you to perform your word." Now, the Lord has appointed his praying people to be

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IT FLOATS

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his remembrancers. I should never have dared to use such an expression had I not found it in the inspired Word itself. The Lord says in Isaiah xliii. 26, "Put me in remembrance." The Lord cannot forget; but in condescension to our forgetfulness, he bids us act as if he could do so, and put him in remembrance. By calling the promise to the Lord's remembrance, we are ourselves made to be the better acquainted with it. I find that a Remembrancer was also appointed in our English courts to remind the officers of their duty to their sovereign; and this is also a part of our work—to remind the world that there is a God, and that he claims obedience from his creatures. Brethren, fulfil your office!

Thus much upon the office: may the Holy Spirit lead all believers to undertake and carry on this sacred work! Ministers, deacons, and elders of churches are especially called to this. You older and more advanced Christians should lead the way in this holy employment; and, as I have already shown you, the sick must take their turn. Every Christian should aspire to take his place in the oration, and in some way watch on the behalf of Zion; but especially should we be constant, instant, and fervent in pleading the precious promises of our Lord. These were not given to be forgotten, but to be pleaded, and then to be fulfilled. It is written, "For this will I be enquired of by the house of Israel, to do it for them." It is the rule of God's kingdom that we must bring to his remembrance the promise which we would have fulfilled in our own experience; therefore, "Ye that are the Lord's remembrancers, take ye no rest."

My second head is a remarkable caution: "Ye that are the Lord's remembrancers, take ye no rest." I quote the best translation.

Take no rest from prayer. Be always praying. If not always in the act of prayer, be always in the spirit of prayer. "Pray without ceasing." Not only reason, but wrestle with God in prayer. Sometimes pray without words, and sometimes with them. Pray alone, and often pray with brethren. There is special prevalence in the prayer of two or three. "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." Gather in the greater congregations for prayer. "Forasmuch as the assembling of yourselves together, as the manner of some is; as, I regret to say, the manner of many churches has come to be in these days. The moderns despise the meeting for prayer; and in this they condemn themselves, by owning that they attach little value to their own prayers. Possibly their consciousness of having lost all power with God in prayer is thus betraying itself. Where the prayer-meeting is despised, there may be cleverness in the preacher, but there will be nounction for the hearer. O my brethren, I beseech you, both as individuals and as a church, do not restrain. "Watch and pray"—that precept is a condensation of

our text. The Lord save us from spasmodic religion! "Ye that make mention of the Lord, take ye no rest." Keep in a high state of revival always, or if that be a state which cannot be maintained, suspect that it is a condition unhealthy and undesirable. If there is a kind of celestial delirium here and there—and I am afraid that such is a correct description of it—avoid it. The wild fury of the flesh, in which everything is done by noise, and men are saved by bluster, is not of God. An excitement which cannot be kept up, since the spirit of man would be exhausted by it, is questionable. An excitement which is lawless and ungovernable, since the Spirit of God is not ruling it, is to be dreaded. Fanaticism is a tornado of the flesh, and not the health-giving breath of the Holy Ghost. It is well to be as you would wish always to be. That pace is best which can, by divine grace, be maintained from year to year. Enoch walked with God; he could not have run with him, but he was enabled always to keep in step with God; and God's pace is always the right one. O for a gracious energy which does not flag, but goes from strength to strength! "Ye that are the Lord's remembrancers, take ye no rest."

Above all, never let us rest out of despair. The feeling does come over you sometimes, "What is the use of our labour! So little comes of it. What is the use of protesting for the truth! The churches will not hear you. You only earn ill-will, and are ridiculed as an old fogey. What is the use of being earnest about winning souls! Men are indifferent. The present engrosses thought—social questions are pressing. Everybody pines for sensationalism or amusement. What profit is there in keeping to the old way!" That spirit creeps over the child of God like the cold of the Arctic regions, numbing him and tending to send him into the sleep of despair. The evidence of this evil power is found in the tendency to restrain prayer before God. From this may our God rescue us! Come, my brothers, I do not know who among you is going to sleep; but I would like to shake the man who is so benumbed, and wake him up; and I hope that, in your turn, when you see me benumbed, you will shake me also, and wake me up to diligence in prayer. Let us awake this morning, and begin again! We must not, will not, yield to slumber. There is small cause for fear, and no cause for despair. Our cause defeated! Not a bit of it! All will come right yet. God waits; but he waits that he may be gracious unto us. His time to favour Zion will come, and the good old cause will win the victory. The work of the Lord is in a greater hand than ours. "He will not fail nor be discouraged." "Men ought always to pray, and not to faint"; and when they feel that they are fainting, they should resolve to pray with double earnestness, and faintness will yield to joy.

Only one more observation: avoid setting any time to God in your prayers. He says, "Ye that are the Lord's remembrancers, take ye no rest." A wife said that

WESTERN RECORDER.

T. T. HATON, Editor.

LOUISVILLE.

THURSDAY, JANUARY 9, 1896.

The General Association of the Baptists of Kentucky, at its last meeting, requested the Baptist schools of the state to come into the same relations with the Association which the Southern Baptist Theological Seminary bears to the Southern Baptist Convention.

There are two extremes to be guarded against. 1st That the institutions being independent of denominational control, may drift away from what their founders intended. A self-perpetuating board of trustees, for example, may soon fill vacancies with men who are less and less in sympathy with Baptist views, until the institution is no longer a help to the denomination.

2d. The other extreme to be guarded against is that the given college be controlled in its affairs by a representative annual assembly. The organization of our General Association does not fit it to "run" a college successfully.

How, then, on the one hand, can the denomination be assured that the work and influence of the college will be satisfactory, while, on the other hand, the internal management of the institution will be made effective? This is the problem. Various solutions have been and are being tried.

RECENTLY we meant to write that Bro. J. M. Bruce would take charge of our church in Elizabethtown. By a lapsus penne we wrote Bowling Green.

inaction. An infidel merchant, for example, living in the town and desiring to secure the patronage of a college, might give \$100 to its funds. This would make him a member of the education society, and give him a vote in the election of trustees. A Baptist brother at a distance has given many thousands of dollars, but his vote counts no more than the vote of this infidel, and the latter is always on hand to vote, since he lives at the place, while the former is away.

Will it be said that none of our institutions in Kentucky have done anything which indicates a disposition to depart from denominational lines? We answer, nothing of that kind has been charged. The General Association distinctly construed its action must not be construed as in any way reflecting on the management of any of our institutions.

Such are the marching orders of the churches. Christ has promised to be with us as we go and disciple the nations; not as we remain quiet and idle. Only as a denomination has the missionary spirit can they prosper. The reason Missionary Baptists have grown and flourished so, is because of their missionary spirit.

RECENTLY we meant to write that Bro. J. M. Bruce would take charge of our church in Elizabethtown. By a lapsus penne we wrote Bowling Green.

GOVERNOR and Mrs. Eagle are in Louisville for a few days. Their many friends here were glad to greet them. At the Walnut-street prayer-meeting last week Gov. Eagle made an admirable and a highly appreciated address.

The Regular Baptist, the organ of our Anti-mission brethren, and a paper of a high degree of merit, says editorially last week: "We are fearful that our condition as a denomination is more deplorable than many of our good brethren are aware of."

Further on the editor laments the difficulty of getting his brethren to take the paper, or to renew after they have once subscribed. The facts are significant, and we are glad Editor Huff has called his people's attention to them.

Such are the marching orders of the churches. Christ has promised to be with us as we go and disciple the nations; not as we remain quiet and idle. Only as a denomination has the missionary spirit can they prosper.

Our Primitive brethren, as they call themselves, are sound on the great doctrines of theology, but there is much which is true outside their faith, and which they do not believe.

While we believe, and are prepared on proper occasion to prove, that boards are Scriptural, yet if our Anti-mission brethren—or Primitive brethren, if they prefer that designation, though we claim to be primitive ourselves—if they will only go to doing missionary work, we will not quarrel with them as to methods.

We hope that the remnant that is left will see that the way they are going leads to inevitable extinction, and that they will take hold, even now and do vigorous

missionary work. We hope also that the many members of our own churches, who are content to do nothing for missions, will see the destruction their example, if followed, would bring upon our denomination, and that the Baptists of the land may be roused to obey in the future as we have never obeyed in the past.

Bro. A. makes a public deliverance. Bro. B. criticizes that deliverance, but does not assail A.'s motives. Bro. A. thereupon snarls at B., and flings at him a choice selection of epithets.

As is well known the Catholics, in some of the catechisms for their children have omitted the second commandment. This is no hearsay, we have seen these catechisms in the homes of intelligent Catholics.

Two high caste Hindoo young ladies of Madras, came converted to the Christian religion, at least, so far as to believe it was the true religion. Knowing they would not be allowed by their parents to make a public profession, they ran away from their home to the mission house.

If the high caste parents are not too proud to apply to their English conquerors for redress, the courts will restore the girls to their homes. The strange thing is that the missionaries did not, when the girls first ran away, read them the fifth commandment, pray with them, tell them they could be Christians in their own homes, and by their patience and faithfulness adorn the doctrine of God their Saviour.

It is not claimed that the parents were cruel to the girls. If they were, many a Christian has endured cruelty for his Saviour's sake. But they could not be known as Christians and could not go out from their zenanas to preaching.

It is to be feared the missionaries were so eager to get hold of some high caste converts that they forgot the commands of the Bible. It will be a little awkward for one of them to attempt to preach upon the fifth commandment in the city of Madras.

PATIENCE cannot remove, but it can always dignify and alleviate misfortune.

Editorial Varieties.

No woman is now allowed to ride a bicycle in St. Petersburg, Russia. The only woman who had a license to ride thus has fallen and hurt herself and no more licenses are granted.

The Seminary Magazine, we are glad to see, is prospering. Its articles are of a high order, and the work is well done. We congratulate the brethren, and we would be glad to see the Magazine expanded into a great theological monthly.

Mr. Barney Barnato has given \$25,000 to the poor of London. It is stated that some of the Rothschilds ever made so large a gift as this. It is an unfortunate fact that during all the time the Rothschilds family have been so rich, they have done no handsome thing with their money.

Head what Dr. H. Carroll says on another page about sectarianism in the churches and about the B. Y. P. U. Dr. U. is one of our wisest men. We entirely agree with him in his view on this subject. We hope no one will attack Dr. Carroll's motives, as ours have been attacked, for expressing his matured views on this important matter. Head what he says and ponder it.

The call for the names of those willing to subscribe for a new Baptist quarterly has, after several weeks and much urging, brought only 103 names. Before Baptists take hold of a thing of that sort, they want to know about it. If those who have the matter in hand will not send the names of the subscribers, if established, will maintain squarely the faith once for all delivered to the saints. We will gladly do what we can to aid it. Otherwise we have no desire to see it started.

Perhaps the newest sensation is Mr. Leo Whitson, "the fattest man in America." His weight is 715 pounds and he is only 5 feet 10 inches in height. His first wife died of heart failure. He is a native of Northumberland county, Canada. Recently the reporters of the daily press interviewed him, and now he is in New York. He is not so heavy as was Daniel Lambert, the Norfolk giant, whose weight was 720 pounds, but he is a man of great weight in the community in which he lives, and he is a harmless sensation elsewhere.

Mrs. E. M. Petest recently said, as reported in our columns, that she would "soon send a son to hell as to Yale College." Now the Yale man says that being a Hebraean woman, she had "contracted the Jewish habit of 'narrowness'" and had only expressed the narrow Harvard sentiment. "How is this?" is Harvard called "narrow" and "prejudiced." From nowhere have more "advanced" utterances gone out, or more denunciations of narrowness and prejudice. The Hebrews have kept in Kentucky, and it is now being said of Harvard.

The Tennes Baptist Herald has come over at last, and has assumed the 16-page form. The Religious Herald, the Baptist Courier, the Baptist Witness and the Atlantic Baptist, however, still hold to the old folio form, while the Christian Index clings to its eight pages. Shall we call the former a "broader" "Christianity," "medieval," "narrow," "prejudiced," "traditional," "bookkeepers"? No; we will not call them any of these things. We do not approve of brethren's slinging unavowed epithets at each other. They have as much right to use terms as we have, and to have their motives respected.

The Central Methodist tells of a Baptist preacher who said in a public address: "The Baptists in Kentucky have 200,000 members and they paid last year \$10,000." The name of the preacher is not given, and we do not believe he has been correctly reported. We do not think the Baptists give for so little, but nothing is gained for any good cause by disparaging what they really do.

Every now and then some one rises to praise the Turks and decry the missionaries in Turkey. The latest advocate of the Sultan found in this country, is Mr. F. Hopkinson Smith. Of course a man who admires the Sultan could not admire the missionaries. A man who admires a murderer will not take to preachers. A man who admires a polygamist is not going to admire evangelical ministers.

A brother writes: "Our pastor has just got out of line and we would like for you to get him back on line. He is acting as colporteur for the Methodist Hymn Book Company. He has sold several copies to our members and offered to furnish the church with two dozen copies at cost if they would buy them of him." We are glad to do what we can to keep the pastors "on line." While probably a Methodist hymn-book is the most harmless of all Methodist books, yet, in view of the fact that Baptists hymn-books are so good and so cheap, we can see how a pastor's offering to sell to a Methodist hymn-book among his members. Such a hymn-book cannot meet the needs of a Baptist congregation. We hope the paper in question will proceed to get into line at once. When and where did ever a Methodist pastor give a Baptist hymn-book membership congregation?

FAMILY CIRCLE.

"WE ARE SO FEW."

BY CORA LYNN DANIELS.

The long, blest chain is broken—
So many links have softly dropped from
So many names are now in sadness spoken—
Names none so bright:
"Are we so few?"
We count them on our fingers.
One, two, a half dozen to cheer.
And then in faltering tones our converse lingers
On those as dear.
"Are we so few?"
And kisses seem more holy.
And perhaps touch the soul to deeper mood.
Bearn hearts grow gentle; pride becometh lowly.
When we say so!
"Are we so few?"
And eyes seek signs of falling.
Age growth dark when years take one by one!
Death fills the air. A sense of dull bewailing
Holds out the sun.
But hark! It seems to us an angel speaketh:
"Are we so many?" Aye, so many, there—
A dawn upon the gray horizon breaketh—
A day most fair.
We count them! Not by fingers, but by heart-beats.
By thrills of joy and hope, by wings of faith
The chain is drawn together—softly parting—
This is not death:
They keep our places for us. Some day gladly
Shall fall on us God's fresh, immortal dew.
In heaven we nevermore can murmur sadly,
"Are we so few?"
—Elinor's Herald.

A SIN OF OMISSION.

BY LUCIE DAYTON PHILLIPS.

CHAPTER I.

"Court her, master, court her.
So shall ye do
All things else but have their day,
God's love only lasts for aye."
"You are sure you do not, after all,
prefer to board, Alicia? he was asking.
"Sure could, you know, although the house I happen to own is really quite a genteel affair, roomy, comfortable and not bad looking—just the place, in fact, for a young married pair to settle down in, and make a home of.
"Bill!"
"You mean that Queen Anne cottage with the moon vine running over the front porch out on Ninth street that you showed me the other day, don't you?" she questioned in her quick, eager way.
"Yest, I had it built a little over a year ago. There's another place I own on Bayard street, but—
"Och, I like that Queen Anne cottage!" she exclaimed. "It is really a handsome residence; the windows are lovely and there's a charming spot for flowers on the south side. And then I know the neighborhood. I'd like to live out there!"
"I am so glad," he went on, "for, do you know, Alicia, I had it built just for you? I used to go there almost every day while the work was going on, planning this, changing that, or adding the other, and wondering if you would be pleased with it when all had been completed. We had only been engaged a month or so then, but I am the sort of man who sets great store by his home, by 'Love in a cottage,' eh, Alicia?"
"Or, as that lecturer last night called it, 'The paradise of fools,'" said the girl, laughing mischievously.
"Prefer the home Spurgeon gave it that time I heard him preach on 'The eternal God is my refuge.' He said it was 'a holy place, the heart's sanctuary,' where we are to find earth's best rest and truest happiness. The humblest home would be delightful to me with you in it, Alicia."
"Wall, I mean to try to make you happy, Lawrence," she said, looking somewhat touched. "You are so kind and good that I know I ought to do it. As for me, I have been lying about the world so long with poor papa, that I think it will be very pleasant to settle down in a lovely home of my own. And I shall not mind housekeeping after I fairly begin—get my hand in, you know."
"Ah, I'm sure you'll make a charming housekeeper! You are so thoughtful and energetic; so busy and so full of your ways—just the girl to rule my household. And to come home, to our own fireside, after a hard day's rubbing against the world, and find my wife waiting for me—oh, Alicia, dear, that is just my ideal of happiness!"
She laughed a little at "his lofty ideal," but she blushed a little too.

"Now, you must really go away," she began with dignity; "for, you see, I have just received a letter from Thursday. That dressmaker is a perfect tyrant, but my gowns are lovely. There is something rather interesting about a trousseau, after all!"
"Yest? Do you know I fancied that sort of business. Now, I had nothing to do but give a few orders to my tailor and—
"Och, that's always the way with men! Women have the main burdens of everything to bear in life! I've known that a long time. But, now you must really go, so I—
"I am going this moment, but can't I come again, just for a little while, to-morrow? You are so lovely, so beautiful, you see—
"Och, I don't see!" laughed the girl, with her sudden, vivid blush, and ran in-doors.
These two young people, about to take upon themselves the holy bonds of marriage, had been lingering on the steps outside of Mr. Archibald Sanderson's handsome up town residence, where the expectant bride, Miss Alicia Sanderson, his late brother's only child and his favorite niece, was now making her home. Dr Ralph Sanderson had gone abroad in quest of health several years before; he died a little more than twelve months ago in the south of France, and the fatherless girl—who was already motherless—had returned to her old home in the middle state. Here she had met and been won by a young lawyer of the place, Mr. Lawrence Ellis, and was to be married to him in a few days now from the Sanderson homestead, as hospitable and generous a roof-tree as any city contained.
Alicia was considered eminently suitable in every respect. It would be difficult to fancy a more congenial pair, and the host of friends the two young people had made in the thriving, aristocratic capital, predicted for the marriage only good fortune and entire happiness.
"they seem made for each other, positively!" declared an enthusiastic young lady who was to attend them to the altar as maid of honor to the bride, "they possess just those qualities and traits of character, too, that go to form a thoroughly happy home."
And there was a good deal of truth in this assertion.
Alicia was extremely handsome and popular, and she had been highly educated and traveled had but sided to her refined taste and cultured graces. She was some ten years younger than Mr. Ellis, who had just passed his thirtieth birthday, but even this was reckoned a disadvantage as wives are runed more rapidly than husbands. She was very womanly, in spite of her youth. Girls develop rapidly in those rushing times. Each has some niche to fill, some sphere to work in, some mission to carry to success. Alicia was, it was often said, "born to command," by which it was only meant that she was an excellent manager with a talent for leadership. She did, indeed, possess a peculiar power which made her a queen over a wide realm of spirits. To the men who loved her so ardently she seemed formed to create that wonderful, beautiful thing, a true home, that sort of home that makes an earthly haven to the husband, and means rest, peace and love. He fancied she shared the old-fashioned ideals of noble womanhood, which were gathered perhaps unconsciously from the Word of God; ideals based on those apostolic commands which so distinctly limited her work and sphere. And in his fond imagination he saw his future wife possessed of that patience, tenderness and wisdom which so eminently fitted her to be "a keeper of the home," to dispense its hospitality and good cheer; to be the busy, happy housewife, richly deserving to be praised by him.

And the girl herself had no thought of rebelling against the fixed limitations of her sphere. She was far from being at that happy time one of those who claim their "rights" besides those which belong to every noble Christian woman and wife. She did not take any part whatever in the recent craze of "advanced thought" that demands a place at man's side at the polls, in the pulpit, and the hustings. To be the mistress of her husband's heart, as well as his home, to have his affections won in the elegant Queen Anne cottage they were to have the delight of furnishing together, was just now the acme of her ambition.
"How perfectly they agree in their views!" exclaimed admiring friends. "Both of them hold such excellent opinions of what Christian man should be, and how far reaching and enduring its influence on society."
"Her beauty attracted me, but it was her piety that won me," confessed Mr. Ellis with tender pride. "I always meant to marry a Christian girl."
The wedding ceremony of the same denomination, too. All the Sanderson family were Episcopalians, and Alicia had been confirmed while abroad, some four years ago.

Lawrence Ellis had been reared a Methodist, but having been sent to an Episcopal college where the rites and ceremonies of the Church of England were laboriously impressed upon his plastic young mind, he had become an honest convert to its teachings, and, with a class of sixteen, had received confirmation at the hands of the white-robed bishop of the diocese. He had become deeply interested in certain departments of the work of "the church" since taking up his residence in the city, and it was a pleasant thought to him now that this work would be shared by "his wife." His piety was, it is true, rich in no very great acts. It shone rather in daily self denial, in small, wisely-dispensed charities; in a cheerful word, so a heavy heart. In the steady, faithful performance of duties, and in a simple, unquestioning obedience. But he meant to be a better, more useful Christian when Alicia was his very own. Her influence, shining like a star, had set the best of him working upon his struggling soul as a benediction.

"Every man needs a help-meet in the Christian life, as well as in other things," he told himself. "Alicia will be a constant inspiration to me, and set the best of her strong individuality, which makes her appear a little self-assertive, she always rests me. She was made for home and—love. Ah, if I were only more deserving such a treasure!"
And with a final nervous fling of his pillow, the young man fell asleep to dream—not of the wedding day, of floating veil and orange flowers; of the clergyman with book and ring, of chrysanthemum-decked altar and drowsy favors—none of these. He dreamed instead of a coffin form, whose face he could not see, yet, strangely enough, it seemed to be himself who was lying there, shrouded and waiting in death's deep silence for the tomb! The marble had but a single flower—
"A pale chrysanthemum with petals fair
Lay in it, curling fringes there."
A superbly perfect thing, sun-faded, dew-washed and strengthened by the autumn breeze and showers, yet sending forth the odor of the damp vault and noisome air of the tomb!

He woke in a sort of terror and bewilderment to find the chill October dawn painting the eastern sky with dashes of rose-lit gold. Above the quiet river an illusive veil hung in shades of blue, and far distance the solemn mountains with their vast array of majestic parallels stretched dim and spectral toward the brightening sky.
"Night's candles are burnt out, and jocund day
Stands tip-toe on the misty mountain tops."
It was indeed morning! His wedding day had come at last. And he had no name for that strange, mysterious thrill which penetrated every fibre of his being when he remembered it.

(To be continued.)

WHERE DO CHILDREN LEARN LYING?

A Chicago kindergarten teacher says that mothers come to her so often, asking how they shall break their children from telling untruths, that she has almost come to think the liar a national evil. Humiliating as is this confession, the truth cannot be gainsaid.
"I am so distressed," said a mother to her boy's teacher, "that Freddie could deceive you so, I can't imagine how I can get him to tell the truth. He tells me all a lie. Call him in," she added, turning to her little daughter.
"He won't come if he knows Miss here," said the child.
"Say 'I's grandma wants him,'" suggested her mother; "that will fetch him."
And yet she wondered at her boy's untruthfulness!
"Have you a dog?" asked a tax collector at another home.
"Not a dog of any description," was the prompt reply.
"Then what about Speak, mamma?" asked the little son, appearing in the doorway with a tiny dog in his arms.
"Cost me two dollars," laughed his father, relating the incident. "Capital joke on my mother, though."
Rather a costly joke, involving the loss of a boy's respect for his mother's veracity, and by reflex influence lowering his own standard of truth.
"You're a half an hour late, Willie," said another mother, "but here's an excuse; give it to the teacher and she won't say a word." The child who couldn't read wrote confidentially delivered the note; it was an urgent request to have him punished, a mean revenge for some trouble he had given while being bathed and dressed.
"I mean little lies and petty deceptions," said the teacher. "The child's mother was a protracted with grief."
What did that mean? She could bear.

"AND NOW ABIDEETH FAITH."

BY WILLIAM FUTHEY GIBBONS.

Goose away! Of course not. Edmund goes away? Why, where would he go? Leave home without telling me that he was going? Why, he never so much as goes down town without telling me. He is one of the best boys in the world. If only he was ready to give his heart to Christ, I should have no more to live for. But in God's good time that will come too, Tillie. Yes, I am sure he will hear my prayer for my dear boy! Why do you keep saying that he has gone away? He has no need to skulk about, he never moved him any reasonable request. Run away. You talk foolishly.
"What is that you say? O Tillie, you don't mean it! But you are mistaken. Of course you are mistaken. But I wonder where he is? It's a joke he is playing on you. You know he always was a tease. Yes, it's some joke. He wouldn't leave his fond, stilly, old mother without saying good-bye."
"Did he say good-bye? When? Yes, I do remember that he came back and kissed me two or three times last night—but he often does that. He knows I like it. But how did you know that he kissed me four times when he said good-night?"
"You saw tears in his eyes, when he came into the hall? What of that? Go and see if he hasn't taken his gun or his jointed rod out of the cupboard. Don't handle his fies or touch anything; you know he doesn't like his things disturbed—no matter how dusty they are."
"There can't be anything wrong. Tillie makes me nervous and fretful sometimes. It's enough to make anybody fretful to have her go on this way. She always has been so, and it grows on her. It's enough to frighten you into looking for shadows against your own shadow, she fancies such gross things sometimes. It's not bad that so good a Christian woman as she should be so much more faith in God about little things. But I wish I knew where Eddie was. I don't like his staying out this way. I'll be sure to come back before dinner. What if he should be gone? But, no, it can't be."

"Well, Tillie, what's the matter? You ought to have more faith about these things. Why do you look at me so queerly? What! O Lord, hold thou me up! Read the letter—quick! 'Gone away,' don't try to fool me."
"Read that all! Let me see it! Hand me thy spectacles. Yes, in his writing, O Tillie, what does it mean? See, there are tear marks on it! Oh, what shall we do? Oh, it can't be true. Dear God, is that the true? Why should he go away? O my boy! my boy!"

For a short time the two women wept without speaking; the mistress lying white and still on the invalid's couch, where she spent the most of her time, and the maid bending over her and holding the hands which she had stretched out. Then Mrs Phillips said very gently: "Tillie, I want to be alone," and as Tillie wiped her eyes and wrestled in prayer in the hall, she knew that the girl was true. Why her couch with her tears and agonized prayer for her boy.

"For several days rumors of the disappearance of Edmund Phillips have been circulated, but it was definitely stated for the first time to-day that he had run away. Young Phillips had been playing the races rather heavily of late and had lost considerable money. His following piece has been found in a pawnbroker's shop, thus showing that he has not made way with himself, as was first reported. His mother, an aged invalid, is prostrated with grief."

The young man who was reading from the press dispatches trembled rather violently as he caught sight of the heading, "Young Phillips Not a Suicide After All." He glanced quickly about to make sure that no one had seen him start and then retired to his room to re-read the item.

Stolid! The thought that they might suspect him of the had never occurred to him. Had his mother felt this? How tantalizing the scrap of news was! It told so little that he wanted to know. And yet he felt a sense of disgrace that his name should appear in the paper at that time. To be discussed in the news column with defaulters and bigamists—it was almost as though he were a criminal himself.

But was he not a criminal? The thought came like a stinging blow. In the sight of God, where was the difference? If there were a difference between him and the criminals whose deeds were recorded in this column, was not his sin greater than theirs, because he had known better things?

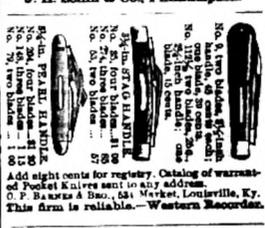
But this sense of sin and shame was another matter. It was not the mother who "prostrated with grief." What did that mean? She could bear.

(Continued on eleventh page.)



GOOD FOR EVERYBODY

and everyone needs it at all times of the year. Malaria is always about, and the only preventive and relief is to keep the Liver active. You must help the Liver a bit, and the best helper is the Old Friend, SIMMONS' LIVER REGULATOR, the RED Z. Mr. C. Himrod, of Lancaster, Ohio, says: "SIMMONS' LIVER REGULATOR broke a case of Malarial Fever of three years' standing for me, and less than one bottle did the business. I shall use it when in need, and recommend it." Be sure that you get it. Always look for the RED Z on the package. And don't forget the word REGULATOR. It is SIMMONS' LIVER REGULATOR, and there is only one, and every one who takes it is sure to be benefited. THE BENEFIT IS ALL IN THE REMEDY. Take it also for Biliuness and Sick Headache; both are caused by a sluggish Liver. J. H. Zöllin & Co., Philadelphia.



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Gleaner Department.

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

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

This debate at Sturgis, Ky., is postponed until January 30th. The Campbellite brother could not be there Dec. 24th.

I HAVE been called upon to debate with a representative of the current Reformation at Sherman, Texas, beginning Jan. 13th. Guess I'll go.

A METHODIST brother said to me a few days ago that he believed Baptists were right in their views of communion, and that from henceforth he intended to practice on that line because he didn't feel like letting "every dog lap out of its dish."

I KNOW some Baptists who never miss a lodge-meeting if it is at all reasonable for them to be there; and they never attend a prayer-meeting if it is at all reasonable for them to be away. Such Baptists don't count for much in the Lord's cause.

If the nineteenth century is altogether as far advanced above the past as we think, we have a poor way of showing it. The writings and preaching of the fathers far exceeded anything we now produce. It is possible we are a little conceited.

A GOOD brother wants me to tell him what the olive leaf that Noah's dove brought to the ark signifies? I think it represented to Noah that the water of the flood was getting down as low as the tops of the trees. If it had any other significance I don't know what it was.

A FEW minutes talk with Prof. T. S. McCall, of Bethel Female College, a few nights ago, gave me the cheering news that his school is in a flourishing condition. This is the popular Female School of the state, and the thriving city of Hopkinsville, Ky., should feel honored in it.

I WAS delayed in reaching Cave-in-Rock, Ills., on account of the death and burial of Dr. Hillsman, and Mr. Matthews seized his opportunity and slipped out of the debate there. But the Campbellites hustled around and got another man, and we are now in the fight for the truth.

A BROTHER said to me the other day that the rage for the modern societies was only an evidence of the softening of the brain on the part of some of our pretentiously leading brethren. In that view of the case we ought to have pity upon the movement, and deal charitably with its promoters.

FOR what reason was Christ baptized? For the same reason that he commands us to be baptized, that he might be made manifest to Israel, as the Son of God. No one should be baptized until he is a Son of God, and when he is such, his baptism is to manifest that fact.

THE Baptists have a system of faith that will commend itself to every man's good sense, especially if he be a reader of the Bible. Those who are the representatives of our faith should for that reason give great prominence to Baptist doctrine and practice. How can the world learn to love our peculiarities unless they know them? And how can they know them unless they are plainly presented? "Take heed to the doctrine," said Paul.

It is really surprising that our churches have prospered as they have, considering the odds that have been against them. We have had the lodges, the societies, politics, the races, dealing in futures, voters for liquor license, tipplers, pleasure card-parties, dancing, the world, the flesh, and the devil to divide with, and yet, there are probably more than even thousand who have not bowed the knee to Baal.

A CAMPBELLITE preacher said publicly, in my presence, that he wouldn't give ten cents a dozen for preachers that would not stand up and defend the faith they preach. I spoke out and asked him how much per dozen he would give for churches that wouldn't stand for their faith? He put them at the same wholesale figure. It is a fact that our preachers are largely governed by the support (or lack of support) they receive from their churches. If the churches cherish the faith, and rejoice in their liberty and duty to maintain the same, the preachers will quickly catch their inspiration, and stand firm.

It is awful hard for Pedobaptist rhapsodizers to explain the statements so frankly made by the leading Pedobaptist historians, like Schaff, Neander and M-sheim, that immersion was the universal baptism of the first centuries of the Christian era. How could such men be induced to say such things if they were not indisputably true? And if they are true, how can a Pedobaptist now be reconciled to a form of baptism that is clearly the invention of man?

WHAT a misfortune to a man or woman to surmise that either of them has the right to take membership in a church, and then constantly, and purposely neglect to help carry any of the burdens of the church. I know church members who don't give a nickel to religion one time in twelve months, and yet have plenty for the vain fancies of their lives. Such people don't all belong to country churches either, and I am very doubtful as to whether they have religion enough to belong any where.

AN emphatic and, at the same time, peculiar demand is made by Paul upon all Christians by which they are forbidden to be conformed to the world. In view of the fact that we are a part of the world, and so identified with it in every way as to be counted with its people, how can we separate ourselves from it without being peculiar and odd? It can be done by carrying the best elements of our religion into our worldly relations; while we eliminate the bad features of the world's doings and sayings from our religious relations. If we are religious while in the world, and not worldly while in church, we will not be conformed to the world.

I VISITED the pleasant town of Trenton, Tenn., a few Sundays ago to worship with pastor Ryals and his people. Good congregations were present at each service. Bro. Ryals has been pastor of this church about eleven years, and has a firm hold on his people. He has a good church, and under the leadership of Bro. Senter they give lots of money to the various objects of religious interest. Bro. A. W. Foster, who is the county court clerk, and one of the efficient members of the church at Trenton, always brings me under obligations to him where ever I meet him, because of his numerous kindnesses to me. God bless him and his

splendid family. Bro. A. S. Hall lives at Trenton, and is doing a very fine work in the pastorate of some churches located near the town. The cause in West Tennessee is doing well. I did not meet a man or woman that said one word in my presence in favor of any of the new societies though I heard several of them say some strong words against them.

THE *Truth Seeker* says it is only when we discredit the Bible that we can do honor to Christ, because the Bible represents Christ as being very fierce toward his enemies, and this is regarded as a blemish upon his character. But in my estimation it is the glory of his character. It is the unfolding of that spirit that will not tolerate wrong, and that will not palliate the offenses of the vile and wicked. This world today is in need of some one to arise like Christ who will rebuke sin so sharply, in the rich and poor alike, in public and private, as well, that there will be a general shrinking from the gaze of the man with his scourge of small cords. He was equally kind to the penitent and returning, as he was to the incorrigible sinner. Christ was the Divine One, with a perfect character.

THE first Campbellite church is soon to be organized at Springfield, Mass. The papers are parading the matter as if some great achievement was about to be brought about. The daily press goes into details of the faith of what they call the "new church," and speak of it to the people as if it were a new invention. It seems to me that if Campbellism is the true religion these people have been in a bad fix not to have known of it before now. But if it is a false religion, which it certainly is, they have been greatly blessed in not having the ism to divert from the true path the feet of those who can be led astray by the winds of doctrines that are false, and the cunning craftiness that deceives.

THERE are seven thousand schools in the great state of Pennsylvania in which the Bible is not allowed to be read. The states of Idaho and Washington have a law that says the Bible shall never be used in the public schools of these states. The cities of Cincinnati, St. Louis, Milwaukee, Chicago and hundreds of smaller towns, have all banished the Bible from the public schools. And all this has been done through Roman Catholic influence. Yet there are some people that do not believe that our public school system is in any danger from the Catholics. Why, the avowed purpose of Rome is to destroy our public school system, and the Bible as an open book for the children to read. No more fearful a catastrophe could happen to Romanism than for the people to become well informed in Bible things.

THE following is what Mr. McDonald, a leading and blatant infidel, has to say about all preachers who teach the existence of a God:

There is a sect of men, called ministers, who, with a mendacity, a gall, a nerve, a monumental cheek, an excess of assurance which I displayed regarding the verifiable would distinguish them as the oldest impostors known to the human family, pretend that they have the law of God written in a book, and that they are authorized to construe the same for the governing of their citizens. What they tell us is all we know about God, and they are all conscious or unconscious liars. This strikingly beautiful, not to say classic language, from the gail of infidelity reads very much like some of the papal bulls of the olden time when Christians were burned at the stake for believing something different from the pope. It would appear that the infidel

spirit of to-day is as bitter as when infidel France burned and slaughtered the worshippers of God. Romanism and infidelity are of one spirit. Both are intolerant of opposition, and ridicule and fagot constitute their weapons.

It will now be proper to write Rev. Supreme Chaplain, Brig. Gen. Geo. H. Simmons, of the Essenic Army. I really don't know what all of that means, but our Bro. Simmons, of Jackson, Tenn., is reported by the papers as taking that degree in some secret order to which he belongs. If it makes him preach better, or do more good for the cause, it will possibly be a thing to tolerate, but I have uniformly found that the entangling alliance with societies on the part of preachers and church members has had a bad effect on their faithfulness to the Lord's cause. The Essenic order and the Essenic army are new things to me, and they may be Scriptural, for aught I know. I read of the "Essene" in Bible history, and it may be that this order is in regular line of succession from them. As I am in the regular line of succession from the churches of Christ I don't need any other succession, and will probably never seek admittance to the Essenic Order.

CAVE IN ROCK DEBATE.

Please allow me space to give you a brief report of the debate that began here Dec 25th between Bro. J. N. Hall, representing the Baptists, and Rev. R. W. Jeffress, representing the Disciples.

First, allow me to say that there had been arrangements previous to this for Eld. T. M. Matthews to meet Bro. Hall in discussion here on the 18th of December, but owing to the death of a very near friend of Bro. Hall's he was unable to reach here until the 30th. However Eld. Matthews, the man representing the Disciples, was here at the appointed time, and as Bro. Hall was not here to begin the debate Matthews decided to return home at once, regardless of the fact that Bro. Hall had sent a telegram stating that he would be delayed only two days, then he would be on hand ready to go on with the discussion. But the public at large think that Matthews saw an opportunity afforded to get out of the discussion and took advantage of it.

However, when the time came for Bro. Hall's arrival he was on hand, but as there was no one here to meet him in debate, he decided to remain here a few days and preach some doctrinal sermons. In the meantime the Disciples got so aroused that they decided to send off after a man to meet Bro. Hall in discussion, and he readily consented to wait until they could get some man. And in due time their man, R. M. Jeffress arrived, and as soon as he arrived the Disciples began to boast of what a powerful debater he was, also that he was a "Walking Testament," etc.

So when the necessary arrangements were made it was decided to have a four days debate, allowing each disputant two days to affirm that the church with which each stood identified was Apostolic in doctrine and practice.

Bro. Hall opened the discussion by affirming that the Baptist church was apostolic in doctrine and practice. He set forth his argument in that clear, forcible manner so characteristic of his work, and from the beginning he carried the entire audience with him on his line of argument.

When at last the gavel fell, Bro. Hall quietly took his seat, and Eld. Jeffress came forward to

offer his objections to what Bro. Hall had said. The audience patiently waited for the orator to begin, and at last the gentleman began to offer his objections to what had been affirmed. He did it in such a bungling manner, that the audience seemed not to understand the position he had taken, and he proceeded in this way throughout his entire argument, promising the people all the time that when his time came to affirm that he would be able to show forth his church to be apostolic in doctrine and practice to their entire satisfaction; but, alas, he made as poor success affirming as he did at denying, and before the first day of his affirming was closed all that were present could see that the Disciples had given the whole thing up.

Bro. Hall in replying so completely knocked out what the worthy gentleman had affirmed that the third day of the debate closed with no hope for a victory for the Disciples.

The last day of the debate came in most beautiful, and long before the hour of debate, the people began to collect at the church, and when the hour for business arrived the house was packed to its utmost capacity, but the audience could see very plainly that the Disciples were going no farther with the discussion.

Their moderator began to offer objections, saying that the rules of the debate had been broken by both debaters, finally saying that if the debate went on that a new moderator would have to be elected as he would serve no longer. And when the debater was asked if he would continue his argument he said he could go no farther with it unless his brethren said for him to do so, and they said for him to go no farther. So the debate was declared off amid shouts of joy from the Baptists and their sympathizers. And as the audience passed out Bro. Hall had praises and congratulations heaped upon him from every side. This is a grand and glorious victory for the Baptists at this place. The whole community outside the Disciples are rejoicing over the victory of the Baptists.

J. AND J.

"CAN IT BE SO?" YES.

In your issue of November 28th is a most probing inquiry under the question "Can it be So?" I observe that you refer it to Elder J. H. Spencer, whose writing I always read with pleasure and profit. And doubtless he will give us something very precious on the subject. But that does not keep one from thinking. And while I believe the doctrine of election and of the omniscience of God, his foreknowledge as well as his knowledge of the past, I still think that the Bible clearly conditions the salvation of immortal souls upon the faithfulness of some other finite beings who are wholly independent. I think I could quote several Scriptures to prove it. But just two shall be given, and they are from Paul, who is the great exponent of the doctrine of election. In 1 Tim. 4:16 he warns his son: "Take heed unto thyself and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee." Whatever may be the difficulties of this passage, it seems clearly to teach that some one's salvation depends upon some one else.

The other passage is 2 Tim. 3:10, which teaches the doctrine clearly with direct mention of the elect: "Therefore, I endure all things for the elect's sakes, that (Greek, *hina*)—in order that) they may also obtain the salvation which is in Christ Jesus with eternal glory." This, it would seem, leaves no room for doubt. O. L. HAYLEY.

THE ATONEMENT, WHAT IS IT!

The atonement made by Christ, "the only begotten of the Father," was so definite in its nature, that it could not be anything else: the primary meaning of which is "satisfaction." The law of God, which was infinitely holy, had been violated by his creature man, which set exposed him to an eternal separation from the favor of God his creator, unless the law of holiness could be vindicated in the redemption and justification of the condemned. The law that condemns is the only law that can justify. The righteousness of the law is the only consideration upon which God the lawgiver can be just, and the justifier of the transgressor; and Christ is the only being in God's universe that was able to satisfy the requirements of the law in precept and penalty, and become "the end of the law for righteousness to every one that believeth."

None but a holy being could honor the law in its precepts, and none but a holy being could "suffer, the just for the unjust," hence the language of Paul, Heb. 7:26: "For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." Christ the second Adam vindicated the holiness and justice of the law in its requirements by his obedient life, and the justness of the penalty by his death. There were no sacrifices connected with the keeping of the law in precepts, for all were harmonious with his holy nature; but the greatest sacrifice ever seen by men or angels was witnessed when Christ "humbled himself, and became obedient unto death, even the death of the cross."

The atonement consisted in suffering and nothing else. Penalty is the end of all law: the penalty of a holy law can never be paid by the transgressor. Why not? Because the transgressor dying out of Christ, dies under a broken law; and a broken law being the cause of death, he must continue in a state of death, while the law remains a broken law to him, which will be eternally. The effect can never cease while the cause is in existence which produced it. It is the cause that perpetuates the effect. And just here, the question comes up, if the sinner, dying in his sins must suffer eternally, and yet the penalty remains, how could Christ the sinner's substitute ever satisfy the penalty? or how could justice let off the substitute with any less amount of suffering than is required of the transgressor? To make it plain, if A owes B one thousand dollars with C as surety, and A proves to be a bankrupt, and C has the debt to pay, justice could not be met with any less amount than the thousand dollars. How then could justice let off Christ without suffering eternally? All of this is fully explained and made plain when we understand the difference in the nature of the death of the sinner dying out of Christ, and the dying of Christ. As stated above, every sinner dying out of Christ, dies under a broken law, which being the cause of his separation from the favor of God, will perpetuate it world without end. Christ our substitute did not die under a broken law, because he had already, in the language of the prophet, magnified the law and made it honorable, and stood before the law as the representative substitute of all his people, justified in the Spirit, ready to make a holy offering of himself, soul and body, to satisfy the penalty of violated justice, and become the end (satisfaction) of the law for righteousness to all that shall believe in him to the end of time.

I suppose that all the sufferings of Christ in his life and in his death, may bear some connection with the atonement. "Though he were a Son, yet learned he obedience by the things which he suffered; and being made perfect, he became the author of eternal salvation unto all them that obey him." Some theologians try to draw a line of distinction between the sacrifice and the atonement. But to my mind the atonement consisted in sacrifice and suffering, so that when Christ bowed his head in death upon the cross, as he uttered the words "It is finished," the work of atonement ended, and God the Father and lawgiver, accepted the finished work of his beloved Son with infinite satisfaction, which was verified in the resurrection and glorification of that body in which he suffered the just for the unjust, that he might bring us to God. And Paul tells us in Heb. 10:10 that "we are sanctified through the offering of the body of Jesus Christ once for all." "And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins. But this man (Christ), after he had offered one sacrifice for sins forever, sat down on the right hand of God, from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected forever them that are sanctified." Verses 11-13.

The atonement was made to God the lawgiver, for he alone could receive it, because it was justly due him. Sinners can only receive its benefits, bestowed upon penitent believers as a free and unmerited gift, which is "eternal life through Jesus Christ our Lord." Christ never could have become the end of the law for righteous men to believers, without realizing to the fullest extent in its nature, the death that sinners that die out of Christ must suffer to all eternity; and to this end God the Father withdrew his sustaining grace, which caused his suffering Son to exclaim, "My God, my God, why hast thou forsaken me!" Here his sufferings ended forever, because there was absolutely nothing in the universe that could perpetuate his sufferings another moment. He removed the only cause before he suffered. J. G. DURHAM, Bowling Green, Ky.

On Sunday, December 8th, we preached our initial sermon as pastor of the First Baptist church of Hope, Ind. The citizens and entire community round about, as well as the church, have given us a very cordial reception. Bro. Smith, now pastor of the First church of Greensburg, Ind., preceded me in my work here, and I find the church well organized and equipped for work. The outlook is very encouraging for the Baptists here. We expect to begin a series of revival meetings soon. Last Friday evening the church gave us a reception, at which there were words of welcome spoken, first, by Prof. J. H. Clark, is behalf of the citizens. Then an address of welcome by Rev. Fuller Swift, pastor First Baptist church, Columbus, Ind.; also addresses by Reva. Current and Hanahule; and lastly an address of welcome by Bro. Jay C. Smith, editor of one of the papers of this town, and a leading member of the church. Then a response from your humble servant, all of which was interspersed with musical selections. After which all repaired to the lecture-room, where a luncheon was spread, to which all did ample justice.

The pleasant associations of that evening we trust were profitable to all present; and we know they were to the pastor. To cap the climax, the following morning a

wagon, heavily laden, was halted in front of the Baptist parsonage and relieved of its burden, containing numerous articles of the necessities of life too tedious to mention, but all of which go to satisfy the inner man and make a pastor's home happy. We feel that our lines have fallen in pleasant places. More anon.

S. G. MULLINS, Hope, Ind., Dec 30th

A GRAND MEETING.

The fifth Sunday meeting of the West Kentucky Association convened with the Mississippi church at the time appointed, and, after making Deacon D. E. Porter moderator, proceeded to carry out the programme. The question box was made quite an important feature of the meeting. There wasn't anything occurred of a senational character, except a young brother taking the position that baptism was essential to salvation. Where upon the boys "got full of spate" and at once began to expound up to the brother the way of the Lord more perfectly, after which he expressed himself as being greatly benefited. We hope now that he is fully prepared to preach that salvation is by grace.

Taken all together, this was one of the best meetings of the kind it has been the writer's privilege to attend. Every brother seemed willing to allow others the same privilege he had taken himself, consequently there was none of that spirit exhibited, "I know it all, and you don't know anything." It was a grand, good meeting. Bro. Porter hinted that it was because we had such a good moderator, it might have been.

The next meeting will be held with South Ballard church, three miles northwest of Bardwell, commencing Thursday night before the fifth Sunday in March, 1906. The pastor and deacons are a committee on programme.

W. H. McMURRAY, PASTOR.

EXPECTING TOO SOON.

The obstructing difficulty with many Christians is, they expect answers to their prayers too soon. The element of expectancy is a very good thing. We ought to be expecting answers to our prayers. This is what the Bible enjoins upon us. Every inducement is held out to us to look for answers to prayer, and yet we are cautioned against expecting answers to some prayers too soon. It is evident that Moses was expecting too soon an answer to his prayers concerning the deliverance of the Israelites from Egypt. Read what he said to the Lord: "Why is it that thou hast sent me? For since I came to Pharaoh to speak in thy name he hath done evil to this people; neither hast thou delivered thy people at all." Things were not working as Moses expected they would. God was too slow for him. He had promised to deliver Israel, and Moses thought that God ought to have hurried along their deliverance at a more rapid pace. How like Moses we often are! We pray God for a certain thing,—for something which we really need and which we have reason to think that God will give us, and we expect an answer very soon, yet it does not come. Then, like Moses, we want to know the reason of the delay. We get impatient. We begin to question whether God is going to fulfill his promises. We remind him that he has said, "Ask and ye shall receive," and we want to receive very soon. But we must learn to wait God's time for answering, and wait patiently. We may think that God is slow, but he is as fast as his good pleasure and wise purposes permit. C. H. WETHERE.

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The Farm

H. S. Halley bought of Jesse Martin of Woodford for the Atlanta market, ten mules, about 15 hands high, at \$65 per head.—Georgetown Times.

A Morehead man arrived home the first of the week with a drove of 3,750 geese which he had purchased through the mountains of Eastern Kentucky.

Large hogs lose 20 per cent in killing, or, as some calculate it, 25 pounds on the first 100 lbs and 124 on the second 100. Cattle turn out net about 55 per cent of weight on foot.

Basil Cornett bought last week in Perry and Letcher counties, 80 yearling cattle at \$8 each, weight about 400 lbs. They were bought for Anderson & Clay.

If those having fat cattle in this state can manage to hold them, they are bound to advance, for even at the low price of corn, it will not justify feeding cattle at the present price of beef.

James Masser sold to W. T. Jones of Lexington 10 car loads of hay at \$10 per ton. He has sold to various parties 350 barrels of corn from \$1 to \$1.25 in the field.—Interior Journal.

Beans have been taking the place of wheat in Michigan since the decline in price of the latter staple. The increase in the product of beans for the state during the past few years has been 300 per cent.

George S. Moore bought of F. M. & C. Gillespie the following cattle: four head of cattle, of Penna, weight 1,000 lbs, at \$2 60 per cwt; of Honn, ten, weight 900 lbs, at \$2.60 per cwt.—North Middletown Advance.

A. R. Sphar weighed up forty-five cattle to Wishl, Christmas morning. They weighed 1,513 lbs and were sold at \$4c. They, with 199 sold recently by W. O. Brock at \$4c were shipped yesterday.—Winchester Democrat.

H. C. Allen, of Georgetown, sold in Chicago last week 16 head of yearling Polled-Angus cattle which averaged 1,138 lbs. at 44 cents. This was 25 cents per hundred above the highest price paid for heavy cattle that day.

The Carlisle Mercury says that John H. Stewart has completed his turkey business in that city for Brent Brothers of Paris for the year, and that he has bought and shipped over eleven thousand turkeys, for which he paid over eight thousand dollars and about all of that sum to Nicholas county people. He paid over one thousand dollars to the colored people for picking turkeys.

Moses Kahn of this city bought fat cattle as follows last week in the Millersburg precinct: From Oscar Rankin, twenty-eight, at 4c; A. C. Ball, fourteen, at 4c; Wm. Layson, seventeen, at same price; Charles Layson, fourteen, at same price; McIntyre & McCintock, thirty-nine, at \$3.75 per cwt; W. J. Kenney, seventeen, at \$3.80; Charles Mathers, thirty-four, at \$3.75. They will be shipped this week.—Bourbon News.

POSSIBILITIES OF THE PLANT.

"I never dreamed that so delicious a pie could be made from canned pie plant, you ought to give others the benefit of your experience in making the most of what is so little appreciated, and by-the-by, if you do, don't fail to tell them how you make pie crust, for I never ate any that suited me quite so well as yours."

My guest stimulated me to that extent that with your leave, kind editor, I will pass on to other housewives the different ways of

using pie-plant—an article that little use is made of beyond making a few pies in the spring. With quantities of it going to waste in their own gardens, many buy expensive fruit which might be largely saved by a little forethought. These hard times nothing should be allowed to go to waste, not even pie-plant which with the opening spring is abundant and cheap.

Jelly.—At this season of the year the supply of jelly runs short, and but few housekeepers seem to know that pie plant made according to any good jelly recipe, is a good substitute for currant and other tart jellies to eat with meat, but it is far more palatable, and much firmer, made with an equal part of apple.

Last spring in cleaning the cellar the man brought up a peck or more of shriveled, tasteless apples, saying: "They are no good I will put them with the garbage." But "Waste not, want not," being one of my mottoes, I rescued them, and cut up the apples that looked hardly worthy the name—cooked with equal parts of pie-plant, not peeled—to a pint of the juice I added a pint of sugar, and boiled twenty minutes, and presto! jelly that any housekeeper would relish, and be proud of too. The combination was perfect, the tartness of the pie-plant supplying that lacking in the apples, and the latter giving the desired firmness.

Canning.—The simplest and best way is to wipe well, cut up in small pieces without peeling, place uncooked in glass cans, and fill to the brim with cold water, and seal up, the secret of keeping being the acid supplied by the pie-plant. Being so little trouble I put up in this way until late in the season when it becomes pithy and tasteless. It can be used in many ways.

Sauce.—The fresh or canned pie-plant makes excellent sauce, sweetened and baked; it keeps its form, hence is more pleasing to the eye than when stewed to a mush, and is also nice carefully steamed, and rich syrup added.

Cake Filling.—One cupful of pie-plant, either green or canned, stewed; one cupful of sugar, one egg well beaten.

Pie.—One cupful of stewed pie plant, one cupful of sugar, one tablespoonful of flour, yolk of one egg, flavor with lemon, frost with the white of egg beaten to a stiff froth and two tablespoonfuls of pulverized sugar added. In using the canned pie-plant for pies, it is necessary to drain all the juice from it.

Pie Crust.—You may not agree with my guest as to the following pie crust, but if you are not satisfied with your own method it may please you; it does me better than any I have ever tried. I obtained it from an old housekeeper, whose pie crust was made perfect. The formula sounds strange, but it is most satisfactory if properly made. For two pies take one cupful of lard, put it in a small earthen dish, and melt till it is like smooth thick cream. Sift flour into a dish and make a hollow in the centre, and into it put one-half cupful cold water, and a little salt; into this pour the lard, stirring it well with the water, then quickly stir in all the flour it will take up. The work has to be done very rapidly after the lard touches the cold water, for it hardens very quickly, and then will not take up sufficient flour, and will be too rich. I expect you will say as I did: "What a queer way to make pie crust;" but I tried it, and now it is my way."

LAURA E. HUTCHINSON, in New York Observer.

WELL-DRAINED soil on which some hoed crop was produced last season, is regarded as best for berries of any kind.

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Items of Interest.

The official returns for 1891 of the occupations of the English people have just been published. Comparing these with the returns in 1871 and in 1881, it is seen that the fallings of the farmers is very great. There were 225,549 in 1871, 203,229 in 1881, and 201,918 in 1891. The population increased 14 per cent. in the first decade, 11 per cent. in the last. Preschers raised 9 per cent. in 1871 and 18 in last. Lawyers declined in numbers.

The greatest falling of was in the number of liquor men. The "whisky men," "wine and spirit merchants" as they are called, fell from 11,217 in 1871 to 7,366 in 1891, and in the same time the beer-sellers fell from 13,799 to 11,814. If this means merely that these big firms have swallowed up the smaller ones, it is a matter of no importance. But if it means that less liquor is sold it is cause for rejoicing.

It is to be hoped that Senator Lodge's bill will pass Congress, or rather it is to be desired. For in these days there is little hope that Congress will do anything it ought to do in this thing, and that no matter what party is in power. Senator Lodge's bill forbids the entrance into the United States of any immigrants beyond the ages of 16 and 50 who cannot read some language.

The cholera does not seem to have left this country entirely since its outbreak four or five years ago. In six days, winter as it is, there were 75 cases and 46 deaths in St. Petersburg alone. The grip is making great headway in Berlin and London, and this time it is attacking the students.

Earthquake shocks have been felt in several districts in Spain. These were severe enough at some points to throw down houses, but fortunately no lives were lost. A violent shock was felt at Wiener, 13 miles from Vienna.

It was reported and "confirmed" that the Turkish troops had captured Zeitun and the Armenians there. But the confirmed reports is now denied, the Armenians are holding their own.

The Baptist ministers of New York City do not approve of Cleveland's threat against England. They passed this resolution in their meeting: "A war with England in the present circumstances would be a crime against Christian civilization, against the English-speaking people, and against God. We regard the Turkish massacre of Armenians as a very much more urgent subject for investigation by this government than the disputed boundary lines of Venezuela."

There appears to be practical unanimity in the United States as regards to maintaining the Monroe doctrine, though there is wide diversity of opinion as regards to whether said doctrine applies to boundary disputes. But since the first shouting is over, those who think the Monroe doctrine applies to such disputes agree with the others that President Cleveland made an inexcusable blunder in his threat. When such a report is made and accepted it will in his opinion be the duty of the United States to resist by every means in its power as a willful aggression upon its rights and interests, the appropriation by Great Britain of any lands, or the exercise of governmental jurisdiction over any territory, which after investigation we have determined of right belong to Venezuela."

Had the President omitted the threat, while sending all the rest of his message to Congress, he would have shown that he was in earnest about the Monroe doctrine, would have had his commission to investigate, and would not have left England the alternative of yielding to a threat made in a humiliating way or fighting. The only way out of this dilemma is thought to be the appointing of a Commission who will say England is right up to the Shomberg line and accept her offer of arbitration beyond that.

A physician of Oakland, Cal., has said: "I consider the bicycle far worse for a woman than a sewing machine, because the bicycle takes her into the open air, for on the bicycle the exercise is more violent and consequently more injurious." Old-fashioned refinement—a thing in much disrepute in some quarters—objects decidedly to women riding bicycles, because they look as if they were straddling them. If they rode sideways with long skirts as they ride horseback the old fashioned would cease their objection.

The decision of a Russian magistrate reminds one of Solomon's famous case. A butcher gave an ignorant peasant a note due on St. Henry's day, there being no such day in the calendar. Hence the note never came due. But when the peasant asked the magistrate to be decided that All Saints' Day included St. Henry, and the note must be paid on that day.

Let us hope the day is near when we shall have progressed up to the point which the old Carthaginians occupied. They prohibited governors, magistrates, soldiers and servants from drinking any strong drink, wine included. And what the Carthaginians made law was executed.

At the last census in Espoo there were found to be 213 who were over one hundred years old, and whose age was "above suspicion." Of these 95 were men, 11 being old bachelors, and 147 were women, 23 being old maids.

Mrs. Mills in her "Queer Korea," says there is a law in the hermit kingdom that one who owes money to any person and at the prescribed time fails to pay, shall be beaten two or three times a month on the shoulders till the debt is paid. If the man dies in debt then his relatives shall be no better than they pay it.

DEATHS.

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

SULZBY.

Mrs. James F. Sulzby died Sept. 1, 1896. She was a devoted member of the South Side Baptist church, Birmingham, Ala. She was born at Knoxville, Ala., Oct. 7, 1814, at 7 o'clock p. m., and was married April 21, at 7 o'clock p. m. and died Sept. 1, at 7 o'clock p. m. She professed faith in the Lord Jesus Christ and was baptized Oct. 11, 1838, and was a bright Christian, always ready to work for Jesus, but God in his wisdom called her to a home that he had prepared for her and all that keep his commandments. She leaves a devoted husband, grief-stricken and lonely, but he sorrow not as those who have no hope. She was loved by all that knew her for her deportment and consistency. She had a sweet and lovable disposition, being in the flower of her age, a young womanhood gifted with every grace of mind and body, loving and loved, as is permitted to few on earth. Life for her had every charm and the future was rich with sweetest promises. She was ready when the summons came. And whilst our Father's home is made brighter, O how sad and desolate is ours. But blessed thought that we shall know each other there. Let us be led by the Spirit in our native through life, always to remember the gentle, sweet and beautiful life of one who had chosen Christ as her Savior.

A DEVOTED HUSBAND.

BLANC.

Charles L. Blanc, who was born March 17, 1835, in Switzerland, died at his home in Knox county Tenn., on the 10th of December 1896. He was converted in 1854, and while he never joined any church he lived a consistent life. He was married to Mrs. Mary J. Masters in 1854, in his death a kind husband, a loving father and an useful and upright citizen has been removed from our midst. His life and influence will be sadly missed by all who knew him. T. G. Davis, from Moway Creek, conducted the funeral services at the home.

DUDLEY.

Miss Myra Dudley was born April 1, 1838, in Louisville. At an early age she joined the Baptist church in Georgetown. Her mental gifts were very much like those of her father, Dr. R. M. Dudley, and she knew how to use them to the best advantage. Miss Myra was her father's ideal of a woman. Her devotion for her step-mother was as beautiful as that of Ruth for Naomi. As a Christian and church-member she was consecrated and earnest, always ready for every good work. It is not putting it too strongly to say that a great and noble purpose dominated her life. J. K. N.

ENDICOTT.

Miss Nellie Endicott died at her father's home, Oakland Mills, Nicholas county, Ky., Dec. 9, 1896, being 22 years old. When about convalescent from typhoid fever serious lung trouble developed which resulted in her death. It was my privilege to bury her with Christ in baptism in a large bath tub Sept. 20th. She has been interested in her soul's salvation, but had neglected to profess Christ as a personal Savior. After several conversations she gave satisfactory evidence of conversion and was received as a member by the Carlisle Baptist church. Miss Nellie expressed great satisfaction at being able to show her Savior to the world. When she realized the end near, she only regret that she expressed was leaving her father so lonely (he having a short time before lost his wife), and calmly she met the last enemy. Truly it is far better for her away from the trials and sufferings of this life, may the sudden end of this mortal life go full of promise be sanctified to the good of all those who know her that they may be ready, for we know not the day nor the hour. Her pastor, W. E. MITCHELL.

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Items of Interest.

The President has named the Commission to decide upon the British boundary in South America: Justice Brewer, of the United States Supreme Court; R. H. Avery and Daniel C. Gilman, of Maryland; F. B. Goddard and A. D. White, of New York. Spain has agreed to allow them to examine her archives.

The British South Africa Company have need in a high and mighty way for some years. As long as they were only imposing upon the Africans, England shut her eyes. But emboldened by their previous impunity in reality, they have invaded the territory of the Dutch Boers. Chamberlain has telegraphed in alarm ordering them out of the Dutch Republic immediately, and Germany has grimly declared she will have eyes for eyes and tooth for tooth for all the injury they do the Boers.

The trouble in South Africa arose from the settlement of British subjects in the Dutch Republic. They went there uninvited for the purpose of making money, and thus raised a terrible howl because the Boers would not let them have a share in governing. Hence they called on Dr. Jamieson of the South Africa Company to come and whip the Boers.

The news has come that Dr. Jamieson refused to obey the telegram from Chamberlain, ordering him out of Boerland. He was met by the Boers, badly defeated and captured. He knows now that sturdy Dutchmen are very different people to deal with than the naive Africans.

The message of President Cleveland has had an unfortunate effect in South America, giving those unscrupulous people the idea they can be an incalculable gain to Europe. Brazil refused in a most lofty manner to arbitrate with Great Britain in regard to the island of Trinidad, and with France in regard to the boundary dispute. The result will probably be two or three wars in South America which otherwise would not have occurred.

The Philadelphia Record tells of a lady who when she crosses her bars to keep out mosquitoes, but opens her windows wide and mosquitoes sweep them a place of red ribbon about two inches wide. She says: "A mosquito cannot be induced to pass the ribbon. Why it is so, I do not know, but I know the natives of India take this means of baffling the mosquitoes. It works to perfection here also." It would be very easy to try this plan.

A dispatch from Rome says there was an earthquake shock on Saturday, Dec. 31st, at Chios, three miles north of Nola. Several persons were killed and others injured.

In spite of the declaration of the President and Secretary Carlisle that the revenue of the United States is sufficient, and what is needed is to protect the solvency of the government by retiring the greenbacks, the House of Representatives passed a bill to increase the present rates. They argue that the trouble must be too little revenue as the United States treasury has been in existence for thirty odd years, and only in the last three or four years has this trouble arisen over the revenue. The re-

ply to this is that by the act of 1890 \$100,000,000 was added to the paper currency of the United States Government and that made the trouble to a great extent.

Pliny describes the island and city of Oseia which has been lost since the days of the Caesars. But a diver in the sea off the Italian peninsula has found a submerged city, with streets and squares and half-ruined houses. It is thought to be Pliny's Oseia.

Not only did Calhoun, who was in Monroe's Cabinet, in 1820, in the case of Yucatan, take the position Lord Salisbury takes in regard to the Monroe doctrine, but the only action the House ever took in the matter was to pass this resolution: "That the United States ought not to become a party with the Spanish-American colonies or either of them, toward any joint declaration for the purpose of preventing interference by any of the European powers with their independence or form of government, or to any compact for the purpose of preventing colonization upon the continent of America." Evidently Jingoes were scarce in 1820.

The President has issued a proclamation making Utah a state, according to the decision of Congress. We think European powers with their independence or form of government, or to any compact for the purpose of preventing colonization upon the continent of America." Evidently Jingoes were scarce in 1820.

Secretary Carlisle has issued a call for \$100,000,000 to be lent the Treasury to keep up the gold reserve. The bonds are a per cent bonds to run for thirty years. The call is for a popular subscription, the bonds being in size \$50 and up. Whether they will be taken popularly or by a syndicate remains to be seen.

The report comes that the fillibuster Dr. Jamieson, who for two days the Boer Republic has been tried by drum-head court-martial and shot, is to be richly rewarded. The New York Evening Post says the Boers were the last group of savages whom adventurers should have meddled with because "they are mainly Dutch Calvinists and excellent fighting men of the type of Joshua and Gideon."

ALL PRAYING TOGETHER.

I am inclined to think that the recent performance of the Y. P. S. C. E. in all praying at once for the conversion of a notorious infidel will do good. It will show that these Young People's Societies, after a dozen years in which they have been doing such wonderful work in training and teaching, have not yet taught their members the first principles of the Scriptural doctrine of prayer. It will do good in rousing the saints to a knowledge of the heathenish views held by so many who seem to have taken their ideas of worship from the priests of Baal on Mount Carmel.

The ablest and best papers of all denominations are speaking out with no uncertain sound on this subject. And what they say bears with equal force against that Protestant imitation of Lent, the Week of Prayer which has been allowed to creep into many evangelical churches.

I have before me the comments of two leading papers—the Watchman of the Baptists and the N. Y. Christian Advocate of the Methodists. These will give an idea of what seems to be the consensus of the saints in regard to this idea that God is to be influenced by numbers.

The Watchman says: "We doubt whether there is any real warrant in the Scriptures for believing that the efficacy of prayer increases in proportion to the number engaged in it. . . . Prayer does not increase in efficacy as electricity does when cells are multiplied. And any attempt to secure 'agreement' by a public arrangement is calculated to defeat that agreement of spontaneous desire, the accordance of faith of which Jesus was speaking in Matt 18:19."

The N. Y. Christian Advocate says: "As to the advantage of united prayer at a particular time relatively to its effect upon God, is there a passage of Scripture or anything in the nature of the case that leads to the belief that the cumulative force of prayer upon

God is according to the number by any arithmetical progression! Is there a passage of Scripture to show that the prayers of three thousand Christians will accomplish anything more than the prayers of the two or three of whom Jesus said: 'Where two or three are gathered together in My name, there will I be in the midst of them?' or, 'If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven!'

This announcement that three thousand, or any other large number, so far as inclining God to grant the request that some one in an impatient condition shall be converted, will pray on Nov. 28, at twelve o'clock, for a particular end, crosses the invisible line between faith and superstition. Faith believes that if two persons, or even one, shall ask anything 'according to God's will,' He will grant it, whether the prayer is offered at one time or another. Superstition fancies that, if there be a concentration at a moment by a large number, something will be done by God that otherwise might not be done.

God has been pleased to use men as instruments for the conversion of men, and to employ all human influences of reason, imagination, emotion, affection, and all the subtle powers that run from man to man in a concourse, and the voice, presence, and gestures of the preacher to work in conjunction with His Spirit for the salvation of men. Hence it is that Jesus said, 'Where two or three are gathered together in My name, there am I in the midst of them,' to give a special encouragement to such assemblies. But this does not mean that the influence of prayer as respects God is intensified by it; if so, our divine Lord's promise to a union of 'two' as adequate to any result is without meaning. 'Two or three' may bring a special blessing on a congregation through their being together for such a purpose in the name of Christ. 'Two' may produce an answer to prayer; and without another shall be 'seen in secret and rewarded openly.'

TWO VERSES FROM ISAIAH 50:10-11.

GOOD PHYSIC FOR MODERN CRITICS.

"Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow."

God's servants sometimes, though seldom, walk in darkness, and need and have prescribed in the tenth verse, the timely and adequate remedy. Their lamp is not like the rolling meteor, filling the heavens and flooding the earth with its effulgent blaze, but like the headlight of the train, or the miner's foot lamp, revealing only the track, or the step. The dark forests may teem with unseen beasts to devour, and the darker heavens may thunder forth tokens of vengeance, but the foot light shows each step to be taken. Trust in God alone can lull these fears, and make the joyful traveler sing and shout "Deliverance will come."

Another class have needed warning. Spurning the foot light, and kindling a delusive taper glow by the sparks of their own imaginations, they walk in darkness all

delusive. The Prophet ironically bids them do so—uses no time, nor effort to extinguish their sparks, but sets an example to those who would rescue them from the fog by urging the dangers of their situation, their punishment from God. I recommend this course as good physic for Dr. Arthur, Dr. Strong, etc.; yes, better than a whole magazine of logic. Monism and evolutionism are folly. If so, Solomon would call their advocates fools and advise: "Answer a fool according to his folly, lest he be wise in his own conceit." A scoff is better than an argument.

B. T. TAYLOR,

Smithland, Ky.

THE MARKETS.

Report for the week ending Saturday, Jan. 4, 1896.

Cattle—Receipts of cattle to-day were light. The market closed up steadily at Wednesday's decline. Good cattle are selling in lower than on Monday, and common and inferior grades fully 10 to 15c lower. The outlook is fair under moderate receipts.

Hogs—Receipts of hogs to-day were light. Markets firm at Friday's prices, heavy and medium selling at \$2.70 and light at \$2.60. The outlook is favorable.

Sheep and lambs—Receipts light and market firm at quotations.

CATTLE	
Light shipping cattle, 1,000 to 1,500 lbs.	\$ 7.25 @ 0.00
Light shipping, 1,500 to 2,000 lbs.	\$ 7.00 @ 0.00
Best butchers	\$ 4.00 @ 5.00
Fair to good butchers	\$ 3.50 @ 4.00
Common to medium butchers	\$ 3.00 @ 3.50
Thin, rough steers, poor cows and weeklings	\$ 1.00 @ 2.00
Good to extra oxen 1,000 to 1,700 lbs.	\$ 3.00 @ 4.00
Common to medium oxen	\$ 2.50 @ 3.00
Feeders	\$ 2.00 @ 3.00
Stockers	\$ 1.50 @ 2.00
Bulls	\$ 1.00 @ 2.00
Wool salves	\$ 0.00 @ 0.50
Cholc. 400 lb. cows	\$ 0.00 @ 0.50
Fair to good milk cows	\$ 0.00 @ 0.50

SHEEP	
Choice packing and butchers, 25 to 30 lbs.	\$ 7.00 @ 0.00
Fair to good packing, 20 to 25 lbs.	\$ 6.50 @ 0.00
Good to extra light, 150 to 180 lbs.	\$ 6.00 @ 0.00
Fair to good, 120 to 150 lbs.	\$ 5.50 @ 0.00
Fair to good, 100 to 120 lbs.	\$ 5.00 @ 0.00
Rough, 150 to 400 lbs.	\$ 3.00 @ 0.00

SHEEP AND LAMBS	
Good to extra shipping sheep	\$ 3.00 @ 0.00
Fair to good sheep	\$ 2.50 @ 0.00
Common to medium sheep	\$ 2.00 @ 0.00
Wethers	\$ 1.50 @ 0.00
Extra lambs	\$ 1.00 @ 0.00
Fair to good lambs	\$ 0.75 @ 0.00
Common to medium lambs	\$ 0.50 @ 0.00
Tail-ends orulls	\$ 0.25 @ 0.00

LEAF TOBACCO MARKET.

Report for the week ending Saturday, Jan. 4, 1896.

BURLY—1896 crop.	
Trash, green mixed	\$1.50 @ 1.50
Trash, sound	\$1.50 @ 1.50
Common lugs	\$1.00 @ 1.00
Medium lugs	\$1.00 @ 1.00

IF YOU WANT THE BEST GARDEN
in your neighborhood this season
PLANT OUR FAMOUS SEEDS & PLANTS

all of which are described and illustrated in our beautiful and entirely New Catalogue for 1896. A new feature this season is the Free Delivery of Seeds & Catalogue prices to any Post Office. This "New Catalogue" will mail on receipt of a 2-cent stamp, or to those who will state where they saw this advertisement, the Catalogue will be mailed Free!

PETER HENDERSON & CO.
25 & 27 Cortlandt St., New York.

FAIR—1894 crop.	
Trash, green mixed	\$1.00 @ 1.00
Trash, sound	\$1.00 @ 1.00
Common lugs	\$1.00 @ 1.00
Medium lugs	\$1.00 @ 1.00
Good lugs	\$1.00 @ 1.00
Common leaf, short	\$1.00 @ 1.00
Common leaf, long	\$1.00 @ 1.00
Medium leaf	\$1.00 @ 1.00
Good leaf	\$1.00 @ 1.00
Fine and selections	\$1.00 @ 1.00

BURLY—1896 crop.	
Trash, green mixed	\$1.00 @ 1.00
Trash, sound	\$1.00 @ 1.00
Common lugs	\$1.00 @ 1.00
Medium lugs	\$1.00 @ 1.00
Good lugs	\$1.00 @ 1.00
Common leaf, short	\$1.00 @ 1.00
Common leaf, long	\$1.00 @ 1.00
Medium leaf	\$1.00 @ 1.00
Good leaf	\$1.00 @ 1.00
Fine and selections	\$1.00 @ 1.00

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.

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

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"Organ at Church and in Concert."

By J. W. Simpson. For pipe or reed organ. A new collection which brings within reach of the ordinary player some of the finest organ music published in years. Not difficult and of great variety. 74 pieces.

CLOTH, \$2.00, postpaid.

"Parlor Organ Gems."

By W. F. Budd. A fine collection of vocal and instrumental music for the reed organ. Selected to suit all tastes and the ability of young performers. 40 instrumental pieces. 11 Vocal Pieces.

HEAVY PAPER, 50c. BOARDS, 75c. POST.

"Clark's New Method for Reed Organs."

The standard instruction book for the reed organ, distinct from any previous work by the same author. It contains all that is needed for a mastery of the instrument.

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