

# WESTERN RECORDER

Faith, Hope and Love, these three.

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## WESTERN RECORDER.

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THE one to be pleased in all worship is God. And when He is pleased, He will do the drawing.

ONE of the hardest things to make our hearts believe, though our intellects may assent to it, is that God does know best.

It is a Pharisaism to compare ourselves with others. True humility measures by the standard laid down in God's Word.

THE greatness of the difficulty depends upon the power there is to overcome it. What should be difficult then to one who has the power of God to depend upon?

It is the trouble of the timid one that he fears everything. What a blessed thing it is for him that if he will only fear God all other fear shall be taken away.

BECAUSE we desire a thing earnestly is no proof that it is the best thing for us. A child cries most lustily for the flame of the lamp.

BRO. M. A. KELLY calls attention to an important point when he says: "Great boast is made that liberality rules the day, that creeds no longer hold the heart. That there is some truth in it is shown by the decadence of old-time honesty, morality and industry."

God enters into no partnerships in his sovereignty or his worship, makes no compromises with his creatures. The least violation of his law is punished to the full extent of the law. The devils bear their own sin and its punishment. The sins of the saints are borne to the full by their Substitute.

"WHEN God's hand is on our back, our hand must be on our mouth." Not at all. Our mouth must be opened to say with Job, "Though he slay me, yet will I trust in Him." Not sullen endurance, but rejoicing that we are counted worthy to suffer is the proper feeling for the saints.

THE *Freeman* gives a remark of a college president in England which is worth repeating: "We live in the midst of not a few oddities. We have people who try to prove from the works of God that there is no God, and others to prove from the Word of God that God has no Word."

THE *Journal & Messenger* is right when it says: "One of the most fundamental truths which he who would influence the world must never forget, is that opinions are more powerful than acts; and that what one believes is more important than what he does."

A BAPTIST paper says to the B. Y. P. U. in regard to some action they are asked to take: "Some allowance may always be made for the deep-rooted prejudices of the older members of Baptist churches in such matters." We hope the older members will be duly and humbly grateful for the allowance made.

## For the Western Recorder: PRESIDENT HARPER'S "METHOD."

BY WILLIAM ASHMORE, D. D.

NO. V.

(4) But now most of all, and immeasurably more than all, there is Jesus the Messiah, which is called Christ. It is expected of him that "when he is come he will tell us all things"—tell us at least enough for our guidance, and leave out nothing which he has seen and heard of the Father that may be needed as a foundation for our faith. It is simply astounding, the way he is left out of this whole discussion by that entire school of critics which President Harper now represents. Moses and the prophets did write of him. He was the one who operated in that whole ancient economy from beginning to end. He was the Angel of God's presence in the church in the wilderness. The children of Israel were told to provoke him not for God's name was in him. A word from him is more satisfying than all the volumes written by men. Has he no light to shed on the great question? He who began at Moses and all the prophets, and expounded things concerning himself, is ruled out of court as a witness. In the round of human assumption we know of nothing so amazing. Light is sought from the tobacco-smoked study of a Dutch deist, but none from the Christ, the Light of the World. But Christ did not know about dates and authors, they say; that is, He did not know more than an ordinary scribe of his own day. He who when a boy confounded the doctors of the law, when he grew to be a man knew no more than a dealer in old Rabbinical tradition. He who was always in communication with the Father, after all had risen in Biblical knowledge up to the level only of a Jerusalem Pharisee. He who had to do with the whole pattern in the mount, and the giving of the statutes of Israel, could not remember anything about dates. He—the builder of the house—and yet did not know who his own workmen were. He, the Son of Righteousness, which before he was risen with healing in his wings, gave light to all the holy men of old—just as the natural sun before the morning horizon gives light to all the planets—and yet—that Son not called upon for light on the Old Testament.

But then, they say again, if he ever knew of dates and redactors he never said anything. In the very fact that he said nothing there is a flood of light. It shows what a different estimate he put on dates and redactors from what the critics do. He put his endorsement on Genesis, and that is enough. These men cannot tell us, even to save their lives, who did compile and compose Genesis, but they are moving the Biblical tradition, the heavens and the earth, to show who did not do it. According to these estimates the advent of Christ has seemed to indicate the period of greatest midnight darkness as regards the origin of the "stories" in Genesis;—they knew (that is, somebody did,) in ancient times, of course, and the critics know now-a-days, but in Christ's time they did not anybody know. Can we believe it?

The effulgence of the Son of Righteousness blazes in the ecclesiastical heavens. Yet here a great discussion is going on about the divine origin of Genesis, and light from overhead is not relied upon. Plenty of Kuennen, and Driver, and Dillman; plenty of Babylonian and Chaldean stories, yet so little of Jesus Christ and his apostles! It is a fashion in society some times to have a reception by gaslight; the windows are darkened at mid-day, every ray of sunlight is shut out, and the gas is turned on. The effect is striking; silks, satins, and brocades, are all transmuted in color in the pallor of the untimely glare.

So it is in the realm of Biblical research when the testimony of Christ is pronounced insufficient, and questions of divine purpose, of divine authorship, and of divine authority, are left to be examined in the flicker of what is called scientific criticism, from which warming and life giving heat is never expected. What we get from the Old Testament of the critics is not what we get from the Old Testament of the Lord Jesus and the Old Testament of our fathers.

Here we must end, and yet the error is not half gone into. Among the things that ought to be noticed is the point already intimated, that President Harper, while professing to discard the traditional and a priori methods, cannot get along without them after all. An illustration appears in the fourth specification of his inductive method, where he proposes to "seek a theory," etc., theory seeking is strongly suggestive of other methods. Another is found by comparing two sentences, one on page 188 (Sep.), in which he criticises a priori reasoners for holding that "God's revelation must come in a certain way and be of a certain character," and one on page 15 (January), in which, after quoting with approval a sentiment from Quarry, he adds for himself that "matters which do not concern morals, or bear on man's spiritual relations, are not within the province of revealed religion." That is, one gives an opinion as to what Revelation ought to include, and the other an opinion as to what it ought not to include. What is that but coming up to the same gate from two sides of the fence?

As for the kind of a Genesis that will be left to us after the material is all worked over, and the few moral lessons are evolved from the pre-historical mass—all that—remains for the present untouched.

And so, now, we see no reason for accepting the new view of Genesis which President Harper presses upon our attention. There are perplexities there, but there they are still (or still greater ones in their place) after his treatment has been applied to the book. So we shall hold on to the old view, and continue to be guided by the strongest light we can find.

## HOW TO BE CONVERTED.

BY THE REV. THEODORE L. CUYLER.

"My reason and my conscience tell me that I ought to be a Christian, and I often wish that I were one. But the Bible tells me that 'Except ye be converted, ye cannot enter into the kingdom of heaven;' how shall I be converted? Conversion implies a new heart; but my heart is hard and stubborn; how can I change it?"

These questions may be agitated by many of my readers; they are of such vital importance as to demand plain and direct answers. To shut Jesus Christ out of the heart means spiritual death; it shuts the soul out of heaven. I would say to this honest inquirer, if you use the means as diligently for the softening and converting of your heart as you have been using them for many years to harden your heart, you will soon become a sincere and useful Christian. The first one is honest and importunate prayer. Jesus Christ says that the regeneration of a sinful heart is the work of the Holy Spirit. Pray to the Holy Spirit that he would take away your stony heart and give you what the Bible calls "the heart of flesh." As you have sinned grievously, you may well pray for forgiveness; you may well pray for light, guidance, and help; but chiefest of all, pray for the Holy Spirit's renewing and converting power on your wicked heart. Don't be satisfied with "asking prayers" of other people. This may be only a snare if you rely on it. Pray for yourself. Go at

once to "headquarters;" this momentous matter must be settled between you and your Saviour. Beseech the Holy Spirit to break down the door that shuts out Christ.

There is a great temptation to excuse your sins to yourself. None of your excuses are such as you would dare to offer on the Day of Judgment. Instead of excusing your sins and trying to palliate them, strive earnestly to break off from them. Make the resolute attempt upon the very first sin to which you are tempted. Set yourselves against sin, and call for the Spirit's power to help you conquer it. Conversion means renouncing of sin, and no one has even begun to serve Jesus Christ until he has declared war upon his favorite appetites and lusts and passions.

I nless you sincerely desire to become a Christian, you never will be one; if you do desire it, employ every means and influence that may change the current of your affections from selfish and sinful things toward Christ. Reading God's Word is one of those means; studying Christ's character and claims on you is another; turning away from sinful companionships is another; setting your face like a flint against all attempts to draw you back into old habits or entanglements which might tend to harden your heart the more. Above all, pray, and still more pray for the Spirit's power.

It is true, my friend, that the Holy Spirit alone can do the mighty work of regenerating your soul. Too deeply, too intensely you cannot hold to this solemn fact. It is, therefore, of infinite importance that you cooperate with the Holy Spirit. Refusing to do this, you grieve the Spirit; you quench the Spirit. You will never be converted while working against that blessed Spirit that points you to Christ, and strives to draw you to Christ. Whatever the Spirit presses you to do—whether in refusing a temptation or performing a right deed—do it promptly. Whatever you can do to please Jesus Christ, do it promptly. Shut your ears to the fatal foolishness that you are merely "passive" in conversion. You are not so. Repentance of sin is an act of the mind, and faith is a hundred miles deeper than an intellectual belief in Jesus Christ; it is the act of clinging to Him and joining your whole self to Him. The very word "conversion" signifies turning right around; it is your turning away from sin and self-seeking and self living and turning to Christ Jesus, your atoning Saviour, with full purpose to obey Him. There is no more passivity in all this than there is in eating, or breathing, or walking.

Perhaps too much has been said against "feeling" in the process of conversion. Hatred is a feeling, and you must hate sin; love is a feeling, and I cannot conceive of a person's being thoroughly converted without feeling ashamed of his former wicked self and feeling any love to his Redeemer and his fellow creatures. The more squarely you face yourself, the more conviction of sin you will feel; the more you face your suffering, dying, atoning Saviour, the more will your hard heart be melted into penitence. Come up close to the Cross, my friend, and look at yourself there! Look onward to the Day of Judgment and see how you will feel there as a rejecter of Jesus Christ who trampled on his redeeming love. Look at the good you may do as a faithful, earnest, useful, courageous Christian and then fervently pray to the Holy Spirit to make you one. Work with Him! As Spurgeon used to say, "The way to do a thing is to do it."—Evangelist.

It is not work that kills men; it is worry. Work is healthy; you can hardly put more upon a man than he can bear. Worry is rust upon the blade. It is not the revolution that destroys the machinery, but the friction.—Henry Ward Beecher.

## THE SECRET OF JESUS.

BY SAMUEL CHILES MITCHELL.

Matthew Arnold has somewhere pointed out two things as strikingly characteristic of our Lord. The first was His method of *insincerity*, which he applied so searchingly on all occasions, and especially in the Sermon on the Mount. The second was the secret, that in losing your life you find it. This truth was indeed a secret until Jesus brought it to light and embodied it in Him self, and chiefly by this secret has He wrought in the world that creative change which is in fact the light of all our seeing. He never tired of telling it, and with ever-varied imagery. "Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit. He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal." As Phillips Brooks would say, here we have the throbs of the Christ-life in Jesus, and the throbs of the Christ-life in His church, and in His individual follower.

Unselfish is the distinctive mark of Jesus. Other men have spoken eloquent words; other men have pitied the wretched; other men have wrought miracles; other men have suffered as excruciating physical pain; other men have had a passionate love for truth; other men have been courageous in defending what they conceived to be the truth; but no other being ever gave himself so absolutely without reserve for mankind as Jesus of Nazareth. I cannot recall a single instance of concern on His part for bodily comfort or worldly good. Desire for happiness we term one of the organic instincts of the soul, but seemingly it was not found in Him.

But what do we find? Struggles with wild beasts and demons in the wilderness in the entrance upon His life-work. It is true we find Him at the marriage-feast at Cana, but it was to give pleasure to others by the first manifestation of His power. We find Him weary at Jacob's well, yet ready to give that moment of rest to the abandoned woman in telling her alone some of the loftiest truths to which human ears have listened. We find Him calling His disciples aside for rest after their mission, yet as the multitude throng after Him, He gladly turns to feed them by another display of His divine power. "Foxes have holes and the birds of the air have nests; but the Son of Man hath not where to lay His head." Yet hear Him calling to the fainting crowds: "Come unto me all ye that labor and are heavy laden, and I will give you rest." How tearful are His words as he bends over the doomed Jerusalem: "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" He is alike the servant of men, whether washing the disciples' feet or calling Lazarus from the grave. Behold Him led out of the city to be crucified. Surely He is the figure in that group toward whom your pity goes; yet hear Him, as He turns feelingly toward the women that follow. "Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children."

Even in agony on the cross the same self-effacement is seen in His loving care for His mother's welfare, in His assuring promise to the fellow-sufferer at His side, and in His plea for His persecutors: "Father, forgive them." His concern, even to the last, for the completion of His work, finds expression in his expiring cry: "It is finished." His whole life was "one divine flow of self-giving charity."

Richmond College, Va.

TWELVE hundred dead birds were found one morning around Bartholdi's statue in New York Harbor. They had dashed their life out against the lighthouse the day before. Poor things! And the great lighthouse of the Gospel—how many high-sounding thinkers have beaten all their religious life out against it, while it was intended for only one thing, and that to show all nations the way into the harbor of God's mercy, and into the crystalline wharves of the heavenly city, where the immortals are waiting for new arrivals. Dead skylarks, when they might have been flying seraphs.—Talmage.

## ATONEMENT AND PARDON.

BY THE REV. C. H. WETHERS.

There are many people who seem to be quite unaware of the fact that God cannot pardon any sinner independently of the atonement of Christ. They appear to believe that all that it is necessary for God to do is to simply say that he pardons a sinner, and the thing is done, without any reference whatever to the expiation of Christ on the cross. There could not be a greater fallacy. The truth is, God never has pardoned and never will pardon a single soul apart from Christ's atonement. God is absolutely obliged to recognize the atonement in connection with all pardons of sin. To do otherwise would be to practically ignore the cross and disregard Christ's sacrifice on it. Nor is this all. The sinner must also have some proper regard for Christ's atonement if he would have God pardon his sins. He cannot skip the cross, any more than God can, in the work of pardon. For a sinner to ask God to pardon him, without personal reference to the atonement, would be to virtually and practically despise the cross and the atonement. It would be an insult to Christ and a contempt of his sacrificial work. It is perfectly useless, therefore, for any sinner to ask God to pardon him unless he base his plea on the merits of Christ's atonement. He must say, and say it from the depths of his heart, "Pardon my sins, O God, for Christ's sake," and this means for the sake of Christ's atonement.

It is not, primarily, for the sake of one's faith that he is pardoned, although some seem to think so; nor is it for the sake of one's sorrow for his sins, although many appear to believe that it is; nor, again, is it for the sake of the sinner's promise to God that if he will pardon him he will forsake his sins and henceforth live a godly life; but it is emphatically and solely for the sake of Christ's atonement, coupled with the sinner's sorrow for his sins and his faith in Christ, that God pardons his sins. The great reason why many who do not receive God's pardon when they ask him for it is because they do not pay due regard to the atonement. They keep their thoughts on themselves, their own condition, their bad feelings, their good resolves, their penitence and their faith, whereas they should look quite beyond all these, yet duly exercising them, and behold Christ and his all-sufficient atonement. When God pardons a sinner his eyes are fixed on Christ and his cross, and there the sinner's eyes should look and meet God's eyes. Did you ever observe in Leviticus how closely allied are the words atonement and pardon? For example, note these words: "The priest shall make atonement for him with the ram of the guilt offering, and he shall be forgiven." Atonement and pardon are the great essentials in the history of a saved soul.

## LITERATURE IN THE HOME.

THE GROWING DISUSE OF THE BIBLE AND BOOKS GENERALLY READ IN THE HOUSEHOLD.

The habit of reading, acquaintance with good literature and love of it are almost easily acquired in early years, and without effort in a family atmosphere favorable to it. Commonly the most important, the determining years of training for a child are between the ages of five and ten, and this is as true with regard to the mental growth that comes by means of books as it is with regard to the habits and the character that make for an useful and honorable life. I do not say a successful life, for the word success is very much misunderstood. If I did use it in relation to a human career I should not mean by it the production of a selfish, unscrupulous, rich man. There are many cases in which men and women, by native force or favoring circumstances, have overcome the lack of early home advantages, the want of an intelligent home atmosphere and of books, but for the majority the home life is a determining feature in a man's intellectual life, that is to say in regard to self-cultivation and the development of the finer graces of the mind, from which come the greatest enjoyment and satisfaction amidst the struggles and discouragements of this world.

The question of literature at home thus becomes a very practical question. And it is

especially worth talking about now, for a reason that I will try to make clear. It has happened in these later years, on account of several influences, that education even in the more intelligent families is not what it once was, and is the influx of foreign-born settlers we have a larger proportion of families than formerly in which there is no intellectual life. In education the state has undertaken to supplant the family. And the matter of the whole mental training of the young has been more and more turned over to the public school. The state is wholly inadequate to this work, for the reason that nothing can supply in tender years the place of a home intellectual atmosphere in the formation of the habits of children. If they are accustomed to see books, or to hear at table intelligent conversation about the world of men and things reported in books and periodicals and newspapers, they easily form a taste for going to the sources that will inform or interest or amuse them. They will not look upon reading as a task but as the pleasure it is.

If the home is full only of commonplace gossip and disregards the intellectual side, where are the children to acquire a taste for reading? Not in the streets, not in the athletic grounds, not in the schools. The theory of many parents, who think of the matter at all, is that they have nothing to do with real education, they are only concerned to make their children good and happy. They must go to school to learn. Never was a notion more disastrous. The schools do not supply the place of the home in education, especially in regard to literature and the habit of reading. The pupils go to school, in the majority of cases, not in all, as to a hated task. They are set to certain tasks, which seem to them dry and uninteresting. In only a few schools, as yet, is a pleasant door opened to them through which they walk, or rather run with interest, into the world of literature and the fascinations of science and entertaining knowledge of the world in which they live.

But this is not all. The schools, driven on by an unintelligent public sentiment, administered usually by men who have not the least conception of what education should be, are constantly overloaded with courses and studies beyond the capacity of the young mind to assimilate. The sole object set before them is the passing of an examination in order to get into the next grade or the higher school. In this crowding of studies and push for going higher, in this attempt to stuff the young minds with a mass of general text-book information, there is no time for reading, no time for acquiring a taste for literature, no wholesome broadening of the mind by real cultivation.

Now, what happens by wholly turning over education to the public schools, to the state, when there is no love of reading learned at home? Why, this is what happens, and what demands to be taken notice of. A large proportion of the children, of the young people, educated in this way, have no habit of reading, and do not in fact read at all or they read weak and vicious books which appeal to their lowest tastes. There is not the slightest exaggeration in this statement. Hosts of young men and young women come up for examination in colleges, and are admitted, who have never read any books except the text-books they are required by the examination to know. Of the whole world of history, biography, fiction, poetry, science, outside of these meager text-books their minds are a blank, and thousands annually go through the district and high schools, following every turn in our mechanical scheme of education, without any habit of reading, any love of books, any conception of the world of thought, which is the important world.

This state of things will continue, and be intensified, unless the schools change. And even if they do change, if they simplify their courses, if they try to train the mind instead of trying to stuff it, if they attempt to teach literature, under the most competent teachers, they cannot supply the want of some intellectual atmosphere in the home.

The subject is a broad one, and as serious as it is extensive. I only touch the exterior of it in this brief paper. I might say something about the loss in vigor of mind, in historical breadth, in language and style, in literary taste and discrimination, by the growing disuse of the Bible as a book generally read in the household. I will only add that the family in which the children do

not acquire a taste for reading is either incapable of giving it, not having it, or is disregarding of the welfare of its posterity and of the state.—CHARLES DUDLEY WARNER in Good Housekeeping.

## THE REVIVAL OF RITUALISM.

The revival of ritualism is calling to itself considerable attention on both sides of the Atlantic. A prominent English divine speaks out plainly and pertinently in one of the December magazines. He thinks that the chief danger to Protestantism in his country is not from the Roman Catholic church, but from the Anglican church. The majority of the parish churches, he asserts, display Catholic symbols now. Sacerdotal doctrines are boldly proclaimed from the pulpit. Ecclesiastical literature is saturated with the priestly spirit. Such practices and tendencies indicate peril to New Testament religion, and call upon all true children of the Reformation to renewed diligence in guarding the privileges purchased for them by the blood of their forefathers.

Even Scotland the land of John Knox and the Covenanters, is not exempt from the threatened blight of the revival of ritualism. The Scottish Church Society is holding conferences and issuing books which foster the Spirit of ritualism among the Presbyterians who belong to the church established by law in Scotland. These facts are significant enough, and justify the weighty warning of Professor Marcus Dods in criticizing a report of the Scottish Church Society's second conference. He emphasizes the truth that during the last half century an object lesson in the meaning and results of ritualism has been exhibited by the Church of England. It makes clear beyond doubt "that ritualism is not merely the childish stage of religion which Paul deplored and strove to abolish, but that it directly tends to eternalize religion, to put ordinances in place of spiritual transactions, sanctimoniousness in place of sanctity, and to breed Pharisaism instead of godliness." Such a sweeping and impressive indictment ought to open the eyes of sturdy Scotsmen to the folly of permitting teaching and practices laden with peril to evangelical Christianity.

The strength of ritualism lies in its subtle appeal to the passion of our generation for what is sensuous and symbolical in worship. Ecclesiastical culture is more and more seeking after sentiment. The tendency of religious life among people refined in thought and manner is towards a religion of vague emotion and away from the religion of clear statement and definite belief. It is of the essence of Protestantism to grip the faith clearly and firmly, to find an intellectual basis for its emotional experiences. Roman Catholicism, on the other hand, is the religion of sentiment, the religion that expresses itself in masses, orations, the pomp of processions, and the dreamy aspirations of architecture. To blend the two would be teaching, even if it were a possibility. Advocates of ritualism deftly argue that Protestants may adopt the music, pomp and ceremonies of Romanism, and still retain the sublime lessons of truth, charity and humility which form the teaching of Protestantism; but every instinct of a soul alive and faithful to the spirit of evangelical Christianity must shrink in horror from such an unnatural and God dishonoring combination.

The revival of ritualism brings all thoughtful Christians face to face with the dilemma that saintly H. ratius Bonar never wearied of pointing out. With all the earnestness of which he was capable, he maintained that the cross and the crucifix could never agree. Either ritualism will banish Christ or Christ will banish ritualism. The rulers of the Jews were thorough ritualists, and their ritualism crucified Christ. Ritualism still crucifies Christ. If ritualism comes to the front, the cross must go into the background. That fact should determine the attitude of every follower of Christ to the revival of ritualism.—New York Observer.

WHAT shall it profit, if you have acquired books and lost the love of reading; acquired influence and lost the joy of usefulness; acquired power and lost the pleasure of service? He that thus gains his life loses it in the gaining. This is an enigma. Ponder it.—Lyman Abbott.

THE YOUNG PEOPLE'S MOVEMENT.

BY REV. JOS. SHACKELFORD.

I do not doubt that the brethren who organized "The Young People's Union Auxiliary to the Southern Baptist Convention" at Atlanta thought that they were doing a good thing for the Baptist young people of the South, but I very much doubt their wisdom in such action, and am confident that the whole thing is without Scriptural authority. I do not object to our young Baptist people doing Christian work. I think we ought to encourage them to take an active part in church work, under the authority and supervision of the churches. The Young People's Movement proposes, if I understand it correctly, the organization of the young members of Baptist churches, male and female, into local societies called "unions." The membership of these local unions may be members of the church, or they may not be. That is, they take into the unions only the best of the members of the church. Then it is proposed to organize the larger organizations, such as State Unions, National Unions, or Southern Baptist Young People's Union auxiliary to the Southern Baptist Convention. The objects of these various organizations is to carry on, in part, at least, the work which legitimately belongs to the churches and to the larger organizations which the churches may form, such as Associations, State Conventions, and General Conventions. If this is not the object of these organizations, I do not know what their object is. To the organization of our young Baptist people in this way and for this purpose I am opposed for the following reasons.

1. All Christian work for the advancement of Christ's cause in any particular locality, or in the world, is especially the work of the churches of the Lord Jesus Christ, or of the members of these churches. The churches consist of members of various ages, young and old. They all have a work to do in the church, and as a part of the church. It is not necessary that they should be divided into classes, according to age, to do this work. If the church is to do this work, it is given cause, to make such division, there is no good reason why they should not do this work under the authority and oversight of the church of which they are members. I see no reason why there should be a separate organization of the young people of the churches, to do this work for them. If there is, then, for the same reason, we ought to organize an "Old People's Movement" to get them to work, for as a general rule, the old people of our churches do less work than the young people. I suppose that Christ has not yet finished his work on earth, and if he had seen that such an organization would not have been sufficient to accomplish the work committed to it, he would have given some instructions concerning the matter. All the commands given by Christ and his apostles are given to the churches, and are to be obeyed by the churches; and while he has left many things to our discretion and good judgment, as to how they should be done, he has not taken away the authority of the churches. They are to be the general direction of the work committed to them. They are to control it. I do not see how a church can direct or control an organization independent of itself, although some or most of its members may be members of the church. The Young People's Union has its own laws, elects its own officers, controls its own business, and conducts its own business without consulting the church. Its relationship to the church is only nominal.

The division of the membership of a church into classes of young and old, and organizing them into separate bodies for doing the work which the entire church is to do, is without Scriptural authority. It is true that Paul teaches us in the 12th chapter of 1 Corinthians, that the members of the churches may have different gifts, some apostles, some prophets, some teachers, etc., but these exercise their gifts in the church, and do not separate themselves together, that is as a church, every one of you, hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done to edifying" (1 Cor. 14:26). Again he says in 1 Cor. 14:34, "Let your women keep silence in the churches, for it is not meet that they should speak." Again he says: "It is a shame for women to speak in the church." In the Young People's Union women are permitted to speak and deliver addresses. If it is the command of the church at work, it is violating the commands of God. The church by countenancing this is equally guilty because it permits a thing forbidden.

This separating of the younger members from the older, is taking away, to a great extent, the strength of the church, for the younger members are, or ought to be, the strength of the church in many things. Physically, they are able to do more work.

Again, it takes away from the younger members that interest which they should have in the direct work of the church, and they become absorbed in the peculiar work of their outside organization. The church is to be the strength of their minds. The conferences and business meetings of the church are neglected by the younger members, because they have the meetings of their union to attend. These meetings, in many instances, they have heard of, but they never take any part in them. The conferences and business meetings of the church are neglected by the younger members, because they have the meetings of their union to attend. These meetings, in many instances, they have heard of, but they never take any part in them. The conferences and business meetings of the church are neglected by the younger members, because they have the meetings of their union to attend. These meetings, in many instances, they have heard of, but they never take any part in them.

I know it is proposed to keep the societies under the care of the churches and in sympathy with them. This may be so. I do not doubt the sincerity and honesty of those brethren who say this, but doing so is the question. Will these young people's societies always work in harmony with the churches? Will they not consider themselves independent of the churches after a while, when the churches see proper to exercise some control over them, which they will have a right to do, if the relation is as stated?

We ask why this work which these unions propose to carry on, is not being done by the churches? Why cannot the churches organize this separate agency within themselves, and require them to make report of all their work to the churches every quarter? Why have a state organization of these societies, when we have a state convention of the churches and associations? Why have a general organization, when we have a Southern Baptist Convention which does not prohibit any young brother from being a member. The young brethren who desire to participate in the meetings of these larger bodies will be able to do so, if they are permitted for that matter, the old women, are not permitted to participate in these meetings, except as spectators, but this is a Scriptural prohibition for which the churches and conventions are not responsible. The only plausible answer I can give to these questions is, that we may be able to retain our young members, who might otherwise wander off to similar organizations of other denominations, and thus be lost to us.

The following advice is given by Dr. Craun, of the *True Baptist Standard*, to a correspondent who asks for some information concerning the Christian Endeavor Society. "We advise Bro. Palmer to organize in his church a Baptist Young People's Union, which is to Baptists what the Endeavor Movement is to Congregationalists. If he does not the children of Baptist parents will have to do so. The pastor will be estranged from the faith of the fathers."

That is, other denominations are organizing their young people, and non-denominational societies are being formed, and Baptists must have something of the same object in order to hold our young people. The church is not strong enough to hold them. We must resort to other means outside of the church to retain the youth in our churches. I must confess that I do not see the force of such reasoning, if my ideas of the church of Christ and its mission in the world are correct. This is an admission that our young people are losing interest in the church, and that the doctrine and work of the church are insufficient to interest and retain its younger members. We must have something different from the church to get them to work, and if he had seen that such an organization would not have been sufficient to accomplish the work committed to it, he would have given some instructions concerning the matter. All the commands given by Christ and his apostles are given to the churches, and are to be obeyed by the churches; and while he has left many things to our discretion and good judgment, as to how they should be done, he has not taken away the authority of the churches. They are to be the general direction of the work committed to them. They are to control it. I do not see how a church can direct or control an organization independent of itself, although some or most of its members may be members of the church. The Young People's Union has its own laws, elects its own officers, controls its own business, and conducts its own business without consulting the church. Its relationship to the church is only nominal.

WHY TAKE YOUR CHURCH PAPER?

BY REV. W. H. LUKENBAUGH, D. D.

First, because, professing an interest in the progress of the Gospel on earth, you should be anxious to learn what progress it is making. The cause that lies nearest the heart of the devoted Christian is that of the Master. If this be not uppermost in his thoughts, he betrays an indifference that does not consist with a real interest in Christianity. It is a matter of great importance to you whether or not the Gospel is advancing, it follows that you do not sufficiently appreciate the end which it contemplates—the salvation of the whole sinful race of man. If you are estimating its worth only by what it has done for you, you are in the position of one who is degrading its divine purpose, and ignoring the claims of millions of souls, precious as your own, upon the blessings of grace which you profess to enjoy. In fact, if the Gospel you profess has not, up to this date, produced in you that large-heartedness which includes in its benevolent sympathies the entire perishing family of mankind, then you have made one of these mistakes, if not both of them. You have mistaken either the nature of the Gospel, or your experience of its benevolent power. A practical interest in the spread of the God-given Gospel, if not an evidence that you have been "born of God," is at least a very encouraging sign of your adoption into his family.

Second, because it is a Christian newspaper. Do you not like to hear Christian news? Every report of church dedications, or of the fine new ship, or of new fields opening to Christian effort, or new organizations, of young men consecrating themselves to the work of the ministry, of large additions here and there to local churches, of large donations made or legacies bequeathed to our organized benevolent societies, or of the founding of new institutions in the interest of "the glorious Gospel," of the opening of new and promising missionary stations on some new territory—all these ought to be hailed with doxologies by every true disciple of Jesus Christ.

And all such news is given in our church papers. This is included in the purpose for which they are issued from the press. If they failed to give us such news, and instead, rehashed in their columns from week to week the sensational, often disgusting matter floating about upon the surface of the secular press, you would have, in this respect, a good reason for not taking our church papers, and their editors would deserve all the bad things which are quite too often so unreasonably said about them. You ought to patronize everything that is of a Christian character. If you have not means enough to give something to every good Christian cause, do not fail to read and subscribe for, and read from week to week, at least one church paper.

Third, because it is an agency by which are

advanced all the interests of a local congregation. In a ministry of thirty-five years we have had many opportunities of observing the happy effects of the circulation of our church papers in congregations. In a church that takes and reads them, there is, as a rule, a better attendance at the regular Sunday-school, a larger average of more efficient Sunday-school, a more active and devoted Sunday-school, more hearty and brotherly cooperation in the congregation in efforts made to keep the church in the high tide of prosperity, and a better spiritual condition in general than in a church where no such Christian paper is taken read and digested.

I have observed, furthermore, that such churches are always in a "peck of trouble" about one thing or another, where there are factors and divisions, and the pastor finds it an immense task to "raise appointments," and there is a marked lack of the spirit of benevolence in general, and the officers are too indifferent to discharge the plain and necessary duties of their office. These are just the churches where no church paper is taken, but in the churches where that is the case, an experienced pastor will tell you that it is much easier work to keep a church prosperous in which church papers are freely circulated than one in which they are ignored. In the former case often it is that the church carries the pastor, but in the latter case the pastor as a rule, must carry the church, and after a few years is most collapsed.

Every dollar you spend for a Christian newspaper, conducted with the honest purpose of advancing the cause of the Gospel is not simply adding so much more to the pocket of the staff of editors comparatively few of whom acquire fortunes in their profession of journalism, but by so much as you spend for it, you are helping an agency which the Master himself is successfully using in his mission of reconstructing the human race, and building in the new image of God, the Kingdom of Heaven on earth. Today, aside from the preaching of the Gospel, there is no agency that is accomplishing so much in the conversion of the world to the Gospel as the Christian press.

For those, and if the editor would allow me to say so, for those who are not so busy that they might be added, you ought to take, read, and digest, from week to week, the contents of your church paper. Lutheran Evangelist.

TAKEING PEOPLE AS THEY ARE.

Incidentally in ordinary tributes we read that one who has been taken from the household was of such a sweet and sunny disposition that he or she never indulged in an angry look or a harsh word. For ourselves, we are disposed to regard such statements as variations from strict truthfulness, and we are disposed to believe that there is not one person in ten thousand, or, for that matter, in a million, who has his spirit engaged to make him any other than a feeble reflection of those with whom he is associated, does not find in the events of daily life, with its irritations, annoyances, and injustices, occasions in which he is led to speak and act in a way that his calm and sober judgment might not entirely approve. We do not defend nights of ill-temper, or the hasty word; but we claim that, taking into account human nature as it is, it is not necessary to be unhappy or divided because occasionally a pretty stiff breeze ruffles the calm of ordinary life. It is very well to construct a world out of ideal people, but, as a matter of fact, there are so few ideal people in it that it is hardly worth while to have to take folks as we find them. The man who said that he did not care what his wife's disposition was, that he intended to form her mind, found that he had entered upon a larger undertaking than he dreamed of, and he learned that he had to take her about as she was. That is the way with the world. It is not necessary to make too severe toward ourselves. While we are constantly striving to be better, let us not forget that one swallow does not make a summer, and a few imperfections in those we love do not necessarily rot our hearts with them of its abiding charm. Watchman.

THANK GOD every morning when you get up that you have something to do that day which must be done, whether you like it or not. Being forced to work and forced to do your best will breed in you temperance, self-control, diligence, strength of will, content, and a hundred virtues which the idle will never know.—Sel.

LITERARY.

New Books.

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

THE SOUTHERN STATES OF THE AMERICAN UNION. By J. L. M. Curry. B. F. Johnson Publishing Company, Richmond, Va. Cloth, Price, \$1.

This is perhaps the most valuable contribution yet made to the historical literature of the South. The author admits in the outset that he makes no pretense to originality. The task he laid himself out to accomplish was "to reconstruct ideas and opinions adverse to the South," and to give the South its true place in the history of our country. In order to do this successfully he began with the period of settlement in North America, and in a most critical analysis shows the North and South arising out of the same character of the Continental Congress with its powers and limitations is clearly shown, and in-

controversial proof is adduced to show that in character the Congress under the Constitution was like the Continental Congress in its subordination to the united, but separately sovereign States. It is shown that in the efforts to create "a more perfect union," the separate States were jealously regarded of their own sovereignty and resented to themselves every sovereign right and power not expressly delegated to the United States.

The author graphically traces the evolution of the two great political parties, and follows carefully the political issues from their inception to the final termination of them all in Succession and the Civil War. In the War of the revolution, in the Indian War, in the Mexican War, and in every National crisis he shows the noble part the South has played, and brilliantly vindicates her against every attack from the ignorance and prejudices of her foes. Following a description of the horrors of reconstruction and the happy issue to the country at large in the failure of this policy, the last chapter is devoted to the present condition of the South.

Magazines.

Mr. Bok must be counted among the marvelous successes of the Nineteenth Century. He was quite a young man when he became editor of a little magazine of which one seldom heard. He has made the name of "Ladies Home Journal" a household word. Its circulation has passed 700,000. Mr. Bok showed his wisdom and his nerve in the enormous amount of advertising he did. And he has had his reward. The advertising brought the Ladies Home Journal before the public, and its own high merits have made it popular.

The most interesting article in the March Century is one on John Randolph of Roanoke, by Powhatan Boudin. The most instructive "Stamping the London Sium," by Edward Marshall, which shows what can be done by resolute men in cleaning the plague spots of the cities.

It is a pleasure to get out of Lippincott's Magazine because it is not illustrated, and we belong to the old generation who thought picture books were for children. Lippincott's pictures are confined to a series of comic ones interspersed with the advertisements. And we have 160 pages of reading matter well printed, and almost always interesting.

The Atlantic Monthly for March has the following contents: The Irish in American Life, Henry Childs Merwin; An Elegy, Louise Imogen Guiney; The Country of the Pointed Firs, VIII-XI, Sarah Orne Jewett; A Seminary of Sedition, John Fliske; A Holy Island Pilgrimage, Eugenia Scudellier; Hiram Gold, a Sermon, F. J. Stimson; French Roads, Mary Hartwell Catherwood; Two New Social Departments, John M. Ludlow; A Public Confession, Ellen Mackubin; Some Memories of Hawthorne, II, Rose Hawthorne Lathrop; Footprints in the Snow, Frank Demarest Sherman; The President and Secretary, Morton; New Figures in Literature and Art, IV, E. A. Madoxwoll, Edith Brower; The Case of the Public Schools, I, A Witness of the Teacher, G. Stanley Hall; A Chapter in Huguenot History, Matthew Arnold in His Letters; Comment on New Books; The Contributor's Club.

The great "Lee of Virginia" series, in Frank Leslie's Popular Monthly, is continued in the March number with a picturesque and superbly illustrated paper devoted to Major General Henry Lee, of Revolutionary fame, the father of General Robert E. Lee. Other illustrated articles are: The New South, by the Hon. John Y. Foster; In Old Virginia, by Kate Mason Rowland; A Winter in Lombardy, by Lena L. Pepper; Woman's Work and Ministations, by Alvan S. Southworth; The Memory of Robert Burns, by Margaret E. Lott; A Winter in Lombardy, by Diana Crossways, and A Winter Vagary, by William Potts, of "Underdog." Among the contributors of Fiction and Poetry are Anna Katherine Green, Cleveland Moffet, Frances Swann Williams, Charles Eldward, Henry Tyrrell and Georgia Roberts.

The Treasury of Helgoland Thought for March comes with its usual full array of Homiletic and Christian attraction. Rev. Hove Taylor's articles on Africa, with the full illustration and vivid portrayal of the work of his great missionary father, hold, as they deserve, a foremost place. The sermons in this number, by Rev. Dr. Barton, of Boston, and Rev. Dr. Grosvenor, of Brooklyn, are of unusual ability. Prof. Small continues interestingly his historical account of Denominational Characteristics, Methodism forming the subject in this installment. Prof. Hunt gives a thoughtful paper on Bryant, which is the opening chapter in a volume to appear next month, on American Meditative Lyrics. E. B. Treat, Publisher, 5 Cooper Union, New York.

The Review of Reviews has been aptly called the busy man's magazine. It sums up all the events of the month with instructive comment upon them. We are much pleased with what is said in the March number, especially in the review of the volume of essays on the subject of the complaints of the English who have gone into the little Dutch Republic is clearly shown. The cartoons taken from foreign papers add much to the interest of the Review of Reviews.

The New England Magazine for March runs much to poetry, two of the poems being illustrated. It has an interesting account of an old colony town, Taunton; the other articles are varied and good. This magazine deservedly occupies a high place.

**SUNDAY-SCHOOL.**  
INTERNATIONAL  
**able Lessons, 1896.**  
FIRST QUARTER  
**SUNDAY, MARCH 22.**

**FAITHFUL AND UNFAITHFUL SERVANTS.**  
Luke 12:37-48.

**MOTTO TEXT.**—Be not drunk with wine, wherein is excess; but be filled with the Spirit. Eph. 5:18.

There was never a time when this lesson was more needed than in these days when we are so much in danger from the rush of modern life, of forgetting the duty of being constantly ready for the coming of the Lord.

"Blessed are those servants, whom when the Lord cometh he shall find watching."—It is of his second coming he is speaking. Are the churches looking for this and longing for it as they ought? But whenever the Lord may come visibly with his angels to judge the world, one thing is sure, He is coming to each one of us individually in death. It may be to-day, it may be to-morrow. But certainly within a few years at longest, years which are soon spent as a tale that is told. And it is the part of wisdom to be ready for any great event which is sure to come and may come at any moment.

"What the Saviour enjoins is not curiosity, but the wakefulness and diligence that overlooks no duty, indulges no indolence. The last thing that would please a master would be the idle curiosity which would make the servants neglect their work to stand outside the door gazing to catch a glimpse of his return."—Glover. A faithful servant will have everything ready for the coming of his looked-for Master. He will go over all the house very carefully to see if none of his duties have been neglected. He has given his disciples already eighteen hundred years to get the world clean and pure. How have they done this duty? He has told them to preach the Gospel to every creature. What would he say should he come to-day and see how we are failing to obey his command!

"Verily I say unto you that he shall find himself, and make them sit down to meat and will come forth to serve them."—Human thought stands fairly paralyzed before the greatness of that promise. What it means we shall not know till the marriage supper of the Lamb. "And if he shall come in the second or in the third watch."—The Jews divided the night into three watches, afterwards into four as the Romans did. As the night passed on and he did not come, the servants would be in danger of ceasing to expect him, and therefore growing careless in their preparations to meet him. But blessed those whose thought was for their Master and his commands to them, and who strove to be ready to receive him as if every moment his voice would be heard.

"And this know that if the Goodman of the house had known what hour the thief would come."—Death is coming to us like a thief in the night to break through the clay tenement in which the soul lives. But if the life is hid with Christ in God, let him come when he may, he can steal nothing from us. "Be ye therefore ready also." Let each one ask himself if he is ready to meet his Judge. "For the Son of Man cometh at an hour when ye think not."—To the world, to us individually. It is appointed unto man once to die, and after death the judgement.

"Peter saith unto him, Lord, speakest thou this parable unto us, or comest thou all?"—That the promises of future glory were for the apostles Peter had no doubt. But were all to share? His Lord answers with the parable of the faithful and unfaithful servants.

"Who is that faithful and wise steward?"—The stewards were slaves, but those who by their faithfulness and discretion had so won the confidence of their lord that he made them overseers of his affairs in his absence. Among the duties of the head steward a very important one was to see to the feeding of the other servants so that all should have enough and there should be no waste of the lord's substance.

"Blessed is that servant whom his lord when he cometh shall find so doing."—This is what the Lord means by watching. Doing in his fear and with an eye single to his service what is our appointed duty in our daily lives. Such servants are the joy of their Master. They honour him in their homes and in their business, and he shall delight to honour them in the kingdom of his Father. "He will make him ruler over all that he hath."—Another of the great promises whose meaning we shall not know till we have gone home.

"But and if that servant say in his heart"—however loud may be his out-professions of zeal in the Lord's service and desire for his speedy coming. "My lord delayeth his coming."—The day of reckoning is far off. Because sentence against an evil work is not executed speedily, therefore the hearts of the sons of men are fully set in them to do evil. Every man who puts off seeking the pardon of his sins because death is far away, imitates the folly of this steward.

"And shall begin to beat the menservants and maidens."—Act tyrannically over those under him. "And to eat and to drink and be drunken."—Wasting in riotous living the means intrusted to him. Everything which we have, time, talent, influence, money, is entrusted to us as stewards to be used for God. And he holds his stewards to strict account. Our Lord intimates plainly here as he does in other places that he is not coming immediately.

"The lord of that servant will come in a day when he looketh not for him."—What a solemn sermon those words preach to the impenitent who have not made their peace with God! They reckon on long life—they reckon on time for getting ready at last. Suddenly the summons comes. "And will cut him in sunder."—A sudden and terrible punishment. Cutting a man in sunder was a well known punishment for flagrant crimes. "And will appoint him his portion with the unbelievers." And that portion is the eternal wrath of God resting upon all who have not believed in the vicarious atonement of Christ to the saving of their souls. High position in church or state adds to a man's responsibility; to his reward if his duty is well done, to his punishment if he is unfaithful.

"And that servant which knew his lord's will."—There are degrees of punishment in hell as of reward in heaven. The guiltiest man is he who sins against the most light. A Gospel-hardened sinner shall suffer more in hell than a heathen who never knew of the Lord. But both will be in hell. And where will the man be who, saved himself, and ordered to send the glad tidings of an atonement to the heathen did not do so. Is not that a most important part of our duty in preparing to meet our Lord!

**A MISSIONARY THEORY AND ITS FRUIT.**

From an early stage of missionary work in China, many prominent missionaries have held to the theory that we should not expect the Chinese of this generation to really be reached and converted by the gospel—that they are too hard and dead. A leading Presbyterian missionary said after years of wide experience and observation: "I do not believe there is a single Chinaman professing Christianity in all this country, who does not do so from some temporal inducement." A prominent Methodist after some years of experience said: "We must first give the Chinaman what he wants—temporal aid and afterwards give him what he needs—religion." A Church of England missionary, after more than a dozen years of missionary experience, said to me the other day: "Of course, while we are only doing foundation work in this generation all professors will be either hypocrites or crazy—that if really converted it crazes them." The holding of such theories as this has caused many missionaries to turn aside to teaching school, doctoring, dispensing charity and other like human "adjuncts" in order to prepare the way for the gospel. But the fruits of these "adjuncts" first and the gospel afterward theory have been disappointing even to those who hold to this theory.

The Presbyterian quoted above taught a class of native Christian men years ago, how to electroplate, and thus put in their hands a plan for making a good living. But I heard him say two years ago that not one of these fellows had succeeded, simply because they did not have Christian consciences sufficient to make them do honest work.

A native Methodist of seven or eight years' membership in the church is now teaching brother Crocker the language I asked him the other day how long he had been a member and he voluntarily told me his experience a out as follows: "In the fifteenth year of our present Emperor we had in this region a crop failure and a great advance in the price of grain, so that I was compelled to stop my boy from school to aid in getting something to eat. About this time I met an old man, who told me that there was a Methodist mission school in this city that fed and clothed the pupils free. I sought the pastor. He went to see my boy and agreed to take him. 'But,' said the pastor, 'we do not take at random any who wish to come to us. If we take your boy you must come and hear our doctrine.' This I agreed to and after attending their Sunday service for eight months I received the "washing ceremony" and entered their church." Not a word did he say of sin, repentance or faith. He may be converted, but he did not deem it of sufficient importance to refer to.

The Church of England missionary referred to above has many followers in this section. Last year some of them were persecuted, and some of the leaders thought or pretended to think that this missionary decoyed them into persecution in order to get some of them killed, with a view to receiving a large indemnity with which to build fine churches, etc. This accusation was actually made to the bishop as reported to me by the accused missionary. Two or three of his followers have also gone crazy. "According to your faith be it unto you" has been abundantly true in these cases. These are legitimate fruits of such a theory and practice as above referred to.

Now I do not believe, for a moment, that theories and prac-

tices will insure absolute purity in the first stages or in any stage of Christianity in China, but I do believe that native converts are not likely to rise in their character above the theory and practice of the missionaries who instruct them. Nor do I believe it is ever possible for native churches that will honor Christ to grow out of first churches composed of hypocrites and crazy persons. I do believe with all my heart that if these "adjuncts" could be thrown down, even now, and all missionaries would with zeal and faithfulness, address themselves directly to spiritual work twenty-five years hence would see the gospel more firmly and more healthily planted than fifty years will under present mixed methods. I believe that the gospel is mighty to save any people who want salvation from sin. Still further this "adjunct" work frequently hinders rather than helps the progress of the gospel, because there is no root upon which such Christian institutions can grow; and hence the people get the idea that these fruits of Christianity are Christianity itself, and so their minds are blinded to spiritual thoughts and perceptions. I believe that very much that is now done as foreign missions is thus a reversal of God's plan and the more vigorously pushed, the longer does it postpone a healthy and ultimate planting of Christianity in heathen lands. Oh! that God's people might arise and preach Christ to the heathen in confidence that the message will be owned and blessed.

Fraternally,  
G. P. BOYRICK

P. S. I am glad to bear witness to the fact that the gospel can and does readily convert Chinamen and make them faithful even now.

G. P. B.  
Shanghai, China, Dec. 9, 1895.

**A CRITICISM.**

Bro. G. A. Lofton, D.D. has an article in the RECORDER of Dec. 26, 1895, on election and reprobation in which are some statements I am not very well prepared to endorse. He says, "Election means rejection to those not elected, and rejection is reprobation in the primary sense of the word." We believe in foreknowledge, predestination and election; and that we were chosen in Christ before the foundation of the world. Bro. L. further says, that "God, by his foreknowledge and predestination, elected, from before the foundation of the world, whom he would, and rejected the non-elect," who, according to Bro. L., are not only reprobated, but irrevocably lost, regardless of all the means of grace. Foreknowledge and predestination are right. God could not be God without these attributes. But election takes place here on earth.

Sinners of every grade and character, even the most execrable miscreants that live, are invited to the Gospel feast, and may be saved on Gospel terms. Wicked as they may be, they are moral agents and can yield to the reproof of the Spirit, and choose life or death as suits their inclination. "But ye have set at naught all my counsel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear cometh."—Prov. 1:25, 26. Sinners may be brave, daring and fearless, and through love of sin and worldly pleasures make light of truth, but the day of calamity and fear will come, and then, when in great distress for want of the blessings they refused, God will laugh and mock at them.

God requires no impossibilities of sinners. When he enjoins a duty, he gives ability requisite to the task. He commands, entreates

and threatens, but never coerces. "I have called and ye have refused. I have stretched out my hand, and no man regarded." "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye."—Acts 7:51. But some one is inquisitive to know how this can be, as the Savior says "no man can come unto me except the Father who sent me draw him."—John 6:44. But he also says, "Ye will not come unto me that ye might have life."—John 5:40. Here is free agency.

God foreknew all things before they came to pass. But his foreknowledge was not a decree. If it had been, it would have made him the author of Adam's sin and every other crime from then till now. While foreknowledge is not a decree, he decreed nothing without foreknowing it. He never predestinated any thing, but has, or will, at some time, or in some way, contribute to his glory and the good of his people, individually or collectively. He foreordained that Christ should die for the sins of the world; that all believers shall be saved, and all unbelievers lost. As free agents, they can accept salvation or reject it; and doing either way does not modify his predetermined purposes in any way. All admit the "carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be," unless enmity is slain and carnality subjected, which is a self-contracted impotency arising from a perverse disposition of will. Every sin they commit is done with a consciousness of free agency. Their impotency does not excuse from guilt, consequently action is necessary. All sinners are dead in trespasses and sin. Dead, not natural but spiritual death. We admit that sinners are not only inert, but entirely helpless, and will remain so, unless God, who is the moving cause in every case, begins the work. But he has already made the beginning by inaugurating the great system of salvation through a crucified Redeemer; who gave his Gospel; the Spirit to reprove the world of sin because of unbelief; and by giving fathers, mothers and good Christians to pray, and ministers, who knowing the terror of the Lord, to persuade men (2 Cor. 5:11 and Rom. 10:8, 9). As regards Rom. 9:18 on mercy and hardening. The context shows that Paul could not mean that God makes innocent beings miserable by prerogatives, as some seem to suppose, for he speaks on the supposition that God's acts of sovereignty are strictly in accordance with his wisdom, justice, truth and goodness. His will is to receive all who come, and to reject all who refuse to come. Paul is right in saying, "God hardens whom he will"; but he never does it contrary to the sinner's will. And when he does harden, it is because he has been greatly offended by a con-

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tinued course of sinning; then he hardens those only who will to be hardened, rather than give their hearts to him. In doing this, he judiciously hardens them by giving them up to a hardness of heart and a reprobacy of mind, to carry out their own sinful desires to their utter ruin. Thus, instead of arbitrarily hardening their hearts against their desires, he uses their own wills in executing his judgments upon them. N. LACY.

[Dr. Lofton believes, as do all Calvinists, that God receives all who come to Him. But the non-elect never come to him, and the elect would not unless constrained by his free grace. Men do not elect themselves; God elects them. Election condemns no man; it saves some. For no man would ever have chosen God if God had not first chosen him. Ed.]

## THE DECADENCE OF THE OSOPHY.

BY JAMES F. BROWNE, D.D.

It has been well said that "In fidelity and Superstition walk hand in hand." The natural tendency of the human mind toward a belief in something above and beyond the "laws of nature" will not "down," and if a rational faith, founded in revelation and confirmed by experience, is rejected, the unoccupied apartment is likely to be tenanted by other denizens. The movement then is usually to retrograde, looking at it from the point of view of an evolutionist. There has been a recurrence during this boasted nineteenth century to some of the very myths and discarded vagaries of human credulity to which has been ascribed, by a certain school of investigators, the genesis of all religious thought. Theosophy, so-called, is a noteworthy proof of the statement above made. The claim was made by its first promoters that it had been drawn from hidden springs in India—that it dated back to a remote antiquity in the East. A "Buddhist Catechism" (thousands of copies of which were circulated) and other equally worthless tracts were put within the reach of the would-be student of this peculiar cult, if cult it can be called. The propaganda of the new faith was certainly vigorous. The "Isis Un-

veiled" of the notorious Balavatsky went through several editions, and was accepted by some readers as virtually canonical, but a smaller work with the attractive title "Esoteric Buddhism" seems to offer a short cut to the Elysian Fields of "Occult Science." Cool, dispassionate readers of the latter book noticed with amusement that the mythical pundit who had furnished the information therein contained must have been a profound student of Haeckel's "History of Creation," a book which requires only the word "no" to be inserted after the second word of the title to make the latter an accurate description of its contents. When we are told by the Buddhist Gamalati, at whose feet Sinnet gathered his "esoteric" lore, that the aboriginals of Australia are the living representatives of the race that inhabited "Lemuria" 700,000 years ago, we are strongly reminded of the "Lemuria" on Haeckel's marvellous map—a tract which was selected as the native home of the "missing link" where all the fossil remains of the same were likely to be found. The distinguished evolutionist, however, "cast anchor to the windward" and discreetly submerged his Utopian continent beneath the Indian Ocean.

The recent public statement of Mr. Henry J. Newton, whose name appears next to that of Colonel Olcott and Madam Blavatsky in the roll of the first Theosophical Society, effectually disposes of the claims of this "system" for either antiquity, or so to speak, orientality. He says that the Indian branch of the Theosophical Society is a myth, that the people of India did not know about it until 1879 when Col. Wolcott went there, that the whole thing originated in a room in his own residence in New York and was carried from there to Asia, and that when he met Swami Viva Kahnanda delegate from India to the Congress of Religions at Chicago, and made inquiry concerning this matter, the reply was: "I know nothing of this Theosophy of which you speak, and though I am in the best position to learn of such matters in India, it is all new to me."

Of course, the faith of some adherents of Theosophy—a faith which was able to survive the revelations of Madame Balavatsky's machinations—will die hard. They would do well however, to ponder over Mr. Newton's shrewd suggestion that Madam B's real work in India was that of a spy in the employ of the Russian government. It is probable that the "Eastern Question" had more to do with the genesis of the "Isis Unveiled" than a desire to fathom the secrets of Theosophy, and that accurate reports sent regularly to St. Petersburg occupied more of the time of the high priestess of the new cult than the composition of that jumble of an Buddhistic jargon which has not received the approval of a single really profound Buddhistic scholar. Cane Spring, Ky.

On Feb. 21st I closed a meeting with the Baptist church at Pineville, Ky., of which Bro. W. A. Borum is the efficient and greatly beloved pastor. I arrived in Pineville Monday, the 10th, just after the workers' convention and church dedication. There were expressions of regret that our honor d secretary, Dr. Warder, could not be present, on account of sickness, to preach the dedicatory sermon. In his absence, it was preached by the pastor. Our church at Pineville had been "carrying a debt for a number of years, and it was believed by many that the amount could not be raised to settle it." But the effort was made, the love of the brethren and sisters to God was put to the test, many noble

sacrifices were made, and the church dedicated free of debt. Humanly speaking, everything was against the meeting. We had the coldest and most disagreeable weather of the winter, and besides the preacher for the meeting had a severe cold all the time. Notwithstanding all this, the Lord was with us and we had a gracious meeting. Christians were edified, and a few choice young people converted; and added to the church. The Pineville saints are a noble band of workers and they think they have the best pastor in the state. J. H. Dew. Keene, Ky.

The Colporteur for March is a large part devoted to description of the late fire, with numerous illustrations on gravels from photographs of the ruins of 1429 Chestnut Street. It forms an historical number of great interest and one that will be very largely sought. The edition will be 100,000 copies, in order to supply the great demand that is expected. The subscription price being only five cents a year, in clubs of twenty or more, it is almost incredible that any wise-axe church should be willing to do without it. Samples will be sent freely on application to the Parent House at 1622 Chestnut Street Philadelphia. The April number will be largely occupied with descriptions and illustrations of the temporary quarters of the Society immediately after the fire, and the May number will show the new store and the manufacturing building. A. J. HOWLAND, Secretary.

## PROGRAMME.

- The following is the programme of the Missionary and Sunday school Convention to be held with the Hardin's Creek church, Saturday and Sunday, March 25 and 29, 1896.
- Scriptural Giving - Rev. A. C. Graves, D.D.
- The mission of Baptist churches - Rev. R. L. Pardom, Rev. G. H. Bohannon.
- How can we get our churches to do more for missions? - Rev. Wm. M. Stallings.
- Sermon - Rev. J. P. Jacobs.
- Sermon - Rev. J. P. Shelton.
- A model Sunday school - B. E. Gabby and John Taylor.
- How to kill a Sunday school. - Rev. J. P. Jacobs and Wm. M. Stallings.
- The South as a mission field. - Rev. W. P. Harvey, D.D. and Rev. A. M. Vardeman.
- Missionary sermon - Rev. R. L. Pardom.
- Sermon. Rev. W. P. Harvey, D.D.

Services begin promptly at 9:30 A. M. and 7:30 P. M. Everybody invited.

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MY PRAYER

BY ARTHUR WILLYTS.

How I come to Thee With load of care, I hurried from the world to-day, When I had wandered from the way, Hear them my prayer, Lost I despair, I come in all humility, I seek down with my iniquity, Hoping to pardoned be, John, Thou knowest my frame That I am dust; Thou knowest how I try, but fail, No other is on whom to call; On Thee I trust, I can but trust, That Thou wilt pity more than blame, My face I cover o'er in shame, Do not be just And slay—I plead Thy name I thank Thee, Jesus, Lord, That Thou dost hear, The feeble fall'ring prayer I make, I know that Thou wouldst not forsake, Though I be fear With many a tear Come trembling, hoping no reward, But draw I felt by unseen cord, Till I should wert near, Then fell I on Thy word.

OUR PULPIT.

"THERE IS FORGIVENESS."

BY C. H. SPURGEON.

"But there is forgiveness with thee, that thou mayest be feared."—Psalm cxxxv. 4.

Have you noticed the verse which comes before the text? It runs thus, "If thou, Lord, shouldst mark iniquities, O Lord, who shall stand?" That is a confession. Now, confession must always come before absolution. "If we confess our sins, he is faithful and just to forgive us our sins." If we try to cloak our sin, "if we say that we have no sin, we deceive ourselves, and the truth is not in us," and no pardon can come from God to us. Therefore, plead guilty, plead guilty. Thou oughtest to do it, for thou art guilty. Thou wilt find it wisest to do it, for this is the only way to obtain mercy. Cast thyself upon the mercy of thy Judge, and thou shalt find mercy; but first acknowledge that thou needest mercy. Be honest with thy conscience, and honest with thy God, and confess thine iniquity which thou hast done, and mourn over the righteousness to which thou hast not attained.

You notice that this confession is recorded with a kind of grave astonishment: "If thou, Lord, shouldst mark iniquities, O Lord, who shall stand?" This is as much as for the psalmist to say, "I am sure that I cannot, and who can?" And, my dear brothers and sisters, if God shall deal with us according to our iniquities, where shall we stand, and who among us shall stand anywhere? I dare not stand to preach if God shall judge me according to my iniquities. You dare not stand to sing; what have you to do with singing if God is marking your iniquities? I wonder that men can stand at their work, while their sin is unforgiven. And then how shall we stand in the day of judgment! The best saint on earth, if he stands in his own righteousness alone, and is judged according to his own offenses, why, the justice of God will blow him away like the chaff, or consume him as with a flame of fire. "If thou, Lord, shouldst mark iniquities, O Lord, who shall stand!"

It is a dreadful fact that this "if" is no "if" to those who are not believers in Christ, but it is a matter of terrible certainty. God does mark the iniquities of you who are unbelievers. Although as yet he does not visit them upon you, else you could not stand, yet he sees them, and he records them. As gold and silver are put into a

bag and sealed up, so are your iniquities. All the transgressions of your past life are in the book of record, from which they never can be blotted except by one gracious hand. Would to God that you would accept pardon from that pierced hand! But, apart from that, your iniquities are engraved as in eternal brass, and in that day when the forgotten things shall be brought to light, all the sins that now lie at the bottom of the sea of time shall be cast up upon the shore, and all shall be seen, and every secret thing shall be set in the light of day, and every transgression and iniquity shall be revealed by the light of the great white throne, and the ungodly shall be punished for all their ungodly words and ungodly deeds and ungodly thoughts according to the rules of equity in that last day of assize. O sirs, God will mark iniquity, and then, who that is out of Christ shall be able to stand! Who that has never hidden in the riven Rock of Ages shall find any shelter then! Nay, shall they not all cry to the mountains to fall upon them, to hide them from the dreadful face of him who shall sit upon the throne of God? Even at this time there are some in this house of prayer whose sins are lying upon them, and whose transgressions are written in God's book of remembrance! How can they dare to stand even before a throne of grace, and how will they stand before the throne of judgment?

That third verse makes an appropriate preface to my text; it is the black thunder-cloud upon which I see written, as with the finger of God and with a lightning flash, the wonderful words we are now to consider, "But there is forgiveness with thee, that thou mayest be feared."

My first head is taken from the first word of the text: "But." Here is a whisper of hope. "If thou, Lord, shouldst mark iniquities, O Lord, who shall stand?" But—Oh, the sweet music of that little word! It seems to come in when the terrible drum of alarm is being beaten, and the dreadful clarion of judgment is sounding forth. There is a pause with this word, "But there is forgiveness." It is a soft and gentle whisper from the lips of love. "But there is forgiveness."

This comes into the soul after a full confession of sin. When thou hast knelt down before God, and acknowledged thy transgressions and thy shortcomings, and thy heart is heavy, and thy soul is ready to burst with inward anguish, then mayest thou hear this gracious word, "But there is forgiveness." When, under a sense of sin, it seems as if the very fiends of hell were shrieking in thine ears because of the awful demon which is drawing near, when thou shalt be driven from hope and the presence of God, then, when thou faltest on thy face, in the terror of thy soul because of thy iniquity, then comes this sweet word, "But there is forgiveness." It is all true which thy conscience tells thee; it is all true which the Word of God threatens concerning thee; then acknowledge that it is true, and bow thyself in the dust before God, and then thou shalt hear in thy soul, not only in thy ears, but in thy heart, this blessed word, "But there is forgiveness."

Some of us remember when we first heard this word. When it came, it was to us like the clear shining rain: "But there is forgiveness." Some of us were perhaps for weeks and months without any knowledge of this blessed truth, pining for it, hungering for it; and when the Lord brought it home with power into our hearts by the Holy Ghost, oh,

there was no music like it! Angels could not sing any tune so sweet as these words spoken to our hearts by the Holy Ghost, "But there is forgiveness." Go thy way, my hearer, and confess before God all thy sin. I will not say what it has been. Peradventure, thou hast lived for many years in the pursuit of sinful pleasures; thou hast been dominated by thine own will, thou hast tried to be lord and master, or queen and mistress, of thine own wicked spirit, and thou hast done evil even as they couldst, and thou art sensible of thy sin, and thy wounds bleed before God because of it. Well, then, in comes this whisper of hope, "But there is forgiveness." God make it as sweet to thee to hear as it is to me to tell of it!

Nothing can destroy despair except a message from God himself, and this passage is like a huge hammer to break in sunder the gates of brass and dash in pieces the bars of iron: "There is forgiveness." "All manner of blasphemy shall be forgiven unto men." In the greatness of his heart, Jehovah declares that he delighteth in mercy, and this is the song which went up to him in the old Jewish church with many a repetition, and is just as true to-day—

"For his mercies shall endure, Ever faithful, ever sure.

"His chosen race didst bless In the wasteful wilderness: For his mercies shall endure, Ever faithful, ever sure.

"He hath, with a pitious eye, Look'd upon our misery: For his mercies shall endure, Ever faithful, ever sure."

Thou hast not gone beyond his mercy; thou canst not go beyond his mercy if thou wilt trust his Son. "There is forgiveness." Let this whisper drive away despair. What a blessed whisper it is! "There is forgiveness." "There is forgiveness." Let it enter thy soul, and drive those grim orgies and hobgoblins of despair away in the sea of forgetfulness. "There is forgiveness."

This whisper of hope is, further, the answer even to conscience. When Mr. Conscience is really at work, he has a very terrible voice. There is no lion in the thicket that roars like a truly awakened conscience. Conscience says, "Thou didst know thy duty, but thou didst not do it." Thou hast sinned away many a day of grace, thou hast refused gospel invitations, thou hast striven against the light of nature and the light of God, thou wilt go down to hell well deserving thy doom. When the millstone is about thy neck, to sink thee into the abyss, thou wilt deserve to have it so, for thou hast earned all this for thyself by thy iniquities. I will not seek to stifle conscience, nor ask you to shut your ear to his voice. Let him speak; but still, dost thou not hear between his roarings this sweet note as of a silver harp, "But—but—but—but there is forgiveness?" O conscience, there is forgiveness! I am as guilty as thou sayest I am, and much more guilty, for thou canst not see all the sin that I have committed; "but there is forgiveness."

Let me go still further, and say that this whisper of hope is an answer even to the law of God. The ten commandments are like ten great cannons fully charged, and if we were, like the rebels in India, tied to the muzzles of them, and blown to pieces, it would be only what we well deserve; but just when the fuse is lighted, and about to be applied, there rings out this blessed word, "There is forgiveness." The law says, "The soul that sinneth, it shall die;" and the law knows no mercy.

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Sinai has never yet yielded one drop of water to cool the parched tongue of a guilty sinner. Never did a shower reach its craggy peaks; it is a fire-mountain, and the thunder rolls over its summit, with the sound of a trumpet exceeding loud and long, making all who hear it to tremble. God, when he comes to judgment, must judge according to justice; "but—but—but—but there is forgiveness." There is another mountain besides Sinai. Ye have not come unto Mount Zion; but ye have come unto Mt. Zion. There is another Law-giver besides Moses; there is Jesus the Son of God. There is another covenant besides the covenant of works, there is a covenant of rich, free, sovereign grace, and this is the essence of it, "There is forgiveness." Oh, that I could convey that whisper into the ear of every sinner who is here! I can do that; but oh that God the Holy Ghost would put it into his heart, that he might never forget, "There is forgiveness!"

Now I must go a little farther, and notice, in the text, a direction of wisdom: "There is forgiveness with thee." "With thee."

Hearst thou this, dear heart! Thou art shrinking from thy God; thou art anxious to run away from him; that is where the forgiveness is, with God. Where the offence went, from that very place the forgiveness comes: "There is forgiveness with thee." "Against thee, thee only have I sinned," but "there is forgiveness with thee;" with the very God whom you have offended. It is with God in such a way that it is part of his nature. "He delighteth in mercy." "God is love." He glorifies himself by passing by transgression, iniquity, and sin. There is forgiveness with God; it is in God's very nature that it lies. Fly not away, then, from the very place where forgiveness awaits thee.

"There is forgiveness with thee." Some read the passage, "There is a propitiation with thee." Now, the Lord Jesus Christ is that propitiation, and he is with God. He has gone up into the glory, and he is at the right hand of the Father even now. Make thou thy way to God, for the propitiation is there before thee. Meet thy God at the mercy-seat lest thou have to meet him at the judgment-seat. There is forgiveness always with God, for Jesus is always there. Therefore, go thou to him and find it.

"There is forgiveness with thee." Then, depend upon it, there is a way for forgiveness to get to me; for if God has it, he can get to me with it somehow. I may be far off from hope; I may be surrounded, as it were, with brick walls, shut in like a man in one of the oubliettes of the Bastille, where men lay till they were forgotten, and the very jailer did not know who they were, nor when they came there. If thou art even in such a sad state as that, God can get at thee; there is forgiveness with him, and he can get it to thee.

And if it be with God, then there is a way for thee to get to it, for there is One who stands between thee and God. There is a Mediator between God and men,

the man Christ Jesus; but you do not need a mediator between Christ and yourself, you can come to him just as you are. You do need a Mediator with God, and there is Jesus Christ, who is God and man, able to lay his hand both on thee and on thy gracious God, and to bring thee into his presence.

I feel somehow certain that I am going to have some souls tonight to be my reward. I love to ring those charming bells, "free grace and dying love." A great part of the pleasure of preaching is derived from the fact that I know that God's Word will not return unto him void, but that some who hear the Gospel message will receive it, and be saved. Listen to this word, thou doubting, trembling, despairing sinner, "there is forgiveness," and that forgiveness is with God. If I told you that it was with myself, and that I was the priest, perhaps you would be foolish enough to believe me; but I will tell you no such lie. It is not with any priest on earth, it is with the Lord. "There is forgiveness with thee," and thou mayest go to God just as thou art, with nothing in thy hand, and cast thyself at his feet, quoting the name of his dear Son. Rest there, and the work is done; for, as God liveth, it is true, that there is forgiveness with him that he may be feared.

I close with this word. The last part of the text shows a design of love; "There is forgiveness with thee that thou mayest be feared."

Somebody said, "I should have thought that it would have read, 'that thou mayest be loved.'" Yes, so I should have thought; but then, you see, fear, especially in the Old Testament, includes love. It includes every holy feeling of reverence, and worship, and obedience towards God. This is the Old Testament name for true religion—"the fear of God." So I might say that the text declares, "There is forgiveness with thee, that thou mayest be loved, and worshipped, and served." Still, even in the sense of fear, it is a most blessed fact that they who fear the Lord are delightful to him. "The Lord taketh pleasure in them that fear him, in those that hope in his mercy."

Do you not see how it is, dear

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friends, that men fear the Lord because he forgives their sins? It must be so, because, first, if he did not forgive their sins, there would be nobody left to fear him, for they would all die. If he were to deal with men after their sins, he must sweep the whole race of mankind off the face of the earth; but there is forgiveness with him, that he may be feared.

Next, if it were certain that God did not pardon sin, everybody would despair, and so again there would be nobody to fear him, for a despairing heart grows hard like the nether millstone. Because they have no hope, men go on to sin worse and worse; but there is forgiveness with God that he may be feared. The devil never repents, for there is no pardon for them. There is no gospel preached in hell, and consequently there is no relenting, no repenting, no turning towards God among lost spirits. But there is forgiveness with him that he may be feared by you.

What a wonderful effect pardon has upon a man! What a wonderful effect it has upon a man to know that he is pardoned, to be sure that he is forgiven! He begins to tremble all over. Remember how it is written, "And I will cause the captivity of Judah and the captivity of Israel to return, and will build them, as at the first. And I will cleanse them from all their iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they sinned, and whereby they have transgressed against me. And it shall be to me a name of joy, a praise and an honour before all the nations of the earth, which shall hear all the good that I do unto them; and they shall fear and tremble for all the goodness and for all the prosperity that I procure unto it." A man who has been forgiven is afraid that he should go and sin again after such love and such mercy. He is melted down by the goodness of the Lord, he does not know what to make of it. For a time, he can hardly believe that it is true. I know that, when I was converted, I felt at first like Peter when the great iron gate was opened, and the angel brought him out of prison, he wist not what was done unto him of the angel, and he thought he saw a vision; he could not believe it to be true that he was really released. So is it with the saved sinner you are so amazed, you are so overwhelmed, that you are even filled with fear at the intense delight of pardon, being half afraid that it cannot really be true that such a wretch as you can have been pardoned, and that all your iniquities are blotted out for ever. The wondrous grace of God makes you tremble with a holy reverential fear, and you sing, with Dr. Watts,—

"When God reveal'd his gracious name  
And changed my mournful state,  
My rapture seem'd a pleasing dream,  
The grace appear'd so great."

Are there any of God's people here who are afraid they do not fear God enough? If you want to revive your fear of God, and have it deepened, believe in your pardon. Look! it is a singular way to come to fear God, but believe that you are forgiven, prize your forgiveness, know that your sins are blotted out, cling to the cross, and so all that sweet fear of God, by which is meant the whole of piety, will abound in your soul.

Some think that it will be a good way of deepening their graces to begin to question whether they are Christians. That is the wrong way altogether. Unbelief does not heal anybody; it is faith that heals. Believe thou up to the hilt; believe thou, come what may to these; believe thou in Christ, though thy sins rage and rave and roar. Believe thou in Christ,

though the devil tell thee thou art damned. Should hell seem to open at thy feet, believe thou in thy pardon through the precious blood, and do not stagger at the promise of God through unbelief; and thou shalt feel thyself filled with a holy fear, and joy, and peace, and love, and zeal, and burning desire to serve him who has done all this for thee. "There is forgiveness with thee, that thou mayest be feared."

If any of you poor people here, who have not yet found the Savior, are saying, "We wish that we could feel our sin more; we wish that we could fear the Lord more;" let me tell you that this fear is to come to you afterwards. There is forgiveness first, and then the fear comes afterwards. All the fear in the world that is worth having is the result of pardoned sin. The fear that is not to be cast out, the fear that hath no torment in it, is that fear which comes of a sense of every iniquity being blotted out. I charge you, believe in Jesus Christ. In the name of Jesus of Nazareth, I say to you unbelieving ones,—Believe in him now—Rise, take up your bed, and

walk. I, who have no power whatever of myself, yet speaking in my Master's name, know that his power will go with his Gospel, and that his word shall not return unto him void. Believe and live. God bless you, for Jesus' sake! Amen.

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T. T. EATON, Editor.

LOUISVILLE.

THURSDAY, MARCH 12, 1896.

INFANT BAPTISM.

That there is no command nor example of infant baptism in the Scriptures goes without saying. The scholarly Pedobaptists do not claim that there is. Some say it can be inferred from the baptism of households; some insist that the children of believers are born regenerate, and therefore entitled to it; some insist that all babes are born innocent, and therefore are to be baptized, and some fall solemnly back on the Abrahamic covenant, ignoring the missing link between that and Gentile babes.

We have thought we understood the rise of infant baptism in the early days. First there crept into the churches the heresy of baptismal regeneration. Sprinkling began from this. When those who had not been baptized were dying, their friends, feeling that their souls would be lost if they were not baptized, poured water upon them as they lay in bed. At first if such persons recovered, they were baptized. But afterwards that pouring was allowed to take the place of the ordinance.

Our idea was that at first, for fear babies might die, those thinking they would be lost without baptism, sprinkled them. This gradually spread to healthy babies as some untoward accident might cut them off. Thus infant baptism was the perversion of the ordinance which began from the heresy of baptismal regeneration.

But if Whitley Stokes is right, infant baptism, like Easter and Christmas, is a pagan institution adopted by professed Christians. In an article published in the *Advocate*, of London, he says: "Infant baptism is to be found in folk lore, and this kind of baptism was originally a pagan rite of purification which at first, perhaps, included the mother as well as the child."

Mr. Stokes goes on at some length to quote instances of infant baptism among the Norsemen, the Celts, the West African tribes, and the Mexicans before the coming of the Spaniards. He gives the volume and the page of the various historians in whose books these instances are found. We quote one from Irish history. In the "Wooring of Monera" (ed. O'Curry, p. 104): "And the princess brought forth a beautiful son, and the Druid said, 'Great will be the fame of his exploits through the countries around him.' And he was baptized in druidic streams, and the name of Ailill was given him."

After many quotations Mr. Stokes concludes it may be inferred that some such rite was found among all the heathen races with which the early Christians came in contact, and in the second century they "borrowed" this rite. The *Freeman*, from which we get the article, comments: "Most of the great Protestant works on Romanism have been by writers who hold with infant sprinkling. But when the true origin of this rite is discerned, it is found to be, like all Roman perversions, the setting aside of an ordinance of Christ for some pagan ceremony."

We are not sufficiently acquainted with the history of the second century to be able to decide whether infant baptism arose from the idea of baptismal regeneration, as sprinkling certainly did, or whether it was borrowed from the pagans. It is an interesting point, and we hope those who have sufficient knowledge of history

will study the question. About Mr. Stokes' facts there can be no question. The rite was practiced by the heathen. But is his inference true that it was borrowed from the pagans?

The cause of evangelical religion in Germany has received a sad blow, from the evil effects of which it will not recover in some time.

Baron Von Hammerstein was a leader among the evangelical Lutherans, and his name was known wherever the German language has gone. He was a member of the Reichstag, and the editor of a leading paper. In his paper he attacked unrighteousness wherever found, and was earnest in defense of religion. He was a leader in many religious enterprises, and men honored and trusted him for his piety and integrity.

He has been found out to be one of the vilest wretches on earth, and he is now a fugitive from justice. He has cheated, stolen, forged, and was a perfect monster of immorality, though he was 57 years old. A Police Gazette which should give a list of his offenses would be excluded from the mails.

In Germany, even more than in other countries, a cause is identified with its leaders. And hence the proving that this man was the basest and most hypocritical of the race, is in itself a great blow to the cause of religion. But that blow sinks into insignificance compared to the injury done to godliness by the course of other evangelical men of whose personal integrity there is no question.

It is proved that several men high in position and in the confidence of the evangelical Lutherans knew of von Hammerstein's villainy, but kept silent. They did this because it was expedient, or, as they would put it, it would be bad for the cause for his hypocrisy to be unmasked. Therefore they kept silent, not having faith in God's power to take care of his own cause.

Now his evil deeds have come to light, and the cause is far more injured by their concealment than by his sin. Men have lost faith in them, and in their professed belief in the righteousness which they preach. Doing evil that good may come will never do good in any world ruled by a just and holy God. The good of the cause can never be advanced by any crooked dealings, or by any fellowship with hypocrisy.

Consequences belong to God in a sentence to which we have all assented since childhood. It is a commonplace of the copy books. But how many of us really and truly believe it? How many ask only for the just thing, the God-commanded thing, without trying to decide what is the expedient thing!

Of course in things in which no moral issue is involved, expediency may be considered. Shall one go to Cincinnati for a visit to-day or next week? Such questions may be left to expediency. There is no doing evil nor concealing evil that good may come in such a decision. But when a bad man is allowed to remain where only a good man has any right to be, and to take advantage of his position to deceive and injure others, considering the consequences of exposing him is taking God's prerogative upon ourselves.

Von Hammerstein's character should have been disclosed not in malice, nor from hatred, but to prevent his injuring others, and to avoid giving great occasion to the enemies of the Lord to blaspheme. That one man is disclosed as a hypocrite and a traitor is

nothing in comparison to the harm done by good men's showing indifference to his using religion as a cloak for sin. The Apostles could not be blamed for Judas. But if they had stood by him, and on the day of Pentecost, Peter knowing all, had treated Judas as he treated John—assuming that the traitor had not hanged himself—what would we think of Peter!

The report comes now that this man has been captured in Greece, and will be brought back to Germany for trial.

BIGOTRY.

It is a surprising thing that some of the bigoted sects cannot learn anything from the magnanimity of Baptists. And we say it, as ought not to say it, of all people on earth Baptists are freest from bigotry and intolerance. They are staunch in their convictions, they are ready to give a reason for the faith that is in them, as all true men are. But they are remarkably free from bigotry.

A recent instance of tyrannical bigotry has occurred in England. Mrs. Kenny, of Koechdale, died at the birth of her child. The dead mother and child were placed in the same coffin for burial, as is customary, and arrangements were made for their burial.

When Canon Boulaye learned on the day before the funeral that mother and child were to be buried together, he declined to officiate at the funeral. He said the child not having been baptized was not a Christian as its mother was, and could not be buried in the grave with her.

The father, being an Episcopalian, and it would seem, a man of no spirit or force of character, acquiesced after some efforts to overcome the bigotry of his pastor. The unbaptized child was taken out of the mother's coffin and buried by himself in a part of the grave yard, we presume an "unconsecrated" part, left for the unbaptized. The mother was buried in the grave intended for both, and the baby-persecuting Canon officiated.

No Baptist would have showed such intolerance and bigotry to such a dead baby. Yet, no doubt, that Canon poses as the member of a church especially devoted to infants, and looks askance at Baptists for their refusal to baptize (!) the babies. We hope this Canon Boulaye will come in contact with a father who will not yield to his intolerance, and who will bury his dead baby with its mother, as it ought to be buried.

The *Christian Intelligencer* says: "Age is at a premium in all the professions except the clerical. In the sick chamber and the court room experience counts for something; in the pulpit it counts for nothing. Yet if anywhere it is needed there."

In this thing the churches are reaping what they sowed in the Sunday-schools. Instead of having it clearly and unmistakably understood that in the Sunday-school God is the only one to be thought of, things are done avowedly to entertain the children. We have even heard this said, "Let us sing the song on the — page. The children like the tune."

The harvest follows, as harvests always do, in a world not ruled by chance. The children grow up with the idea that they go to church to be entertained. Hence if the preacher does not entertain them they either quit going to church, or they insist on getting a preacher who will consider their pleasure, not God's.

It is not expected of a Judge on the bench that he shall entertain

and amuse a crowd. No doctor is required to be entertaining, or to furnish pretty coloured pellets, or to give medicine with a view to the taste of his patient. Wisdom and experience are what are required in judge and physician.

The object of all worship and preaching is to please and to glorify God. That He may be merciful and pardon sinners, that He may be gracious and teach his saints the way in which they should walk; that He may give grace and glory when they follow His commands and walk uprightly. God is pleased when his preachers teach his people to fear Him and keep his commandments.

What is chiefly needed in preaching is a clear insight into the law of God, and power with Him which comes from a steadfast life lived to his glory, and unshakable faith in his veracity and his power. These things the old preacher who has served Him faithfully for years will have as no younger man can have them.

But a generation which has been trained to think of its own entertainment will not fancy the preaching of such a man. What the churches sow they shall reap. God will not work miracles to protect them from the consequences of their folly.

The world seems to have united in one resolve, to destroy God's first institution, the family. The attacks upon it are many; some open as the lax divorce laws, some subtle, and therefore more dangerous. We come upon these attacks everywhere. Even the churches, in some instances, join in them, from lack of thought as to the principles that lie back of certain things, and of the inevitable results which follow them.

In an able and evangelical paper of another denomination, an account is given of a boy who went to Sunday-school and became a Christian. His father forbade his going; the boy went in spite of his father's command, and the paper lauds his disobedience, and calls him a martyr because his father whipped him!

If that boy was indeed converted, as was represented, among the first things his religion would have taught him was obedience to his father. It was wrong in him to go to Sunday-school against his father's command. He could serve God in his home—he could pray to God to make his father a Christian, and make him willing his son should go to Sunday school. But he should have obeyed his father. The command to wives applies also to children: "Likewise, ye wives be in subjection to your own husbands, that if any obey not the word they may also without the word be won by the conversation of the wives, while they behold your chaste conversation coupled with fear."

NOTA BENE.

A Presbyterian paper published a list of three presbyteries in which every church made a contribution to missions. The next week it added one to the list, and hoped to hear of others.

That made us think what a pleasure it would be to publish a muster-roll of those District Associations in which every church makes a contribution to missions. We feel confident there are far more than four such Associations among us. We hope the brethren who have the minutes of the last meeting of their Associations in every one in which all the churches gave something to missions will drop us a postal giving us the name of the Association.

Editorial Varieties.

The Congregationalists say of their mission societies: "Our missionary societies are struggling in sloughs of debt, and the worst of it is that while one foot is being lifted out by earnest friends, the other sinks deeper than before."

Sir Philip Currie, the British Ambassador to Constantinople, does the United States missionaries in Turkey no more than justice when he says that their heroism, their devotion and their good sense have been the one bright spot in the Armenian horrors.

Gen. Booth is evidently a man of consummate executive ability, but his frank egotism is disgusting. His sons and his daughters and his sons-in-law are all in the commanding positions in the Army, and their number is legion.

The Presbyterians had a Home Mission mass meeting in New York City at which President Cleveland presided, and made a speech which was the best of the evening. The Presbyterians are making a resolute effort to make the laymen feel their responsibility for the cause of missions.

We all know that Prof H. H. Harris was one of the best Greek scholars and the best Greek teacher on the continent, but we did not know till we read them, that he could make three speeches on the subject of missions so interesting as to make a very busy person read them all at one sitting.

In an address to the students of Andover Seminary Dr. Lyman Abbott said: "The first requisite for a preacher is absolute sincerity. The greatest danger to the church in America to-day is that people think ministers preach not what they believe to be true, but what they believe their congregations believe they ought to believe to be true."

Is the millennium at hand? Miss Anna R. Asplewall died some weeks ago, and left her estate of \$200,000 to establish a hospital in Philadelphia, and the will has been probated without a contest. Not even the forty elderly cousins demanded a share of the money. Let us hope other relatives may occasionally hereafter be found who will do likewise.

There are many wild stories in regard to the wonders accomplished by the X. Rays. One story is so awful to contemplate. It is said that in Paris a letter was photographed through the envelope so that it could be read. This was accomplished by wrapping around it the tin foil from a tea caddy. There is, probably, no truth in the story for which let us be thankful.

We think the *Christian Intelligencer* is mistaken in thinking that the Young People's Societies, with their weekly meetings and their joint rallies and their great annual convocations have had much to do with the suspension of the old-time revival meetings. The *Reverend* cannot be accused of undue partiality to these organizations, but we do not think they have as yet interfered with old-time revivals.

On the 4th of Mr. and Mrs. W. M. Pratt celebrated their golden wedding, and many friends went to express their love and offer their congratulations. Mrs. Pratt was a daughter of Rev. E. T. Dillard of blessed memory. They have four children living, their daughter, Mrs. Dale, having died some years ago. The happy couple are now old, he being 79 and she 71, and did fair to be spared to each other for many years.

Many friends in Louisville were glad to have a visit from Dr. E. E. Polk of Nashville. If he enjoyed his stay half as much as all of us enjoyed seeing and hearing him, it will not be long before we shall have the pleasure of seeing him again. We had one cause of complaint while the rest of us have been getting older. Time seems to have stood still with him, and he looks no older than he did when he was in the Seminary.

The Presbyterians made a great mistake in one of the speakers they had at their Home Mission mass meeting. Dr. Talmage spoke, and the papers are laughing over the fact that when he was pastor for long years of the largest church in their denomination, the church gave a million—one year only \$100,000. Now the church itself has gone to pieces and a home missionary is needed where it was.

A prominent pastor in the North, in a letter sending a new subscriber, says: "Could the *Western Recorder* be circulated among our Northern churches, I am of the opinion that a different state of affairs would speedily ensue. Much that is loose in doctrine and in practice would be set on foot which is sound and Biblical. O for a return to the faith that was once delivered to the saints."

In an article in the *Journal and Messenger*, Dr. Benson of Chicago says of our Seminary: "Its faculty in point of scholarly attainment and achievement rank second to none in the Baptist denomination, while its late illustrious president was, if not without a peer, at least without a superior, for original scholarly acumen, united with profound spiritual insight."

In New York City many of the fashionable took up the *Baltimore Army* as a fad, made pots of Hallington Booth and his wife, and contributed largely to the Army expenses. As a consequence Hallington Booth, when ordered by his father and general to report at London for work on another field—the regular custom in the Army—resigned, refused to go to England and announced his intention to hang round New York City.

Among the Churches.

LOUISVILLE.

Walnut-street—Elder J. R. Sampsy preached in the morning and Bro. C. M. Thompson at night. Received one by letter. Broadway—Pastor Flockard preached two received by letter. Chestnut-st.—Pastor Weaver preached. One received for baptism, one by letter and one baptized. East—Pastor Christian preached. Received three for baptism. McFerran Memorial—Pastor McGowan, of Richmond, preached morning and night. One received by letter. Third-ave.—Pastor Taylor preached. Seven baptized since last report. Pastor has had serious illness in his family. Twenty-second and Walnut—Pastor Hunt preached. One received for baptism and one restored. Franklin-st.—Pastor H. C. Roberts preached. One received for baptism. More members contributing for missions than ever before in the history of the church. German—Pastor Ritzman preached. Highlands—Pastor Dawes preached every night last week. Two received for baptism, three baptized and four by letter. Meeting continues this week. Highland Park—Pastor Burroughs preached. Four received by letter. Portland-ave.—Pastor Irvine preached. Four received by letter. Parkland Brother W. L. White preached in the morning and Pastor Nowlin at night. Two received by letter and one by restoration. Southgate-street—Pastor McFarland preached. Five received by letter and two for baptism. Twenty-sixth and Market—Pastor Inlow preached. Four received by letter. Clifton—Bro. W. S. Dorset preached in the morning and Pastor Roddy at night. City Mission—Brother Richardson preached at night. Point Mission—109 in the Sunday-school. Cottage prayer-meetings well attended. Bro. W. M. Bruce preached at night. Bro. E. L. Shouse reported concerning the work and needs at Fisherville. Bro. J. Howard Carpenter spoke of the present situation and outlook at Paducah. Pastor M. P. Hunt read an excellent paper on "How to Conduct a Prayer-Meeting" before the conference.

SEMINARY NOTES.

C. W. Daniels is in Arkansas for a few days this week. Men everywhere are more or less churchly first and religious afterwards. Can be run to an extreme, but churchliness is a good thing—W. H. W. W. F. Dorris has been called, has accepted and has entered upon his labors as bishop of the church at Camden, Ark. Bro. Gable is assisting Superintendent Hendon in a series of meetings at his mission on Preston street. They report crowds and interest both increasing. The Mission Band was favored with a service on Monday evening by Bro. T. T. Martin on the destination in the Western States and Territories. He says the West needs what Baptists alone preach without any addition—"clear-out salvation by grace." Bro. H. N. Spear has just closed a meeting with his church at Westport, Ind., in which there were 14 additions. Pastor Smith, of Greensburg, aided him. The church called Bro. Spear again, this being the fifth year he has been with them. Tea and coffee kill their thousands, where tobacco kills its hundreds. You haven't got religion enough to run tea and coffee off of your table—W. H. W. Supplies for Sunday: John R. Sampsy, Walnut-st.; Sam E. Krink, Midway; C. C. Pugh, Cedar Creek; Richard G. Kendrick, East Hickman; J. S. Norris, Meadow Home; T. B. Ray, Fisherville; Tom A. Johnson, First church, Nashville. TAYLOR.

THE STATE.

Pastor Robert N. Barrett writes from Ashland: "A typographical error in my card of this week caused me to say that I had been baptized when it should have been 13, previous to the meeting." During the three days Bro. Cox has been with us we have had 18 conversions and 18 additions. "See I-18," please surprise was given at J. H. Julian, pastor of Buffalo Lick Baptist church, at church-meeting last Saturday in the way of the "where with" to purchase [unclear]

overcoat. Such generous acts are quite frequent with this noble church, and need we say heartily appreciated by the pastor.

Pastor Edgar W. Barnett writes from Columbia: "We closed a meeting held by Bro. A. M. Vardeman with my Detroit church last Thursday night. Large crowds both day and night services. Bro. Vardeman captured the people of our town at his first service and held them to the close. He preached to us the old story of Jesus. The church is greatly built up in spiritual strength. Had two additions by letter."

Pastor J. N. Jarnagin writes: "We have just closed a meeting at my church at Pellville, Hancock county, which resulted in 13 additions, 11 for baptism and 2 by letter. This was a good meeting, and we hope to see its effects in days to come. It was preceded by the ordination of Bro. O. G. Bruner, to the full work of the Gospel ministry, which was a grand occasion and beneficial in instructing the people in our peculiar tenets. Bro. Bruner promises to be a minister of note."

Bro. T. J. Duvall writes from Vine Grove: "Please announce through the KENTUCKER to the churches of Salem Association that there will be convocations at East View, Ky., for all visitors who may wish to attend the Sunday-school Convention which meets with White Mills church, March 27, 28."

Pastor W. L. Ramsey writes: "I commenced a meeting at Woodsonville about the first of February, and after a week's labor Bro. R. C. Kimble came to my assistance, and after four days laboring together we received a dispatch to come home on account of sickness and a funeral at Buffalo, so we closed abruptly, leaving a fine interest. I returned last Saturday and Sunday and baptized five candidates in the beautiful waters of Green river as the visible sign of the meeting. Bro. Kimble endeavored himself to my people by his earnest, faithful Gospel sermons."

Pastor I. W. Bruner writes from Mt. Olivet Baptist church: "We recently closed a protracted meeting here of real solid interest. For three weeks Elder E. H. Hibbs, of Mays Lick, preached for us the blessed Gospel of Christ in simplicity, earnestness, faith and love. The church was greatly revived and encouraged. There were 18 additions, 13 of whom were baptized, three of the number married before the meeting. The weather presented about all sorts. Most of the time, notwithstanding bad weather and measles scare, the congregations were large. In the last two and a fourth years this church has made a clear gain of over 40 members, most of them moral."

Bro. G. W. Robertson has been called home at the end of a long and useful life. He died at his home in Bardtown on the fourth in his 80th year. He was a native of this county, and spent much of his life here. He was widely known and loved throughout the state.

We wish we could say that Pastor Ramsey, of Paris, had declined the call to the vacant church, Nashville, Tenn. But he has accepted, and we let him go with the greatest reluctance. He has done a fine work in Paris, and his departure is regretted by the community as well as by the church.

OTHER STATES.

Elder M. B. Aurst held a meeting with the Elm Springs church, Mo., which closed with 19 professions of religion, 14 baptized, 5 approved for baptism and 3 restored.

Bro. J. W. Porter writes from Paris, Illinois: "Am in the midst of a great meeting. Have had 37 additions to date and we trust many more to follow."

Pastor C. C. Cox, of Norwood, O., received a unanimous and enthusiastic call to the pastorate of the Newport News church, Virginia, which he has accepted. We congratulate the Newport News church on having secured him.

On the 1st Pastor J. H. Butler completed the fifth year of his pastorate of the First church, Alexandria, Va. During these years 400 have been added to the membership, more than 50 per year by baptism. The membership is now 688, the church is united and growing in grace, and Pastor Butler is greatly loved and esteemed by the whole community.

EDITORIAL CORRESPONDENCE.

THE OCEAN. THE GALE. THE AZORES. THE PASSENGERS.

Promptly at 10 A. M. Wednesday, February 12th, the good ship Fulda steamed away from the Hoboken dock for her long voyage, bearing our Baptist pilgrimage party. The cold, cutting wind did not prevent us all from sitting, wrapped up, in our steamer chairs on deck. The sunshine brightly, and except the cold everything was as we would have it. Reaching Sandy Hook, our pilot left us and we breathed the Atlantic, which happened to be on his good behavior. The swells were slight, and only the most susceptible yielded to sea-sickness. It was not long till we were beyond the sight of land, and in every direction there was the same white expanse of sea. All day long, and all night long we went on and on, with nothing to mark our progress, day after day presenting the same prospect as far as the eye can see in all directions. What a symbol of eternity is the ocean! The same thing day after day. We look out at the same view yesterday, to-day and to-morrow, as we go on, on, on, continuously.

Thursday the sea was rougher and the ship rolled and plunged in a way we drew the line between the good sailors and those who were not. A several of our party succumbed. Dr. Carter Helm Jones held up bravely, but was obliged to yield before the day was over. Never, however, was any man sea-sick more gracefully. True, for a time he felt a gloominess of the future and meditated taking a church somewhere in Europe and sending for his family; but after three days he was as bright and cheerful as ever, and he has contributed far more than his share to the pleasure of the trip. On one occasion the ship was crowded with passengers with readings which illustrate the dialect of the Negroes, and there is no more enthusiastic pilgrim abroad, nor one who will get more out of the trip.

We held a meeting the first day, and organized our party. The Rev. J. T. Pinson, of Texas, was made secretary. Dr. C. H. Jones and Messrs. J. T. Burghard and H. C. Warren were appointed a committee on devotional exercises. Dr. B. W. Stone, and Messrs. W. H. Simmons and Joseph Bucheol (of Delaware) were appointed a committee on grievances, while Mr. and Mrs. John Oster, Mrs. Ashbrook, Miss Boren, and the Rev. T. J. Davenport were chosen as the committee on entertainments. We were to meet at 10 A. M. every day, hold devotional exercises and then have a talk about the sights and scenes of the trip. This we have kept up, save two days—Friday and Saturday—we had regular preaching Sunday on the roughness of the sea had thinned our ranks so as to make the meeting impossible.

On Thursday night a gale struck us, and at the same time we were crossing the path of a recent storm. When the ocean is lashed into fury it stays mad some time after the storm is over, and only after several days does it calm down as before. Between the waves of this storm and of our own gale, the ship plunged and rolled fearfully, the waves dashing entirely over the vessel. Then another storm, including the writer, though his sickness was brief. It was a complete surprise, as I had fully expected to escape sea-sickness. "Let him that thinketh he standeth take heed lest he fall." Several amusing incidents occurred. One lady decided that she could not survive the voyage home, and so she would write for her husband to come over to Europe and they would live there, since she would never cross the ocean again—never! Two ladies for the first time in their lives, they said, could not have their own way. One wanted to change her state-room and the other to stay on deck. Refusing flatly to go below when ordered by the captain, he told a sailor to carry her down, and the obedience was prompt; the sailor was quite good-natured, but in his arms and carried her below, to her great astonishment and disgust. One brother thought the ship would certainly sink, and had a steward help him on with a life preserver. Another brother involuntarily plunged headlong into a fight as the rolling ship squared a sailor who at once began to express his sentiments in the most animated and emphatic fashion, but in German (this is a German ship) while the brother, only slightly bruised, thanks to the sailor's being good-natured, as heasy a retreat as the rolling ship plunging ship would allow. This brother is the Rev. E. F. Jenkins, of Texas, whose presence is a benediction to the party. Bro. Pinson is another delightful preacher from Texas. It was he who spoke of the "where with" to purchase [unclear] to carry out the threat, and at the time

Bro. P. was in that peculiar state of mind, induced by sea-sickness, which made him willing to be thrown overboard, or anywhere else for a change. The sea was rough Saturday, though less so, and by Sunday the ocean was behaving handsomely, for the Atlantic. We had now gotten where the sea was of a deep, rich blue color, not seen in higher latitudes, and beautiful to behold. The white caps on the rich blue ground added to the picture. It is worth a voyage to this region just to see the beauty of the ocean. The Azores are emeralds in a sea of sapphire.

We passed some of the Azores Monday night, but rising Tuesday morning, before sunrise, I saw to the North-west the snow-capped peak of Mt. Pico, 7,960 feet high. The mountain pierced the low lying clouds and fully 1,000 feet of the top gleamed clear against the sky. The sun's rays touched the summit as I gazed and gradually wrapped the mountain in glory, which flashed its radiance afar over the dark sea. It was a sight long to be remembered, and all the more welcome since it was the seventh day since I had seen land. About noon we began to pass Sao Miguel, the largest of the Azores islands, stretching thirty miles east and west. We sailed close along side of it, at one time being within a mile of the shore. Of course every body was on deck gazing. The towns and villages looked very neat and pretty. The houses are nearly all white and some of them are very fine. Though belonging to Portugal, the island was settled by the Dutch. The wind mills are numerous, as streams are scarce. Olive and orange groves, growing wheat, fruit orchards, hedges, forests, bleak tops of mountains, dotted of all growths, if they ever had any, dotted with white villages and villas, made a charming picture. Two schools of dolphins came jumping joyfully round the ship, as if to bid us welcome. The city of Ponta Delgada, with 16,000 inhabitants, presented a fine appearance. Some of the houses, apparently warehouses, were six storeys high. Several sail vessels were at the dock, and I noticed three little craft sailing northwards. It was curious that we could not see the people. With my glass I could discern only two people on the whole island, the one a woman walking across a yard, and the other a man, in his shirt sleeves, in a field.

The Azores were so named from doves, a hawk, because of the immense number of hawks found there. The climate is mild but damp. There are three groups, of two, five and two respectively. They are of volcanic origin, a new island having arisen in 1807. The groups are called the Good Islands, the Wind or Dove Islands and the Brazil Islands. Hot springs abound, and wonderful boiling fountains. These islands were unknown to the Greeks and Romans, though Carthaginian coin have been found there. Pico is the best island for landing, while Pico has the highest mountain of the same name. This mountain is not covered with snow all the year, but it is so at this season, and greatly to my delight as I gazed upon its gleaming glory in the rising sun.

I write this letter Thursday evening, just as we are about to sight the coast of Spain. We reach Gibraltar to-night, where this letter will be mailed and where we go on shore in the morning, proceeding after a few hours, by two days more sailing to Genoa, where we leave the ship and travel by rail till we embark at Naples for Egypt. Our voyage has been a smooth and a pleasant one. The captain says his last trip was very stormy both ways, making

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CHURCH NEWS.

Bro. F. C. Gray writes from Alto Pass, Ill.: "Our pastor Bro. H. S. Lindsey, closed a meeting on February 25th which had lasted four weeks, with about 125 conversions, 113 additions to the church, 18 restored, and 3 by letter, and March 1st being the regular meeting of the church 6 others presented themselves for membership, 4 by experience and baptism and 2 by restoration, making in all 119 additions to the church. Bro. Lindsey is a whole team. He is also pastor of Murphysboro half time, to which place he will move his family soon, his present residence being Mt. Vernon, Ill."

Brothers N. O. Mitchell and V. C. Hart have just closed a successful revival meeting with the church at Richmond, Tenn., in which they were baptized into the fellowship of the church 13, among them some Methodists, Campbellites and Catholics. The church was strengthened in every way. Two deacons were elected and ordained, the Sunday-school was put on its feet and the entire church left rejoicing. They are now in a meeting of great power with the church at Elgin, Texas, and God is blessing their work.

The German church at Third Creek, Gasconade county, Mo., has set apart its new house for the worship of God.

A meeting in the Jackson church, Mo., closed with 11 additions, 2 by experience and baptism, 2 by letter and 2 by restoration.

A church has been constituted at Cross Roads, Halls county, Mo.

A two weeks' meeting in the Monticello church, Mo., greatly revived the church, and added 22 to its fellowship.

The Sixth church, Atlanta, Ga., has set apart Bro. H. S. Stephenson to the full work of the Gospel ministry.

ACCORDING to previous announcement, I preached to the children of Letchfield last Sunday evening at 7:30. Quite a crowd of the children came out with their parents. I had the children to take the front seats. The children were highly pleased with the idea of a sermon especially for them. I never had such a large gathering of children seemed to be profound. Many children and many parents wept. This was my second trial in preaching especially to children. I stopped off last Monday evening and spent the night with Bro. J. T. David and wife. Bro. D. is one of Salem Association's rising young preachers. H. F. BURNS, N. Y. Hill, Louisville March 6.

The American Baptist Publication Society's periodicals for the second quarter are now ready, some having been reprinted after their destruction by the late fire. Everything has been reproduced in the usual superior style, and it is very desirable that orders be sent in promptly. It is gratifying to state that a very large increase occurred in most of the lists during the present quarter and a still greater increase is expected for the second quarter. Send orders for your supplies to the Branch House nearest to you. A. J. ROWLAND, Secretary.

Rev. D. G. Whittinghill, popular pastor of Coliseum Place church, New Orleans, La., called. Looking well. Work progressing.

MARRIED. On March 2, in this city, by the Rev. T. H. Plummon, Mr. J. M. Finley, of Valley Station, was married to Miss Lena Caperton, daughter of Dr. A. C. Caperton.







REPLIES FROM DEACONS.

Dear Recorder: As you request to hear from all the deacons, I feel called on to respond as I have been a deacon for over forty years.

In the first place times are very hard, and money very hard to get hold of.

Secondly. Because many members are not posted. I believe that every child of God is ready to do his duty when he knows it.

I have had great experience in collecting money in the last forty years. I have always found a member that takes the RECORDER ready to give. While those who did not take their denominational paper were very hard to get money from.

Let the deacons and pastors go to work and get more members to take their papers. I believe the WESTERN RECORDER is the paper for them. I cannot see how any Baptist can be so stupid as not to take their paper. I have been taking this paper for many years (near about forty five years), and would take it if it cost twice as much as it does. I am thankful that we have such a paper. It reminds me of Stonewall Jackson—it stands firm for the truth. Long life to you, dear RECORDER. R. C. MILBURN.

Dear Recorder: In compliance with your request I have this to say.

First. Unconverted individuals in Baptist churches seem to be largely on the increase. This condition is likely owing in a measure to professional evangelists who glory in numbers, and the modern loose way of many churches receiving members into their fellowship.

Second. Piety is in a low state, seemingly among the very elect. Family worship is not kept up in many homes; attendance upon church service is neglected for most trivial excuses; religion, in the serious sense of pressing it home to the hearts of the unconverted, is rarely mentioned in social life.

Third. The inordinate desire of money getting in this age has seized upon many church members and holds them in its carnal grip. It is no uncommon spectacle to see professed followers of the Lord Jesus spending their money freely to gratify hurtful desires of the flesh and then come up to the table of the Lord with empty hands.

Fourth. Prayerful and careful study of the Scriptures is sadly neglected. Baptists claim the Bible for their creed, the supreme standard by which all religious beliefs and conduct should be tested. Yet it is distressing and humiliating to know how little the average church member can tell about his professed creed.

May it not be just possible that some of our Sunday-school literature in Christian libraries and periodicals are largely responsible for this lack of Bible knowledge?

In writing the above Baptists alone have been in mind. I dare say their defects and shortcomings along the lines indicated will account for the shortage in our mission treasury—and as for that matter, many other evils which affect the body of Christ.

May the Lord direct his servants speedily to the remedies for this lack of duty in the churches for this prayer of an Evergreen, La. DEACON.

Dear Recorder: In answer to your request I thought I would say a few words. We have so few who are willing to help in this work. We have so many in our churches and communities who are strangers to Christ and his cause that ought to be helpers in this work. We

deacons and pastors are in a sense responsible for it for not going personally to our neighbors and pointing out to them the Lamb of God that taketh away the sins of the world. Christ set us the example. May we take up our cross and follow him, (John 4:3-8).

Having our affections set on things above, not on things of the earth, ready to give unto the Lord as he hath prospered us.

It seems that some of our churches are losing the love for the churches our Lord established, on account of these Societies. May the Lord help us to work in and through the church for the salvation of lost souls is my prayer. C. B. POPE.

Dear Recorder: I think the answer can be given in one word—Selfishness. Selfishness on the part of individuals and on the part of the churches as well. Not enough self denial. Too much striving to keep up with the style. A DEACON.

Dear Recorder: We feel that it is due and we present congratulations to the RECORDER for the part it stands it has ever taken against some of the things of the day practiced by our people and churches, which the RECORDER looked upon as being departures from plain Scriptural teaching. And we hope it has not spoken in vain.

As we have often sat and listened to the preaching of Bro. J. H. Spencer we were made to feel that he was surely called of God to the preaching of His word. When we read his articles in the RECORDER of to day, can we come to any other conclusion, but that he has been divinely called to a new field of labor. Faithful was he in his public ministry of the Gospel, doubly so he seems to be in the RECORDER. And so like Paul while in the midst of much affliction he vividly sets forth the fact that he has a daily care for the churches.

Why the falling off in the contributions for missions? We would say, and do verily believe that it is because the churches have been doing just what the RECORDER has been trying to get them not to do. God's people must be divinely led to be divinely blessed. The Bible plainly sets forth this fact, that when his people walk in his ways, Zion always prospers in her work.

There is an acknowledged depression in the line of mission work. Let all seriously ask themselves this question: Are there not reasonable grounds to believe that there have been some very serious departures from divine instructions as to the rule of action for the churches? If this be true, would it not be wise for all to return and look for the blessing that comes through the windows of heaven which stand ready to be opened so wide that a blessing may be poured out upon us of which there will not be room enough to contain it?

Is it not high time that God's people should awake and come to this determination that we will bring all the tithes into God's own store house, the church, and let the distribution be carried on as divinely directed. The Gospel would then be preached. The poor saints would then be cared for. He who commanded stands ready to keep his promise to come to the rescue of his saints and make ample provision for the keeping of said commands.

Societies, Societies, and there is no end to the "Society" business. Everything must be done by a Society of some kind. And the poor church has nothing left to do. Missionary Societies, benevolent Societies are fast relieving the church of sending the Gospel to other lands and caring for her poor.

And about all the deacons now have to do, is to hand round the bread and wine. Let the churches rise up and do the whole work. A DEACON.

Dear Recorder: In reference to missions our church at Pee Wee Valley, I think is as liberal in her giving to all purposes as any church I know of, while she has not done what she ought in giving to missions. Some of our brethren are very liberal in giving to all causes while others are doing comparatively little. As Bro. Drane truly says, "they think there is no compulsion in their giving," they do very little.

I would like for some of our brethren who seem to throw all the responsibility on the deacons to tell us how to reach those who are not disposed to give to missions, as there is no compulsory way to reach them!

Times have been hard and money hard to get. Many of the brethren are in debt and have many difficulties to surmount. While on the other hand the Lord has been good in supplying our wants in giving us abundant crops for which be truly thankful, and make every effort to give as the Lord has prospered us. I think it would be well for our pastors to preach more on the duty of giving to missions. L. COLLINS.

Dear Recorder: There may be many causes. What would prevent one member or church from contributing to missions would not be any barrier to another.

One might say the stringency of the times; another, our preachers don't say enough about missions in their sermons; another, I have not prospered any this year financially, and so on. As a general rule when we don't want to do anything we can always have an excuse, and more than half the excuses we offer are not legitimate, but only a trick of the devil, and will fall as chaff before the wind in the presence of our Lord and Master.

If we have accumulated little or much of this world's goods it is an evident fact to my mind that God has prospered us at some time, and we should contribute a portion of what he has blessed us with to His cause as well as to Caesar.

I believe one of the leading causes in the decline is from a lack of church law or discipline by which we can train our members to do their duty first at home, according to their financial ability, and then we will have but little trouble to get them to give to missions. Prov. 22:6, "Train up a child in the way he should go; and when he is old he will not depart from it." Why not apply this Scripture to our church members, for many of them, perhaps, have belonged to the church for years and are yet babes in Christ, if in Christ at all. They cannot bear strong meat, but need to be fed with milk.

I have been a reader of the WESTERN RECORDER for more than thirty five years. It is always a welcome visitor in my family. I like it because it is sound in Bible doctrine, and hews to the line let the chips fall where they will. I like it because it seems to be instant in season and out of season, reproves, rebukes, exhorts with all long suffering and doctrine. A COUNTRY DEACON.

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The Farm

Mr. James Logan sold his 210 acre farm in Jessamine county, to Mr. Charles Spillman, of Garrard, for \$12,000 cash.

Will Oneal sold his crop of hemp Monday to Mr. Isham Railey at \$4 per cwt., with 50c. off on the hundred for all that is "booty," or damaged.—Versailles Sun.

Mr. G. B. Poulter, of the Duncan neighborhood, had 31 ewes to drop 56 lambs, and all of them are living. Mr. W. H. Vandivier had 19 ewes to drop 82 lambs.—Harrodsburg Democrat.

The "Felix farm" of 240 acres, near Mortonsville, Woodford county, was sold publicly by Thos. Seller, agent for the heirs of Josiah Felix, and was purchased by Messrs. John and Joseph McDonald, at \$31.50 per acre.

Thomas Napier, of Crab Orchard, sold to David Thompson, of Garrard, 49 145-pound hogs at \$3.35. W. C. Greening has rented the Patton place of 200 acres, near Hustonville, for \$400. He will put 40 acres in tobacco.—Interior Journal.

There was a good crowd at Versailles Monday. No cattle on the market, but lots of hogs. There was a good demand for milk cows. A number of mules were there, but the market was dull and few sales reported.

At the Wesley Hawkins sale in Scott county 40 feeding cattle, of about 1,190 pounds weight, sold to John Jones and Sim Hambrick at \$3.90 per cwt; 22 head of about 400 pounds, sold to same at \$3.75 and 5 head \$3.50. Yearling steers brought \$23.75 per head; yearling heifers \$18. The day was fearfully cold.

Farmers are leaving Madison county to settle in Illinois. A dispatch says a party of twenty left Richmond, Friday morning for McLean county, and it is estimated that not fewer than 100 men and boys have left Richmond for different points in Illinois in the last sixty days.

The Courier says there was not a large crowd at Cynthiana Monday. About 150 head of cattle on the market. One bunch of 1,000-pound steers sold at \$3.81, R. B. Hatcher, of Paris purchaser. One bunch 800 pound yearling steers \$30.50 per head. Common \$30 to \$50 per head; calves \$12 to \$15; milk cows \$20 to \$50. Nothing doing in mules; plug horses \$10 to \$30.

At the sale of Mrs. Hester Pharis, in Clark, eighteen good ewes with some lambs thrown in, sold for \$3 each; hogs, weight 125 pounds, \$3.90 per hundred; milk cows, \$20 to \$25; several horses, \$25 to \$50; heifers calves, \$6 each. At the Seabee sale the extreme cold weather was also a drawback. Horses brought from \$25 to \$40; two jacks 5 years old and 16 hands high, \$150 and \$154; young jack, \$35; good jennet, \$40; 2-year-old cattle, 1,400 lbs., \$3.60 hogs, 34 to 41 cents.

SOUTHERN FARMERS ARE BETTER OFF.

In contrast to the accounts from northern farmers of their failure to realize profits, or even pay their way, allow me to call your attention to the January number of the Southern States published in Baltimore, setting forth exactly opposite conditions here in the South.

This magazine sent the following questions to 580 railroad station agents in the South, and published their replies:

1. "How does the financial condition of farmers in your vicinity compare with that of former years?"

2. "Are they raising now more food stuffs (as in contra-distinction from cotton) than formerly?"

Excepting about 40 answers from Florida, which are mostly unfavorable as to the first question, on account of the loss of orange trees last winter, at least 80 per cent are decidedly favorable and encouraging.

My observation confirms it; the southern farmers are now, as a rule, better off than for some years past. It is not altogether easy to explain this to the northern farmer. In part the small crop (acreage) of cotton has brought good prices and a fair net gain, because only the best land was planted, and therefore not much expended in its cultivation. The "provision crop" (food for man and beast) has been varied and large, and prices correspondingly low.

But the southern farmer rarely has had any provision to sell; he generally buys bacon and bread-stuffs from the West, paying with cotton. This year he not only has none to buy, but a little to sell. This may be either homemade cane syrup or sugar, rice, sweet or Irish potatoes, peanuts, oats, corn, tobacco, cow peas, forage or hog meal. "Living at home" in the South means raising what you eat, and it is quite common here now to find families who live well buying only coffee, salt and wheat flour. Corn-bread, in several forms is the chief bread, but wheaten biscuits are common.

A greater gain, and indeed it is in substance an economical revolution, is the new method of conducting business brought about by the prevailing low prices for many years. Merchants were obliged for their own protection to stop making advances to farmers on the strength of their growing cotton. This forced the farmer to pay cash or not buy. He had choice; he must pay or go without the goods. He has done neither wholly; he has largely produced the things on his own farm with his own labor which he used to buy. He has also economized in ways that his brother in the North cannot and will not follow because of climate and fashion. This mild climate and the simple inexpensive dressing and furnishing make the expenses of comfortable living greatly less than in the North and West. Here nearly all are poor, and the best people are often the poorest. It is my favorite remark that in our South it is both respectable and not inconvenient to be poor, to a degree found nowhere else in the world. I speak from ten half years' experience here. The southern farmer then is not getting into debt, because no one will trust him, and he is paying off old debts as he can. He "lives at home," and sells enough of such staples as cotton, tobacco and rice, with some provisions, to give him the \$100 to \$200 cash that the "one-horse" farmer (he who cultivates about 30 acres), needs to handle in money per year to pay his taxes and buy the little clothing, additional food, etc, he requires.

The above money income may seem incredibly small to many northern farmers who call themselves poor; but I know a number of respectable men here who have not touched the larger figure, \$200, in annual money income for years.

If the farmer owns land enough to enable him to let one or more "one-horse" farms to negroes for a bale of cotton, each worth say \$30, he may then increase his income. His colored tenants are glad to work for him at 50 cents per day or \$10 per month, and

take their pay wholly or in part in corn-meal, pork and home-made syrup. Such a man would probably have a small bunch of cattle running on the range, and would occasionally sell a grass beef for \$8, or may-be an ox or milch cow at twice that price. Such a farmer, if he ran two horses or mules on his home farm, would be satisfied to handle \$1 for each day in the year and would here be considered "well-to-do."

These men will go to the market town every other Saturday, usually have some business in the court, will go "possum" hunting, or fish-fries and picnics, and occasionally ride after hounds in a fox or wild cat chase.

There is no cost for fuel here; it is only the labor of getting the wood to be burned in open fires. These farmers have, as compared with those of the North, practically no costs for traveling, none for schools or amusements or for social entertainments or churches or charities; the subscription list rarely goes round and the cost for books and periodicals is from \$1 to, say, \$5. Almost no postage, telegraphing, or expressage; no furs or heavy winter clothing or bedding; no expense for stoves, for they never have but one, and often none. There are no carpets, no papers, no paint or varnish, no expensive musical instruments or pictures, and low taxes.

A double pen-log-house, with stable and meat house, constituting a "settlement," can be built and furnished, including the mule, for \$200. One hundred acres of unimproved land can be bought for \$300, making the one-horse farm, plant and stock complete, cost, say, \$500.

A natural inference from the above picture is that country life here is dull, and scarcely worth living. This is a mistake; life here is exceedingly simple, and free from care and annoyance. We are in close contact with nature; we have plenty of glorious sunshine out of doors, and the next best source of light and heat indoors—the open wood fire which is better than furniture, doctors, or even certain guests.

Some idea of the extent and variety of climate and products of our whole country is indicated by the fact that while in one great section the farming industry is seriously depressed, with no immediate prospect of improvement, in another almost equal area the farmers are fairly prosperous, and the outlook is promising.

The fact that southern farmers are buying less from the West than ever before, is one of the minor reasons why prices of farm products are low there. This will probably always be true in the future.—T. B. Brooks in The Cultivator.

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B. & O. S. W. RY. TIME TABLE.

Table with 4 columns: Destination, Time, and other details. Includes routes to Cincinnati, St. Louis, Paducah, Columbus, and Pittsburg.

For suburban trains see local time card which can be procured from agents. For detailed information regarding rates, time of connecting lines, sleeping, dining, baggage, etc., see address of agents. D. P. A., Louisville, Ky. or T. H. Chesnut, G. P. A., St. Louis, Mo. or G. W. Paris, Asst. G. P. A., Cincinnati, O.



