

# WESTERN RECORDER

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## WESTERN RECORDER.

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Out of suffering comes the serious mind; out of salvation, the grateful heart. Ruskin.

A WRITER in an exchange says: "If the Christian religion is to win the approval of the present age," it must do so and so. Winning the approval of this or any age is not the aim or the desire of the Christian religion.

THE Presbyterian says that on one occasion Dr. Jowett was at a large dinner party, and a lady who belonged to the "smart" set asked him: "Pray, what do you think of God now?" He answered gravely and sternly: "What I think of God is of little consequence; it is what God thinks of me that is extremely important."

THE Christian Intelligencer says, with much force: "If a prayer-meeting is announced from the pulpit on the Sabbath for Wednesday or Thursday evening, then make it a prayer-meeting. Let prayer be the chief characteristic of the meeting. It should be a meeting in which small prayer-meetings are held."

QANFARI, the Norwegian theologian, who is a great investigator in church history, says it is evident from the writings of Clement that in the year 95 belief in the Trinity was one of the accepted and well-established points, and had then been the current faith for a long time. Ever since, he might have added, Thomas cried, "My Lord and my God," and the Lord gave the great commission.

VIRCHOW is the greatest living German scientist, and Virchow has always opposed evolution. Haeckle believes in it, or rather adopts it, because, as he says in an article in the *Fortnightly*, "There is but one alternative, either transmission and aptery with Darwin and Huxley, or consistency of species and miraculous creation, with Virchow and Ranke."

At a recent conference of missionaries in India a paper read took the ground that "faith in the presence and working of God's spirit is to be deepened by showing that God speaks to enlightened Christian consciousness now as authoritatively as he ever did in by-gone ages." When Christian consciousness is exalted above an infallible Bible, it is well to ask the confusing question—Whose consciousness? Yours or mine? Mine says the Bible is infallibly inspired, and anything which contradicts it is forever wrong.

We quoted some weeks since the action of the Pacific Presbyterians in regard to members taking the "organ" of an Alphabet Society instead of their own state papers. It seems this is not confined to the Pacific coast. A brother in Ohio writes to his state paper, the *Journal & Messenger*: "A paper called the *Baptist Union*, published in Chicago, has considerable circulation here. As it can be had for a dollar a year, a good many have taken it, although it is dear at that price compared with your paper."

## THE PERDITION OF UNGODLY MEN.

BY THURSTON.

Quite recently I listened to a sermon from a Baptist pulpit which greatly interested me, and, in a sense, greatly gratified me, though the subject was a painful one to contemplate. It discussed the perdition of ungodly men from the text, "And these shall go away into everlasting punishment." There was nothing especially realistic in the preacher's description, and nothing notable in the discourse as a sermon, except a plain and fearless discussion of the terrible fact as discussed in the words of Christ himself, of the final separation of the righteous and the wicked, and the doom of those who reject Christ as the only way and hope of salvation. The teaching of a literal hell, of fire and brimstone, with physical torments, was of course repudiated, though often charged against Puritan orthodoxy by the liberal faith, but falsely charged, of course. Nevertheless, a no less real and dreaded doom awaits those who neglect the great salvation. And this was abundantly proven from the Word of God, which by no fair interpretation can be made silent to this grand and fearful element in the divine revelation, and equally proven as a necessity in the administration of the divine government. For what is a law without a penalty for its violation? And how can a government be equitable that does not distinguish between the righteous and the wicked, and that does not magnify justice and mercy equally? The presentation was plain, simple and earnest, without the arts of oratory, and far from the conceits of the popular preacher, it was as though plain, yet plain and positive as something fearfully practical and needing to be guarded against.

Now, what gratifies me is, that while in this day so many of what are known as evangelical pulpits are degraded to a low standard of easy sentimentalism, omitting the weighty matters of law, penalty and judgment—and not a few of them Baptist pulpits—there are some true to the whole rounded sphere of doctrine, pleasant and unpleasant alike. It is easier to cry, "peace, peace," than to sound the alarm of danger. The ambassador does not bear his own message, but that of his king or government. Woe to him who substitutes his own. The divine rule is, "Preach the preaching that I bid thee." A court interpreter in a criminal case was lately arrested and indicted on the charge of having falsely interpreted to the court and jury the testimony of a witness. To preach smooth things may be very agreeable to the hearers, but the truth, and the whole truth as relates to them, is the need of the people, and the command of him who sends forth the herald. Who is surprised that Universalists and Unitarians claim that the entire Protestant pulpit is coming, or has come, to their ground, and that all this preaching of future retribution, especially endless penalty, is vanishing before the increasing light of this age like other dark fictions of the Romish church and the Middle Ages. Nor do I think it can be denied that the malign work of many of the "higher critics" in diminishing the Bible, regarding it only as literature, and not as revelation, has not only done much to destroy the confidence of the common people in the holy Scriptures, but has lowered the tone of the pulpit as to positive truth, and has helped to eliminate sin, righteousness and penalty from the preacher's themes. With these, are fast disappearing the doctrine of the atonement and the sacrificial efficacy of Christ's death. And these defects are sadly apparent in many of the published systems of theology, which emanate from schools of divinity hitherto supposed to be sound in the faith. Fortu-

ately published systems of theology are not widely read. But unfortunately, divinity students who go to school to learn how the better to preach the Gospel and care for the churches, enter upon their ministerial work impregnated with these perversions, acquired in the schools during their studies.

A weak sentimentalism instead of a virile Gospel, is not unfrequently heard from pulpits which ought better to represent the truth for which they stand. All men, it is said, are the children of God, and he will not lose his own. All men, however bad, are in their blind restlessness unconsciously seeking after God. There is something in every man not wholly bad, which binds him to God and goodness. God will find him, however, far off. The Father is waiting to forgive, and needs no persuasion to induce him to pardon. The prodigal son is the typical sinner, whom the father is waiting to welcome and to crown. This and much more of the same sort, all of which is partly true and constructively and dangerously false. The prodigal son was a son, and was bound to be brought to repentance in his father's house. But the citizens of that country who kept the swine, and the harlots with whom he wasted his substance, were not sons and daughters, and were not brought to share their portion. Omit sin and penalty, and redemption loses its significance. No man will ever seek a physician till he believes himself dangerously sick. No man will ever seek a Savior till he feels himself a lost and helpless sinner. If there be danger before men, woe to the preacher who does not give them warning.

## THE CHURCH.

BY REV. U. M. MOGULKE.

Are we on the point of making a new test of Baptist principles in this country? That we can be loyal under persecution has been abundantly demonstrated; but we are now tried by the seductive influences of prosperity. Connections of wealth and culture allure us. Great men, as the world counts greatness, are pointed out with pride amongst us. We are "society." We are becoming aesthetic. We shun polemics. Union, on terms of courteous silence, begins to captivate us. There seems to be a growing demand for a king to go before us. Our old principle of association among the churches fails to satisfy present demands. We tend to centralization. We sigh for the diocesan. Ecclesiastical organization is upon us. Each church is a congeries of wheels. The divine idea of the church wanders in a wilderness of human devices. We speak the jargon of Rome. Frequently our wisest and best are betrayed into calling our denomination "the Baptist church." Baptism and the Lord's Supper are becoming, in some quarters, esoteric mysteries, whose meaning is to be expounded only to the initiated and trustworthy, but concealed from the public.

The writer, having, as he fondly supposes, escaped a few years since from Babylon, suffers a shade of anxiety, occasionally, lest on waking some fine morning he find himself, bed, board, baggage and the Baptist denomination in the same old nest whence he formerly fled. At such times it is reassuring to turn the eye from the dusty highway of human invention to the clear blue sky of God's revelation; to gaze through the fog of human uncertainty to the beacon light of his shining truth; to step off human stairs of sand, and plant the weary feet upon the rock of his ascertained will. And this will we do.

The only visible Christian thing which, in the Bible bears the name "church," is a congregation, composed, on principle, only of believers in Christ, who have been baptized on a personal profession of faith in him. Such a body is the only visible thing

that ever was, is, or will be, entitled to recognition as a valid church of Christ. To such a church is given all power that Christ has granted to believers in an organized body. For any organization of a different kind to assume the functions of a church is disobedience; to assume the name of a church is presumption; to persist in such a course is disloyalty. It must be frankly avowed that organized disobedience, presumption and disloyalty are particulars in the complaint which we lodge against all denominations, of whatever name or creed, that do not preserve the identity of the church as described in the Bible. We cannot acknowledge fellowship with them in church order; for they are in disorder, perseveringly so. We cannot participate with them at the Lord's Supper; for disorder there is especially offensive to God. They insist on substituting an institution of their own devising and forms of their own fancy for the order set forth in the Bible; and they must accept the entire responsibility for such a course. Even common courtesy does not require me to share their responsibility. In separating myself from them, I do them no wrong. If they are sensible people they will take no offense at my conduct. In any case, he who insists that I follow his notions rather than God's word, and that for the sake of his good opinion I disobey God, insults my whole manhood.

Very delusive is the cry, "Back to Christ!" It sounds well; but it means ill. Those who use it most are assuming that there is a conflict between Christ and the writers of the New Testament; that the Bible is an irregular, defective and redundant book, and that in order to follow Jesus we must discard Paul. All this means at least that the law of the church is not found in the Bible; that the directions for church order given in the apostolic writings are not binding now; and that the church of the New Testament is not the church for all time. The Baptist position is being defined lately as one, not of conformity to a prescribed order, but of personal relationship to Christ. Why not both? Jesus forestalled this surrender of his church in such words as these: "If ye abide in me, and my words abide in you; and 'Ye are my friends, if ye do whatsoever I command you.'" The Bible contains the most perfect definition of the church that human speech can convey. The only way back to Christ lies through the Bible only; and the picture of the church therein contained, is intended by him to be preserved till he comes. Otherwise, the Baptists of the past have been essentially wrong; and those of to day are blamable schismatics. The church as described in the Bible is Baptist bed-rock.—Indiana Baptist.

We have need to be definite in our faith, in our service of God, in our daily duties and Christian service, as in our business. We do not attend to the business of other responsible people, support the families of other able-bodied parents, or live in the homes which others have prepared for themselves. When we start out to market we do not purchase anything that may be offered, and when we eat we do not take exactly what others choose. We are definite in our daily work as to our homes, our clothing, the care for our children, and in meeting our own personal obligations. To take our own place, stand up for our own convictions, do our own duties, support those who are dependent upon us, and in every way meet our own responsibilities and obligations, were a line of life calculated to bring large and definite results.—Exchange.

Let not the refinements of society make us forget that it is not the refined only who are received into the kingdom of God.—Jewett.

**THE UNIVERSAL FATHERHOOD OF GOD, AND BROTHERHOOD OF MAN.**

BY REV. D. Y. BAGBY, PH.D.

The doctrine embodied in the above caption is becoming popular, as is evidenced in the growing statements of many would-be teachers of theology. It is one of the grand themes for a Fourth-of-July oration, in which the orator often takes advantage of the occasion to exhibit his supply of spread-eagle and sky-rocket oratory, to the great delight of every lost sinner in his audience. It would do harm enough, if it was advocated only on such occasions as this; but when such doctrine boldly steps into the pulpit, and demands recognition from the ministry; and when leaders of theological thought take it up and advocate it with all their power, it is time for the friends of truth to speak out with no uncertain sound as to God's teachings on the subject.

Quite recently, this writer heard several prominent ministers boldly assert that we were all the "children of God"—some bad, and some good children; and still later, I read a sermon from a very prominent preacher, in which he took the same unqualified position. It is strange that some men who know so much about many things seem to know so little about some things.

**ARE ALL MEN THE SONS OF GOD?**

I unhesitatingly take the negative of the question. All men are not sons of God. The main difficulty with most of those who take the affirmative, is that they fail to see the difference between paternity and creating. They reason that as God created all men, therefore he is the Father of all men. It is strange that any one should be misled just here. God created all the dumb brutes; is he therefore the Father of all the dumb brutes? Will any one claim to be a brother to the horse, simply because God created both him and the horse? Can we even claim to be the "brother" to any of the angels, even though God created them and us as well? God is not a "Father" to the angels, though he is their Creator. For "unto which of the angels said he at any time, Thou art my son; this day have I begotten thee!" That God created everything human, brute and inanimate object, no one will deny; but that he is therefore the "Father" of all that which he created, who will dare assert? Being the Creator does not equal being the Father.

But the New Testament is very clear on the subject of the "Universal Fatherhood" of God. Let us notice passages from the mouth of the Savior, and the pens of the apostles. The New Testament makes four propositions too clear for any questioning about them.

I. Jesus says there are some who are the children of the devil.

I John 8:10 says: "In this the children of God are manifest, and the children of the devil." If all are the children of God why is this differentiation made here, between the two kinds of children, by the apostle? He certainly maintains here, that the children of God are different from the children of the devil. If some are the children of the devil, they cannot be the children of God also; or we have the monstrosity of a child having two Fathers! And notice again: Matt. 18:35a, where Jesus is explaining the parable he has just spoken. He says: "The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one." Why the difference made here between the two kinds of children, if all are the children of God?

But the question is stated emphatically, in so many words by Jesus, in John 8:43: "Jesus said unto them, If God were your Father, ye would love me;" and the simplest logic in the world shows that "Ye do not love me; ergo, God is not your Father." But Jesus did not even leave it for any one to reason out by logic, but stated it, positively, in v. 44, thus: "Ye are of your father, the devil; and the lusts of your father ye will do." If they were the children of the devil, as Jesus said they were, then the proposition is established, that "All men are not the children of God."

While the question is fully established, and we might rest with the argument here, yet the New Testament is by no means exhausted of argument and direct statements

as to some not being the sons of God.

Let us notice further:

II. Some are peculiarly the children of God.

I John 8:1 says: "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knew us not, because it knew him not."

And who is this "world" that "knew us not" except the lost sinners, who are not God's children? Matt. 18:38, quoted above, applies here as well as it applies to prove that there are some who are peculiarly the children of the devil. But this point will not be extended, as there are disputes against the statement that some are the children of God. We are all agreed that some are the children of God; the only question is, are all the children of God?

III. How to become the children of God.

If all were the children of God, it is strange that we have so many and so plain directions how to become the children of God. What is the use of telling how to do something that is already done? Notice a few examples. In Gal. 3:26 we have these words: "For ye are all the sons of God, through faith in Christ Jesus." Then how can those be "the sons of God" who have no faith in Jesus, and wholly refuse to receive him at all, as their Savior? But the question is more emphatically stated in John 1:12, where it is said that "As many as received him, to them he gave the right to become the children of God, even to them that believe on his name." What about those who did not, and do not yet believe on his name? Are they the children of God, without any "right" to be his children? The negative of the above passage is certainly true; i. e., to those who did not receive him, he did not give the right to be the children of God. It is the same then as it is now; only to those who receive him as a personal Savior, is the right of being a child of God given. But if it be possible to produce stronger evidence than the above, we have it in the following:

IV. All God's children inherit, jointly, his estate.

Turn to Rom. 8:16, 17. It says: "The Spirit himself beareth witness with our spirits that we are the children of God; and if children, then heirs; heirs of God, and joint heirs with Christ." And the same thought is in Gal. 4:6, 7: "And because ye are sons, God hath sent forth the spirit of his Son into your hearts crying Abba, Father. Wherefore, thou art no more a servant, but a son; and if a son, then an heir of God through Christ." All God's children are God's heirs; even joint heirs with Christ. How can any one claim that the blasphemer, the libertine, the blatant infidel, together with "all the nations that forget God" can be the "children of God"?

There is no finer soil for growing Universalism than this false doctrine that "all men are the sons of God." All men are the creatures of God, it is true; but when it comes to being the children of God, that is quite another thing. The way, and the only way, to become a "child of God" is by faith in his Son, Jesus Christ; and whoever refuses, or neglects, to trust this Savior, has no right, nor any claim to heirship in God's kingdom. We are born heirs of our earthly parents; so must we be born heirs of God. "Marvel not that I said unto you, Ye must be born again," says the Savior of men; for "Except a man be born anew, he cannot see the kingdom of God."

Those and those only who accept Jesus by faith as a personal Savior are, or ever can be, "the children of God."

For the Western Recorder

**SHOWING THE HEART.**

BY REV. C. H. WETHERS.

If one have a sound heart, a sympathetic heart, a heart laden with experiences common to those of many others, it is quite well to show it to others. It should be so shown as to encourage, to gladden, to stimulate and bless others. The words of the celebrated Rev. John Angell James are so frank and suggestive that they are here given: "If I have had any considerable usefulness with my people it has arisen very much out of my habit of showing them my heart; of sharing with them my joys and sorrows in all the many and various chances and changes in life. It is thus our Lord has

disclosed to us in the Gospel and in all the holy Scriptures his experience in life and the consolation of his Father and of the Holy Spirit. It is thus he demands of us that, in bearing one another's burdens, we comfort them with the very comfort where-with we are comforted of God. Is it not the united testimony of the people of God that Jesus has met and manifested himself to them peculiarly and most fully when they have been trying to help, guide and comfort others? It is when they state, to the glory and praise of God, what he has enabled them thus to do; nay, rather what he has condescended to do by and through them, that they do most truly honor him and most persuasively encourage their fellows to hope in the Lord, and to strive most vigorously to advance his interests in the hearts of men." It was because Christ freely showed his great heart to men that he reached, in a very broad and deep way, the hearts of multitudes of people.

**TOO LATE.**

BY REV. THEODORE L. CUTLER.

There are some people who seem to have never learned to conjugate the present tense; they are always in the "preterite." I once had a parishioner in New York whose appearance at the church door always certified to me the size of my audience, for nobody ever came in after him. He habitually missed the reading of God's Word, and was barely in time for the "long prayer;" he never got but a fraction of the service, and was but a fraction of a man in all the work of the church.

If unhappy delays have cost some men the loss of battles, and other men the loss of profitable bargains, there are innumerable cases in which delays have cost the salvation of the soul. The time element is made prominent in the Bible; it abounds in such urgent words as "straightway," "now," and "to-day." One of the most pathetic scenes described by our Lord is that of the tardy guests clamoring for admission to the wedding feast, who are told that "the door is shut." At the day of final judgment we may well believe that those who come there from Gospel-lighted lands will be divided into two classes—those who seized their opportunity, and those who lost it. The happy hosts on the right hand of the Judge will contain those who "knew the time of their visitation," who obeyed the heavenly voice, who improved the influence of the Holy Spirit and pressed in while the gates stood open. And among these happy ones the happiest will be those earnest laborers for Christ who caught every opportunity to do good, and by co-operating with the divine Spirit won precious souls to the Master.

On the left hand of the Judge will be multitudes whose fatal sin was that they were too late. They knew their duty and were often urged to perform it. Christ came to them as he came to besotted Jerusalem. Faithful sermons, solemn providences, roused them again and again as Paul roused Felix on his throne, but like him, they put off repentance to "a more convenient season." The doorway into a better life was opened to them by the pierced hand of him who said, "Come unto me and be ye saved," but they lingered without until the door was shut.

There will, I can imagine, be an especial bitterness in the fate of those who destroyed themselves by their own procrastination. They will be tantalized forever by the recollection of the mercies they so strangely flung away. The spectre that will haunt them will be a lost opportunity! That spectre will never dawn at their bidding. It will ring the peals of Sabbath bells in their memories, and remind them how many offers of eternal life were pressed upon them by Christ's message-bearers. It will whisper in their ears the sweet voices of good mothers or loving friends who once urged them to lay hold on that life eternal. It will point them to times and places where the Spirit of God was striving with them; they were often almost persuaded to become Christians; others passed by them and went in through the open gate; they put off and still put off the great decision until death snatched them away and it was too late! They might have been in heaven; they shut themselves out!

"For all sad words of tongue or pen The saddest are these—'It might have been!'" I have an object in writing this article

and just at this time. Another year is just vanishing away, going up with its account to God. I once met a gentleman in the street near his house on the closing day of the year, and simply said to him in a hearty, cordial way, "My friend, isn't it a good time to begin a new life?" God's Spirit sent that sentence like an arrow into his soul; he came that very evening, for the first time, to our prayer-meeting; the opening year saw him an earnest, decided Christian, and such he was to his dying day.

The reader of this article may be closing this year without Christ. You know your duty and have never done it. You expect to do it by-and-by; yet you may open your eyes in eternity and find it is too late. Christ says to you now, "Follow Me!" He said this once to two men on the shore of Galilee, and their destiny hung upon ten minutes. So may yours. If you will say "No" to your sins and say "Yes" to Jesus Christ by doing the first thing your conscience bids you and do to please Jesus Christ, you will be taking the first decisive step towards heaven. His Spirit will help you. Faith simply means grasping Jesus Christ and doing what he bids you. I entreat you to lose no time. Your eternity may hang on a moment's decision. Make it before the door is shut!—Evangelist.

**THE SIN OF INTEMPERANCE.**

This guilt should be preached until the conscience is awakened; until the conscience of the drunkard is awakened; until the conscience of every one whose feet are taking the first lessons in the way of death is awakened; until all the people are startled into life and activity by the fact that the very gates of hell are open near by their feet, and that they also are guilty if they do not hasten to save those who are pressing into them, and build guards to save others from being drawn into the same death-giving multitude.

God has barred his kingdom against the drunkard. Nor thives nor drunkards shall inherit the kingdom of God. Drunkenness is one of the fruits of the earthly and sensual nature, and cannot find a place where only the Spirit dwells. There is pardon for the penitent drunkard; but so long as he continues in his intemperance, the work of God rests upon him. Intemperance was then begins to be poured out in his life and continues unchecked forever. Does God's denunciation of wine seem too terrible? What can be too terrible for a sin that not only transgresses the law of God, as all sin does, but in its nature and in its working is revolting to God, and destructive as few other sins are! In the Bible the murderer, the adulterer and the drunkard are classed together, for they destroy the image of God in man. Intemperance is the fruitful seed of all sins. It so blinds the mind, so debases all manhood, so inflames passion, so destroys the moral sense, so breaks down the power of the conscience and of the will, that there is not any sin or vice that does not follow as its legitimate product. Its touch is the hand of Satan, its breath is death. Can a vice be too terrible for a sin that is so destructive of all good, that so makes the soul the dwelling-place of evil spirits?

Therefore, with all other effort against intemperance, this guilt of the intemperate person should be preached with all the power of deep conviction of divine truth. We should preach it to those who are already ensnared, that they may lay hold on mercy and be saved. We should preach to those in danger, that they may be kept from the way of death. We should preach it, with added woe for themselves, to those who tempt others to drink. And we should preach it to all, that they may see their complicity in social life and in legislation, with the destruction of the vast multitude that goes down this road to death; a multitude in which old men and decrepit, strong men and boys, are walking hand in hand.—United Presbyterian.

It is not said that Christians shall not have extraordinary trials; Christianity develops manhood; it vastly enlarges the sphere of life. It gives a broader surface which the winds of adversity may sweep. It gives greater possibilities of enjoyment, and these make greater trials certain.—Selected.

QUESTIONS ANSWERED.

BY GENEX.

Verily it is enough to send one to mourn with Elijah under the juniper tree to know that such a state of affairs exists in any Baptist church as is disclosed by this question. And what is worse, it comes from a Southern church, and the reputation for standing squarely by their Lord and his commandments.

I am asked, what course the church should pursue which has a member who has put away his wife for other cause than fornication, gotten a divorce and married again, the second woman being a member of the church. The wife comes into the neighborhood to reside and wishes to put her letter into the church, will the divorced husband object, and says if the church receives her, he and his second wife will move their men's bench. What should the church do?

It seems the question is in regard to receiving the man's wife, for as God sees, and as it is the solemn obligation of the church to see, she is his wife. She should be taken of course, without a question. It seems she has not sinned, and yet the church hesitates to take a sister who has not sinned because two who are living in open sin say they will withdraw if she is received!

But the thing for the church to do, and do immediately, is to see that the man is separated from her fellowship. Christ's words are the laws which must govern the fellowship of his churches. And he has said plainly that such a husband and woman are living in adultery. And then the church should humble itself before the Lord and see to it that the man and woman are separated from her fellowship for having fellowshiped that man and that woman for one day after they began their life of sin.

I hope the wife will insist on being received on her letter. I should very much like to know what protest she will give for refusing to receive her. The real reason would be that the recreant husband's contribution is too large to lose, or that the woman with whom he is living is kin to a large number in the church. But there are reasons no church would have the face to give.

If a majority of the church believes that what the Lord calls adultery is right for church members, then the faithful few should ask for their letters and join the nearest church. Let them also see that the laws which govern the fellowship of the Baptist churches.

"An evangelist in our town had a 'consecration meeting' in one of the churches. The Baptist pastor was requested to read the announcement, and refused because he did not believe in 'consecration' meetings. Do you think he was right?" If the previous question caused me to join Elijah under the juniper tree, this one causes me to join with Paul in thanking God and taking courage.

Churches which do not insist on a regeneration of the members, do not hold such meetings. It does not do for Baptists. No man is ever regenerated who is not wholly consecrated—entirely consecrated—perfectly consecrated, or otherwise other adjective these "consecration" meetings do not believe in. It is perfect, and never will be in this life. But the consecration is entire, body, soul, spirit, will, everything.

When a sinner is under conviction of sin does not a man urge him to give himself wholly to God? Does he not teach the penitent man that God will not receive him if he holds anything back? Has this not been the teaching of Baptists always? Is it not Bible teaching also? Consecration means the dedication of anything to the service of the deity. God will not take part in a sinner's sin, and the sinner who does not repent does not forgive some of a man's sins. No man is converted who has not wholly consecrated himself to the Lord.

It will do, then, for unregenerated persons to go to a "consecration" meeting, though I do not like that name for "pardon seeking meetings." But for a Christian to attend with any view to consecrating himself is to deny his faith, is to admit that he has never been converted. Baptists should stand by their doctrine of a converted church membership, and have nothing to do with such meetings.

But what a brave, true man that pastor was! Thank God for him. He might be sure that every sentiment one in his church would grow hysterical over his refusal. Well-meaning and weak characters with a tendency to morbidness always delight in such things as "consecration meetings." And spiritual hysterics are harder to fight than an army, and require more courage in those who oppose them. Though the pastor may have prevented the recurring sinning season on growth in grace, these morbid ones will still lament that he does not wish his people to get nearer to God by "consecrating" themselves. They will also mourn because by refusing to grant the request of an evangelist he has hindered the evangelist's usefulness in the community. They cannot be made to see that these questions belong to God, faithfulness to their pastor.

Pedobaptists in the town will also loudly lament the Baptist preacher's lack of brotherly feeling of liberality in refusing to make an announcement of a sinner's baptism in one of their churches. That he would have denied the Baptist faith in regard to a regenerated church membership, and also in regard to the perseverance of the saints, will not prevent their lamentation. The fact that the Baptist pastor has never been present to those for a bulletin board will not silence them. Let them talk! Let the Baptists glory in a pastor who would not say to his people that their religion is a mistake, and that they need not consecrate all they were to God when He pardoned their sins and brought them from death unto life.

And that brings me to the dilemma of a young pastor who is overwhelmed with announcements. How much time should be given to them? What meetings should be announced? Is it right to announce in advance which are supposed to be long to prayer and praise by reading a long list? Where should the line be drawn?

The opinion of the questioner is indicated by the questions he asks, and I agree with him. But he is on dangerous ground. There is a large amount of time which is wasted. You see there is probably some one in the church who takes an especial interest in every one of the announcements, and who will wax vociferous if his or her part is omitted.

The "announcements" in some churches amount to a ritual, and a most tiresome and monotonous one. The coolness with which outside bodies, because they have a "good aim," claim to have a right in the Baptist pulpit as an advertising bulletin board is phenomenal. They have lost sight of the fact that at the most, reading their announcements is courteous. And they are as angry as if they were defrauded of their just rights if a pastor refuses to take up the brief time in which his people assemble for public worship by reading whatever they chose to send to him.

In a country church, or a church in a small town, it is only necessary for the pastor to say, "meetings during the week as usual." In a city there are generally strangers present. It is best to put the regular meetings on a bulletin board and the vestibule so that all can see and choose to look. Sometimes these are placed outside the house. I have known pastors to have the time for preaching, prayer-meeting and Sunday-school in large letters on the front of the house, and yet every week to repeat the whole list to his congregation.

One church that I attended had a blackboard in the vestibule on which any President of Buay Bees, etc., was expected to write any announcement necessary. But that church had allowed what was meant to be a "bulletin board" to be organized into squads of all sorts, that to read the announcements for them all took the time of an ordinary sermon.

My advice is—so far as is possible without exploding two much dynamite—to read no announcements at all except those which are necessary to concern the church. And put as many of those as possible in the vestibule or on the outside of the church. Whenever it is necessary, of course the pastor should call attention and urge attendance. That is the easiest and safest place to draw the line.

RURAL NOTES AND NOTIONS.

BY SENEK SMITH.

GOOD TO ALL.

"The Bible says God is good to all, but I can't see it. Why, some are poor, and some are sick, and nearly everybody has more or less trouble. If he is good to all, why don't we have a good time, and to have it all the time."

So said one of those who are always grumbling to a friend of mine. They were near a hospital. Without replying, my friend said: "Let us go in and look for an illustration of what you are talking about."

They entered and saw in the different wards nearly all kinds of sufferers. My friend said to the attendant: "Who is in charge of this hospital?"

"James," was the reply. "Is he a skillful physician, and is he equally attentive to all the patients?"

"Yes, of course." "But I see that he doesn't treat them all alike. That man has his eye bandaged, the one next to him has his arm bound up in splints, another over there has evidently had his limb amputated. The nurses are giving to some nothing but gruel; to others a rich and nourishing diet. For some the doctor is prescribing anodynes; for others, tonics and stimulants. How can he be an impartial physician, and be so kind and kindly, when his treatment is so diversified?"

"Why, that is the evidence of his skill and goodness. He studies each case; he sees what is best for each sufferer; he gives to each just what he needs. When he inflicts pain, it is really to relieve pain. A man was brought in yesterday with a dislocated limb. He was in great agony. The doctor fastened him on that table and pulled upon the limb with all his might. The man cried: 'Oh don't, you hurt awfully!' But in a moment the limb was in its place, and then the man cried out: 'Oh, sir, you are the best physician in the world.' It is so every day. The treatment that seems harshest is often the best."

"Yes," said my friend, "and the world is

A HOSPITAL.

His millions are all sick. This sickness appears in varied forms, and each patient needs a treatment adapted to his peculiar malady. If in one case the malaria of depravity causes that kind of inflammation which we call pride, the great Physician must try to cure the inflammation, while he humbles the proud. In another case the development takes the form of ossification of the heart, which is the physiological name for selfishness, the heart must be subdued and softened, or the man will live a skinflint and die a miser. So in the multiform phases of this world-wide epidemic, the object of the Lord is to save; but he cannot save in sin any more than the doctor can make those people happy when they are sick. The Lord seeks to save us from our sins, as the doctor seeks to save his patients from the diseases that afflict them. But the saving process is not painless and pleasant. Most maladies are more or less unpalatable; nearly all surgical operations are painful. "You wonder why some people are poor. Look over there. Do you see that pale-faced patient near the window? He is suffering from a complication of diseases caused by high living. If

he had gone on as he was going a few years longer, he would have died of apoplexy. His friends brought him here to be cured, and the doctor has to keep him on a very low diet. In this is his only chance for a permanent recovery. He complains bitterly of the treatment he receives; he wants spiced foods and wines. But the doctor knows that any such indulgence would be fatal. And so the Lord has to treat some of us. If he did not put on a low diet, we would soon go to destruction. Our safety and hope of salvation are in our poverty. Very few people in this fallen world can be trusted with riches."

"But," cried the grumbler, "I see a man on the other side of the ward to whom the waiters are bringing a dinner. He looks quite as sick as the man in the window."

"Hush! speak low," said the attendant, "that is one of the doctor's incurables. His case is hopeless, and hence he is indulged. If there was any possibility of curing him, he would be dieted so; but our kind-hearted physician says, 'Since we cannot save the man, let us make him as comfortable as we can. Why should we be dieting a patient who can die?'"

"Yes, and that is just the way that the Lord deals with his hopeless patients. When he sees that a man is incurable, because he will not be, he lets him have his fill of the good things of this life. He does this sadly, just as the kind doctor humors the patient who cannot live. But does anybody think that the doctor cares more, or shows more love, for that man who he will not save him who, though very sick, may be saved? By this second patient he sits for hours, studying his symptoms and trying with utmost skill to find remedies and apply them. So God deals with the souls of men. Wherever there is any ground for hope, he tries them with all that discipline of his providence which may lead them to repentance and faith. Yes, the world is a great hospital. God's goodness is manifest in his efforts to save his patients, and the treatment that seems harshest is often the best, and most luminous of hope, for that man who will not be saved. It filled our home with music and gladness. It was dearer to me than my right hand."

"Well, come over here and we will see. That man has the stump of an arm bandaged. The doctor cut it off yesterday, and it seemed a cruel operation, but it saved the man's life. His hand and forearm were encumbered by an incurable disease. It was eating up toward the shoulder and would in time have corrupted the whole limb. There was no remedy but amputation. And it was better for the man to go through life with one arm than to die. That surgical operation, performed without charge, shows that our doctor is both skillful and kind. Now, your case is like that of this patient. Your child, you say, is drawing you down to his level. But was drawing you down to his level. It was making you seek for happiness in the creature rather than the Creator. He took it away because he knew that it was better for you to be a childless Christian and an heir of glory than to have your child blindly and selfishly be the peril of your soul."

The reason men talk as they do about God's partiality and the mysteries of his providence is that they don't realize

THE GREAT WORK

that he is doing in this world. He is striving to save a leprous race; he must do it by moral means, by motives, by operating upon the will and affections. He cannot make us happy until we are holy. He cannot take us to heaven until we are good. He does more than that. He is at the hospital can discharge his patients before they are healed. But holiness cannot be created in us or bestowed upon us by a fiat of Omnipotence. It must be planted like a seed in the soul's choice of God, in its feeble, fluttering faith to grow. It is the slow process of moral culture. We are to grow in grace, and that growth must be symmetrical. It must be after the divine model given to us in Christ. But pruning is necessary if we would secure symmetry and fruitfulness. The orchard shows his wisdom in using the knife and the shears, as well as the cultivator. Let us think of this world as a hospital, or even as a nursery, and we will see why the wicked seem to prosper and the good are afflicted.

THE EXERCISING RICHES

Paul writes to the Ephesians as follows: "The exceeding riches of God's grace in his kindness toward us through Jesus Christ. The saint who is poor and sick and friendless, who has nothing but the grace of God, is rich, and ought to rejoice in his poverty and his afflictions as evidence of his Father's love. I asked a poor widow to-day: 'Would you give your hope in Christ for the thirty million dollars that Mrs. Hopkins Searies had before she died?' 'No, indeed,' she answered, with tearful eyes and an angelic smile; 'not for a thousand millions!' These people think that God is good to the millionaires, and envy them. But he is kinder far to every afflicted believer. He gives the worlding all the blessings that he cares for and is willing to receive. He lets him gather his shining hoaps of perishes gold. But he does not let him try to hoard it, nor to get 'durable riches.' We are the millionaires of immortality. We are the heirs of a glory that shall never fade. The trials of this life are but the work of a lapidary who cuts and files and polishes the diamonds. When the discipline of God's providence and grace have done their work upon our spirits, we shall shine forth as the sun.—Journal & Messenger

Oh, how many hearts are breaking! Oh, how many hearts are aching for a loving touch and token, For the one you might have spoken! Say not in the time of sorrow, 'It will soothe their grief to-morrow.' Prove your friendship, lest they doubt it; Go as once; be quick about it. —Josephine Pollard.

LITERARY.

New Books.

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

ARCHITECTS OF FATE, OR STEPS TO SUCCESS AND POWER. By Orion Sweet Marden. Illustrated with thirty-two plates. Boston: Houghton, Mifflin & Co. \$1.50.

"A book designed to inspire youth to character building, self culture and noble achievement," the title page says, and the design is well carried out. There are twenty-six chapters, each setting forth some leading element of character, and marked with a certain degree of interest is used to illustrate. The headings of the chapters give a very good idea of the book: Success—A Man; Dare; The Will and the Way; Wasted Opportunities; Use of Obstacles; One Unwavering Aim; Sowing and Reaping; Self Help; Work and Wait; Clear Grit; Grand Things in the World; Wealth in Economy; Rich Without Money; Opportunities Where You Are; The Might of Little Things; Self-Mastery; Nature's Little Bill; Vocations Good and Bad; The Man with an Idea; Decision; Power of the Mind Over the Body; The Charities; Cures of Idleness; Our Schools and Schoolmasters; Books; Every Man His Own Paradise.

Among the characters described are Walter Scott, Bunyan, Prescott, Hugo, Farraday, Edison, Anson Jackson, Whitster, Jefferson, Agassiz, Lowell, Patrick Henry, Irving, Florence Nightingale, Henry Clay, George Elliot, Longfellow and Ruskin. The book shows wide and careful reading and offers a great wealth of apt quotation.

SUNSHINEWAY. By Edward W. Bok. Chicago and New York: Fleming H. Revell Co. \$1.00. Received from C. T. Doering.

This book is directed to young men, and is designed to show them the conditions of success in life. The author insists that success is not simply for the favored few, but for all who deserve it. It will submit to the conditions. The topics discussed are: Character; Success; What Really is Success? and The Young Man in Business; His Social Life and Amusements; How to Live His Wild Oats; in Matters of Dress; His Religious Life; His Attitude Toward Women; The Question of Marriage.

While suggestive and helpful, the book falls short of what it ought to advocate. For example: "With this absolute faith in the existence of a God and in prayer, only one thing more is needed to complete the fundamental basis of all religious action—faith in the love of God for our conscience and to the best and truest that is within ourselves" (p. 125). There is much more needed. It is needed first of all to love God and to yield to His will.

CHRISTIAN TEACHING AND LIFE. By Alvah Hovey, D.D., LL.D. Philadelphia: American Baptist Publication Society. \$1.25.

A thorough, admirable book from a master hand and a living heart. Theology, Dr. Hovey is one of the profoundest theologians of the century, he here proves that he can lay aside technical terms and talk in plainest fashion strong, practical sense. The topics discussed with clearness, fullness and force are: Our Knowledge of Christ's Teaching; The History of Jesus' Teachings (with subdivisions); Development of Christian Teaching by the Apostles; Formation and Use of Creeds; Relation of Christian Teaching to Life; Improvement in Christian Teaching.

It is an uplifting and a filling book. It deserves to be read through carefully a dozen times.

LIFE-POWER, OR CHARACTER, CULTURE AND CONDUCT. By Arthur T. Pierson, D.D. Chicago: Fleming H. Revell Co. \$1.00. Received from C. T. Doering.

Dr. Pierson has done well to dedicate this manly book to Charles H. Spurgeon. The themes presented are: The Elements and Secrets of Power; The Power of the Presiding Purpose; The Use and Abuse of Hooks; The Genius of Industry; The Ethics of Amusement; The Inspiration of Ideals. On each of these topics Dr. Pierson touches high-water mark. He has given us a stirring book for the young, and especially for young men. If our present generation of young men are not an improvement on their predecessors, it will not be for the lack of good books within their reach.

ANTI-PAS, SON OF CHUZA. By Louise Seymour Houghton. New York: Anson D. F. Randolph. \$1.00. Received from C. T. Doering.

The story of our Lord's life is unfolded as it appeared in the eyes of the devout children of Judah and Galilee. The hopes Dr. Hovey had of the Messiah are drawn out and corrected. The author has the gift of historic imagination, and has written a vivid story. Although he talks chiefly about children, the book is designed for persons of all ages. At one point, we think, our author's theology is a trifle narrow. He says our Lord as rebuking those who brought children to Him, and as saying to them, "Let the little children come unto me; do not forbid them, for they are of the kind who belong to the kingdom of heaven." According to Scripture, and to common sense, children are not to be rebuked, but they are to be members of the kingdom of heaven. The publishers have done their work very well, even for them. The pictures are from photographs and add much interest to the book.

SOME people are always finding fault with Nature for putting thorns on roses; I always thank her for having put roses on thorns.—Alphonse Karr.

**SUNDAY-SCHOOL.**

INTERNATIONAL  
**Bible Lessons, 1896.**  
FIRST QUARTER.  
**SUNDAY, FEBRUARY 2.**

**THE POWER OF THE LORD.**

Luke 5:17-26.

**MOTTO TEXT.**—The Son of Man hath power on earth to forgive sins.—Luke 5:24.

"And it came to pass on a certain day as he was teaching."—He was seated in a private house in Capernaum. "That there were Pharisees and doctors of the law,"—the scribes who were specially learned in the law. "Which were come out of every town of Galilee and Judea and Jerusalem."—His fame was widespread. He had worked many great miracles. Men were musing in their hearts as to whether this could be the Messiah which John had declared he was not. Our Lord could have had the whole Jewish people follow him if he had marched against the Roman power. They wished a kingdom which should come with observation.

"And the power of God was present to heal them."—They knew it not. In their pride and self sufficiency they would have declared laughingly that they needed no healing. And they went away with their sins unforgiven. Alas! how often is the power of God present and men are not healed.

"And behold men brought in a bed a man which was taken with palsy."—The Lord had healed many sick, and this man's friends brought him to be healed. But the house was crowded; the crowd hung round the door, and in their eagerness to listen would not give way to the bearers of the bed. This bed was a thin mattress held at the four corners. Palsy was a term which included paralysis and some other diseases. No doubt in this case the man was paralyzed.

These men were resolute. They had not the slightest doubt that the Master had both the power and the willingness to heal, and they were determined nothing should prevent their reaching him. If only man had always this zeal for souls! But how often the multitude in one way or another hinders a sinner from going to the Saviour to have his sins forgiven!

Resolute men will find a way. The house was of one storey, with a flat roof, built round an open square. In the winter time this square was roofed over with tiles to keep out the rains. The Lord was seated in this square where he could be seen and heard by more than if he had been in a room.

There were outside stairs to the houses. Up these the bearers went. Two going first and pulling up the mattress while the others held it from below. On the roof, they took up the tiles, and with ropes with which they had supplied themselves gently lowered the paralytic till he lay on his bed before the Lord. We can imagine the surprise of the multitude when the mattress came slowly down in the midst.

"And when he saw their faith."—They believed that he could and would heal if only the man could be laid before him. And they had spared no pains necessary to accomplish this. They had done their part, and from the hole in the roof looked eagerly down to see their friend healed. It is not related that they spoke one word. The Lord knew what they prayed him to do.

"And when he saw their faith."—The faith of the sick man as well as of the others. "Man, thy sins are forgiven thee."—We can

conjecture that the man's paralysis was the result of his sins and excesses, but such conjectures are purely gratuitous, and we should always believe the best which the facts will allow us to believe of every human creature. Therefore we must not charge this man with having led a vicious life. He was penitent; and repentance towards God goes before forgiveness of sins. The Lord who can read hearts knew what the man's thoughts were. The forgiveness of his sins was the great thing; it was a small matter after that if his body was left paralyzed. No words can come from the Lord's lips to compare in blessing to those which tell a sinner his sins are forgiven.

"Who is this which speaketh blasphemies?"—It is a most awful blasphemy for any human being to assume the prerogatives of God. The scribes and Pharisees were right in their reasoning. No one but God can forgive sins, and it is blasphemous in any creature to profess to do it. This carpenter of Nazareth was claiming to be God in this calm way.

"What reason ye in your hearts?"—He gave them one proof of his omniscience by knowing exactly what they were thinking.

"Whether is it easier to say, Thy sins be forgiven thee, or to say, Arise and walk?"—Not that the forgiveness of sins is an easier thing, but it would be harder to put the forgiveness of the sins to the proof. Both required divine power. "But that ye may know that the Son of Man hath power on earth to forgive sins."—The miracle will prove his divine power. And God would not grant to him the power of curing the paralytic with a word if such cure was to be the proof of a false claim to the power to forgive sins.

"Arise, and take up thy couch and go into thine house."—This has been called an acted parable of redemption. The man was utterly powerless to move; yet had he refused to move when the Lord spoke he would not have been healed. The work was all God's; yet the man must believe and act on that belief.

"And immediately he rose up before them, and took that whereon he lay."—A thin mattress. "And departed to his house, glorifying God."—His instant obedience, doing just what the Lord directed, and above all his glorifying God proved that his sins had been forgiven. There is too little said in these days of forgiveness of sins, and hence too little glorifying God.

"And they were all amazed."—Not so much at the miracle, our Lord had performed greater ones before. But the miracle in the circumstances proved that he could forgive sins, and that was indeed an amazing thing. The three evangelists report the remarks which were made by different persons present. Some glorified God, it may be merely rejoicing in the healing of the paralytic and grateful for that. The thoughtful ones saw that this young carpenter must be God, and they were awed for the time being at least. They had indeed seen strange and marvelous things that day.

One would like to know the after history of the man whose sins were forgiven. How many things there will be for us to learn when we get to heaven, even in regard to things which occurred in this world.

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**DR. SPENCER CRITICISED.**

I was much delighted with the leading article on the first page of the RECORDER of December 19th by Dr. J. H. Spencer, on the question "Does the salvation of souls depend on whether or not Christians do their duty?" I had read the communication of the writer, who proposed the question and dissented totally from his position on the subject. I therefore awaited with much interest the communication of Dr. Spencer, in reply, the question having, by the Editor, been referred to him. His answer, like everything from his pen, was able, strong and convincing. After reading it, one feels that nothing is left unsaid, that can be well said on the subject.

But unfortunately for the influence of a paper so ably written, a paragraph is added at the close which to my mind entirely destroys its force and leaves the subject in as much obscurity as it was before. This closing paragraph, which to my mind has little or no connection with the question discussed, is devoted to a brief statement of the purposes of God in relation to the salvation of the race, which, if true, wholly excludes the necessity of human agency in leading men to Christ. The statement made is this: "The number of each class (the saved and the lost) was so definitely fixed, that it can neither be increased nor diminished, nor can there be any exchange of individuals between the classes."

I repeat that this statement, if true, effectually removes the necessity of human agency in effecting the salvation of men, and the writer who asked the question is therefore correct in maintaining "that the salvation of souls" does not depend "on whether Christians do their duty or not." Perceiving the dilemma into which he was drawn by this statement, the Doctor tries to extricate himself by saying that "God not only foreordained and predestinated whatever comes to pass, but he pre-terminated the means by which it should be brought about." This by no means relieves him, for the question to be settled is not whether the means are sufficient, but whether in case God's people fail to use the appropriate means, will the results as relate to the number of the saved and the lost be in any wise affected or changed. He says it will not. His language is emphatic on this point. "The number," he says, "is so definitely fixed that it can neither be increased nor diminished." If then the number cannot be changed, it follows that nothing that human agency can effect will avail to change it, therefore the use of human agency is unnecessary, and the salvation of souls is not made to depend on whether Christians perform their duty or not.

I think the statement touching the purposes of God is unfortunate. In the divine mind the number of the saved and of the lost is definitely known, not fixed. The use of the latter word implies arbitrary arrangement and the exercise of arbitrary power. God foreknows all events, and his choice is based on his foreknowledge. "Elect according to the foreknowledge of God." But does foreknowledge impair the freedom of human agency? Certainly not. Our Lord knew the man who should betray him. But did his knowledge impair the exercise of his free agency in that guilty transaction? Did it lessen his guilt or destroy his responsibility? God's purpose is to save the lost. The mission of his Son was "to seek and to save that which was lost." He says, "God sent not his Son to condemn the world, but that the world through him might

be saved." God's purpose, then, as interpreted by the gift of his Son, is to save the world—the entire race. "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came to save sinners." "Whom God hath set forth to be a propitiation through faith in his blood, to declare the remission of sins, that he might be just and the justifier of him that believeth in Jesus." It is plain from these scriptural statements that if any are not saved it is not because they were bound over to such a fate by the eternal and unchanging purposes of God. If not saved, it is because they refuse or neglect to embrace the provisions God has made for their salvation. The Saviour knew that the Jewish nation would reject him from the beginning; and yet he wept over their coming doom and said, "Ye would not." "Wherefore, behold your house is left unto you desolate."

There is therefore nothing in the foreknowledge of God nor in his sovereign choice based on his foreknowledge to interfere with or impair man's free agency and accountability. His plans are complete and certain in their operation, but they embrace the use of human instrumentality, and the number of the saved and of the lost, depend on the fidelity with which his people use the means he has provided for the salvation of the race.

Even our Lord himself was balked in the presence of the prevailing unbelief of the people of his own native city. "He could do no mighty works there because of their unbelief." And the great apostle distinctly affirms that apostle's zeal and labor might be effectually foiled by the misconduct of professed Christians.

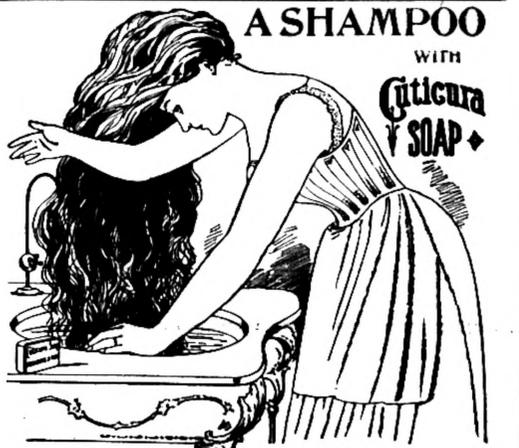
J. M. PHILLIPS.

**REPLY.**

As may be seen, my beloved brother, Dr. J. M. Phillips, whose kind congeniality completely won my heart, while he was my pastor, seems to dissent from my statement, in a recent article, of a very old and generally received Baptist doctrine, viz., the infinite perfections of God, and his absolute

sovereignty in saving sinners. I say seems to dissent; for I cannot be certain as to the exact position he aims to advocate. His rhetoric, though not faultless, is much better than his logic. He reminds me of a blacksmith's apprentice, who, being asked what he was going to make of a piece of iron he was pounding vigorously, replied that he did not exactly know yet, but he was going to hammer on it all day, and see what it would look most like at night. Then, the Doctor represents God as dealing with the sinner, very much like the apprentice was dealing with the bit of iron—working on his rebellious subject, without any definite purpose as to what he would make of the refractory material, until he should see what it would look most like.

Dr. Phillips expresses his first objection, in denying that the number of each of the two classes of the human race, the saved and the lost, was so definitely fixed, by the eternal purpose of God, that there could be no change in either. This objection implies that God either has no purpose concerning the greatest matter connected with our race, or that he fails to accomplish his purpose. If the former, he acts without a purpose, which accords to him less wisdom than he attributed to man, when he said, "Thou thoughtest I was altogether such a one as thyself; for man thinks he acts from purpose;" if the latter, he is weaker than wise men, who usually carry out their wise purposes concerning important matters. But towards evening, the iron the Doctor is hammering on seems to assume a better shape; for he says of God, "His plans are complete, and certain in their operation, for they embrace the use of human instrumentality." In this he is in full accord. He adds, "And the number of the saved and of the lost depends on the fidelity with which his people use the means he has provided for the salvation of the race." Well, to teach the truth which I understand this language to imply, was the principal design of the article criticised. Did I not say, "The accomplishment of the end all depends on the efficiency of the means." Paul



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said of the ship's crew: There shall be no loss of life among you. Acts 27:22. Afterwards he said of the sailors: Except these abide in the ship ye cannot be saved. v. 31. God had predetermined the preservation of the crew. Yet that preservation depended on the sailors' doing their duty. But they were under the divine control. Was it possible for them to fail of accomplishing the divine purpose concerning them? God has predetermined the salvation of all who shall have been saved. Yet their salvation depends on the instrumentalities God has appointed to execute his will. But can any one of these instrumentalities fail, while under the appointment and control of Omnipotence and Omnipotence!

Again the Doctor's iron takes an adverse twist. He says: "In the divine mind, the number of the saved and of the lost is definitely known, not fixed. This distinction is too refined for my discrimination. There appears to me a contradiction. But, in the first place, I cannot readily comprehend how God can certainly foreknow any event which he does not purpose, and know his ability, to bring about. And certainly, if he definitely knows the numbers of the saved and the lost, I cannot conceive how those numbers can be changed. It seems to me that they are as definitely fixed as foreknown. It may be possible to distinguish between divine foreknowledge, and a divine decree; but it is not possible to make the one more fixed and certain than the other. Dr. A. Clark was more consistent when, desiring to leave room for contingency in the divine mind, as to the numbers of the saved and the lost, he intimated that God did not choose to foreknow all things.

Again, Dr. Phillips says: God foreknows all events, and his choice is based on his foreknowledge. This is the keystone in the arch of Arminius' system of teaching. He admitted, as I suppose Dr. Phillips does, that God elected unto salvation each individual of the human race who should ultimately be saved; but insisted, as do his modern disciples, the most pronounced of whom are the Methodists (unless we except Dr. Phillips), that he based his choice on the foreseen good works of those he would save. This constituted the leading issue, so familiar now to all theologians, between Arminius and Calvin. The controversy between these two great thinkers, on this question, has divided the Christian world into two parties, during a period of about three hundred and fifty years. These parties are known as Calvinists and Arminians; not that the disputants were the authors of doctrines embraced in their systems. That of Calvin had been held by the Baptists, from the day on which their Lord said: ye did not choose me, but I choose you (John 15:16); and that of Arminius has found a place in the pride of the depraved human heart ever since the serpent said to Eve: ye shall be as gods. Gen. 3:5. But it was hardly necessary for Dr. Phillips and I to repeat the controversy, even if we were competent, which I certainly am not.

But now the Doctor's iron takes on a most fearful distortion, even more hideous than the Arminian twist, startling as that was. He says: "God's purpose, then, as interpreted by the gift of his Son, is to save the world, the entire race" (Italics mine). I sorely need to say to the most illiterate reader, that this language clearly and unequivocally teaches Universalism, although I am persuaded that the Doctor does not mean it, unless he has very recently become a convert to that hateful heresy.

But he has put the language on paper, and its meaning is unmistakable. If it is God's purpose to save "the entire race," then, the entire race will be saved, or God will fail to accomplish his purpose; and the most pronounced Arminian, even Dr. Phillips himself, would scarcely accept the latter alternative, although the Doctor says: "Our Lord himself was balked." The critic's reference to our Lord's betrayal is unfortunate for his argument. Christ's betrayal was not merely in accordance with the divine foreknowledge; but he was delivered up by the determinate counsel and foreknowledge of God, and "the determinate counsel" takes precedence in the statement.

After all, would it not be better for us to acknowledge the infinite perfections and absolute sovereignty of God. To us both he and his works are infinitely above our thoughts and our reason. But it seems to me that he has revealed, even to our feeble comprehension, enough of his character to convince the thoughtful that he does not work haphazard, nor execute in uncertainty, as to results. We assume from the character he has revealed to us, that before he formed the first atom in creation, his plans were all complete, and his purposes all fixed; and that he not only perfectly knew, but irrevocably predetermined all the results of their execution, to the utmost minutia. Such knowledge is too wonderful for me; it is very high; I cannot attain unto it: lo these are parts of his ways; but the thunder of his power, who can know it! To suppose that he can be "balked," or that his purposes can fail in any minute detail, or that in him is any variability or shadow of turning, would be to belittle his character, and make him less than perfect. Doubtless, he employs numberless millions of instruments in the execution of his purposes concerning our race, and makes the success of his plans depend on the efficiency of those instruments. But the instruments were all formed by his hand, and are under his control; and it is not possible that any one of them shall fail.

LOUISVILLE, KY., Jan. 14, 1896.

The annual meeting of the stockholders of the Baptist Book Concern will be held on Tuesday, February 4, 1896, at the hour of 10 A. M., at the office of the Company, corner Third and Jefferson streets, Louisville, Ky., for the purpose of electing directors and transacting such other business as may come before the meeting, including the advisability of reducing the capital stock of the Baptist Book Concern, and to what extent.

Yours very truly,  
W. P. HARVEY,  
President.

I WILL cast my cares upon God; He hath bidden me; they cannot hurt Him; I can redress them.

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40 YEARS THE STANDARD.

FLORIDA BAPTIST CONVENTION.

This body met at Pensacola the 8th instant, with the First Baptist church. We traveled over the L. & N. R. R. deservedly the most popular of all Southern railroads, leaving Louisville at 3:23 P. M. and arriving at Pensacola at 12:50 P. M. next day, a distance of nearly 700 miles in less than 22 hours. The new church building is a beauty and cost \$15,000, with an elegant organ that cost \$2,500. Sister W. D. Chipley and Pastor Pugh and their noble collaborators, by God's help have done a great work in Pensacola.

The new church at St. Augustine is about finished, having cost about \$20,000. The Convention meets next year with St. Augustine church. Rev. S. M. Provence kindly consented to write a report of the proceedings of the Convention. He is enjoying vigorous health and doing a great work in Tallahassee, the capital of the state.

Dr. W. N. Chaudoin of La Grange was re-elected moderator, Bro. Geiger vice-president, and Dr. N. A. Bailey was re-elected secretary. The attendance was representative, but not as large as usual.

The Boards of our Southern Baptist Convention were represented by Drs. I. T. Tichenor of Atlanta, R. J. Willingham of Richmond, and T. P. Bell of Nashville. The religious press was represented by editors J. C. Porter of the Florida Baptist Witness, A. J. S. Thomas of the Baptist Courier, Edgar E. Folk of the Baptist & Reflector, and your scribe looked after the interest of the WESTERN RECORDER and Baptist Book Concern of Louisville, Ky. Dr. C. C. Bitting had a hearty welcome, and represented the Bible Department of the American Baptist Publication Society of Philadelphia.

Dr. F. H. Kerfoot made a grand impression for the Southern Baptist Theological Seminary. The moderator, Dr. Chaudoin, relieved all his anxiety in regard to the Florida quota of the boarding department of the Seminary by pledging all funds necessary to defray expenses of Florida students. President S. W. Averett of Judson Female College at Marion, Ala., was present. Considering that he is president of one of the greatest colleges on the continent, he is entirely too modest in pushing his claims. And yet how beautiful and rare now-a-days is the virtue of modesty.

We had the pleasure of meeting Dr. L. B. Whitman, President Columbia University, Washington City, and hearing him preach to the Convention. Also Dr. Crumpton, a graduate of Georgetown College, and for years Corresponding Secretary of Alabama, and now Vice-president of Georgetown College. Dr. Blodgett of Fayette, Ala., was at the Convention and made a good impression. He succeeds Dr. Crumpton as Secretary of Missions in Alabama.

I know of no more earnest and self-sacrificing body of Baptists than we have in the land of sunshine and flowers. We regretted that we could stay no longer. The Ecambia Hotel extended courtesies to visitors at the Convention. It is the place to stop in Pensacola. It ranks first-class among hotels.

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.

I HAVE just closed a very interesting and profitable meeting with the Munfordville church. I was called there by telephone saying that Bro. W. H. Williams, who had been expected to assist Pastor Duval, had reported sick; but on reaching there I learned that Bro. Duval had resigned to accept other work and would not be in the meeting, however at the earnest solicitation of the membership I continued the meeting 15 days.

The prospect at first was anything but inviting, as the little church of about thirty members was very cold, the nights were dark and I had to be absent on Saturdays and Sundays, and to complete the thing our meeting would include Christmas. But in spite of all these obstacles the result was a general revival in the church with 14 conversions, but only 6 additions to the church, as the most of the converts were from Pedro families. Bro. W. H. Williams had just before assisted me in a meeting at Salem, but owing to the almost unceasing bad weather, we had only two conversions and additions, yet there was a fine work done in the church. I have just been called to a church in Texas, but I think it will be hard to induce me to leave Kentucky.

GRANVILLE LOCKERY,  
Care City Ky. Jan. 13

MANY hearts were made glad last Sunday by Brother Montgomery Tharp's making a profession of faith in Christ. He will be baptized next Sunday by his father, Eld. J. B. Tharp.

Last week the members of our Ladies' Aid Society with other members of our church made us a very pleasant visit, leaving us richer "in basket and in store," and with hearts full of gratitude. They brought things good to eat and nice to wear, and some cold cash besides.

I have been thinking of leaving this field for some time and announced last Sunday the fact that my labors here would close with the close of the current month. There are some excellent people here, and I sincerely pray they may soon get a worthy shepherd. My own plans are not mature, though I have several things in contemplation. AMOS STOUT,  
La Grange Ky. Jan. 17

A Great Convenience.

Experience proves that a great deal of human suffering can be overcome by the external application of electro-magnetism. We find Dr. Root's (knows the world) the best for his best study on this subject; has been able to combine in a popular, portable, plastic, the principles of electro-magnetism so that most diseases can be cured or the pain alleviated. By placing this plaster on the part of the body affected, such diseases as Rheumatism, neuralgia, Puck's disease, Asthma, severe Coughs and colds in the chest and wind-bronchitis, are cured. The Dr. recommends in connection with the plaster, his electro-magnetic insoles, and to introduce his electric plasters, he will send pair of Electric Insoles FREE to any one who will forward one dollar to Dr. Root, 262 Broadway New York City, for four of his plasters. His card appears in this issue of our paper. Most commendable. The plasters should be placed in the Dr.'s offer. He is well known throughout the United States among Druggists, and the Commission Agents for the same. If you have any kind of a pain about you, no matter what it is, you will find the plaster (especially if used in connection with the insoles) will relieve you, and to steady one cures out of a hundred, absolutely cure you. It is indeed a great convenience to be cured in this way, as it saves all the annoyance which comes from chronic rheumatism and enables you to continue your daily duties while the process of curing goes on in its quiet, painless way.

A Very Desirable Calendar

Calendars of all kinds and sizes toward the coming year. Many are to be had for the asking—many without asking—but to them as to obtaining the rule might be applied. It is that what costs nothing is worth about what it costs. The calendar we always welcome has just reached us. We refer to one published by N. W. Ayer & Son, Newspaper Advertising Agents, Philadelphia. This issue seems if possible even better than its predecessor. Handsome enough for the library, and yet graceful and useful. The date given are usually a great favorite. The firm's well-known motto, "Keeping Everlastingly At It Brings Success," appears this year in a new and very attractive form. The daily presence of this inspiring motto is worth far more than the price of any calendar. The date given are large and clear that they can easily be seen across the room. The calendar is so neat that the flags will also possess interest to the progressive. Those who have used this calendar in other years will not be less than to find that the demand for it is constantly increasing. Once introduced it becomes a welcome friend. Its price (25 cents), including delivery, in perfect condition, postage paid to any address.

PLEASE grant me space in your valuable paper that I may express my appreciation of the kind friends among which I am now situated, and especially to the members of Vine Hill church for the large well filled box of good things received recently. We are truly grateful to our Heavenly Father for good and thoughtful friends. Like David I feel "The lines are fallen unto me in pleasant places." We had a delightful Christmas service for the children at old Mt. Moriah. We have a good and interesting Sunday-school. Much credit is due our faithful and beloved superintendent, Bro. Ben Leslie.

I am now located at Boston, Ky., near the churches. I have the pastoral care of and hope to be of more service in my Master's vineyard. Wishing the Recorder a prosperous new year, I am very truly,  
J. W. Vesey.

Not until you make men self-reliant, intelligent and fond of struggle—fonder of struggle than of help—not till then have you relieved poverty. Phillips Brooks.

The consciousness that God has a purpose in us inspires us to effort to attain that end. I press on, if so be that I may apprehend that for which I was apprehended by Christ Jesus.

I HAVE always found the less we speak of our intentions the more chance there is of our realizing them. John Ruskin.

We mount to heaven mostly on the ruins of our cherished schemes, finding our failures were successes. —Louisa M. Alcott.

EDUCATION does not mean teaching people to know what they do not know; it means teaching them to behave as they do not behave.

Woman's Work

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

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62 Selected Studies [From pp. 16, 45, 46, & 47.]

Edited, revised and annotated by THEOPH. F. BOHLMANN.  
This work which is dedicated by Mr. Bohlmann to his teacher and friend, Prof. Karl Klugworth of Berlin is of great value to teachers and students of the Piano Accompanying the book is a very valuable essay by the editor on the subject of the Heiler Studien, which will be of great assistance in the study of this and similar music. As a specimen of music engraving and printing the work is unequalled in its class. Price of each, \$1.00. Complete Edition, \$5.00.

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HIS WILL.

"Our peace is in His will!" So sing the saints Above, the happy, holy, shining throng...

OUR PULPIT.

PETER'S LIST OF VALUABLES.

BY ALEXANDER MACLAREN, D. D.

"Much more precious than gold that perisheth."—1 Peter 1:7.

Peter is very fond of this word "precious." He uses it more frequently than all the other New Testament writers...

Here are the cases in which he uses it. First, in my text, about the process by which Christian faith is tested...

I may just note in passing that the persistency of the usage of this characteristic word and its cognate in the second Epistle is a little morsel of evidence in favor of the contented genuineness of that epistle.

Now my purpose this morning is to gather together these various applications of this one epithet. In the mass they give us Peter's Catalogue of the Christian's treasures...

I. I ask you, first, to take this general principle, that our true treasures are all contained in, and clustered round, the person and work of Jesus Christ.

Now, in order to estimate the value of a thing, the first necessity is a correct standard. And this is the misery of men, that whilst they are prepared to give abundant thought to the means whereby they may compass the ends that they select...

I wonder how many men and women in this congregation have

given one serious hour to the question of what really is of value to them; and how many of us could say, "To the best of my ability I have looked at life steadily and completely; and I have come to the reasoned, deliberate conclusion that so-and-so is the course which offers to me the fairest prospect of highest and permanent good."

Now, if we are seeking for a standard of value, surely the following points are very plain. Our true treasure must be such as helps us towards the highest ends for which we are fitted by our make. It must be such as satisfies our deepest needs; it must be such as meets our whole nature; and it must be such as cannot be wrenched from us.

Further, Christ's blood is precious. Peter believed in Christ's atoning sacrifice for the sins of the world, and of each single soul therein. And I venture to more than doubt whether any man comes to apprehend, as it may be apprehended, the worth of Jesus Christ who has not apprehended the worth of his blood.

So, dear brethren, perhaps Peter is right after all, when he points us in a wholly different direction for the true precious things. He numbers in the first rank, as in themselves intrinsically and always, precious beyond the estimate of men, Christ, Christ's blood, Christ's promises.

"Christ is precious." Now, the word that he employs there is slightly different from that which occurs in the other verses. And since it is slightly different there is just a shade of difference of meaning in it, which is brought out by observing that the speaker in the original words of the prophet is God himself.

I presume that these promises referred to by the apostle are largely, if not exclusively, those which have reference to what we call the future state. And they are precious because they come straight to meet one of the deepest needs of humanity, often neglected, but always there—an ache, if not a conscious need. What about that dark, dim beyond? Is there any solid ground in it? Is there any place on which a firm foot may be planted; any fast holding-

ness of the Son whom he did not spare invests the work of Christ with a heart-melting aspect and the mystery of a Divine surrender.

But Christ is precious to us. Yes; if we know ourselves and what we want; if we know him and what he gives; if our emptiness feels that it is filled by his fullness so as to receive, and embrace, and touch at every point, a convexity. Do you want wisdom? He is the wisdom of God. Do you seek power? He is the power of God. Do you long for joy? He will give you his own. Do you weary for peace? "My peace I leave with you."

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So the apostle speaks, in his second Epistle, about "like precious faith," using a compound word which, however, is substantially identical with the simple expression in the other verses. Now, I am not going to diverge from my present purpose to say anything about that very significant little addition, "like precious faith," except just to drop a passing remark that seeing that it occurs in the salutation at the beginning of the letter, it presents us with a very beautiful instance of the apostle's humble and joyful identification with himself of all those, of whatever nationality, degree in life, or attainment in Christianity, who were trusting in Jesus Christ.

But I pass from that for the purpose of making one observation, and that is, that the only preciousness of that faith which the New Testament magnifies so greatly is that it brings us into possession of the things that are intrinsically precious. I believe that hosts of people in all our congregations who have had Christian teaching dinned into their ears ever since they were babes have but the faintest notion, both of what the New Testament means by faith, and of why it magnifies it so much.

ground in which the anchor of our souls may be fixed without dragging! Is there anything that we can know and believe and trust to; anything which we can be so sure of that it has a right to influence our lives and to press in among the seeming solidities of the present; or is it but shadow and cloud-wrack, or, as people say, "subjective impressions" thrown upon the black curtain beyond? Christ comes with the answer, "I am the Resurrection and the Life; he that believeth on Me, though he were dead, yet shall he live."

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mountains of misapprehension and clouds of mist would be cleared away from the whole system of Christian teaching; and you would come to understand how it was no arbitrary appointment, the reasons of which were not discernible, but a necessity, arising from the very nature of the case, that the only way by which a man could obtain possession of the Christ, "in whom are hid all the treasures of wisdom and knowledge," was by the simple act of opening his heart and saying, "Come in, Lord, and fill me thyself."

Thus, dear friends, Christ himself, and in Christ Christ's blood, and from Christ's lips Christ's promises—these are the true treasures which we should seek to amass and call our own. "My God shall supply all your need, according to his riches in glory in Christ Jesus."

II. If so, that which puts us in possession of the precious things is itself precious.

So the apostle speaks, in his second Epistle, about "like precious faith," using a compound word which, however, is substantially identical with the simple expression in the other verses. Now, I am not going to diverge from my present purpose to say anything about that very significant little addition, "like precious faith," except just to drop a passing remark that seeing that it occurs in the salutation at the beginning of the letter, it presents us with a very beautiful instance of the apostle's humble and joyful identification with himself of all those, of whatever nationality, degree in life, or attainment in Christianity, who were trusting in Jesus Christ.

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Suppose a door, worth half a crown. Yes! but it is the door of a storehouse full of bullion. Here is a bit of lead pipe, worth two-pence. Yes, but through it comes the water that keeps a besieged city alive. And so your faith, worth nothing in itself, is worth everything as the means by which you lay hold of the durable riches and righteousness of Jesus Christ. Therefore, brethren, cherish it. A cultivated mind is a treasure because it is the key to many treasures. Refined tastes are treasures because they bring us into possession of lofty gifts. Aesthetic sensibilities are precious because they make our own a pure and ennobling pleasure.

III. If so, the process which strengthens that faith is precious. My nominal text speaks about "the trial of your faith" as being "much more precious than of gold that perisheth though it be tried with fire." There are ambiguities about the phrase, and this is not the place, nor is there now time, to say a word about these. Suffice it to say, I accept the common understanding of the words as the correct one, and suppose that Peter meant that the process by which faith was tested, and, being tested, is purified and perfected, is a precious treasure.

Let us lay that to heart, brethren, and it changes all our estimates of this world's mistakes and good. Let us lay that to heart and it interprets much. We do not understand life until we have got rid of the prejudices that enjoyment, or any lower thing, is the object of it. Let us understand

that the deepest meaning of all our experiences here is discipline, and we have come within sight of the solution of most of our perplexities. Education, character-building, the widening of our capacity to desire and to receive God—that is what we are sent into the world for, and what we are schooled and tormented and bethared and gladdened for. Sorrow and joy, light and darkness, summer and winter, sunshine and storm, life and death, gain and loss, failures and successes—they all have the one end, that we may be purgators of the wealth of his holiness. So, brethren, take the lamp of that simple truth in your hands, and the dark places of life will be less dark, and you will understand that not enjoyment and not sorrow, but God-likeness and the full possession of Jesus Christ, is the purpose of all.

Lapidaries will tell you that the most precious pearls are black. The white ones strike the vulgar eye, but they are worth less than the dark ones. If you have been wise with your sorrows they are your truest treasures. Take care that you do not waste them; take care that you get out of them all that they are meant to bring.

And, dear brethren, let us try to clear our minds of the delusions of this world, and to rectify our estimates of true good. A very perverted standard prevails, and we are too apt to fall in with it. Many of us are no wiser than savages that will exchange gold for trash, and barter away fertile lands for a stand of old muskets or a case of fery rum. Think of yourselves, your nature, your wants, your aching hearts, your sure departure from life, and the eternity that is before you. Think of your necessities in their depth, their sweep, their duration. Listen to Jesus Christ to buy of him gold tried in the fire. Turn away from the fairy gold which by daylight will be seen to be but a heap of yellow fading leaves, and cling in faith, which is precious, to him who is priceless, and in whom the poorest will find riches that cannot be corrupted nor lost forever.—Freeman.

WHAT THINKERS THINK.

SELECTED BY T. L. L.

Atheism is a disease of the soul before it becomes an error of the understanding.—Plato.

The best sign that a man believes anything is not his repetition of its formulae, but his impregnation with its spirit.—Brooks.

When the best things are not possible the best may be made of those that are.—Stoeker.

Not to know books, not to have a taste for books, not to love books, not to group the study round with books, this is to cut ourselves off from our heritage in the past.—E. Parton Hood.

Transact business with the men of the world like a person in a shower of rain, staying no longer than is indispensably necessary.—Ocell.

Candor is the seal of a noble mind, the ornament of man, the sweetest charm of woman, the scorn of rascals, and the rarest virtue of sociability.—Bentzel Sternau.

Nothing is more expensive than parsimoniousness, nothing more anxious than carelessness; and every duty which is bidden to wait returns with seven fresh dollars at its back.—Charles Kingsley.

I hate to see a thing done by halves. If it is right, do it boldly; if it is wrong, leave it undone.—Ghipia.

Do not consider that you are out of the road because the road

seems to be longer than it might have been.—Joseph Parker.

I hope we shall educate the people until a soul's inheritance as an immortal being, with the universe of God at his feet, shall count for more in the thought of his heart than all the gold and all the glory of the world.—J. H. Vincent.

One pound of learning requires ten pounds of common sense to apply it.—Persian Proverb.

Proportion thy charity to the strength of thy estate, lest God proportion thy estate to the weakness of thy charity. Let the lips of the poor be the trumpet of thy gift, lest, in seeking applause, thou lose thy reward. Nothing is more pleasing to God than an open hand and a close mouth.—Quarles.

HOW SPURGEON PRAYED.

The great men of God have been men of power. The greatest preacher of our century by far—and I mean a preacher; I don't mean the most brilliant sermon maker, or the most learned Bible student, but I mean the most extraordinary proclaimer of Christ to dying men—was my beloved friend, into whose study I went last summer; and when I looked at his empty chair, his dear widowed wife and his son Tom and I had a good cry over that empty chair. There has not been left a chair like that in my days or yours. Once I saw that man in that chair. It was Saturday night, after a delightful afternoon with him at his home in Upper Norwood. He said: "When you are gone I am going to get something to feed my chickens with to-morrow." That was his way, to select his text about six o'clock Saturday night, and then in thirty minutes to prepare his sermon, which he delivered to thousands the next day. That was his way: to fill up the case with the Bible, turn on the spigot, and let it run. We went into his study—that great workshop whose work has gone around the world—and we had prayer, and when I had finished prayer he was in such awful pain with his neuralgia that he could not even kneel down. He sat at the end of the table and dropped his head between his hands and began to call on God like a child at his mother's knee, sweet, simple, fervent, grasping, glorious. When he had done I said to Dr. Newman Hall, who was with me: "Newman, did you ever hear such a prayer as that in your born days?" "Never; never," was his reply. That was the time he got into the secret power. A man that could pray like that could influence the world.—Dr. T. L. Cuyler.

the doctors

approve of Scott's Emulsion. For whom? For men and women who are weak, when they should be strong; for babies and children who are thin, when they should be fat; for all who get no nourishment from their food. Poor blood is starved blood. Consumption and Scrofula never come without this starvation. And nothing is better for starved blood than cod-liver oil. Scott's Emulsion is cod-liver oil with the fish-fat taste taken out.

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Mr. T. E. C. Brinly, Louisville, Ky., President of the Brinly, Miles & Hardy Co., manufacturers of the famous "Brinly Plows," was cured ten years ago of cancer of the mouth. Had been operated upon three times before coming to us.

Prof. H. McDiarmid, formerly Editor Christian Standard, Cincinnati, now Pres. Bethany College, Bethany, W. Va., was cured four years ago of cancer of the face. Before our treatment was applied, the diseased part had been out six times, each time returning in about 6 months.

Mr. James M. Peerson, of Oakland, Lauderdale Co., Alabama, a well-known planter, was cured by us fourteen years ago of cancer of the face. He too, had previously submitted to the knife with out success.

Miss Sarah J. Anderson, of Gallatin, Calhoun Co., Miss., was cured by us in 1888, of scirrhus cancer of the right breast.

Judge R. J. Bowman, of Alexandria, Louisiana, was cured of cancer of the right cheek and forehead three years ago.

Drs. McLeish & Weber solicit correspondence with the afflicted. A line addressed to their office, 419 John Street, Cincinnati, Ohio, will secure a 48-page treatise free.

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HOME SEEKERS EXCURSIONS. On January 12th, 14th, 17th, 19th, February 10th, 12th, and March 1st, and 19th, The "Louis Air Line" (E. E. & St. L. C. R. R.) will sell round trip tickets to all points in Arkansas, Indian Territory, Oklahoma, Texas, Iowa, western Missouri, and a few points in Arizona and New Mexico, at very low rates. The "Air Line" is 50 miles the shortest route to St. Louis, the West and the South west and the line running right between Louisville and St. Louis with Parlor and Dining cars; Pullman Palace Sleepers, on night trains.

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AGENTS WANTED—Corry and others in manufacturing, printing, saw or flour mill, glazing, etc., desirable salary. Nothing derogatory. W. E. F. O. 1871, New York. WANTED—A full set of the Kentucky Law Reports, Address H., this office, giving name and price.

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The Holman Pronouncing Teachers' Bible Together with one year's subscription to THE WESTERN RECORDER, of Louisville, Ky., —Seventy years' old, and the... Greatest Baptist Paper in the South and Southwest, for \$3.50. This offer is for all subscribers of the WESTERN RECORDER, old and new alike. THE WESTERN RECORDER is \$2.00 a year, in advance. The Holman Bible sells for \$1.50. What is thought of THE WESTERN RECORDER. Dr. H. M. Cannon, of West, Texas writes: "I have been reading your paper for some time and I am very glad to see that you are doing so well. I have been reading your paper for some time and I am very glad to see that you are doing so well." Dr. F. R. Bowers says: "I have been reading your paper for some time and I am very glad to see that you are doing so well." Dr. J. M. Cannon, of West, Texas writes: "I have been reading your paper for some time and I am very glad to see that you are doing so well." Dr. F. R. 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WESTERN RECORDER.

T. T. EATON, Editor.

LOUISVILLE.

FRIDAY, JANUARY 23, 1896.

Prof. Driver attempts a reply to Prof. Sayce's vigorous articles against the noisiest school of biblical criticism.

In this reply Prof. Driver makes two points on which we offer a few comments. He claims that his views on the Bible are not dangerous, because, forsooth, many good people thought the Copernican system of astronomy was dangerous.

So far from its being to the credit of Prof. Driver's school of critics that they have removed the objections in skeptical minds to the Bible, it is emphatically to their discredit.

Good people objected to the Copernican system, and their objections proved groundless. What does this prove? It proves simply that good people may be mistaken.

It is not a question whether people may or may not be mistaken, but whether the objections raised to certain views are valid, or whether the proof of those views is adequate.

stress upon is that his views of the Bible have served to remove the objections in some minds to accepting the Bible. This is true, and the more's the pity.

So far from its being to the credit of Prof. Driver's school of critics that they have removed the objections in skeptical minds to the Bible, it is emphatically to their discredit.

The papers have commented freely on the appointment of Mr. Alfred Austin as Poet-Laureate of England. Nearly all the comments are adverse.

passable quality. The very fact that he has been chosen as the successor of Tennyson will call public attention to his poetry, and he will be read as never before.

MR PLANZ, the sheriff of this county, lost his valuable office by a little neglect. He was busy with other things, and neglected to file his bond within the time required by law.

How exactly like this men act in regard to their eternal interests! They do not intend to lose their souls—oh, no!—of course not.

The Standard asks: "Yet can any one imagine such a thing as Paul, if present in one of our church meetings for purposes of devotion, frowning upon some Christian woman who should, in a few simple and befitting words, give voice to some ardent feeling or some inspiring thought of her own."

Does it make any difference that the woman is a Christian, if she does what the Bible forbids? Does her being a Christian help the case any!

We ask the Standard: "Yet can any one of us imagine such a thing as Paul, if present at one of our Sunday morning meetings, frowning upon some Christian woman who should stand up in the pulpit, and in a sermon of simple and befitting words, give voice to some ardent feeling, or to some inspiring thoughts of her own?"

to "esteemed contemporary" thinks Paul would frown in the latter case and not in the former, on what basis does the distinction rest!

Let us face the question fairly. To evaporate Scripture is dangerous alike to reverence and to faith. Perhaps the most dangerous principle a religious teacher can lay down is that we need not obey any commands of Scripture which we do not see the propriety of obeying.

THE Christian Index last week says: "The distinction of age as regards the membership and activities of the church, is utterly unknown to the New Testament. It is later than the New Testament times, and needs to be guarded lest it become hostile to the New Testament spirit.

A THRILL of sorrow goes over the land with the announcement of the death of Dr. Thomas Armitage. He has for many years among the Baptists and a great ornament to the American pulpit.

Along with the announcement of Dr. Armitage's death comes that of the death of Bishop A. G. Haygood, of the M. E. church, South. He, too, was one of the choice spirits of this generation.

CHARLES DUDLEY WARNER is growing weary of new things in church work and worship and relieves his mind thus: "I am not sure but we shall have to go back to the old idea of considering the churches places of worship, and not opportunities for sewing societies and the cultivation of social equality."

Editorial Varieties.

"To err is human," yes, but to tempt is devilish. Christian Endeavor Society has been organized in the Innisist system at Independence, Ia. Who would have thought of such a thing!

More than four hundred churches have started in Brooklyn in an effort to close the saloons on Sundays. If good citizens all over the land only had a little more good old-fashioned backbone, there would not be a Sunday saloon in all the land.

In the street cars in Dublin is the following notice: "The habit of spitting in a public conveyance is a filthy one, and renders the person so offending subject to the disgust and loathing of his fellow-passengers."

We hear a good deal about "the second blessing." The idea is that when a man is converted he gets the first blessing, but he should press on and not be satisfied till he receives "the second blessing."

An exchange has the following item: "There are 907 women employed in the National and State banks of the United States, and no woman so employed has ever yet been found a defaulter."

The Louisville Methodist is a live sheet recently started in this city. It is under the editorial management of the Rev. Dr. J. E. Young, the presiding elder of the Louisville district.

Dr. Hilden is right, and he generally is so, in saying, as last week's Religious Herald reports, that the more a man is attracted to church by sentimental preaching, the less good he is likely to get from it.

Our good friend, the Rev. D. Hoagie, D.D., J.L.D., whose masterly article on the philosophy of Hegel made such an impression, has resigned the post of our country's conscience, and, as previously announced, he is well fitted for literary and theological work, but we hope he will not leave the pastorate.

The one lack of our Pilgrimage has been supplied. We have heretofore had no physician in the party, and now that lack is supplied by Dr. Stone, of Hopkinsville, who has volunteered. It is true that there are good physicians on the ships and at various points on our way, so there would be no probability that any of our party who might be sick would suffer for want of medical attention.



**FAMILY CIRCLE.**  
**AN ANGELIC HUSBAND.**

BY T. R. ALDRICH.

There are husbands who are pretty,  
There are husbands who are witty,  
There are husbands who in public are so smiling  
on the men;  
There are husbands who are healthy,  
There are husbands who are wealthy,  
But the real angelic husband—will he never  
yet be born.

Some for strength of love are noted,  
Who are restless devotees,  
That wherever their wives are absent they are  
lonesome and forlorn;  
And now and then you'll find one  
Who's a fairly good and kind one,  
Yet the real angelic husband—oh, he's never  
yet been born.

So the woman who is mated  
To a man who is rated  
As "pretty fair" should cherish him for ever  
and a day,  
For the real angelic creature,  
Perfect, quite, in every feature—  
He has never been discovered, and he won't be,  
so they say. —The Forum.

For the Western Recorder.)

**A SIN OF OMISSION.**

BY LUCIE DAYTON PHILLIPS.

**CHAPTER III.**

"When there's no storm with murky wings,  
How bears she these life's 'little things'?"  
Liza, 'tis a time to live,  
Mia, woman, live in Me."

Lawrence Ellis was often lonely at his solitary meals at the winter, the first of their married life. It was the association, rather than the rule, for Alicia to spend an evening at home, once she was fully launched upon the hurrying tide of busy life in the thriving city. The hours of most women go rapidly, filled with numberless duties, large and small, home, church and society each making its demand upon her time. The great multitude of women spend their days on what is called "little things, trivial tasks, domestic, prosaic work, which, when night comes, cannot be forced to appear worthy of such expense of time and strength as they had devoted to them.

"Yes, when the end comes, those same women would not wonder that they have not spent their lives in unfruitful or unprofitable employment. There is as much essential greatness in littleness as in largeness," said a wise writer. "Often the most useful Christian are those who serve the Master in small things," suggested Dr. Cuyler, "or else He would not hide his casks in tiny scoops, or the wealth of the wheat fields in bags of little seeds."

But Alicia Ellis was not content with "the day of small things."

It was not enough to keep her handsome home with neatness and thrift, to make her husband comfortable and happy—he'd be happy, of course—in return; to teach in the Sunday-school, sew in the Dorcas society, attend the mission-circle and the services of her own church.

"You are undertaking far too much, Alicia, dearest," said Mr. Ellis one stormy day—a "mad March morning." It was indeed, when she was preparing to go to a rehearsal of some charity entertainment in which she had the leading role. "You are looking worn and faded these last weeks."

"I don't like to think I am losing my looks," she answered him gayly, "but I like to be useful in my day and generation. The consciousness of duty performed gives us peace at midnight," George Herbert says. I want, fellowmen each day."

"What we need to do for this hard world each day is to put something more of Christ in it," said the rector last Sunday. If we might only do that now, it would solve all our troubles."

He sighed as he buttoned up his overcoat and took up his hat and gloves.

"Yes, indeed," assented the young wife absently, "we ought to 'teach by our lives' too," as Bonar says. But I feel all out of sorts some way this morning. I dread these tiresome rehearsals, too. Yet, I know it is cowardly to shrink one's duty."

"It may not be your duty, dearest! Are there not some young girls with fewer cares than you have who could yet get the part you are devoting so much time to?"

"Perhaps there are, but I am fond of acting. I like the role they have given me, besides, and there's something in Eutaw's desire to be a leader in the night, the applause, that suits me and makes me 'feel my wings,' as they say. Oh, I can't hardly be too busy, as a general thing! I was intended for a busy life—for a leading part on this world's stage of action.

She had never meant to catch her car and the husband—going in an opposite direction—left the house more leisurely. May not our very activities estrange us from God, he was asking himself, if they so absorb us as to leave no time to be alone with him and one's own heart? May not leanness and starvation come from over-work and under-feeding? The Master "went about doing good." He was a very busy man, indeed. Yet did He not often spend whole nights in solitary communion with his Father? Did He not rise a great while before the dawn and go out into the mountain to pray—this sinless, perfect Savior, this pure and spotless Son of God? Was it possible for his wife, or for anyone, indeed, to keep strong and happy spiritually, who spent the passing days in such a ceaseless round of intense activity—for it could hardly be called work? Was not barrenness, even death to the soul, wrought by persons by such a course? Might not love's duties be crowded out to make room for mission work, for society work, for all those "engagements" and "appointments" she had been "compelled to keep" recently? This Christiana woman have a part to play in church and social life, he knew full well. Yet, it seemed to his old-fashioned way of thinking that a wife's first, most sacred duty is ever in her own home. Young husbands were wont to be selfish, however; he knew that. This Christiana woman have a feeling, but he could not shut his eyes to certain subtle changes in his beloved wife's manner and appearance. Too much hurry and strain on the nerves were bound to affect the natural sweetness and charm of even so admirable a character as Alicia's. That steady round the world of late at the persuasion of this leader or that in society, and various "causes," was beginning to alter her fresh, girlish appearance, to cast the roses in those young cheeks of hers. He missed, too, since she carried such a number of "organizations" on her mind, that gentle sympathy with his own troubles she had once been so ready to bestow that thoughtful remembrance of his comfort which had given so sweet a flavor to his home-life.

"The bit of heart—some counsel! She was hurried too much to say" just now.

"Those chances to be angry. Which we poor mortals had. Those little sins of kindness So easily let go."

They were overlooked or neglected those days when she "was driven continually," when the evenings—the occasional ones she could "get off" to spend at home—found her worn and listless, "too tired and dull to talk—almost dead." Lawrence Ellis sighed as he thought of these things, and then reproached himself for not taking a more cheerful view of his present environment. He had only been married six months, and there were long, happy years, please God, that might spend together and Alicia was very young. Time would teach her wisdom. She would learn to "Give and receive, go forth and bless. The world that needs the hand and heart of one's helpful womanhood. No less than any man's better part."

She would learn what was really the Christian wife's true position as marked out in the Old and New Gospel; to be content with the silent triumphs of one who "looketh well to the ways of her household," of one who is "discerned a keeper at home," who is willing to uplift her race, through a wife's and mother's holiest instincts. Yes, all this would come as the years went by.

And he thought of some lines that pious old mother of his, long ago gone to her reward in that glory land, had once taught him out of an old hymn-book:

"Art thou in darkness? Wait for the light,  
Or in the valley? Look toward the height.  
If in the deepest, trust for the calm.  
Diver not sinking, breathe forth a psalm.  
After storm-breathing,  
Cometh sweet resting."

Yet every night he was annoyed, even angry, at something that occurred at his wife's bedside.

On returning from his office, after a busy day in working up some troublesome case, he found Mrs. Latham, their new neighbor, established in the luxurious Turkish chair by the sitting-room fire, evidently listening sympathetically with them—she expressed it—intensely.

It was not this fact, however, that vexed Lawrence Ellis. He was a thoroughly hospitable soul and had a peculiar zest in welcoming the guest who could share the comforts and pleasures of the home on which his own heart was so firmly set.

His greeting to the black-eyed little woman was quite perfect in its way, the smile that accompanied it, leaving no doubt as to the sincerity and the joy she introduced later on was extremely distasteful—that of Woman's Suffrage, taking up, as she advanced her own sentiments, certain side issues

such as woman's right to stand shoulder to shoulder with man in the professions, the pulpit, press and politics.

"Why, Mr. Ellis, do you know I hear that there are men calling themselves Christians who object to the part the noble woman of this city are taking to put down 'the whole law'?" she went on in her deep, unmusical voice. "And only last Sunday, I am told, the Rev. Dr. Hamilton, of the Locust-street Baptist church, took for his theme 'The responsibilities of motherhood,' and declared that those great and good women who are fighting for prohibition and working themselves to death almost in the Woman's Christian Temperance Union could be better employed at home controlling and rearing their children." He said the mothers of America could educate in one generation a race of prohibitionists that would put whiskey out of the nation! And this is what we poor, self-sacrificing creatures get in return for our consecration on the altar of the Mother of America, and sends us for trying to lift the drunkard out of the ditch, for preventing, as far as lies in us, the sale of the vile poison that makes him a brute and—"

"But, perhaps, this Dr. Hamilton thinks that the drunkard might never have fallen in the ditch," interposed Mr. Ellis good humoredly, "had his mother done her duty by him in infancy—if she had stayed at home with him, for instance, and bestowed upon his plastic mind and tender soul her advice, her labor and her prayers. All these things are the mainstays in the world were once lovely babies—to their mothers, at least. In their hands were these children's future and final destiny, as I solemnly believe."

"Why, Mr. Ellis, that old-fashioned idea of a wife's duty has a perfect genius for public work and leadership, too!"

"Yes, rather blessed are they that bear the word of God and keep it," quoted the gentleman in his quiet way. "This subject of what woman shall do, or not do, is simply settled by her Creator himself. It is never for a moment left to her preference, but to her obedience. We have only to find in His Book of laws just what her mission and its particular duties are declared to be."

"Why, you talk like a preacher yourself, Mr. Ellis!" she exclaimed. "And so you object to our work for prohibition—to your wife's work in the W.C.T.U.?"

"Does that follow, Mrs. Latham?" he asked smiling. "Do all preachers from our work for prohibition and that done by the W.C.T.U.?"

"Most of them in the South do, not all, of course. But we women are not easily put down, and this grand Union has come to stay, let men smile or scorn it!"

"You are greatly mistaken, Mrs. Latham, if you suppose I am opposed to the work of prohibition, as accomplished in the cause of temperance. It is a work fully needed in this land of ours, but I do say this, that if every church-member, every Christian wife, mother and sister would do her best, her whole duty in the fear of and with the help of God, just where she is, there would be no need of such a Union! Its members would be hard at work—each over against her own house—striving in her own peculiar sphere where she has a special influence to rise to the position of a saint. I don't agree with you there—not a bit," said Mrs. Latham, shaking her head wisely, "no more than I do when you say women ought not to preach. Who has forbidden her, pray?"

"The Bible."

"But, Lawrence, Mrs. Latham says it is not true! She showed me the very words in both the New and Old Testament where she is bidden to pray and preach in the churches, and commend—"

"Because she did it. How could you have been so mistaken?"

"And now, indeed, Mr. Lawrence Ellis was annoyed, almost, if not quite, angry.

[To be continued.]

**OUR HEN'S CEREAL STORY.**  
BY JULIA A. ROBINSON.

It was in this way that our eleven hens "fell to us"; they came along with the bargain when we bought this little free-soil farm. It doubtless goes without saying that the farm and house and barn were run down, for they had belonged to a man who was built up in a fashion to make his possessions run down, and the marvel is that the hen in the yard was not equally so, and so they were to equal degree, that is, the small boy of the family had been encouraged to exercise his tiny legs in attempts to run down the rooster, with a view to enjoying a horseback ride on his back, the taste of winter had been making its singles about the feet of the flock, until from freezing they had passed into that chronic state designated as "bumble-footed." Then the perches had been too high, and the fowls (the hen, silver-laced Wyandottes) had fallen off, so that two otherwise handsome hens were lame and eventually expired of hip disease.

Such was the state of the hen when, at the time of our taking formal possession of the farm, May 10, they performed the feat of "falling to us," and barring the above-named troubles, they were pretty fowls and cheerfully fulfilling the chief end of their existence, that is, they were laying eggs.

But it was almost time for them to be sent to think of family care. On these family cares of hens: How soon they come to be the cares also of the entire household, and while the hens are setting one event follows after another in rapid succession, moreover, the man who has a hen, who has these events seem to assume giant proportions. We were amateurs, that is, we had only a wild desire to guide us, a wild desire coupled with months of poultry book tarant, and we knew in a general way that twelve eggs made a "hatching," and that when a hen began to set she simultaneously took temporary leave of that modicum of sense she had heretofore had, and for the period of three weeks came under the influence of the hen's "hatching" by which she voters are designated, that is, she became "idiotic and insane."

"Keep a dish of water and some grains of corn near her, and see that her nest is free from vermin," said the books; but not one of them suggested the idea of this. The old rooster upon her coop to exclude from her the garish light of day, and thus enable her to concentrate her being on the duty at hand. We had to learn this from our neighbors and from our own common sense, which was manifestly being heavily taxed. The poultry books tell so much, and yet a large and valuable book could be made out of what they do not tell.

We were so eager for the family to begin that we could not get the procedure to our "run down" hens to manifest their ruling passion, so we borrowed a hen that "wanted to set." She was brought to us in the gloaming by a neighbor's boy, and we took her up gently and lifted her with care and placed her on the additional twelve eggs, but her journey, though made in easy stages, had agitated her, and she refused to stay put. The bright light of the following morning revealed the interloper to the resident hens, who at once took a grudge at the party intruder upon her much in the nature of college hazing, so much so that that hen's life became a burden, not alone to herself, but to us who considered ourselves, for the time being, as her natural protectors. There was no trouble for a day and a night, and then the borrowed hen, carefully folded under an old black shawl, was restored to her home.

As if to pacify us, one of our own dear hens now began to "want to set," and we also wanted her to, the matter was amicably arranged. She was the quite contented party, certainly, when the other dames discovered her and so honored her that she finally flew into a rage and off her nest and could not be coaxed nor driven back.

So the plot thickened, but every failure was rich in experience, and so in time we grew very wise in our failures and nearly as proud of them as if they had been successes, beguiling the time by reciting that if we had done so instead of so, then the result would have been thus and not so.

It is a long lane that has no turn, and at last some have settled down to business, and, oh, my, how they did "set!" and on the morning of June 1st, the first faint chirp sounded in our dark and quiet brooding room, for we had improvised such a room some time ago. The little fluff kept coming from that time until the third week in June, when the last brood was led forth by its proud mamma.

The three weeks of June had been very murky weeks, and very brooding and not very bright, and so we were to reprove the feeble members of the fam-

[Continued on eleventh page.]

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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 both for Billousness and Sick Headache; it also cures a sluggish Liver.

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Blancard's Pills are the most famous of the World for Biliousness, Constipation, Headache, and the early stages of Dyspepsia, and for the relief of all ailments connected with the bowels, and for the relief of all ailments connected with the bowels, and for the relief of all ailments connected with the bowels.

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Gleaner Department.

J. M. HALL, Editor Gleaner, FULTON, KY.

(All matters intended for this department should be sent to the Editor of the Gleaner, Fulton, Ky.)

A COMPLIMENT FROM THE WESTERN RECORDER.

The following salacious moral is from the WESTERN RECORDER of last week:

"The editor of The Standard has used so much slang and bitterness toward the 'Martinites' and Gospel Missionaries that his own readers do not know whether he is conducting a religious paper or a whiskey shop."

This is a comment on the letter we recently received from a man at Grandview who mixed his correspondence and sent The Gospel Missionary South Carolina corn whiskey. It is but just to say that it was not written by Dr. Eaton, although it was of necessity approved by him, as it appears as an editorial in the "Gleaner Department." It was fired from the Gospel Missionary and the RECORDER'S gun and is a fine sample of the methods of propaganda that have been adopted by Dr. J. M. Hall and others of that school of thought.

It will soon be observed that Dr. Hall, though posing as a rock-ribbed, dyed-in-the-wool Baptist, goes out of his way to coddle the Martinites. His sympathy for Martinism lies in the fact that Elder Corwell and his followers, after having failed to control the Western Convention, joined hands at once with the Gospel Missionaries. One of the strongest arguments against this effort at amalgamation is that the Martinites so readily fell in line with it as the best means of command of the farthest reaches of their heresies and a speedy disruption of the organized work of the denomination. It is also in keeping with the spirit of the leaders of this Gospel Mission movement to leave the men as well as the conventions that they cannot control.

Dr. Hall has achieved some noteworthy distinction as a Baptist debater, but he has of late, by his destructive editorials in the RECORDER, pulled our churches on notice that if he does not leave them as he expects, they will turn to do all in his power to sow the seeds of division and disruption in their mission work.

But leaving Dr. Hall's personality out of the case, can the WESTERN RECORDER afford to express its disapproval of a bar-keeper, simply because he differs in opinion with one of its staff? It seems to us that Dr. Eaton, the senior editor of the RECORDER, however much he may desire to use Dr. Hall in capturing the support of the Gospel Missionaries, should suppress much references as these at all hazards. Dr. Eaton has for years been the pastor of liquor sellers, who remain undisturbed as members of the Walnut-street church in Louisville, of which he is pastor. These debauchers of public morals and the public conscience find a secure, permanent and peaceful church home under Dr. Eaton's pastoral care, and are not molested. In view of this fact, is the WESTERN RECORDER, when its chief editor is thus a member and pastor of a church that is a veritable cradle in the organized liquor traffic, just the proper paper to intimate that a brother editor is of a kind with bar-keepers?

We leave the question to answer itself, while fraternally advising the senior editor of the RECORDER to look well to the shot and shell that is used by the Gospel Missionary barrel of that double-barreled denunciations following piece. The way the gun is now being managed it is liable to blow out a tube and to some of the marksmen there are behind it. — J. B. CRANFILL, in Baptist Standard.

The above tidbit is from our dyspeptic brother of the great state of Texas, the editor of the Baptist Standard for Texas Baptists, but I am glad to be able to believe that the majority of the Texas Baptists are not to be measured by that standard.

Bro. Cranfill received a letter from one of his subscribers containing an order for liquor. He thinks the letter was directed to him by mistake, and I simply exercised my right at guessing that the man was led into the mistake by the style of the paper he was receiving. I think it perfectly natural that a man who drinks liquor, and orders it by the jug full at a time, may easily conclude that the man who preaches to him every week, through his paper, has something to do with a whiskey

shop, when he finds him habitually manifesting the whiskey shop spirit, and using the whiskey shop language about his brethren. I think the mistake of that reader of the Standard was a perfectly natural one, and doubly excusable. (By the way, why don't editor Cranfill get rid of these liquor drinkers as supporters of his paper? He complains very bitterly of editor Eaton for preaching to liquor sellers, and receiving their support; is it any better to preach to liquor drinkers and receive their support? Cut off such supporters, or stand convicted as giving patronage to liquor drinking, as per your own rule, Bro. Cranfill.)

But to reply briefly to the above let me say:

1. Dr. Eaton, nor any one else connected with the RECORDER is in any wise responsible for a single line that I write. My own signature is over my editorial notes, and my address is Fulton, Ky., and for every line I write I am willing to be held accountable. The idea that Dr. Eaton should be personally responsible for what appears distinctly under another man's signature is so silly that it could only originate from some mind that is affected by a blinded jealousy that finds no better way of finding fault with the objects of its spite.

2. I am not much in the habit of "coddling" anybody, and I am sure I have never played such a trick on the "Martinites." In fact, I don't know anything about the "Martinites," from any personal acquaintance with them. I have seen more about them in the Baptist Standard than any where else and they have not been made to appear very beautiful in that paper. But I am sure that they have some merit in their cause or they would not be so intensely hated by Bro. Cranfill. It is a mistake to call me a "rock-ribbed, dyed-in-the-wool Baptist," for I am simply and plainly a Baptist.

3. Glad to know that the "Martinites" are sound on the mission question, for I did not know their views on the subject before. That is proof of the fact that they have been misrepresented and abused by Bro. Cranfill in other respects.

4. I have never been in a convention of "gospel missionaries" and do not know what sort of resolutions they would pass; but I am sure that so far as I am acquainted with these people individually the statement of Bro. Cranfill is simply and totally untrue. Gospel missionaries are quietly going along doing their Master's will in sending men to preach the Gospel to the heathen, without allowing any one but the churches to which they belong to have any say-so in the matter. They are not trying to rule or ruin any one, for in the very nature of their work they could not do such a thing. They believe in leaving everything to the arbitration of church government, and as all Baptist churches are independent bodies they could not do more than ruin a single church, if they were to do that. But they do nothing of the kind.

5. I suppose this paragraph is intended to impress the brethren generally that I am a dangerous man, and that it will be well for the churches to cease asking any services at my hands. In this I am not inclined to strike back at my brother, but may be allowed to say by way of explanation that I am willing to be condemned by every church and pastor that has ever heard me intimate one unfriendly thought toward our boards or the mission organizations of our day, in any meeting I have ever had, or in any debate I have ever been connected with, in all my past ministry, or in any present

service I may perform. I do not make bobby of any thing, and I would not be so much out of line with common sense as to insinuate myself into the good graces of any community, in the hope of being able to strike a blow at some cherished practice of the community. I have no antipathy to those who practice missionary work on the board plan. It is their privilege, and I rejoice in any good they do; but I have a more excellent and Scriptural way. And why shall Dr. Cranfill demand that I walk in his way, or quit the walk entirely. Talk about "disruption" in mission work as being legitimately laid at the door of the Gospel missionaries! Whew! I think the fess and feathers they had in Texas about a year or more ago was like "confusion" when they were calling on editor Cranfill for a settlement with the boards so as to show where he had placed the money the people had placed in his hands, and he couldn't do it. And he never has done the thing yet. If Bro. Cranfill was the general secretary of all the boards it would be long till every body would be come Gospel missionaries in self-defense. This is truly a nice gentleman to be lecturing other people on the subject of "confusion" when they have no confusion, and his whole career is in confusion.

6. The RECORDER never charged Bro. Cranfill with keeping a bar. In this matter the brother is drawing on his imagination so as to justify his own unreasonable assault.

7. Dr. Eaton has never had a thought of "capturing the support of the Gospel missionaries" by anything he has done, or by anything he has permitted me to do. Yet the RECORDER is popular with the Gospel mission people because it is not so hide-bound and uncharitable as not to allow a man to differ from it without condemning him totally. If the Standard would learn the same lesson it would attain to a great state of service to the cause.

8. It occurs to me that this whole attack on me has been but an excuse to get to say something about Dr. Eaton. I know that Dr. Eaton is fully capable of taking care of himself in any controversy the Standard may thrust upon him, but I will be pardoned for saying that it is no worse to receive the support of saloon-keepers in the work of the ministry, than it is to receive the support of liquor drinkers in the support of the same business. And if the support of the one is a quasi-endorsement of the traffic, then the support of the other is a quasi-endorsement of the drinking that the traffic produces. I don't justify either one; but I think one is as much to blame as the other. Besides, Dr. Eaton is but one man amongst many other men in the church, and the matter of church membership was decided for the liquor dealers in his church before he went there, and is not subject to his dictation now; while the taking of subscribers is the work of a single man, and no one is responsible for it but the editor. Dr. Eaton preaches for a church that received to membership whiskey dealers before he went to it, but does not now, and he gets a partial support from them; Dr. Cranfill publishes a paper, and preaches through that paper, to a man of whom he has certain knowledge, that habitually uses liquor, even sending his orders for the liquor to Cranfill, and gets a partial support from this man, and yet he complains at Eaton for the same offense of which he is himself guilty! Bro. Cranfill, it would be better for you to take the beam out of your eye, that you may see clearly how to get the mote out of

your brother's eye. 9. The man behind the gun is perfectly calm, but from the rustling of the game before it there seems to be apprehension of the most danger in that direction. In fact the brother is too nearly a dead cock-in-the-pit to be capable of extending his advice to any very liberal extent. It will be well for him to straighten up the affairs at his own home so as to enable liquor drinkers that read his paper to distinguish between his address and the address of the liquor sellers when they order their toddy. Then he may complain at others that he is satisfied are making some mistakes. As to the gospel missionaries it is enough to say that they have no dictator, and if they had one, they would want one who could keep his accounts straight.

I recommend that Bro. Cranfill take a big dose of DeWitt's "early risers," for his liver is evidently out of order. This might not benefit his conscience any, but it would relieve the strain on his digestion, and help to sweeten his temper. The Lord bless and forgive you Bro. Cranfill.

THE Baptists have never been wanting in readiness to respond to every invitation looking toward Christian unity. While there are some among them who do not recognize other Christian bodies as churches, yet a majority, especially at the North, believe that all evangelical churches are churches of Christ, with some irregularities in their constitution — H. L. WAYLAND, in Independent.

I am glad to say that the sentiment of the above as to the denunciations around us is not the sentiment of Southern Baptists. Whenever we can say that "all evangelical churches are churches of Christ," it will be time for us to retire so as to reduce the friction that is always incident to differing organizations. How can any one say that the organizations that we know are of men, are churches of Christ!

SPEAKING OF THE B. Y. P. U., Bro. J. N. Hall, in the WESTERN RECORDER, says this:

"The masses of our people don't need the thing and don't want it, and won't have it."

Well, Bro. Hall they "don't have to." So don't worry about it. — Baptist News.

I thank you for your kindly advice, and wish I could believe what you say. But when I think that the Conference decided at Washington, last May that we would have no southern young people's concern, and then read that at a meeting of a lot of "white haired" young people at Atlanta last November it was decided that we should have such a society, I am to believe that you can't tell just exactly whether the thing will demand recognition by every church or not. It may be that its arrogance will be such that in a little time every preacher and every church will have to fall into line, or be counted out of the procession. I think that the churches should be notified of the aggressive disposition of this young invention.

OLD FOGIES DEFEATED.

THEORIES OF EATON AND COMPANY REFUTED — JOHN HALL DEMOLISHED HOW ARE THE MIGHTY FALLEN — ROASTED BY THE BISHOP OF PADUCAH!

Dear Mr. Recorder: I take my pen in hand (as I can't write well with it in any other position) to inform your scattered readers that the prophecies of Clint Brown et al. have literally been fulfilled in Paducah. Yes, this is the time, and this the place, and at high twelve. And I, your honored scribe, have lived to see the millennium, spoken of by the aforesaid prophets, break loose like a

young colt, and canter down the street in great gusto.

Just here it occurs to me that the colt should be "christened," but I am puzzled for a suitable name. It has no ancestors, nor any close kin, and I am persuaded that, like the mule, it will leave no progeny. However, what it lacks in consanguinity is overbalanced in affinity; and there is no lack of "sponsors." They come from every direction and represent many creeds, and I suppose the proper name should be "Christian Union," although names are not supposed to bind the named to any certain line of action or specific dogma. In fact, general Christian "liberality" allows the infant to change its name, as circumstances may suggest.

I enclose to you the Paducah Evening News, which heralds to the world the advent of the remarkable "thoroughbred" to which I refer. The headlines are as follows:

ONWARD CHRISTIAN SOLDIERS. The Blue and Red Armies of the Y. M. C. A. are Lining up in Battle Array. Captains Selected for the two Sides, and the War for new Members is about to Begin.

But, MR. RECORDER, you may read the full account for yourself, in the absence of Dr. Eaton and other old fogies, who have been trying to suppress the budding genius of the 19th century through your worthy columns. And please inform my bosom friend, the great joker of South Carolina, that John Hall is demolished — Hall, who holds that a union of all denominations is impracticable! Let him visit Paducah and learn something. The Y. M. C. A. is a practical illustration of "Union." It is the youngest society in Paducah, but already outnumbering some of the churches in membership. The number enlisted in the "factions" of the "red and blue" is an even 200. They represent religion in its broad sense and agnosticism in its nonsense. Please notice, MR. RECORDER, in the list I mail to you, the names of our leading preachers, of all denominations, I believe, except the bigoted Baptists. In the list of the "Blues" is "father" Jansen, the Catholic priest of this city, in company with a noted "A. P. A." In the list of "Reds," see Rabbi Ungerlied, the popular Jewish Rabbi, in charge of Temple Israel. These are active members of the Y. M. C. A. At least, the paper places their names in the respective lists, whose duty is to secure new members. I suppose Dr. Ungerlied will persuade as many Hebrews as possible to join this Christian (!) institution; and, of course, father Jansen will lead the Romanists into the fold by dozens.

Hurrah for Christian progress! A few more "jokes" from Brown will unite the Turks and Fiji Islanders. Good-bye, dear MR. RECORDER, good-bye. I believe your days are numbered, but I don't want the job of counting them. J. HOWARD CARPENTER, still bishop of Paducah, but with a weather eye on the field, and very anxious for some one to "pop the question."

Deafness Cannot be Cured by local applications as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed, it swells and shuts out the sound of hearing, and when it is entirely closed, Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; also cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces. We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars free. J. C. CHENEY & CO., Toledo, O. Sold by Druggists. No

525 Agents' profits per month. Will furnish you per month. Articles just out. A \$1.00 sample and terms free. Try us. October & Son, 25 Bond St., N. Y.

REPLIES FROM DEACONS.

The excellent RECORDER requests every deacon to give an expression to his views on the cause of the decline in mission collections.

Our country preachers cannot do pastoral work for four churches, and as the average member needs line upon line and precept upon precept, he becomes careless and indifferent about the grace of giving. Unless one or more of the deacons will visit the membership with his mind and his heart full of this great Christian grace, and urge, by example as well as precept, every member to partly do his or her duty, the church will decline in spirituality as well as in finances.

Some deacon is ready to exclaim "That's not a deacon's duty." Stop, brother, and think. The word deacon is a Greek word, and if it were translated instead of transferred, it would read servant instead of deacon. Now the Master who instituted the office, and the church that elected us to fill this exalted and honorable office require us to look after her temporal affairs without instructing us as to the way to proceed. 1 Tim. 3:13 is a great stimulus. It is left to a deacon's sanctified common sense how to use the office well.

Let me give an example. The Pleasant Hill church of Mississippi had one deacon who worked on this line. Beginning with seventeen members, the church in six years increased her membership five-fold, built a \$1,300 house of worship, paid her pastor for one-fourth his time from \$150 to \$200 per year, and contributed yearly about \$50 to missions. I visited there during the holidays. That deacon moved away and the other deacons did not pursue his course, and as a result only \$37 was raised by the church for the pastor and nothing for missions.

Now the remedy is only found in our practical knowledge of our duties and obligations. From the standpoint of this world, the Christian religion is very expensive, but viewed from the standpoint of eternity, it is exceedingly cheap, even though its most zealous devotee lived up to the very letter and spirit of its requirements. The Christian religion ought to be our costliest item of expense, if we can descend to a worldly point of view and call it expense instead of grace.

We are purchased at a very great price from a ruinous and degraded bondage, and set free by the Master to work with him to accomplish that noblest work, the rescuing of fallen men from the degrading bondage of sin and Satan, and giving him the sonship of God. Brother, ponder the great work that duty and obligation lay upon you.

We are to go over the entire world with our missionaries, weeping over the disastrous results that sin and Satan are bringing upon our fellowmen and telling of God's remedy. Confronted with this great and important work, each member, urged by pastor and deacon, should inquire how much to give. Yea, it seems the time has come for every Christian to give everything he makes except food and clothes, following God's law in regard to these so that nothing be expended to gratify the desire of the eyes, the desire of the flesh and the pride of life. How potent for good we ought to be!

The Master tells us that we are not our own, also that we are fools if we spend all our earning on self, and are not rich towards him. It seems paradoxical, but we save only what we give. Oh that we could see every church fair as the

moon, clear as the sun, and terrible as an army with banners.

J. B. MOODY.

DEAR RECORDER:—One of the chief causes of the decline in foreign mission giving is the giving God the second place and man the first in the appeals for the salvation of the heathen. Giving is a grace, and giving to something far off is not natural to even a generous man. Therefore the first and great motive to which to appeal is to the desire of the regenerated heart to glorify God. For God is near at hand, the saint prays to Him every day, talks of Him, loves the thought of His presence. Therefore to give for the glory of God is to give to what is near by, even though the money is to be expended yonder.

But in most of the appeals little is said of the great reason for giving that God will be glorified by the salvation of souls. We are told how many are going to hell never having heard of the only plan of salvation. We are told that these are our fellowmen, and therefore we should love them and desire their salvation. All this is true. But the race ties are weak. We recognize in a perfunctory way that we are under obligation of some hazy kind to every one who belongs to the same species, but it is a very hazy way. "Humanity" is an abstraction in which we really take in our hearts very little interest.

But put God in, and all is changed. That they are our fellow creatures of the same race moves us but little. That they are God's creatures in whom He is interested is another thing altogether. That He has commanded us to send them the Gospel puts the matter on an entirely different footing. And that He will be glorified by their salvation fills every heart whose real desire is the glory of God with a wish to move heaven and earth for their salvation.

One reason why our ties to them as fellowmen and not our love for God have been put forward to the obscuring of the great first motive is that, alas! there are so many unconverted in the churches. An unconverted man may have been a member of the churches for many years, and may be honestly deceived. But he does not love the glory of God. Any appeal to him which puts God first leaves him indifferent. Seeing this indifference, good men, anxious to raise money for missions, put men first in their pleas. The consequence is God does not bless these pleas, nor does He move the hearts of his saints to give.

Put God first. His glory is a more important thing than the salvation of souls, infinitely important as that is. Make God the alpha and omega, the center and the circumference, and so shall the hearts of the really regenerated respond. It is a question in my mind, a question I have never yet answered as to whether the money given by unconverted men will be blessed on the foreign field. Sign anything you please to this, Bro. Editor, but do not give my name.

DEAR RECORDER:—Let the Boards stop fooling with "barrels" and "bricks" and all such stuff, and put their needs directly before the churches, through pastors and deacons, urging them to give "not grudgingly nor of necessity," and "according as God prospers them," reminding them that God loves a cheerful giver, and that the Lord Jesus said "It is more blessed to give than to receive." Let them do these things and keep on doing them and they shall never fail.

J. S. MILLIKEN.

I resign my charge here next Sunday to take effect the last of this month. I do this upon the grounds of climate. My church and the Baptists of the state have shown us great kindness and our labours here have been greatly blessed, all of which we appreciate and for which we are grateful. The best of feelings prevail among us and we part on the best of terms. I came here hoping to remain for a term of years and everything seems favorable except the climate, which is congenial to neither myself nor Mrs. Jordan. We feel called of God to return to the south. I shall accept a very urgent call from the Second Baptist church of Little Rock, Ark. My regrets in leaving new and dear friends in the north have a counterpoise in returning to old and dear friends in the south.

Respectfully,

JOHN D. JORDAN.

Decatur, Ills., Jan. 17th, 1896.

How cunningly Nature hides every wrinkle of her inconceivable antiquity under roses and violets and morning dew!—Emerson.

A TRUE perception of the Gospel is the entire forgetfulness of self, utter absence of any pretension, and the complete and entire refusal to accept the world's praise or judgement.—General Gordon.

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## The Farm

The *Interior Journal* notes the sale of a bunch of hogs at 3 cents, a lot of 1,100 lb. cattle at \$3.70 and a bunch of heifers at 24 cents.

G. H. Lassarus, of Horse Cave, a few years ago started buying mules with a capital of only \$400. Now he has property worth \$50,000 and is still buying mules.

The *Harrodsbury Sayings* notes the sale of a pair of work mules at \$175; a lot of 1,800 lb. butcher cattle at 24 cents, eleven ordinary work mules at \$40 each.

The Mayville Fair grounds, including about 100 acres of land, were sold by the assignee for \$11,000 to Thomas A. Keith, of Mayville. The building alone cost over \$12,000 a few years ago. The preferred debts of the company are about \$10,000.

Last Monday may be set down emphatically as mule day in Glasgow. Mr. W. W. Oliver the veteran mulebuyer, was on hand according to announcement, as was also Mr. John Altsheler, of Horse Cave, and mule sellers were here in scores. Mr. Oliver bought two car-loads at prices ranging from \$45 to \$65 per head, and Mr. Altsheler some 15 or 20 head at about the same prices.—Glasgow Times.

W. C. Rogers sold to J. H. Flexner, of Louisville, a car load of Jersey cows at \$45 per head, and two horses for \$125; to J. C. Crouch, of Lafayette, Ind., 25 heifers at \$30 per head.... C. L. Cecil bought of various parties twelve or fifteen good mules at \$75. He also sold about the same number of fat mules at \$85. Richard Gartin shipped a carload of mules to Montgomery, Ala., this week.—Lebanon Enterprise.

J. W. Bales, agent for L. Lehman & Bro., bought of T. D. and Harvey Chenault 288 head of export cattle, one lot of 80 weighing 1,800 lbs, the remaining 208 weighing 1,675 lbs. at \$4.37 1/2 per hundred. It took a special train of 90 cars to transport them and they were shipped Friday direct to London, Eng. All were deboned. Among the lot were the two mammoth steers, sold not long since to G. E. Black by Colonel J. W. Caperton. They tipped the scales at 2,900 pounds each, and are believed to be the largest cattle ever raised in this section—Richmond Register.

## IMPROVING A POOR FARM.

HOW IT HAS BEEN DONE.

At the start the farm had been run down by tenants, and had been in the hands of agents for trading—a good farm for that purpose, but like the ancient horse, good for nothing else. The corn grown on it without fertilizers made a growth of 6 to 10 inches only, and the sandy land was bare of everything green. There could not be any more unlikely-looking land imagined by a vivid mind, when it came into my possession by inevitable foreclosure, through the starvation of former occupants. I studied over the problem as one would one of chess, finding only one solution, which was to feed cows on it, purchasing the food, and making it, if possible, pay for itself the first year, and making as much manure as possible—helping out with the complete fertilizers which then—in 1876—were almost a new departure in farming.

I bought out a milk dairy and a route on which milk sold for 8 cents a quart. This paid very well, although all the help was hired. An envious neighbor upset my little enterprise by starting an opposition which brought the price of milk down to 5 cents a quart. Here was another problem to solve,

and it was solved by going into butter-making, in which I had had several years' previous experience. I changed off my cows and procured a herd, half of pure Ayrshires and half high-grade Jerseys. In the meantime I had cultivated the land by means of what manure was made, making a compost of this with swamp muck and lime, of which I was able to give thirty loads of a Hemp manure spreader to each acre, and fertilizing the rest with six hundred pounds to the acre of the complete manure. It was of this poor land that Sir J. B. Lawes asserted that there was at least 2,000 pounds to the acre of organic nitrogen but it was so carefully preserved in some way, that none of it could be got at until it was shamed into action by the treatment mentioned. Then something must have occurred, for I soon had the best crops of corn, mangels, sugar beets, and clover, and the farm was then self-sustaining in great part, making over 400 loads of the best manure yearly in the way mentioned, and gradually finding no further use for the fertilizers. Being within twenty miles of the city of New York I grew sweet corn for market, and sold the good ears, feeding the stalks and small ears to the cows. This gave me a lot of feed free of cost, and with the corn grown, bran, malt sprouts, and cotton seed meal—of which I believe I used the first for this purpose—I made my ten cows give me the first year an average of sixty-five pounds of butter a week, which was sold in five pound pails neatly made up, to private families in New York City for 75 cents a pound. I also bottled milk to near-by grocery stores at ten cents a quart, making a demand for the new thing by offering a supply—a way I have found to be much better than waiting with ineffective patience for the demand to come of itself.

My crops were corn, clover and roots—sugar beets being my preference, as I could grow a thousand bushels per acre of Lane's Imperial, and found them excellent for the cows in the winter, which was my busy season. The cows were thus out of business in the planting-time, and ran in a very pretty beech grove, which gave the name I chose for my farm, and which was sown with mixed grasses, orchard, *Poa serotina* (fowl meadow grass)—which I found exceedingly valuable on the low, moist bottom land—red-top, timothy and Kentucky blue-grass. These made a thick growth, which afforded a very good pasture under the spreading beeches—the *potulus* *variety* of Virgil's Tityrus. The drained swamps, from which several hundred loads of muck had been taken, were sown with timothy and the fowl meadow grasses, with some orchard grass added, and yielded a large quantity of hay. The most of the upland was put in corn, and had the chills not interfered, there would have been a silo, which convenience was then in its incipient stage of sourness and unripeness.

The cows were mostly soiled on the grasses, clover, sweet corn stalks and field corn, having no pasture except the beech grove in which they spent their holidays, coming into milk about the time my customers returned from their summer vacations in the country. The surplus of butter was sold in small pails (18 to 20 pounds each) to the fine grocery stores in the city, and brought 40 to 50 cents a pound. Common butter was then selling for 26 cents. The skim-milk was fed to the calves after the fifth day; up to that time they were fed the new milk, but always by hand. The males were sold for veal; the heifers were reared, and

the spare cows were sold as new and better ones came in and increased the herd.

But in those five years I learned several valuable things. One was the feeding really had much to do with the quality as well as the quantity of the product of the cows. Another was the more butter may be made of the mixed milk of several cows than of each cow by itself. Another was that the best butter may be made of the Ayrshire and Jersey together, especially as to flavor and the texture of the product. Also, of the very great value of the Ayrshire-Jersey cross, both pure bred, for use as a single family cow.—Country Gentleman.

## TRANSPLANTING LARGE TREES.

Gardening gives this method, and we can certify to its being a good one;

We prefer doing this in spring, and would prepare for it now. If you want to move a moderately large tree, say four five or even six inches in diameter of trunk, next spring, head in its top now all you think ought to be done at planting time, then mark a ring on the ground around and four, five, six or more feet away from the stem, the distance away depending on the size of the tree. Now, along, but outside of this ring mark, dig a narrow trench say three feet deep, the object being to cut away all roots projecting beyond it, and fill up the trench at once with the same soil that came out of it. By spring the tree will have fairly recovered from the shock caused by cutting in root and top, and may be dug up and transplanted with fair chances of success.

## PEARS FOR HOME USE.

Mr. George S. Conover, of Geneva, N. Y., gives in *Chicago Gardening*, the results of thirty-five years' experience with pears. He had on his farm in Seneca county, in 1870, an experimental orchard of more than 150 varieties. Some of these have become obsolete; some, while of excellent quality, are not reliable; others rot at the core, and others lose their leaves early or prematurely ripen their fruit. The only sorts which have stood full test and been found thoroughly reliable are Washington, Bartlett, Sheldon and Anjou. To these ought to be added the Boac and Seckel, only the first is subject to blight, which often kills the tree, and the second is often stung by insects, and requires thorough thinning to get fruit of a fair size. Still, we can hardly get along without them. How well used to do well, but now rots at the core. Boaseck is a good pear, but sheds its leaves early. Lawrence is good, but Anjou is larger and better. Flemish Beauty and others crack. If confined to one sort, Mr. Conover would choose Washington. It is of medium size, a regular and abundant bearer, drops from the tree in mid-August and continues a month. While it could be hand-picked and house ripened to get higher color, it is delicious enough when picked from the ground. It is sweet, juicy and refreshing; a Bartlett is insipid after eating a Washington. But it is little known or grown. Two other pears, Louise Bonne and Duchess, are best grown as dwarf. The former is fine for canning and cooking; much better than the Bartlett so generally used.—Cultivator and Country Gentleman.

See that your young trees do not make too much growth of wood.

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St. Louis..... 7:30am 7:30am 7:30am  
Petersburg..... 7:30am 7:30am 7:30am  
Columbus..... 7:30am 7:30am 7:30am  
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### Issues of Interest.

Miss Clara Barton, President of the Red Cross Society, has been gathering collections to relieve the famine in Persia. The Sultan has agreed to let the missionaries there receive and distribute funds, but refuses to allow the Red Cross Society to come into Turkey. One would think the thing to be done in such circumstances, would be to send the money collected to the missionaries who are on the spot, and are unquestionably trustworthy.

But that simple plan for some occult reason does not find favor with the Red Crossers who wish to go themselves. Secretary Olney was applied to to make the Sultanate Porte receive them. He replied that every Government had the right to refuse to receive them, and that it was as close to exclude, and therefore the United States could not force Turkey to receive them. Whereupon with calm persistence and intrepidity they declare they are going anyhow.

Oeili Rhodes was promptly removed from office for his complicity with Dr. Jameson's vain but active his ends of the question most impudently. He admitted that he was in the Dutch Republic when the gold mines were discovered, and as the Boers would not allow them to rise, they wish England to seize the Boer territory! There's justice and fairness for you.

The London correspondent of the Standard speaks of the Italian nation's water politics as the English think. He says Lord Salisbury is not the most popular man in England, but his conduct in this unhappy dispute has received the unanimous approval of the whole country. Not one nose of dissent from his policy has been raised in press, platform, or pulpit on this side.

There seems to have been more in some of the old notions which modern men have laughed at than we have thought. In the old days red curtains were put across the windows of the rooms in which were small pot plants. In England has been experimenting with red light on such cases. He finds that if the glass is red or red curtains cover the windows putting on the hands and face is entirely prevented.

As though there were not general diseases enough to make life a burden, we are continually hearing of more special diseases. Among these is the "blood kidney" which results from the clogging of the pores of the skin with dust and soot. To any one with a tendency to kidney trouble a week's railroad travel is said to be most dangerous.

Prof. Runnebaum, of Berlin, has been on the Pacific coast making an examination into its timber resources. He says in his report that unless the American forests are protected by law from reckless cutting and burning, their end is near.

Belgium is becoming more and more drunken it seems. The saloons have increased in forty years from about 50,000 to 175,000. And the excise revenue is eight times as large as it was, showing how it is used.

A dispatch has been sent to Berlin that all the ring-leaders of the mob which plundered the German mission at Mullin have been beheaded. None of the missionaries were reported killed.

Efforts of the Pope to help Venezuela are natural enough, as Venezuela is most devotedly Catholic, but they are not wise. A cablegram from Rome announces that evidence has been discovered in the archives of the Vatican which shows Venezuela has a right to the disputed tract. It's not good policy just now for the Catholics to call attention of the people of the United States to the fact that Venezuela is a Catholic nation and the Dutch and English are Protestants.

It was reported that Senator Hill, who is a bachelor, was to be married to a Washington widow. It would seem that the lady liked him, for he says it would be most desirable thing if all women could be banished from Washington City, because they distract the attention of the statesmen from their business.

Another revolution has begun in Venezuela, where they seem to come every other year with the regularity of ebbs and flows. President Crespo who won his own place by a revolution has issued a decree declaring this revolution against him is treason and that all caught in it will be shot. The jails being full to overflowing with political prisoners, Crespo is taking the school houses for prisons.

Prof. W. C. Wilkinson in the Independent to these words in Lord Salisbury's note in which he declined to arbitrate that part of Guiana which contains 40,000 British subjects, says: "Her Majesty's Government has not abandoned the hope that when the internal politics of Venezuela are settled on a more durable basis than has lately appeared to be the case, Her Majesty's Government may be enabled to adopt a more moderate and conciliatory course in regard to this question than that of their predecessors."

And Prof. Wilkinson's comment on this is worthy consideration. In this is very remarkable language for a States paper issuing from a power like Great Britain. It is full of significance, and that significance is all pacific. It is almost tantamount to an assurance from Great Britain that, without arbitration, she will continue to come to terms with Venezuela. A self-respecting and high-spirited Government could not be expected to go further than this in the direction of engagement to be yielding and amenable.

### DEATHS.

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

#### ORENSHAW

Departed this life on Dec. 25th, Deacon Geo. G. Orenshaw in the 73rd year of his age. Truly a good and useful man is gone. He loved his church which he had faithfully served both as deacon and Sunday-school teacher for a number of years. Firm in his convictions of the truth, always kind and courteous in his bearing, and faithful and earnest as a Christian, he had won the confidence and respect of all. His death cast a gloom over the whole community. His death was doubly sad because the fact that just two days before he had buried his oldest daughter, a beautiful and attractive girl, who from childhood had been a member of the Baptist church. Our loss is their gain. Resolutions adopted by the Ladies' Aid Society of the First Baptist church of Dayton, Ky., on the death of Bro. George G. Orenshaw. Whereas it has pleased an All-wise Heavenly Father to remove from our midst our beloved brother, Deacon George G. Orenshaw, whose death occurred Dec. 25, 1896, only four days after the death of his daughter, Carolyn; therefore be it resolved:

1. That we extend to our sister Mrs. Orenshaw and her family in this their double bereavement our heart-felt sympathy and earnest prayers that they may have grace and strength in this their hour of sorrow, and that their loss is our loss, and their sorrow our sorrow.

2. That by the death of Deacon Orenshaw our church is bereft of one of its most useful and efficient members, our Sunday school has lost a faithful officer and teacher, the community has lost one of its most worthy citizens, whose high Christian character won the confidence of all who knew him, one who ever contended for the right, and one whose faithful service to duty commended itself to us as a bright example.

3. That a copy of these resolutions be sent to the bereaved family, a copy spread upon the minutes of our society, and a copy sent to the church paper for publication.

Mrs. H. M. M. G. Orenshaw, Committee.

#### M. FATHIDGE

Died at his home near Harrodsburg, Ky., Edgar Poe McFartridge Jan. 7, 1896. He was in his 44th year, and had been a member of the Harrodsburg Baptist church for three years. Many friends join in sympathy with the wife, three children and other loved ones. A more devoted father and husband, dutiful son, steadfast brother and friend and loyal church member can scarcely be found. **PAVING.**

#### COLLIER

Isaac Fleming Collier was born June 18th, 1845, at the old homestead near Hurra's Branch church in Shelby county, Ky. He settled with the Baptist church at Shelbyville at the age of 27, and ten years later with the Burke Branch church where his membership continued until death. He passed away on Dec. 25, 1896. He was married to Miss Nancy Tribble in 1863, who now survives him. Of this union were born one son and two daughters, one of the latter having preceded him to the heavenly world. Bro. Collier was one of our most aged members and will be greatly missed. He peacefully "passed over the river" Dec. 25, 1896. **J. H. JULIAN.**

#### HAMMOCK

At the new year was ushered in the spirit of Sister Cora Lee Hammock took his flight, aged 75 years. Sister Hammock was sick fifteen days with typhoid fever. When she was first taken sick she said her sickness was unto death, but she was ready Cora professed faith in Christ when it was 4 years old, and when she felt that her sins were forgiven and that she was saved she went immediately to her only brother and preached Jesus unto him. She became a missionary at once and continued one up to her death. She joined Pond Fork church, and was baptized by Eld. J. C. Hopewell. When she was about 19 years old she was united in marriage to Bro. John Hammock. By this union three children were born to them, who survive her and are left to mourn the loss of a true and affectionate mother, together with the heart-broken husband and father. Her life was one that showed the influence of pious parents. Her father, a noble Christian man, was called to his reward just eight years ago. Her mother, yet living, took great interest in the spiritual welfare of her children. Taught them well while with her, and as they married and moved to homes of their own, she put a Bible and good religious books in their homes, and then gave them a copy of the Warren's **KNOWLEDGE**. With such a mother and the grace of God we need not wonder at so pure a life as seen in Sister Hammock. Alas! she is gone! God has taken her to himself! Her only happy home will miss her, husband and children, her seven remaining sisters and only brother will miss her, her aged mother will miss her, her church and neighbors will miss her. Let me say in consolation to all the bereaved ones, your loved one is at rest and happy with loved ones gone on before. Let us by the grace of God strive to meet Sister Cora on the other side and with her sing redemption's story. May God comfort the stricken hearts of all, is the prayer of your brother, **J. H. SPULLER.**

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

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

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

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## Items of Interest.

These two days in which the sensational papers are in their glory. The London Chronicle claimed its correspondent, Norman in Washington had discovered new facts in regard to the Venezuela matter, and his exploit was bragged about over the world. But the New York Evening Post showed his new facts which he had discovered to the British Foreign Office had been in the dispatches sent to that office years ago!

A newspaper correspondent had the care need a personal letter to Emperor William, convincing him to quarrel with England. That has been contradicted. And in fact about everything which has been published has been contradicted. It was said that Salisbury was weakening, but Mr. Balfour's speech shows that not a man in England has the slightest idea of allowing any threat or danger to make England arbitrate that part of her claim in Guiana on which 40,000 Englishmen live.

A conundrum which is exercising people's minds is whether Mr. Cleveland is twisting the tail of the British Lion or of the free silver. Sensational reports from Washington appeared which declared the militia of Florida had been ordered out to prevent Spain's sailing Cuba to Great Britain. The United States Government has no authority to order out the militia of Florida. If there is anything at all—and probably there is nothing—as the report, it is evidently a desire to move the Senate to do something besides talk free silver.

A Cavalier Bayard without fear and with out reproach passed over the river when Gen. Francis O. Barlow, of New York, died. He entered the Northern army in the ranks and won his way very rapidly to high command. Brave of the brave, most honorable of the honorable, true as steel to duty, obedient under hardship, he was an ideal soldier. In politics no man in war he showed himself a man of the most upright integrity and exalted principles.

The Cuban insurgents who are dodging round through the island burning houses, which Gen. Grant denounced as "making war on women and children," stopped their burning long enough to attack the garrison of the town, fifteen miles south of Havana. They were repulsed with heavy loss, and thereupon burned some more houses.

The Boers have shown themselves magnificent men. They have made over themselves and all his men to Great Britain for trial and punishment. It will be to England's infamy if these men are not punished, because so many of them are the younger sons of aristocratic families. A freebooter is a freebooter, no matter to whom he may be kin.

Mr. C. P. Villiers, the father of the House of Commons, has recently celebrated his 95th birthday. He has been a member of Parliament from Waterhampton for 61 years, and his vigor of mind is unabated.

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The severest test to which the faith of many of God's people is subjected is that of submission to mysterious trials and bereavements. They cannot discover the "wherefore" of their afflictions. At such times Satan is busy in stirring up rebellious thoughts, provoking them to charge God with cruelty. The writer of this article has gone through just this experience more than once when beloved children were taken away, and the mystery of the trial perplexed and staggered me. The one relief that I found was in the certainty that this life is only the preparatory school for the endless life hereafter. This thought threw a clear, distinct ray of light into what was before as dark as Bunyan's awful picture of the Valley of the Shadow of Death. In the light which this comforting truth afforded I saw that my loving Teacher had two great purposes in this earthly school of His—development and discipline. No part of our schooling costs so dearly or in the end is more precious in its results, than that part which our Bible calls chastisement. There are lessons which we learn with streaming eyes and aching hearts. But the blessed Master points us to these words in our dear old school-house—"As many as I love I rebuke and chasten. Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. No chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceful fruits of righteousness." It is the afterward that my Divine Master has in his eye; it is that which justifies the rod and the bitter medicines and the pruning-knife. "Why do you cut that pomegranate bush so cruelly?" said a gentleman to his gardener. "Because it is all running to leaves, and I want to make it bear fruit." The richest and ripest fruits of grace that many a Christian bears follow the sharp incisions of the pruning knife; for if it did not cut deep, it would not answer its purpose.—Cuyler.

The seed is the Word. The Word is like a seed. When a message from the Master comes to a human heart, how few understand what is wrapped within it, and to what it will expand, if only received and nurtured.

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## THE MARKETS

### Report for the two Week ending Saturday, Jan. 18, 1896

**CATTLE**—Receipts of cattle to-day were light and the market a good clearance. A good clearance was made. The market closed up steady as Friday's prices. A few late arrivals were carried over. The outlook is fair under moderate rain.

**HOGS**—Receipts of hogs to-day were light and market firm and a shade higher, the best heavy and medium hogs selling at 44 and lights of choice at 42. All sold early. The market closed up a little easy. The outlook is fair.

**SHEEP AND LAMBS**—Receipts light and market steady at quotations.

Extra shipping cattle, 1,000 to 1,500 lbs.	17 75/4 00
Light shipping, 1,200 to 1,500 lbs.	17 50/2 75
Best butchers	17 50/2 75
Fair to good butchers	17 50/2 00
Common to medium butchers	17 50/1 50
Thin, receipts heavy, poor coveys and steakhogs	17 50/1 00
Good to extra coveys, 1,000 to 1,700 lbs.	17 50/1 50
Common to medium coveys	17 50/1 25
Feeders, 1,000 to 1,200 lbs.	17 50/1 50
Steaders	17 50/1 50
Butts	17 50/1 75
Veal calves	17 50/2 00
Choice milk cows	17 50/2 50
Fair to good milk cows	17 50/2 00

Choice packing and butchers, 250 to 300 lbs.	17 50/2 00
Fair to good packing, 250 to 300 lbs.	17 50/1 50
Good to extra light, 150 to 200 lbs.	17 50/1 00
Fat sheep, 120 to 150 lbs.	17 50/1 50
Fat sheep, 100 to 120 lbs.	17 50/1 25
Roughs, 150 to 200 lbs.	17 50/1 00

Good to extra shipping sheep	17 50/2 50
Fair to good sheep	17 50/2 00
Common to medium sheep	17 50/1 50
Butts	17 50/1 00
Extra lambs	17 50/2 50
Fair to good lambs	17 50/2 00
Common to medium lambs	17 50/1 50
Tail-ends or culls	17 50/1 00

## LEAF TOBACCO MARKET.

### Report for the week ending Saturday, Jan. 18, 1896.

SUNBELT—1894 GROUP.	
Trash, green mixed	17 50/2 50
Trash, sound	17 50/2 00
Common lugs	17 50/1 50
Medium lugs	17 50/1 00
Good lugs	17 50/1 50
Common leaf	17 50/1 00
Medium leaf	17 50/1 50
Good leaf	17 50/2 00
Fine and selections	17 50/2 50

SUNBELT—1895 GROUP.	
Trash, green mixed	17 50/2 50
Trash, sound	17 50/2 00
Common lugs	17 50/1 50
Medium lugs	17 50/1 00
Good lugs	17 50/1 50
Common leaf	17 50/1 00
Medium leaf	17 50/1 50
Good leaf	17 50/2 00
Fine and selections	17 50/2 50

DARK—1894 GROUP.	
Trash, green mixed	17 50/2 50
Trash, sound	17 50/2 00
Common lugs	17 50/1 50
Medium lugs	17 50/1 00
Good lugs	17 50/1 50
Common leaf	17 50/1 00
Medium leaf	17 50/1 50
Good leaf	17 50/2 00
Fine and selections	17 50/2 50

DARK—1895 GROUP.	
Trash, green or mixed	17 50/2 50
Trash, sound	17 50/2 00
Common lugs	17 50/1 50
Medium lugs	17 50/1 00
Good lugs	17 50/1 50
Common leaf	17 50/1 00
Medium leaf	17 50/1 50
Good leaf	17 50/2 00
Fine and selections	17 50/2 50

## SALES WITH COMPARISONS.

Follows are the sales for the week and year to Jan. 18, with comparisons:	
Year 1895	4,675 11,500
Year 1894	4,220 10,517
Year 1893	3,744 8,272
Total new crop sold to date	11,674
Sold to date in 1894	10,875
Sold to date in 1895	10,225
New crop sold to date, orig. inspecrs.	17,811
Sold to date in 1894, orig. inspecrs.	16,479
Sold to date in 1895, orig. inspecrs.	16,479

REJECTIONS THIS WEEK.	
Rejections same time in 1895	985
Rejections same time in 1894	854
Rejections since Jan. 1 to date	2,319
Rejections same time in 1895	2,129
Rejections same time in 1894	1,811
Per'cents of rejections to sun's sales, '95	20
Per'cents of rejections to sun's sales, '94	20
Per'cents of rejections to sun's sales, '93	14
RECEIPTS.	
Receipts this week	4,220
Receipts same time in 1895	4,220
Receipts same time in 1894	4,220
Receipts since Jan. 1 to date	4,220
Receipts same time in 1895	4,220
Receipts same time in 1894	4,220



Nothing to complain of the woman who uses Pearline. Nothing to complain of in the washing and cleaning line, anyway. And certainly the proprietors of Pearline can't complain. If you only knew how many women every day, are making up their minds that the old, wearing, tearing, tiresome way of washing doesn't pay!

It's growing bigger than ever—the success of Pearline; though it has to fight not only against all kinds of poor imitations, but against a sort of superstition that anything which can save so much labor must be harmful in some way.

**Beware** of cheap imitations. Beware of some unscrupulous grocers who tell you "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled. If your grocer sends you an imitation, be honest—and if he does, JAMES PYLE, New York.

## Our Great Alteration Slaughter Sale.

The Mammoth is now being torn up. New departments are to be added; the Clothing space is to be doubled, and the big store to be made bigger and better in every way. We can't quote prices here; but will mention two in Men's Clothing. For others watch the Louisville daily papers.

## \$7.50 Men's Suits.

## 10.00

One big lot of \$12, \$15 and \$18 Suits cut now to \$7.50. Another lot of \$20, \$22 and \$25 Suits cut now to \$10. There are sacks and frocks in both lots and all kinds of material. Cash mail orders for these will get the BEST VALUES in the lots, but we can't pay expenses on them. If a Suit of these ordered by mail is not entirely satisfactory, it may be returned, express paid, and we will refund the money.

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