

# WESTERN RECORDER

Faith, Hope and Love, these three.

75th YEAR.

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## WESTERN RECORDER.

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ARTHUR MEE, in the *Puritan*, says that 100,000,000 of Spurgeon's sermons have been sold at a penny. This is exclusive of their publications in the newspapers and in book form, and this circulation he estimates at double the penny one. The world is not in a hopeless way when so many read such sermons.

COUNT ALMEIDA told Silveira, the Spanish Prime Minister, that he was a "widower to the truth," and was married again to untruth and impudence. That is a new way of calling a man a liar without direct use of the ugly word, and it is a very strong and expressive one indicating that truth is utterly dead to him.

THE *Christian Commonwealth* of London says: "Dr. Lorimer appears to be the only American preacher who draws crowded congregations in this country. His fellow-countrymen are appreciated when they occupy our London pulpits, but they are not lionized by thronging masses of enthusiasts as is the genial doctor."

THE evangelical denominations are entering upon a hard fight to maintain their right to have the truths they cherish taught to their own young preachers in schools they have founded for that very purpose. One would think that an inalienable right in a country of religious liberty, but some evidently consider otherwise.

CHICAGO Theological Seminary announces that no students will be received who have not made a standing of 75 per cent. in their college course. All future assignments of the students' fund will be given on the basis of their record in the classroom of the Seminary and given as scholarships. This has lessened the number of students, but the professors think it has improved the quality.

In a recent speech Dr. Jefferson spoke most wisely and strongly in regard to schools. He said: "We are building reformatories around our schools, and I find that the reformatories are almost as crowded as the schools. What are we going to do about it? The Roman Catholic church has written the necessary answer in brick and stone from the Atlantic to the Pacific. Their answer is the parochial school." The children of this generation are often wiser than the children of light. We hope the day is not far distant when all Baptist children will be in Baptist schools.

## WHAT SHALL THIS MAN DO?

BY THURSTON.

Peter's question was a suggestive one, though not pertinent to his position or the circumstances of the occasion. In fact, it was really very impertinent, and received a mild rebuke in the reply of Jesus. Possibly it was not mere curiosity, but a friendly interest in John which prompted a desire to know if he was to be left at the fishing nets, without a mission and a commission from Jesus, as the Lord's command, "Follow me," seemed to have given him. These words, and the incidents that occasioned them, never impress me so deeply or so painfully as when I see ministers of the Gospel, without employment, standing idle in the market places, without a settlement and without a home, and to every inquiry replying substantially, "No man hath hired us." There are hundreds and thousands in our land to whom these thoughts will apply. Ministers who are not called by any one of the thousands of pastorless churches. What shall these men do? The condition is a serious one but how to remedy the difficulty, is hard to tell. The religious press busies itself with the subject, but can go no further than to point out the difficulty, lament the facts, but show no remedy.

A "destitute church" can bear its destitution as a destitute minister cannot. He has a wife and children to be cared for, as well as himself. How can they find food and raiment and shelter, save as dependent on friends. How can the children be educated, even in the plainest manner? Many of these men are valuable men, and ministers of ability and usefulness. The vast majority of them are men of integrity, devout in spirit and industrious in their habits. They may not be brilliant or profound. They may not have startling qualifications to surprise and magnetize communities. But those qualities are not essential to a minister of Christ—they have what is far better. They are plain, honest men of good parts and devout spirits, who can do good service in the Lord's vineyard. They do not wish to eat the bread of idleness, but no man hires them, no church calls them, and there is a constant prospect that they will soon have no bread of any kind to eat, either they or their families. Some of this great host of unemployed ministers may be "cranks," with offensive peculiarities so deeply rooted and so distasteful that the churches are justified in not wishing them, whatever their abilities in other respects. Hopeless of employment and a home, many good and able men drift into agencies and various semi-secular employments rather than distress or starve their families.

One of the most touching things in this line I ever experienced occurred some years since in a brief interview with a brother. He said in substance: "I have no church now, and I don't know what to do. I am forty-two years old, in good health, I love the work of the ministry, and am ready for work, and wish to be at work; but no church wants me!" I had known him since he entered the ministry, fifteen years before. He left the seminary with high hopes of his friends for marked success and large usefulness. An unusually devout spirit, a plain, earnest and informing preacher, a kind friend, a sympathetic pastor and a safe guide; but no church wanted him. He lacked the popular elements of stage attractiveness, and no church would call him. Occasional supplies and other incidental reports afforded him a precarious support till he "entered into rest" a few years

since, and went, I suppose, to make his report to the Lord of the vineyard as to how the churches treated the pastors he had sent them, and despised the "ascension gifts" of the King in Zion.

While the ministers themselves have many defects, and, at times, not a few very serious faults, yet they do often suffer such unfair and unjust treatment in many ways from the churches—not all churches—as to excite alarming fears as to the recompense of reward at the last day to those who have been the guilty cause.

Some things I have noticed may be named, but to name them will not correct them. Many ministers are not settled because they do not get calls from the large important churches. They seem to think it beneath their dignity, a reflection upon their reputation, and a bar to future advancement to settle with a second-class church. Precisely what a second-class church is, has never been well defined. They might have good homes, a comfortable living for their families, be employed and be doing good, but they take account with a mistaken and foolish pride, half starve, or worse, and lay the blame on the churches. Many of the unemployed ministers gravitate to the great cities, appearing to think they confined what they wished there. A sad mistake, and a bitter one, in most cases. A great city is the worst place such a man can seek. For more than forty years I have witnessed this illustrated over and over again in New York City. There is quite a little army of ministers of all denominations, without homes, waiting for something to turn up, in this city constantly. Occasionally a few of them get a "Sunday's supply" in or near the city; but, for the most part, they spend their time in uncertainty and anxious misery. If they would go out into the country and visit fields where pastors are needed, there would be hope for them.

This one case out of many occurs to me. The man was reared in the city. At the proper age he went off to college and seminary in preparation for the ministry. He was an industrious student, having good ability, and graduated with good scholastic equipment for his work, accepted a call to a country church, and had several successful country pastorates. He had married a girl from the city, who always longed for her city home and friends. Two daughters, approaching womanhood, finally joined their mother in urging a return to the city. At length the father yielded, with no support in view, and they found themselves in a great city, with many friends, it is true, but without a home and with no means of getting a living. He was a good preacher, an excellent pastor, a man respected by all, but no city church was inclined to call him. Soliciting subscribers for religious papers, collecting bills for his physician, with an occasional supply, failed to give the family a comfortable living. Then they took in boarders to eke out their little. Friends urged him to return to the country and take a pastorate; then again the wife and daughters would not consent. Finally the whole family became subjects of charity. Recently the good man died at a very advanced age, and was buried at the expense of the church of which they were members.

Another case, strongly contrasting with the foregoing, shows how a man with less ability, but a little more resolution, can find or make a way to live. This man had less ability and less education, and therefore probably less pride of position. He found himself without a home or a church and destitute of means, but with

a wife and one child. After various ineffectual endeavors to secure a call, he went to a small country church, too poor or too nearly dead to attempt to settle a pastor, and asked the privilege of preaching a Sunday for them, taking as his compensation the collection. They were glad to have preaching on such easy terms, and agreed. On the whole, they were well pleased with his service. Then he offered to preach for them for three or six months on the same conditions. The offer was accepted. He lived among the families, while his wife and child found a home with relatives. Though not a great preacher, he was in earnest, both in the pulpit and in pastoral visitation. Before the six months were over the audience and the collection had much increased, the people became inspired to be and to do something. They made various improvements on their dilapidated house of worship, and when he received a call to a more hopeful field, they immediately set about securing another pastor. His method was much better than to starve or become a pauper.

## TO MAKE A CHURCH PROSPER.

Why should there be a decaying church in the world? There is a sure way of prosperity. It has never failed, and never can. A few simple rules observed by all the members of any church will insure good days. If the church is decaying, the decay will soon be arrested. If it is standing still, it will soon begin to grow. If already flourishing, it will grow more rapidly.

1. Attend all the services regularly.
2. If it rains or snows, make a special effort to go.
3. Never miss a prayer-meeting needlessly.
4. Invite some one else to go every week.
5. Think of the services through the week, speak of them to others, and pray that they may be attended with the divine blessing.
6. Pray for each member so far as you may know them, especially for the sick and poor.
7. Pray for the pastor. His usefulness will be greatly increased by the daily prayers of all the people.
8. Note the absence of members, not to criticize or find fault, but to show them proper attention in case they are sick, to encourage them if they are cast down, to restore them if they are wandering.
9. Speak to strangers, and invite them to come again.
10. Accept gladly any work assigned you, but never show a spirit of envy when others are promoted in the church.
11. Never encourage strife, but be a peacemaker.
12. Never speak of the faults of others to your neighbors, and never to those who have made mistakes, unless it be for the purpose of correcting them, and then be sure to do it in love.
13. Give cheerfully, according to your ability.
14. If able, take a church paper.
15. If the pastor or some one else is struggling under a heavy load, take hold and help.
16. Never insist on having your own way against the majority, and never insist on overriding a minority with careless indifference.
17. Make some unconverted soul a special subject of daily prayer. Persevere in prayer, together with judicious effort, until that one shall be brought to Christ. These things we can all do. No special talent is required. By so doing ye shall bear much fruit.—New York Advocate.

THE "CHURCH" AND THE "KINGDOM."

BY JESSE B. THOMAS, D.D., LL.D.

VI.

THE CRITICAL PASSAGE.

We come, then, to the study of the famous passage (Matt. 16:18, 19) about the correct interpretation of which in detail there has been a world of controversy, and on which so much depends. If the authority of current usage and the concurrent testimony of the Gospels themselves, in so far as they supply any definite precedent for our guidance, are to count for anything, we shall expect to find that *basileia*, here, as uniformly elsewhere, carries with it the notion of a world-power, single, exclusive, monocratic; while *ecclesia* will presumably retain its contrasted distributive idea, that of a local assembly, one of many, and democratic. A sudden absolute reversal of the meaning of either of the words, for which no single precedent can be cited, is admissible only under the pressure of cogent evidence from the passage itself. Is such evidence forthcoming?

Nobody questions that *basileia* is used in its familiar sense; the qualifying words "of heaven" contrasting the world-dominion of God with that of Caesar. Nor is there room for doubt as to the personal destination of the "keys," which are explicitly said to be given to Peter. But when we come to *ecclesia*, we are asked to assume that it has arbitrarily reversed its accustomed meaning, thus becoming identifiable, if not identical, with *basileia*, of which it had hitherto been always the antithesis. With this unexplained departure from settled usage at once arise questions of chronic dispute. Is the world-church identical with the world-kingdom? Is it visible or invisible? Is the "rock" on which it is built Peter, or his confession, or Christ?

Let us examine the language under the theory that the uniform meaning of the words remain undisturbed, and see if we encounter insuperable objections. Notice first that Christ applies to the *ecclesia* the qualification "my," as if contrasting it with some other recognizable body: that he speaks of it as to be "built"; and that he declares "the gates of Hades shall not prevail against it" (R. V.). Neither of these particulars is expressly affirmed of the "kingdom of heaven." The most natural subject of comparison suggested by the word "my" would be the only existing religious *ecclesia* known to those he addressed, the synagogue.

He was then referring to the *ecclesia* he was about to found as an institution characteristically different from the familiar Jewish one. There is nothing unusual, in the New Testament or outside of it, in such a generic or representative use of terms. When James, addressing all the Jewish Christians of the Dispersion, refers to "your synagogue" (James 2:2), and a little later to "the elders of the church" (5:14), does anybody imagine him to conceive of a universal synagogue or universal church, rather than any church or synagogue as a characteristic institution? Archbishop Whately reminds us, when discussing this very question, that Thucydides often alludes to "the democracy" or "the oligarchy," when referring to individual bodies in the various Greek cities "formed on similar principles," without the suspicion that he could be understood to imply a pan-hellenic democracy or oligarchy. "So doubtless ought we to interpret the Scripture writers," he adds, when they refer in like manner to "the church."

If we understand the "rock" here mention, as the confession just uttered by Peter, the point of contrast between the coming church and the existing synagogue becomes more apparent. For just this definite confession of faith in Christ as Messiah, visibly reiterated in baptism, is the essential foundation of a normal Christian church: the birthright constitution of the synagogue being repudiated. We have authority enough for that interpretation, if we may accept the testimony of Archbishop Kenrick of the Roman Catholic church. For in his address prepared for (but not delivered at) the Vatican Council, he tells us that 44

Fathers and Doctors approve of it, against 17 who refer the term to Peter, and 16 who refer it to Christ himself: a decided majority being in favor of the former. The introduction of the word "rock" is, no doubt due to a play of words suggested by Peter's peculiar name; but no satisfactory reason has ever been given for the arbitrary change of gender from *Petron* to *Petran*. If we suppose the reference to be to *omologian*, which is feminine, the change would have some pretext at least.

The allusion to "building" suggests another point of distinction between the "church" and the "kingdom." The latter is never referred to in Scripture as "built" or as taking organic form in any decisive way. But the local church is characteristically and incessantly described as the subject of "edification" (the same Greek word). The Ephesian church are addressed as "built upon the foundation of the apostles and prophets (that is, evidently, the foundation laid by them. Cf. Titus 3:5); Christ Jesus himself being the chief corner stone." To understand the church here referred to as the local body brings the figurative allusion precisely in line with its use throughout the New Testament.

The declaration that the "gates of Hades shall not prevail against it" need occasion no difficulty, if we understand it as promising that the Christian church as an actual institution shall never be finally extirpated. The language does not compel the inference of uninterrupted visible continuity. It implies a matching of forces in which the church shall victoriously survive. In the next verses (Matt. 16:21) our Lord announces his own approaching subjection to the power of death, but adds that he shall "be raised again the third day." The "gates of Hades" could not "prevail" against him; death could not permanently shut him in, for he could not be "helden" it. His prophecy, therefore, would be fairly fulfilled if the individual church as such do not perish absolutely, and everywhere.

Finally, the universalization of the church and its identification with the kingdom of heaven, with the prolonged Jewish regime, or with the elect of all ages, loads the passage with chronological and metaphorical incongruities of formidable character. If kingdom and church are identical, both must be built on Peter, to satisfy the Romish theory, and the "keys" of the structure thus appear to be given to its own cornerstone. If the new kingdom and the Israelitish are identical, then Peter becomes the foundation stone of an organization already centuries old. If the whole body of the elect be built on Peter or on his confession of the incarnate Messiah, then he must be file-leader of an immeasurable procession starting beyond the flood.

No such difficulties attend the construction of the language here proposed. It simply supposes our Lord consistent with himself, and with the ordinary usage of speech, assuming that he whom "the common people heard gladly" would not wantonly use words in a strange sense which would inevitably perplex or mislead the common man.

Passing on from the Gospels to the remaining books of the New Testament, in our inquiry as to the meaning of *ecclesia*, we shall find the field of research materially limited by the concessions of the latest critical scholarship. If it seem presumptuous to question the validity of the long confidently cherished notion that the word does sometimes, at least, refer to a church universal, a notion still held by the bulk of interpreters, it must be remembered that one of the chief incentives to doubt has been furnished by a change in the set of the tide of opinion among interpreters themselves. We have seen that the equally long established and unquestioned notion of the identity of church and kingdom has been of late steadily challenged as an unverified assumption, and for lack of ability to justify itself, has been repudiated by a steadily increasing list of reputable authorities. But the notions of universality and identity are twin-born, and have always been inseparably associated in thought. It seems inevitable that the

rejection of the one as spurious should entail suspicion of the other. Such suspicion is abundantly justified by the incipient tendency above referred to, manifest in the

ADVERSE RESULTS OF RECENT TEXTUAL STUDY.

As a fair exponent of the ripest results of critical investigation of the text, we may safely accept Dr. F. J. A. Hort, who has summed up the results of inquiry in his lately issued book on "The Christian Ecclesia." Dr. Hort has become famous in connection with the production of the most authoritative revision of the Greek text of the New Testament, and stands in the front rank of Greek scholars. As an official in a national church, he cannot be suspected of bias against the national or universal theory. It will be only fair to assume that he will not assent to any interpretation that may even indirectly cast discredit upon that theory, unless compelled by rigorous exegetical necessity. Turning to his pages we discover:

First. A sweeping rejection of all proof-texts hitherto cited from the Acts and Epistles, except those found in Ephesians and Colossians. In these he finds "for the first time in the Acts and Epistles the *ecclesia* spoken of in the sense of the one universal *ecclesia*"; and "this is confined to the twin Epistles to Ephesians and Colossians." In this judgment Dr. Hort is confirmed by the new Hastings Bible Dictionary (just issued under the associate supervision of scholars such as Davidson, Driver, and Swete). The article upon this topic contains the following statement: "Not until late in the Epistles is the *Ecclesia* called outright the 'body of Christ' (Eph. 1:22, 4:12, 5:28; Col. 1:18, 24; 2:19). In the earlier Epistles it is the vague 'we,' 'you,' i. e., primarily the community to which the apostle is writing, although the secondary idea of the whole church was probably present to his mind (Rom. 12:5; 1 Cor. 12:15, 27. Cf. 6:15)."

It is unnecessary to go over the whole list of passages formerly adduced as carrying the universal sense, but now dismissed on critical grounds as inappropriate. A few instances will serve to indicate the nature of the reasons assigned for their abandonment. In the work last named, for instance, the notable passage in Hebrews 12:23 is ruled out as "not to the point as an instance of a distinctively Christian use of *ecclesia*." It is plain from the connection with *panagurei* that *ecclesia* is used here in a quite general meaning, "assembly," without reference to its technical Christian significance." Dr. Hort finds eleven varying phases of meaning, all of which point to the local body, except one "the one universal *ecclesia*," confined to the two Epistles above specified. Paul's allusion to the "church of God" (Gal. 1:13) applies to "the original Ecclesia of Jerusalem or Judea, at a time when there was no other." In Romans 16:23, "the church" is "any church." In Acts 20:28 the "church of God" is "the one universal Ecclesia as represented in the local individual Ecclesia." There are but three cases" (1 Cor. 10:23; 11:23; and probably 12:28) to which this last metaphorical implication is attached, and it will be noticed that the direct reference is even here to the local body.

You are going along a strange road on a dark night, wondering where to put your foot next. A flash of lightning will reveal to you, in an instant, not only your particular road, but the whole landscape. You are groping your way in a dark mine. Suddenly the miner's lamp flashes in the passage, and you see clearly. You are in a dark garret. You know not what there is in it. You open the shutter, let in the light, and instantly see all it contains. Even the dust on the furniture is clearly revealed. God is light; and when He shines into your soul, you see in a moment all that is there. Evil thoughts, evil purposes, all evil is revealed. His light shows us our sin; shows them as nothing else can, and shows them in all their evil instantly. The man who does not think he is very bad only thinks so because he has not yet had the light of God shine into his heart. —G. B. F. Hallock.

THE UNITY OF THE BOOK OF GENESIS.

It is a remarkable fact and a collateral or incidental proof of the divine authorship of the Book that all through Genesis a line or family are traceable not only by names but also by years.

The fifth chapter opens with "The book of generation of Adam, in the day that God created man in the likeness of God He made him." But in this generation of Adam, no mention is made of Cain, or of his posterity. When it tells us "Adam lived one hundred and thirty years and begat a son in his own likeness after his own image and called his name Seth. And the days of Adam after he had begotten Seth were eight hundred years and he begat sons and daughters."

Let it be noticed that one line only of his posterity is traced—through Seth—and that his age when Seth was born, and his age when Adam died is recorded with special particularity. Why?

Then we read, "Seth lived one hundred and five years and begat Enos," not that he had no son before this as he had also after Enos' birth. But Enos is alone mentioned by name, and the age of his father, Seth, when Enos was born, and the age when Seth died is given. And so it follows on through Cainan and Mahalaleel, Enoch, and Methuselah to Noah. In each family there were sons and daughters. But only one son in each is named, the age of the father at the time of each named son is given, how long he lived afterwards and his age at death.

There is a unity of purpose in this. One line stands out in a prominent particular distinction to Noah, while the other (after the boasts of Lamech, Cain's descendant) are wrapt in nameless obscurity. Why was this?

Then beginning with Noah, see a catalogue of his posterity in general for the evident purpose of showing how the nations or tribes originated, we find the same particularization of one line of Noah's family.

These are the generation of Shem (ch. 11, v. 10) the generations of the other sons were dropped. "Shem was an hundred years old, and begat Arphaxed two years after the flood." This particularity of the age of the father, when the son was born, and when the father died, is continued down to Terah. "And Terah lived seventy years and begat Abraham." Then came Isaac, Jacob and the Patriarchs.

Now it is evident to every thinking man, that there was a purpose in this unique characteristic of Genesis. Those men who call themselves "higher critics" have left this feature unnoticed. But it is evident that the family through which the Messiah, the second Adam, was to come, was thus marked (unknown perhaps to the inspired writers) by the Divine Author—the Lord God.

We ask how in all conscience can any man of intelligence conceive that several different writers, with no plan or guidance, could have written in mere fragments that wonderful book, which fragments were flung together haphazard, and then the book as a whole show this unity of purpose? Yet this is the guesswork of men who assume superior learning and superior critical acumen. No, no! The seal of the Almighty is stamped upon it. It has come down through the lapse of ages, the guide and comfort of man in his guilt and ignorance. It is still the light and guide and joy of the purest and noblest minds, and will survive the puny attempt of man to disparage or displace it. The grand column of eternal truth, it has outlived the storms of the past, and will endure till Jesus, its great subject and revelation, shall come in clouds of heaven. Amen.—Dr. S. H. Ford, in Christian Repository.

It is a great deal better to live a holy life than to talk about it. We are told to let our light shine, and if it does, we want need to tell anybody it does. The light will be its own witness. Light-houses don't ring bells and fire cannon to call attention to their shining—they just shine.—D. L. Moody.

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This LEADING BAPTIST PAPER of the South.

THE UTILITY OF DENOMINATIONAL SCHOOLS.

BY H. W. STRALEY, JR.

The position which our schools should sustain toward the denomination and denominational work, is a question of practical and vital importance to our churches. Vast sums of money are annually expended by our people in maintaining upon a working and modern basis our denominational institutions of learning, and in the establishment of new institutions of like character. In fact, this is a very popular line of Christian charity, and in many instances works the financial depletion of our people and churches. Money is diverted from the channels of our Mission Boards and other philanthropic endeavors into the coffers of our educational institutions.

No one is more friendly toward the cause of education, and most especially denominational education, than the writer; and no one is so impugning when pronounced in commendation of those who lend financial aid to the cause of denominational education. But the question arises, What practical return does the denomination receive from its educational institutions? Of what service are these institutions in the propagation of Baptist faith and influence? Is there not some vital defect in their internal management? Is there not a grave misconception amongst us as to their line of policy and methods? What is the purpose and object in the establishment of these schools? Is the ultimate and proper end of our schools under present management is alone to impart scientific and literary training to those who attend them, then their mission is a total failure. If such alone be their purpose and design, an expenditure of money on these institutions by the denomination, and denominational, is not only useless, but almost criminal.

The state will do this much for the youth of our country gratis; and to educate comes within the well-recognized functions of the civil power. The state has its institutions of learning, usually much better equipped in every respect than our denominational institutions, where an education can be acquired at a mere nominal expense, and the moral status of these state schools is usually the best.

Students attend our denominational schools at heavy cost, acquire the same character of education they would at a state institution, and return to their parents with the same religious proclivities which they entertained when they left home for college. In other words, if they left home unbelievers, they usually returned in the same spiritual condition; if they enter college with P-dobaptist proclivities, they return in precisely the same belief, or possibly, if not better, than when they left. Our schools connect themselves with some antagonistic church. These are not idle vagaries, but actual facts in connection with many of our schools. In fact, in one instance which came under the writer's personal knowledge, converts at a revival service in one of our finest Baptist female seminaries in the South were advised by the Baptist pastor to connect themselves with the church organization of their parents, no matter what that organization may have been.

Now, pray, of what practical utility are such institutions to the Baptist denomination? How many young women and young men become Baptists by virtue of attending these institutions? These schools were erected with Baptist funds, and are managed and controlled by Baptist intellect; and yet in too many instances nothing in the internal management or atmosphere of the place would suggest to the student that the institution was Baptist or otherwise. Now, in such cases, these institutions do not have been far such in the denomination, instead of fostering and keeping alive these institutions at a fearful expense, to have utilized the funds so expended in mission work and in the propagation of Christianity and Baptist theology in waste places?

The writer believes that by adopting a more practical policy, our educational facilities can be turned to great account in the conversion of souls, and, most especially, in the propagation of Baptist principles, and increasing the membership of our churches. The classical and literary schools, of course, occupy its proper sphere, but paramount to all else, our school facilities and trustees should have in constant

view the growth of the church and the dissemination, in every honorable and legitimate way, of the distinctive Baptist principles. In this way alone can we realize any extended results from our schools, and in this way alone our fondest hopes can be realized. These institutions were never intended for the personal emolument of a few learned professors, but as one means of spreading the Gospel of Christ as taught by Baptists.

Students seldom leave Catholic institutions of learning other than Catholics, or at least believers in Catholic doctrines. Catholicism is quietly instilled into the minds of all their students, whether of Catholic or Protestant parentage. We must admire their shrewdness in quietly, and kindly engraving their doctrines into the hearts of all with whom they associate in their lecture room. Believing their church alone to be apostolic, they would do violence to their convictions did they act otherwise. The school to them is the nursery of the church.

In the judgment of the writer, the Catholic idea is certainly the most sensible one, and should be the line of policy to be pursued in our Baptist institutions. We also claim to be the only apostolic church, and from a Protestant standpoint, our principles lie imbedded in the history of our Lord and His church. Denominational literature is unanswerable in debate, and there is simply no excuse whatever, by adopting a wise policy, why students leaving Baptist institutions of learning should be other than Baptists, at least in belief. In this way we can save handsomely from our denominational schools, and their utter as an arm of the Baptist church would be felt all over the country.

The writer has no sympathy for the "milk and elder" doctrine now so prevalent amongst our schools and churches, that there is no difference in church organization and denominations; that all churches lend the same facilities, equally potent and availing for eternal salvation, this idea is corollary to the absurd heresy that a man, in order to preserve domestic tranquility, should join the church of his wife.

If the above methods of teaching in so many schools and churches be correct, then the Baptist denomination is a discordant element in the Gospel dispensation, and must needs offer an apology for its existence.

Let our young people be taught that the only positive guarantee to a home in one of the "many mansions" in our Father's house, through the Apostolic church, admission into which must be gained in the Apostolic way—except a man be born of water and the Spirit, he can not enter into the Kingdom of God." Princeton, W. Va.

THE PLANTING OF CHRISTIANITY IN AFRICA, AND THE TRAINING OF NATIVE PREACHERS.

BY REV. H. CARSON GRAHAM, OF THE CONGO.

For the sake of these friends it may be well to give a few of the reasons why the training of native teachers away from their own land is held to be a mistake.

It should be borne in mind, despite assumptions to the contrary, that there is absolutely no warrant for the system, either by precept or example, in the New Testament. The commission runs "Go make disciples... baptizing them—and teaching them," and the early disciples carried it out in that order, going, not to disciple only, but also to teach those who were already in the country to which they went. But it may be admitted there is no Scriptural authority for sending converts to be trained in a foreign country, while it is urged that it may be expedient to do so under the different circumstances of modern mission work, seeing that Scripture says nothing against it. It is granted that, in some instances, foreign countries may be a benefit to an Englishman, so the mere trip to England and back may be to a native a kind of education, widening his conceptions, and enabling him to correct the false opinions of his fellow-countrymen concerning the white man's country and white men generally. But this is not the invariable nor the only result of such a trip, for sometimes the consequences are distinctly harmful, multiplying misconceptions, and assisting the development of vanity and self-conceit.

Whatever may be hoped from the influence of Christian homes upon the converts, the most that they will do is to give them the moral atmosphere of England that they wish to live for pleasure, and to do anything rather than to hazard their lives for the Gospel's sake.

It is hard to see how moral and spiritual training, such as converts so heartily desire, can be given in a land where public opinion makes the practice of heathen vices and super-stitions impossible, and by teachers who can have little, if any, knowledge of what the inner life of heathenism really is. They have no acquaintance with the temptations to which their pupils are heir, and which have so little force over them as the moral atmosphere of England that they soon imagine themselves altogether free from their power, and are no longer on their guard against them. When they return to their old surroundings, it is easy to wonder that they are wretchedly ignorant of the heathen life. Their weakness have become rusted, and their arms enfeebled through lack of exercise. Absolute exemption from temptation under pure social conditions which render it safe to relax watchfulness will enervate the spiritual nature and induce a fatal self-confidence rather than a reliance on God when they are left. Thus, in the midst of which it is to be plunged to struggle over afterwards. Keeping plants in

a bothose in autumn may force a show of flowers, but it is not calculated to enable them to resist the cold if they have to be out all the winter.

IN SEVERAL WAYS THE SYSTEM SUGGESTED IS HARMFUL TO THE CONVERTS THEMSELVES.

An extended stay in Europe is bad for them physically, for it has been found that Africans from the white man's country soon lose their native hardiness and endurance, whereas when they have not been thus enervated they certainly do thrive and flourish in their own climate; and this fact is taken advantage of by the ordinary missionary societies in connection with which there are many more native workers than whites. Indeed, it is the missionaries' aim to make every convert a worker for the conversion of his or her fellow.

Little is required to support an unanglicized native in comfort among his people, but those trained away from their own country acquire the white man's expensive tastes. What were at first luxurious additions in the matter of food, clothes, etc., soon become indispensable for bare comfort. Away from civilization, among the real heathen where it is hoped they will live, these needs cannot be supplied with the resources at their command, and it is not only less than the heathen, but the heathen tastes which they cannot possibly satisfy. The adoption of English habits and dress becomes a decided disadvantage to them in the long run, and like the jackdaw in the peacock's feathers, they will be unable to grow others when the borrowed plumes wear out.

When natives return to Africa anglicized, although they are really suffered loss to their people it appears that they have benefited exceedingly in temporal things, for they are more European than the white man, and in consequence are admired and envied of all beholders. But worse than the jealousy of the white man's expensive tastes, which is the fact that their influence as evangelists is weakened, rather than strengthened, as was intended, by the advantages they are believed to have received. The power of a man's testimony is increased in proportion to the cost at which it is seen to be given, and not only the natives are led to appreciate something of what it costs white missionaries to bring them the Gospel, whereas they regard their fellows, who have learned in England to ape the white man, as having given up nothing for their sakes, and value their testimony accordingly. Thus the unavoidable results of their residence in England really defeat the object for the attainment of which the converts were being trained. Their efficiency as native preachers is impaired, not increased, thereby.

When the scheme of training African native preachers in England, judged by experience, we find that a means for supplying pastors to lead the churches planted by regular missions it has not proved a success, but for providing those who carry on the African liquor traffic with clerks and handcraftsmen it works admirably, while for the production of missionaries to the real heathen it is an utter failure.

But training converts away from their country is unnecessary. It does not enable the missionaries to withdraw from the unhealthy countries from which the native converts have gone for training, it rather obliges the missions to remain in these as sureties for the natives' return. Why, then, should not the missionaries give the requisite training on the spot? They know well the real temptations and tendencies of the people, and the kind of training required to fortify them against the vices and superstitions of heathenism. They are not obliged to anglicize their students, nor to teach them trades which they cannot use; nor need they induce in them tastes that they cannot satisfy as evangelists among the real heathens.

Such training is not only possible on the field itself, but has actually been and is now being carried on by ordinary missionary methods with remarkable success.—London Herald.

ANOTHER thing that is a common mistake now-a-days. Men think that knowledge is the necessary thing. It is essential, but not all. And it makes a difference as to what the knowledge is about. It is not feeding on Christ to be posted on the events of the year. It is not feeding on Christ to have studied the sciences and the higher mathematics. One may become more in love with him, for these things even may grow, but these are to be considered as incidental, not as prime objects. If one has longed for God, pants after the Lord as the hart for the water brook, and thirst will use all good and great things as helping him nearer to the Lord. They will be studied, not for their own sakes, but for the sake of nourishing the soul and making it to be one with him. When one feeds on Christ it is that the soul may live, not that the intellect may shine.

It may be asked, how feed on him? And the answer is, by faith. This staggers the world, but by grace are we saved through faith. And by grace are we fed through faith. One must believe that every word of God is pure, and that they who hunger and thirst after righteousness shall be filled. The heart's yearning must be fulfilled some time, and to the believer it will be soon.

It is best to think twice before taking upon us the burden of a hatred for any fellow-being. It weighs heavier every year, and exhausts the strength that ought to go in loving and bettering others instead.—Wallpapering.

LITERARY.

All the Books noticed in this column will be sent at publishers' prices by the Baptist Book Concern, postpaid to any address, on receipt of price.

MAGAZINES.

God's Christian Repository and Home Circle for January contains: From the Watchtower, S. H. F.; What is the New Birth, S. H. F.; The Lord Our Righteousness, S. H. F.; To See and to Enter Christ's Kingdom the Invariable Law, S. H. F.; Our Relation to God and our Fellowship with Him, S. H. F.; Walking by the Spirit, S. H. F.; Confirmation, C. H. Spurgeon; Tell It to the Church, P. S. Whitman, D.D.; Inquiry Suggested by the Foregoing, S. H. F.; Mormonism and Romanism, S. H. F.; Babylon is Fallen, is Fallen (Poem); Helahazar; Romanist Reasons for not Giving the Wine in the Lord's Supper to the People, S. H. F.; Infant Communion and Infant Baptism, A. C. Graves, D.D.; Make Ready—Take Aim—Fire! Contributor; Notes on Texts. The Home Circle: Women on the Walls, Sallice Rochester Ford.

A PRESENT-DAY DANGER.

The dangerous tendency of the present day to which we are all of us more or less subject, is that of subordinating the spiritual to the material. A glance at present conditions impresses this upon us, and a careful study of them is sure to confirm this impression.

Great material triumphs are being achieved at this time, and great material advances are being accomplished. The discoveries and inventions of the age are marvellous. The needs of the immortal soul remain the same. Sins and sorrows abound to-day just as they did in the days when the oceans were crossed in sailing vessels, and death is as certain and the judgment day as inevitable as in the old times before firelocks were invented by Mauser rifles. There is no valid reason for believing that the conditions of salvation have been modified by the larger facilities for gold mining, or that the necessity for repentance and faith has been done away with even in this day of submarine cables. Sin abounds. The old vices flourish. The world, the flesh, and the devil still allure to destruction those who are not in covenant with God. Hearts are breaking and graves are multiplying, and even our triumphant modern surgery cannot prevent it.

It would seem that we should not lose sight of the great truths of the Cross, and that we should not forget that the extreme need of the world is a saving interest in the blood of Jesus Christ. If we are wise we should have no current of world thought shall be strong enough to sweep us away from our mooring here. No attraction shall be sufficient to divert us from giving attention to the things which God himself rates as first and best. And yet there are contrary tendencies which we must carefully watch and resist.

Is there a possibility that we are doing our religious work with regard to the material rather than for the spiritual result? Are we being unduly attracted to the architectural and esthetic effects in our houses of worship rather than to efforts to promote revival and secure conversions? Are we more careful to report the exact number of additions to our churches than to promote the spirituality which keep our membership close to Christ? Do we think more of building and furnishing and funds than we do of prayer and faith and love and the power of the Holy Spirit? Are we straining to produce material effects on the world and forgetting to agonize in prevailing prayer for the constraining influence of the divine grace? Do we emphasize the social rather than the prayer-meeting, and do we preach for culture rather than for the salvation of souls?

It will not do for us to be carried away by any temporary, fleeting spirit of the age. We will become materialists if we permit ourselves to take materialism for our life. Ever and everywhere that which is seen is temporal. Only that which is unseen is eternal. As we hope to escape disappointment in the future, we shall deal to-day with that which is real and abiding.—Herald and Presbyter.

CHRIST was the only one who, at the end of his worldly way, could look back upon no lost or wasted opportunities. Without hurry, without pause, he pursued his chosen road, realizing that there were twelve hours in the day, and that he must work while the day lasted. One of his most remarkable traits was his keen sense of the proper hour, the proper moment for the given act. Other anticipated the morrow and fretted because they could not do its work immediately. They would urge him to go up to the feast, but he waited till his hour should strike. Others still would be tardy and dilatory in their tasks. And he that stung into the world, bidding them lift up their eyes, and look forth upon the fields white already for the harvest.

**SUNDAY-SCHOOL LESSON.**

SUNDAY, FEB. 11.

THE LORD AND NICODEMUS.

John 3:1-18.

**MOTTO TEXT**—"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John 3:16.

"There was a man of the Pharisees."—The Pharisees were the religious among the Jews who kept the law very strictly, and were very patriotic. On account of their reputation and influence many hypocrites were among them. But, taken as a whole, they were much better than the worldly Herodians and the skeptical Sadducees. "Nicodemus, a ruler of the Jews."—One of the Sanhedrim. A man of great learning and great wealth, and of the highest rank known among the Jews. He is mentioned twice after this night interview (John 7:50 and 19:30).

"The same came to Jesus by night."—The Lord had done what John had not done—worked miracles. Hence Nicodemus hoped he was the Messiah who was to free them from the Roman yoke. As one of the great men and rulers of the nation, he came to Jesus at night when they would be alone, hoping that Jesus would confide in him, as a representative of the Sanhedrim, his plan for the overthrow of the Romans and the establishment of his kingdom. Nicodemus had no thought of inquiring the way of salvation; he never doubted his acceptance with God, and his thorough knowledge of the way of life. An unwillingness to have the people know that a man in his high station would go to this carpenter of Nazareth, was no doubt a reason for his going at night. "Rabbi."—This showed no small degree of honor, for the Lord had not attended the schools, and the Jews were very punctilious in their giving of titles. "We know."—It is likely Nicodemus had come with the knowledge and consent of other members of the Sanhedrim. The miracles were proofs not to be denied, that God was indeed with the young Nazarene.

The Lord cuts abruptly across the discourse of Nicodemus. He knew what the Pharisees expected from the Messiah. He would let this great, honest man know at once and plainly that his kingdom was a spiritual one only. His hearer was a man of integrity and morality; to him the Lord preaches regeneration as the great thing. If ever a man could have been saved without regeneration Nicodemus could have been. Never had preacher a more cultivated audience; Nicodemus was a learned man as well as a great one. But the Lord preaches regeneration to him forcibly, and abruptly even. It would be well for all preachers if they were as their Lord in this thing.

"Except a man be born again, he cannot see the kingdom of God."—God's paraphrase: "It is not a glorified earthly life; it is not a matter of expelling the Roman legions, and of going to conquer the Capitol. The true kingdom of God is a state of the soul, the submission of the heart

to the divine will; to enter it there must be wrought within the man a work at once spiritual and individual. It is, then, the full security in which Nicodemus is living with regard to his participation in the kingdom of the Messiah, that Jesus wishes to break up, by answering him in this way."

"How can a man be born when he is old?"—Nicodemus does not see how a radical spiritual re-orientation is possible to a man when his habits have become fixed and his character formed. It seems as impossible to him as a second physical birth. He believed in "salvation by character," and salvation by regeneration is disliked as all unconverted men, no matter how moral, dislike it to this day.

But the character, even when fixed by long years, can be changed by the power of the Spirit, and must be so changed if even such a man as Nicodemus is to see the kingdom of God. The Lord answers with the solemn asseveration used when he wishes to emphasize a great truth. "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."—This is the text upon which those who believe in baptismal regeneration lay the most stress. But there is nothing to show that the Lord has any reference to baptism whatever. We know that all men who have been baptized are not regenerated—witness Judas and Simon Magus and Ananias and Sapphira. We know, too, that men who have never been baptized have been regenerated and are in heaven today—witness the thief on the cross and myriads of godly Pedobaptists.

Nicodemus was familiar with the many purifications of the Mosaic law. Hence, water would be to him the clearest of all symbols of the Spirit's work. As Weiss has said: "The water is thought of as, by its nature, a purifying factor, and the Spirit as an efficient principle of new life; while the essential doctrine is that, without a putting off of the old sinful nature, and the generation of a wholly new nature from a powerful new principle, the birth intended in verse 3 is not realized." But God well says, and his words show the need of our praying and working more earnestly than ever that the Lord may open the eyes of our Pedobaptist friends: "By speaking thus to Nicodemus, Jesus did not think of making salvation depend either in general or in each particular case, on the material act of baptism. The example of the thief on the cross proves that pardon could be granted without the baptism of water. But when the offer of his sign has been made and the sinner has rejected it, the case is different." "B t what is meant by born of water? We think this is only a symbolical expression, showing the purity of the new birth as opposed to 'born of blood' in John 1:13, which means the impure natural birth."—Broadus.

"That which is born of the flesh is flesh."—Hence the necessity of regeneration. The new doctrine of Dr. Henry Van Dyke, Shedd and other Northern Presbyterians that the children of believers are presumably born regenerate is in a contradiction to these words of the Master. Spiritual life can only come from the Spirit.

"Ye must be born again."—Emphasis on the *ye*. Which shows that the Lord claimed to show no regeneration himself,

and that the most moral and upright, the greatest and best; the rulers and men high in the Jewish religion must be born again. "The wind bloweth where it listeth"—A strong comparison to show the absolute sovereignty of the Holy Spirit. This point needs emphasis in these days of machinery when meetings are held at a time when it suits the convenience and engagements of some evangelist and not when there are indications of the presence of the Spirit.

"How can these things be?"—The unconverted cannot understand; only the spiritual can understand those things which are to be spiritually discerned. But, as a teacher of Israel, Nicodemus ought to have known the necessity of regeneration from the Scriptures. (Jer. 31:33; Ezek. 36:26-28; Pa. 143:10 and 11 etc.) "We speak that we do know, and testify that we have seen."—He does not argue with Nicodemus. He meets his doubt in the only way doubt is to be met, with the assertion of positive conviction. There is a difference of opinion as to whom our Lord means by saying "We." My belief is he meant himself and the Spirit.

"If I have told you earthly things, and ye believe not."—Earthly things here mean things done on the earth, and the evidence of which could be seen by men on earth. They could not understand how the Spirit operated in regeneration, but they could see plainly the regeneration. The heavenly things, the designs and purposes of God, he goes on to teach his eager pupil.

"And no man has ascended up to heaven."—No living man who could tell Nicodemus what he had seen in heaven. Our Lord declares his divinity plainly. He had been pre-existent in heaven and he was omnipresent in that he was in heaven while he spoke to Nicodemus. This effectually overthrows the idea of some who are worse than Unitarians, and insist that the Lord did not have the use of his divine attributes.

"As Moses lifted up the serpent in the wilderness."—The points of resemblance are many and plain. Here he fixes his own eyes and those of his hearer upon his sacrificial death. And when he was lifted upon the cross Nicodemus knew and believed. "That whosoever believeth in him."—Not merely Jews, but Gentiles. To believe in him is to believe he has paid the penalty of sin, and therefore God will pardon those who trust their souls to that finished work.

"God so loved the world."—The whole Gospel is summed up in these grand words. "For God sent not his Son into the world to condemn the world."—The world is already condemned; the whole race lying under sentence of death. And if the word should be translated "to judge," the Lord did not come then to judge. Though he is coming to judge at the last great day.

**THE HEART'S DESIRE QUICKLY GIVEN.**

During the cold Christmas holidays Dr. A. O. Davidson, of Birmingham, Ala., was several times called upon to visit the poor in their afflictions. His sympathies were greatly aroused, and he was much disturbed in mind when he knew that he had not the means at his command with which he could even partially relieve the needy. He went into his pulpit Sunday morning, December 31, thinking that he would make a statement to his brethren, hoping that some of them might come to his aid. But he failed to do so. At the

close of the sermon he was met in the aisle of his church by an aged man who wished him to go at once to visit a sick family. He and a deacon answered the call promptly. Again he was brought face to face with poverty, sickness and trouble. He went away from the scene with a heavy heart, and earnestly asked God to send aid in some way. The answer was not long delayed. That night at the close of the sermon a small boy stepped to the pulpit platform and placed in the pastor's hands a sealed envelope which he did not read till after reaching home. When he opened and read, "Dear sir, enclosed find my check for \$50, which you will please use for the benefit of the poor among your people. I send you this in strict confidence, and specially request that you do not use my name in connection with it.

Yours truly,  
The donor was unknown to Dr. D., and not a member of his church—possibly not a member of any church. But he had the money, and the Lord opened his heart and hand and used him in answering the prayer of the earnest pastor who was anxious to do all he could for the really needy. Some reader may gather from this bit of experience some helpful lessons. J. K. N.

**OUR PRIMARY QUARTERLY.**

BY REV. J. G. BOW, D.D.

I am not a pessimist, am not on any smelling committee, do not belong to Dr. Taylor's gang of destructionists, and have a great deal of respect for Dr. W. R. L. Smith, who prepared the lessons in the *Primary Quarterly* for the first quarter of 1900; but certainly Homer nodded this time.

In the second lesson of the *Quarterly* he says: "In our last lesson Jesus was one day old. In this lesson he is twelve years old. All that time he has been in Nazareth, in Galilee." [Italics mine.] Now Matthew says: "When he (Joseph) arose, he took the young child and his mother by night, and departed into Egypt. And was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, Out of Egypt have I called my son." (Matt. 2:14 15.)

You say it is an unimportant inaccuracy? Nothing can be unimportant connected with the history of Jesus. Besides, this is the fulfillment of an important prophecy concerning the Messiah. I think we should be scrupulously accurate in teaching the children. It is an error, and errors are hard to unlearn. It would be unfortunate for any child to be taught that from the time Jesus was one day old until he

**CAN EAT ANY KIND OF FOOD**

Since she left off coffee and used Postum Food Coffee.  
"Coffee caused dull headaches and dizziness, with steady indigestion, until I discovered the reason of the trouble, and this was proven by leaving off coffee and taking Postum Food Coffee. The dizziness, head ache and indigestion have entirely disappeared."  
"My mother, Mrs. Burlingame, Kentworth, O., was a great sufferer from stomach trouble and indigestion for many years. She had to live on a very restricted diet until during the past winter she gave up coffee and began using Postum Food Coffee every day. It is now three months since she made the change, and she is so much improved she can eat nearly any kind of food. It is satisfactory to us that she has been able to eat the food she likes and that the Postum Food Coffee helped to build her back into health and strength." Mrs. J. M. Gould, W. Farmington, O.

was twelve years old—"All that time he has been in Nazareth of Galilee."

Again: "When twelve years old Jesus went to church, at Jerusalem, for the first time. Now, some little children do not like to go to church. They want to stay at home and play. But it was not so with Jesus. He was very glad to go to church. And we learn, in our lesson, that he liked being at church, and studying the Holy Scriptures so much, that he wanted to stay in the temple (or Jewish church) all the time."

In the above quotation he uses the word *church* five times. Jesus never talked about a "Jewish church" in speaking of the nation, the sanhedrim or the temple. True, Stephen refers to the "congregation" in the wilderness, and uses the word *ekklesia*, but it is plainly evident that he meant no such thing as the New Testament means by *church*. Such a thing as a Jewish church would never have been heard of, but for the misapplication, misinterpretation and misuse of the Abrahamic covenant, trying, from a "Pedobaptist standpoint," to get children into the church.

I give Dr. Smith credit for more accurate thinking than he here manifests, and if he is copying somebody's else thoughts, I hope he will be more accurate in the future. Let us guard the minds of the children. Pembroke, Ky.

REPLY.  
Dr. Bow's first point is a good one.

If the word "almost" had stood at the beginning of the objectionable sentence, the offense would have been avoided. It should have been put there.

The second point is strained and unneeded. I am perfectly willing to leave the statements about Jesus going to church, to the judgment of all teachers who try to talk to little children in simple and popular speech.

If Dr. Bow had written to me or to Dr. Frost concerning this matter, it seems that all possible good ends could have been just as effectively served. Publicity is not half so fraternal on the one hand, while on the other it excites damaging suspicions against our Sunday-school literature.

W. R. L. SMITH.  
Richmond, Va.

**A REQUEST.**

Will it be asking too much to request that the pastors of the seventeen country churches in Long Run Association make reports, if only on a postal card, to that "blessed" RECORDER, telling about their churches and what they are doing to help increase the contributions this year, as was promised last May that they would do? Do any remember what Bro. Willingham asked when the proposition was made to undertake this grand forward movement? I can almost fancy I can see him and hear him ask, "Do you really mean it?" Then I can see that vast throng rise as one body and vote standing, promising to give more this year than ever before. Our good pastor was not our shepherd then, but he induced many to pledge to contribute at every preaching service, twice per month, and we think more will be collected this year than ever before. We are praying for it, and so far this associational year, contributions are increased.

Will close by stating the RECORDER has been in our family four generations. God bless our paper, is the desire of

A CONSTANT READER,  
January 28, 1900.

AN OUTLINE OF CHRISTIAN THEOLOGY—Clarke.

That is the title of the most dangerous book I have seen in many a day. Seeing that this book was so highly commended by men in whose learning and judgment I have confidence, I bought it, promising myself hours of rare intellectual and spiritual enjoyment. Imagine then my surprise and grief when I found out that the book denies the inspiration and the authority of the Bible, the atonement of Jesus and the coming of the Saviour as an event, and the coming of the day of the Lord for the judgment of the world. If that book is true we have no Word of God which we are compelled to obey, no atonement for our sins and we have been misleading the people when we told them that this same Jesus will come again in power and great glory, and that God had appointed a day in which he will judge the world. We were mistaken when we told the people that there would be a general resurrection. Jesus said so and Paul said so, but they had adopted the Jewish ideas and the impossibility of a resurrected body contradicts and makes impossible the words of the Book.

Here are some things said about the Bible: "There is no authority in the Scripture for applying the word (inspiration) to the present Bible as a whole, and theology is not bound to employ this word in defining the quality of the Scripture. Primarily, men are inspired, not writings. It is certain that divine influence did not enter the Scriptures by dictation to the writers. For us, therefore, there are no verbally inspired Scriptures and we have no evidence that there ever were any. Inspiration is exaltation, quickening of ability, stimulation of spiritual power; it is uplifting and enlargement of capacity for perception, comprehension and utterance; and all render the influence of a thought, a truth or an ideal which has taken possession of the soul. No promise can be cited of a divine influence differing from all other, given on purpose to prepare men to write: Nor is there any claim in Scripture that the whole class of writers, as writers, were wrought upon differently from other sons of God. When Christ was departing, he trusted his Gospel in the world to the keeping of the Holy Spirit who was to abide with men. He never promised an infallible church, or an infallible book, or any infallible guide, but committed his Kingdom to the Spirit and the divine life."

Christian faith may well rise to the Master's point of view and recognize in the Scriptures an authority that does not bind, but sets free.

If these views of Mr. Clarke are true, we have no sure word of God upon which we may absolutely rely; there are no doctrines we must believe, no commands we must obey, and no ordinance which we must administer.

Concerning the death of Christ, Mr. Clarke argues that it was not in our stead, because guilt and punishment cannot be transferred and sin that is forgiven cannot be punished in the sinner, or in the person of anyone else. In Christ's work all was genuine. Christ, by God, was not rewarded anything that he was not, nor are men regarded by God, anything they are not. There is no unreal changing of place, or imputation to anyone of character that does not belong to him. Christ did not work out

for men a law righteousness; men are not saved by payments of debts or by legal satisfaction, or by transfer of merit from Christ to them.

Christ died because he was a human being and because his people to whom he came cast him out and in jealous ignorance killed him. He was a martyr. In two ways God was the Saviour: 1. By way of endurance. He hates sin and it is therefore a burden on his heart; it spoils his children and grieves his love. 2. By way of endeavor. He endeavors to save men from sin. One who seeks to know a Saviour's sin bearing, may find help by making the endeavor to save some soul from evil: to reform a drunkard, a gambler, or to cure a man of deep dishonesty. No doctrine that teaches imputation or transferring of merit is taught in the Scripture. Jesus died for us in the sense that he came and dwelt among us, bearing the infamies of sin, and in trying to win men from sin—so great was his love, so deep his sorrow, that he died of a broken heart. He died as a shepherd dies, not in the stead of his sheep but for his sheep.

There is then no atonement after all and the gracious doctrine of justification by faith is all unscientific and untrue. This book would revise the hymnology of the church and take away "Rock of Ages," "Alas! and did my Saviour bleed," "There is a fountain filled with blood," "Just as I am," and many others, just as dear and just as true, because they are founded on the unchangeable Word of God which teaches us that Jesus died for all, and his blood cleanses us from all sin.

In other respects the book is as badly and boldly unscriptural. No man could deal with the Bible as Mr. Clarke does unless he thinks of it as Mr. Clarke thinks, that it is not an infallible book, but a book, not a common book, but only an uncommon book in which are recorded certain high spiritual experiences and in which the deliverances of certain men, under the inspiration of some idea and under mental and spiritual exaltation, are written down.

The book is written in charming simplicity of style, but I cannot agree that any spirit that deals with God's word as Mr. Clarke does, is devout.

It amazes me that such a book has won unreserved praise from some of the most prudent men among us. I would not, I could not, recommend the book to anybody and I do not see how it can be other than hurtful and that continually. R. R. ACKER, Clarksville, Tenn.

DEAFNESS CANNOT BE CURED by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube is inflamed, you have a rumbling sound or imperfect hearing, and when it is entirely closed, deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, FREE.

GIVING money to the Lord is just as much an act of sacred service as offering a prayer, or singing a hymn of sacred praise, or teaching in a mission school, or coming to a sacramental table. In the Bible the consecration of our substance is not made a mere incidental, it is put in the forefront of our religious duties.—T. L. OUYLER.

CLINKERS.

There are few who have had any intimate practical acquaintance with fuel from our mines but know from sorrowful experience, or otherwise, what the term "clinkers" means. But, perhaps, their experience has never set them moralising over the subject, nor led them to draw any lessons from them. Nevertheless, if there are—

"Sermons in stones, Books in the running brooks, And good in everything," we may extract some lessons both suggestive and helpful from such unpromising material as clinkers.

And first: What are they? Something in appearance very much like coal. So much like it that when in the mine or the bin they deceive the miner, the master, the mistress and the maid, so similar are they in colour, in weight and in size, to the genuine article. Nevertheless, they are not coal, but simply stone, or slate, or clay with a veneer or an infusion of coal forced into their surface under great pressure. There are radical, fundamental differences. The clinker is a mineral substance, stone or clay or earth; the coal is a vegetable substance in its origin and nature. The clinker never had life; the coal has always had it, first as active life in the growing plant, then latent in its form as mined; and then active again in combustion as it gives out the light and heat received ages ago from the sun. So is it with clinkers in the churches. They are persons having a form of godliness, but lacking the power thereof, who have been received into the churches under the garb of a fair profession. And no church is able to keep them out altogether. There was a Judas among the twelve. And Paul, in his second letter to Timothy, complains of Hymeneus and Philetus, who had apostatised; and of Demas, who loved this present evil world. Certain it is that somehow they are largely in evidence in many of our churches in these days—persons who are radically different from those who have been born from above, those into whose hearts the life of God, through Christ by His Spirit, has come.

Secondly: What do they do? They absorb a great deal of the heat of the living, burning fuel, so much so that at times they seem all aglow with warmth and light; but it is never the light and heat of an inner life. It is all borrowed; the result of close contact with the living coals. They take in, but they never kindle into a flame. Moreover, they have a tendency to keep the living coals apart, and thus weaken their power. For two living coals together will quicken each other into intense life; a clinker between will draw strength from each to itself, and thus waste their energy. Therefore, the more clinkers there are mingled with the coal, the greater the tendency to check the fire; and if it burns low, to put it out, as well as to take away the power to kindle fresh fuel into a flame. So is it in churches. Spiritual clinkers absorb the heat of the living fire, causing the spiritual life of the church to be expended upon itself. It is a poor church whose whole strength must be expended in keeping itself alive. But this is not all. These clinkers are separators. The tendency of living coals is to draw together in one glowing mass; but the clinkers neither take these living members to their hearts, nor let them get together

in one compact body. They are not of the same mind; they do not seek the same things; hence divisions, envyings, strifes, worldliness, and the separation of chief friends. Still worse; they are destroyers of the body. Whenever a church with plenty of material to keep it alive, and with the drafts on, dies out, it will be found that it is these miserable clinkers, combined with the other refuse, which have killed it out. The warnings in Revelation to the seven churches have need to be heeded still.

Finally: We should learn, in this cleaning up, to distinguish between the precious and the vile. Even in the ash barrel there is something of which it can be said: "Destroy it not, for there is a blessing in it." In every well-regulated household there should be a "cinder-sifter." Cinders, well cleaned and freed from ashes and clinkers, have special value. They have life in them, they kindle again, and serve to set the fresh coal aglow; they also help, when placed on top, to keep the fire from wasting up the smoke-stack; and sometimes when one wants a quick and hot fire, he can get it more readily from cinders than from coal which has never been through the fires. Moreover, the amount of cinders one can save in a season is surprising, and the energy which he can thus rescue from waste has no waste has to him a double value.

Thus is it in our churches. Not infrequently it is the misfortune of truly converted persons with the root of the matter in them, to become so united or associated with the unregenerate that they cannot be distinguished or, for the time, separated from them. It may be false doctrine, or evil living, or coldness, or church quarrels. These are in danger of being punished, or left out, with the actually unworthy. Happy are they if some wise, kindly, faithful servant of the blessed Master rescues them from the refuse heap.—London Baptist Times and Freeman.

DEAR RECORDER—Inclosed find postoffice money order for \$2, renewal of my subscription to your excellent paper. It is much improved in the last two or three years. God grant that all connected with it may get closer and closer to the Gospel of Jesus Christ as given to the world by the Saviour, the Bible and by the Holy Spirit as understood by the people called Baptists. For, to be a true Christian is to be a follower of the Saviour. To belong to the Church of Jesus Christ is to be a Baptist—one who has given his whole heart to the Saviour; one who has been born again; one who has been regenerated by the power of the Holy Spirit, coming to God through Jesus Christ, repenting of their sins. Hence, they are new creatures in Christ Jesus. Old things have passed away, all things in a religious sense have become new. Let every church in Kentucky this year have two or three revival meetings. May all the Baptist fathers and mothers see to it that you have been instrumental, by the help of God, in leading all your sons and daughters, from the age of 10 to 21 years, to the dear Saviour, and also speak to your neighbor and friend to forsake their sins and come to Christ. Let every Baptist minister in the State see to it that the Recorder, or some good Baptist paper, is taken in every Baptist household, and the same read by all the family, and God will bless the churches an hundred fold. Your State will

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THERE are many proofs of immorality; here is an illustration—we see two men, long centuries after they had lived on earth, still alive and busy in God's service. It will be the same with us and our friends—thousands of years after we have vanished from earth we shall still be alive and active. This is a great thought. If we could only get it into our hearts, how much grander it would make all life for us. We should then form our plans to cover thousands of years, not merely the little space which we now call time.—J. R. Miller.

CONFESSONAL.

BY H. H. F.

Lord God, whom we besought so late, Thou wouldst not suffer us forget Thy Name and our weak human state. Have patience, Lord, a little yet. To-day no pomp of empire fills The wintry land; amazed and awed We watch thy slowly grinding Mills Mate out to us our just reward. To-day, by foemen sore beset, Dismayed we draw our destined Lot. We prayed to thee, "Lest we forget," And, even as we prayed, forgot. With foolish, rash, vainglorious words And sorry self-sufficiency We boasted, girding on our armor, As those who laid their armor by. Wherefore the curse upon us lies Of wars that all unready found. Of brazens blinded to despise Their foe before the trumpets' sound. Humbly we call upon thy name, Ere sounds once more the grim assault. We do confess, O Lord, with shame, Our fault, our very grievous fault. —London Academy.

OUR PULPIT.

THE MISSIONARY INSTINCT.

BY ALEXANDER MACLAREN, D. D.

"He first findeth his own brother Simon, and saith unto him, We have found the Messiah."—John 1:41.

"He first findeth"—then was there a second finder, or a second one found? Probably. "His own brother Simon"—then was there some one else's brother in the writer's mind? Probably. The solution of these striking phrases is to be discovered by noting that the narrative deals with two of John's disciples who followed Jesus, but names only one of them, "Andrew, Simon Peter's brother," and tells us what he did after he had been with Christ. The intentional obscurity in which the other of the two disciples is veiled suggests that it was the Evangelist himself, who thus effaces himself here, as he does throughout his gospel. But he had a brother as well as Andrew, and the two brothers, we know, were knit together very closely, as appears from the continued recurrence of their names together. We also know that amongst the Apostles, the first four, who are always first, were the two that are named here, "Simon, and Andrew his brother," and the other pair, who are not named, James, and John his brother. So the natural conclusion, both from the language of our text, and from the facts of Gospel history, is the one that has been very frequently arrived at, that John felt the same impulse as his brother Andrew; and, whilst the one went to seek his own brother Simon, the other went to seek his brother James, and, in like manner, he found him, and brought him to Jesus. So the two became four, the first particles aggregating together that made the avalanche.

A fifth disciple was immediately after found by Jesus himself, and he felt the same instinctive necessity that Andrew, and probably John, had felt, for "Philip findeth Nathanael, and saith to him"—the same thing that Andrew said to Peter. So the four became six, and half the Apostolate was enrolled on these first two days. Now I wish to gather two or three very plain lessons from the incident that lies here before us.

I. And the first of them is The Instinctive Impulse that turns a Believer into an Evangelist.

Nobody told Andrew to go and look for Simon. Nobody told John to go and look for James. They did not say to themselves, "It is our duty now to go," but as soon as they had left Jesus their hearts were so full that nothing else ever came into their minds, but a spirit in their feet carried each of them to look for some one to share the blessing with them. And who so natural as the one that was bound to them by so many ties? All deep feeling demands utterance—we all know that, and the heart bursts if it cannot speak. All deep conviction demands utterance, especially when the conviction has newly flashed into a man's mind, and has scattered all the darkness. The very same instinct which makes the lover and the mother delight in pouring out sometimes inarticulate utterances of the heart over the beloved object, makes this certain, that in the measure in which any man has been brought into living fellowship with Jesus, and has caught the flame of love to him, that man, not because he is hid, but because he cannot help it—will have his else dumb lips opened, and his else tuneless voice tuned, and "the tongue of the dumb shall sing." I am not here to say what would be exaggerated, viz., that a dumb Christian is a contradiction in terms; but I do venture to assert that, unless we feel in some measure this necessity laid upon us, not from without but from within, our Christian life is of a very superficial and feeble kind. It is easy to carry a half-empty cup without spilling, but if it is full to the brim, it is impossible but that some bright drops should fall from it to trickle down its side, and to refresh the thirsty ground; and as impossible, as I believe, is it for an earnest Christian to be silent.

One has seen in houses built by retired sea-captains, bits of wood painted black and white to imitate cannons. "Dummies" they called them, and there was no voice in them. That is like many professing Christians. The key-board has a number of keys that have no movement attached to them at the other end, by which they can strike an audible note. Andrew got a glimpse of Christ's face, and incontinently found that he could not stay, but must go and speak. Christian men and women, do you feel anything parallel to that necessity?

If you turn to the Acts of the Apostles, you will find that this same uncommanded impulse underlay the largest expansion of the Christian church. Philip went down to Samaria. Nobody told him to open his mouth. He had been picked out by the Apostles, in their prudence, as the kind of man that was fit to look after the ministrations of tables, whilst they kept the business of the ministry of the Word to themselves. But Jesus Christ has a way of upsetting our neat little arrangements; and so the man, that was thought only fit to serve out provisions to grumbling widows, turned out to be the first great evangelist that carried the Gospel beyond the bounds of Judaism. First, because he found himself there, in a heathen city, and had Jesus Christ in his heart, and he preached the Word, nobody bidding him, and he having no official position. In a similar fashion, the other great expansion which overleapt even the quasi-Judaism of the Samaritans,

and boldly carried the Gospel to pure-blooded Greeks in Antioch, came by no command, and was effected by no officials. But "they that were scattered abroad upon the persecution that rose about Stephen went everywhere preaching the Word." And some of them came to Antioch, and there they were, in the great heathen city; and without commission, without official position, without sanction, they "spoke unto the Greeks, and the hand of the Lord was with them." The coals that were in the brazier were kicked asunder by the armed heel of persecution. That did not put the fire out, it only scattered it. Jesus Christ has committed the task of spreading the glory of his name, and imparting the blessedness of his salvation to us, and though there were no command, if you and I have any deep hold of it, then the string of our tongues will be loosed, and we shall, according to our measure and our opportunities, like these first disciples, go forth and say: "We have found the Messiah."

But that speech for Christ is a matter of obligation as well as of impulse. I need not dwell upon that; I do not care to dwell upon it. Only let me remind you that responsibility is measured by possession, and that we have nothing—neither the things that perish, nor the treasure that endures, nor ourselves, in order that we may use it for our own behoof alone. The Bread of Life is given to you that you may eat. Yes; but not that you may eat your morsel alone. There is a starving world that is perishing for lack of it, and we are all bound, according to our measure, to dispense whatever we have of high truth, of noble conviction, of earnest purpose, clear vision, and, most of all, of the great Name in which truth, high purpose, clear vision and all other blessednesses are comprised, the Name of Jesus, the Messiah.

One more word—I am speaking here mainly to members of the various Free Churches. We pride ourselves on not believing in sacerdotalism, and an official class of clergy. Yes; and the great principles which underlie our existence as Free churches ought to influence the conduct of each of us; and part of these is the declaration that every Christian man and woman is a priest, or a priestess—which means that to every one of us is committed the charge of mediating between God and man, which we do best when we carry to others the Name that is our own joy and peace. What is the use of your talking about antagonisms to the claims of a sacerdotal class, and bristling up in controversial assaults against them, if we do not apply the principle to the determination of our own responsibilities, and the guidance of our own lives? I do not believe that the existing order in any of our existing communities called churches gives full scope to this great principle of the universal obligation of Christian men to open their lips for Christ. But I do not believe in upsetting forms. It is never of any use to upset a form; if it has got strength enough in it to need upsetting, it is too strong to be upset with advantage. Let it die by the growth of something better. When our professing communities of Christian people are by the depth of their individual convictions, and the reality of their own Christian lives, fit to be called prophets, then the class to which I belong, which is only a makeshift for the present dis-

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ness, will be unnecessary, and the sooner the better.

But for the present there is plenty for us all to do as Christian disciples and evangelists. Do you suppose that the breakdown of all religious communities in the task of dealing with the enormous aggregation of people in our great cities is ever going to be set right by people like me, or by services like this, by churches and chapels? I do not believe it if you do; and I believe that one way of meeting the tremendous problem, which does not press half enough on the conscience of the Christian churches—one way, I do not say the way—is that you Christian men and women should wake up to the fact that it is your business, quite as much as the business of clergy, or ministers, or city missionaries, or professionals of any kind, to see that the whole dreadful mass is penetrated by the light and the air, and the wholesomeness of Christian teaching. Unless that is done then the church has failed, and what will the church's Lord say to the church that has failed?

II. Note here the channels provided for this instinctive impulse.

"He first findeth his own brother."—John, as I have said, probably did the same, and found his brother. Philip did not seem to have had a brother handy, but he found a man that lived in a village close by his home, who was an acquaintance and a friend. "Philip findeth Nathanael." And

so the ordinary ties of friendship, affection, brotherhood, relationship, are turned into channels through which the precious treasure flows. That is the way to look at the bonds that knit us to one another. They are a great deal besides, thank God! but they are this—indications by God's providence, and of the fields in which, and the people on which it is most incumbent and most easy, if we are right, for us to work. Yes, if we are right; but many of us find it a great deal easier to go and preach or talk to strangers, or discourse at mission halls, or give away tracts, or teach in a Sunday-school than to speak to the people that are closest to us about religion. I am not complaining of that altogether. For the sacred reticence, which often makes a relative the last person in the world to whom some of us would be disposed to disclose our deepest feeling, is not altogether bad. In fact, there is a great deal in it that is good. But one reason why so many people, who are diligent in Christian work of various kinds, are dumb when they get indoors to their own firesides, is because their lives are not such as to commend their Christianity to the people that know them best. You remember the old story of the man who was said to be the life of every company into which he went, and of whom his nearest friends complained that "he hung up his fiddle when he came home." There are some of us who, in re-

gard to this matter, do likewise. And the consciousness that there would be incongruity in bringing the sanctities of religious experiences into the selfishness of our domestic life, explains a great deal of the reticence of people in their own houses.

I desire here to say one plain word, dear friends, and to appeal to you fathers and mothers. I fear, in fact I think I might say I know, that the habit of parental instruction in the households of professing Christian people is all but dead, or at least that it is nothing like what it was, as my memory carries me back to sixty or seventy years ago, when fathers were priests in their own homes, and did teach their children the way of the Lord. If I could give you a bit of autobiography here I could tell you of the lasting impressions of a father's instruction of his children. From the days of Lois and Eunice and their Timothy, down through Monica and her Augustine to this day, I believe that the noblest Christian teachers, as a rule, have imbibed their first impressions of Christianity from a father's or mother's lips. And I come to you, dear brethren, heads of households in this congregation, and I ask you to do your duty in this matter, and see to it that no public work, no teaching in a Sunday-school, for instance, or anything of that sort, shall interfere with the first and sacred obligation of Christian parents. But, at all events, apart from that special application of this point, let us just take this lesson, that there is not one of us but has a congregation ready made to our hands. "He first findeth his own brother."

III. And now, lastly, notice the simple form into which the utterance flowed.

"We have found the Messias;" that is all. Philip added a little more in his somewhat heavy way. What he added did not add much, for it was nothing but what the person to whom he was speaking knew quite as well as he did. "Philip findeth Nathanael," and said to him as Andrew said to Peter, "We have found the Messias;" but that was not enough for him—he had to go on to enlarge and prove. "Of whom Moses in the Law, and the prophets did write, Jesus of Nazareth, the son of Joseph." Let us get his address in full, and back up our assertion with some kind of argument. But it was not a bit the stronger thereby. "We have found the Messias;" that clashes down, as it were, personal experience into the scale and puts a great deal more into it than any frosty reasonings and fine-spun logic would. I am not depreciating eloquence or learning, or argumentation. God forbid; they

all have their places, but what I am saying is, that even with them the real power that drives the bullet is an accent of personal experience and conviction, without which the eloquence and the learning, and the close reasoning may do a great deal, but they will never draw men to Jesus Christ. "If you wish me to weep you must first weep yourself," said the Roman poet. Argument may bring a man to credence of a truth, though I doubt very much if it does much even in that direction; but it will never bring men to trust in Christ, and that is what we should aim to do. Depend upon it, the vital force in all successful preaching of Jesus Christ is the laying bare of a heart, and the utterance of a conviction, and all the rest is wrappage, vehicle recommending, perhaps, the truth, but the real thing that bites is the other—"we have found the Messias."

Now, all you Christian people can say that, can you not? You are not Christians if you cannot. We do not need any set eloquence, we do not need any of the accompaniments which have come to be taken as the essentials, which they are not, of preaching, such as I am doing now. It is not everybody that can do that, and it is as well that they cannot. But every Christian man can say that he has found Jesus Christ, if he has found him. As if he says it, and backs it up with his life, then he wields the most effectual of all weapons.

Dear brother, if you have found Christ, you are bound to say so. You can say so by a great many means as well as by words. There are a great many temptations today to a young man in a Manchester warehouse, to a student on the benches at Owens, to some of us in our intercourse with cultivated and thoughtful people who have thrown up Christianity as effete, to all of us in our various degrees and spheres, to put on another coat over the uniform, and take the cockade out of our hats, and say nothing about whose we are and whom we serve. And such a silence—cowardly, self-degrading and disloyal, we certainly shall drop into if we do not make up our minds to this, that, whoever speaks ambiguous words, we will say, "We have found the Messias," and we are going to ring out his name as our hope and our trust.

There is a great deal in this chapter about seeking and finding. These words seem to have had a fascination for the writer. The disciples are confronted by the question: "What seek ye?" Andrew finds Peter, Philip finds Nathanael. Both say, "We have found the Messias;" Jesus finds Philip. So the men are seeking for they know not what, and Jesus is seeking for men, and when he finds them he rejoices as over his lost sheep, and when they find him they rejoice as over hid treasure. To seek him is our wisdom; to find him is our strength in weakness, our joy in sorrow, our life in death, our light in darkness, our all in all. Brother, if you can say, "We have found the Messias," your heart will be at rest, and you will possess enduring and all-sufficient wealth. If you cannot, then, whatever else you may have found, your heart will be gnawed by unsatisfied desires and unfulfilled needs, and you will be drawn into a restless search which will have no result. The incarnate wisdom, which is Christ himself, says what the wisdom of the Book of Proverbs had said before, "Whoso findeth me find-

eth life, and he that misseth me wrongeth his own soul."—The Freeman.

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ONCE the minister was settled for life, and his salary, though small, was enough to keep him out of actual poverty till his death, when the parish was pretty sure to be generous to his widow. In the Anglican church the rector is still supported by the state, and holds his place with great certainty. The Roman Catholic church provides for its clergy both while they work and when they can no longer do so. The Protestant minister of to-day, however, has not only a precarious hold upon any parish, but is very sure to be looked at askance by all parishes at an age when the doctor, the lawyer, the admiral, the statesman or the merchant is at his best. These are surely among the reasons why it is growing so difficult to induce young men capable of other careers to enter the ministry. They may be willing to make sacrifices where they are needed and are effectual, but they are not willing to expose themselves to the caprices, interests and accidents of bodies of people who do not share the risks as they do the gains of the situation, and who, while they demand, as they should, a high ideal for the minister's relation to his parish, do not set by its side, as also they should, a high ideal of their relation to him.—Christian Register.

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642 Fourth Avenue, Louisville, Ky.

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EDITORIAL

BAPTIST CONTINUITY.

The Religious Herald, speaking of Baptist succession, says "that only a small number of uninfluential Baptists believe in the existence of the unbroken line," etc. Recently the Journal and Messenger challenged us to name any Baptist who denied the existence of a continuous line of Baptists since the days of the Apostles.

Hence it appears that all the influential and "a small number of uninfluential Baptists" believe in "the existence of the unbroken line"; while most of the uninfluential Baptists deny the existence of such a line.

We do not assume to decide where these worthy papers would draw the line between "influential" and "uninfluential" Baptists. We suspect, however, that each paper would place the other on the "uninfluential" side of that line.

We admit that there are a few influential Baptists who deny that there have been Baptists in the world ever since the days of John the Baptist; but the overwhelming majority (say 100 to 1) of Baptists, influential and uninfluential, believe that the world has had Baptists in it ever since John preached in the wilderness of Judea.

In considering the subject of Baptist continuity several points should be borne in mind.

REJECT SACERDOTALISM:

1st. Baptists reject all that smacks of sacerdotalism and sacramentalism. And since the word "succession" has become saturated with these ideas, we prefer to use the terms "continuity" and "perpetuity."

CHRIST'S PROMISE ENOUGH.

2nd. We are not obliged to trace the continuous line in order to be warranted in believing in its existence. The whole New Testament is written from the standpoint of the permanence of organized Christianity. Not a hint is anywhere given that New Testament Christians will at any time disappear from the earth. The woman will flee into the wilderness, where she will hide (Rev. 12:6, 14), but she will not cease to exist. We recently proved that Christ meant the local assembly when He said (Matt. 16:18) "On this rock I will build my church and the gates of hell shall not prevail against it."

Christ said: "Go ye, therefore, and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always [the Greek is all the days.—Ed.] even unto the end of the world" (Matt. 28:19, 20). This proves that there will always be those who go, make disciples, baptize and teach to observe all things commanded. If for a day since Christ ascended, there were none such on earth, then for that day the promise failed. Christ could

not be with persons doing certain things "all the days" if for any of the days there were no persons doing those things.

Other passages can be cited, but it is manifest that continuity is promised in Scripture, although it is not promised that there shall be a record of that continuity. Hence, were all history a blank on this subject, none the less would we believe in "the existence of the unbroken line."

BAPTIST POLITY.

3d. The Baptist (i. e., the New Testament) church polity is exactly adapted to survive the fiercest persecution. A hierarchy could not survive a general persecution because it could not be hidden safely. Diocesan episcopacy would be destroyed by the arrest and execution of the bishops, through whom alone converts can be received into fellowship. But the arrest and execution of Baptist preachers could not have a like effect, since a little church of half a dozen members meeting in a cave or in a cellar could supply the lack in perfect concealment. Episcopalian bishops have to be chosen by the General Convention, and in times of fierce persecution no such conventions could be held. Hence, even if the bishops themselves could hide, a persecution which lasted beyond their lifetime would prevent the election of any successors and so would end the business.

Similarly with all denominations which have large machinery which cannot be concealed. The highest earthly authority among Presbyterians is in their General Assembly, and that among the Methodists is in their General Conference, and neither of these bodies could meet in times of fierce persecution. With Baptists, however, the highest earthly authority is in the individual church, which could hide in cave or forest or cellar and hence could survive the bitterest persecution. The only large machinery the Baptists have is that involved in co-operation in mission, educational and benevolent work. Of course in times of persecution, no Baptist conventions or associations could meet, and thus their co-operative work would cease, but the churches, the highest authority among them, would survive.

WEY RECORDS WERE NOT KEPT.

4th. It must be remembered that in times of persecution Baptists could keep no records, since such documents were liable to fall in the hands of enemies and thus lead to the death of the faithful ones. Their safety demanded that they furnish as little evidence as possible of their existence. As a matter of course, therefore, we cannot expect to find records of Baptists in times of persecution. We cannot suppose that they would incur special peril of death in order to furnish the Baptists of 1900 with documentary evidence of their existence. The same Lord who promised them continuity guarded them against such fatal stupidity. Then, too, their enemies sought to destroy all vestiges of these "heretics."

In looking for historical evidence of the existence of Baptists, therefore, through times of persecution, we must expect to find, not records, but fragmentary proofs, e. g. the denunciations of their enemies, which of course are malicious misrepresentations, yet they indicate the truth indirectly. When a man in the 12th century was denounced by Roman Catholics as holding exactly the views which the archbishop of Havana charges on Dr. Diaz,

we can find evidence that the 12th century martyr and Diaz held the same views. Then the court records furnish scraps of evidence, and there are also such few monuments as poor, persecuted people might be expected to leave behind them, as at Hill Cliff in England.

Fragmentary as this evidence is, it abundantly warrants belief, on purely historical grounds, in the continuity of Baptists from the apostolic age to the present. And it must be remembered that this region of proof has only been slightly touched. What treasures are still hidden, to be brought out by students who will in future devote themselves to investigation along these lines, we cannot estimate.

The writer had an interesting trip to Western Kentucky. On his way to Murray to lecture on "Poor Kin" and to preach the dedication sermon of the new Baptist church edifice, he stopped over several hours at Paris, Tenn., where for seven years Pastor Martin Ball has wrought so faithfully and so successfully. Seven years ago the church had 40 members; now it has 150, with an elegant "pastorium" where the visitor was handsomely entertained. Last year this was the second church in the State in contributions to missions, surpassed only the First church of Nashville. This was largely owing to the zeal and activity of the ladies, who raised \$371 for missions and \$602.28 for other purposes. The Baptists of Paris are a noble band, church and pastor are mutually worthy of each other.

Reaching Murray at 7:30 P. M., in the rain, the visitor was surprised to find so many people in the court-house to hear about their "poor kin," though it is fair to say that others could have been seated had they come. On Sunday morning the dedication took place. The other denominations dismissed their meetings and the congregation overflowed the Baptist church.

The balance due on the building was easily raised and the house was dedicated free of debt. The cost, exclusive of the lot, was \$6,300.00, and the money has been well expended. The house is of brick and stone, with all the improvements and conveniences. The Rev. H. Boyce Taylor is the beloved and efficient pastor. He has labored here three years and has welcomed 99 new members into the fellowship of the church. He has a strong hold on the people, a hold which even erecting a new church edifice (which is generally fatal to a pastorate) has not visibly weakened. The church contains fine material, and its prospect was never brighter. The visiting brother was elegantly entertained by Dr. Coleman and family.

Thence the visitor went to Clinton, where he lectured to a full house Monday night, and, along with the Rev. H. C. Roberts, inspected our college. This is the first year of the administration of Prof. Cook and White, and the school is prospering under them. They have a fine campus of 10 acres, with three buildings. One of these is the recently erected boarding hall, to whose comforts the visitor can bear testimony. They have 110 pupils (of both sexes), of whom 50 are boarders, and others are supported. There are eight teachers, including the superintendents of art and music. A beginning has been made for an endowment, and \$10,000 is now in hand. There are no debts. The trustees

are all Baptists, according to the charter. The visiting committee visited the recitation rooms, saw the teachers at work and were pleased with what they saw. The writer was specially interested in a history class in the Primary Department. The teacher required the pupils in her presence each to write a sketch of his or her own life. These sketches were charmingly childlike and naive. One boy told how he had had whooping cough, measles and chicken-pox; how he had fallen into a well and other lik adventures.

Good work is being done at Clinton College, and the Baptists of that region have reason to be proud of their school.

We clip the following from the Central Baptist of Jan. 18th. We give not an extract but the entire article:

Some Baptists are proud to claim that they are not Protestants. Neither are they Baptists. It is impossible to be a Baptist without being a Protestant in principle. No man has a right to claim the Baptist name or fly the Baptist colors, who is not also a Protestant warp and woof. The Baptists are the most thorough going of all Protestants. Baptists who are not Protestants are commonly Papists in principle. It is neither honest nor manly to fly the Baptist standard and deny the Baptist faith. If those Baptists who are not Protestants would raise the Popish standard and go to their own place, it would be a great benefit to our cause.

W. H. W. HIRSHETT.

London, Dec. 16th, 1899.

Without stopping to discuss the question of whether or not Baptists are Protestants, we wish simply to say that we are opposed to laying down any such test of fellowship. We do not think any Baptist ought to be ordered out of the denomination because of his opinion on whether Baptists are Protestants or not. We are not in favor of establishing new tests of fellowship any way; and, if we were seeking new tests, we would never choose such a test as Dr. Whitsett here lays down. He has a right to his opinion, of course, but we do not think he will find many who will agree with him.

We often wonder why it is that some preachers whom we know, and also some laymen who are devoted to the church, do not take a more active interest in the circulation of the CENTRAL METHODIST. Their apparent indifference is to us inexplicable, when by just a little effort, and no inconvenience to themselves, they could send us long lists of subscribers, thus encouraging us and greatly benefiting those who thus become readers. Brethren, what will be your explanation at the judgment?

This is from the Central Methodist. We will watch with interest for the answers given. That question has echo far beyond the limits of Methodism. Why even active church-members do not take more interest in the circulation of their denominational papers is one of the mysteries. And in this connection there comes up our same old question which still remains unanswered—On what principles should the number, location and personnel of our Baptist papers to be determined?

The attempt of the New York Presbytery to flank a "heresy trial" in the case of Prof. McGill has failed. The Rev. Dr. W. F. Birch has filed formal charges against him for heresy, and this makes the trial of the case inevitable. We are glad of it, for now the case will be settled, and it would not have been settled otherwise.

The census of Cuba shows a population of only 1,900,000, which is one-four less than it was in 1894. Weyley and his Spaniards did their cruel work with ghastly success.

Editorial Varieties

John Ruskin is dead!!! We will have something to say of him next week.

The Southern advises people not to "consider St. Nicholas as the patron saint of the collection basket."

The Baptist Sentinel has sold out to the Western Recorder and the Baptist Mirror to the Baptist Standard.

Dr. A. J. Barton has accepted the missionary secretaryship of the Arkansas Baptists. It is a wise choice the brethren have made.

It is announced that Mr. J. D. Rockefeller has given \$10,000 to Columbia University to endow a chair of pregeology. We are glad of this.

Mrs. President Paul Kruger, of the Transvaal, spends much of her time knitting stockings for her grandchildren. She has seven sons in the Boer army.

Dr. Theodore L. Cuyler recently celebrated his 78th birthday. The name Theodore fits him well, for he is certainly a great gift of God to the world.

Dr. H. C. Mabie, Home Secretary of the American Baptist Missionary Union, speaks at a Seminary missionary meeting to-day (Thursday) at 10 o'clock.

Many of the preachers of England are strongly opposed to the war against the Boers. Dr. Parker and Clifford have lately given out ringing utterances on the subject.

An athlete would call a poor Christian peasant: "We will pull down your spirit and rid you of your superstitions." The reply was: "You may pull down our spirit, but you cannot blot out God's stars."

The scene at Mr. Moody's funeral was deeply impressive, but it was thrillingly so when Dr. A. F. Peckham, in his address, turned to the Hon. John Wanamaker and said: "John Wanamaker, let us live wholly for God."

We are sorry to see the statement in the Baptist Missionary Magazine that the American Baptist Missionary Union has eighteen fewer missionaries in the foreign field than they had five years ago. There ought to have been 30 more.

We congratulate Dr. E. H. Carroll and the Baptists of Texas on the continued success of the great work of their Educational Commission. When the \$200,000 is raised, we hope they will keep on and make it \$300,000.

Dr. Henry McDonald, widely known and deeply loved in Kentucky and the South, has resigned the pastorate of the Second Baptist church of Atlanta. We would be glad to welcome him back to Kentucky where he belongs.

Dr. A. J. Holt, missionary secretary in Tennessee, becomes associate editor of the Baptist and Reflector. This makes eight editors, in all, of this excellent paper. It is said "too many cooks spoil the broth," but the broth that comes from the Baptist and Reflector office is toothsome and wholesome.

The polygamist Roberts was very properly expelled from Congress without being allowed to take the oath. Some favored allowing him to take the oath and then expelling him. We see no reason why he should have been sworn to be a faithful Congressman when he was to be immediately expelled and thus prevented from serving at all. There's virtue in the old land yet.

"C. E. B." in the Herald and Prophet, quotes seriously—"so shall he be a spirit of many nations," and asks naively: "Did not our Savior have this prophecy in mind when he said to his disciples, 'Go teach all nations, baptizing them'?" Here is richness. There is no sort of connection between the passage of Scripture and, moreover, it happens that the passage, "so shall he be a spirit of many nations" ought to read, "So shall he startle many nations."

Dr. Willingham made a powerful appeal for foreign missions at Walnut-street church Tuesday night of last week and Dr. Frost made a fine address at Twenty-second and Walnut on Friday night. Much regret was expressed that Dr. Tishener's illness prevented his filling his appointment at Broadway. Dr. Kerfoot, just back from Cuba took his place at Frankfort. He gave us a pleasant call.

Dr. Howard Oggood has resigned his professorship in the Rochester Theological Seminary, to take effect at the close of the present session, and will devote himself to a literary work. Dr. Oggood has done the "higher criticism" some of the deadliest blows it has received. We wish he would give us a book on the Introduction to the Old Testament. Dr. Oggood is our great Baptist Hebrew scholar. Long may he live and write.

The Southern Baptist, a "General Mission" paper, defends Dr. J. B. Cranfill from a charge brought against him in the Baptist Flag, another "General Mission" paper. We hope Dr. Cranfill will now admit that there is something good in at least one "General Mission" paper, and that the editor of the Southern Baptist. We have so far not been able to note any good in any "General Mission" paper, and we are glad to see Dr. Cranfill and brother without offending Dr. Cranfill and brother from him the charge that we are not loyal to our mission board. But surely now he will agree with us that, despite his errors, there may be something good found in at least one "General Mission" paper.

# AMONG THE CHURCHES

## LOUISVILLE.

Walnut-st.—Pastor Eaton preached on "Deacons." Two joined by letter. Bro. C. L. Taylor was ordained deacon. Bro. I. A. Talley led in the ordaining prayer.

Broadway—Pastor Jones preached on "The doctrine of the cross." and "Bath." Three joined by letter. Bro. McGarrity and Petrie spoke Wednesday night on work in the mountains.

Chestnut-street—Pastor Weaver preached on "The dispensation of righteousness," and on "A strange prayer and its answer." (Matt. 8).

East—Pastor Christian preached on "Love," and on "Come now and let us reason together." One received by letter. Bro. J. J. Porter will aid at a meeting.

McFerran Memorial—Bro. J. R. Sampey preached on "The duties of deacons." New deacons ordained.

Twenty-second and Walnut—Pastor Hunt preached on "The relation of the church to the deacons," and on "The limitless possibilities of faith." One received for baptism. Bro. F. I. Ludwig ordained to the ministry.

Franklin-street—Pastor Jenkins preached on "Being one in Christ," and on "The natural man."

German—Pastor Wm. Ritsman preached on "Eternal life," and on "The future of our boys." One received by letter.

Highlands—Pastor Dawes preached on Col. 1:28. "The preacher's part in the development of a Christian." No meeting at night.

Logan-street—Pastor Montgomery preached on "Prevailing prayer," and on "Choosing G. d.'s service." Bro. Dew will begin aiding in a meeting next Sunday.

Portland—Pastor Gordon preached on "The Lord is our shield," and on "Faith." One joined by letter.

Portland-avenue—Pastor Tralle preached on "Abraham going forth." At 8 P. M. four deacons were ordained—T. J. Check, W. W. Page, Jr., J. O. Stewart and W. A. Wood. Rev. Eaton and Hunt made addresses. No meeting at night.

Southgate-st.—Pastor McFarland preached on "Word had no place," and on "Obedience." Two baptized. On Thursday the church presented the pastor with a well-filled purse and a good supply of groceries.

Third-ave.—Pastor Boyset preached on "The Father's testimony to the Son," and on "God's guidance on those who trust." Two received by letter and one baptized.

Twenty-sixth and Market—Pastor Thompson preached on "Faith," and on "Jonah's commission." One joined by letter.

Clifton—Pastor Foster preached on "The baptism of Jesus," and on "The history of baptism."

East Mead—Pastor Cooper preached on "How amiable are thy tabernacles," and on "Ye seek to destroy mine house, my Word hath no place and you." One received for baptism and four baptized.

Fisherville—Pastor Baker preached on "The conditions in nature and grace compared."

The Point—Pastor Farrar preached on "The temptation of Christ." A reading room has been opened.

## SUMMARY NOTES.

The work of a good pastor will tell. Several of the old students are here ready for the second-term work.

J. B. Benton conducted our mid-week prayer-meeting.

O. E. Stanton addressed the mission meeting on Ann H. Judson.

M. E. Staley is off on another visit home. He got there just in time to be sick "at home" instead of here.

It is pretty generally understood that L. B. Scarborough has gone all the way to Texas to visit his "grandmother."

The B. Y. P. U. of the church at Fort Campbell has a list of 40 members. Their wills and the expense to have C. C. Coleman, their pastor, with them Sunday on a special visit.

We are glad to see Bro. H. G. McGill, of Kentucky, among the agents. He brings with him the usual equipment of a bright and genial life.

H. M. Hildreth is up and about after an illness of a few days.

D. D. Head has just taken sick, while his room-mate, J. L. Wise, is just recovering.

"A feast of reason" is a fitting comment on the lectures on "Logic" Dr. Eaton has been delivering lately on Wednesday mornings.

We understand that the Baptist Book Concern, as a business firm, was never so successful as now. The Concern is a friend to the students, and they like to see it prosper.

S. R. Williams, who has been known since the Seminary for several years, has gone to study the Board, to China. If it is possible Foreign Missions will be nearer our hearts than heretofore.

Sunday supplies: Dr. Sampey, McFerran Memorial; Dr. McGlothlin, Midway; H. East, Upton; L. R. Paster, London; J. R. Magill, Jacob's addition; C. G. Trice, Central; S. H. Bennett, Mill Creek; R. M. Lynch, Franklin; H. E. Walker, Belmont; D. B. Richard, New Albany; O. D. McManus, Alms House; A. C. Criss, Portland-avenue Presbyterian; W. F. Wagner, Mill, Ind.

HAL F. BUCKNER.

## THE STATE.

Pastor Nowlin, of the Upper-street church in Lexington, has been aided in a meeting by Bro. C. M. Thompson, of Louisville. There were 24 additions at last accounts.

The second term of the current-session of Kentucky College at Pewee Valley began Jan. 22nd. Several new pupils came in.

Pastor J. W. Loving leaves Campbellville to take pastoral care of our church in Glasgow, where he has an exceptionally fine field and will do a good work.

Pastor J. B. Ferrill writes: "I have accepted the pastorate of Rocky Ford church for half-time. I am glad to state that they now call on the indefinite plan, and I hope the time will soon come when all of the churches will adopt that plan. I am pleased with my work at Rocky Ford. I have been laboring with a nobler and more lovable people. This is a 'missionary Baptist' church, and I hope by the end of the year that we will be able to 'prove our faith by our works.' I have also accepted an indefinite call to the First Baptist church of the city of Liberty, and after the 1st of March my address will be Liberty, Ky. The work there is in its infancy, but we have a noble little band of valiant soldiers, and by the grace of God, we are going to win our field. May we be united in prayer for a fervent prayer for the success of this work and for their humble pastor. May the Lord bless the dear RECORDER in their fight for the truth."

Bro. G. T. Hambleton writes: "We were favored in having Bro. W. P. Harvey at Springfield, Sunday, Jan. 29. His address is 1001 Broadway, which stirred our hearts, and, I trust, will result in larger gifts to missions. He was bold and fearless in his utterances, and showed his loyalty to the Baptist cause. The many facts presented in his address will be of great value to those in need of information. We will be glad to see him often at our little church."

Pastor W. R. Gibbs writes: "My work for this year is Caldwell Spring church, Crittenden county, and Hampton, Dyer's Hill and Smithland churches in Livingston county. This is my tenth year at Caldwell Spring. It has been a very pleasant pastorate. The Lord has wonderfully blessed us during these years, and the church at present is largely composed of young people. I accepted the call to the Hampton church the second Sunday in this month. I found a noble band of brethren and sisters, who are earnestly contending for the faith once delivered unto the saints. The outlook is hopeful. This is my third year at Dyer's Hill. We had a good meeting last fall, 9 being added to the church. They are united, and are getting along reasonably well. This is a pleasant work. I commenced preaching at Smithland last August. This church is weak numerically, but one of the promptest churches to meet all obligations I ever served. God bless the RECORDER."

Pastor J. Wendell Blackburn writes from Monticello: "Our meeting here closed January 21 after the morning service. Results, 35 baptized, 19 by letter and relation, others await baptism until first Sunday in February. Bro. E. H. Deane, I found all the preaching, and did it well. He is a Gospel preacher, nothing new or sensational in anything he said or did. His sermons were doctrinal, and demonstrated the fact that truth

wins souls to Christ. My fourth year here is nearing its close. We commenced with a meeting of 50 members, and a great north of property of any kind. Now we have a good house all paid for, and about 125 members. Meantime we have given letters to some 25, as they have moved away. Leaving Monticello, we came to New Glasgow, and commenced a meeting. Bro. Dew will remain with me until after the 28th, when he will return to Louisville."

Bro. C. C. Carter writes from Huff's Creek: "After a pastorate of two years and eight months here, Elder J. Deamth Hooker offered his resignation, which was rejected by the church. We can't tell how it will terminate, as he wants to enter the evangelistic work, as that has been his desire ever since he entered the ministry. During his pastorate here he has baptized into the fellowship of the church 46 souls, and received otherwise some 20 or 25, making some 66 or 70 additions. He has one other church and one recent call. His stay among us has been pleasant. If he does leave us, it will be with reluctance that we give him up, and we pray God to send him to rest upon him in his work wherever he may go."

## OTHER STATES.

Bro. A. N. Whittinghill writes from Flora, Ill.: "I came here one month ago to visit my sister, and I, and the pastor of the First Baptist church, Bro. Westar, looking for some one to aid him in a meeting of days, and on Dec. 29, 1899, we began the meeting; on week after the M. E. church began also. The Baptists have had a great uplift already; there have been 9 added to the church, 4 for baptism. The work with the unconverted seems to have just commenced. The M. E. church has 40 members. This is a fine country and a thriving town of over 9,000 inhabitants. My attention has been called to 40 churches in good striking distance of this place, in this state, without pastors; many of them are in good towns and cities. At Carmel church in the county seat of Wabash county, a city of over 5,000, and the only church in the county, and has a good house and only 18 members. Some of the students who are waiting for a call may consider this a call, and answer as they can."

Pastor C. C. Marshall writes from Warsaw, Ind.: "Two weeks ago yesterday the Rev. Gilbert Dobbe came to assist a pastor in special revival meetings, and remained until Saturday last. During his two-weeks' stay among us, by his faithful and earnest labors, he has secured 120 converts. The results of the meeting, while not so great in numbers added to the church as we had hoped, were, nevertheless, very gratifying. The membership were made to consecrate themselves more fully to the cause, and many outside the church, while not brought into the fold, were deeply concerned. There were 9 additions during the two-weeks—7 for baptism and 2 by relation. Bro. Dobbe is a fine Gospel preacher, and a popular speaker of great power. The meetings will continue indefinitely, being conducted by the pastor. Sunday, the 21st, was a great day. The morning audience was large, and in the evening the auditorium was filled with eager listeners. We expect many others to unite with us during the remaining days of the meetings."

Pastor W. J. Holtzclaw and wife recently received, as a fine gold-headed cane and some handsome souvenir spoons, respectively, from the church at Perry, Ga., where he is pastor.

We congratulate the Seventh church, Baltimore, on securing the services of Bro. John H. Eger as pastor. He will do a noble work with this historic church.

Pastor C. C. Winter writes: "Please change my address from West Point, Tenn., to East Florence, Ala. I have resigned the work at West Point to take charge of the work at East Florence."

The Baptist Evangel, which is edited by Bro. John H. Myers, has been removed from Little Point to Dewart, Texas. We wish paper and editor great success.

Pastor R. A. Kimbrough has accepted the call to the Shalbyville church, Tenn., and entered upon his work on the third Sunday of this month. The church began by giving him a good sending. Bro. Kimbrough is a noble worker, and his name among the Baptists of Tennessee, and we are glad that the mantle of the noble old veterans is falling upon their sons.

The Simmons' Grove church, Tex., which was organized last April, has

held a meeting which added 17 to its fellowship, making a number of members of the church 50.

An eight days' meeting in the Biddy church, Texas, closed with 18 additions to the fellowship of the church.

Fifteen have been added to the fellowship of the Richland church, Navarre county, Texas, as the result of a meeting held by Eld. L. D. Funderburk.

Pastor W. L. Phillips held a meeting in the Rural Shade church, Texas, which closed with 18 additions to the fellowship of the church.

A meeting in the Haw Creek church, Georgia, closed with 19 additions to the fellowship of the church.

A meeting in the Retche church near Versailles, Mo., closed with 24 additions to the fellowship of the church.

A meeting in the Avalon church, Tex., resulted in 83 professions of religion and 26 additions to the fellowship of the church.

A meeting in the Chasco church, Goliad county, Texas, greatly revived the church and added 12 to its fellowship.

Twenty-six were added to the fellowship of the Richland church, Navarro county, Texas, as the result of a meeting held by Eld. L. L. Luak.

## CHURCH ORGANIZED.

A council composed of 16 brethren representing seven neighboring Baptist churches, met in Monroe City, Mo., and after a day of deliberation and unanimous recommendation, proceeded to regularly constitute a Baptist church to be known as Grace Baptist church of Monroe City, Mo. There were five charter members, and 77 accessions by letter and relation, making a total membership of 82 on the day of constitution. The new church held a business meeting at night, and the first act of business was a collection for Foreign Missions amounting to \$36.00.

An unanimous call to the pastorate was extended to Rev. J. H. Ruff, and the church continued in a seven-days' meeting. Rev. G. A. Crouch, of LaGrange, Mo., doing the preaching. The meeting was one of unusual spiritual power, and resulted in 20 accessions to the church, making the present membership 102.

Grace church has a large Sunday-school, a good B. Y. P. U., and an interesting prayer-meeting, and the outlook is encouraging. Brethren pray that Grace church may ever be the loyal and faithful to the Master.

J. C. GENTRY, Ch. Clerk.

EDITOR WESTERN RECORDER: The Glasgow Baptist church has extended a call to Dr. J. W. Loving to become pastor, and he has accepted. I think the members are looking to his coming on the second Sunday in February with hope and enthusiasm. Already the sisters have inaugurated a plan for liquidating church debt. The Sunday-school, under Bro. Elisha Dickey, has made a good start in this new year.

Liberty College, the pride of Glasgow, has made a fine beginning on the 1st of February. There are now enrolled 172 pupils and nearly 50 boarders. Teachers, pupils, patrons and friends are enthusiastic. The prospects for this school are very bright. The health of the student body has been remarkably good.

Rev. H. G. Terry, who for forty years has been an able and fearless defender of Baptist doctrines, has been called to the pastorate of the Hiseville Baptist church. The Hiseville saints will feed on the strong meat of the Word this year.

Rev. H. H. Spillman, of Fountain Run, is the successor of Elder W. H. Smith at Salem.

Cave City has made an advanced movement by calling Bro. W. H. Smith's son for two Sundays in the month to succeed his father, who is still in the military work in Mexico.

The members and pastor of Little Bethel Baptist church are cordially invited to visit Liberty College as any time. They will find open doors and cordial hearts here.

We wish the grand old WESTERN RECORDER a year of great prosperity.

Glasgow, Ky., Jan. 24, 1900.

We are pleased to receive a letter from Pastor J. W. Holtzclaw of Perry, Ga. Bro. H. is a Kentuckian and his many brethren will be glad to learn that he is doing a fine work in Georgia. He is delighted with the climate and people and thinks he has one of the best churches in the state. We wish you abundant newfulness, my brother.

W. P. H.

## ADVANCEMENT OF SCIENCE.

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## SOUTHERN BAPTIST CONVENTION, 1900.

We are directed by the Hon. Wm. J. Northern, President of the Southern Baptist Convention, to announce that in accordance with the action of the Convention held at Louisville, May, 1899, and approved at the B. Y. F. K. meeting of Missouri, the files of the Convention have ascertained that satisfactory rates and arrangements have been guaranteed by railway lines and hotels, and that therefore the next session of the Convention will be held as appointed at Hot Springs, Ark., May, 1900.

LANSING BURROWS,  
OLIVER F. GREGORY,  
Secretaries.

## WHAT OUR CUSTOMERS SAY.

MR. WHITSON: DEAR SIR—I received my overcoat without any delay or disappointment. I was well pleased with the fit—the very material I wanted, and when I carried it to the house and found that it suited my wife, I was doubly delighted.

Yours respectfully,  
W. H. MOORE.  
Farmersville, Ky., Jan. 23, 1900.

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### "THE REDEMPTION OF FREETOWN."

"O mother, this is such an interesting book I have just finished."

"What is it, Laura?" asked Mrs. Rush, who was busy writing.

"It is one of Charles Sheldon's. 'The Redemption of Freetown.' The plot is clever and the language beautiful. I got so fascinated with it that I could not stop till I had finished the book."

"And what have you learned from it, Laura?" her mother inquired.

"Well, it seems to me, if our religion is real we shall help the needy. Freetown had its walls and its towers, its stately mansions. Some of the aristocrats waked up to their duty towards fallen humanity, and they actually went to live and work among the slums. Some of the wealthy ones founded a charitable institution which ministered to the needs of the poor, and trained the children for future usefulness. Such a wonderful transformation came upon the settlement through the large-hearted efforts of this noble band of Christian workers that the author is free to remark, 'the same thing might be done in every city where the need is as great. If the world will give itself to redeem itself.'"

Just then a visitor was announced, and the conversation for the present was ended. Next day was Sunday. Laura had a severe headache, and did not attend church in the morning. Her mother said that Dr. Price seemed to have caught Sheldon's spirit, for he spoke with unusual fervor and deep pathos of the needs of the poor, and the need of the might sacrifice for the uplifting of the needy in our town. "And, by the way, Laura," added Mrs. Rush, "we are to have a change in the evening."

"Indeed, 'changes are lightsome.' 'I don't know about that, to-night. The Doctor has actually arranged to exchange with that old Baptist preacher that holds forth in the West End. Likely enough we'll get a cold water bath."

"Oh, perhaps not," said Laura, smiling, "but we'll go and see."

It was a beautiful summer evening as the fashionable audience of Oak-street church sat waiting the arrival of the preacher. Promptly at the hour for commencing he entered by the door, and he was a young man of perhaps twenty-five (Laurie not the reader blame the author for Mrs. Rush's mistake, for many say "old" when they mean disagreeable.) Plain in his dress, of medium height, there was nothing striking in his features not attractive in his appearance, and a look of disappointment seemed to overpread the audience that had been accustomed to polished manners and stately eloquence.

After a few moments of silent prayer the preacher rose and said, "Let us sing a war song to-night, friends, and let us battle for the Lord." Then he announced the hymn, beginning, "Stand up, stand up for Jesus, ye soldiers of the Cross." Then followed the reading of Isaiah 58, and so earnestly that many of the hearers had their eyes closed, the reality of the preacher's religion. After singing another hymn, prayer was offered. It was so different from the eloquent invocation of Dr. Price. As one of the hearers afterwards remarked, "He seemed like a little boy, and he had his hands on his head, and nothing could make him let go."

After the usual offering the preacher announced for his text (Galatians 3:13). The theme was Redemption; the need of it, the nature of it, and the blessings enjoyed by the redeemed. Man's state by nature was most truthfully pictured in a dark and dismal panorama of word pictures. Man infested with original sin, man overburdened with sins of commission and omission, man condemned by God's holy Law, man liable to eternal death, man pursued by divine justice, man hardening his heart against his Maker, all passed in bold relief before the minds of an audience that, for the most part, believed in natural goodness, and the basis of salvation. But there were some here and there who felt the pangs of conscience and could not help showing it in their troubled faces. Then the preacher went on to describe "the wonderful Redemption" of Freetown. His tone now melted away into a chime of silver bells as the old, old story of the Cross was told as it had never been told before to that fashionable congregation. "Make much of the Blood," seemed to be the preacher's motto, and the people of the people Jesus offering himself to God for man's sin, the shepherd bearing his heart to the sword of divine justice that otherwise would have fallen upon the lost sheep; the mediator

possessing the nature of God and man and assuming man's liabilities, that by fitting God's holy will which the slayer had broken he might pay the debt required by the justice of God and let "whosoever will" go free.

And there were some in that audience who for years had been striving to quench the voice of conscience, and now that faithful monitor spoke out louder than ever. And there were some who looked up to God and accepted the gift of life.

One hour later, as Laura and her mother sat in the library, Mrs. Rush happened to notice one of Sheldon's books, and exclaimed, "Why, Laura, I forgot. We did not finish our chat about 'The Redemption of Freetown.' Laura had been looking up through the open window that commanded a view of the beautiful flower-garden. She turned her eyes toward her mother. They were filled with tears, and she could not speak.

"Is anything wrong, Laura?" asked her mother anxiously, as she rose and went to where her daughter was sitting.

"Yes, mother," said Laura, as soon as she could speak. "It's all wrong with those who try to redeem themselves or others, but it's all right with me now for I have given up my will to God to-night, and I see Jesus as my redeemer as I never saw him before."—Canada Baptist.

### A DOCTOR'S BILL.

A good, true story is told of a San Francisco woman and a doctor with a conscience. The doctor performed a successful operation for a rich woman, and when asked for his bill, presented one for \$50. The lady smiled and said, "Do you consider that a reasonable amount for such a risky operation?" The doctor replied: "That is my charge for that operation; your circumstances have nothing to do with it." The lady drew a check for \$50, and presented it to him. He handed it back, saying: "I cannot accept this. My charge for that operation is \$50." "Very well," the lady replied. "Keep the check, and put the balance to my credit." Some months after she received a lengthy itemized bill, upon which were entered charges for treatment for various kinds, rendered to all sorts of odds and ends of humanity, male and female, black and white, who had been mended at her expense. She was so delighted at it that she immediately placed another check for \$50 to her credit on the same term, and it is now being earned in the same way.—The Woman's Journal.

### THE VALUE OF CHARCOAL.

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A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

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ANNIVERSARY REFLECTIONS:

The best thing in your anniversary number for 1899 was on the outside. I mean the picture of those dear old saints, and what the one said to the other about the RECORDERS. May the last days of Bro. J. G. Bow and wife be filled with holy peace and blessed assurance, and followed by an abundant entrance into the glorious city of God!

The next best thing was the leading editorial on the church and its foundation.

I have never seen any good reason for rejecting the ordinary meaning of *ekklesia* in Matt. 16:18. Indeed, I know of no other passage in which the word does not have the primary significance of "a called-out assembly."

*Ekklesia* is said to mean ordinarily a local assembly, as the church at Jerusalem, Antioch, Corinth or any other locality; or to mean, in a few passages, the whole company of the redeemed, gathered in one vast assembly.

Some contend that this latter meaning is to be affixed to *ekklesia* in Matt. 16:18. But, if "this rock"—the foundation on which the church is built—means the confession of faith made by Peter when he said, "Thou art the Christ, the Son of the living God," then *ekklesia* in Matthew 16:18 cannot mean "the whole company of the redeemed," for as much as in that company are millions who died in infancy, and, therefore, could not make the confession Peter made.

If, on the other hand, we allow *ekklesia* in Matt. 16:18 to have its ordinary meaning of "local assembly," then the passage simply declares that Christ would build his church upon this profession of faith in him. We find the apostles acting according to this interpretation of the text, as they went about preaching the Gospel and establishing churches, taking into the same such persons, and such only, as were baptized upon their profession of faith in Christ.

Where, then, is the necessity of rejecting the ordinary meaning of *ekklesia* in Matt. 16:18? I see none whatever. I do see, however, in this case, as in all others, good reason for adhering to the rule that words shall have their ordinary meaning when the sense is not impaired or destroyed thereby.

If *ekklesia* ever means "the whole company of the redeemed," this company, or church, will not be completed until the last one of God's elect shall have been gathered in. Why should not this company, or assembly, have locality and visibility? If it have these, then the much-spoken-of "universal, invisible church" never has had, and never will have, any existence except in the imagination of its advocates.

It is true that some of those who contend that Christ meant by *ekklesia*, in Matt. 16:18, the whole company of the saved, also assume that this interpretation precludes the idea of the continuity of the New Testament church—or local assembly of baptized believers—from the days of the apostles to the present.

I am glad to say that it is also true that some distinguished authorities, while contending for "the whole company of the redeemed" as the meaning of *ekklesia* in Matt. 16:18, also contend for the continuity of the New Testament church—or local assembly—from the beginning to the present. Among these are Dr. F. H. Mell and Dr. Richard Fuller.

Dr. Mell defines *ekklesia* as meaning: First, "The whole com-

pany of those who are saved by him," and, secondly, "a local society, composed of those, and those only, who profess regeneration and faith in Christ, and who have been immersed upon a profession of that faith—who are able to meet together in one place, and who observe the ordinances and maintain the worship of God." His language clearly implies that he affixes the first meaning to *ekklesia* in Matthew 16:18, and the second meaning to the same word in Matt. 18:17. "The most casual glance," says he, "will show that he could not have had in view the same object each time."—Cor. Ch. Discipline, 5th chapter. (I would be glad if I could see in the WESTERN RECORDER the reason, or reasons, of Dr. Mell, or some one else believing as Dr. Mell did, why Christ "could not have had in view the same object each time.")

In spite of Dr. Mell's view of *ekklesia* in Matt. 16:18, he believed in the continuity of the New Testament church in its ordinary sense from the days of the apostles onward. Says he, "Those holding the peculiar sentiments of the Baptists of the present day have existed in all ages of the world from apostolic times to the present, our opponents themselves being judges.... A regular succession, in continuous series from the apostles, is not necessary to us; but, you perceive, we have it."—Mell on Baptism, pp. 182-83.

Dr. Fuller's language also implies that he affixes the same meaning to *ekklesia* in Matt. 16:18 that Dr. Mell does. Speaking of "the spiritual body of all who are converted," which he calls the "universal church," he says: "Against this church the gates of hell shall never prevail."—Fuller on Baptism and Communion, p. 220.

And yet Fuller, in same work, p. 217, speaking of the Pedobaptist organizations, says: "The origin of their churches is, however, confessedly of recent date; while, as to ours, no memory of man, no record of history, runneth back to a time later than the time of the apostles, when they were not."

I close with the request that the editor of the WESTERN RECORDER give its readers his opinion as to what Christ meant by the words "*ekklai Hadou*," in Matt. 16:18. There are differences of opinion as to his meaning.

RUTS.

It is a common saying to-day, says the editor of *Current Literature*, that he who would succeed in any walk of life must specialize.

With increasing competition and refinement of professional methods, specialization is being carried farther and farther; the intellectual fields of which one man can hope to be master are growing narrower and narrower. This is based upon the same principles as the minute subdivision of labor in manual industries, where it is found profitable to keep each workman, day by day, and year by year, performing a single simple operation. In either case, such restriction of functions presupposes an already highly perfected system, of which the craftsman or the professional man becomes a tool; and doubtless under that system either of them can grind out more work than he could with energies less perfectly concentrated.

But it may be doubted whether specialization is not sometimes a hindrance to progress. That the workman who forever feeds the same machine is dwarfed thereby

in his own mental character is evident enough. That the extreme specialist in higher pursuits is in danger of intellectual ill-balance, and of suffering detriment as a man for the sake of his profession, will also be admitted. And, further, does he really do as full justice to his calling—does he contribute as much to the world's advancement in useful knowledge and in wealth—as if his occupation admitted greater variety?

We do not deny that many branches of science have been carried so far that undivided energies are now required in overtaking earlier explorers in any direction, so as to be in a position to press forward independently into new territory. Yet human experience shows that no small proportion—perhaps the greater number—of the ideas and inventions of the past have been the product of persons who had not been trained to those lines of knowledge or industry.

As excessive reading may destroy originality of thought, so lifelong habituation to any kind of work often breeds a Chinese conservatism and atrophies that inventive sense which would lead to improvement in methods. It is not the farmers who have devised labor-saving agricultural machinery, nor the seamstresses who invented the sewing-machine, nor founders who have perfected foundry machinery. The discoverer of the secret of gunpowder was a monk, not a soldier. Eli Whitney, the originator of the cotton-gin, was not reared in a cotton-growing State.

It is the man who has had his faculties sharpened by an all-round experience with the world, and who has been compelled to adapt himself to—nay, rather to himself—conditions of many sorts, who, when he finds himself brought into new relations, most readily perceives the undeveloped possibilities thereof. It is "the sturdy lad from New Hampshire or Vermont," who, to quote Emerson, "in turn tries all the professions, who teams it, farms it, peddles it, keeps a school, preaches, edits a newspaper, goes to Congress, buys a township, and so forth, in successive years," that "always, like a cat, falls on his feet." He it is, also, who, from everything to which he turns his hand, will bring out something new if there is anything new to be brought out. The progressive and inventive faculties are best sharpened by rubbing them on a great variety of materials, and when once given a good edge they will cut anything.

The men who have made history have been men of versatility. That they had proved their ability in one department of public life was not a reason why they should do so the less in others, but rather a cause why they should do so the more.—Watchman.

DEAR RECORDER:—I write to give you a cordial invitation to visit our home each week in this year, also send you \$2 to pay your fare, and expect you to be accompanied each month with "Gentlewoman," feeling assured that you will be in good company, as I have too much confidence in Bro. Eaton for anything else. I cannot see why it is that so many Baptists refuse to take so good a paper. A short time ago I happened to enter the home of a well-to-do family. I asked them why they did not take the WESTERN RECORDER. Their reply was, "We take more now than we can read." At that time there were two or three

penny posts and some medical almanacs lying on the table; that was their literature. Now that is the way with a great many Baptists. They keep nothing that is elevating to read, and then wonder why it is their children are not Christians.

I would be glad if we could have more such Christians as Bro. T. S. McDavid spoke of in last issue. I, for one, feel as if I want to do more for my Master than ever, when I think of how He has watched over and protected me all my life. Yes, there was a time in my life when I was almost ready to give up the race, when Satan would try to make me believe there was no reality in religion. But then the still sweet voice of my Saviour would whisper in my ear, "I will never leave nor forsake you."

I enjoy so much the pieces written by Theodore Cuyler. Would that he would write oftener. Bro. Perryman's letter last week, concerning our mountain Baptists, was splendid. I would be glad had they better opportunities.

A BAPTIST FOR 31 YEARS.

CHURCH DEDICATED.

New Albany (Miss.) Baptist church was dedicated on the 21st inst. The ex-pastors living were all invited to be present and take part in the services. There were present Rev. R. A. Cooper, who preached Saturday night, and led in prayer Sunday at opening of the services; Rev. G. W. Potter, who read the Scriptures and gave a brief history of the church, having himself assisted in the organization; Rev. J. D. Anderson, who offered the dedicatory prayer and preached Sunday night. Rev. W. T. Lowrey, who had been invited to preach the dedicatory sermon, was prevented from being present on account of sickness in his family, and that duty was put upon the new pastor, Rev. E. E. Thornton, who preached an able sermon on "The Bible," after which he took a fine collection which paid all indebtedness on the church, including heaters, etc.

Brethren Baker and Fitzpatrick, members of this church, were the contractors for the building at \$3,250, which is really a \$5,000 church. It is of brick, and built in a modern style of architecture. These brethren gave outright \$600, and then lost fully \$300 on the contract, and yet they were happy over it, and said they almost wished they had paid more. It is the best building of any kind in the town.

Bro. Thornton starts out with bright prospects for great usefulness in this work. The membership is large and of the best people of the community; the town is growing rapidly, and the church is admirably located.

The following are the ex-pastors, whose names were called by Bro. Potter: Isaac Smith, M. P. Lowrey, J. W. Kirkland, Lewis Ball, G. W. Potter, C. W. Smith, J. E. Buchanan, R. A. Cooper, W. T. Lowrey, Jno. Thompson and J. D. Anderson.

INSTEAD of girding ourselves, then, let us stretch forth our hands and allow the blessed Spirit to gird us and bear us even whither we would not, if only we shall thereby find those who need us most.—A. J. Gordon.

He surely is most in want of another's patience who has none of his own.

Released From Pain.

More Proof as to the Efficacy of Dr. Williams' Pink Pills for Pale People, the Remedy That is Working Almost Miraculous Cures.

Mrs. Mary A. Mason, who resides with her husband, a veteran of the Mexican and Civil wars, at No. 5 Northfield Street, Boston, Mass., is a firm believer in Dr. Williams' Pink Pills for Pale People, and she never loses an opportunity to tell other sufferers what the medicine has done for her. In a conversation on the subject Mrs. Mason said:

"About five years ago I was a sufferer with rheumatism in my feet and ankles. Not only was I confined to the house, but there were times when I could not even stand, and so had to lie on the couch all day."

"I employed doctors and finally went to the city hospital for a month, but obtained no permanent relief from either. I then tried a number of advertised medicines. One or two of them I grew worse. I was utterly discouraged. One day I read a testimonial praising Dr. Williams' Pink Pills for Pale People, and determined to make one more trial. I bought a box and before it was half gone I noticed an improvement. I continued taking the pills nine boxes were used up by which time I was entirely cured and I have been as well as I am today ever since, the rheumatism never having returned."

"A little later, that period which every woman dreads and which often results seriously—change of life—occurred. I had heard of the good Dr. Williams' Pink Pills for Pale People had done for other women in this respect, so I took them faithfully and I can honestly say that they took me through that serious period of my life in good health, and I have suffered with none of the disorders which so frequently attend change of life. I cannot half tell what Dr. Williams' Pink Pills for Pale People have done for me. I keep a box in the house, as I am getting on in years and sometimes feel a little run down. When I do I find that three or four doses put me right again."

MARY A. MASON.

STATE OF MASSACHUSETTS.

COUNTY OF SUFFOLK.

August 30, 1900.

There personally appeared before me Mary A. Mason, who acknowledges the above statement by her subscribed, to be true.

JAMES R. POWERS,

Justice of the Peace.

All the elements necessary to give life and richness to the blood and restore shattered nerves are contained in a condensed form in Dr. Williams' Pink Pills for Pale People. At druggists or direct from Dr. Williams' Medicine Co., Schenectady, N.Y., 65 cents per box, or six boxes for \$2.50.

HENDERSON ROUTE - LOUISVILLE.

HENDERSON ROUTE - LOUISVILLE.

WAY - Union Depot, Seventh and River.

Ticket Office, 222 Fourth street. Time in effect July 9, 1900.

LOUISVILLE TO ST. LOUIS & WEST.

Lv. Louisville 7:00am 8:00am

Lv. Owensboro 7:30am 8:30am

Lv. Henderson 8:00am 9:00am

Ar. Evansville 8:30am 9:30am

Ar. Mt. Vernon, Ill. 9:00am 10:00am

Ar. St. Louis 9:30am 10:30am

ST. LOUIS TO EVANSVILLE & EAST.

Lv. St. Louis 8:00am 9:00am

Lv. Mt. Vernon 8:30am 9:30am

Lv. Evansville 9:00am 10:00am

Lv. Henderson 9:30am 10:30am

Lv. Owensboro 10:00am 11:00am

Ar. Louisville 10:30am 11:30am

LOUISVILLE TO EVANSVILLE.

Lv. Louisville 7:00am 8:00am

Lv. Henderson 7:30am 8:30am

Lv. Owensboro 8:00am 9:00am

Lv. Henderson 8:30am 9:30am

Ar. Evansville 9:00am 10:00am

EVANSVILLE TO LOUISVILLE.

Lv. Evansville 6:30am 7:30am

Lv. Henderson 7:00am 8:00am

Lv. Owensboro 7:30am 8:30am

Lv. Louisville 8:00am 9:00am

Ar. Louisville 8:30am 9:30am

All trains run through solid to Evansville.

Through tickets to Evansville and Louisville.

Through tickets to Evansville and Louisville.

Trains No. 2, 3, 4 and 5 connect at Irvington daily with trains No. 1, 2, 3, 4 and 5 of the Louisville, Henderson & Paducah Road.

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IT'S WORTH YOUR WHILE

...WE DO NOT SELL...
The horse and carriage advertisement text.



MANUFACTURED BY BARRETT MANUFACTURING CO., W. B. PRATT, Secretary, Elkhart, Indiana.

AGENTS WANTED

On a Boat that Sells of Eggs...
Text regarding egg agents and business opportunities.

German, French, English, Spanish, Swedish...
Text listing various languages and services offered.

An Ideal Tour

To England, the Paris Exposition, Italy, Switzerland, Germany and Belgium.
When? Leaving Louisville June 6th and returning August 16th.
Where? Louisville to Philadelphia, Liverpool, London, Paris, Rome, etc.

THE AUTHENTIC LIFE OF D. L. MOODY

BY Rev. J. WILBUR CHAPMAN, D.D.
For many years MR. MOODY'S MOST TRUTHFUL BIOGRAPHY...
Text describing the life of D. L. Moody.

AIR LINE.

Louisville, Evansville & St. Louis Consolidated Railroad.
68 Miles Shortest Route, AND THE ONLY LINE RUNNING SOLID TRAINS BETWEEN LOUISVILLE AND ST. LOUIS.
Double Daily Service, Parlor and Dining Cars, Pullman Drawing Room Sleepers.

BELLS

Small Ad for Bells.

PURE WATER FOR COWS.

Four and Three-fifths Pounds Required for Each Pound of Milk.
How many dairymen appreciate the amount of water their cows need, both to digest their food and to furnish that needed for their milk supply?

THE FARM

KENTUCKY TRADE ITEMS.
Walker Buckner bought in Fleming 20 yearling steers at \$87.30 each.
J. W. Strods bought at Mt. Sterling court nine yearlings, 500 lbs., at \$25 each.

Corn is bringing \$2.50 on the local market, says the Richmond Pantagraph.
W. T. Robinson sold to Bush Nelson, at Lexington, a carload of new hmp at \$4.65 per 112 pounds.
Four hogheads of Scott county new tobacco sold in this city last week at \$18.85 to \$12.25, and one hoghead at \$5.75.

At the sale of Shorthorn cattle by J. M. Bigstaff, of Montgomery county, last week, 25 head brought \$4,150—highest price, \$310.

The agricultural department's final estimate on last year's wheat crop was 847,808,846 bushels, valued at \$319,545,250, and of corn, 2,078,158,933 bushels, valued at \$629,210,110.

R. L. Hubbs, of Lincoln county, bought of R. B. Park, of Harlan, a carload of extra fine cotton mules for which he paid \$100 around.

Bonta Bros., of Mercer county, sold 18 head of work mules last week to a Lexington, Ky., man, at from \$65 to \$80 per head.

The Woodford Sun mentions the sales of 1,100 bushels of wheat at 70c, a lot of corn at \$2 per barrel, and 180,000 pounds of hamp, 1898 crop, at \$5 per cwt. on board the cars.

There were 140 cattle at Georgetown last week, says the Times. Feeders sold at \$4.50, and common yearling steers at \$4; good horses, \$100 to \$180; pigs, \$35 to \$60. No sheep nor hogs offered.

J. N. Hiale, representing the Continental Tobacco Company, bought of George and Carroll Hamilton, of Mt. Sterling, their entire crop of tobacco, 200,000 pounds, at 8 and 9¢ cts. The total price was \$17,400.

The Democrat reports but few cattle at Winchester last week, and a number of them left unsold. Thornton I. Williams bought 8 steers, weight 700 pounds, at \$4.65, which was the best price of the day.

The Geneva station found that cows in full milk require 4.8-5 pounds of water for every pound of milk. Thus a cow would need 92 pounds of water for every 20 pounds of milk. N. W. if a cow is in a cold barn, with cold food and ice water to drink, is she going to chill herself with 100 pounds of cold water merely to keep up her milk flow?

The Indiana station found that the milk fell off 8 percent when the temperature fell from 79 degree Fahrenheit to 38 degrees Fahrenheit. If she is so sensitive to a comparatively small reduction in temperature, what may the dairymen expect when the thermometer is 10 to 20 below zero?

Seeds of peaches, walnuts, acorns, and the like, should be in the soil now. If the planting was neglected in the fall, that treatment may be approximated by burying them at this time in moist earth packed close to the seeds, and after keeping them in a cool cellar another month put them out where frost will moderately penetrate the soil.

TWO FRUIT TREE PESTS.

All over Indiana the peach trees this season were quite generally injured by abnormal development of the leaves. They became thickened, much puffed and blistered with a whitish bloom on the surface of the affected portions. These distorted leaves finally drop off, and often the fruit, on account of the weakened condition of the tree, drops also.

This disease is known as "leaf curl," and is caused by a fungus that penetrates the tissue, and on the surface forms spores so abundantly as to make the leaf look pale. Most of the injury during any season, however, does not come from the spread of the spores, but from the part of the fungus that lives over the summer and winter in the ends of the twigs and buds.

No effective remedy is known. Spraying with Bordeaux mixture is useless, as the disease shows, checks the distribution by spores somewhat, and cutting off the twigs and limbs bearing the curled leaves get rid of some of the perennial part of the fungus; but the most thorough attention

only partially checks the disease and it is doubtful if the results pay for the effort. Plum trees are affected with diseases produced by very similar fungi. The spring growth, sometimes the leaves, are puffed and whitened, and greatly distorted, the young stems occasionally becoming a half inch to an inch thick, soft and hollow.

Like the peach curl, this disease winters over in the ends of the twigs, and a tree once attacked will be likely to show the disease from year to year. But as a rule, only a few branches of a plum tree are attacked, and cutting away these branches would rid the tree of the disease.

TREE NUTS.

Seeds of peaches, walnuts, acorns, and the like, should be in the soil now. If the planting was neglected in the fall, that treatment may be approximated by burying them at this time in moist earth packed close to the seeds, and after keeping them in a cool cellar another month put them out where frost will moderately penetrate the soil.

Baked beans occupy a deservedly high place in the list of nutritive foods, but some persons are unable to partake of the dish because it causes indigestion. This may arise from one of two causes: either the beans have not been sufficiently cooked, or they are old beans. Never buy beans without seeing that they are fresh and plump-looking and evidently of this year's crop.

HOW TO TAKE COD LIVER OIL.

Nearly everyone knows that when they are thin there is no remedy in the world equal to cod liver oil to make them fleshy. Yet there is not only a remedy to take, but many more efficacious. There were a great many ways recommended for making cod liver oil pleasant. Among them the best mentioned was a pinch of salt in the mouth before and after taking the dose of oil.

You need no other seed catalogue if you have Burpee's for 1900. While not the largest, it is the brightest and best. It is a book of 140 pages, carefully written among the growing crops at Fordhook Farm.

CURED WITHOUT A SINGLE PAINFUL AND VAPORIZED MEDICATION. CATARRH BRONCHITIS AND ASTHMA PREVENTS CONSUMPTION. GUARANTEED H. C. MORGAN.

Opium and Whiskey Habits

have been my special study for many years. Judging by the great number of cures I have made, I feel but a truthful claim, that I can help the Opium and Whiskey afflicted more than any other physician.



SOUTHWEST VIRGINIA INSTITUTE.
A School for the Deaf and Blind...
Text regarding the institute and its services.

POSITION!
Desired to teach all positions in school, or give lessons.
Text regarding job opportunities.

HOOPING-COUGH CROUP.

Roche's Herbal Embracation.
The celebrated and original Hooping Cough Cure with several other medicines.
Text regarding the medicine.

SHOEMAKER'S POULTRY

★ CANCER ★
Many cancer patients make no use of anything but the most expensive and useless remedies.
Text regarding cancer treatment.

GERMAN BANK.

First and Market St., LOUISVILLE, KY.
General Banking & Savings Bank.
Text regarding the bank's services.



