

WESTERN RECORDER

Faith, Hope and Love, these three.

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LIFE is never so dark that if we trust in God we cannot see to take the next step. And that is all we need take or that it is possible for us to take.

THE *Christian Advocate* touches the source of the majority of the evils of the day when it speaks of "these days of weak and waning parental authority."

THE best way to fight unbelief is with belief. A Christian can say, I know, and he need not be disturbed if other men say they do not know.

A MAN who argues against God's sovereign power in election, because he cannot see how God can be just and elect men, makes his own vision the gauge with which to measure God! And his vision is not only finite, but has been dimmed by sin.

THE *Richmond Advocate* says: "It is hard for us to understand how God can be interested in the human animalcules that cling to this microscopic planet." It is well to remember that fact about the worms of the dust that men may stand in awe of the great God, and walk humbly before Him.

THE *Watchman* tells us that a noble brother, whose name is not to be mentioned, sends his check for \$1,000 to aid in paying the pastors in Massachusetts who are partly supported by the State Board. Blessed be such brethren. One will shortly, if his business this fall does as well as he expects, give a handsome amount to help Baptists of straightened means to get the RECORDER.

THE *Zion's Herald*, Methodist, says that many have supposed that evil thing, Calvinism, was entirely dead, and that Methodism's mission to kill it was wholly accomplished. *Zion's Herald* will find that killing Baptist doctrine is rather too large a job for Methodism. Calvinism is only another name for Paulism. Renan said: "Paul begat Augustine, and Augustine begat Calvin."

THE *Baptist News* of Du Quoin, Ill., is a most vigorous sheet. It is a pleasure always to get hold of a paper which has the courage of its convictions. In a recent issue it shows that our Northern Baptists are rediscovering man, for it says: "The need of the times is a Christianity which is manly. Women are certainly the best part of God's creation, but men are God's appointed leaders, and, after all, they must control."

PROF. JOHN WATSON in the *Philosophical Review* says that agnosticism is declining. Another writer says that in Holland the tide is running strongly towards orthodoxy. Those who have stood immovable on the rock can rejoice that they did not yield to "the times," and do not need to change front. But as for that matter, those on the rock are not at all concerned about "the times," and are content to be steadfast, immovable, always abounding in the work of the Lord.

For the Western Recorder: THAT NEW WORD, "CHRISTOCENTRIC."

BY WILLIAM ASHMORE, D. D.

It has come into use these last few years. It means, of course, making Christ the centre of all religious thinking. On the face of it it seems all right enough, for Christ is the centre of our whole Christian system from Genesis to Revelation. But come to look at it, there is something peculiar about it in some way or other.

It has become a favorite word to "bring in," and has quite a show of advanced apprehension. Indeed, we have heard some of our young brethren put it forward in a way that suggested the inquiry whether the whole subject was not being framed to bring in the word, instead of the word being used to elucidate the subject. Our good, solid, old-fashioned country preachers are supposed to be a little behind hand, because they do not make their theology "Christocentric." The plain truth is that we have not, in all the land, more real "Christocentric" preachers than these same country brethren. They do not use the word, but they do accomplish the thing. They are vastly more genuinely Christocentric in their theology than some of those with whom the word has become an everyday coin. Christ as Prophet, Christ as Priest, Christ as King, Christ as the Way, the Truth and the Life, Christ our Righteousness, Christ our Redeemer, Christ our Judge, Christ on the Throne, these are the themes of the country minister. If he is not Christocentric, then who is?

But what is it that is peculiar in their being so fond of using the word? Without assuming to speak of all of them, there are things we may assert with confidence of some of them.

(1) It is found that certain ones are given to a depreciation of the writings of the apostles in comparison with the words of Christ. At the same time, they set off one apostle against another. Then they say, "Oh, that is the 'Pauline' view;" or, "Oh, that is the 'Petrine' variation;" or, "That is the 'Johannian' interpolation." These adjectives, derived from personal names, also form part of the new nomenclature. We are unable to see in what way they contribute to spiritual enlightenment. They are the weapons of logomachy of human bearing, and are not helpful to the edification of the believer. On the contrary, we believe them to be positively harmful as tending to make people think there is an antagonism where, in truth, there is complete harmony. Worse even than that, is the habit of making it appear that Christ himself put things better than did his apostles. So they say they are ready to follow Christ, but not so ready to accept everything that Paul said and that Peter said. This is making their theology Christocentric, they say.

But now the fact is, it is a grievous distortion of the truth. Christ did not tell his disciples, when he was with them, everything he had to say. There were some things they could not bear, but which they were to hear afterwards. Then he said he would send the Spirit, who would guide them into all the truth. And when the Revelation was given to John it begins, "The Revelation of Jesus Christ which God gave unto him to show unto his servants things which must shortly come to pass, and he sent and signified it by his angel unto his servant John." Such passages—and there are more of them—ought to save the saints from that delusion that Paul's doctrines are to possess less weight with us. He delivered not his own message, but the message which Christ gave him, and so, when we receive it, we receive it not as man's word, but as Christ's word. Hear what Paul says

about the Thessalonians: "When ye received the word of God which ye heard of us, ye received it not as the word of men, but, as it is in truth, the word of God, which effectually worketh also in you that believe."

(2) Besides, we have observed another thing in the writings of men who are claiming to be so specially Christocentric. The Christocentric position of Christ with them is more nominal than real. The Lord Jesus does not occupy in their system the place they profess to give him. It will be noted that they have a deal to say about other things than the soul saving doctrines of the Master. Matters utterly foreign and remote, matters of criticism, and philosophy, and science, and all sorts of ologies come in, and poor starving souls who hear them find themselves put off with precious little of the Master they seek. And yet that is not the worst of it. It is bad enough for any one to go to church to have a meal of strong meat, and get nothing but cabbage soup, but it is worse to find, as is done in some cases, that the Christ who is said so ostentatiously to be the centre of their system is not the center at all; or that, if he is made the centre, it is the center of another system and not of Christ's system. For both of these things are found to have existence.

First. Instead of Christ being made the centre, it is man that is the centre; their systems are really Anthropocentric. Man is made the head and outcome of creation, for whom the world has been made, and for whom all things do consist. That is not true of man in the abstract; it is true of the Man Christ Jesus, and it is true of men only as they are found in him and are heirs with him of the heritage of all things. Man in the abstract is exalted out of proportion to his divine Master. And so we hear men talking about God being under obligation to do this and to do that for his creatures, while the sinner is spoken of as one who is somewhat unfortunate, and has great right to claim consideration—and so grace is no more grace.

Second. There are humanly devised systems which are largely sociological; there are mixtures of religion and rationalism along with revelation, and also traditionalism, and sacramentalism, and ritualism, and heathenism—strange conglomerates of eclecticism, and higher criticism, and new theology, and no theology. People lay hands on the word of God and want to make a new book of their own, to pull it to pieces and make it over—to leave out and to take in. Then they talk of the sacred Scriptures of all nations as Moncure D. Conway does of the "Reverend" and "Right Reverend" Priests of Buddhism as they did at the Parliament of Religions. Some of the women want to make a woman's translation of the New Testament so as to correct Paul's one-sidedness, as they call it. Certain Germans leave out some of the epistles. Count Tolstoi is ready to make a book of his own, and so is Dr. Toy, of Harvard, and now, last of all, Prof. Bruce, of Scotland, comes over to Chicago and tells the people at the University convocation that "Yes; their mother's Bible must go;" but (he tells them) the critics are going to give the children a better Bible than the mothers ever had—one which will have dates which the inspired writers neglected to put in, and have side lights from heathen torches.

These various systems are not the system of the Bible, they cannot all be such; some of their framers say plainly that they are not, and that they do not intend them to be such. But one thing is noteworthy: it is the extent to which the leaders in all these systems refer to Christ, and call him Master, while they do not the things which he says. The plain truth is, some of them like to have the prestige of his name; they

want to have it considered that he is their special patron; they use him merely as a figurehead, while his real wishes are considered very little—just as, at one time, a firm in New York used Gen. Grant's name as a member of the firm while he was not at all consulted. The system of truth, according to the faith of God's elect, as given by Jesus and his inspired apostles, is begun to be set forth in the Gospels and the Acts, and is completed in the Epistles. It takes it all to constitute his system. The man who depreciates the authority of the Bible may not be aware of what he is doing, but in reality he is truncating the New Testament pyramid of truth. And this is being done under another inspiration—that of German rationalistic theologians.

Some of our good men have said not a little in commendation of these new theological terms. This can pass for an opinion calling attention to the other side.

HOWEVER high the world may hold up its hands in pretended amusement when the church finds it necessary to enforce discipline, there is one point of honor upon which all ought to agree: Whenever a minister ceases to hold and declines to teach the doctrines of his church, he should at once leave it. There is no other honorable course. This is well put by the *New York Times*, in speaking of Dr. Heber Newton's sermon on the resurrection:

"Dr. Newton, in his sermon took pains to affirm that the doctrine he was preaching on this subject, from the pulpit of a Protestant Episcopal church, was not only not the doctrine of the Protestant Episcopal church, but was diametrically opposed to that doctrine. He said that he, for his part, did not believe what 'the church undoubtedly believes.' This raises a question, not in the least of theological controversy, but of personal good faith and morality. Theologians and moralists and gentlemen may differ to the end of time about what constitutes 'the resurrection of the body.' But theologians and moralists and gentlemen will agree that when a man finds that he not only disbelieves the doctrines of the church of which he is a minister, but finds it imposed upon him to attack that doctrine in public, his clear duty is to leave the ministry of that church. If he remains in the ministry and attacks its doctrines from its own pulpit, it is not 'heresy' that he is guilty of, so much as a far more substantial offense that will be recognized as an offense by people whose personal respect for him would not be affected in the least by any view whatever which he might hold and in his individual capacity promulgate, about the resurrection of the body, or about any other theological dogma."

THERE are four classes of people in the world the ungodly who are prosperous, the ungodly who are not prosperous, the believers who are successful, and the believers who are afflicted. The first class have nothing to complain of. God gives them what they want. The second class ought to regard their want of prosperity as indicating that God is trying to save them from worldliness and to give them something better than he gives to their rich neighbors. The third class ought to thank God that he honors them as trustworthy stewards, and to use their wealth for the advancement of his cause. And the fourth class ought to remember that these light afflictions are working out for them a far more exceeding and an eternal weight of glory. God is good to all—equally good. He deals with us in Love, but according to his wisdom which is infinite.—*Journal and Messenger*.

A HOLY life has a voice; it speaks when the tongue is silent, and is either a constant attraction or a perpetual reproof.—*Hinton*.

THE PASTORS OF BULLITTSBURG CHURCH.

BY THE REV. A. C. GRAVES.

ABRAHAM GRAVES

Was the fifth child of a family of nine sons and three daughters, the children of John and Ann Bled Graves. All these twelve children lived to be grown and married, and all except two were represented by posterity. They were all born in Virginia, but all of them, together with their father and mother, came to Kentucky where they lived and died, the most of them in Boone county. In early life there was about Abraham a smallness and fascination which won the respect of all classes, and foreshadowed the patriarchal position he was to occupy in the world. He was studious, devoting his leisure hours to self-improvement, and became about the best educated young man of his community. In the year 1788, when Abraham was about twenty years of age, an extensive revival swept over Culpeper county, Va., under the preaching of Rev. George Ives, when he was converted and brought into the Rapidan Baptist church. Pelletia White, who the next year became the wife of Abraham Graves, and her sister Peggy, who became the wife of Abraham's brother, William, were also converted and baptized during the progress of this revival which had extended into Orange county.

Having sold his farm in Madison county to his uncle, Edward Graves, Abraham, in the year 1797, moved to what is now Boone county, Ky. His father and mother, brothers and sisters, were in the company of his father, and he was in the settlement in the wilderness. From Pittsburg to the Falls of the Ohio there were no traces of civilization. Cincinnati was only a military post. The families continued to live in the boats that had brought them down the Ohio till houses were built to receive them. Abraham Graves bought a large tract of land skirting the Ohio river, opposite the mouth of the Miami river, which divides the states of Ohio and Indiana, and in full view of the site where the elder President, William Henry Harrison, afterward built his dwelling.

After his settlement in Kentucky, the flocks of Abraham for full responsibilities was soon recognized. Boone county was formed in the year 1798. The following year he was appointed clerk of what was then called the Court of Quarter Sessions. He held this office until 1806, when the Circuit Court was formed, and he made clerk of that court. He held the office of circuit clerk for many years, resigning it only during his last sickness in 1834. It will be remembered that these civil responsibilities were upon him during the period of his most ardent ministerial labor. There can be no doubt that "there was largely of the world" in the man who was his deputy in office, besides being county clerk from 1815 till the time of his death in 1834.

Abraham Graves was ordained to the work of the ministry in 1812, when he was past forty years of age. It was a long, hard struggle to surrender himself to the work of the ministry, but his heart, but he finally committed himself to the ministry with all the force and fervor of his nature. His labors in Bullittsburg and other churches were crowned with abundant success, and hundreds of souls were given as seals to his ministry. He was the first pastor of the Bend Association in 1803, and served that body in the capacity of clerk and moderator during his life. He published a hymn book entitled "Graves' Hymns," which was extensively used. In a later edition a sketch of his life appears. There is there said of the Bullittsburg church of which he was for many years the pastor, enjoyed unexampled prosperity. It was blessed with several remarkable revivals, when it had large additions by baptism. It is further said in this sketch, "He was distinguished and beloved not only in the bounds of this association, but by many other individuals and churches in Kentucky, Ohio and Indiana, by whom his memory will be long and affectionately cherished."

Abraham Graves was a man of broad, comprehensive views. He was one of the first in Kentucky to embrace the spirit of Foreign Missions. When Luther Rice, the companion of Adoniram Judson, visited Kentucky in 1815, Mr. Graves formed his acquaintance. From that time he was filled with a zeal to send the Gospel to all mankind. Dr. Spencer says of Bullittsburg church: "It has been in the very front rank in advancing Home and Foreign Missions, theological education and other benevolent enterprises ever since the days of Abraham Graves." Mr. Graves was known as an exemplary man. His life, what the man was, was a blessing to the world. Speaking of him John Taylor says, "Perhaps the best servant of the Lord I have ever better recommended by human character." The writer of this sketch once heard an old gentleman say, one who was 23 years old when Abraham Graves died, and who as a young man knew him well: "He was a model for any man. He was the most upright, perfect man I have ever known in my life. When the final summons came, this servant of God on his bed took a pen in his feeble hand, and commended his family, the churches and his soul to God in an instrument of writing which is worthy a Bunyan or a Milton. He died August 17, 1834, in the 57th year of his age. After funeral services at the residence, conducted by James Suggitt and John Taylor, his ministerial brethren bore his body to its last resting place. There was wide sorrow among the people, and all felt that "a prince and a great man had fallen in Israel."

CHICHESTER MATTHEWS

was one of the original members of Bullittsburg church. He was the first deacon in the church. He was ordained to the ministry in 1812. From the time of his ordination he was associated with

Abraham Graves in pastoral and evangelical labors. In the year 1819 he went into the organization of the Sand Run church. He continued a member and preacher in this church till the close of his life of over 70 years. "He was a man of consecration, familiar with the Scriptures, and his labors were highly appreciated and blessed."

JAMES DICKEN

came to Boone county with his parents from Virginia when he was about 15 years of age. He grew up a close neighbor to Abraham Graves, who took much interest in him as a youth and minister, and greatly assisted him in his studies. He was ordained to the ministry in the year 1820. He was a young man of excellent gifts, of fine personal appearance, and his preaching had the indication of the Spirit. When the Aurora church, Indiana, was constituted in 1820, he was chosen the first pastor, and served in that capacity, in connection with his labors at Bullittsburg, till 1824. He lived only six years after his ordination, but he left a name that is still fragrant in his mother church.

ROBERT KIRKLEY

was a son of Jeremiah and Mary Kirkley, formerly members of the Rapidan church, Culpeper county, Va., and who settled in the neighborhood of Bullittsburg church in 1796. At that time Robert was 10 years of age. From various teachers he had received the beginnings of an education; and when he had once learned how to learn, he was not slow in following up the advantage. He was one of the self-educated, self-made, grand men of a former generation. Thomas Carlyle has said, "This life is a school, wherein the naturally foolish will continue foolish, though you bray them in a mortar, and the naturally wise will gather wisdom under every disadvantage." Robert Kirkley was naturally wise, and began to enrich his mind from books, as well as from what he saw and heard in the world.

The year 1811 is memorable in the history of Bullittsburg church on account of the great revival which then came and pervaded the entire community. It lasted from January to November, 1811. There were added to the church, out of that number six new preachers. Landin Robinson and James Gilmore were among the converts who became preachers. James Gernest was another, ordained in this church, then moved to Culpeper county, Va., where he succeeded his grandfather, Rev. James Garrett, Sr. in the ministry. William Whitsett, for forty years pastor of Sand Run church, and James Dicken were among the converts. Robert Kirkley was brought into the church at this time when about twenty-five years old and a man of family.

He was licensed to preach in 1819 and ordained in 1822. Here he has been a great up to manhood here he had been converted, here he won the respect of the people for his manliness and integrity, and here he entered upon his long and remarkable ministerial career. He labored in this one church for over fifty years, the longest pastor in the history of the old church, and the longest there has been of any length. When we remember that his ministry covers some of the stormy periods through which Kentucky Baptists have come in this century, the times which tried the souls of men, we may well know that the labors of Robert Kirkley were not without anxiety, watchfulness, and fortitude. When Graves and Dicken died the same year, the whole weight of the ministry came upon him. No one realized the gravity of the responsibility more than he. As the moderator of the association he had to stand in the front ranks in every hour of danger and struggle. An association struggle came on with its strife, bitterness and alienation; and then the schism of Alexander Campbell, which disrupted many of our churches and associations. The ordeal was fearful and fiery for the moderator of North and West Association, but God gave him strength in his days required. When party feeling and contention ran high the strong hand of the leader remained steadfast at the helm. The troubles passed by and the foundations were unshaken. Robert Kirkley was a born leader of men, a man of great motions, and had the courage of his convictions. He had clear, penetrating mind, that went to the depth of a question in all matters, ecclesiastical, civil, domestic and commercial, his counsel was much sought after. His judgment respecting the tendency of movements and measures was almost that of inspiration. His clear character and judgment, united with his sense of right and his fearless spirit, made him a safe leader in the councils of his brethren. To his wise leadership is largely due that peace, strength and good order which has for years been noted among the churches of Boone county.

Few preachers of his day had greater power over his congregation. With his vigorous thought, his knowledge of the Scriptures, his marvellous appearance, his rich voice and eagle eye, his sermons would sometimes sway the multitude as the oars is moved by the winds. I dare say there are persons now living who had him in 10 years ago, who recall his epigrammatic sayings, the glance of his eye, the tone of his voice, as if on last Sunday they had heard one of his grand sermons. He so impressed himself upon his congregation that "he being dead, yet speaketh."

The cause of Christ lay nearest his heart. He loved it almost as he loved his Savior. He believed that with that cause stood or fell all that was dearest to his kindred, his neighbors and the world. As much, perhaps, as any man who ever lived his heart responded to the sentiment of David, "One thing have I desired of the Lord, that I will seek after: that I may see the house of the Lord all the days of my life; to behold the beauty of the Lord, and to enquire in his temple." By this standard he measured everything temporal and eternal.

When Robert Kirkley was in his old age, he lived under the heat and burden of his long serv-

ice, the greatest joy of his life was found when he and James A. Kirkley, came back to Bullittsburg from his pastorates in Madison and Louisville, to take up the work in connection with his father. The writer of this paper, which was then a youth, a Sunday-school pastor in that church. His eye followed the old pastor as he took the circuit out of the door when the son was in the pulpit. As the old patriarch sat there his countenance and movements of body were a study of interest. When the sermon was gaining power, and those mellifluous sentences of the younger preacher were ringing forth, the grand old man enraptured, his breast heaving, the tears rolling down his face, and his eye fastened upon the preacher as if he were looking into the face of an angel. These manifest emotions, with what he said afterward, all showed that he was running over with a sense of God's goodness in that he would not leave this hallowed place without a man to stand before Him.

The labors of Robert Kirkley were abundant in neighboring fields. It was largely by his efforts that Big Bone and Burlington churches were planted, and to these he gave years of labor. He ministered many years to the Belview church, but his longest pastorate, aside from Bullittsburg, was at Big Bone, which church he had nourished from its infancy till its growth to power and efficiency. Rev. Robert Kirkley died April 9, 1872, in the 86th year of his age. He left two sons to represent him in the ministry: Rev. Robert E. Kirkley, who is in the Mount Bend Association, and throughout the ministry of Kentucky for his lovely spirit and his clear, original and logical thinking.

REV. JAMES A. KIRKLEY, D.D.

He was educated at Georgetown College. Was settled first as pastor at Madison, Ind., and then for several years over the East church, Louisville. He became associate pastor with his father at Bullittsburg, where father and son labored continuously for about 70 years. It is an honor to any church to have been blessed with such long pastorates, and here is an example which commends itself to our ministers and churches. Dr. Kirkley has also been pastor of the Big Bone church for over forty years. He is a man of great intelligence, and the people who recognize that through the ministry God has richly blessed them in things both temporal and spiritual. During his pastorate at Bullittsburg, Dr. Kirkley has felt sore and heavy bereavements, and has time and again beheld the light shining out of two worlds, "Whom the Lord loveth he chasteneth." May our loved and honored brother, the successor of his father on this historic ground, be long spared to hold up the standard of the Gospel, and may his efforts for many years continue to receive the guidance and approval of the Captain of our salvation.

An interesting episode in the Jubilee meetings of the General Association, held in Walnut-street church, Louisville, October, 1887, was the presentation of two handsome pulpit Bibles, one each to Bullittsburg and Big Bone churches, and the pastor, Dr. Kirkley, as a gift. The occasion of their prolonged, happy and successful union. The suggestion as well as the gifts came from Dr. Wm. B. Whitsett. Appropriate and filial remarks were made by Dr. T. T. Eaton and by Dr. Whitsett, and the occasion was well remembered by the large congregation in attendance.

LITERARY.

New Books.

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

RELIGION IN COMMON LIFE. By Various Preachers. New York: Funk & Wagnalls. \$1.00.

This is a course of select sermons delivered at St. Martin-in-the-Fields, London on practical themes. The topics and preachers are as follows: The Religious and Social Uses of Discontent, by Prebendary Shelford; Religion in Common Life, by J. F. Kitts; Phases of Idleness, by A. R. Buckland; Use of Leisure a Test of Character, by G. S. Reany; Individualism and Socialism, by Canon Acheson; Problems of the Poor, by Francis Pieron; "Noless Oblige," by W. M. Sinclair; Religion and Philanthropy, by G. E. Ford; Use of Pain and Suffering, by J. F. Kitts; Religion and Politics, by Prebendary Wace; Is War Consistent with Christianity? by J. F. Kitts; Christianity and Imperialism, by J. Robertson; The Kingdom of God, by Robert E. Lee; The Eucharist, by J. R. Knowling; Social Amelioration, by Archbishop Farrar; Amusements in the Light of Christian Ethics, by W. J. Hoeking; What is Religion? by J. F. Kitts. These are timely and practical themes, and they are well handled. We think it a good idea thus to bring together sermons on kindred themes from various men.

Magazines.

FRANK LESLIE'S POPULAR MONTHLY for February, 1896, published in New York, is an excellent number. The frontispiece is a colored drawing by W. B. Davis entitled, "A Valentine." The Ancestry of Queen Elizabeth is traced in these pages. They Lived, by Mrs. Roger A. Fryer, is very interesting as well as instructive, and is illustrated, giving pictures of Lee and others. Memory Children, a short poem by Sophia Fox, of Louisville, Garibaldi in London, by Howard Paul, is interesting. West Point, by George F. Hart, Beckler, is well worth reading, and is profusely illustrated.

We must distinguish between fealty and prosperity; for prosperity leads often to ambition, and ambition to disappointment.—Lander.

DIVINE PROVIDENCE.

BY GENEX SMITH.

I have before me the report of a lecture delivered Sabbath evening in a Unitarian church, by the president of a great university. I quote a paragraph from an abstract of the lecture. The ideas of those nominal Christians who deny the divinity of Christ: "Nature is, however, indifferent in the matter. Her laws are unswerving and continual. Were it not for this, science would be destroyed, and were it possible to bend one of the laws of nature for the proper course, the entire structure of natural harmony would be disturbed and our universe be fit for the ash pile."

Wherein does this conception of nature differ from that of the Hindus, who think that Brahma made the world, set the laws in operation and then went to sleep? The famed president denies all the teachings of the Bible in regard to the providence of God. He constructed and started the machinery, but he cannot control it! He is not able to interpose in order to keep the forces of nature from destroying the best and wisest of his creatures. There is an old story of a man who made such a wonderful motor that when he wound it up it ran for months and even years. He got on it and started it, but he could neither stop it nor get off when he wanted to. It ran on and on in spite of all that he could do. He was hungry, but could get no food. He was thirsty, but his whirling parts the fountains and streams, whose sparkling waters only mocked his misery. He was weary, but could not rest. The power he had evoked, yet was unable to control, carried him over mountain and plain until he became a mere skeleton, and even then the motor ceased not, but bore the rattling bones through towns and forests until, one by one, they fell out and were scattered. Is God's material universe such an uncontrolled and uncontrollable machine?

Every human inventor provides for the regulation of the forces of his machine. When an engineer constructs a child the frame he whistles down brakes and reverses his engine. Can not God control the operation of what the scientists call "nature" as a man who runs a locomotive can control it? Are the laws of railroading "reversed" for the "individual benefit" of that child?

Now, do we not know how God governs the material universe in the interest of moral beings, but we know that he does so govern it. We know this, first, because he is too wise to set in motion such forces as we see in the universe of matter just to enjoy their revolutions. The heavens and the earth have been made to be a gyroscope on a gigantic scale. No, they were created for man and other intelligent creatures. One immortal mind, made in his own image, is greater in God's sight than a constellation of stars. That mind will live and grow for myriads of years after the body has been buried, or has burned out. That mind is the building, while souls and worlds are but the scaffolding. Shall the scaffolding control the building? Shall the law of gravitation control the earthly life-limit of those whom the tower of Babel fell, or the will of God? Shall the laws of nature be unswerving in practical atheism. It makes God a mere builder of worlds, and denies that he is a moral governor. But to us, as moral beings, such a Deity is no deity at all. The very insistence of our nature cry out for a divine Father. If God, then, is not a Father, how can he govern in the interest of mind, because he has told us so in his word. He declares that "all things work together for good to them that love him" (Rom. 8:28). If this is true, he must control all things, and make them subservient in their operation to the will of his spiritual kingdom. He has taught us to pray "Give us this day our daily bread." How senseless this petition if we are to depend for food on the processes of nature, uncontrolled by the presence and power of our heavenly Father!—Journal and Messenger.

Oh! but this is a burning-book. It is aflame with God. It will illumine or consume according to you approach it. There was about to turn aside in the spirit of fearless criticism to handle the burning-bush, which did not burn. It was like other bushes. He had seen it often before; passed it that very morning on his way to pasture. He must examine this unusual sight; he must see why the curling flames did not consume the bush. "When the Lord saw that the bush smoldered, God called him out of the midst of the bush." He must stop, that approach was dangerous, fatal. "And he said, Draw not nigh hither; put off thy shoes, for the place whereon thou standest is holy ground." Before the voice and the glory of the Lord, the reverent shepherd bowed his spirit. He received a revelation which his critical examination could never have found. Nay, the glory would have departed as his touch. But to his humbled faith was revealed more of God than he ever knew before. He heard the name by which God had manifested himself to JERUSALEM, the Saviour of Israel. And the blessed shepherd arose the prince and prophet of Jehovah; type of Jesus, the deliverer of his people. The Bible is the book of Jehovah. His voice is in it; and it burns with his glory. Approach it reverently. "Draw not nigh, lest thou be burned with glory." Take off your shoes, worship on its holy ground, you will get a revelation from the Lord, and see his glory in the face of Jesus Christ, and rise a prince and peace unto the Lord. Come to it with your cold and fearless criticism; stretch it on your dissecting table; cut it in pieces; crush it; your blasphemous blade; your life will depart, and its glory will vanish with a flash that will scorch your vision and leave you in judicial darkness.

AMONG wishes all mankind had only one weak love, that it had only one heart; grief, two neck garlands; pride, two best knees.—Richter.

For the Western Recorder.

FAITH CURE.

FAITH CURES BY OIL AS GOD'S PRO-
MISED FOR EXCESSIVE
MALARIES.

BY G. W. SAMSON, D.D.

Extremes in partial truth meeting correct each other in studying God's Word and doing his work. Two such were noted in the **WESTERN RECORDER** of September 5th: Christ's bodily presence in lifeless water or living bodily form; and giving what one has not, as opposed to not giving what one has. A third is using oil as a rite instead of a remedy; the one extreme to save the spirit at death; the other to save the body in life. How balanced Christ's teachings in each! The errors are usually united in the same mind, because of proneness to urge, as truth, partial views.

As leaders in the Medical Faculty of Columbian College, Washington, met in 1842, were Thomas Sewall and Harvey Lindley; both devout Christian communicants, the first in the Wesleyan, the second in the Presbyterian church. The child of a young pastor, born in 1845, after the death of a first child, was sick with scarlet fever; and the latter of the two physicians named was called in. To the surprise of both trusting parents he promptly said, "Strip the child and grease it from head to foot with a 'pork rind.'" This practical example led to the theoretic study in the original language of the statements of the four great Greek physicians, whose "Truth for all Ages," the world will not let die. This study was afterwards extended to the thirty volumes of the French Medical Encyclopedia; thorough students now mastering Hippocrates cotemporary with Ears and Herodotus; and Galen with Christians of the first century. First, the words, second their connection, third their parallel in Mark's Gospel make demonstrative these truths; first the diseases referred to; second the remedy; third the Christian virtue that employs it; fourth the double end sought and gained. The disease, is simple "feebleness," arising from over-strain or derangement of the digestive and nervous organism; always functional, never organic injury, or decay. This the word, most general, "sathe nei," implies; the word "kannouta" directly teaches; while the term "arrostous," Mark 6:13, demonstrates it. Again the remedy is oil; the simple, natural product provided by the Creator everywhere, while mineral medicines, except salt, may never be known. It is the universal cleanser of the alimentary canal for children in cold climates; the universal external application of first resort for children and of last resort for the aged in warm climates. This was specially illustrated in Herod; taken by his physicians first to the hot mineral springs east of the Dead Sea, visited by the U. S. Exploring party there met in April, 1848; while Herod's last resort was a bath in warm olive oil. Yet again, "faith," as James inspired, and Huxley in criticizing Broad Church were subscribers to a "Creed," urged with truth,—faith in that conviction which makes one "faithful" to all God's known laws. This Christ's temptation is pre-eminently designed to teach; for, in each, He drew the line between "presumption" which breaks God's law, and "fidelity" which strictly follows it. As to his own healings, Christ constantly indicated that he acted through agents; inadequate indeed but actual; while his apostles so caught his lesson that Mark, writing for practical Roman states (6:13) that on their first mission they "healed

many sick (arrostous, feeble) anointing them with oil in the name of the Lord." The special mission of James was to teach the true nature of faith, in the great examples treated by his Hebrew fellow disciples; in Abraham whose acts showed his faith; in Job's "patience," the very end of faith (1:3, 4), seen when his wife gave him up, till God's law in nature wrought a cure, plainly this fact is in the statement of James 5:14. Yet more it is not one but two ends sought by the prayer offered; the second end being chief. The faith that first uses God's everywhere provided means, use of oil, as a restorative, bringing out disease in the blood through the pores of the skin, is subordinate to the higher end; "if he have committed sins they shall be forgiven him."

Never will the gratitude of a Wesleyan congregation be forgotten when, in this connection, Elijah's faith, cited v. 17, was seen to be founded on the laws of drouth and of the signs of rain given by God's direct prophetic power in answer to prayer; this securing "rain," a bodily blessing. This, again, founded on the Wesleyan just reading of James as to the active nature of faith, permitted two applications of the truth; much needed and gratefully received. First the tendency among them to a completely different idea of faith in the statement as to prayer for the sick, was an accepted lesson. Yet more the more vital tendency to fail in discrimination between regeneration and conversion, James' direct and designed association of v. 15 with v. 19, was made clear by the suggestion: "Suppose we change the reading to 'if any one regenerate him?'" Thus the way was prepared for the final and consummate end of Christian fidelity; that if a wanderer "from the truth" be "led back," a multitude of sins which otherwise he might continue to commit would be "hid." On the opposite hand, while many native Maryland Catholics were converted and baptized, indirectly their opposite interpretation of James' statement was effectually undermined, their priest not opposing. Thus, an intelligent Maryland Catholic, whose wife, a Virginian, had been converted and baptized, at first opposed but soon a warm friend, was in his last sickness visited by his priest, an intelligent Jesuit, and his wife's pastor. Never will his expression, and the association soon after met as his funeral be forgotten; when after the statement had been urged, that it was not rites, not "extreme unction," but simple faith in Christ's redeeming love and the gift of his Spirit, that could fit one for heaven—with the straining eye fastened while he had listened, he exclaimed, "You must be right; for Father Donelan tells me the same;" a truth announced in a brief funeral address, before the priest officiated in the closing service. Yet a third case was the earnest request of Mrs. Brown, President of the Woman's Presbyterian Mission, some ten years ago; that her woman missionaries be led back from the erroneous teaching then and now centering in New York. Her statement was, that their religious influence had become powerless, since, all the people could be made to think of, was "faith cure;" and this failing, all religious faith went with it. Two years of instruction, are still remembered; as by one who has written from the mountain region of North Carolina, where she had gathered a school of five hundred neglected white children; while another wrote from Shanghai, China, with equal fond remembrance of the light given there.

It is vital now to cite two cases of eminent and highly useful pastors, one in Boston another in New

York; now met above where faith is turned to sight. The former, an esteemed successor in the pastorate, whose wide and worthy usefulness led his best friends to ask the truth alone be presented, though never perhaps clear in his own conviction, and yet ceased their public advocacy and their misleading influence on others. The second, suffering for more than two years from an organic decay which surgery partially and for a time relieved, but would not cure; clinging to any suggestion pressed by well-meaning friends as to "faith cure;" soon came not only to appreciate, but he and his family to speak of, two constant visitors, as the truest of friends. One was a fellow church member; whom the intelligent Christian public of Chicago can never fail to esteem; whose Sunday afternoon visits inspired religious faith whose end is the "patience" which is the test of James; while the other gave the clear intellectual apprehension of that faith, as to the incurable-ness of his own prostrating and painful malady.

THE TROUBLES OF THE REV. ADOLPHUS LILLYVICK.

I am in trouble. My case is not an absolutely solitary one, if I am correctly informed. My trouble is, to find out how to "draw." Not that I want to be an artist or an architect. My meaning will appear if I relate a little of my experience. I graduated some time ago from McIn-ston Theological Seminary, after a full course in college. On completion of my studies I felt myself fitted—I may say, well fitted—for a metropolitan pulpit. I thought it a fortunate circumstance that I had an uncle, a stock broker, who was a "brother-in-law" in the Grand-avenue church of Metropo-lis, then vacant—that is to say, he was a pew owner and usually at-tended there with my aunt, who was a member. I immediately wrote to him—he was a complacent, good-natured man, much better posted on stocks than in theology—re-questing him to present my name and use his influence to get me a bearing in the church. He was my mother's favorite brother, and besides a kindly interest in me, felt the usual family pride in my success. I also forwarded to him a large number of flattering state-ments as to my ability from my professors and other eminent men, who gave their recommendations on those of the professors. My uncle at once replied that he had seen the committee and they informed him that the Grand-avenue church never heard candidates. He how-ever very good-naturedly sug-gested that I pay his family a visit of some weeks, and sort of bang round and something might turn up. I acted on his suggestion without delay, and with some of my very best discourses was on the ground ere the week was out. And this seemed to be providential, for on Saturday, the Rev. Eloquent Profound D.D. L.L. D., President of the University of All-knowledge, who was to have sup-plied the pulpit on the following day, telegraphed that he had been seized with the phthisic and would be unable to come, and as a conse-quence the people of Grand-avenue church did me the honor of listen-ing to me on the Sabbath. I felt at the close that I had made an excellent impression; and my young lady cousins said they knew I had, for many of the young ladies spoke of my graceful ges-tures, and some of the young ladies admitted that I was good looking. They suggested to my uncle that it would be an excellent idea to invite the committee to meet me at dinner, which he ac-cordingly did. I was a good deal

dissatisfied that these gentlemen during the dinner-hour never made any allusion to the sermon of the previous day; in fact they never mentioned the services at all, or paid much attention to myself. They seemed quite absorbed in stocks, railroads, the tariff, etc. However, before they took leave the chairman, a very portly, benevolent appearing old gentleman, in gold glasses, asked me into the library for a short talk. My ex-pectations were greatly elated and my heart beat with very pleasurable anticipations. He began by saying that he felt a very deep interest in "our" young men who were preparing for and entering the ministry; that in fact he had recently manifested that interest by a large donation to McIn-ston Seminary, of which I had doubtless heard. He then branched off to the very important and influential position which the Grand Avenue church occupied throughout the country, and how very solicitous he was for its wel-fare. He told me that they paid ten thousand a year salary, as that was what the other churches of the same grade paid; their music cost them seven thousand a year more, and their other expenses made it necessary to raise about twenty five thousand dollars a year. He said this fact threw a great respon-sibility on the committee and made it absolutely necessary that they select a man who would "draw." They had been searching for two years, but now felt greatly relieved, as they had discovered the very man. His special "drawing" pow-er was the "epigram." His ser-mons were all composed in "epi-grams," and were totally unlike any other man's sermons living or dead, ancient or modern. They relied on this unique feature to "draw" and fill the church. He paused after imparting this to me very interesting information, and then, after a few moments, sudden-ly asked me, as if the thought had just occurred to him for the first time, "if I had any prospect of a church?" I stammered out some reply, which he did not seem to notice, but went on to tell me that he had received a letter from the church at Smalltown, Pa., his boy-hood's home, asking him to recom-mend a young, unmarried man for their pulpit which was vacant—which he believed I was—or, that is, unmarried. He said the church was not large and could only pay five hundred a year, but living was very cheap there, and as I had no one but myself to provide for it would be amply sufficient. They were not very critical and judging from my sermons on the Sabbath he thought I would suit them. What did I think of it? Should he write presenting my name? I was stunned, and so suddenly let down that I could only gasp that I would think it over and let him know. I confess the shock was very great, but it was not long be-fore a healthful reaction set in and I exclaimed, "The old ass! That is all he knows!" and I conceived a kind of pity for the poor old man; in fact for the entire Grand Avenue congregation. They were a shallow, fashionable set that I was sure could not appreciate good preaching when they heard it. But I also took care to have notices sent to all the religious newspa-pers, that the Rev. Adolphus Lil-lyvick was supplying with great acceptance the Grand Avenue church of Metropolis. I thought this might fall under the eyes of other committees.

My next opportunity was at Boomtown. I was very much dis-satisfied to refuse to candidate there, as it is a town of only two thou-sand; but I have been looking up the record of the men who are fill-ing the metropolitan pulpits and

find they all began in small places, and I thought it might possibly do for a year or so. But Boom-town did seem a very narrow sphere for one of my attainments. At the close of my candidacy there the committee here said to me, "Our situation here is peculiar. Boom-town has nineteen churches, and the Congregational, Baptist and Methodist all have very popular young men for pastors, the Metho-dist especially, whose young pas-tor draws crowded audiences. He is said to preach very much like Talmage. Owing to this state of things we are compelled to get a man that will 'draw.'" He must be a first class orator, word-painter, epigrammatic, and es-pecially strong in vivid and lurid illustration."

I have had but one other expe-rience, and that recently. The Rural church invited me to preach for them with a view to settle-ment. It is a country congrega-tion composed of some seventy-five rich farmers with their fami-lies. Nothing but my experiences with churches who were hunting for a man that would "draw" would have induced me to con-sider this church for a moment. But as there was not another church in ten miles of it, I natu-rally thought that a man to "draw" would not be needed there. After preaching for them for two Sab-baths, as they stated with good ac-ceptance, they told me that they had been in the habit of paying three hundred dollars a year, but that two or three of their wealth-iest farmers had become disaffec-ted and indifferent, and that what they required was a man who could "draw" these disaffected people in order that they might raise the three hundred dollars.

You now see my trouble and why I want to learn to "draw." How shall I do it? Must I be-come an epigrammatician, or learn how to preach a flowery sermon on predestination, or imitate Tal-mage, or take an apprenticeship in farming?

Would it not be well to estab-lish in all our seminaries a chair on "Drawing?" That is the su-preme demand of the hour, ac-cording to the long and somewhat bitter experience of yours.—A. V., Interior.

The editor of a Rochester paper says: "The conviction grows upon us that a church paper, more than others, is called to be an advertis-ing medium. It is more likely to be read through than any other, and to be read more critically, especially its advertisements." The force of this claim becomes greater when we consider that where a social secular paper has its 500 or 1,000 advertisers in each issue, the church paper, with from ten to twenty selected advertisements, can give far better value to its patrons in proportion to its circula-tion. It is fitted to be a valuable medium for the growth and pros-perity of every honest calling—Presbyterian.

The grand organ in St. Paul's Protestant Episcopal church in Rahway brought the services to an abrupt close at a recent serv-ice. The choir had begun to sing the "Gloria," when something happened to the organ, and almost every pipe began to sound. It was several minutes before the supply of air could be shut off, and what was in the organ so re-duced in pressure that the noise ceased. The pastor, Rev. R. P. Cobb, attempted to dismiss the congregation during the noise, but his words could not be heard, and the noise was such that the people left the church to save their ear-drums.

SUNDAY-SCHOOL.

INTERNATIONAL
Bible Lessons 1896.
FIRST QUARTER
SUNDAY, FEBRUARY 9.

THE SERMON ON THE MOUNT.

Luke 6:41-49.

MOTTO TEXT.—Why call ye me Lord, Lord, and do not the things which I say.—Luke 6:46.

There is a difference of opinion as to whether this sermon reported by Luke is the same as that which Matthew gives, beginning with his fifth chapter. That the reports are not alike, Matthew's being the fuller, does not prove there were two different sermons. Neither gives all which our Lord said; each one gives what the Holy Spirit saw would be best for the readers for whom the Gospels were primarily designed, Matthew's for the Jews, and Luke's for the Gentiles.

Nor on the other hand does the similarity prove the two reports refer to the same sermon. Our Lord frequently repeated his words as is shown in several places. This was natural and best, preaching as he did in different parts of the country to different men, all of whom needed these great truths. But it is most probable that the two writers are giving extracts from the same sermon.

"And why beholdest thou the mote that is in thy brother's eye?"—A little particle of straw in the brother's eye. *"And perceivest not the beam that is in thine own eye?"*—A fault so much larger than that of the brother as to be a beam in comparison. "A beam in the eye is a ludicrous image which is used to describe a ridiculous proceeding—a man's assuming, as the Pharisee did, to direct the moral education of his less vicious neighbor, when he was himself saturated with avarice, pride, and other odious vices."—Godet.

"Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye?"—How can you have the face to do it! Will not the brother, seeing the beam, not only refuse your help, but express his scorn for your offer in strong words! *"When thou thyself beholdest not the beam in thine own eye?"*—In his foolish pride it was perhaps possible he might believe his brother could not see the beam and understand his hypocrisy.

"Thou hypocrite, cast out first the beam out of thine own eye."—Hypocrite means originally an actor, then an insincere person trying to deceive others with a pretense of goodness. A man who sincerely loved good and hated evil would cease from his own evil ways first. The fact that he did not showed that his great desire to cure his brother of his fault arose from a wish to impress that brother with his own superior goodness. *"And then shall thou see clearly to pull out the mote that is in thy brother's eye."*—If he really cared, not only for goodness, but for his brother's welfare, he would take out the beam first. His eye being thus cleared, he could see to remove the mote without being in danger of putting out his brother's eye. Men demand, and rightly, that he who urges others to go in the right way, shall travel that road himself.

"For a good tree bringeth not forth corrupt fruit."—The man who had the beam in his own eye was not a good man however piously he might exhort his brother. Men know better. They know

that a good tree doth not bring forth corrupt fruit. Lead a virtuous life, and no talking will convince men of your goodness. They know better. They know the talk is hypocrisy. "A proud man can do no good by preaching humility, nor an untruthful man by praising truth."

"For every tree is known by his own fruit."—A truiam which ought to teach them that they can do no good by preaching one thing while they practiced another.

"For of thorns men do not gather figs."—This imagery is taken from what is a common sight in Palestine; behind rough hedges of thorn and of the prickly pear, fig trees are often seen completely covered with the twining tendrils of vine branches.—Pulpit Commentary. *"Nor of bramble bushes gather they grapes."*—The unregenerated heart cannot bring forth fruit to the glory of God. And hypocrisy cannot deceive Him.

"A good man out of the good treasure of his heart bringeth forth that which is good."—Out of the heart are the issues of life. As a man thinketh in his heart, so is he. No man is good who has not been regenerated. The carnal heart is enmity against God. *"An evil man out of the evil treasure of his heart bringeth forth that which is evil."*—Bad deeds are cankered by lack of love to God, by rebellion against Him, by hatred of holiness. There is a deep and broad gulf between the saint and the sinner, the regenerate and the unregenerate. There is a tendency in these days to ignore this distinction, and it needs to be emphasized. It is a great unkindness to a sinner to say anything to lead him to hope that in some way he can be saved without repentance toward God and faith in the Lord Jesus Christ. *"For of the abundance of the heart the mouth speaketh."*—A man may be a hypocrite for awhile, but few can keep it up for any length of time. His heart will find an outlet through his words. "By thy words thou shalt be justified, and by thy words thou shalt be condemned."

"And why call ye me Lord, Lord, and do not the things that I say?"—A cutting question. It shows that many of the multitude recognized him as Lord, but they went backward and walked no more with him when afterwards they found what was required of his disciples.

He cannot be deceived by professions of allegiance. Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven. No one truthfully and sincerely takes the Lord as his Lord who does not obey the commands of God. This verse has brought godly Pedobaptists to be baptized. Why call him Lord, Lord, while they were refusing to follow him into the water!

Those who refuse or simply neglect to give to foreign missions would do well, while there is time for repentance, to consider this verse with great searchings of heart. The Lord has commanded them to preach the Gospel in all the earth. Why call ye me Lord, Lord, and do not the things that I say!

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.

DR. LOFTON REPLIES.

In the RECORDER of January 21 the Rev. J. N. Hall replies to my defense of the "kid-glored preachers and city churches." At the same time, by contrast, he heaps mountains of fulsome adulation upon the country preachers and churches; and by comparison seeks to show contempt for the character and work of the former as completely overshadowed and eclipsed by the character and work of the latter! Following his disputatious instincts, he imagines that I challenged him to a personal and partial comparison of beneficence and work; and upon the strength of his imagination he says: "I will accept his (my) proffer to enter the list with him as to the amount of work done, sermons preached, money contributed and salary received, and I am a country preacher. I will also put the church to which I preach in the contest, and I will prove to any impartial committee that this boastful brother cannot compare with a very ordinary country preacher and an average country church." For the sake of the truth involved, I accept the challenge which comes the rather from the "boastful" brother, and I suggest Dr. Kerfoot, Sampey and Whitsett as the committee who shall publish our report of pastoral beneficence and work; also the beneficence and work of our respective churches—say, for the last eight years.

Again, the brother says: "The country churches and country preachers have a better class of workers, do more work, give more money, do more praying, have more religion, preach more gospel, have less foolishness, and take up with few fewer faults than any other people in the land. Our country churches and pastors are, to-day, the conservators of the faith of the fathers!" Galore! This is a splendid piece of unbecome and humbuggery inflicted upon the country brethren; but the country brethren just know that all this "aint so." The statistics of the denomination—our history and literature—our splendid institutions—our organized and co-operative work, at home and abroad, for three hundred years—the mighty results of Baptist evangelism in our great cities and in all the world—the host of godly men and women who have gone forth and given and wept and prayed and sacrificed all for this perishing world—all point chiefly to the beneficence and zeal of the city pastors, churches, teachers, editors, colleges, seminaries and societies organized for the promotion of benevolence, education and missions. Many of our country preachers and churches, whatever they do for their neighborhoods, have no connection or sympathy with our general work as organized and pushed into all the world.

Again, Bro. Hall says: "The average city preacher is in for union meetings, and societies, and festivals, and fandangoes generally, in order to get the favor of the people, and bring into the church some more people that have got money, whether they have any religion or not. It takes town churches to have festivals and grab-bags to make up their money, etc." As a whole, such a statement is beneath notice; and if the brother means to include me and the church to which I preach, I wish to say that we now follow wholly the "free-will offering" plan to raise money. More than this, we never have been so base, or low, in our motives as to do anything to gain the favor of the people, or to get the people into the church for their money, by improper means. We neither have "festivals" nor "grab-bags"

to make money. We have occasionally engaged in general union efforts to save souls, but some of the editors of the RECORDER do the same thing; and the pot should not call the kettle black.

Again, the brother says: "I repeat the statement that the country churches are not to be the butt of remark by the orators who are seeking to parade some excuse for their new-fangled societies." He goes very much out of his way here to get a lick at somebody; but if he means me, "I deny the whole allegation and defy the allegator." I have said nothing unjust, or unkind about my country brethren, for any purpose.

Again, he says: "Of course the town preacher must visit, and dress well, and marry and bury the folks, and be at receptions, and at society meetings, and at the conventions, and go to the world's fair, and write sermons and read them, and be at the Monday pastors' conference, and smoke and spit and all this," etc. A more gross reflection upon the city pastor could not have emanated from the envy and jealousy usually rife among some people against city pastors and churches. If the brother means to include me, let me make the following confession: I do prayerfully and faithfully visit my flock, as I am able; I dress according to means—fairly well; I do marry and bury the folks as do the country pastors do; I seldom have time to go to receptions; I try to attend all the meetings of my church; I always, if I can, go to the conventions, where I see the editor of the RECORDER; and did visit the world's fair, where I met a number of country brethren; I do partially write some of my sermons, but deliver them about off-hand; I go generally to the pastors' Monday conference, and often meet country brethren there; I do not, however, "smoke and sp-expectorate," and "all this," any more, thank God.

Finally, the brother doth furthermore say: "I think it would be good for Dr. Lofton to preach awhile to some country churches that he might learn what it means to work." I spent two years and

a half in country churches; and I walked seven miles, and got nothing to speak of, in order to preach the first six months of my ministry to the first one. Two years more I served four other country churches, each about twenty miles from my home; went in rain and sunshine, cold and heat, alike; preached every Saturday and Sunday, and held my annual revivals with good success; raised what I could for missions every year; received a small salary, taught school in the week and studied my sermons by night; and, upon the whole, this was the most delightful period of my ministry. I did not need or want a vacation, such was the variation and change of my work; and I did not need much of salary, since my expenses were light. I had more money then, to spare and to spend, however, than I do now.

I knew the pleasure of a country pastorate; and amid all the toil and sweat and tears and sacrifices and agony, often, of my city work, how I have sometimes coveted just one more such season as that of my first love and work among the country brethren. Oh! those old country dinners and fireside talks and happy times. God bless those old country brethren and sisters! I shall never forget them. They did not do much, nor give much, according to their means and opportunities; but they were true and good and hospitable and orthodox and had plenty to help you in need, if necessary. There are a hundred poor town brethren and sisters without a nickel in their pocket to one such in the country. I have often thought of my country brethren, of their comparative ease and independence; and what a power they could be, if, with their solidity, goodness and soundness, they would rise up with their means and abilities and assert themselves for Christ and a lost world! They make fine workers and givers in the city, once they get into the harness of higher activity. This I have always said of my country brethren—having no ax to grind; and the most fatal set-back to country benevolence and activity is found in such writing as that to which I am replying.

It may be good for the country places, but it is awfully bad for the general cause of missions, benevolence and education.

Geo. A. Lorton.

THE DEDICATION AT STONINGTON, ILLINOIS.

The town of Stonington is located in the central part of the state, ninety-three miles from St. Louis and 198 miles from Chicago, on the Wabash R. R.

Sixty years ago, old Stonington church, four miles from the town, was constituted with eleven members, all from Stonington, Connecticut. From this humble beginning have sprung four churches, viz., Taylorville, Mowqua, Assumption and New Stonington. The old mother church has a noble record, and leads not only all her daughters, but all Baptist churches south of Bloomington in contributions to missions. Rev. J. J. Midkiff, a native of Kentucky, born in Ohio county and ordained to the ministry in Mt. Pleasant church, has labored in Illinois for fifteen years and his ministry has been greatly blessed. For years he has been the honored pastor of Old Stonington for all his time, and under his ministry the new church at New Stonington has been erected. The church is composed of eleven members. The church building cost \$3,300 and the debt was \$1,350, which was raised.

The following pastors were present and participated in the worship: S. H. Bowyer, of Taylorville, T. Griffith, a native Kentuckian, and graduate of Georgetown College, now pastor at Mowqua, and J. J. Midkiff. It was my pleasure to preach the sermon and raise the contribution. The Methodist minister at Stonington was with us and manifested his interest by raising \$100 from his brethren. Pastor Midkiff, aided by Brother Griffith, commenced a protracted meeting, and as sacrifices on the part of God's people are forerunners of blessings, we look for a gracious revival. On Sunday night we gathered the crumbs and secured enough money for a \$25 Sunday-school library and a pulpit Bible. W. P. H.

APPRECIATES IT.

I have been a subscriber and reader of the RECORDER about two years, and to say that I am pleased with it hardly expresses it. I love your fidelity to the churches and the manner in which you defend God's house against all inroads made upon it from every direction. I can't imagine any higher incentive to stimulate one of God's children to acts of benevolence, religious or moral, than simply to be a member of the church of Jesus Christ. Then let me bid you God speed and assure you that the rank and file of our denomination are with you heart and hand, content to remain in the churches and put up with old-fashioned religion, such as Paul preached. May God bless the WESTERN RECORDER, its faithful editor and all connected with it, with time and opportunity to contend earnestly for the faith once for all delivered to the saints. I belong to a weak country church; we pay tax on \$12,000 or \$15,000 all told. Twenty years ago we would take up a collection every fall to send by our delegates to the association. We would generally get for missions from \$2 to \$4, becoming ashamed (some of us did) of ourselves and our contributions, we concluded to adopt the system of taking a mission collection quarterly, and of course after we became alive we could not do without a Sabbath-school; so we organized it at once, and we put a

system to that; to wit, a collection of pennies every Sabbath; the result: we have had an evergreen Sabbath school for ten or fifteen years and our little church for that time has averaged at least \$60 for missions annually. I mean missions, not to the poor of our church or community, nor do I mean literature for the Sunday-school. Let others try it and they will see the result of system.

Fraternally, S. J. WHATLEY, Nannie, Ga., Jan. 20.

THE LOUISVILLE BAPTIST ORPHANS' HOME.

The Ladies' Board of the Home wish to return through the WESTERN RECORDER, an expression of thanks to the good people of Kentucky for their generous Christmas donations to the Home. At the last meeting of the Board, every one joined in a rising vote of thanks, after listening to the overflowing list of gifts.

The Ladies' Board wish to assure those who have not seen the Home that it would be worth a journey to Louisville merely to go through the institution and study its workings. First, there are the magnificent buildings. The main edifice together with one completed wing form one of the most imposing structures in the South.

If your visit is on Sunday you find the children gathered in the beautiful chapel where a hundred sweet voices will sing to an accompaniment played by one of the children.

If you see the children at dinner, you will stand in a large hall where, at long tables, the little ones bow reverently over their plates, and lift the fork and after songs to the Giver of all blessings. If you go into the kitchen you will see Aunt Caroline at work, in her twentieth year of service for the home. No where will you find such bright tin pans, such savory odors and such a saving, faithful cook.

Down in the cellar you can see that it is house-keeping for an 'army'. The potatoes and apples are neatly stored, and the immense lock-box for the good things, is just now—thanks to the good people of Kentucky—filled to overflowing.

But it must be remembered that Miss Hollingsworth really has an army to feed, and she needs just such donations all the time. If you are going through the house with the superintendent you will begin to realize how it is that everything can be in such splendid condition. Miss Hollingsworth is a remarkable woman. Coming down from the best old English and Revolutionary stock, she has brought into her work the staunch firmness of a race of iron and gold. She is strong yet gentle and her rule in the Home, where she has been from its very foundation, has been in every way a blessing.

The Ladies Board of Managers has their idea, but it is Miss Hollingsworth who sees that every thing is carried out with justice, order and Christian charity.

During the recent encampment of the G. A. R. many of the men visited the Home. When they saw the touching beauty of the great work, the care of the little children, the safety and shelter of this loving Home—those strong men wept. "What makes you cry?" said one little child who had been recently brought into the Home. "If you haven't any mother, Miss Hollingsworth will take care of you!" The man was standing in one of the nurseries where almost all the babies were asleep in little white cots. It would have been a hard question for him to answer;—but no one who visits the Home can escape

something of the same feeling—the service is so great, the mercies so tender.

In closing, there is one more thought. The Baptists all over the state are proud of the Home—there is not another like it in the entire south. There is not a greater enterprise in the United States.

The one point more is this: The Home ought to be endowed. There is not, perhaps, a Rockefeller who could come forward with such princely gifts as he has given to various charities. There are however, many wealthy Baptist families in Kentucky who could provide an ample endowment fund for our Home. One lady who lost a lovely daughter some years ago, wished to feel that her child's influence was not dead. With that idea she gave a noble gift to an Orphans' Home in the city where she lived and also helped lift the debt from a church.

This was done in the daughter's name, and the money thus lent to the Lord has received the triune blessing. It can keep fragrant the beloved name, do the Master's work on earth and yet be laid up in Heaven. There are many occasions that might be remembered by our Kentucky Baptist for the good of the Home. Why should not we, like God's old people, set up our Stones of Remembrance for special mercies and deliverances? Our gift may not be large, but if we shall do what we can we shall live to see the "Endowment Fund" a glorious reality. When that shall be, our joy will be full for there shall ever mingle with it the tones of the sweetest voice earth ever heard. "I was a stranger and ye took me in."

Let us work for the endowment!

H. WOODBURY, Corresponding Secretary Ladies' Board Louisville Baptist Orphans' Home.

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 you have a running ear or impaired 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 of loss are caused by catarrh, which is nothing but an inflamed condition of the mucous surface.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that can be cured by Hall's Catarrh Cure. Send for circulars, free. J. J. CHERRY & CO., Toledo, O. Sold by Druggists.

THE RECORDER FROM ANOTHER POINT OF VIEW.

The distinctive feature of the RECORDER is its jealous guardianship of the old landmarks. Perverting this characteristic of the paper some people are seeking to make the impression that the RECORDER is a sort of snapping-turtle, biting at everything, pleased with nothing, and that it will be enjoyed only by those who like religious pugilism, that while some people fear it and others admire it for its fighting qualities, nobody really loves the RECORDER. Now my experience in Kentucky has taught me that this theory will not hold. I have never known a paper have so strong a hold upon the affections of its subscribers. I have been led to these reflections by two recent illustrations of the point in my own pastorate. By your leave I shall record them here.

1. Sister Diana Hardesty, a very old lady, fell last fall and broke one of her limbs. In consequence she was confined to her room for months. On last Sunday, the first time she has been out since the accident, she handed me \$2 for the RECORDER, and said she wanted me to be sure to tell them how much comfort and joy it had given her during her long siege of retirement and pain.

2. Recently I was visiting Sister Snook who was some years

since bereaved at one stroke, of husband and son. She was telling me about the despair that came over her and how for months she sat comfortless under the shadow of her grief. But one day she read a piece in the RECORDER that seemed to have been written specially for her. It was the first life of fight. It opened a new life to her and helped her to see the good in bereavement.

The emotion with which these "women who labor with me in the Gospel" expressed their devotion to the RECORDER gave me a new insight into its character and mission. Beloved, I say unto you that the gratitude of two such loyal souls is worth the labor of a lifetime. JEFF. D. RAY, Eminence, Ky.

We have been deeply impressed by the love for the RECORDER cherished by the great body of its subscribers, especially by the grand Old Guard. As a rule, religious editors are not loved by the preachers. Why this should be so, we will not now attempt to explain, but that it is true is very manifest. Take the case of the late Dr. Edward Bright as an example. Undoubtedly, he was the greatest editor God has ever given to the Baptists, and yet no man was more cordially disliked or more roundly denounced than was he by the preachers in the North. We have even heard him denounced from the platform at the Anniversaries. At the hotels and at places where the preachers gathered in squads, you would almost always hear them denouncing Dr. Bright. When a man gets hold of the hearts of the preachers before he becomes editor, he may be able to keep his hold after he becomes editor, as did Dr. Foster; but even he gained nothing with the Baptist preachers of Virginia after he became editor.

In this the WESTERN RECORDER has been exceedingly fortunate. A great many of our preachers have shown an enthusiastic devotion to the paper. This we most highly appreciate. We do not believe any other paper in the land has a heartier support from its patrons than has the WESTERN RECORDER.

HERE also is a lesson for preachers and for teachers of men. It is contrary to the highest principles of philosophy and instruction to put doubts and uncertainties first. It is ever from the known to the unknown; and if the preacher knows in a blessed experience, and holds as a sacred certainty and trust, the great doctrines of God, of his revelation of himself in his Word, of the Saviour of whom it speaks, of the Holy Spirit who quickens and renews, of regeneration and adoption, of preservation and glory, he will have no time or desire for theories and speculations, for science and art, for literature and politics; and those who come for bread will not receive stones to break their teeth and destroy their digestion, but they will be fed with the finest of the wheat and the richest fruit of the vine. In the name of common sense and of immortal souls, let those who have nothing but doubt and uncertainty to proclaim from their pulpits step down and out.

THE best way for a man to get out of a lowly position is to be conspicuously effective in it.

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EVERY great reformer, every individual who has given the world an uplift and forward movement, has had clear cut and strong convictions. Elijah, John the Baptist, Jesus Christ, St. Paul, Augustine, John Calvin, Martin Luther, Knox, Wesley, and a legion of other men in the various walks of life, might be catalogued and placed in evidence upon this point. The skeptics the agnostics and the people who are continually minimizing the sum of Christian doctrine and distorting the requirements of Christian living have not been leaders along those lines which have liberated men from the slavery of sin, the thralldom of superstition and the bestiality of ignorance. There is a virility in conviction that fits it for leadership. It possesses some of the qualities essential to heroism. Definite views, faith in the essential nature of those views, both in the abstract and concrete, coupled with heroic moral qualities, will constitute a man of intense convictions, who, by reason of his clearness, positiveness and conviction, becomes a power, and naturally a leader.—Hunter

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DEAR SIRS—I wrote you about two years ago, saying how much I was pleased with Electropoise; at the time I bought it I was suffering with a very painful attack of rheumatism. In a few days I was cured. I have had the Poise now four years, and it never fails for any ailment that I have tried it for. It is worth the price if it only cured colds and insomnia. I am charmed with the result and would not part with it for any consideration. I use no medicine at all; it is all that I could desire.

MRS. A. B. MUIR, Oimstead, Ky., Jan. 22, 1896.

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EVERY YEAR.

"You are growing old," they tell us Every year; "You are more alone," they tell us Every year; To can win softest affection, You are only recollection, Deeper sorrow and rejection, Every year; There come new cares and sorrows Darker days and darker sorrows Every year; The ghosts of dead loved ones haunt us, The ghosts of changed friends haunt us, And disappointments haunt us Every year; Too true! Life's shores are shifting Every year; And we are seaward drifting Every year; Old places changing first us, The living more forget us, There are fewer to regret us Every year; But the truest life draws nigher Every year; And its Morning Star climbs higher Every year; Earth's hold on us grows slighter, And the heavy burden lighter, And the Dawn immortal brighter, Every year. —Selected.

OUR PULPIT.

HALLELUJAH! HALLELUJAH!

BY C. H. SPURGEON.

"For the LORD taketh pleasure in his people: he will beautify the meek with salvation. Let the saints be joyful in glory: let them sing aloud upon their beds. Let them sing praises of God be in their mouth, and a two-edged sword in their hand."—Psalm 149:4-6.

I. First, here are some reasons for praise.

The first of these reasons is, the delight of God in his people: "The Lord taketh pleasure in his people." Therefore let us praise him. It is delightful that God takes pleasure in us who are his people. We feel that this is a great stoop of condescending grace. What is there in us in which the Lord can take pleasure? Nothing, unless he has put it there. If he sees any beauty in us, it must be the reflection of his own face. Yet still the text says so, and therefore it must be true: "The Lord taketh pleasure in his people." In the 147th Psalm, we read, "The Lord taketh pleasure in them that fear him." You who tremble at his word, who you stand in awe of him, who you trust him and seek to obey him, you are those that fear him, and he takes pleasure in you. He that is infinitely blessed,—can he take pleasure in us! He that has the harps of angels to make music for him, he that has the host of cherubim and seraphim to be his attendants, he that can make a world with a wish, does he deign to take pleasure in us?

I am sure this is true, not only because it is stated here that the Lord taketh pleasure in his people, but because we see the truth in action. The Lord takes pleasure in his people's prayers. What poor imperfect things they are! Yet he opens his ear to hear them. He would sooner miss the song of a cherub than miss the prayer of a broken heart. He is charmed with the prayers of his people, they hold him, they prevail with him, he will do anything for those who know how to pray. "Prayer moves the arm that moves the world." He must take great delight in his people, or else he would not listen to their prayers, and he is pleased with their prayers, too. There is never a hymn that is sung by a true heart but God accepts it. No one may hear it on earth; it may not be worth the hearing, for the sound may be discordant; but when a true heart seeketh to praise God, he careth not for the vocal sounds, but he hath regard to the voice of the spirit's thanksgiving. Must he

not take great pleasure in us to notice our praises and our prayers? Yet he doth so. This will be still more clear to us, dear friends, if we remember that while he delights to hear us praise and pray, he also speaks to us. The Lord hath a wonderful way of revealing himself to his people. You who are spiritually blind can go through this world and never see him; but there are others who have had their eyes opened, and they have seen the King in his beauty. You who are spiritually deaf can go through the world and never hear his voice; but they whose ears have been unstopped have heard him say to them, "Seek ye my face," and many a blessed word of promise has he spoken home to their hearts, making them glad. Jehovah does not shut himself up within his palaces. The Lord Jesus comes forth out of the ivory palaces wherein they make him glad, for his delights are with the sons of men, and he loves to commune with his own people as he does not with the world. Does not this show what pleasure he must take in us,—first to hear us speak, and then to speak to us himself!

Beloved, you who know the Lord must feel that he never would have dealt with you as he has done if he had not taken great pleasure in you. Why, you are his children! I saw just now, from the window, a man playing with a child, and he seemed so happy as he tossed the little one about. It was but a baby, but I suppose the charm to him was that it was his own, and it seemed to give the father great delight. When I see a father playing and toying thus with his child, and finding joy in his offspring, I understand a little how it is that the Lord takes pleasure in his people. Are we not born of him? Has he not carried and nursed us many a day? And does he not daily supply us with all necessary things? Therefore, we marvel not that he takes pleasure in us.

But why is this? Surely it is his own grace that makes him take pleasure in us. If you want a person to love you, be kind to him. Yet you may fail even then. To be certain of his love, let him be kind to you. A child may forget the mother; it receives much from her, and gratitude does not always come to her in return. But the mother never forgets the child to whom she has given so much; what she has given is a firmer bond between her and the child than ever gratitude is from the child to the mother. Now, God has done so much for us already that this is why he continues to love us. Jesus remembers that he died for us, the Holy Ghost remembers that he strove with us, the great Father remembers how he has preserved us, and because of all this goodness in the past he takes pleasure in us.

"With joy the Father doth approve The fruit of his eternal love; With joy the Son looks down, and sees The purchase of his agonies."

Moreover, I think that the Lord takes pleasure in us not only because of all that he has done, but because he sees something in us that pleases him, something which is his own work. A sculptor, when he commences on the marble, has only a rough block; but, after days and weeks of hard working, he begins to see something like the image he is aiming at producing. So I believe that God is pleased when he sees in any of us some grace, some repentance, some faith, some beginnings of that sanctification which will one day be perfect. You know how pleased you are with your children when they begin to talk; yet it is poor talk, is it not? It is baby-talk, but you like to hear the sound of it. The first little sentiment that drops from

the child's lip is nothing very remarkable, yet you tell it to others, and brothers and sisters quote it as an instance of opening intelligence. So does God take pleasure in the tears of penitence, in the broken confession, in the first evidences of faith, in the tremblings of hope, because he has wrought all this, and he is pleased with what he has done, pleased to see that, so far, his handiwork has been successful.

Besides, I believe that every true sculptor can see in the block of marble the statue that he means to make. I doubt not that the artist could see the Laocoon of the Vatican after he had chipped for a little time, the figure of the serpent, and the father, and the sons all standing out in that wondrous group, long before anybody else could see it. And the Lord takes pleasure in his people because he can see us as we shall be. "It doth not yet appear what we shall be," but it does appear to him. In the cast of his mind and the shaping of his eternal purpose he knows, dear sister, though you are now struggling with your fears, what you will be when you shall stand before the blazing lamps of the eternal throne. He knows, young man, that you have but a few days turned from sin, and begun to struggle with vice, what you will be when, with all the blood-washed host, you shall cast your crown before his throne. Yes, the Lord takes delight in his people as knowing what they are yet to be.

As I talk to you about God's delight in his people, I feel as if I must take delight in him. I think that, if the Queen were to send for you all to come and see her, and if you went in and out of the palace, and she was very pleased with you all, and showed great affection for you, you would be sure to have the like esteem for her. It would so completely win your heart that you would not be able to help it, and you would not wish to do so. Now, the great King has made us his creatures, his favourites, ay, his sons and daughters, and he has said that we shall shortly be with him enthroned above the skies, and therefore we must praise him. God forbid that we should be silent when we receive such love from him! Praise him, praise him, "for the Lord taketh pleasure in his people."

The next reason for praising God is found in the beauty he puts upon his people. The second part of this verse says, "He will beautify the meek with salvation." Great kings and princes have often tried to magnify themselves by beautifying their courtiers. They that stand nearest to thrones are expected to be bedizened after an extraordinary rate. Well now, our King takes the meek and lowly, and he beautifies them with salvation. They have no beauty of their own; they do not think themselves beautiful, they often mourn their own deformities and imperfections; but the Lord is to be praised because "he will beautify the meek with salvation."

I find that, according to different interpreters, the text may be read in three different ways. First, as in our version, "He will beautify the meek with salvation!" Next, "He will beautify the afflicted with deliverance." Hear that, you afflicted one; jot it down for your comfort. And, next, "He will beautify the meek with victory." The men that cannot fight shall be beautified with victory. The men that will not fight, the men that resist not evil, the men that yield and suffer in patience, the Lord will beautify them with victory. When the fighting men and those that stood up for their own rights will find themselves covered with shame, "He will beautify the

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meek with victory."

How does God beautify those who are meek! In the Scriptures, you will find that the most beautiful persons are the meek persons. I remember only three people whose faces are said to have shone; you recollect those three, do you not? There was, first, the Lord Jesus Christ, whose face shone when he came down from the Mount of Transfiguration so that the people came running together unto him. How meek and lowly of heart was he! Another person whose face shone was Moses, when he came down from the mount of communion with God, and of him we read, "Now the man Moses was very meek." The third man whose face shone was Stephen, when he stood before the council, and in the meekest manner plead for his Lord and Master. If ever your face is to shine, dear friend, you must get rid of a high and haughty spirit; you must be meek, for the brightness of the divine light will never rest on the forehead that flashes with anger. Be gentle, quiet, yielding, like your Lord, and he will then beautify you.

Meekness is itself a beauty. We read of "the ornament of a meek and quiet spirit." There has been many a Christian woman who has been all but divinely beautiful in her gentleness, bearing all sorts of provocations, going about her domestic duties with great quietude. I am sure that I have known one or two good old Quaker ladies who looked to me as nearly like angels as ever mortals could be. There was about them a quietude of manner, a gentleness, a sort of unworldliness or unearthliness of beauty, though they wore no jewels, and were decorated with no adornments that might have commended them to the taste of fashionable folk. The Lord does give great beauty to his people who are very quiet and submissive. If you can bear and forbear, if you will not be provoked to speak a hasty word, that meekness of yours is itself a beauty.

Besides that, God beautifies meek people with peace. They have not to go and beg pardon, and make up quarrels, as others have, for they have had no quarrel. They have not to think at night, "I really said what I ought not to have said," for they have not done so. There is a great beauty about the peace that comes of meekness.

Another beauty which God puts on the meek is contentment. They that are of a quiet and gentle spirit through the grace of God are satisfied with their lot. They thank God for little; they are of the mind of the godly woman who ate the crust of bread and drank a little water, and said, "What! all this, and Jesus Christ, too!" There is a great charm about contentment, while envy and greed are ugly things in the eyes of those who have anything like spiritual perception. So meekness, through bringing contentment, beautifies us.

Out of meekness also comes holiness; and who has not heard of "the beauty of holiness?" When one is made to subdue his temper, and curb his will, and yield his

mind sweetly up to Christ, then obedience to God's will follows, and the whole life becomes lovely. Let us praise the Lord that ever he put any beauty upon any of us, and let us bless God for the holiness of his people whenever we see it. It is a pity that there should be so little of it; but what a comfort it is that the Lord has some among his people who are of a meek and gentle spirit, whom he beautifies with salvation!

I think that I have said enough upon those reasons for praise. Do let us praise God with all our hearts, and bless and magnify his name, because he takes pleasure in his people, and because he beautifies the meek with salvation, and sometimes does it by making them the means of salvation to others.

The first way of praising the Lord is by glorying in God: "Let the saints be joyful in glory." "That means the saints in heaven, does it not?" asks somebody. No, no, no; the psalmist is not writing for us. "Well, but we are not in glory," says one. I do not know; I think that we are. First, we are in glory by contrast. Look, dear friends. A little while ago, we were in sin, and we were condemned under sin; but now we are delivered, we are absolved from grief. Surely that is like being in glory. A little while ago we were cast down and troubled, and had not a ray of hope; now we have a rest in Christ and perfect peace. Is not that like being in glory! Why, years back, when I have been preaching in Wales, I have heard a Welshman cry out, "Gogoniant!" and others have shouted "Glory," and I thought it was all right. There is enough to make the saints cry "Glory!" to think that they have been redeemed from death and hell, and that their feet have been taken out of the horrible pit, and out of the miry clay, and set upon a rock, and their goings established. Why, truly, it is like being in glory; therefore, "let the saints be joyful in glory."

Next, as we are in glory by contrast, so we are in glory by anticipation. What will glory be! It will be a peace with God; but we have that already. Glory will be rest; and we have that also. "We which have believed do enter into rest." Glory will be communion with God; and we have that, too. "Truly, our fellowship is with the Father and with his Son Jesus Christ." Glory will be victory; and we have that. This is the victory that overcometh the world, even your faith. "But," asks one, "do you mean to say that we have glory already?" Yes, I do. "In whom also we have obtained an inheritance." Are not those the words of Scripture! Here is another word of Scripture: "God hath raised us up together, and made us sit together in the heavens in Christ Jesus." By anticipation and by foretaste we have already obtained the life eternal, therefore, "let the saints be joyful in glory."

The next special kind of praise is, joy in special circumstances: "Let them sing aloud upon their beds." This is a message for the time of sickness. Praise the Lord

WESTERN RECORDER.

T. T. HATON, Editor.

LOUISVILLE

THURSDAY, JANUARY 30, 1896

At a recent meeting of the Louisville Baptist Pastors' Conference a series of resolutions was adopted opposing the appropriation of money by Congress to sectarian schools among the Indians. Similar resolutions have been adopted in all parts of the country. And there is a good hope now that this abuse can be corrected. So this is the time for prompt and vigorous action. The denomination which has got most of this money is the Roman Catholic, who have no scruples about taking all they can get from the public treasury.

Of course it is utterly contrary to the principles of religious liberty to appropriate public money to schools which are under denominational control. For a while some other denominations were involved, although the amounts they received were quite insignificant compared to what was given to the Roman Catholics. The chief point in making these minor appropriations to some other denominations seems to have been to prevent their making any objections to what the Catholics were getting. But now the rest have withdrawn voluntarily, and the Roman Catholics alone get support from the United States for their Indian schools.

Congress is ripe and ready to remove this abuse entirely. But for Congress to act they must feel that the people are behind them. The reason Roman Catholics have got so much from the government, has been that they asserted themselves while the rest remained quiet, and the public men were thus deceived as to real public sentiment. Now is the time to speak out. Will you not, dear reader, write to your member of Congress and your Senators, telling them that you expect them to vote against the appropriation of any more of Uncle Sam's money to support sectarian schools among the Indians? Do not think there will be enough without you. It would be well to have every Congressman's mail loaded with such letters. It would make him believe the people were in earnest.

We are not influenced in this affair by any prejudice against Roman Catholics, for we would oppose the appropriation of public money to Baptists with equal alacrity. It is contrary to religious liberty to tax a man to maintain any religious creed. All the government has any right to do about religion is to protect and encourage people in its free exercise, but not to tax the people for its maintenance. We hope that this stain upon our national escutcheon will now be removed. It will be removed, if the people speak to their representatives at Washington. "Eternal vigilance is the price of liberty" and it is the price of all good things in the world of sin. The farm will go to ruin whose owner sleeps while the sun shines. The business will go to smash whose proprietor is not constantly vigilant. The country will go to the bad whose citizens are not on the alert. It was "while men slept" that the enemy sowed tares in the field.

In the World Almanac is given, among other things, a list of the universities and colleges in the United States. We note that the University of Chicago, the University of Rochester, Brown University and Vassar College are all marked "Non-sectarian." It is explained that this means under no denominational control. It is gen-

erally understood that these are, all of them, Baptist institutions. Herein is need for an explanation.

If it be said that in these institutions no religious test is required for admission, we answer that the same thing is true of all these institutions, like Georgetown and Bethel College, which are marked "Baptist." We would be glad for somebody to explain wherein the University of Chicago, for example, is less Baptist than Colgate University, that the latter should be marked "Baptist" while the former is marked "Non-sectarian."

We are glad to note that Columbian University, Washington, D. C., which has been published often as "Non-sectarian," is in the list put down as "Baptist." President Whitman gives forth no uncertain sound.

In another table we observe that the "oldest living graduate" is named, wherever the facts could be obtained, with date of graduation and residence; and we note that the "oldest living graduate" is not given for the female schools. Opposite Vassar, opposite Wellesley, opposite Smith, etc., the space is blank.

The oldest graduate of Georgetown, is B. F. Bradley, of Georgetown, Ky., who graduated in 1847, while C. P. Shields, of Russellville, is the oldest for Bethel, having graduated in 1857.

We think the compiler of these statistics and facts needs to learn a little more about the Baptists. In putting down the general Baptist organizations he gives the Baptist Congress,—a body in whose existence very few are interested—and omits all mention of either the Southern Baptist Convention, the American Baptist Missionary Union, Home Mission Society or Publication Society, in all of which millions are interested.

At the recent woman's rights convention in Washington, some of the members protested against the so-called Woman's Bible. They declared that it was "as bad an attack on the Bible as anything written by Thomas Paine." They protest also against "making the suffrage movement the purveyor of infidelity." Of course this is true. The originators and chief promoters of the "woman's rights movement" have been infidels from the beginning. Anna Dickinson, Lucretia Mott, Elizabeth Cady Stanton, Susan B. Anthony, et al omne genus. Why any Christian women want to go to such a convention is more than we can understand. We notice, in the list of speakers, two female preachers. What sort of doctrine they preach is not stated. They certainly cannot preach the teaching of Scripture, because, among other things, the Bible says the pastor must be "the husband of one wife."

The Examiner, speaking of the change of Dr. Dobbs from the Indiana Baptist to the Journal and Messenger, takes occasion to say:

"A state paper is no more a necessity, in these days of almost lightning-like communication, than the proverbial 'fifth wheel to a coach.'... No state in this Union is big enough to support a first-class denominational journal. The whole trend of affairs clearly indicates that the time is rapidly approaching when a state paper will be considered as much of an anachronism as a state railway or a state telegraph line.

What will our Baptist papers say to this? Our brethren have not been content with one paper even to each state. In some states they have several. Till recently there were three Baptist papers in Kentucky. Now there are three in Tennessee, two in Virginia, three in North Carolina, two in Mississippi, two in Missouri, two in Illinois, and how many in Texas,

we do not know. We cannot keep up with the number of Baptist papers in Texas.

Though we would not be understood as endorsing what the Examiner says, we are glad it has spoken. It will help to put the people to thinking on the subject, and that is what is needed. If the denomination will only give a little earnest thought to the subject, we think the practical solution of the problem would soon become apparent. We think we know what the true solution is, but if we should propose it at this time it would be rejected before its merits had been carefully considered. It will be time enough to propose a solution when the denomination show that they really want the problem solved. In the meantime let the matter be discussed. Again we ask our question: On what principles should the number, location and personnel of Baptist papers be determined?

The Christian Herald of last week states that the New York city plan of having a "permanent council" has been adopted in Detroit, although that part of the plan which provides for a "pastor at large" has been omitted. Probably when they get a little more advanced, they will adopt that too. The Herald says of this "movement," for we suppose we may now call this a "movement":

"It is the logical outgrowth of the doctrine of interdependence brought into such prominence of late years by the great young people's movements."

So, then, one effect of this young people's movement is that our churches in the cities are to be Presbyterianized, by establishing a presbytery? "Permanent council" says in two words, what "presbytery" says in one. It had not occurred to us to attribute this "permanent council" business to the young people's movement. We are curious to see how many more "logical outgrowths" the y. p. m. will give us.

The Herald continues: "It is said similar action is being considered at divers other points—north of Mason's & Dixon's line, for the most part."

The Herald can be assured that whenever any "movement" is started in the North, it will not be long till some one in the South will advocate it, and will charge narrowness and "sectionalism" upon any who may not agree with him.

Let all these things run to seed as soon as possible. They will the sooner be out of the way.

Speaking of the extension of the territory of the United States, Mr. Seward said in 1868: "In thirty years the City of Mexico will be the capital of the United States." He evidently expected that we would by that time have possession of well nigh the whole of the American Continent. The time will be up in two years more, and yet the result prophesied shows no signs of coming any nearer.

A sound public policy would not annex any more territory to the United States unless it were evidently to the advantage both of this country and of the people annexed. There is no outlying territory we would be helped by getting except Canada, and it would not help us to get the whole of that. If ever it becomes the interest of the United States and of Canada for the annexation to take place, the people on both sides of the line will see it so, and annexation will come. It would not help for us to have Canada, if Canada were unwilling. To annex Cuba would be to greatly strengthen the forces of bad government in our land, since Cuba would soon be made one of two

states, and the people there are not ready for that, and may not be so for many years.

Let us do better with the territory we have before we reach out after more.

We are fast reaching the point where we will be surprised at nothing. In the House of Representatives at Washington the Rev. C. Nden, the chaplain, prayed one day last week that God would give success to the Cubans in their struggle with Spain. The prayer was actually applauded. This applauding a prayer is a new thing. Our people have heretofore had enough reverence to keep quiet when some one was leading in prayer. They have been applauding sermons in some parts of the country for some time. In 1866 we heard his congregation applaud Beecher's preaching. Now they have begun to applaud prayers!

It is worse in Congress than elsewhere, because that is our body of representatives, and we are all humiliated. We protest against such irreverence in our national assembly, and we call upon our Congressmen to protest. Let not such an act be repeated. Do let us try to save what reverence there is left in our land.

It is, no doubt, well that Congress should remove the "disabilities" of the ex-Confederate officers in the interest of peace and good will in the country; but practically it means nothing. To repeal a law preventing a certain class of men from holding positions in the United States Army and Navy, when perhaps not one of that class can meet the other conditions, is meaningless, except that it removes from the statute books an unpleasant memory. The war has been over nearly 31 years. Probably no man held an office in the Confederate army who was under age. So, if he became an officer even a year before the close of the war, he must now be 53 years o'd. A man who was of age when the war began is 58 now. Of course nearly all the officers were mature men, 30 years and over, and hence the few who still survive are now far past age for appointment in the United States Army or Navy. Since the law creating the disabilities has not been repealed before, it is well to repeal it now and remove, as we said, from the statute books an unpleasant memory. The repeal means that much, and that is something, though we do not suppose a single ex-officer of the Confederate Army or Navy will now receive an appointment in the United States Army or Navy.

The Rev. I. M. Wise was last week at Sturgis, and heard the Hall-Howe debate. He is enthusiastic over the mastery arguments and management of Bro. J. N. Hall. He compliments also the gentleness of Bro. Hall's bearing toward his opponent. Bro. Wise, aided by Dr. Warder, succeeded in raising \$750.00 of the \$1,000 expected from Louisville for the Sturgis Institute, week before last, and he went to Sturgis to confer with the brethren about the interests of the school. They reaffirmed their pledge to raise \$4,000 of the needed \$6,000 to save the property, provided Louisville will give \$1,000, and other cities and towns to be visited by Bro. Wise will give another \$1,000. Despite the immense number of calls upon our Louisville Baptists, the \$1,000 will be provided for before the week is over, and Bro. Wise, who is a good ecclesiastical beggar, will visit Frankfort, Lexington and other places. We bespeak for him a cordial reception. The cause is a worthy one.

Editorial Varieties.

Our pastors in Louisville are preaching on missions as never before. Our city people are being aroused in regard to their obligation to give the Gospel to the world.

The Christian Index has been bought by the Rev. T. F. Bell, D. D. and the Rev. E. J. Van Veen for \$10,000. We wish these brethren well in their new venture. Both of them have had journalistic experience.

The Rev. C. E. W. Dobbs, D. D., becomes the Indiana editor of the Journal and Messenger. This is another fine paper, and its wide circulation in Indiana is sure to make for truth and righteousness.

King Frempong, of Ashantee, Africa, has yielded to the demands of England, among other things, he has agreed to abandon human sacrifices. Let us be glad that "British aggression" thus promotes the cause of civilization.

Mr. Ballington Booth, who has been at the head of the Salvation Army in this country, has been summoned to England, and the inference is that he has been removed from office. No explanation is given, and the Army are a good deal stirred up in consequence.

An uncle of Charles H. Spurgeon, Mr. Obadiah Spurgeon, recently died in Henham, England. He was eighty-two years old, and for thirty years was deacon of the Congregational Church in the village of Henham. Spurgeon's father and mother were Congregationalists.

We have received a letter from a Deacon answering our question which is signed "A Deacon," but has no name accompanying. If the brother will drop us a postal telling us his name, we will be glad to see it. But in no circumstances will we publish any writing without knowing the name of the writer.

The Hardwood Institute is the first of our schools in the state to comply with the request of the General Association to come into the same relation to that body which the Theological Seminary bears to the Southern Baptist Convention. No doubt all the rest will come into line in the time. We congratulate Hardwood.

It is often said of something wonderful: "This beats the Jews," but the Jews who signs of rivaling their Christian neighbors, who will have to look to their laurels. In a recent copy of the Jewish Messenger we note references to various Jewish alphabet societies, e. g. the Y. M. H. A. the P. C. Y. F. R. U. and the L. H. B. S.

The public indebtedness of the people of the United States, that is of the general government, of the states and of the cities and counties, reaches the enormous sum of \$1,167,724,284. This is an average of over \$32 for every man, woman and child in the country. If we should add to this the amount of private and corporate indebtedness, the figures would probably be more than doubled. We do not know what part of the amount is due religious papers by delinquent subscribers, but no doubt the figures here too would be startling. Let us go to work to reduce these figures by paying of our debts, private, corporate, municipal, county, state and national.

There are those who think that a pastor who ends in his church something wrong, which he cannot at that time remedy, should resign and leave. If his quitting the church would remedy the evil, that would certainly be an argument in favor of his doing so. But it may be his duty to remain and kindly but firmly to oppose the evil. Elijah found that he could not stop the idolatry in his land, he gave up and left. But God met him under the same old tree, and presently sent him back to his abandoned post. It is also entirely possible that the pastor himself may be as good a judge of his duty as is a brother who lives many hundreds of miles away.

The Touraine, a French ship, had arranged for a tour of the Mediterranean and had booked a good many passengers, but not enough to justify the trip. Hence the trip was abandoned. This set the newspaper reporters to going abroad about troubles in the East, and they gave out that it is dangerous to travel in those regions at this time. We published what Mr. Floyd, who lives in Palestine, told on the subject. He says he has a telegram from Dr. Cruden that the conditions were never more favorable for travel in the Orient than now. The failure of the Touraine has thrown a good many extra passengers on our ship, the Pulpit, so that now all the space is taken. If any one else wishes to join our Pilgrimage, let this be his chance. The failure of some one else is already booked. There are always some of these, however.

Dr. T. F. Bell has become sole owner of the Christian Index. Dr. Fickard reports, and he will at once remove from Nashville to Atlanta. The Rev. I. J. Van Ness is associated with Dr. Bell. This leaves the Secretaryship of our Sunday-School Board vacant. The Board will, we are sure, make a wise choice of a successor. A great deal depends on the choice that is made. The Index is one of the oldest of the religious journals of the country and there is no reason why it should not be one of the best. Dr. Fickard says there were a good many managers at the sale of the Index. We hope this course of this old name will be considered as one of its past. It has had in its editorial staff some of the choice spirits of the land. We wish our people would consider more seriously the subject of denominational journalism. There is a good deal of territory on this subject that has never been thought of by Baptists.

Among the Churches.

LOUISVILLE.

Walnut—Pastor Eaton preached. One received by letter. Bro. H. H. Harris is chairman of mission commission and served meeting at home.

Chestnut-st.—Pastor J. M. Weaver preached at both hours.

McFerran Memorial—Pastor Jones preached. Two received by letter. Work of missions being pushed.

Twenty-second and Walnut—Pastor Hunt preached. Two received for baptism and three baptized. Sunday-school for January opened at 10. Pastor Hunt left Monday night for Bloomfield, Ind., to aid in a meeting.

Franklin-st.—Pastor H. C. Roberts preached. Twenty received for baptism and nineteen baptized.

German—Bro. Herman preached. Bro. Ritzman of Baltimore has accepted the call, and he will begin work March 1st.

Highlands—Pastor Dawson preached. One received for baptism. An addition to be made to the building.

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

Parkland—Pastor Nowlin preached. Two received by letter.

Southgate-street—Pastor McFarland preached. Two received for baptism and four by letter.

Third-av.—Pastor Taylor preached. One received for baptism. Next Sunday a protracted meeting begins, the pastor being aided by Bro. J. H. Boyer.

Twenty-sixth and Market—Pastor Inlow preached.

City Mission—Brother Richardson preached. Three weekly prayer-meetings established.

SEMINARY NOTES.

Our sink are all improving slowly. Missionary McCloy lectured to the foreigners' school at Broadway Sunday afternoon.

Dr. Samped gave us a lecture on Ann Hasselstin Judson at the Mission Band Monday evening.

The meeting at the Point still continues with unabated interest. There have already been over 100 conversions and about 30 await the ordinance of baptism.

Bro. W. E. Wilkins is in Chicago taking a course at the Hull House with a view to founding a college or social settlement in some of the slums of Louisville.

Supplies for Sunday were: A. T. Moseley, Clifton; E. W. Marshall, Forks of Elkhorn; W. H. Biedge, Locust; W. M. Murray, Cedar Creek; R. G. Kendrick, Jr., East Hickman.

THE STATE.

Bro. Adam F. Searcase, a member of the Burks' Branch church, died in Shelbyville on Tuesday. He was one of the grand Old Guard of the Recorder, a true and faithful soldier of the Cross for many years. Grief at the loss of such a man is well nigh swallowed up as we think of his welcome to glory by the Lord he has served so long.

Bro. T. N. Compton of Cadiz has come to 627 First street, this city. We are glad to have him in the city, though we should probably see but little of him, as he will be preaching here and there siding pastors in protracted meetings.

Brother R. writes from Island church: "Bro. W. D. Cox, evangelist, assisted Pastor Drake in a series of meetings at Island church, McLean county, beginning on the fourth Sunday in December and continuing ten days. The preaching was effective. The church was revived. Old souls were laid aside. Five were restored, 7 were baptized, and 11 stand approved for baptism."

Bro. G. H. Dorris writes: "I have just closed a good meeting with the Bowling Spring church, Hart county. Bro. Fickett, the pastor, could not be with us. I baptized 9 into the church; 3 others stand approved for baptism. At the close of the meeting I preached five sermons—Baptism, Church, Communion, Preservation of the believer, Sanctification. After I preached these sermons I heard several Methodists say that they were going to leave the Methodist society and join the church. O that all the regenerated ones of the Baptist society would do so."

Bro. W. R. Davidson writes: "I have just closed a glorious meeting with Pastor Mayfield at Salem church, Wayne county. There were 19 additions—17 by experience and baptism, one by letter. The conference at the church greatly revived. Two of the above were from the Methodists. I go next to Waynesburg to hold a meeting. I have recently been called to that charge."

OTHER STATES.

Pastor A. B. Miller writes: "Bro. J. N. E. W. Alderson of Sherman, Texas, will discuss the doctrinal differences between Baptists and Methodists at Ladonia, Texas, beginning on the 17th of February. A very large attendance is expected, as an able debate is assured. Hall and Alderson both being strong men."

Pastor J. J. Baird writes from Orange, Texas: "We have just closed one of the most glorious revivals the church has ever experienced. There were 21 additions in all. The result of the meeting was not so much in getting new members as in strengthening the old ones. The church was in a sad condition—the pastoral office deserted, church pride lost, and in consequence the membership demoralized generally. Bro. S. O. Mitchell preached the old doctrines fearlessly."

Pastor G. W. Harmon, of Weldon, died last Sunday night of remittent fever.

Pastor J. H. Newbill, of Virginia, succumbed to ill to Broad street church, Winston, N. C.

Rev. C. C. Bittling, D.D., of Philadelphia, Pa., delivered a lecture on Solomon's Temple at Wake Forest College, North Carolina, last week.

A ten days' meeting in the Beeville church, Texas, resulted in greatly reviving the church and adding 25 to its fellowship.

Eleven have been added to the fellowship of the Benbrook church, Texas. Among those baptized was one Disciple.

A fourteen days' meeting in the Neelyville church, Missouri, closed with 25 additions to the fellowship of the church.

The Hopewell church, Pulaski Co., Mo., closed a meeting with 39 additions to the fellowship of the church, five from the Disciples and six from the Methodists, one of them being a preacher.

A church has been constituted at Hugate, Ia.

A meeting in the Waco church, Georgia, closed with 20 additions to the fellowship of the church, nineteen by experience and baptism.

Twelve have been added to the fellowship of the Walthourville church, Georgia, in a meeting in which the church was greatly revived.

Amity church, Alabama, has set apart Bro. R. J. Rodgers to the full work of the Gospel ministry.

The Cherokee church, Tennessee, has set apart Brethren E. W. Bayless and C. B. Waller to the full work of the Gospel ministry.

A five day meeting in the Ebenezer church, near Jonesboro, Tenn., closed with 30 professions of religion. Thirteen have been baptized into the fellowship of the church, several more have been received for baptism, and others are in the consideration of the church.

Pastor Gilbert Dobbs, of Columbus, Ind., has accepted the call of the Franklin church, Virginia, and enters upon his work next Sunday. Pastor Dobbs is well known in Kentucky, having been pastor of the College. He is a worthy son of his talented father.

Pastor J. R. Brown writes to the Religious Herald that while he was engaged in a meeting in another of his churches a revival began in the Pleasant church at prayer-meeting. The brethren carried on the meeting themselves, and as a result Pastor Brown has baptized thirteen, others have been received for baptism, and two or three backsliders have been restored.

DURING Dr. Heagie's over three years' pastorate in Valparaiso the church there has received some one hundred and twenty-one additions, most of them by baptism. Also quite extensive improvements have been made on the parsonage and church property; the church debt has been liquidated considerably; and in various other ways the cause of the Gospel has been greatly prospered. Just where he will locate in the future is not known; but the prospects would seem to lie in an easterly direction. Still, he may remain in Indiana. A couple of Sundays ago he preached at the First Baptist Church at Elkhart, and the following is what the Elkhart Truth says of his visit there: "Rev. D. Heagie, D.D., of Valparaiso, delivered two excellent sermons to a large congregation of the Baptist church last night. The Dr. is a pulpit orator of no mean ability and had the close attention and interest of all his hearers."—Elkhart Baptist, Jan. 5, 1908.

PLEASANTLY SITUATED.

Eight months ago I came to this county to take charge of Morganfield and Uniontown churches. The fact of these churches being but six miles apart makes my work quite convenient. Morganfield is the county seat of Union county and is a wide beautiful town of about 4,000 or 3,000 inhabitants. The Baptists of Morganfield are to be commended for their pluck and energy.

About seven or eight years ago, some four or five Baptists in I am told determined to locate a church in this town. By wonderful perseverance and energy, they have pressed forward until they now have what can very properly be termed a good church. We have a handsome brick building that will nearly seat 300 persons. The building, I am told, cost between \$5,000 and \$6,000, all of which has been paid except about \$500. This we hope to pay off sometime in the near future. I am glad to be able to report our work progressing here. I began a meeting with the church on the 28th of October and continued until Sunday December 18th. The pastor did the preaching, holding two meetings daily. As the result of this meeting the Lord greatly blessed us. We had 10 additions by baptism and 11 by letter. Since then we have had 7 more additions. I think the church itself was greatly revived.

The pastor was enabled to get acquainted with and study his people better than he could have done in any other way. I am glad to report that during my eight months pastorate at Morganfield, there have been 33 additions to the Morganfield church. The church seems contented and encouraged. We feel that if we could only throw off the shackles of debt and get comfortable seats in our house we could press forward, and our cause would grow and study his people one of the finest Sunday-schools it has ever been my pleasure to attend. Under the able superintendency of Bro. A. T. Cinnamon, the work is one that we, as a church, are proud of. A resolution was passed to report our parents do not send their children but they bring them. Consequently, when the pastor goes to Sunday-school, he sees nearly all of his church who will attend preaching service.

Our work at Uniontown is not doing as well as I could wish. The church there is not so strong nor so active. The Catholics here a handsome and expensive church building there. The fact of their being largely in the majority seems to demoralize the membership of all the Protestant churches, numerically and financially, also, limits our usefulness and weakens our power greatly. I held a meeting with this church in September, which, according to the statement of the leading brethren there, was quite successful, though we had but 8 additions to the church, all of which were by baptism. We need the prayers of God's people in behalf of this town that she may not be swallowed up by Roman Catholicism, and that the Baptist cause may be encouraged to press forward, and do a better work there in the name of our Lord Jesus Christ.

Pray for me that I may faithfully discharge my duties as undershepherd of these churches.

WILLIS L. WAYTS, Morganfield, Ky., Jan. 25, 1908.

We have chewed the hanks of religion, which are often bitter, and have never eaten the kernel until we feel that it is nothing but power that we would not do for God, and nothing in our substance we would not give to Him, and nothing in ourselves that we would not consecrate to Him.—Spurgeon.

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ORDINATION.

In response to an invitation a Presbytery, consisting of Dr. Jas S. Coleman, Elders A. B. Smith, D. J. K. Maddox, J. T. Cassebler, T. M. Morton, H. P. Brown and Pastor A. G. Davis convened at West Providence Baptist Church, Dec. 27th, 1895, to make under consideration the advisability of ordaining Bro. Edgar Dowden Maddox to the full work of the Gospel ministry. The services extended over three days, and were remarkable for the interest which the large audience took in them. Bro. Maddox will graduate from Bethel College in June, and is already a strong young minister, and one to whom the people look for grand results. His reputation of his Christian experience and of his ministry was couched in simple, chaste, beautiful and convincing language. How our hearts went out to him in sympathy as he recounted the days and nights of restless indecision, before he fully decided to enter upon the life of a minister.

To say that the Presbytery was presided over by that veteran and sage of Baptist Theology, Dr. Coleman, is equivalent to saying that the examination in every detail and doctrinal minutiae. The Rev. A. B. Smith delivered the charge to the candidate in a brief but fervent address. Bro. J. T. Cassebler delivered the charge to the church and Bro. T. M. Morton presented the ordination prayer. Dr. Coleman read a manuscript prayer on the Divine Call to the ministry which was greatly enjoyed by all present and particularly by the minister. Prof. A. F. Williams of Bethel College delivered an address on "What the world owes to the ministry." It has been my privilege to listen to some of the ablest men in our denomination, but no "fashioned rhetoric and fervent period," nor "serpentine thoroughness of treatment, for subtlety and grandeur of thought, I have never heard anything to equal that address."

ARTHUR WILLIETT, January 10th, 1908.

EXCLUSION.

At a council regularly called by the Baptist church of Plymouth, Mich., the following resolutions were unanimously adopted, and were ordered to be forwarded to the principal Baptist periodicals for publication.

Whereas the Baptist church of Plymouth, Mich., has on good and sufficient evidence excluded A. E. Bolster from the communion, and fellowship for gross immorality and conduct unbecoming a Christian and especially a minister of the Gospel; Therefore,

Resolved, that this council, called together by the Plymouth church as an advisory body, do hereby approve the action of the church; and in our opinion A. E. Bolster has no ministerial standing, as he has no church standing. And while we sincerely hope that he will repent his gross sin, and there should be on our part a readiness to forgive, yet for the safety and purity of the ministry and the welfare of the denomination, we would advise the denomination not to receive him or countenance him as a Baptist minister.

C. E. CONLEY, Moderator, Detroit, Mich. J. FIELDEN, Clerk of Council, Milford, Mich.

I KNOW the readers of the RECORDER will be glad to enjoy about the time we have had here in the northeast corner of the state. Bro. R. N. Barrott of Ashland has been preaching for us for three weeks in his quiet, earnest and deeply spiritual yet convincing manner, and we have been greatly blessed. While we have but three professions of faith to report, yet we have something even better; we have been getting down to solid bed-rock and have been thoroughly revived in the true sense of the word. The pastor's heart is aglow with praise and thanksgiving as he writes, for there is nothing that gives a pastor more joy, out-ride of seeing souls saved, than for his church to be really awake, united and spiritual; and if these exist, the salvation of souls is sure to follow. Dr. Barrett will deliver his celebrated lecture, "Japan, the Land of the Sunrise," at our church, on Wednesday evening 29th inst. The outlook generally is truly encouraging. Fraternal regards to all.

G. D. HARGREY, Castletown, Ky.

BRO. HARVEY, who preached for Pastor Hale of the First church, Owensboro, last Sunday, reports that in response to the invitation to come forward to do the ordination of the pastor, Christ, John Weller Hale, the ten-year-old son of the pastor, came forward and made an intelligent and satisfactory confession. Bro. Hale had the great pleasure of burying his own right arm with Christ in baptism on Sunday night.

His indeed is a wise man who measures his afflictions with the yardstick of his blessings.

One in Four Has Heart Disease In Some Form. The Health of 15,000,000 PERSONS In the United States is Impaired. DR. MILES' New Heart Cure RESTORES HEALTH. Sold by all druggists under guarantee. Send for free book on Heart and Nerves. Mailed free to any address, postpaid. Dr. Miles Medical Co., Elkhart, Ind.

I take great pleasure in telling you how the Lord has wrought in our midst. We dedicated our new church in June '07. In December Bro. Francois Taylor of Louisville came and preached two weeks, over 50 united with the church. I baptized 15 women and 20 men. Since Bro. Taylor left about 20 more have united with the church, two of whom I have baptized. Seventeen stand approved for baptism. At almost every service we have additions to the church. The field is large, the harvest truly is plentiful, but the laborers are few. In a town of nearly 7,000 not 3,000 of whom are Christians, how much does he do in 50 years old and one brother says that we are in better condition to-day than for 30 years. Our motto is "Not by might nor by power, but by thy Spirit," and we all work.

Yours in his bonds, ARTHUR WILLIETT, January 10th, 1908.

It is quite common to mistake our own incapacity for God's unwillingness to give. We cannot take more than our hearts and lives can hold, not even gifts as free and abundant as grace. The limit of blessing for every man is the limit of capacity. Even God does not put more than a pint into a pint cup. Therefore God's richest blessing is the blessing of enlargement. When a soul submits to him, he causes it to grow, so making room for more delight and larger power of use in every blessing. God's will to give may always be taken for granted. Our will to receive is not so sure. And when we are disposed to complain of our small share of spiritual blessing, may it not be best to ask ourselves whether it is not our will that fails and our littleness which cannot find room to receive? God's apparent grudging, we may be sure, is always a sign of our incapacity. What we most need, therefore, is a continual enlargement of soul which comes to men only from the continual presence of God's Spirit. God does not offer gifts as random, but much does he enlarge a soul which has no desire for him. He who thinks that spiritual capacity may be picked up anywhere along life's dusty road, and that one may set his heart upon the earth and enjoy the full measure of a disciple's happiness besides, will surely be disappointed. However we may persuade ourselves to the contrary, the spiritual ambitions of the opening year will be a measure of its growth and its delight. Congregationalist.

We are writing an imperishable record by our fleeting deeds. Half a dozen pages carry all the story of that stormy life of David. It takes a thousand rose trees to make a vial full of essence of roses. The record and issues of life will be condensed into small compass, but the essence of it is eternal. Sel.

Good merchants find out that it pays to sell Macbeth lamp-chimneys because they make friends.

But look out for the one that is made for your lamp. Let us send you the Index. Geo. A. Macbeth Co. Pittsburgh Pa.

There is no life so humble that, if it be true and genuinely human and obedient to God, it may not hope to shed some of His light. There is no life so meagre that the greatest and wisest of us can afford to despise it. We can know at what moment it may flash forth with the life of God.—Phillips Brooks.

FAMILY CIRCLE.

ESCHERAT.

BY MEREDITH NICHOLSON.

Things seem to have settled; When I have done with it so much Shall find it settled to my mind. Adapted to his plan.

The walls for me were made, and when I close the door and turn the key No one shall enter there again. Or rule in place of me.

This house is all I own, though poor It shelters me, and many a storm Has passed it, leaving all secure. The inner hearthstones warm.

But after me no eager kin Shall hold my former house in pride. No enemy shall enter in As tenant to abide.

The friendly earth is good and sweet. And kindly to have with it draw Estates like mine when they exhort By nature's changeless law.

-University Review.

For the Western Recorder.]

A SIN OF OMISSION.

BY LUCIE DAYTON PHILLIPS.

CHAPTER IV.

"Turn your back on the light, and you'll follow a shadow."

"Is it possible that you believe that woman is hidden to preach by the Word of God?" she asked, turning to the friendly visitor.

"Why, certainly I do," put in the lady briskly. "You ought to have seen her open her pretty eyes when I had her power too numerous to mention."

"Proving that woman preached, taught and prayed just as the disciples did."

"Will you be so kind as to show me even one?" asked Mr. Ellis, politely.

"Here is my wife's Bible."

There was no sign of anger in his strong, grave face, unless one read it in the sudden paleness. He knew his wife had never been a student of the Word of God, and was more credulous than himself.

"He was thinking only of her, and her scant knowledge of the Scriptures. Nothing is so indicative of the deepest culture, it is said, as a tender sympathy for the ignorant—the unlettered."

"I've read; I'll turn to 2 Samuel 20:15, where the wise woman who saved the city of Abel went to all the people in her wisdom, and there is Huldah, the prophetess, 2 Chron. 34; Deborah (Judges) who led the chivalry of Israel against Sisera; and Jael who was called 'blessed above all other women.'"

"But these women did not preach in the temples—they did not preach at all!" said Mr. Ellis, but his husband here heaved the Scriptures.

"It amounted to just the same thing! But I'll turn to the New Testament and planer examples: Acts 21:9 we read of one, Philip, who had four daughters, virgin, who did prophesy."

"And here, in Acts 22, we read of a widow, speaks of him unto all of them that looked for redemption in Jerusalem." Could it be doubted, after such instances are recorded as these, that women had every privilege of the disciples?

"None of these preached, however," said he dryly. "What I wish you to show me, Mrs. Lathan, is a command or precedent for women to preach in that Bible."

"Why, is it not said they prophesied? That is one and the same thing as preaching."

"You will find on examination that in the New Testament to prophesy simply means to speak by divine inspiration."

"Well, even if this were so—which I greatly doubt—Jesus himself permitted enough to testify of him to give us the right to do so all. After his resurrection there are women mentioned by name who 'continued in prayer and supplication.' In Mark—let me see, here it is, one—who had been healed by him speaks publicly, 'fearing and trembling; and in Luke I'll read of a woman who 'lifted up her voice and blessed him.' And these holy women were made deaconesses even, expounding 'the way of God more perfectly' to one so learned as Apollos, and doing 'valuable service for the Master's cause.'"

"That is true, indeed, yet not one of whom you have read preached. There is neither authority nor example in the Word of God for women to preach them, nor at any time."

"Why do you send out women as missionaries, then, to preach the Gospel to the heathen?"

"They are not sent to preach from the pulpit, or in a public capacity. They are sent to carry and teach the

Gospel to heathen women and children, because men cannot gain access to them so well—sometimes not at all. They are sent as helpers in the Lord, feeling it to be the highest privilege of womanhood to work for the salvation of those for whom Christ died."

"Ah, well!" she said, half-pouting, half-laughing; "you can't convince a woman against her will, it is said, but who is a seceder, so set in his belief, as a man? Yes, you can't deprive us of our rights when once we get to the polls. We'll have our own way then, let me tell you!"

Mr. Ellis bowed slightly and turned to the wife who had been listening in grave silence. But there was something in the smile that met his eyes that went straight to his heart. Its mute promise was comforting.

It was the very next evening that the husband's old friend, Rev. Maxwell Hamilton, D.D., came out to see by special invitation.

Alicia always took pride in "doing the honors" of their lovely manors, but especially when a guest was one who had known Lawrence in his bachelor days. She was not profoundly versed in housekeeping arts, but she had a bright, pleasant way of entertaining visitors that atoned for much she might lack from it.

They were quite a merry, sociable trio at the pretty tea-table that night, touching lightly upon the topics of the day, and it was Alicia herself who, when they had returned to the "living-room," as she still liked to designate that lovely apartment—carried the conversation into a graver, deeper channel.

"Have you forgotten, Lawrence, that you wished to ask Dr. Hamilton how it happened to become a Baptist?" she questioned, as the two, with her gracious permission, were lighting up their fragrant cigars.

"Shall I tell you the truth, plain and unvarnished, as to that matter, Ellis?" he asked, after a moment of silence.

"I always had certain doubts as to how such a staunch churchman as yourself came to permit such a change to come over his belief."

"It was the Bible that did it—nothing else," he went on in his casual way. "And it was this text that was the beginning of the end, 'What thing soever I command you, observe to do it, thou shalt not add thereto, nor dimmit' back from it."

"With those plain, uncompromising words before my mind's eye, I commenced for the first time to read the Bible my mother had given me on her death-bed, to guide me back to my own life; as the rule or law of my faith and practice. I knew next to nothing of what was written there; I had seldom turned a page till then. My Prayer-book had answered every purpose of mine, and I always had certain doubts as to how such a staunch churchman as yourself came to permit such a change to come over his belief."

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could not, satisfy me. If I was not to add to, or diminish from, but 'what thing soever' I was 'to observe to do it,' just as it was told, I must be baptized just as it was told!"

"But, hold a minute!" said Mr. Ellis. "How do you know that Jesus was immersed? How do you know that the disciples immersed?"

"Several things make me know it beyond all doubting, Lawrence. What says the New Testament as to the baptism of Christ? Let me read it: 'Then cometh Jesus from Galilee to Jordan unto John to be baptized by him.' 'And Jesus when he was baptized went up straightway out of the water.' What is the meaning of the word baptized? The greatest scholars, living and dead, admit that it means immersed. The Greek church has always practiced immersion—never sprinkling or pouring. And Paul in Romans 6:4 says, 'Therefore we are buried with him by baptism into death, as like as Christ was raised up from the dead by the glory of the Father, even we, also, should walk in newness of life.' My 'sprinkling' had not carried out the grand symbolism of Paul. Only going down into the water, and coming up again, remained one of a burial and resurrection. You can examine each baptism recorded in the New Testament, and each is immersion. Search its pages till the day of doom, and you will find traces of sprinkling or pouring will you find."

"But the churches have thought it no harm to change just the mere form of the ordinance!"

"I am only telling my own story now," said the minister. "I had promised my soul to be plitely whatsoever was commanded. I knew I was that I had never been baptized. They that I gladly received the Word were baptized." Baptized believers composed the New Testament churches, and I was not sprinkled. I wished to be immersed just as my Lord had been, and to cast my lot with a church after the pattern of those he set up. So, I am to-night a Baptist; a Baptist preacher, trying, as I win souls to Christ, to teach them to show their love by their obedience, and to atone by faithfully declaring 'the whole Gospel of Christ for the years of careless neglect which he behind me.' 'But why should it matter about any baptism if it's not a baptism in earnest? It cannot save you. Heaven is full of people who have never been immersed, as you call it.'"

"Yet, my dear Mrs. Ellis, baptism is a plain command of Christ. We have no right to change its form one whit, or to add to it or to take from it. There is a silent force in law. 'He that believeth and is baptized shall be saved.' Hear, believe and obey, and ye shall live."

"I can only explain my own view now to the subject of baptism," said Mrs. Ellis thoughtfully. "I know the Prayer-book says faith and repentance are necessary before baptism, but the babe's sponsors look after those things, I feel, and so I feel the details of the matter to them. They promised I would have faith, and I fulfilled their bond at confirmation. I had nothing to do with my baptism; no one can blame me for that; I was just six months old."

Dr. Hamilton could not help laughing a little at this naive confession, and yet was it not a pitiful admission of the rank heresy many Christians are to-day embracing?

"And I know I could not help knowing that our Lord began and ended his public ministry with baptism, but, being a mere physical son when it is administered to us, I knew that it could not impart any spiritual benefit—was a symbol, nothing more. I never for one moment believed in baptismal regeneration, and instead of making too much of it—as so many do—I have, perhaps, made too little. I have in fact regarded it as a ceremony of such slight import as to make me not care if it of no consequence whatever as to the form we used. You present it in a new light, as a duty of obedience, and a test of our loyalty. If we are to obey Christ in all things, in the rite, as in other things, I know I have not done so. But I have not the courage of my convictions, as you had, Hamilton. I do not see how I could give up my church, even for—"

"For your? One who died on the cross for you?"

[To be continued.]

"In Closter, and Plato, and other such writers," says Augustine, and other such things that excite a certain warmth of emotion, but in none of them do I find these words: 'Come unto Me, all ye that labor and are heavy laden, and I will give you rest.'"

The only fountain in the wilderness of life, where man drinks of water, is totally unmineralized with bitterness, in that which quashes for him in the calm and shade recess of domestic life.—William Penn.

A LITTLE BENEFACTOR.

A BOY'S PRATTLE TURNS OUT TO BE OF SOME USE.

"The days are so long and wearisome!" sighed Mrs. Harmon. She had come confined to her room a long time by a chronic ailment. She could not go up stairs or down. She could not visit her kitchen, where a woman hired by the week now filled her place.

Her husband was at work from morning till night out in the fields, and her grown-up daughter was away teaching. She could ring a bell for Mrs. Grigg if she wanted anything, and she could move her chair from the window that looked out on the back yard to the window that looked out on the road.

But it was a road on which there was not much passing, and the chief event each day was the strolling by of perhaps a dozen children to scoot with their dolls and to be in the morning, and their return home in the afternoon. For want of other amusements she watched them—laughingly at first, and after that with increasing interest.

"Almy Chapin and Grace Clark look so pretty in their school dresses, and so to herself, as the two little girls in plaid aprons went by, sometimes each with her arm around the other's waist, and sometimes studying from one book as they walked. 'Well, I used to be just like that same way with Almy's mother when I was a girl. She was Lucy Gray then. And now I don't see her one in six months. Folks around here aren't very social.'"

Mrs. Harmon, as this signified, she knew how busy all the housewives were in their homes. When she was well she had not gone out visiting herself very often. There were the hens, the pigs, the milk and the butter-making to see to, besides the meals for the men and the housework.

But now, forced to give up work, time passed wearily. She had few resources; sewing made her nervous, and she cared little for reading, though she had been a high scholar when a girl, and had taught the district school for two summers before she married. Here she was, a clear-headed woman of forty-five, tied down to an invalid chair, waiting for what?

"I don't know what I spend another minute watching that hen scratch up the grass!" she said one morning, as she rolled her chair away from the back window. "It's time for the school children to go by. Jimmy Grigg is swinging on our gate now, waiting for Benny Chapin to come along. There's Benny now. Lucy Chapin must have big washings. Benny goes to school every morning in a clean apron, and home in a dirty one."

She watched the boys saunter off, and then she watched Almy Chapin and Grace went by. Presently Tommy Cobb followed, running and stumbling, and his hand once up in a red hauberk!

He was the last, and for more than two hours after, not even a dog passed the house. It was tedious.

But in the afternoon Mrs. Chapin came into Mrs. Harmon's room with Benny. She said there was going to be a mothers' meeting at the school-house, and she wanted to leave Benny with Mrs. Harmon till she came back. "He'll be good," she said. "You sit there, Benny, and if Mrs. Harmon wants anything you can wait on her."

She hastened away, leaving her invalid friend looking at the little round-eyed boy who sat on a low chair opposite her. He sat very still, for he was being a good boy.

"Benny," she said at last, "how old are you?"

"Six and a-half," he said. "I had a birthday in December. Did you know I was born in December, just before Christmas? My mother always calls me her Christmas present. I had a sled and six agates on my birthday."

"Do you like your school?"

"Yes, I do. 'I'm in the Third Reader. Jimmy Grigg and I began at the Primer together and pretty soon I went into the First Reader, but Jimmy stayed in the Primer. Then I went into the Second Reader, and Jimmy stayed in the Primer. Now I'm in the Third Reader, and Jimmy is in the Primer yet. The teacher says it's because he doesn't pronounce well, but I think he could pronounce well if he would only take pains."

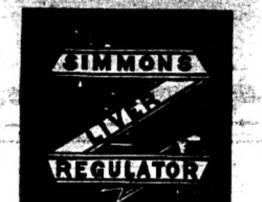
Mrs. Harmon felt that she was getting very tedious replies from this talkative little boy.

"I've read 'Robinson Crusoe' through three times," he added.

"Was Tommy Cobb late this morning?" she asked.

"Yes, but his mother wrote him an excuse. He got hurt yesterday. He came to my house and climbed on top of the woodpile. Mother said, 'Get down, Tommy, or you'll fall, but he didn't get down. She said, 'Tommy Cobb, get off your own woodpile, or I'll hurt yourself,' and he did fall and

[Continued on eleventh page.]



GOOD FOR EVERYBODY

And everyone needs it at all times of the year. Malaria is always about, and the only preventive and relief is to keep the Liver active. You must help the Liver a bit, and the best helper is the Old Friend, SIMMONS LIVER REGULATOR, the RED Z.

Mr. C. Himrod, of Lancaster, Ohio, says: "SIMMONS LIVER REGULATOR broke a case of Malarial Fever of three years' standing for me, and less than one bottle did the business. I shall use it when in need, and recommend it."

Be sure that you get it. Always look for the RED Z on the package. And don't forget the word REGULATOR. It is SIMMONS LIVER REGULATOR, and there is only one, and every one who takes it is sure to be benefited. THE BENEFIT IS ALL IN THE REMEDY. Take it also for Billousness and Sick Headache; both are caused by a sluggish Liver.

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Gleaner Department.

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

ALL matter intended for this department should be sent to Fulton, Ky., as above, while all business letters should be sent to Warrensboro, Louisville, Ky.

Let us aid pastor Barnett in a meeting with his church at Auburn, Ky., beginning Feb. 3rd.

I AM this week in the midst of the battle at Sturgis, Ky., Eld. W. J. Howe representing the Campbellites.

The debate with Bro. E. W. Alderson, a Methodist, begins at Ladonia, Texas., beginning February 17th.

ELD. M. T. MARTIN is aiding Bro. Carpenter in a meeting with the church in Paducah. I don't know why Bro. Carpenter selected such a man to preach for him, since the *Texas Baptist Standard* has announced that he is a heretic. Guess Carpenter has a notion of his own as to what is heresy.

It seems to me that Bro. Cranfill's appeal to Dr. Eaton was very much got licked, when he begged those around him to take the other boy off him. All right, Bro Cranfill, I will respect the request of Bro. Eaton, and not hurt you any more. Hope you will be a good boy so as not to need another padding.

The deacon that spends his time and his cash in saloons is not "purchasing to himself a good degree, and great boldness in the faith" and should be relieved from further obligation on that line. But he is no farther off the track than any one else that does the same business.

Why should a preacher be expected to shun the vital doctrines of his faith just because some one may be in his congregation that might not happen to agree with him in his faith. It is all the more important that he take his opportunity to preach that part of his faith to the man who ought to hear it.

It seems that we are to be treated to another dose of disgust over the prize-fight matter, as the fighters are marshaling their friends for the fray on the borders of Mexico. I am glad that the brutal exhibition has been so generally outlawed in this country that in no one state can such a contest take place.

I LOVE to get hold of some of my weekly papers that bristle with keen points, and that spur me to thinking, and awake me from my drowsiness. But I declare some that I do try to read are awful tiresome. Some papers that are large and bright looking have hardly a single snappy paragraph in them.

No man has any moral right to apologize for the truth. The truth does not need any apologies. The truth needs faithful proclaimers so as to have a chance to be heard by men. If there is any one that does not like some feature of the truth, it is all the worse for such a person. The author of the truth is fully able to take care of the issues that the truth may raise, and woe betide the party that stands in the way of its progress.

A REAL genius among our Campbellite friends has come to the rescue in the matter of a proper name for this long distracted people. It is Prof. Garvin, of Butler University. He suggests that they be called "Kristyuns",

instead of "Christians", because he thinks there may be many "Kristyuns" where there are few Christians. I agree with him, and shall vote for the change the first chance I get.

SOME one has sent me a clipping from some paper where the writer is saying some pretty hard things about the personal character of Mr. Ingersoll. I do not know whether Mr. Ingersoll is what would be called an extremely bad man, but I am perfectly satisfied that he would have to be better than his faith if he is a very good man. It is possible that even an infidel may imbibe enough from the influence of Christianity to maintain a tolerably correct outward life. But Christianity is entitled to credit for it.

THE present police administration of New York City has won for itself an enviable notoriety in its impartial and faithful administration of the laws of the city. Saloons have been closed on Sunday, and the gamblers have been hunted to their dens, and their nefarious traffic has been wrecked, while the "green goods" men have been sought out and prosecuted. If each city in the land could have such municipal officers as are found in New York, we would see a different state of affairs in this country. And we will have that sort of men when the reform spirit rightly moves on the hearts of the people.

PRESIDENT CLEVELAND has promoted Col. Coppinger to be a Brigadier General in the United States Army. Col. Coppinger has never made much record as an officer, but as an Irish Roman Catholic, and an officer in the body guard of the pope of Rome he did reasonably well. This thing of pandering to Roman Catholics who are without merit, and ignoring men of real merit who are white folks altogether, is too much in vogue with the politicians in power in these last days. We need to have government in these American States that is ruled by Americans. Such a policy may result in the loss of a job to some Catholic pets, but it will be better for the country at large.

It seems to me that there is something radically wrong in our mission work, some way. I see that the northern Baptist brethren are likely to be in a terrible strait about mission funds, if they close up the year without a big debt. Our own work is also in a very depressing condition, and public appeals seem not to bring relief. Would it not be wise to try a large measure of the Gospel Mission plan. Those people are getting along nicely, and no public appeals are made for them, and no debt is incurred. Fifteen missionaries are now preaching the Gospel on this plan in China, and not a newspaper appeal have I seen for the support of any of them. Not a dollar of debt does any one owe them.

SOMETIMES when a brother undertakes the defense of a cause he overdoes the thing. Such is the case with Bro J. N. Hall in a recent article in the Gleaner Department of the WESTERN RECORDER, in which he institutes a comparison between towns and country preachers. Our judgment is that some of his statements will not be taken kindly by the average country pastor. For instance the following: "His salary (that of the country preacher) is about three hundred dollars for the whole time. Sometimes he don't get that. He puts in about four or five days in the week in making a crop for the feeding of himself and his family. He studies the Word of God by firelight." Now it seems to us that the man who works five days on the farm, and gets three hundred dollars for the one other working day, is probably not one

whit behind any of his neighbors who farm for a living. In fact, we should judge that the three hundred dollars will put him ahead. Then the idea of such a preacher not being able to have a coal oil lamp! Bro. Hall, you must have been dreaming of the days fifty years gone, when you penned that. We venture to guess that there is not a preacher in the state of Kentucky whose time is filled with work, that has to study the Word of God by firelight. We don't mean to say that Bro. Hall intentionally falsified. He is too true a man for that. He was just a little rash, and so make a "rhetorical flourish."

The writer, during a good part of his ministerial life, has been a country preacher, and, all the time he has mingled a great deal with country preachers. He loves them for their fidelity and independence, but he has not known one for twenty-five years that had to study the Word of God by firelight. Yes: "Homer added"—W. P. THROGMORTON, to Baptist News.

Oh, no, Bro. Throgmorton. I was not talking of such country preachers as yourself. I know you have always lived well, and have done good work. But I talked of such as I am, and have been. I have studied my Bible by firelight, and I know some others who do the same to this day. And I know preachers who now work their farms for part of their support, and these are rented farms at that, where they pay out a large percent of their earnings to others for rent. Yet they preach the Gospel with great power, and do much good. I rather think that Bro. Throgmorton does not travel around amongst the country preachers enough to really know how they are getting along. Some of them are doing well, and all of them are on the upgrade in building up their churches to a degree of strength and efficiency that will enable them to do better in the near future. I decline to believe that I have overdrawn the average hardships of a country pastor's work; and am quite sure that I have not over-stated the success of his labors as a workman in the service of the Lord. But I have no disposition whatever to cast a reflection on the average city preacher, either, for I know that he has a hard time of it, and has to pull against the tide, and for any failure he may make in not coming up to the work of the country pastor he is in a large measure excusable. His environments require of him too much of his time to let him take much time for the study of the Bible, and for the business of learning how to preach it. The city pastor has my sympathy.

FROM BETHEL COLLEGE.

"How are things moving on at Bethel?" is a question now and then asked by some people. Mr. Editor and the RECORDER will kindly bear to them a short answer.

Not so many students as last year. No. But there has been less dropping out than in years before. While others are coming in, and the spring term will swell the total to about the usual number.

Dr. Whitsett says there is about the institution "a spirit of work." Fortunately, or no, this spirit is not waning, but increasing. Dr. Ryland thinks there is a degree of strength, never before so felt, in the student body that bespeaks, indeed, a satisfactory year.

A course in Universal History under Prof. Fuqua, and a course in Literature, aside from English, comprehending the Greek, Latin, Italian, Spanish, French and German literature under Dr. Fruit are two new features of the opening term.

An iron fence around the campus and N. Long Hall heated by steam are improvements of the

near future. While the trustees are planning for an additional dormitory.

The young preachers are doing a good deal of ministerial labor. Ransom, Right, Hampton, Crow and L. Maddox go as supplies. Marshall, Coleman, Ladd, Curry, Jordan and Tabb do mission work. Jennie Maddox is holding a meeting with his Oak Grove church. Holder is the happy pastor at Backsville. Benton holds forth at Friend-ship in Logan, Friendship in Warren, Mt. Pleasant and Rocky Spring. Whittenbraker preaches good sermons to four good churches. Edwards gives one Sunday to Lebanon and three to Springfield, Tenn. Payne goes to Providence, a new church built by his persistent efforts. Couch has resigned the care of all his churches except one. The writer has entered upon the year with Middleton church and people.

Though we do not pass the time as they did in "the golden world," yet, all in all, Mr. Editor, Bethel is about as good a place as a young man could be. So thinks the writer. C. HODGE.

HOLLEY, FLA.

Once more I pen a few lines for your columns. The Lord has seen fit in his goodness to let me live to see the bright sun of an other new year. Should he preserve my life to the sixth day of June, I will arrive at my 90th year. I feel that the Lord has dealt so kindly to me. I am living on a small lake called East Bay, 27 miles east of the city of Pensacola. We have a good little church building and a membership of 55. All this work has been done under the aid of Rev. J. E. Holley, a man who is willing to spend and be spent for the cause of Christ. We also have a live Sunday-school of 25, of which one of my grandsons is superintendent.

I know I must soon pass from this earthly life to my eternal home, and in the last words that my Master may let me utter, I shall praise the dear old WESTERN RECORDER for the bold stand it takes in pointing men and women to the straight and narrow way that leads to life eternal. We only have one mail a week, and I am always glad to see the mail arrive, for I look for the WESTERN RECORDER as a long expected friend. May it live long, and the continued blessings of our Master rest with it and on the men at the head of such a grand paper. To the readers of this dear old paper let me say, words have failed to express my appreciation and sympathies for the noble principles it upholds.

Must Jesus bear the cross alone,
And all the world go free?
No; there's a cross for every one,
And there's a cross for me.

The consecrated cross I'll bear,
Till death shall set me free,
And then go home my crown to wear,
For there's a crown for me.

Please excuse a poorly composed letter.

MARY HOWELL,
Holley, Fla., Jan. 12, 1896.

FROM TEXAS.

I send you my experience of grace written out by my own hand in July, 1891. I do so for two reasons; first, on account of your large circulation; the next is that this kind is entirely out of fashion and out of use in Texas so far as my knowledge and observation extend. Any man in these parts that will preach choice cut salvation by grace and demand and have an experience of grace related at the church door before admission, renders himself very unpopu-

lar with people here wearing the name of Baptist, and subjects himself to such epithets as old foggy, hard-shell, or crank. It is a minute and complete description of the road I travelled that led me out of the kingdom of darkness into the kingdom of the Son of light, love, joy, and from under the enthralment of sin and death.

How I do rejoice to see the RECORDER battling against all the modern appendage that have completely enveloped the church of the living God, which is the ground and pillar of the truth, until you can't see the church at all. Instead of an experience of grace is substituted three or one half dozen simple questions that any five year old child can truthfully answer, especially when the questions are so framed as to plainly indicate the desired answer. That is the ticket I was presented with in July, '43, and that, too, without asking for it, but it was a gracious free gift, and that and that alone is what I am depending on passing me into my Father's house where there are many mansions.

Having been in the ministry about forty-five years, all I rely on for salvation is the cleansing blood of Christ, and that alone. And will you believe me, I view all the work and labor for many years as filthy rags, and will in a few days launch into eternity on the precious blood of Christ. "O, how precious did that blood appear the hour I first believed." Will be seventy-seven the 1st day of March next.

I am really ashamed of our gray-headed boys, some of whom I do so dearly love for the truth's sake. Your unworthy brother in Christ,
B. F. BURROUGHS,
Raymond, Texas, Dec. 28, 1895.

FROM COVINGTON.

Our cause in Covington is in a prosperous condition. The churches, together with all the missions, are starting off this year with bright prospects.

If you will grant us some of your valuable space, we will give your readers a few words about our city and work in general. Covington has a population of fifty thousand, and the churches range as follows: Catholic, nine; Methodist, seven; Baptist, three; Presbyterian, two; Campbellite, two; Episcopalian two, and several colored churches, and I almost forgot the German Lutheran church. Any one can readily see the hold that Romanism has upon our city. We cannot tell their strength by a godly walk. Here we see it more in politics than anywhere else.

Rev. C. G. Jones seems to be the right man in the right place. The First church, under his administration, are not only hearers of the word, but doers of the word. He has had no one to assist him in special meetings, yet there has been a constant ingathering, and many have been added to their already large number.

At the Madison-avenue church Rev. B. F. Swindler is the "good soldier of Jesus Christ." His preaching always has the right ring, and the church is prospering along all lines. They have just begun a meeting with the assistance of Rev. J. H. Anderson, of Owenton, Ky. With such help we may expect good results.

At the Third church we have many reasons to rejoice. On January 1st we began a meeting, doing the preaching myself. The congregation was invited to drop in the basket such passages of Scripture as impressed them as being texts suitable for a revival. Many delighted to ponder the

blessed Book. The attendance was large, and there were seven teen accessions to the church. Your brother in Christ, J. A. LEE. Covington, Ky., Jan. 21, 1896.

REPLIES FROM DEACONS

Dear Recorder: In answer to your question in regard to the cause of the falling off in mission collections, I believe there is more than one cause, but I only want to speak of what I believe to be the main cause. Times are hard I know, money dear and everything else cheap, but I do not believe that is the main cause of the shortage in our mission contributions.

I believe it is because our preachers have failed to do their duty. Not all of our preachers have failed, but I will venture to say that more than half of them have failed to teach their people how the mission work is carried on, the good it is doing and that it is the duty of every lover of the Lord to contribute something to his cause, though it may be a very small amount, even 10 quarterly, which would be 40 a year. Who is it that feels too poor to give that amount?

"Well," one may say, "if I couldn't do better than that, I would not do anything. That is the trouble. If we can't do as much as anybody else, we won't do anything. This is wrong. Let us learn to do what we can, and that is as much as anybody can do."

Let us see what ten cents every three months would amount to. We will take Little Bethel Association, we suppose it is about an average. She has 49 churches in her bounds and only 17 of that number contributed to missions last year. Twenty-five failed to give anything. The smallest amount given by any one of the 17 churches was 50 cents, the largest amount was \$12.90. The entire amount from the 17 churches was \$250. We have 3,000 members and this makes an average of 84 cents per member.

If each member had given ten cents every three months, they would have given \$1,200 instead of \$250. Let our preachers show these things to the people and let them see they are not too poor to give to missions, and that their small contributions will amount to a large sum of money altogether, get the brethren to commence thinking on this subject, and they will commence giving. I never knew it to fail where this has been done. A DEACON.

Dear Recorder: In reply to your question, I would say that our pastors do not preach enough on the subject of missions, and our people do not read enough about the same grand cause.

The remedy. Let the pastors become so enthused in the work as to preach oftener about it, and then urge their people to take and read the Mission Journal, Baptist & Reflector, WESTERN RECORDER and other papers of the same kind. T. R. WINGO.

Dear Recorder: Bear in mind that we are not in the habit of writing for the press and are very busy, and only write because of our interest in missions and our feeling that it is high time we consulted together as to the best thing to be done. Hence you will excuse any shortcomings in a literary point of view.

Once a clergyman in the presence of the Duke of Wellington was discussing the question as to whether missions paid. The Duke was never famous for his patience, and after listening awhile to the clergyman's reasoning that the results of mission work were very

unsatisfactory broke out emphatically, "Results! What have you to do with results! You have your orders. All you have to do is to obey them."

Now one of the reasons which have led to the falling off in mission collections is this considering results which belong to God, and especially the counting up of costs as regards the results.

When our Lord gave his orders, he added three promises. The command was to go into all the world and preach the Gospel to every creature. The promises were that he who believed and was baptized should be saved, that he who did not believe should be damned and that He would be with them always, even unto the end of the world. He did not promise that many would be saved, he did not promise that any would be speedily saved. It was not theirs to know the times and seasons, which God had kept in his own power. It was for them as for us to obey the orders of our commander, knowing that those three promises would be kept.

I always feel indignant when I see a statement of the amount of money which it takes to save a soul in various countries. The newspapers every now and then give the "figures," though where they get them is an insoluble mystery. I saw the other day that it took so many dollars to save a soul in China, and so many more to save one in Chicago. And a preacher quoted the figures in a mission speech.

The "great silent body of laymen" as you call us think, if they do not talk. I wished to ask that preacher where he got his figures! What human being knows how many souls are saved to-day in Chicago? All the world knows there are unconverted people in the churches. And who knows how much of the money was really expended in the soul saving business, and how much in entertaining audiences?

Besides, saving souls is all for which money is rightly used in Chicago. The instruction of the saved, and the building them up in the faith is as important and costs more money. It costs more to raise a child to manhood than to care for his infancy.

The sordidness of such figures grates on one. How much it costs to save a soul God only knows, and we can never know till we become infinite. It costs the blood of the Lord. To talk of the money cost of a soul when compared to that gift is worse than receiving the Kohinoor as a present and then discussing the price of the paper around it.

I think such talk as this has injured the missionary spirit, the spirituality of the giver, and has grieved the Holy Spirit. And the cure for this is to fix our minds upon the greatness of God's mercy in sending his Son to die, and the value of a soul which was worth ransomning with the blood of the Lord Jesus Christ. S. P. SMITH.

Dear Recorder: The mission methods of all denominations are unscriptural, and because of this, there is widespread dissatisfaction among laymen. A revision of mission methods will add materially to mission collections. Business men are beginning to see how much less expense there would be, if each local church had its own missionary, and they see no reason why the results would not be as great or greater.

The churches and church members have nothing to do with calling, locating or controlling missionaries, and they are not much to blame for not supporting a thing over which they have no control, and about which they are

never consulted. It is lack of interest.

By adopting the Gospel Mission plan the church of which I am a deacon has materially increased her contributions. One of my brethren, who is also a deacon, had been positively refusing to give anything for missions under the board plan, but when the church elected a missionary of her own this same brother gave ten dollars. Let us get back to the New Testament in missions as we are in other things, and the results will be astonishing. Very truly, E. SHELLEY.

Dear Recorder: Too many other things distract the attention, and draw off the interest and thoughts from missions. Human beings have only a limited amount of time, vitality, and power of enthusiasm. When this is divided among too many things the result is weakness.

New brooms sweep clean. Missions and mission giving are an old story. This new society or other channel for energy absorbs time and thought and money. No wise general divides up his forces into squads and scatters them in the midst of a battle against a power full foe.

The remedy is to shut down sharply on all these parasites. Men have their hands more than full to work well in God's three great societies, the church, the family and the state. Let us devote our time and strength to these, knowing that the great and wise God understood what would be needed in every age of the world he created. R. T. J.

THE BLUE RIBBON.

After carefully reading his article in the RECORDER, I have decided that our dear aged Bro. J. G. Durham is entitled to "The Blue Ribbon" for the most satisfactory reasoning, to human view, upon that most wonderful subject, "The Atonement," which certainly none of us are to fully comprehend in this life. Evidently the unsolved problem of all time and that which will constitute the source of amazement far into, if not through, eternity is, "How can God be just and yet the justifier of all the ungodly who simply believe in his Son?" Any of us do well, while in the flesh, to so understand as that we accept and appreciate all that belongs to the man-side of this question, much less to comprehend and explain the God-side. As well might we expect, located at its base, to see all sides of a mountain at the same time. When we get high enough, we can see not only the whole mountain, but perhaps understand what all is involved in the Atonement. F. M. SHARP.

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.

No endeavor is in vain: Its reward is in its doing; And the rapture of pursuing Is the prize of vanquished gain. —Longfellow.

Are You Hard of Hearing or Deaf? Call on or send stamp for full particulars how to restore your hearing, by one who was deaf until the third year. John G. Moore, Room 11, Hammond Building, Corner Fourth and Vine, Cincinnati.

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AVOID IMITATIONS

THE OWENSBORO BAPTISTS

Owensboro has a population of about 15,000 and one out of every twelve is a Baptist. Pastor Fred D. Hale is pastor of the First Church and has 1,200 members. Four hundred and ninety-eight of the number have been added under the ministry of Bro Hale in less than three years. His home Sunday school averages about 400, and his Mission Sunday school about 235. This is one of the wealthiest and most influential churches not only in Kentucky, but in the Southern Baptist Convention. We had the pleasure of preaching to a large congregation Sunday morning, and at night we learned the congregation was even larger to hear the pastor. Converts almost every week and baptisms every Sunday. At night I preached for Pastor Barrow of the Walnut street Church to a house full. Pastor Barrow has a strong hold on his people, and under his leadership in a few months there have been added sixty five members. He now has over 400, and a fine Sunday school and prayer meeting. To the First Church and Pastor Hale in particular, he feels much indebted for his success. We had the pleasure of meeting at his home, Rev. L. C. Tichenor, one of our most faithful and consecrated veterans. In addition to ministers there live in Owensboro and preach to churches in surrounding country, R. T. Bruner, E. H. Maddox and W. D. Cox. The latter has been called and became pastor of Andover Baptist Church, Henderson. His recent meeting with the church resulted in eleven additions by experience and baptism. Our visit to Owensboro will long be remembered as one of the most pleasant in our history. Brother W. H. Owen of the Owensboro Savings Bank is the efficient agent of the WESTERN RECORDER, and Baptist Book Concern to whom we are largely indebted for our big list of subscribers in Owensboro and vicinity. W. P. H.

world and church cannot mix without damage to the church. We cannot serve God and the world. Instrumental music in the church paralyzes in a large measure the power of song service. If we dispense with the use of instruments in our song service, good singers, both of men and women, will soon rise up in our churches with good voices to sing the praises of God with the Spirit and with the understanding. I have noticed frequently in the WESTERN RECORDER expressions of desire by our wise and able brethren to return to the old and simple manner of public worship, and especially for congregational singing. But the article here referred to locates the trouble, just where it lies, which is the use of instrumental music in the church. Brethren read, ponder and reflect, and let us reform. J. A. HARRELL.

If any man wants to follow Christ, he must first have his eyes opened. That was Christ's way in the days of his flesh. He did not say to blind men by the wayside, "Grieve your way after me, and we may see about your vision by and by." No; he stopped, gave eyes to the blind, and then passed on. Christians are not blind men, but men whose eyes have been divinely opened. J. Parker.

DEAR DR. EATON:—I have just read with much interest the articles of Drs. Phillips and Spencer as to whether or not the salvation of souls depends on human effort or faithfulness. For some time I have been much concerned about this question, and write this note to ask you to please let us have this subject thoroughly sifted in the RECORDER now while it is up. Among others let us have your views. Yours, in search of the truth, W. D. WOODRUE. Ripleyville, Ky. Jan 23rd, 1896.

A QUESTION FOR DRs SPENCER AND PHILLIPS.

Does God knowing a thing or event cause it to exist, or does its existence cause Him to know it? The correct answer to this question will solve the problem of God's foreknowledge and foreordination now perplexing them.

OPPOSED TO INSTRUMENTAL MUSIC IN CHURCHES.

Under this heading appeared an article in the WESTERN RECORDER which I indorse with all my heart. I have opposed instrumental music in our public worship for many years. I have talked against it, and have written against it. In the New Testament, there is no Scripture authority for it. But there are passages of Scripture against it. The Apostle James says, "Is any merry, let him sing psalms." In Ephesians, we read thus, "But be filled with the Spirit, speaking to yourselves in psalms, and hymns and spiritual songs, singing and making melody in your hearts to the Lord." Here is a special command to sing, which prohibits any other exercise in its stead. Instrumental music originated in the house of Cain. In Genesis we read thus, "And his brother's name was Jubal; he was the father of all such as handle the harp and the organ" (Gen. 4:21). The organ is of the world, and the

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Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellow-men. Actuated by this motive and a desire to relieve human suffering, I will send free of charge to all who desire it, this recipe in German, French or English, with full directions for preparing and using. Sent by mail by addresser with stamp, naming this paper. W. A. NOVRA, 230 Powers' Block, Rochester, N. Y.



Gladness Comes

With a better understanding of the transient nature of the many physical ills which vanish before proper efforts—gentle efforts—pleasant efforts—rightly directed. There is comfort in the knowledge that so many forms of sickness are not due to any actual disease, but simply to a constipated condition of the system, which the pleasant family laxative, Syrup of Figs, promptly removes.

If in the enjoyment of good health and the system is regular, then laxatives or other remedies are not needed. Afflicted with any actual disease, one may be commended to the most skillful physicians, but if in need of a laxative, then one should have the best, and the well-informed everywhere. Syrup of Figs stands highest and is most largely used and gives most general satisfaction.

PLANTING well begun is half done. Begin well by reading Perry's Seed Annual. Don't let chance determine your crop, but plant Perry's Seeds. Known and sold everywhere. Before you plant, get Perry's Seed Annual for 1896. Contains more practical information for farmers and gardeners than many high-priced text books. Mailed free to all. H. H. PERRY & CO., DETROIT, MICH.

THE ROYAL Insurance Co OF LIVERPOOL. (INCORPORATED) Barbree & Castleman, Managers Southern Dept. COLUMBIA BLD'G., Louisville, - - - Ky. Agents in all towns in the South.

WATCHES Our 8-page catalog sent to any address, illustrating and prices many patterns of solid gold, silver, and nickel watches and jewelry. C.F. BARBER & BROS. 534 West First St. Louisville, Ky. This firm is reliable.—Western Recorder.

We appreciate all orders you send us, and fill them promptly. Order your supplies for Sunday-schools for 1896 now from the Baptist Book Concern.

Items of Interest.

Gen. Campos, who could not fight unless the weather was just right, has been removed from command in Cuba, having proved himself thoroughly incompetent, and Gen. Weyler has been appointed in his place. He is commander of the Fourth Army Corps now in Spain and sailed on the 25th.

Both houses of the Virginia Legislature have passed a bill authorizing the issue of bonds to the amount of \$200,000 to rebuild the Virginia University.

A dispatch to the New York Herald says that the Mayor of San Miguel, Peru, has selected a corner in the public square for the erection of the American Bible Society flag-stone. The co-sponsors of the Bible Society were recently driven out of Venezuela and their Bibles destroyed. The Herald and Preceptor says of Venezuela: "No Protestant is permitted to labor in that desolate country."

Prince Henry of Hesseberg, the husband of Princess Beatrice, Queen Victoria's youngest daughter, died on shipboard of a fever contracted in Ashantee. He had gone with the expedition which went there to fight the king of Ashantee. Prince Henry was one of the noblest (excepting the royal) of the English people generally, and not especially for his married life in 1865, and they have four children.

Hon. Oscar Turner died in this city on the 22d. He had long been a sufferer from heart disease, but had been seriously ill only ten days. He was a member of the House of Representatives. His father, Judge Turner, being a distinguished man. In his youth he came to Kentucky and lived in Ballard county. He has for long years been prominent in politics in this state, and was a popular man.

In the year 1893 the output of gold in Colorado was greater than that of all other former States. It was valued at \$14,000,000. It is a few years the Senators of Colorado will be among the most pronounced "gold bugs."

Consistency isn't the great demand these days. Senator Morgan was delighted when foreigners who had gone to Hawaii to make money seized the power and made themselves an oligarchy, although the gentle natives outnumbered them ten to one. He rejoices because the Boers have prevented a similar attempt of foreigners among them to overthrow their government, although in this case the foreigners are in the majority.

President Eliot, of Harvard University, having protested against an application from him which misrepresented his well known views against woman's suffrage, Miss Susan B. Anthony, who made the quotation, does not prove that it was a fair one—not she! She uses language on him, in a thing she can do thoroughly, and denounces him as a "traitor."

A colony of four hundred Negroes will sail for Liberia about the 1st of February. The Liberian Government promises each family twenty-five acres of land, and each single person ten acres. The trouble with all emigrants is that they will not stick if it is necessary to face hardships.

A farmer in Arkansas made an experiment with tea last year. He sent two hundred pounds to the market. The result was gratifying, he has decided to quit cotton and go extensively into tea raising.

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free of charge, and a word for all over 100 words, invariably in our own hours. Our rates are low, and once what the charge will be. Unless the money accompanies the notice, it will be brought down to 100 words.

CLEVELAND.

John Cleveland, of Jessamine county, a veteran soldier of two wars, quietly resigned his soul to God whom he always devoutly worshipped, on Saturday night Jan. 11, 1896, in the 84th year of his age. He was a member of the Baptist church. John Cleveland descended from an ancient family, deriving their name from a tract of country in North Riding of Yorkshire, England, still called Cleveland. Tradition designates Alexander Cleveland, senior and junior, and that John Cleveland, with his father, the younger Alexander Cleveland, early migrated to Virginia. He settled on land where the famous battle of Bull Run in Prince William County was fought in the late civil war, July 18, 1861. Benjamin Cleveland, the eldest son of Alexander, was a brave and fearless soldier in the Revolutionary war and hung and shot more Tories than any other partisan officer in North and South Carolina. He died in South Carolina in 1803. In 1808 South Carolina erected a beautiful monument to his memory, which John Cleveland was invited. Robert Cleveland, second son of Alexander Cleveland, was a captain in the battle of King's Mountain. He like all the Clevelands served his country bravely for seven years, and lived and died a beloved and honored citizen. He was one of the North Carolina electors on the Jefferson ticket for President. Captain Larkin Cleveland, who was badly wounded at Catawba while on the march to King's Mountain, was the youngest son of Alexander Cleveland. John Cleveland, a son of Benjamin Cleveland, grandfather of the deceased, settled in Lincoln county, Ky., in 1802. He afterwards removed to Garrard county, where it is believed he died in 1822. He entered the Revolutionary war at the age of 18 and served seven years. His son, John Cleveland, was born in Vir-

ginia in 1788. He was the father of the subject of this sketch and removed from Garrard county to Jessamine soon after the death of his father. He was for years a member of the Baptist church at "Old Hickman." This old church was organized by the Rev. Joshua Hudson and Rev. George Boone in 1798, and was about five miles east of Nicholasville on the pile landing to Boone's Ferry on the Kentucky River. The church was used for 41 years. In 1839 it was dropped from the Elkhorn Association and was for several years occupied as a district school taught by the late Andrew Hemphill. After the old church was abandoned the members were dispersed by removing the father of John Cleveland went back to his old home in Garrard county, where he lived up to 1858. He was a devoted member of the Baptist church and died in the triumph of the Christian's faith. When the Mexican war broke out in 1847 John Cleveland was living near Lancaster, Garrard county. He like his Revolutionary ancestors volunteered as a private in Captain Johnson Price's company of cavalry which was attached to Col. Humphrey Marshall's regiment. He was in the campaign of three days and was in the charge made by Col. Marshall on the Mexican Lancers when Col. McKee, Col. Henry Clay Capt. Willis and Harvey Trotter were barbarously murdered by the Mexican Lancers. When the civil war commenced his sympathies were with the people of the South, and like the sterling stock of his heroic forefathers he volunteered in Capt. White's company which was attached to the 17th Kentucky Confederate regiment commanded by Col. Hiram Hawkins. He was distinguished in the campaign of all the bloody battles and skirmishes from Dalton to Atlanta. Captain White said that no man was more conspicuous for personal bravery in all the battles fought in the Atlanta campaign than Lieutenant Cleveland. Whenever there was a charge, no man did more heroic service in defending his country than the subject of this notice. After the close of the war he returned to his home in Jessamine, and soon after he became a member of the Baptist church at Mount Freedom. Of the departed it may be said—

"None knew him but to love,
None heard him but to praise."

His end was peace, befitting the departure of one who like John Knox never feared the face of man. SAMUEL U. DUBOIS, Nicholasville, Ky.

QUINN.

Rev. B. T. Quinn was born in Scott county, Ky., Sept. 18, 1828, and died Dec. 18, 1895. He received a liberal education in the common schools and Berea College in early life. He embraced religion and united with Great Crossing church. Shortly after he entered upon the work of the ministry; was ordained at Buck Run church in 1846. He was pastor of Buck Run for ten years and served Session seventeen years. His health failing, he settled on a farm in Scott county, where much of his remaining life was spent in the ministry. He sustained a reputation for sound doctrine and warm exhortation, and many souls were converted through his agency. Bro. Quinn was a true man in all the relations of life. Gentleness and affection characterized him in the family and in the church. He was three times married. His surviving widow, daughter of Demos Isaac Wingate, deceased, of Frankfort county, and three children remain to mourn his departure. They will hold him in lasting reverence; for none had more of the affection of his family, and none better deserved it. His funeral discourse was preached by his friend, Rev. T. J. Stevenson, and his mortal remains laid to rest in the Frankfort cemetery. T. J. B.

MORRIS.

Died from heart failure in the town of Sulphur, Oct. 26, 1895. Bro. David Morris, aged 76 years. He had been a leading member in the Sulphur Baptist church since its organization, being one of its constituent members. This brother was born in Woodford county, Ky., in 1819, came to live in Henry county when it was first settled. He learned the blacksmith's trade with his uncle, Arps B. Bomser, noted as the inventor of the celebrated Bomser plow. He made a profession of religion and joined Newmarket Baptist church in one of Rev. T. J. Fisher's noted meetings. He was married to Amanda M. Watkins in 1843. They two lived together happily 42 years. His wife still lives in Sulphur, being loved and cared for by her sons and daughters, all of whom are of exceptional character. Five wives and good business husbands, one daughter, Miss Lena only, single. Bro. Morris held membership in Sulphur church for several years. He moved his membership to Hillsboro church in 1884 or '85, where he remained until 1891 or '92, joining in the Sulphur organization as a member of Hillsboro church. Bro. Morris acted as clerk for the church quite a number of years, who filled the office of deacon for some while very efficiently. Uncle Dave, as he was called by every one, take him all in all, was a very lovable, sweet-tempered Christian gentleman. Brother and Sister Morris had born unto them eleven children, nine still living, one died when twelve years of age, the other, B. F. Morris, married and then died. Two of the children joined the Baptists and have adorned the profession. As a father, Bro. Morris was firm, but kind and loving in his family. His children were truly devoted to him. By God's rich grace they have to mourn the loved father in the "sweet by and by." The funeral services were conducted by Bro. Theobald, assisted by the writer, in the Baptist meeting-house in Sulphur, after which his remains were buried in the family graveyard. "So ye also may be." W. W. FOSTER.

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Items of Interest.

Gen. Thomas Ewing was killed by a cable car in New York City. He was born in Ohio in 1809, but went to Kansas and entered the army as colonel of a Kansas regiment, rising afterwards to the rank of Major-General. He received a famous Order II, depopulating the counties of Missouri which bordered on Kansas, and the indignation of the people of Ohio at this order was afterwards the cause of his defeat for Governor in that state.

"The Venezuelan Commission has rented a fine house in Washington City for a year, and has selected some elegant and costly rugs and draperies for its furnishing," says the *Journal and Messenger*. It has also appointed a secretary and written a letter to Secretary Olney in effect it knows nothing about the matter in dispute and can't learn anything unless Britain will appear before its august tribunal, and asking the Secretary to tell Franklin to send her documents to it. For comment that, almost equals Olney's telling Britain the United States is sovereign over Canada!

President Cleveland's championship of Venezuela has had the expected effect upon the other countries of South America. Brazil republishes articles with great titles about the taking of Trinidad or with France in regard to the boundary of Guiana. And the Argentine Republic is clamoring to Cleveland to make England give her back the Falkland Islands, and threatening England about them. Verily the dragon's tooth fell in fertile soil there.

Spain has no idea of selling her England of buying Cuba. Her every secular paper dominated by Catholic influence in the United States is insisting that the Monroe policy would forbid that sale. Spain is a member of no assembly on England, so there would be no attending of monarchical institutions over a foot of soil. England is Protestant and would not persecute Baptists in Cuba. England does not oppress her colonies.

The *Washington Evening* reminds those who are clamoring in one breath that the Monroe doctrine must be maintained, and in the next that the United States ought to interfere in Armenia that one cannot eat his cake and keep it too. If Europe has no right to interfere in America, the United States must keep hands off in Europe.

The "missing link" has again been found, this time in Java, and there has been a great blowing of trumpets among the enemies of Moses. Mr. Dubois was discovered the bones were taken to take them to Berlin for examination by the Berlin Society of Anthropology, of which Virchow was the greatest living scientist, is President. Dubois buried all the bones he had—the skull, a leg bone and two teeth, and made a speech to prove this was Darwin's missing link. Virchow took human skulls and ape skulls and proved by the markings that the bones from Java were those of a gibbon, the long-armed monkey, which flies from tree to tree. And thus another missing link snags at the feet of Moses.

President Cleveland's course having made it impossible for England to run the risk of war in the East for the present, Queen Victoria tried to see what she could personally do by writing an autograph letter to the Sultan imploring him to stop the murders. He replied, lessening the willful exaggeration of the English papers in regard to the trouble in his domain, and declaring there had been more Turks than Armenians killed!

It seems Chall and the Argentine Republic have a boundary dispute—those South Americans have chronic disputes with everything and everybody under the sun. Chall has sent an army to occupy the passes of the Andes bordering upon Argentine Republic, and a war will probably follow.

In view of his doing nothing so long to save the Armenians Bismarck's words in regard to Lord Salisbury are recalled to mind. He said nearly twenty years ago that Salisbury was "a lark pained to look like iron."

Among the dead are Lord Leighton, President of the British Royal Academy, in his 84th year; Alexander Macmillan, one of the two brothers in the well known publishing house; Hon. Theodore Tilton, United States Ambassador to Germany; Lord Blackburn, one of Scotland's most brilliant lawyers, and Robert Burns, great grandson of the poet, the fourth direct descendant bearing the name of Robert, and the last of the direct male line of the poet.

A lame man caught his crutch in a small hole in a manhole cover used by a cable-car company in New York City. He was much injured and sued for damages. The judge set aside the verdict for \$5,000, the man appealed to the Supreme Court. This decided that the public highway is made for man on crutches as well as for other people and reversed the judge's action.

The Scottish correspondent of the *Herald and Free Press* thinks that the rejoicing of the Irish Romanists over President Cleveland's

most astounding threat of war has ended all alliance between them and the Liberal party, because it has shown "they have the Protestantism of Great Britain, and the freedom from priestly rule it secures to us. Henceforth the Liberal party will have nothing to do with them."

The British seized the country north of them, thus depriving them of the power of retreating again, and then crowded into their territory to mine gold. The Boers let them come. But these intruders complain that they are not allowed to mine, and that in the schools the Dutch language alone is taught, so though including immigrants had a right to rule!

THE ATONEMENT—WHAT IS IT!

Under this caption, Bro. J. C. Durham gives a wholesome mess of gospel thoughts. But I think he feels the same difficulty of which I heard Wm. Vaughn, D. D., in his 75th year, complain. Kentucky needs no one to chronicle him as prince among the theologians. I was doing the preaching for him at Bloomfield in a revival meeting in 1859. I had made the point that the sacrifice of Jesus is one thing, and the atonement a very different thing. Feeling lonely in my position with so many great ones against me, I argued with all my might for 30 minutes or more; alleging, as a logical consequence of identifying the sacrifice and the atonement, the salvation of all men; since the Scriptures teach that Christ died for all that sinned. I had showed that atonement does not mean satisfaction, though Bro. Durham thinks it means only that. The Hebrew word and its sacred usage show that it means a covering. I showed that Christ's sacrificial work involved and completed the expiation or satisfaction, for all men no less for the reprobates than for the elect; while the atonement was the application of the gracious benefits to all and only such as, by penitence and faith, seek them. Dr. Vaughn thanked me for the distinction as relieving a difficulty which he said had always encumbered his treatment of the atonement. Christ covers the sins of all and only his clients; and only when they trust him. Reprobates reject all his offered benefits, tread his blood under their feet. Having the Bible, Logic and Dr. Vaughn on my side, I am very decided; but I trust not too much so to listen. Every object of the sacrifice is universal, but the atonement, the peculiar object of Christ's priestly work, is only for the elect.

B. T. TAYLOR.

Smithland, Ky.

A NOT UNNATURAL result of current evangelistic methods has been to make salvation hinge upon a very slight exercise on the part of those who have some faint desire to become Christians. It has been the glory of the Gospel that it offered life freely to all men, and that it laid down no cumbersome or complex exercise in order to the acceptance of its offers. May it not be that this very simplicity of the Gospel has been overworked by assiduous convert makers! We have sometimes criticized those who require nothing more than the simple statement, "I believe that Jesus Christ is the Son of God." And yet that confession, if it carries with it not only a shallow assent to a historic statement, but also the profound penitence and trust which it ought to supply, is far more valuable than the act of signing a name to a

neatly printed card, and dropping it into the hand of an obliging usher who comes after it. We could not find it in our hearts to make the way to the cross one whit more difficult than it is to the man who finds himself and his surroundings mightily holding him away from Christ; but we are just as slow to consent that salvation is secured by the signature to a card which carries with it no confession, no experience of faith, and no deep-felt obligation of service.—Sunday-school Times.

The grand end of all preaching is the salvation of those who hear, and this should be kept constantly in view by the preacher. Nothing that has not a direct relation to this end has any business in the pulpit. But in addition to this general purpose, each sermon should have a specific aim of its own. This aim may be to refute prevalent error which stands in the way of the salvation of the people; it may be to call attention to a neglected duty, and to move the hearers to the instant and earnest discharge of it, because it lies in the way of their salvation; it may be to encourage and stimulate the members of the church in their work of faith and labor of love, especially in their direct efforts to rescue the perishing and lead them to Christ that they may be saved; it may be to rebuke the sloth, the indifference, and the loose living of believers, not only because these things endanger their own souls, but because they block the way of salvation to others; it may be to awaken the sinner to a sense of his guilt and ruin, and to shut him up to Christ as the only way of salvation; it may be any of these, or of a hundred other things that will readily occur to an earnest and thoughtful minister of Christ. But whatever it is, it must be clearly defined in the mind of the preacher as the end of the sermon, and this specific end must be held in strict subordination to that which is the grand purpose of all Christian efforts, the salvation of all men, the saved and the unsaved. And, whatever the theme may be, it should be so treated as to make it perfectly plain to the sinner that it is his individual salvation that the preacher has in view, and for which he is pleading as he would plead for his life.—Guardian.

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		Red.	Colony.
Trach, green mixed	\$1 00 to 2 00	\$2 50 to 3 00	\$2 50 to 3 00
Trach, sound	1 00 to 2 00	2 00 to 3 00	2 00 to 3 00
Common lugs	1 00 to 2 00	2 00 to 3 00	2 00 to 3 00
Medium lugs	1 00 to 2 00	2 00 to 3 00	2 00 to 3 00
Good lugs	1 00 to 2 00	2 00 to 3 00	2 00 to 3 00
Common leaf, short	1 00 to 2 00	2 00 to 3 00	2 00 to 3 00
Common leaf	1 00 to 2 00	2 00 to 3 00	2 00 to 3 00
Medium leaf	1 00 to 2 00	2 00 to 3 00	2 00 to 3 00
Good leaf	1 00 to 2 00	2 00 to 3 00	2 00 to 3 00
Fine and selections	1 00 to 2 00	2 00 to 3 00	2 00 to 3 00
DARK—1899 GROUP.		DARK, 1899 GROUP.	
Trach, green mixed	1 00 to 2 00	1 00 to 2 00	1 00 to 2 00
Trach, sound	1 00 to 2 00	1 00 to 2 00	1 00 to 2 00
Common lugs	1 00 to 2 00	1 00 to 2 00	1 00 to 2 00
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Good leaf	1 00 to 2 00	1 00 to 2 00	1 00 to 2 00

LALLES WITH COMPARISONS.		LALLES WITH COMPARISONS.	
		Week.	Year.
Following were the sales for the week and year to Jan. 15, with comparison:			
Year 1899	4,000,000	1,000,000	1,000,000
Year 1898	3,500,000	1,000,000	1,000,000
Year 1897	3,000,000	1,000,000	1,000,000
Total new crop sold to date	1,000,000	1,000,000	1,000,000
Medium lugs to date in 1899	1,000,000	1,000,000	1,000,000
Sold to date in 1898	1,000,000	1,000,000	1,000,000
New crop sold to date, orig. importer's	1,000,000	1,000,000	1,000,000
Sold to date in 1898, orig. importer's	1,000,000	1,000,000	1,000,000
Sold to date in 1899, orig. importer's	1,000,000	1,000,000	1,000,000

LEAF TOBACCO MARKET.		BULLY—1899 GROUP.	
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Trach, green mixed	\$1 00 to 2 00	\$2 50 to 3 00	\$2 50 to 3 00
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Good leaf	1 00 to 2 00	2 00 to 3 00	2 00 to 3 00
Fine and selections	1 00 to 2 00	2 00 to 3 00	2 00 to 3 00

Report for the week ending Saturday, Jan. 20, 1899.