

WESTERN RECORDER

Faith, Hope and Love, these three.

75th YEAR.

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A STUDENT being asked for a text which would be a comfort to him when lying on a bed of sickness, replied, "Rise, take up thy bed and walk."

PASTOR B. DAVIES, of Pontypridd, Wales, answers the question, "Why so few conversions?" "The change of Divine service into an 'entertainment for the people' has had something to do with the unprosperous ministry in Wales."

DR. JOHNSTON says truly: "If one had asked the people of the time of Christ, what kind of preaching was demanded, they would have been told that such preaching as they received from John the Baptist and from Jesus was what they wanted?"

THE *Christian Intelligencer* tells of a member of a leading church in a large city who said she was "weary of the flowers of rhetoric and sapless philosophy" of her pastor. Flowers of rhetoric make poor food for the sheep. And even the unconverted get very tired of them in the course of time.

THE Foreign Mission statistics for last year have been completed. The total amount of money given in the United States was \$4,710,490. The number of converts on the fields was 29,890. Of these Baptists received 8,420; Methodists, 5,952; Presbyterians, 5,328, and Episcopalians, 890.

OUR Illinois brethren are troubled over their statistics for last year—1,056 less baptisms than the year before, and an actual decrease in membership of 228. It is a blessed sign that they are troubled, and that they are giving their thoughts to the conversion of souls, instead of to the secularities of the church.

IN the line of a paragraph we quoted in regard to the greater amount of space and thought which is given to money-raising than to soul-saving is the following sarcastic utterance of A. Haworth in the *London Baptist*: "Are you and Mr. Douglas not troubling and harassing too much about the alleged lack of conversions? You both forget that as a denomination we are raising \$1,000,000, and that as soon as it is in our coffers the Baptist churches throughout the land will have revivals and baptisms enough. All of our leaders have told us how we shall grow when the money is gathered."

WHAT BECOMES OF THE YOUNG MEMBERS

BY REV. E. T. HIBBOK, D. D.

There are young persons received to membership in our churches, hundreds and thousands of them, all told, who, very soon after their reception, disappear from the notice of the churches and from all part and participation in activities of church life. Their voices are no more heard in prayer or exhortation in the social meetings—perhaps they never were heard much there, as was the habit of converts in earlier times. After a time, even their presence in prayer-meeting becomes intermittent and uncertain as also at the communion. On Sunday mornings they attend church, as indeed they always did, but at the Sunday evening service, when the pastor most desires their presence to fill the seats, and as an example to induce their young associates to come they are missing, unless some special service attracts them. In the Sunday-school they may perhaps still be found, kept by the force of habit, attachment to a teacher, or to their associates and classmates. In a word, their uniting with the church seems to have made no special difference with them. They appear to have no deep sense of responsibility, as members of the church, to minister to its welfare, to sustain its services or to make it attractive to others. Where are they?

Lately, in conversation with an interested and active member of a near-by church, he said, "What has become of all our young members? We don't see them any more." A considerable number had recently been received into their fellowship, had appeared in baptism and at the communion, had taken the hand of fellowship and the sacred tokens of the Lord's passion. But after a short time there appeared no more young members in the church than a year or two years before. The cloud that had let some "droppings" fall had passed, and the droppings themselves seemed to have exhaled and disappeared. Their names were still on the roll, and would be reported to the next association. Alas! what deceptive documents are those tables of figures which annually are published in the associational minutes. How few out of all the thousands of churches thus reported to the world have the members thus reported.

Vast numbers are added annually to our churches on profession and baptism. Last year there were over two hundred thousand such additions, including the entire country. Year before last the additions reported were nearly as large; and for the two preceding years they fall but little short. Now, it is undeniable that not only a large part, but a large majority of those additions were young persons. They should promise great help to the churches, and great moral and spiritual enlargement for efficient service in all departments of Christian philanthropy. But what are the facts, so far as observation and the reports will enable us to judge? Little or no corresponding increase of Christian efficiency is manifested. There is no corresponding increase in contributions for benevolent purposes. Of course, we could not expect the very young members to add, at once, very materially, to the financial efficiency of the churches. But in the social and spiritual influences of these large additions on the churches themselves, and on the communities in which they are located, there should be results which do not appear, if these vast additions are genuine converts born of the Spirit.

But the question returns, Where are the young members? And how do we ac-

count for the fact that "we don't see them any more?" At least, that after a short time many of them disappear. How is the evil to be remedied? for evil or misfortune it surely is. In the first place, by more care on the part of churches, and especially pastors—for on them it mostly devolves—in the reception of members to the churches, particularly of young candidates, and more particularly in times of revival, when persons are liable to press in, or to be persuaded into the churches without having or giving satisfactory evidence that they are truly regenerate. The largest charity cannot presume to believe that all of those hundreds of thousands of additions are genuine converts to righteousness. The addition of unconverted persons to the churches adds to their weakness, not to their strength. Woe to the pastors and churches that glory in numbers rather than in grace, and attempt to build the temple of God with wood, hay and stubble, rather than with gold, silver and precious stones. The glory and strength of the Baptists will have departed when they no longer insist on a regenerated church membership as essential.

But there are other factors in this problem. Many true and genuine converts may enter the churches and be left to die of sheer neglect. They enter the household of faith as children, and need the nurturing care of spiritual fathers and mothers in Zion. They need, and for the most part, they desire, the loving watch-care of the church. They need instruction, encouragement and counsel. The touch of a gentle hand, the sound of a loving voice, has saved many a one from temptation and a fall. If not carefully watched and tended, is it strange that many should wander away or be enticed away from their steadfastness in the faith? Association with worldly companions is one of the most prolific sources of decline and apostasy on the part of young Christians. If they would associate with their unconverted companions to draw them to Christ and the church, that would be most gracious and praiseworthy; but, on the contrary, they themselves are so often drawn away from Christ and the church by the means. The responsibility of watching over, counselling and guiding the new members rests first and most, but not wholly, on the pastor, and cannot be neglected by him without the most serious consequences. He may not be able himself to do all that is needful to be done, but he is bound by all considerations of personal interest and pastoral obligation, to see to it that it is done and not neglected. He can command the aid of others who are fitted to the service.

And, still further, the fact should not be overlooked, however sad and humiliating it may be, that there are influences at work within the churches themselves, calculated to dampen the zeal and unsettle the fidelity of the young members received to their fellowship. Young converts on entering the church have a right to suppose that the older members with whom they now associate are living consistent Christian lives. They soon find that not a few of them are showing little or no spiritual vitality, and are living just as worldly lives as those outside the church. They try to guard against carnality in the world, but to guard against snares of evil in the church itself, which they had regarded as a peaceful haven of security for the weak and inexperienced, surprises and confounds them. "It is sad but truth to say, that the decline and fall of many a young Christian is due to the unchristian lives of older church members, whose baleful influence perverts them. "Make straight paths for your

feet, lest that which is lame be turned out of the way." There is serious occasion for every member of the church to examine himself when the young are added to their number, whether his example and manner of life will help or hinder such young Christians. More godly living in the churches would save many more of the young to usefulness and to worthy Christian lives.

One other fact ought to be taken into the account of causes which contribute to the degeneracy and declension of young Christians. For a fact it undoubtedly is, though it cannot be dwelt on here, viz., the almost universal practice of varied and numberless entertainments in churches and Sunday-schools. These are provided partly to attract the young, and partly to make money for various religious purposes. That social recreation may be allowable and strictly compatible with a high sense of the best Christian living, there can be no doubt. But as generally practiced these entertainments degrade the dignity of the churches' mission and the best type of Christian life, while it perverts young Christians, giving them a taste for worldly recreations, and drawing them away from Christ and from Christian fidelity. As a rule, they are cursing the churches, perverting their young members and hindering the conversion of sinners.
Mount Vernon, N. Y.

God provides His pastures for continued enjoyment. Christian pleasures are Divinely blessed no less than Christian duties. The shepherd delights in the gambols of his flock and smiles at the playfulness of the youngest of the lambs. To believe that God does not delight in every-day pleasures of His flock is to deny his actual interest in them. He is ever forestalling the time when we shall sing and rejoice because we see the pastures of the Promised Land opening before us. God opens those pastures now, as in the turmoil of daily life we lift our eyes to the promises he has given us. If there is anything in our Christianity, it is a continual joy to us. The Christian's pleasure is God's pleasure, and He makes us shout for joy and rejoice as the young man to run the race, because He has taken away the anxiety of life by His promises and loosened the bonds of sin with His bleeding hands. If your religion provides only drudgery, and there is no enjoyment, then it is not the religion of God, and you are not following as He leads you.

THE upper world is no farther off than it was of old, when its splendors shone on the heads of patriarchs and apostles, and on the hills of Judea whence their help came. Heaven does not hide itself; it is we that hide it. Its gates are never shut, day or night, and they open into your houses, your workshops, your streets, your schools, your closets, your congregations. Strong and steadfast, cheerful and contented, no matter how hard-worked, are they who are mindful of its nearness, sure of its reality, conscious of its helping and inspiring "power." Among all the popular liberalities of our day, why should we not be more liberal and abundant in faith? Whatever our private failures, in courage, temper, charity, the good and perfect gift of pardon comes down to every soul that seeks it. "Lift up your eyes!" Whatever the tokens of public welfare, liberty, safety, plenty or power displayed around us—not unto us, but unto the "Name that is above every name," give glory!—Bishop Huntington.

THE "CHURCH" AND THE "KINGDOM."

BY JAMES H. THOMAS, D.D., LL.D.

VII.

Second. The changes in interpretation, due to recent textual and grammatical reconstructions, are almost without exception favorable to the distributive as against the universal sense of the word. Observe the bearing of the following changes introduced by the Revisers. In Eph. 3:21 "all the building" has now become "each several building." In Eph. 3:15 "the whole family" now reads "every family." In 1 Cor. 3:16 and 2 Cor. 6:16 "a temple" has been substituted for "the temple." In some instances they have inconsistently retained the definite article where, according to Dr. Hort, the form of the Greek makes it inadmissible. For example, "the church of God" in 1 Tim. 3:5, as well as in verse 15, should be "a church of God." He thinks it more accurate, also, to render Col. 3:15 "called in a body" than, as now, "in one body."

The significance of some of these changes, as affecting the question under consideration, will be at once apparent. A careful study of the context will show others not less important.

As bearing upon the general antithesis of *basileia* and *ecclesia*, here contended for, it may be worthy of notice that while the tendency of textual emendation has been to confine *ecclesia* more rigorously to its original local and partitive sense, the two changes in the case of *basileia* have looked in the direction of singleness and universality. In Rev. 1:8 the Revisers have given "a kingdom" instead of "kings," while in the same book (11:15) the plural "kingdoms" has given way to the singular "kingdom."

Third. With this relinquishment of successive outworks has come a practical abandonment of what has hitherto been treated as the central position: it is no longer claimed that the universal is the primary or ordinary meaning of *ecclesia*. Whether tested by an etymological or historic standard, it limits itself inexorably to the partitive sense. Primarily it was an actual assembly of an individual group: it was, in time, extended also, subordinately, to a company accustomed to assemble; but it never referred to a world-body nor to an ideal assembly. There are two words in Hebrew, according to Dr. Hort, referring to the "congregation" of Israel, which are of especial interest in this connection. The first (*Eibab*) designates "the society itself, turned by the children of Israel or their representative heads, whether assembled or not assembled." The second (*Qahal*) is "properly their actual meeting together." The two words sometimes occur together and are equivalent to "the assembly of the congregation." (italics not in original). Now it is the word *Qahal* for which *ecclesia* was chosen by the Seventy as an equivalent; and for obvious reasons. The Hebrew and the Greek word each came from a root which signified to call or summon. In the case of the Greek "The original calling out is simply the calling of the citizens of a Greek town out of their houses by the herald's trumpet to summon them to the assembly: and Num. 10 shows that the summons to the Jewish assembly was made in the same way."

Both the Hebrew words referred to are "mainly confined to the historical parts of the historical book. They have no place in the greater prophecies having what we call a Messianic import. From all parts of the book of Isaiah they are both entirely absent." Their use, therefore, "is almost wholly historical, not ideal or doctrinal." Schurer cites certain passages from the Talmud to show that *Qahal* came to "have a high ideal character": but these, as Dr. Hort assures us, "do not at all bear him out."

In the later historical books, he finds indications that *Qahal* (and its equivalent *ecclesia*) had come to include the idea represented by the other words mentioned, and *ecclesia* and *synagoga* had thus become closely allied in sense. In the Apocrypha *synagoga* already appears to be shrinking into a name of the local congregation. That the word *ecclesia* had shrunk correspondingly in Jewish conception is implied in the statement that

"the actual precept (in Matt. 18:17) is hardly intelligible if what the *ecclesia* meant is not the Jewish community, apparently the Jewish local community, to which the injured person and the offender both belonged."

We may thus appeal to the authority of this eminent critic in confirmation of the suggestion herein already offered, that, to the mind of a Greek-speaking Jew in our Lord's time, the word *ecclesia* would naturally suggest the synagogue, and therefore couple itself primarily with the notion of a local organization.

Under this changed aspect of the case, it is manifest that the burden of proof shifts to the shoulders of him who will impose upon a familiar word, an unusual, and, in the first instance, improbable sense.

Fourth. In accordance with what has just been said, Dr. Hort admits the necessity of finding some other than etymological, grammatical, or historical grounds on which to rest his continued faith in Paul's intent to refer to a church universal. This is not the "proper original force" of *ecclesia*: it is not traceable to "current usage": it has been always limited by Paul himself to a local organization which has "a corresponding unity of its own: each is a body of Christ and a sanctuary of God." But, upon reaching Ephesians, he discovers the idea of "the one universal *ecclesia*" for the first time "and it comes more from the theological than from the historical side, i. e., less from the circumstances of the actual Christian community than from a development of thought respecting the place and office of the Son of God. His Headship was felt to involve the unity of all those who were united in Him." Here is proposed a novel and highly precarious form of exegetical procedure. Instead of resorting to etymology, historic precedent, the usage of contemporaries or of the writer himself, or to adjacent circumstance, to settle the meaning of a word, resort is had to an inverted process, and an unprecedented meaning is thus reflected upon it by theological inference. It is not remarkable that the learned exegete should, by his roundabout process, reach at the end of his discussion only the halting conclusion that "it may be regarded as morally certain that the *Ecclesia* here intended is not a local community, but the community of Christians as a whole." Moral certainty falls a good way short of demonstrative certainty. The qualifying word implies hesitation and invites suspense of judgment. There is no such qualifying word used, or thought of, when the question of the local sense of the word has been under notice.

It comes to this, then, that the notion of an universal church, as derived from the New Testament, has thus far rested largely on mistaken citation of inapplicable texts, that advancing study of the text has robbed it of some supports which in the older translation seemed to buttress it, and that its latest advocate feels compelled to rest his defence of it solely on the probable force of theoretic inference.

It cannot be unreasonable to see in this backward trend an occasion for distrust, and for suspecting that the process of revision of judgment ought to go still further.

The admission that the primary sense of *ecclesia* is local, coupled with the recognition of an increasingly preponderant number of instances of its use in that sense in the New Testament, tend strongly toward the repudiation of the universal meaning still attached to it in a few remaining passages. For the extraordinary is *prima facie* the improbable, and requires extraordinary evidence. The natural presumption is in favor of any interpretation which does not require the sudden and incongruous introduction of an unfamiliar meaning. Bearing this in mind, let us ask if there be not

A MORE CONSISTENT INTERPRETATION OF ECCLESIA IN EPHESIANS AND COLOSSIANS.

Dr. Hort does not conceal from himself the difficulties that attend the effort to fix upon Paul's use of the word in these Epistles a meaning discordant with his own hitherto absolutely uniform, as well

as with "current" usage. This is arbitrary and indefensible, unless compelled by extraneous considerations.

These considerations he finds in three circumstances. 1. That in the course of his teaching Paul has come to dwell upon "the relation of the Son of God to the constitution of the universe, and to the course of human history, and in connection with such themes it was but natural that the *Ecclesia* of God should find place." 2. That "to St. Paul, when writing this Epistle (Ephesians) 'the *Ecclesia*' was a kind of symbol or visible expression of that wondrous 'mystery,' to use his own word, which had been hidden throughout the ages, but was not made manifest, that the Gentiles were fellow-heirs and of the same body": for "He is our peace and hath made the both one." 3. That he was writing from Rome and by the "impressiveness of the Empire," he "must have been vividly reminded of the already existing unity which comprehended both Jew and Gentile under bond of subjection to the Emperor at Rome, and similarity and contrast would alike suggest that a true unity bound together in one society all believers in the Crucified Lord." Thus "in Ephesians and Colossians the change (i. e., in meaning) comes not so much by an expansion or extension of the thought of each local *Ecclesia* as a body over a wider sphere as by way of corollary or application, so to speak, of larger and deeper thoughts on the place of Christ in the universal economy of things, antecedent not only to the Incarnation but to the whole course of the world."

The circumstances named, and especially the admission that the new conception of *ecclesia* is not an "expansion or extension" of the old, suggest the illegitimacy of the proposed interpretation, when considered from two distinct points of view. First, it would be a palpable violation of the laws of speech, quite unfairly attributed to Paul, to suppose that he has substituted an entirely different meaning, rather than one normally developed, metaphorically or otherwise, from the old. Second, it would impose upon the word not simply an alien, but one diametrically opposite to its natural sense. The precise point of contrast between *basileia* and *ecclesia* is, that the former does, as the latter does not, derive unity from a central personality. But the world-fellowship just alluded to, which involves a "mystery," which springs out of the headship of Christ, and which is suggested by the rival imperial unity of Rome, manifestly brings before us that very *basileia* of which Christ so often spoke. The identity of the *basileia* with the *ecclesia*, Dr. Hort has already emphatically declared to be unjustifiable. Paul, in Colossians, speaks of the great company of the redeemed as translated into the "kingdom" (1:13), and afterwards, in the same chapter, (and apparently as discriminating the two) of the "church" (1:18). For *ecclesia* incoherently to take on the sense of *basileia*, would be as unnatural as for "democracy" to ask to be understood as equivalent to "monarchy."

WORTHY OF THOUGHT.

There is a growing feeling among the intelligent lay members of our churches that a theological education which leaves a young minister floundering in a misty sea of doubt with regard to the divine authority of the Bible, and with lax views concerning the great doctrines of grace, has not exactly fulfilled the end of its being. It is felt that the churches need as their spiritual leaders men of positive convictions, not speculative philosophers, up in the newest critical fad, but solidly decided in spiritual insight into God's truth and in experimental knowledge of his grace. What boots it, our laymen are saying among themselves, if our ministers shall know all about the so-called "results" of modern scholarship, but cannot preach "Christ and him crucified" because they are not sure of the meaning and purpose of his death? This feeling of unrest and dissatisfaction among our lay members is worthy of the most serious and candid attention. Well or ill founded, it is a sentiment to be reckoned with.—Examiner.

THE CRIME OF HERESY HUNTING!

For a long time the heresy-hunter has been the object of a large amount of scorn and castigation. With some people—they may not be very plentiful, but they are very noisy—the crime of crimes seems to be that of ferreting heresies and bringing them to the attention of the church. Almost any other crime seems to sink into insignificance in comparison with this one.

Now, there is a little room for discrimination even here. Of course, we would not commend heresy-hunting merely for its own sake. That would be ultra. But we should like to ask whether Christian believers are to go to sleep or keep awake; to be lethargic or alert with regard to error. Are they to sit down and fold their hands and let error go on its deadly way, and content themselves with the false platitude that "the truth will take care of itself"? If that is to be their attitude, why does the inspired writer exhort us to "contend earnestly for the faith once for all delivered unto the saints"? No! Error is to be sought out and exposed wherever found. Every lover of the old Bible is a divinely appointed custodian of the truth, and he does wrong to himself and the cause of truth if he remains mute in the presence of error.

But what is the real inwardness of this disposition on the part of some people to cast so much contempt upon the heresy-hunter? It is this: They want to go on their way teaching heresy without being molested. Should any one have the courage to call them to account, they suppose they can cow him into silence or retraction by the withering cry of "heresy-hunter." They compare him to dogs with a sharp scent, forgetting that it is just such dogs that are the most useful, while those with dull senses are good for neither hunting nor protecting the premises.

Then again, why should people object to the heresy-hunter if they are advocating no heresy? If they stand on a sound orthodox position, they may defy the acute-scented ecclesiastical watch-dog. Even if he should snarl at them a little sometimes, he can not find any vulnerable place to bite them. There are some of us who have not the least feeling of trepidation in the presence of the heresy-hunter. Why are there others that fear and despise him so much? An honest answer to that question might be a revelation of character as well as of theological unsoundness.

But really, nowadays the term "heresy-hunter" is a misnomer. There is not the least occasion for such a personage in the ecclesiastical world. And why? Because heresy flaunts itself before the public, and therefore does not need to be "hunted." At every turn it is thrust upon the earnest champion of Biblical truth. The heresiarchs publish their views in books and magazines and special brochures that are extensively advertised. It is inexact and unscientific to dub the exposure of such error to-day as "heresy-hunting."

In line with these remarks we quote from a stanch orthodoxist, Dr. Adams, writing for the *Advocate* of Chicago:

"I am not hunting heresy in this case or any other (the case of Prof. George H. Gilbert, of the Chicago Theological Seminary). I do not need to hunt it. I get more of it pushed at me from every side than I know what to do with, without hunting for it. If a man tracks a deer through the forest, he may be said to be hunting a deer, but if wolves surround his home and make night hideous and alarming, and he takes down his gun and bangs away at a few of them, he can hardly be said to be hunting wolves. He is simply protecting his home, his flocks and herds."—E. K. B., in *Herald* and *Presbyter*.

A MAN cannot be a Christian unless he is willing to be small, to give up self and forsake the world. We see in some prehistoric houses on Scotch moors a low, narrow entrance, a foot or so square, which can only be passed by lying down and squeezing through a dark, twisting passage. So the way into the kingdom is too tight to admit any who are not humbled by conscious sin and ready to cease from self.—Alexander MacLaren.

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AT LOUISVILLE KY. IS PUBLISHED THIS LEADING BAPTIST PAPER of the South.

Questions Answered.

BY SENEX.

"In calling a pastor, is it necessary that the vote should be unanimous?"

No, not necessary, but very desirable. The general principle prevails in church independency that a majority rules, and the minority should quietly and gracefully submit. A majority vote, therefore, decides the question, there having been given a full and fair opportunity for all members to understand the case and exercise their own preference before the vote is cast. But some questions are more vitally related to the peace and prosperity of the church than others, and therefore it is the more important that all the members, so far as possible, should be agreed on them so as to secure harmony in the body. The settlement of a pastor is one of those questions. A pastor can hope for little success, if the church, when it calls him, is seriously divided on him, and thus will give him but a partial and divided support. Moreover, no self-respecting minister will accept a call that is not unanimous, or nearly so.

There are some church members who have grace and good sense enough to submit cheerfully to the judgment of the majority, and, though not entirely suited with the majority, they do so for the sake of the cause, to work with him and with the majority, staking their personal preferences for the common good. On the other hand, there are some people who are called Christians, who are so destitute of the spirit of Christ, that if they do not like a pastor, they will oppose him, speak evil of him, hinder his work and try to set others against him all they can. Such persons are not Christians in fact, however they may be in profession. They really belong to the synagogue of Satan, and ought to be kept in that connection, away from the Church of Christ.

So important an action as calling a pastor should have, at least, a nearly unanimous vote, with no active opposition against it. And no minister will accept a call on any other ground—and will not if he considers his own comfort and prospect of usefulness in the pastorate.

"Is it proper to accept of proxy votes from absent members in voting for a pastor?" It may have been allowed in certain cases, but no such usage has prevailed among Baptist churches. Such a practice would be subject to great abuse in the hands of unscrupulous men, who would give no directions on the subject. It should be kindly and faithfully labored with, to show him his sin and win him from the deceit and propriety of the Christian life. But if he cannot be reclaimed he should be excluded from the fellowship of the saints which he is not worthy to enjoy. If he will not set a brother at variance, he should be allowed to hold the place of a brother, but like any other offender, he put away, and become to them as a publican and a sinner.

"Is it unscriptural and wrong to take up a collection for church expenses directly after observing the Lord's Supper?" The Bible gives no directions on the subject. But it would be wrong if it diverted attention from the sacred ordinances of the Supper, and tended to destroy or weaken the impression made on the minds of the brethren by the preceding service—as I should think it would. In my opinion, it is inexpedient and wrong to have any collection follow the administration of the Supper except "to sing a hymn and go out." And to go out, so far as may be, in silent meditation on the service and its meaning. It is a common practice

with our churches for the deacons at the conclusion to pass the plates and receive a silent contribution for the poor of the church. This is the utmost limit of the business which I think might be allowed then. But if it should be thought very inexpedient and unnecessary to have some other business or another collection at that time let it come before the communion, and not after it to mar its impressiveness.

"Will you give me some information in regard to Melchisedek, Heb. 7:1-7?" Very little information can be given as to Melchisedek except what is given in that chapter. Divine wisdom has left us in the dark in regard to a great many questions about which we wish to know more. But whether we should be any better satisfied on the whole could we have our wish, is itself a question not easily answered.

Much has been written by many learned men on the subject of Melchisedek, but the mystery in the case none can explain. The word Melchisedek means "king of righteousness." He was king of Salem, generally allowed to be the same as the patriarch, though this is not a few scholars deny. It was a pronunciation of the "Most High God." It was no uncommon thing for a king, or the head chief of a tribe to offer sacrifices for, and act as a priest on behalf of their people. We have no record of his father or mother of any ancestry, or of any posterity. So that in history he stands by himself alone.

When Abraham returned from the slaughter of the kings (see Gen. 14 and Pa. 110:4), Melchisedek came out to meet him, approved of what he had done, bestowed on him a blessing, and furnished food for himself and his exhausted troops, after their sanguinary fight and signal victory. And to him Abraham gave tithes, probably a tenth of the spoils which he had taken from the conquered kings. This "king of righteousness and priest of God" appears suddenly in the field of history as a very interesting figure in a very interesting manner, after very significant services, and then disappears as suddenly and mysteriously, to return no more, leaving all succeeding generations to wonder after him. The writer of the Epistle to the Hebrews presents him as, in certain respects, a type of Christ.

THE YOKE OF CHRIST.

There are two ways of getting a following in this world. One way is to pay for it. A business man follows in the way of a paid constituency, and the man who can offer the most will always have a large following of this kind. There are always people willing to give their friendship if they are paid for it. The other way is to secure a man's allegiance by getting him to give you something. One of the greatest temptations that Jesus had, was the temptation of getting a following by the first way. No man ever needed a following more than he did in order to accomplish his work. He must get men to believe in him, and to perpetuate his teaching. He longed for a far larger following than he was ever able to get. He was tempted to turn to the first way, and to deny himself and take up a cross was not the world's method of gaining a constituency. And by his very refusal to gain a following after the world's method of paying for it, Jesus showed the spirit of sacrifice that he was trying to teach. And yet, by foregoing all temptations that sure way for a longer and more uncertain way, he secured that fier devotion which flowers upon the stem of denial and suffering. Jesus gained a following, not by paying for it, but by demanding a sacrifice. He did not set up a kingdom with wide entrance and broad arches, but a kingdom which was entered only through the narrow way of self denial. "Take up thy cross" was a strange sort of invitation upon which to found a kingdom, but it was simply focusing into unmistakable clearness a principle which had always been at work in the improvement of humanity.

The church has fallen heir to Christ's way of getting a following; and the same temptation that Christ had to face, faces the church to-day. It is the temptation of getting a following by paying for it. Churches are using this method; it is a sure and easy way; the other way is longer and harder. A church may make its offers and promises of what it will do for people, but no man will ever love it until he begins to do something for it. The church will never do much for men, and it never can, unless it comes at them by the way of the cross. A man is not saved by pouring something into him, but by getting something out of him. We have seen the way of the churches are unpopular; they have to be. The church does not pretend to be an attraction. It does not pretend to compete with the theatre. It does not expect to get the following that the theatre has. It has to do with another class of men in nature altogether; and it is a side that is harder to reach, because it is more vital. The way of saving a man has never been made any easier; and there is, in most people, the same inborn objection to being saved in that way. One of the denials laid upon the church is the denial of having to save men, not after its own fashion, but in the way that Christ saves them. The church will always have a message that men will not want to hear. One of the crosses of the early church was the terrible persecution which threatened its very existence. One of the crosses of the modern church is the cross of not being persecuted. The church is now in the position of being quite as perilous. The denials of non-persecution are inward and spiritual, but they are just as drastic and uncompromising. Watch-

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.

BOOKS.

PASSION AND PATIENCE. By Janie P. Duggan. 12mo. 370 pp. Philadelphia: American Baptist Publication Society, 1420 Chestnut St. Price, \$1.25.

Mr. Overton, a Southern gentleman dies and leaves his daughter and his adopted daughter unprovided for. One decides most sensibly to marry one who is devoted to her, who is a true gentleman of culture and wealth, and to whom there could be no possible objection, except that he was her senior by many years.

The other decides to go North and enter a hospital in order to be a nurse. We think her sister's choice was much the wiser and better. Life offers women no such exalted station as to be a queen in a noble man's heart and home. The scenes in the hospital are well depicted and are most interesting. The wisdom of the great surgeon in putting the little cripple in the room with the rich, eccentric and dyspeptic old maid was proved in the good which followed.

The book is a sad one as it stands. The nurse dies, and the sister's husband. We think Mrs. Duggan ought to recompense us for its sadness by a sequel in which the surgeon and the widow marry, and we are told of the after-lives of the dyspeptic and the little cripple.

BLACK ROCK: A tale of the Selkirk. By Ralph Connor. 12mo, 327 pp. Price \$1.25.

We read "Sky Pilot," and after that we can be relied on to read everything that bears Ralph Connor's name. His stories are so good, so full of thrilling interest, so true to the real life in the mining regions of the West, that it is a distinct loss to fail to read them all.

Black Rock is a mining town in Canada, and it comes a missionary. Ralph Connor goes there to visit an old friend, and thus is brought into close association with the minister. The book is one of great power and interest, though there is nothing in it which quite equals Given's Canyon in the Sky Pilot.

We have had occasion frequently to commend very highly the publications of the Bible Institute, Colportage Association of Chicago. The Colportage Library, bound in strong paper, is published monthly at \$1.00 per annum. The volume for December is, "Thoughts for the Quiet Hour." It contains short devotional extracts from many authors, and was edited by D. L. Moody.

MAGAZINES.

The last of the "body" articles in the February Century is the one that will doubtless attract the most attention. This is the first instalment of hitherto unpublished extracts from the private diary of Dr. B. E. Chesebrough, the inventor of Borden's Kaffee. The original manuscript of this journal, in eighteen little volumes, has come into the possession of The Century Co., and is found to afford a surprisingly large amount of new material in the way of conversations with the ex-lord emperor. "Talks with Napoleon" will form an important feature of The Century during the 1900. The editor has evidently had in mind the multitude of visitors to the French Exposition in organizing the series on "Paris of To-day," by Richard Whiting. The first of these papers, "Paris Revisited," appears in this number. The West as the Eastern author sees it, or at least writes about it, and the West as it actually is, are the theme of a trenchant essay by E. Hough, author of "The Story of the Cowboy." In "Midwinter in New York," Jacob A. Riis tells incidentally how the American metropolis looked to him from his native Denmark, and what was a navy pistol strapped around his waist when he landed in New York, and was keenly disappointed at finding neither buffaloes nor Indians in Broadway. Other contents of the number are a group of poems, and the last instalment of Capt. Joshua Slocum's narrative of his solitary voyage of 40,000 miles around the world. In the fourth of his Crow-well studies, Mr. Morley traces of the execution of Archbishop Laud, Cromwell's reorganization of the army, and the battle of Naseby, which put an end to the King's fighting force.

With the Ledger Monthly for February is incorporated *Demora's Family Magazine*. The Fashion and Pattern Departments of the latter magazine are continued in the *Ledger Monthly*. The February number has on its cover one of Harry Rowland's most amazing "moon" pictures called *Granny's Hanger*. Little Pookamany, which is beautifully reproduced in colors. The editorial page has bright articles on *Jan Macaren's Life of the Master*, and *What is the Matter with the World?* Among the Boers is an interesting article with photographic illustrations. John Burnage Winter's new serial story, *The Binks Family*, is commenced in this number. Henry C.

Wood contributes a story in two parts entitled *An Old Dominion Home Wedding*, to be concluded in the March number.

The *New England Magazine* by no means confines itself to New England. The February number has an illustrated article upon Montana which is so good that a gladiator of Montana would do well to order some thousands of copies of the magazine and scatter them through the other states as an advertisement to induce settlers to come to "The Treasure State."

It is not often we have time to read stories in magazines, but having read a paragraph in "The Parson's Buttery," by Mrs. Charles Terry Collins, we found it so brightly written that we flushed all the first instalment in the February number of the *Ladies' Home Journal*. We advise all who have not time to read stories to avoid that. For now we not only must read the succeeding chapters, but we are eager to see the previous story of Mrs. Collins.

The *International Monthly*, a Magazine of Contemporary Thought, for February, 1900 has the following contents: Art as a Means of Expression, W. J. Stillman; Japan's Entry into the World's Politics, Garrett Drovers; The Opera in America and Europe, H. T. Finck; The Future of the Short Story, E. Charlton Black; Recent Work in the Science of Religion, C. H. Toy. Published at Burlington, Vt., by the MacMillan Company.

The prize article of the *Cosmopolitan*, published in the February issue is *The Well-Dressed Woman*, by Annie R. Armistead. Another article which will greatly interest is *W. T. Stead's Home Life of the Czar*. The *Cosmopolitan* justly ranks high among the magazines.

THE MINISTRY OF PAIN.

BY REV. W. E. GLANVILLE, PH.D.

There are two attitudes toward trouble in life, both of which are to be deprecated. The one is the attitude of the person who magnifies his troubles and expatiates upon his afflictions, and fills the air with complaining and lament. The other is the attitude of the person who stoically affects to despise trouble, and to thoughtlessly, if not heartlessly, make light of the troubles of others. The one is the attitude of the world as a dreary vale of tears. The other regards the world as a place of knocks and blows, in which the fittest survive and the weak go to the wall—a place in which chicken-hearted people have no right to exist. The one is liable to consider suffering a sign of special sanctity, while the other is liable to consider suffering as a decided unpleasantness to be selfishly fortified against, and, as far as personal inconvenience is concerned, to be reduced to the utmost possible minimum of irritation. The one is liable to make the divine end of suffering by reason of a stout-hearted determination to rebel against it and charge God falsely. The true attitude toward affliction, is to regard it as part and parcel of the education of life to be accepted, when it comes, not ungraciously and marmalizingly, but as a ministering angel to comfort our hearts, make our lives more divinely beautiful and better qualified to minister to others out of the experience we have gained and out of the fund of tenderness, thoughtfulness and sympathy our afflictions have created within us. We sometimes speak of Jesus having borne the love of it. The reason is able to make the divine end of suffering by reason of a stout-hearted determination to rebel against it and charge God falsely. 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SUNDAY-SCHOOL LESSON

SUNDAY, FEB. 18.

OUR LORD AT JACOB'S WELL.

John 4:5-26.

MOTTO TEXT—"God is a spirit, and they that worship him must worship him in spirit and in truth."—John 4:24.

"Then cometh he to a city of Samaria which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph."—Our Lord was on his way from Judea to Galilee, and was passing through Samaria. Sychar was the ancient Shechem lying between Mts. Ebal and Gerizim. Many important events happened at Shechem, and are recorded in the Old Testament. For the ground given to Joseph see Gen. 33:18-20 and 48:22.

"Now Jacob's well was there. Jesus therefore, being wearied with his journey sat thus on the well; and it was about the sixth hour."—The sixth hour was noon, according to the Jewish reckoning, but John usually uses the Roman, which would make the time 6 o'clock in the evening. Our Lord sat to rest on the carbstone of the well, waiting for the return of his disciples.

One of the very few places connected with our Lord's life which can be located with any great degree of certainty is this well of Jacob's. "The well is near the western edge of the plain, just in front of the opening between the hills where Nablous, the site of Shechem, is situated."—Hackett. Gerizim is not far off. The well is now seventy-five feet deep, and dry, the rubbish thirty feet thick, choking up the water. On the carbstone round the well the weary Lord sat to rest.

"Then saith the woman of Samaria unto him."—Meaning a native of the country, not necessarily of the city of Samaria. Our Lord had asked her to give him a drink. "How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria?"—She asked in surprise, no doubt also with pleasure as well, that this Jew had spoken to her.

"For the Jews have no dealings with the Samaritans."—Dealings in the sense of social and friendly intercourse. Business dealings were not interdicted. The Samaritans were descended from the Assyrian colonists whom Esarhaddon had put in the place of the ten tribes. It is likely a few of those tribes were left in the land, and their blood mingled with that of the heathen caused the Samaritans to claim that they were descended from Joseph—a claim which the Jews bitterly resented.

"If thou knewest the gift of God."—The grace of God, which he further on calls living water. "And who it is that saith to thee, Give me to drink."—The Messiah for whom the Samaritans, as well as the Jews, were looking. "Thou wouldst have asked of him."—"Thou" is emphatic. Her need was far greater than his, for hers was a spiritual need. "And he would have given thee living water."—Water from an unending source, ever flowing. The water of divine life.

"The woman saith unto him."—This poor woman is as literally minded as was the great teacher

Nicodemus, but she came to know afterwards, as did he, the truths which must be spiritually discerned. "Sir, thou hast nothing to draw with, and the well is deep."—No buckets were fastened in those oriental wells. Each one carried with him to the well a line and a small leather bucket. Jacob's well was deep, as the woman said, requiring a long line. "From whence then hast thou that living water?"—Jacob's well was living water in that it was fed by an unending running spring, and was not a cistern. It was evident he could not give her water from this well.

"Art thou greater than our father Jacob?"—The Samaritans insisted that they descended from Jacob, through Ephraim and Manasseh, a claim which the Jews bitterly denied. "Which gave us the well."—According to the Samaritan tradition, Jacob had this well dug at great expense, hewn as it was out of the solid rock. "And drank thereof himself, and his children, and his cattle."—Jacob had to draw the water from this well. Did this man claim greater power than Jacob had, that he could get water without drawing it, as Moses smote the rock?

"Whosoever drinketh of this water shall thirst again."—A truth which the woman knew well. "But whosoever drinketh of the water that I shall give him shall never thirst."—The arid sense used denoted a completed action. He who drinks, drinks once for all, can never thirst again. Next to God's sovereignty, the final perseverance of the saints seems to have been a favorite doctrine with our Lord. This shows that the living water means the grace of God in the pardon of sins—regeneration opens this fountain in the heart. And this grace is a gift from Christ the Lord, a gift purchased from the Father by his blood.

"Sir, give me this water; that I thirst not, neither come hither to draw."—She does not yet see the meaning of his words—her heart is fastened in temporal things. The thirst for God's pardon for her sins, she does not feel. Our Lord changes the subject abruptly in such a way as to bring her sins to her remembrance. "Go, call thy husband; and come hither."

"I have no husband."—Conviction for sin is beginning to stir the woman's conscience. These words are a genuine confession of her guilt. "Thou hast well said, I have no husband."—She had been truthful; she might have brought the man with whom she was living, trusting that the stranger did not know her history, or she might have made some excuse for not bringing him.

"For thou hast had five husbands."—She had been lawfully married to those who were dead. The Lord shows thus a miraculous knowledge of the woman's past life. She had spoken truly in saying she had now no husband, and the Lord commends that truth.

"Sir, I perceive thou art a prophet."—Or he would not have made known her past life. But as sinners have always done, she tries to turn away from her own accusing conscience by entering into a discussion on disputed religious points. "Our fathers worshipped in this mountain."—Mt. Gerizim where the Samaritans had built a temple 400 years before. "And ye say, that in Jerusalem is the place where men ought to worship."—The temple on Gerizim was in ruins, but the Samaritans looked upon it as their holy place, resorted to it

for prayer and sacrifice, and killed their passover there once a year. By "ye" the woman meant the Jews.

"Woman, believe me, the hour cometh, when ye shall neither in this mountain nor yet at Jerusalem, worship the Father."—As the exclusive or even the pre-eminent place of worship. There are no holy places now. "Ye worship ye know not what."—The Samaritans had a mingled worship. Their ancestors "feared God and served their graven images." God will not go into partnership thus.

"We know what we worship."—Our Lord was a Jew, and was not ashamed of that fact. Here he speaks as a Jew, and does not gloss over the truth, so unpalatable to the Samaritans, in order to "keep from repelling" this woman. It is well not to be wiser than the Lord in such things. "Salvation is of the Jews."—Among them should arise the Messiah who should make atonement for the sins of the people.

Places should be done away with; rituals should be done away with. The Father shall be worshipped "in spirit and in truth."—"Not a worship in flesh, ritual, in particular places, seasons, forms, but a worship in spirit." To worship the Father in truth is to worship him sincerely, and also in conformity to truth. The acceptable worship is spiritual. Formalism suits the carnal heart—it does not please God.

"I know that Messiah cometh, which is called Christ."—Samaritans were looking for a Messiah. Did the woman think that this prophet might be the coming Messiah? It would seem so. "I that speak unto thee am he."—The first explicit declaration of himself is made to this woman at the well. Why, we can only conjecture.

WALKING BY FAITH.

BY ROBERT F. SAMPLE, D.D.

We are impressed by the difference between natural and mental vision. The one looks onward. We see the road we expect to travel, perhaps to its close. The other contemplates only the events that lie in the past. If I embark on a steamer near the source of the Hudson, my destination the sea which the Hudson enters, standing on the deck I can look down the river and trace its current even a score of miles as it advances toward the Atlantic. I see bluffs and jutting hills, and far-reaching meadows my feet have never trodden; I distinguish at last the steeples of the great city and look out on the bay which touches the sea. But my mental vision surveys only the way over which I have come. It is occupied with memories, is glancing down the avenues of the past, looking at the cold stones which mark the graves of disappointed hopes or the dust of cherished loves. It is surveying also the mercies of the past, the belts of sunlight which girdled life, the Elms along the wilderness path, the Bethsels that brought heaven down and the Fenels where disaster turned to blessing. But the future is a great unknown. It may disclose an abyss or stable rock, immeasurable evil or an unexpected good. Joseph found a pit where he expected a tomb, and the Medianites' greed instead of a fraternal welcome. A little later, a deliverer met him at the prison door where he looked for the executioner, whose approving footsteps he seemed to

hear. He could travel back along the way that brought him to Egypt and live over all the days in the old home, but he could not tell what a day would bring forth. David loved Absalom, his son, and hoped the beautiful lad would be the solace and support of his age, but with uncovered head the royal fugitive went up the Olivet road, hastening to the wilderness, weeping as he went, for filial piety had been strangled by an unholy ambition and lust for power. Like illustrations crowd all the pages of history, and our experience has written them in tears and in blood.

The conditions of the present life necessitate and develop faith. We know not what shall be on the morrow. We have no control over the future. We cannot plan for to-morrow when we cannot foresee what to-morrow will bring. We cannot assure ourselves of the continuance of any form of human activity, or tell what direction our lives shall take with another day. On some pivot, insignificant in itself, our life may turn and thereafter wear a new complexion, entering into unexpected relations, occupied with unlooked for service or transferred to some remote sphere. It is impossible for us to walk by sight, hence it is our interest to walk by faith. Trusting in God, we step out into the dark, and he leads us. On what seems the edge of a precipice, urged on by an inexorable law of being, we lift our feet, faith glancing upward, and we set them down on solid ground, not earthly, perchance, but heavenly, which is far better.

It is God's plan to shut us up to faith. Hence he conceals the future. He encourages us to trust in him, down through the night, piercing the fog, and entering as an angel of light into our deepest sorrow, comes the voice of infinite wisdom and boundless love, "I will guide thee with mine eye."

Faith is better than sight. Could I see all my life marked out, as the geographer has outlined for me, as a traveller, the old Damascus road, so that I know where the way winds and where it climbs, just where Gerizim casts its shadow and Bethel opens its fountain, yet my foresight could not furnish supplies along the road nor guard me from the perils which crowd it. Faith is better in that it enlists God on our side; his wisdom guides, his power defends, his bounty feeds, his love fills the night with song and his covenant assures us of a safe arrival home.

Faith says, "For me to live is Christ, and to die is gain." Faith says, "The discipline of earth leads to heaven, and God has set the day of arrival there." Faith says, "I cannot direct my steps; God knows the way, and I leave all with him." Then it matters not to the believer whether he live or die; whether to-morrow bring joy or sorrow; whether he stay at Elim, or is led by the guiding cloud in the wilderness; whether his well-laid plans issue in success, or are brought to naught; whether hopes, long cherished, are realized, or perish like snowflakes in the river. He knows that God, sitting on the throne, is ordering all; that the principles of his government are the perfection of wisdom, and that there can be no experience which shall not contribute to his highest possible good. God has declared it; "his kingdom ruleth over all." "He that keepeth literal dumbness not, nor sleeps." "All things work together for good to them that love God, who

"Seeing is Believing."

When you see people cured by a remedy, you must believe in its power. Look around you. Friends, relatives, neighbors all say that Hood's Sarsaparilla, America's Greatest Medicine, cleansed the blood of their dear ones and they rise en masse to sing its praises. There's nothing like it in the world to purify the blood.



are the called according to his purpose."—Presbyterian Journal.

VIRGINIA NEWS.

There are many important churches in our State pastorate just now. Two in Lynchburg—College Hill and Cabbell street, Bristol and Bluefield, West Virginia (but in our General Association), Farmville and Carrville, to say nothing of the country churches.

The Field Secretary, Rev. O. J. Thompson, has taken hold of his new work with his characteristic energy and enthusiasm. He does not supplant Bro. Wm. Ellyson, the Corresponding Secretary of the State Mission Board at all. His work is in addition to that of Bro. Ellyson's, and we expect a great forward movement in State Mission work this year.

The pastor of Court-street church, Dr. R. E. Garrett, this city, has recently been called to pass through the deep waters of affliction in the death of his little son, Carroll, who fell and fractured his skull, from the effects of which he died. The remains were taken to Maysville, Ky., for interment.

Dr. J. J. Taylor, of Norfolk, has made a fine impression. His spacious auditorium is crowded every Sunday. Many Portsmouth people go over to hear the gifted Freemason pastor. By the way, Dr. Taylor has put the people under obligation to him for the excellent and very interesting reading he has furnished the Recorder and Herald recently.

A letter from a fri end at the Seminary informs the writer of the formation of a class in Logic, to be taught by the editor of the Recorder at his study. The lament of some of us is that we cannot be present. But if the editor and teacher will refresh us occasionally by some specimens, for example, like the one in reply to the Christian Observer brothers' "sprinkling obliquism" in the last issue, we may share in the benefits and enjoyments.

Rev. J. F. Riddick, of Gilmer-ton, near this city, has entered the Seminary. His churches will be supplied till the session is over.

The Recorder was never more readable. Dr. J. B. Thomas' last article is very convincing.

W. F. FISHER.

Portsmouth, Va.

A poor Japanese woman came to a Christian teacher and begged her to care for a ragged, forlorn child, saying: "Please do take the little baby. Your God is the only God that teaches us to be good to little children."—L. L. Review.

HOURS SAVED TO TEXAS.

The Anti-Monopolist... "STAY TEXAS!"—leave St. Louis at 11 (afternoon) and Memphis Sat. P. M. Daily. Shortest time 1 hour to Dallas, Fort Worth, Galveston, Houston, San Antonio and all Western points. Through sleeping and chair-car. Connections at all points. All first class trains from the East. For rates and conditions apply to the Texas Railway Co., P. O. Box 100, St. Louis, Mo., or R. T. C. Matthews, P. O. Box 100, St. Louis, Mo.

FISH OF ALL KINDS, NO MATTER HOW PREPARED IS MADE PERFECTLY DELICIOUS BY THE USE OF

LEA & PERRINS' SAUCE

THE ORIGINAL AND GENUINE WORCESTERSHIRE.

Beware of manufacturers who attempt to sell a worthless imitation. — SEE SIGNATURE. JOHN DUNCAN'S BOMB, ASTB, NEW YORK.



This may reach some preachers who have been putting Gospel nourishment so high that the common people could not reach it. Come down off your stults, and "the common people" will fill the pews. **JOH. N. BARBER.** Louisiana, Mo.

LONDON LETTER.

The statistics collected by the Baptist Union of Great Britain are published in the *Baptist Handbook* for A. D. 1900, which has just appeared. The totals for England, Wales, Scotland, Ireland and the adjacent islands give 2,704 churches, with 1,969 pastors and 868,268 members. The number of baptisms reported is 16,899. There are 8,870 chapels, with seating accommodations for 1,830,416 persons, and more than half a million children in the Sunday-schools.

These figures were collected with great care, and are sufficiently accurate for practical purposes. It is certainly a curious fact that the places of worship would seat four times as many persons as there are in membership. The number of baptisms, say one in six weeks for each pastor, is not very satisfactory. To those who know by experience the enormous social power and religious influence of a wealthy, splendid State church, these results will call for gratitude. One awful result of "the ripest fruits of modern criticism" has been to weaken faith in the Bible, and, in consequence, to strengthen faith in the church. Now the decree of what is generally understood by the church is that infant sprinkling will stand for obedience to our Lord's precept of baptism. Thousands of good and influential professing Christians in England acknowledge that we are right, if the New Testament is the supreme guide. Many eminent clergymen do not hesitate to say that immersion is right, and there ought to be a profession of faith. But the humility of the Christian life leads to obedience to the church; or, rather, the current of public opinion is so strong in the upper circles of English society, a Baptist is a pariah. In villadom or suburbany he is out of society, and his children are not invited to the Christmas parties of his neighborhood. It is difficult to make the matter understood. But there is a powerful stream of social influence against us which carries aside many Baptists who were regarded as in the van of men of principle. They do not forsake their principles, but they are found worshipping in the churches of other denominations, and are no longer numbered with us.

The population is in round figures forty millions. Making what deductions we may, this fact remains. Only about one per cent. of the people of Great Britain are baptized. That is to say of that nation where the Bible is so widely circulated, and which boasts to be in the forefront of Protestantism, when the enquiry is made it is found that ninety-nine out of every hundred live in neglect of the first duty enjoined upon them—to profess Christ by baptism!

A carefully prepared summary of statistics of Baptist churches throughout the world, though necessarily imperfect, but as accurate as can be secured, give the following totals (the computation is for last year): Churches, 56,682; pastors, 38,721; members, 5,196,215. Does not this make the Baptist the largest denomination in evangelical Christianity? After all these centuries

GAIL BORDEN FOR NURSING AND GENERAL COOKING.

EAGLE BRAND SEND FOR "BABIES" A BOOK FOR MOTHERS.

CONDENSED MILK. Borden's Condensed Milk Co., New York.



CHRIST AS A PREACHER—OR POPULAR ELEMENTS IN HIS PREACHING.

The most significant and valuable encomium on record respecting preaching is the testimony of Mark, that the common people, the miscellaneous multitudes heard Jesus gladly. We must accept this as a true statement, not overdrawn, or deny the record. And the more we think about it the more wonderful it seems to us. And yet when we get into the inwardness of it, the strangeness that lurks about it vanishes. Why did "the common people hear Christ gladly?" Was it because he was the Son of God; Possibly not. Was it because the people had never seen or heard him before? Not altogether, to say the least. Was it because Christ's sensational, speculative or catch-me-if-you-can sort of a preaching? No. What was it, then, that drew to him and gave him the ear and the hearts of many of the common people that heard him gladly? First, he addressed a common nature. Second, he aroused common emotions, and, third, imparted common blessings, and these elements in Christ's preaching, when well considered and understood, there is no mystery, no mystery surrounding the above statement, that "the common people heard him gladly." He addressed a common nature by sharing in all its wants. "He took not on him the nature of angels, but he took on him the seed of Abraham."—Heb. 2:16. He succeeded in arousing common emotions for the reason that his own sympathies were aroused and excited, and his love for our fallen and ruined race was exemplified in the most loyal and unquestioned manner. He proved his love by his devoted life, and he imparted common blessings through unremitting, self-sacrificing and disinterested labors for the redemption of a common people which were most intense.

"He was a man of sorrows and acquainted with grief," and he could and did mingle with the afflicted and unfortunate. He did not hold himself aloof from the poor and wretched, and, like the priest and Levite, pass by on the other side when he met the bruised and wounded. Neither did he, like the Jewish teacher, stand aloof or in distant reserve from the common people. Neither did he foster a feeling of caste or rank, nor assume any vain dignity or claim any selfish homage. As the eternal Son of the living God he entered the abodes of the lowly as willingly as he did the mansions of the lofty. He feasted and talked with publicans and sinners as cheerfully as with Scribes and Pharisees. He was "the friend of publicans and sinners." He wasn't afraid of contamination in his walks and ministries among the humbled children of want and sorrow. The Lord of life and glory was fulfilling his divine mission by conversing with a lone, forsaken sinner, leading the soul to penitence and lifting it up to pardon and salvation. We have in the teachings and works of the

Son of God the programme of Christianity. He was sent forth and anointed as one to preach the Gospel to the poor, to heal the broken-hearted, to preach deliverance to the captives and recovering of sight to the blind; to set at liberty them that are bound; to preach the acceptable year of the Lord; to comfort all that mourn; to give unto them beauty for ashes; the oil of joy for mourning, the garments of praise for the spirit of heaviness." The whole earthly life of our Lord was a manifestation of his deep and sympathizing interest in the common people. In his birth he was lowlier than most of them, and from childhood to youth and manhood his life was passed in a mean and obscure village, and in manual labor. Some one relates this incident: It is said of a certain king that he exiled himself from home and country and spent years among strangers in daily arduous labor in a ship-yard that he might learn the art of ship-building and return and teach it to his countrymen for their benefit and the welfare of his kingdom. But in Christ we have the architect of the heavens and the earth, and the builder of the mansions in glory taking the humble place under Joseph at the carpenter's bench in Nazareth to furnish us an example of patient toil. Unbounded sympathy with and for humanity in all its necessities, privations, toils and pains, and that, too, through every conceivable stage of its progress from infant helplessness to manhood's perfected strength. Ah! is it any wonder that "the common people heard him gladly?"

Preachers to-day who do not have a profound respect for the common people in their common, every day condition, and from the pulpits of the country contribute something to the end that the common may be reached and thereby helped and blessed, if nothing more than that their worth and capabilities may be respected and recognized with themselves from their unworthiness to be confided in. The instinct of the masses are always sure if the masses are uncultivated. It is said, "The masses never long adhere to leaders or eulogize talents which are not destined to enduring fame." "The multitude, in its ignorance, is wiser than philosophers crippled and perverted by factitious learning, because it will not shut its eyes to that light, truly natural, which shines in the midst of the world and enlightens all who are sincere. Who gave the signal of revolt against Jehovah and provoked those calamities, the record of which is so frightful? Kings and their courtiers, the leaders of schools and the priests of a party. Such have ever been the instruments of supreme selfishness and the chief destroyers of popular rights."

On the other hand, who pressed around Jesus Christ on every occasion and in every place to listen with profound respect, and hear with joy and gladness this heavenly teacher? The people, "the common people heard him gladly."

the disciples of Christ have only carried out the last commission of their Lord to the extent of one in three hundred persons.

Here I close my figurative letter. There is an old proverb that statistics and epithets are the biggest of liars. Statistics are certainly like sharp knives, they need be handled properly or they may cut the fingers of him who touches them. Still, for some kinds of work sharp knives are needed. There is a way of numbering the people which brings a plague. And there is a way which brings a blessing.

I. HUNT COOK.

PERSONAL KINDNESS.

We live in a philanthropic age. Love to our neighbor has been gathered into circles, and formed into societies. Each virtue we possess, each trait of character that rises ever so timidly above the commoner traits with which it is surrounded, has been made to head, in capital letter, some cause, or further some good work. Every higher aspiration of our natures has in some way been drawn within the reign of a president, a secretary, and an executive committee, and our warmest heart thought is symbolized by a cross, a ribbon, or a suggestive pin.

But the proportionate decrease in personal kindness is a cause for some anxiety. Of all the kindness in the world, no act be it ever so genuine or wisely accomplished, compares with the spontaneous outgo of a sympathetic heart toward another's need. Quicker than an electric current, more powerful to help than a legion of armed men, is the individual heart-to-heart contact of want and succor.

A society, be its members ever so wise, must always deal more with the class than with the individual. It is left for the ordinary man and woman, ordinary every-day life, to train eye and ear and hand into a readiness for the personal calls that will certainly come to them. Our temptation is to overvalue the kind deed which will be chronicled, to devote our strongest energies to the work of our "committees," to attend first to those duties which call for "reports." Personal kindness rarely reaches the printed page. It is often attended with little applause. The reward may even linger in coming, but a fairer page than that of any society records these deeds, when the Recording Angel enters a work of love wrought by earthly hands.

So long as infancy is a helpless time of sweet dependence, and old age calls for tenderest care, so long as sickness strikes its blast over those who are near and dear to us, while boys are headstrong and girls full of frailties, until our friends no longer need us, and our work in the world is done, there will be many and increasing calls for individual acts of kindness. Men and women may be grouped in a hundred ways in the outer world, but the home still holds the individual, and the tempta-

tion of the day to find life's best fulfillments outside the home, is an unnatural growth of the philanthropic instinct.

Personal kindness carries with it a far-reaching influence. It is kindness with a personality behind it, and a God-like personality. "I have fashioned my life after my benefactors," says more than one young man, whose life's promise once hung by a slender thread on the possibility of an individual kindness. Sitting day-by-day beside the baby's cradle, buttoning little shoes, making little faces bright and shining, teaching little minds and hearts the first lessons on the road of life, stem to many women a life shut in from the good works of the world.

"She does so much," said a young mother of a friend, who was a woman of marked executive ability, "while I am shut in with the babies." Ah, but the woman in the home with the babies has time for personal acts of kindness. While she rocks the baby's cradle, she pours sympathy into the stricken heart of a friend. Even her baby's hands work in her behalf, clinging with their soft clasps to the friend sick at heart. No meeting or committee is waiting for the young mother. Her home is full of care, but her heart is full of love. She is quick to see where she can be helpful. Helpfulness is her life. Around her hearthstone is the sweetest place on earth.

Personal kindness are the free-will offerings of our lives. Some things are asked of us which we cannot refuse, some we are bound by promises to perform, others are the result of necessity, but when a heart bounds with love for its neighbor, the act which portrays that love is an offering sweet with unselfishness.

No membership in societies or guilds, no position of trust or importance, frees us from our individual responsibility to our neighbor. The calls of practical helpfulness in which purse and hand and active work are demanded, and the more delicate calls upon head and heart, come to us God-sent, and the honor of their faithful performance, and the reward awaiting the door, are equal to the high source of our commission.—ELIZABETH L. GERHARD, in New York Observer.

ONE of the Old Guard and our good friend, Thomas M. Porter of Covington, has accepted a position with one of the leading dry goods firms of the United States, Messrs. Sweetser, Pembroke & Co., New York City and he will be delighted to greet all his friends when they are in the city.

God's guarantee to the world is God himself. That he is, and that he is what he is, is an assurance more solid than the pillars of the world. If we trust him at all, it is on this ground; and on this ground alone we do trust him wholly. He is absolute security to the mind and heart of man.—Stebbins.

THE SURE REFUGE.

BY E. L. BAILY.

"The name of the Lord is a strong tower: the righteous runneth into it, and is safe."—Prov. 18:10.

O where is safety in this life
And its cares, amid the strife,
Where can peace be found?
On either side, oppress'd with fears,
Across our path no light appears,
And all seems dark around.

The powers of hell are fierce and strong,
They gather in a countless throng,
To overwhelm the soul;
They plant their snares right in our path,
They hurl their weapons full of wrath,
Their thunders round us roll.

Where can the soul be set by sin,
Without a hope from aught within,
How to escape this power?
No help in man there seems to be,
No earthly source of strength we see,
This is a dreadful hour.

O, yes, it is. But then we turn
To God's own Word, and there we learn
About a safety tower;
The Lord's own name, both strong and sure,
Where all who will may rest secure
From Satan's subtle power.

This name above all names shall be
A tower of strength for all who see,
And crave his sheltering arm;
'Tis there the weakest of us shall find
Peace and safety all combined,
Where nought can cause alarm.
Atlantic City, N. J.

OUR PULPIT.

FAITH.

What is it? How can it be obtained?
BY C. H. SPURGEON.

"By grace are ye saved, through faith."—Eph. 2:8.

I mean to dwell mainly upon that expression, "Through faith." I call attention, however, first of all, to the fountain-head of our salvation, which is the grace of God. "By grace are ye saved." Because God is gracious, therefore sinful men are forgiven, converted, purified, and saved. It is not because of anything in them, or that ever can be in them, that they are saved; but because of the boundless love, goodness, pity, compassion, mercy and grace of God. Tarry a moment, then, at the well-head. Behold the pure river of water of life as it proceeds out of the throne of God and of the Lamb. What an abyss is the grace of God! Who can fathom it? Like all the rest of the divine attributes, it is infinite. God is full of love, for "God is love." God is full of goodness, and the very name "God" is but short for "good." Unbounded goodness and love enter into the very essence of the Godhead. It is because "his mercy endureth forever" that men are not destroyed; because "his compassions fail not" that sinners are brought to himself and forgiven. Right well remember this, for else you may fall into error by fixing your minds so much upon the faith which is the channel of salvation as to forget the grace which is the fountain and source even of faith itself. Faith is the work of God's grace in us. No man can say that Jesus is the Christ but by the Holy Ghost.

"No man cometh unto me," saith Christ, "except the Father which hath sent me draw him." So that faith, which is coming to Christ, is the result of divine drawing. Grace is the first and the last moving cause of salvation, and faith, important as it is, is only an important part of the machinery which grace employs. We are saved "through

faith," but it is "by grace." Sound forth those words as with the archangel's trumpet: "By grace are ye saved."

Faith occupies the position of a channel or conduit-pipe. Grace is the fountain and the stream: faith is the aqueduct along which the flood of mercy flows down to refresh the thirsty souls of men. It is a great pity when the aqueduct is broken. It is a sad sight to see around Rome the many noble aqueducts which no longer convey water into the city, because the arches are broken and the marvellous structures are in ruins. The aqueduct must be kept entire to convey the current; and, even so, faith must be true and sound, leading right up to God and coming right down to ourselves, that it may become a serviceable channel of mercy to our souls. Still, I again remind you that faith is the channel or aqueduct, and not the fountain head, and we must not look so much to it as to exalt it above the divine source of all blessing which lies in the grace of God. Never make a Christ out of your faith, nor think of it as if it were the independent source of your salvation. Our life is found in "looking unto Jesus," not in looking to our own faith. By faith all things become possible to us; yet the power is not in the faith, but in the God upon whom faith relies. Grace is the locomotive, and faith is the chain by which the carriage of the soul is attached to the great motive power. The righteousness of faith is not the moral excellence of faith, but the righteousness of Jesus Christ which faith grasps and appropriates. The peace within the soul is not derived from the contemplation of our own faith, but it comes to us from him who is our peace, the hem of whose garment faith touches, and virtue comes out of him into the soul.

What is faith? It is made up of three things—knowledge, belief and trust. Knowledge comes first. Romanist divines hold that a man can believe what he does not know. Perhaps a Romanist might say, "I cannot." "How shall they believe in him of whom they have not heard?" I want to be informed of a fact before I can possibly believe it. I believe this, I believe that; but I cannot say that I believe a great many things of which I have never heard. "Faith cometh by hearing;" we must first hear in order that we may know what is to be believed. "They that know thy name will put their trust in thee." A measure of knowledge is essential to faith; hence the importance of getting knowledge. "Incline your ear and come unto me; hear, and your soul shall live"—such was the word of the ancient prophet, and it is the word of the gospel still. Search the Scriptures and learn what the Holy Spirit teacheth concerning Christ and his salvation. Seek to know God—"that God is, and is the rewarder of them that diligently seek him." May he give you "the spirit of knowledge and of the fear of the Lord." Know the gospel: know what the good news is, how it talks of free forgiveness, and of change of heart, of adoption into the family of God, and of countless other blessings. Know God, know his gospel, and know especially Christ Jesus the Son of God, the Saviour of men, united to us by his human nature, and united to God, seeing he is divine, and thus able to act as mediator between God and man, able to lay his hand upon both, and to be the connect-

ing link between the sinner and the Judge of all the earth. Endeavour especially to know the doctrine of the sacrifice of Christ, for that is the centre of the target at which faith aims; that is the point upon which saving faith mainly fixes itself, that "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." Know that he was made for us, as it is written, "Cursed is every one that hangeth on a tree." Drink deep into the doctrine of the substitutionary work of Christ, for therein lies the sweetest possible comfort to the guilty sons of men, since the Lord "made him to be sin for us that we might be made the righteousness of God in him." Faith, then, begins with knowledge; hence the value of being taught in divine truth; for to know Christ is life eternal.

Then the mind goes on to believe that these things are true. The soul believes that God is, and that he hears the cries of sincere hearts; that the gospel is from God; that justification by faith is the grand truth that God hath revealed in these last days by his Spirit more clearly than before. Then the heart believes that Jesus is verily and in truth our God and Saviour, the Redeemer of men, the prophet, priest and king unto his people. Dear hearers, I pray that you may at once come to this. Get firmly to believe that "the blood of Jesus Christ, God's dear Son, cleanseth us from all sin;" that his sacrifice is complete and fully accepted of God on man's behalf, so that he that believeth on Jesus is not condemned. So far you have made an advance towards faith, and one more ingredient is needed to complete it, which is trust. Commit yourself to the merciful God; rest your hope on the gracious gospel; trust your soul on the dying and living Saviour; wash away your sins in the atoning blood; accept his perfect righteousness, and all is well. Trust is the life-blood of faith: there is no saving faith without it. The Puritans were accustomed to explain faith by the word "recombency." You know what it means. You see me leaning upon this rail, leaning with all my weight upon it; even thus lean upon Christ. It would be a better illustration still if I were to stretch myself at full length and rest my whole person upon a rock, lying flat upon it. Fall flat upon Christ. Cast yourself upon him, rest in him, commit yourself to him. That done, you have exercised saving faith. Faith is not a blind thing; for faith begins with knowledge. It is not a speculative thing; for faith believes facts of which it is sure. It is not an unpractical, dreamy thing; for faith trusts, and stakes its destiny upon the truth of revelation.

Then comes the next necessary step. Jesus is what he is said to be, Jesus will do what he says he will do; therefore we must each one trust him, saying, "He will be to me what he says he is, and he will do to me what he has promised to do; I leave myself in the hands of him who is appointed to save, that he may save me. I rest upon his promise that he will do even as he has said." This is a saving faith, and he that hath it hath everlasting life. Whatever his dangers and difficulties, whatever his infirmities and sins, he that believeth thus on Christ Jesus is not condemned, and shall never come into condemnation. May that explanation be of some service. I trust it may be used by the Spirit of God.

God give us more and more of an assured confidence in Jesus until it comes to be an unwavering faith, so that we never doubt, but unquestioningly believe. Look at the ploughman; he labors with his plough in the wintry months, when there is not a bough on the tree nor a bird that sings to cheer him, and after he has ploughed he takes the precious corn from the granary, of which perhaps he hath little enough, and he carries it in the furrows, assured that it will come up again. Because he has seen a harvest fifty times already he looks for another, and in faith he scatters the precious grain. To all appearance, the most absurd thing that was ever done by mortal man is to throw away good corn burying it in the ground. Yet the farmer has no

But now I thought, as it was a very hot and heavy morning, that I had better give you a number of illustrations, lest anybody should be inclined to go to sleep. If anybody should be drowsy, will his next neighbor just nudge him a little by accident; for it may be as well while we are here to be awake, especially with such a subject on hand as this. The illustrations will be such as have been commonly used, and perhaps I may be able to give one or two of my own. Faith exists in various degrees, according to the amount of knowledge, or other cause. Sometimes faith is little more than a simple clinging to Christ; a sense of dependence, and a willingness so to depend. When you are down at the seaside, as we might all of us wish to be, you will see the limpet sticking to the rock; you walk with a soft tread up to the rock with your walking stick and strike the limpet with a rapid blow, and off he comes. Try the next limpet in that way. You have given him warning; he heard the blow with which you struck his neighbor, and he clings with all his might. You will never get him off; not you! Strike, and strike again, but you may as soon break the rock. Our little friend, the limpet, does not know much, but he clings. He has found something to cling to, that is his little bit of knowledge, and he uses it by clinging to the rock of his salvation; it is the limpet's life to cling. Thousands of God's people have no more faith than this; they know enough to cling to Jesus with all their heart and soul, and this suffices. Jesus Christ is to them a Saviour strong and mighty, and like a rock immovable and immutable; they cleave to him for dear life, and this clinging saves them.

A firm form of faith arises out of assured knowledge; this comes of growth in grace, and is the faith which believes Christ because it knows him, trusts him because it has proved him to be infallibly faithful. This faith asks not for signs and tokens, but bravely believes.

This is the faith which makes it easy to commit our soul and all its eternal interests into the Saviour's keeping. One man goes to the bank and puts his money into it with a measure of confidence; but another has looked into the bank's accounts, and has been behind the scenes and made sure of its having a large reserve of well-invested capital; he puts in his money with the utmost assurance. He knows and is established in his faith, and so he cheerfully commits his all to the bank. Even so, we who know Christ are glad to place our whole being in his hands, knowing that he is able to keep us even unto the end.

God give us more and more of an assured confidence in Jesus until it comes to be an unwavering faith, so that we never doubt, but unquestioningly believe. Look at the ploughman; he labors with his plough in the wintry months, when there is not a bough on the tree nor a bird that sings to cheer him, and after he has ploughed he takes the precious corn from the granary, of which perhaps he hath little enough, and he carries it in the furrows, assured that it will come up again. Because he has seen a harvest fifty times already he looks for another, and in faith he scatters the precious grain. To all appearance, the most absurd thing that was ever done by mortal man is to throw away good corn burying it in the ground. Yet the farmer has no

doubt, he longs to be allowed to cast away his seed, in faith he even covets fair weather that he may bury his corn. This is a fair picture of the faith which grows of experience; it helps us to act in a manner contrary to appearance, it leads us to commit our all to the keeping of Christ.

Give up everything into the hand of Christ, and you shall have it back with an abundant increase. May we get strong faith, so that as we have no doubt of the rising and setting of the sun, so we may never doubt the Saviour's working for us in every hour of need. We have already trusted in our Lord, and have never been confounded, therefore let us go on to rely upon him more and more implicitly, for never shall our faith in him surpass the bounds of his deservings. Have faith in God and then hear Jesus say, "Ye believe in God, believe also in me."

II. Thus far have I done my best to answer what faith is; we shall now enquire why faith is selected as the channel of salvation? "By grace are ye saved through faith." It becomes us to be modest in answering such a question, for God's ways are not always to be understood, but, as far as we can tell, faith has been selected as the channel of grace because there is a natural adaptation in faith to be used as the receiver. Suppose that I am about to give a poor man an apple: I put it into his hand—why? Well, it would hardly be fitting to put it into his ear, or to lay it upon his foot; the hand seems made on purpose to receive. So faith in the mental body is created on purpose to be a receiver; it is the hand of the man, and there is a fitness in bestowing grace by its means. Do let me put this very plainly. Faith which receives Christ is as simple an act as when your child receives an apple from you, because you hold it out and promise to give it the apple if it comes for it. The belief and the receiving relate only to an apple, but they make up precisely the act same as the faith which deals with eternal salvation, and what the child's hand is to the apple, that your faith is to the perfect salvation of Christ. The child's hand does not make the apple, nor alter the apple, it only takes it; and faith is chosen by God to be the receiver of salvation, because it does not pretend to make salvation, nor to help in it, but it receives it.

Faith, again, is doubtless selected because it gives all the glory to God. It is of faith that it might be by grace, and it is of grace that there may be no boasting, for God cannot endure pride. Paul said, "Not of works, lest any man should boast." The hand which receives charity does not say, "I am to be thanked for accepting the gift;" that would be absurd. When the hand conveys bread to the mouth it does not say to the body, "Thank me, for I feed you." It is a very simple thing that the hand does, though a very necessary thing, but it never arrogates glory to itself for what it does. So God has selected faith to receive the unspeakable gift of his grace because it cannot take to itself any credit, but must adore the gracious God who is the giver of all good. Next, God selects faith as the channel of salvation because it is a sure method, linking men with God. When man confides in God there is a point of union between them, and that union guarantees blessing. Faith saves us because it makes us cling to God, and so brings us into con-

nection with him. I have used the following illustration before, but I must repeat it, because I cannot think of a better. I am told that years ago above the Falls of Niagara a boat was upset and two men were being carried down the current, when persons on the shore managed to float a rope out to them, which rope was seized by them both. One of them held fast to it and was safely drawn to the bank; but the other, seeing a great log come floating by, unwisely let go the rope and clung to the log, for it was the bigger thing of the two, and apparently better to cling to. Alas, the log with the man on it went right over the vast abyss because there was no union between the log and the shore. The size of the log was no benefit to him who grasped it; it needed a connection with the shore to produce safety. So when a man trusts to his works, or to sacraments, or to anything of that sort, he will not be saved, because there is no junction between him and Christ; but faith, though it may seem to be like a slender cord, is in the hand of the great God on the shore side; infinite power pulls in the connecting line, and thus draws the man from destruction. Oh, the blessedness of faith, because it unites us to God!

Faith is chosen, again, because it touches the springs of action. I wonder whether I shall be wrong if I say that we never do anything except through faith of some sort. If I walk across this platform it is because I believe my legs will carry me. A man eats because he believes in the necessity of food. Columbus discovered America because he believed that there was another continent beyond the ocean; many another grand deed has also been born of faith, for faith works wonders. Commoner things are done on the same principle; faith in its natural form is an all-prevailing force. God gives salvation to our faith because he has thus touched the secret spring of all our emotions and actions. He has, so to speak, taken possession of the battery, and now he can send the sacred current to every part of our nature. When we believe in Christ, and the heart has come into the possession of God, then are we saved from sin and are moved towards repentance, holiness, zeal, prayer, consecration and every other gracious thing.

Faith, again, has the power of working by love; it touches the secret spring of the affections and draws the heart towards God. Faith is an act of the understanding, but it also proceeds from the heart. "With the heart man believeth unto righteousness;" and hence God gives salvation to faith because it resides next door to the affections, and is near akin to love, and love, you know, is that which purifies the soul. Love to God is obedience, love is holiness; to love God and to love man is to be conformed to the image of Christ, and this is salvation.

III. We close with the third point: How can we obtain and increase our faith? A very earnest question this to many. They say they want to believe but cannot. A great deal of nonsense is talked upon this subject. Let me be practical in our dealing with it. "What am I to do in order to believe?" The shortest way is to believe, and if the Holy Spirit has made you honest and candid, you will believe as soon as the truth is set before you. Anyhow, the Gospel command is clear: "Believe in the Lord Jesus Christ, and thou shalt be

saved." But still, if you have a difficulty, take it before God in prayer. Tell the great Father exactly what it is that puzzles you, and beg him by his Holy Spirit to solve the question. If I cannot believe a statement in a book I am glad to enquire of the author what he meant, and if he is a true man his explanation will satisfy me; much more will the divine explanation satisfy the heart of the true seeker. The Lord is willing to make himself known; go to him and see if it be not so.

Furthermore, if faith seem difficult it is possible that God the Holy Spirit will enable you to believe if you hear very frequently that which you are commanded to believe. We believe many things because we have heard them so often. Do you not find it so in common life, that if you hear a thing fifty times a day, at last you come to believe it? Some men have come to believe that which is false by this process; I should not wonder but what God often blesses this method in working faith concerning that which is true, for it is written, "Faith cometh by hearing." If I earnestly and attentively hear the Gospel, it may be that one of these days I shall find myself believing that which I hear, through the blessed operation of the Spirit upon my mind.

If that, however, should seem poor advice, I would add next, consider the testimony of others. The Samaritans believed because of what the woman told them concerning Jesus. Many of our beliefs arise out of the testimony of others. I believe that there is such a country as Japan; I never saw it, and yet I believe that there is such a place because others have been there. I believe I shall die; I have never died, but a great many have done so whom I once knew, and I have a conviction that I shall die; the testimony of many convinces me of this fact. Listen, then, to those who tell you how they were saved, how they were pardoned, how they have been changed in character; if you will but listen you will find that some body just like yours—if has been saved. If you have been a thief you will find that a thief rejoiced to wash away his sin in the fountain of Christ's blood. You that have been unchaste in life, you will find that men who have fallen that way have been cleansed and changed. If you are in despair you have only to get among God's people and enquire a little, and some who have been equally in despair with yourself will tell you how he saved them. As you listen to one after another of those who have tried the Word of God, and proved it, the divine Spirit will lead you to believe. Have you not heard of the African who was told by the missionary that water sometimes became so hard that a man could walk on it? He declared that he believed a great many things the missionary had told him; but he never would believe that. When he came to England it came to pass that one frosty day he saw the river frozen, but he would not venture on it. He knew that it was a river, and he was certain that he would be drowned if he ventured upon it. He could not be induced to walk the ice till his friend went upon it; then he was persuaded and trusted himself where others had ventured. So, mayhap, while you see others believe, and notice their joy and peace, you will yourself be gently led to believe. It is one of God's ways of helping us to faith. A better plan still is this—note

the authority upon which you are commanded to believe, and this will greatly help you. The authority is not mine, or you might well reject it. It is not even the pope's, or you might even reject that. But you are commanded to believe upon the authority of God himself. He bids you believe in Jesus Christ, and you must not refuse to obey your Maker. The foreman of a certain works in the north had often heard the Gospel, but he was troubled with the fear that he might not come to Christ. His good master one day sent a card round to the works—"Come to my house immediately after work." The foreman appeared at his master's door, and the master came out and said somewhat roughly, "What do you want, John, troubling me at this time? Work is done, what right have you here?" "Sir," said he, "I had a card from you saying that I was to come after work." "Do you mean to say that merely because you had a card from me you are to come up to my house and call me out after business hours?" "Well, sir," replied the foreman, "I do not understand you, but it seems to me that, as you sent for me, I had a right to come." "Come in, John," said his master, "I have another message that I want to read to you," and he sat down and read these words—"Come unto me, all ye that labor and are heavy laden, and I will give you rest." "Do you think after such a message from Christ that you can be wrong in going to him?" The poor man saw it all at once and believed, because he saw that he had good warrant and authority for believing. So have you, poor soul; you have good authority for coming to Christ, for the Lord himself bids you trust him.

If that does not settle you, think over what it is that you have to believe—that the Lord Jesus Christ suffered in the room and place and stead of men, and is able to save all who trust him. Why, this is the most blessed fact that ever men were told to believe; the most suitable, the most comforting, the most divine truth that ever was set before men. I advise you to think much upon it, and search out its grace. If that does not do, then think upon the person of Jesus Christ—think of who he is and what he did, and where he is now, and what he is now; think often and deeply. When he, even such an one as he, bids you trust him, surely then your heart will be persuaded. For how can you doubt him?

If none of these things avail then there is something wrong about you altogether, and my last word is, submit yourself to God! May the Spirit of God take away your enmity and make you yield. You are a rebel, a proud rebel, and that is why you do not believe your God. Give up your rebellion; throw down your weapons; yield at discretion; surrender to your King. I believe that never did a soul throw up its hands in self-despair and cry, "Lord, I yield," but what faith became easy to it before long. It is because you still have a quarrel with God, and intend to have your own will and your own way, that therefore you cannot believe. "How can ye believe," said Christ, "that have honor one of another?" Proud self creates unbelief. Submit, O man. Yield to your God, and then shall you sweetly believe in your Saviour. God bless you, for Christ's sake, and bring you at this very moment to believe in the Lord Jesus. Amen.

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If you want to be up-to-date and get the most pleasure for the least exertion, just read our remarkable offer below. You have many times read the advertisements of "Fanny grafts" (Phonographs, or Talking Machines) and no do doubt thought, "How I wish I had one." We have tried hard to decide upon a premium that would be appreciated by both the young and old, and now believe that in the Phonograph we have hit upon the right thing—an innocent amusement for the home circle, something all may enjoy. Here is an opportunity to get one entirely free, and all are looking for free things.

Offer No. 1.

You get us (8) eight new subscribers for one year each and send us the \$16.00 and we will send you "The Edison Gem Phonograph." It is the best or Edison would not permit it to be named after him. It is well made and very simple, easy to manipulate, weighs 7½ pounds, size of base 7x6½ in. Full directions go with each machine. This one only reproduces the songs, speeches, music, etc., but it does that in splendid style and very clearly. How easy it will be for you to get this one. Only 8 new subscribers to the **WESTERN RECORDER** and \$16.00. You ought to get them in two hours. This is a good machine; get it and you'll never regret it.

Offer No. 2.

Now we will go you one better. For fifteen (15) new subscribers to the **WESTERN RECORDER** and \$80 cash, we will send you "The Edison Standard Phonograph." This is the ideal talking machine and is encased in a handsome oak, dust-proof carrying case. It is light, durable and efficient, absolutely noiseless. So easy a child can operate it. Weighs 17 pounds; size 12x12x4 inches. This machine not only reproduces, but records sounds and shaves blanks—in fact it is complete. The regular price of this one is \$20. You can't beat it, but you can easily get it by hustling up 15 new subscribers at \$5 each. If you miss this, you'll always regret it.

Western Recorder,
644 Fourth Avenue, Louisville, Ky.

EDITORIAL.

The condition of our state government is such as to give grave concern to all good citizens. We have at last reached a point toward which we have been tending for months past. After the biters gubernatorial campaign in our history, there came a sharp contest as to who should be counted in. When those who had the plurality on the face of the returns were awarded the certificates of election, the contest was simply transferred to the legislature, and there was no let-up of the bitter feeling. Things came to white heat, when on Tuesday of last week a cowardly assassin, from under cover, shot Senator Goebel, inflicting a wound from which he died Saturday night. This naturally inflamed those who favored him for governor, though it is to their credit that they attempted no revenge. It is also greatly to his credit that during the days he lay mortally wounded, he expressed no bitterness even towards his assassin.

Then, in the popular excitement that followed, Gen. Taylor ordered troops to Frankfort, took forcible possession of the State House and ordered the legislature to hold no meeting till Tuesday of this week, when they were directed to assemble at London. A meeting of the legislature was held, however, at a Frankfort hotel, and Messrs. Goebel and Beckham were declared elected Governor and Lieutenant-Governor respectively, and they were sworn in by the chief justice of the state. Judge Cantrill then granted an injunction against Gen. Taylor's interfering with the meeting of the legislature, and so we go.

Thus we have two state governments claiming authority. One side have possession of the Capitol and the offices, with the militia to back them, while the other side have the majority of the legislature, with the state courts, so far as the latter have spoken. Every day the situation becomes more and more critical, with increasing danger of bloodshed. All our interests will suffer seriously unless the trouble can be speedily settled. Neither side shows any disposition to yield, and so matters grow constantly worse. The situation has passed beyond the limits of partisan politics, and it has become a question of the maintenance of order and the enforcement of law.

What can be done? Gen. Taylor has, according to the papers, called for Federal interference. But, so far as we can see, there is but one ground (unless we have war) on which the Federal Government can legally interfere, and that is that the United States Constitution guarantees to each state a republican form of government, and it would have to be shown that such form of government does not exist in Kentucky. But surely Kentuckians ought to be able to settle their own state affairs.

Since one side refuses to submit to the state courts, and the other will not leave it to the Federal courts, might it not be well to refer the trouble to a special court, each side selecting two and these four choosing a fifth, who would go over the whole case and decide all the points? At any rate, it seems to us

time for the best citizens in the state to come to the front and to insist that the trouble be settled speedily. The force of public opinion, if rightly directed, is powerful enough to end the trouble. Too many of our best citizens are careless of their civic obligations, and now is the time to make themselves felt in behalf of peace, law and order. Surely the good people of the state will prove equal to the occasion; and let them not forget to invoke the blessing and guidance of God.

Since the above was in type we learn that the conference of representatives of both parties have agreed to preliminary terms of a settlement. Details not published.

We have noted the death of the great English man of letters, John Ruskin, and now we add a few words concerning him. He was the last of his kind; Carlyle, Tennyson, Helps, Arnold and the rest had gone before. The century has produced no more profound or brilliant mind, and no more eloquent writer has ever appeared. He made his reputation as an art critic, and many have supposed that he was simply that and no more. But he has well-nigh covered the whole range of human study and thought in his writings, and all he has written is clean and wholesome. We know of no writer, not excepting Shakespeare, who has said more quotable things. And especially are his books helpful to preachers. He often speaks of the Bible, and occasionally ventures on an exposition, and always with relevant scholarship and keen insight. For example, his expositions of the 19th Psalm and of the Lord's Prayer are the best within our knowledge.

Mr. Ruskin was an intense hater of shams and of all that is false, and he was an intense lover of truth. Popular clamor and the tide of popular sentiment had no effect on him. He cared nothing for being "up to the times;" what he wanted was to be right.

Born to great wealth, he was not spoiled or even marred thereby. He used his wealth for the benefit of the poor, and for the pursuit of truth along lines which cost and which were apt to be neglected. He was devoted to the welfare of the laboring classes, as his "Lectures to Workingmen" and his benefactions in their behalf abundantly show. He had not only the courage of his convictions, but he had the courage to have convictions. For example, he rescued the painter, Turner, from the obloquy into which he had fallen, and set him on a high pedestal where he will stand through the centuries.

Mr. Ruskin was a man of wonderfully varied gifts and attainments. When a student at Oxford he took the prize for poetry, and he afterward wrote other poems which have been gathered into a volume. These poems are of high merit, and they show what he might have accomplished along that line. He was also a man of science, and when he clashed with Prof. Tyndall in regard to the glaciers in the Alps, the famous professor went down before his facts and logic. He was also a statesman and a political economist of the highest order. Wherever he touched he left the imprint of a master hand, and those he touched were always lifted higher.

He wrote many books, and they are all marked by the same clear and charmingly finished style, the same intense love of truth and hatred of lies, the

same deep insight and wide vision and the same profound conviction. Among his books we would specially commend to the general reader his *Crown of Wild Olive*, *Sesame and Lilies*, *Fora Clavigera*, *Præterita* and *Essays and Lectures*. Fortunately most of his single volumes works (*Modern Painters* has 5 vols., and *Stones of Venice* 3) like these have been issued in cheap form. The Baptist Book Concern, for example, has most of them neatly bound for only 15 cents a copy (postage 5 cents). We hope Mr. Ruskin's death will greatly extend the circulation of his books, already widely circulated on both continents.

THE WESTERN RECORDER NOW reproduces its reasoning of some months ago, viz., that if to be a Baptist is a good thing, to be a Baptist and a half must be a better thing. We have had abundant evidence that the specialty of the WESTERN RECORDER is not logic, and can not now wonder that it has discovered the fallacy of its reasoning. It will yet come all right on the Graves question. It remains, as a wriggling varmint whose tail when he is wounded wipes out the dusty path made by the head.

This brilliant and brotherly paragraph appeared in the *Journal and Messenger*, and we quote it as a remarkable example of the power of our esteemed contemporary to pack misstatements into small space. We do not now recall an instance where so many mistakes have been put into such small compass.

THE WESTERN RECORDER does not repudiate its reasoning of some months ago. We have always held that a Baptist and a half is 50% better than a Baptist, because we believe a Baptist is a good thing. Those who regard a Baptist as a bad thing, of course, will regard a Baptist and a half as worse than a Baptist.

The *Journal and Messenger* has had abundant evidence that logic is a "specialty" with the Recorder, and in the opinion of competent judges, it has several times gone down before the Recorder's logic. And our esteemed contemporary is careful not to attempt to answer that logic.

The Recorder has not "discovered the fallacy of its reasoning," nor has our neighbor been able to point out any such fallacy. We have always been "right on the Graves question."

The delightful picture with which this brotherly paragraph closes, shows that our esteemed contemporary knows more about "varmints" than it knows about logic or about the WESTERN RECORDER. It also shows what sort of imagery the learned editor carries in his brilliant mind. Were this paragraph in a secular paper, we would say that it is not surprising that an editor whose vision of the Recorder is so distorted should see snakes; but since an esteemed religious journal is involved, we, of course, refuse to say anything of that sort. In this same paper, however, the absence of the editor is noted; and hence we conclude that this paragraph did not come from the learned editor himself, but from a smart office boy, over whom in future it is to be hoped the editor will keep a sharp lookout. We highly esteem the *Journal and Messenger* and its gifted editor, and we continue to hope for the best for them.

THE golden moments of life rush past us, and we see nothing but sand; the angels come to visit us, and we only know them when they are gone.—George Eliot.

LETTERS are coming to me from all directions in regard to the charge made in the *Courier-Journal* of Sunday that I said on last Friday in conversation with Dr. W. P. Harvey and the Rev. W. C. Jones in reference to Mr. Goebel: "I'm sorry the fellow was shot; I wanted to see him hanged." Bre'n. Harvey and Jones sent that paper a correction, which was published in the right-hand corner at the bottom of the 4th page. Many saw the charge who did not see the correction. In answer to the many inquiries I wish simply to say that I did not say what is charged, nor did I make anything in the neighborhood of such a remark. I did say I was sorry Mr. Goebel was shot, and I condemned the dastardly crime of the assassin in severe terms; but I did not say that I wanted to see him hanged. That charge is a gross misrepresentation. I make this statement in lieu of answering the many letters of inquiry which are coming, and to relieve the minds of any of our readers who may have seen the charge and not seen the correction.

T. T. EATON.

PROF. J. W. MCGARVEY continues to smite the "higher critics" hip and thigh. Recently some attempts have been made to answer him, and he was writhed because he mistook the authorship of a newspaper article. Here is his reply:

If I cannot distinguish between J. J. Haley, from whom I have read so much, and James Campbell, from whom I have read but little, how can Wellhausen distinguish between two men who wrote alternate passages in the Book of Genesis three thousand years ago, who wrote little else than these, and who wrote in the Hebrew language, with which Wellhausen is far less familiar than with his own vernacular? If you answer that it is because I am not a critic, then my place will be taken by Henry Green, or Bishop Elliott, or George Lawton, or J. J. Lias, or Stanley Leathen, or anyone of a score of men who are known to be critics equal to Wellhausen, and then answer my question.

This is exactly to the point, and there is no danger of the questions being answered.

Not long since some prominent ministers were asked to write out accounts of a certain great religious gathering. These papers were taken by another minister, and sentences and phrases were selected and put together so as to form a continuous and complete narrative. The result was sent to a number of "higher critics," with the explanation of the fact that the narrative was a combination from various "documents," and with the request that these critics separate the parts and put together those belonging to each author. They made the attempt and their failure was complete and grotesque.

And yet these men claim to be able to separate into "original documents" writings of thousands of years ago, and in the Hebrew language, which, they say, were put together by "redactors," and to give us the alleged original documents with accuracy. They are so cock-sure of the results that they do not hesitate to split sentences, assigning one part to one document and another part to another document, &c. They claim to know to a nicety which words in the Pentateuch belong to E, which to J, which to P, &c. Yet they cannot separate a combined writing in English—another tongue—into its elements. These letters, E, J, P, &c., are symbols of the imaginary writers of the various alleged "documents" into which the critics profess to resolve the connected writing of Moses,

Editorial Varieties

The Japanese spend \$10,000,000 a year on idleness.

Two grandsons of Li Hung Chang have entered Vanderbilt University.

We ask our readers to take with a good many thanks what they may see in certain Louisville papers in regard to the editor of the WESTERN RECORDER. Malice is active.

Dr. W. M. Harris, pastor of the First Baptist church of Galveston, Texas, writes us about the WESTERN RECORDER, saying: "I am so grateful for the paper, that I write to thank you for publishing it."

A Negro has been appointed a teacher in a public school in Brooklyn and the other teachers and the parents of the pupils are making a stir about it, and are appealing to the school board to revoke the appointment.

The family were discussing when the new century began, and after a heated argument the twelve-year-old boy said: "What's the use of talking about it? There's the century plant over there. Let's wait and see when it blooms."

The "Young People's Movement" seems to have passed its "enthusiastic" age and to be settling down to more sensible service. According to the Congregational Year Book, there were 12,772 fewer members of the Christian Young People's Societies than there were the year before.

It is estimated that 67 persons die every minute, while in about every minute. Hence the increase of the population of the world is 2 in a minute. We supposed it was more than that. 'T birth rate exceeds the death rate much less than we thought.

We notice in the *World Almanac* for 1900 that Brown University, University of Chicago and Vespa College are put down as un denominational institutions. The understanding is that these institutions are Baptist. Why then, are they thus reported in the *World Almanac*? Yale is put down as Congregational.

The Rev. Dr. Madison G. Peters, of New York, one of the most prominent Pedagogical preachers in the land, has announced his belief that baptism is to be administered only to believers, and that only immersion is valid. He has resigned his charge and will be in the city in a few days. A notable conversion and one which will make a wide and deep impression.

The coming of Dr. H. C. Mable to Louisville was a benediction. We wish all our people could have heard him. He made an admirable and telling address before the faculty and students, and came visitors, at the University on Tuesday week, that being Monday day. Dr. Mable has kindly furnished us with an article along the line of his address which we will give to our readers. It was received too late for this week's issue. Dr. Mable is on a tour of missionary conferences in leading cities.

The Independent epitomizes Dr. Bresh for bringing charges of heresy against Prof. McGiffert, before the New York Faculty; when so many wanted to avoid a heresy trial. The Independent thinks Dr. Bresh had better be trying to save souls. Though not at all familiar with the life of either man, we have no doubt Dr. Bresh has led 100 people to Christ for every one Prof. McGiffert has led. We are sure that the "higher critics" ever lead souls to repentance: "By their fruits ye shall know them."

According to the figures given in the New York Independent, recently quoted by us, there are 1,000,000 colored Baptists in the United States. According to Dr. De Baptiste, who has given the matter long and careful attention, the number is 1,500,000. Since then, figures agree across that one has an 5 when the other has a 6, it is likely the Independent had a typographical error. We do not believe the colored Baptists last year numbered less than 1,500,000. We think they gained 100,000 according to Dr. De Baptiste's figures.

There are some who claim that when Jesus said, "On this rock I will build my church and the gates of hell shall not prevail against it," He meant that "an invisible church," now, if we have a right to put "invisible church" before the word "church" in this passage, we have an equal right to put the same before the other words of the sentence. Let us try this and see how it will go: "On this invisible rock I will build my invisible church and the invisible gates of hell shall not prevail against it." No more need be said.

In a private letter, Dr. Howard Ogden writes: "I have work before me to the year to come, but I shall never write an Introduction for the West, but will write before a man in fact, as that he could build my invisible church and the invisible gates of hell shall not prevail against it." I am far more interested in explaining the text. We are glad to have Dr. Ogden explain the text, but we would also like to have in fact, as that he could build my invisible church and the invisible gates of hell shall not prevail against it. All it would need would be a sup-
pliment added from time to time.

Housework is hard work without Gold Dust

Washing Willow Furniture and Wicker Chairs

Wicker chairs can be better cleaned, but they can be cleaned to look like new with

Gold Dust Washing Powder

and warm water. Use a scrubbing brush; when water becomes the least soiled, get fresh; follow with a soft, dry clean cloth, and wipe dry. White iron beds can also be washed by this method, but must be wiped dry quickly.

The chart is taken from our new booklet "Washing Willow Furniture and Wicker Chairs" sent free on request to THE S. S. FAHRENBERG COMPANY, Chicago, St. Louis, New York, Boston.



Sunday School Board

Table with columns for various items and their prices, including 'The Teacher', 'Advanced Quarterly', 'Lesson Leaf', etc.

AMONG THE CHURCHES

LAURELVILLE.

Walnut-st.—Pastor Eaton preached on "Christ the great sacrifice," and on "Redemption through his blood." Two received by letter, one by relation and under watchcare. On Thursday night the young ladies' missionary society gave a delightful entertainment, conducted by Mr. S. M. Simmons.

Clifton—Pastor Foster preached on "The out-pouring of the Holy Spirit," and on "Following Christ." One joined by letter.

East Mead—Pastor Cooper preached on "The fall of man," and on "The seven sayings of Christ on the cross." Oakdale—Pastor Hill preached on "The Transfiguration," and on "The rich young ruler."

ANNULMENT NOTES.

D. F. Crossland held the Thursday-night prayer-meeting. Subject: "Steadfastness." Bro. E. C. Dargau addressed the weekly mission meeting on Luther Rice. Bro. Jas. F. Robnett is just recovering from a slight attack of the gripple. J. L. Wise is still suffering some, but not seriously. Geo. W. Moore returned after a few days of country air. He has been visiting at Nolia, Ky.

Sunday supplies: Dr. Sampsy, Glen's Creek; R. M. Lynch, Franklin; J. H. Barnum, Lone Star Baptist church (colored); J. T. McGlothlin, Otter Creek; A. J. Johnson, Marydale; A. L. Betts, Alma House; J. B. Shaw, Hamilton-street; W. G. Dearing, Linwood, Cincinnati. HAL F. BUCKNER.

THE STATE.

The meeting in the Third church in Owensboro, in which Pastor F. D. Hale was aided by Evangelist H. M. Wharton, resulted in 112 additions to the church. The church now numbers 1,102 members. The rapid growth of this young church has been wonderful. Pastor Otis Hughson writes: "With to-day I close my eighth year as pastor here. The church never had any other pastor, and I never had any other church. The church enters her ninth year free from debt, and it is my purpose to recommend to the church that no help from the Board be asked for after the close of this State Association year. Over six years ago I married a member of the church, and over five years ago we dedicated the present church building. So if any one should say that there are two things that a preacher cannot do, to-wit: Marry a woman who is a member of his church and stay there, then you can contradict the statement on my authority." Pastor B. A. Copass writes from Marksbury: "I asked my people to deny themselves some one little thing during the first weeks of the year and give it to foreign missions. They did so, and we collected the next Sunday morning about \$7.00. If all our churches would do the same thing, the question of the 25 cent. increase for foreign missions would be settled. Pastors, servants of God, try it!"

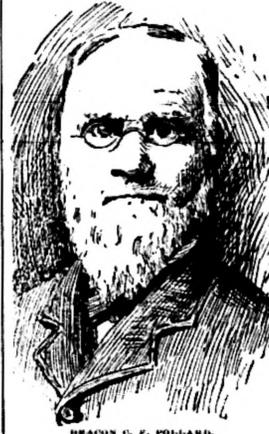
OTHER STATES.

Pastor G. R. Robbins writes from Cincinnati, Ohio: "During January I have preached each night excepting Saturday; have had 78 anxious enquirers, have baptized 19, and received in subscriptions towards our debt \$2,517.50. This was started at communion, the first Sunday in January, when a recent convert brought a family Bible as an offering, and a child from the cradle came down the aisle, led by the lady superintendent, who said as the little tot handed me the dollar, 'This is Dad's dollar.' From this I started, by my stating the fact each Sunday, we have been receiving free-will subscriptions in \$10, \$5 and \$1. In this way we are determined to pay \$6,000 this year on our remaining debt of \$16,000 on our Temple. We are having great congregations Sunday nights, and the Lord is blessing us. We depend on God in answer to prayer to give us money, not on worldly means, such as fairs, bazaars and such foolish ways. I read with pleasure and profit the WESTERN RECORDER." Eld. J. T. Singleton held a meeting in the Marietta church, S. C., which resulted in the reception of 30 for baptism and 8 by letter. Pastor D. W. Hiatt notes a striking coincidence in the Baptist Courier. Twenty-two years ago he was pastor of the Pisgah church, Anderson county, S. C. He held his first candidate in a meeting in which there were 37 additions to the fellowship of the church and 88 baptisms. This year he became pastor of the church again and has closed a meeting with exactly the same number of additions and of baptisms. A meeting in the Pleasant Hill church, S. C. resulted in 27 restorations to the fellowship of the church and 19 baptisms. The Odessa church, Lafayette county, Mo., has set apart Bro. Ellis Hurr to the full work of the Gospel ministry. The Warsaw church, Mo., has set apart its new house for the worship of God. A meeting in the Nashville church, Boone county, Mo. resulted in 13 additions to the fellowship of the church. Eld. F. C. Righards held a meeting in the Bates City church, Mo., which resulted in 13 additions to the fellowship of the church. A six days' meeting in the Allens church, Ark., closed with 17 additions to the fellowship of the church. Thirteen have been baptized, five received by letter and restorations as the result of a meeting in the Joy church, Ark. Among those baptized was a Methodist 84 years old. A meeting in the Campbell church, Ark., resulted in 24 professions of re-

WONDERFUL CURES BY SWAMP-ROOT.

Deacon Pollard Finds Swamp-Root Present Help in Time of Trouble.

Among the many famous cures of Dr. Kilmer's Swamp-Root the great kidney, liver and bladder remedy investigated by the WESTERN RECORDER, the ones which we publish this week for the benefit of our readers, speak in the highest terms of the wonderful curative properties of this great remedy. Deacon Charles F. Pollard, a prominent Baptist deacon of Lynn, Mass., residing at 74 High Rock Street, adds his testimony to the wealth of others, as to the wonderful curative effects of Dr. Kilmer's Swamp-Root. Deacon Pollard on Jan. 2nd writes: "For years I had kidney and bladder troubles, and was also a victim of acute rheumatism in my arms and legs. The pains from the latter affliction were very hard to bear. I tried many doctors and medicines without benefit. Some time ago I commenced to take Swamp-Root. It has entirely cured my rheumatism and has greatly helped my other troubles. I should not think of keeping house without having Swamp-Root as a permanent feature of the householding medicine. "I can only speak in the highest praise of its health-giving properties. C. F. POLLARD."



DEACON C. F. POLLARD.

What a Woman Says of Swamp-Root.

Mrs. H. N. Wheeler of 288 Boston St., Lynn, Mass., writes on Dec. 11, '99: "About 18 months ago I had a very severe attack of grip. I was extremely weak, and when finally I was able to leave my bed I was left with excruciating pains in my back. My water at times looked very like coffee. I could pass but little at a time, and then only after suffering great pain. My physical condition was such that I had no strength and was all run down. The doctors said my kidneys were not affected, but I felt certain that they were the cause of my trouble. My sister, Mrs. C. E. Littlefield, of Lynn, advised me to take Dr. Kilmer's Swamp-Root, and I procured a bottle, and in three days commenced to get relief. I followed up that bottle with another, and at the completion of this one found I was completely cured. My strength returned, and to-day I am as well as ever. My business is that of canvasser. I am on my feet a great deal of the time, and have to use much energy in getting around. My cure is therefore all the more remarkable, and is exceedingly gratifying to me. MRS. H. N. WHEELER."

It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs. The kidneys filter and purify the blood that is their work.

Sample Bottle Free.

To prove its wonderful curative properties, send your name and address to Dr. Kilmer & Co., Binghamton, N. Y., when you will receive free of all charge one sample bottle of Swamp-Root and a valuable book by mail prepaid. This book contains many of the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact their very lives to the wonderful curative properties of this world-famous kidney remedy. Swamp-Root is so remarkably successful that our readers are advised to write for a free sample bottle and to be sure and mention reading this generous offer in the WESTERN RECORDER. If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores very where.

GOOSHEN ASSOCIATION MINUTES.

Having received a number of inquiries concerning the Minutes of our last Association, and also requests from several parties, as the Secretaries of our Boards and others interested in our denominational work, I wish to state that on account of, as it seems to me, an unpardonable delay on the part of our publisher, the minutes are not yet out. To exonerate myself, I wish to say further that about the 15th of October I put the manuscript into the hands of the publisher, under a contract to print, bind and mail to the clerks of the churches, each their several quota without delay. I have written and written to the publisher, urging that there should be no further delay, but, up to this date, have only a few broken promises for my pains. Be yet patient, brethren, and hope I can give you no more regrets this delay more than I do. W. V. HARBELL, Clk. January 31, 1900.

A HEALING HEARTLESSNESS.

BY PRIMOILLA LEONARD.

"What she really needs," said my cousin, the doctor, "is some one about her who is heartlessly indifferent—or at least appears to be so to her symptoms."

"Oh!" I cried, quite shocked, "but you know she really has been very ill; you said so yourself."

"Yes," responded the doctor, stoutly, "that's just it. The whole family have been on a tension about her, and are yet, even now that she is safely convalescent. They keep up the invalid atmosphere around her. When she feels depressed they all try, elaborately, to cheer her up, but really they worry her over her depression and sympathy with it, and show it. They tempt her appetite with things that aren't good for her. What she needs is a competent, matter-of-fact, professional nurse, who has seen scores of such patients getting well, feels no anxiety, and has no special sympathy with symptoms of illness."

"Why, what a convalescent needs is sympathy," I remonstrated, "not medicine or nursing, but just the reviving atmosphere of affiction."

"Reviving atmosphere of affiction!" "What!" was the reply. "She'll never revive until a little bracing cold air is introduced. Tonics are generally bitter; that's why they are tonics. For my part, I could cure Mary in a week now, if she hadn't a friend in the world who is so afraid of the fact that is the trouble. It's a pity, too, for the begad by being very brave—an excellent patient; and now she's as likely as not to drift into invalidism for a year or two. I went there yesterday and before she could say a word by her sister said, 'Mary had a bad night, Doctor, that's the third night this week she hasn't slept well. Don't you think she'd better have something to make her sleep?' And her mother broke, 'Yes, Doctor, Mary must sleep, or she'll never gain strength, poor child. Now, the last thing I want to give Mary is an opiate. Of course she isn't sleeping particularly well at night, because she takes a good deal of sleep every day. But naturally, when she heard all this around her, she asked, in a depressed way, 'Can't I have some bromide, Doctor? I feel so miserable!' and when I said no, they none of them liked it, and Mary will probably think about my lack of professional skill every hour she lies awake!" and the Doctor sighed humorously.

"Well, that's a new view," I said, "a brief for heartlessness as it were. But don't you really think that loving care is better than unloving indifference in the long run, even when the former has the occasional drawbacks you speak of?"

"Hm-m," responded my cousin meditatively, "depends entirely on the case. If Mary were acutely ill or an incurable invalid, loving solitude would be in the right place. For ordinary convalescence I could wish she had in her life—or only very discreet and diluted modicum."

"Couldn't there be a loving indifference," I suggested, "that would be just the right thing?"

"Yes. But unfortunately, like many other admirable things, it doesn't exist—at least, I've never met with it in my professional experience. Whereas loving solitude is always getting in my way. For instance, I have two chronic patients with exactly the same disease—not a first one, only a troublesome one. The first of them is an adoring husband and two solitaneous daughters. She spends most of her time in bed, and is a useless and melancholy creature. The second has her living to earn, and two young children to support, and—"

"Poor woman!" I interrupted. "How dreadful to have to struggle on so!"

A WOMAN who entertains a great deal tells me that she is heart, brain, nerve and soul weary of clever people, and she longs to know somebody who neither writes, sings, recites, toots, fiddles nor even has ideas. She even proposes a toast to the stupid people who do not intrude, and to those who, while not stupid, often pretend they are, for the sake of the quiet and peace they know you will appreciate. Cleverness runs in families nowadays. Even the household baby is hauled out at deadly night hours to do a little turn, and the grandmother of the family is clever. Ah, a rare and satisfying person to meet is the family woman who is not clever; who makes no pretensions to cleverness; who has not prepared a paper on any of the burning questions of the hour. For the sake of the workers in the great world downtown, let me quaff the cup to the health of the woman who is satisfied to stay at home and mend the stockings, and make up and doughnuts. Jolly make—make anything, in fact, provided she is contented while she is doing it. Probably she doesn't talk a great deal, and doesn't mind if you do not, and doesn't cherish it up against you if you do not hear what she is saying, even if you seem to be listening and are looking right at her. What a dear, restful sort she is! She knows good old tried-and-true remedies for ailments, and she doesn't ask whether you want specifics for your ills or not, but she just slips them on, or pours them in, and it all hangs up things, and tells you that you'll be better in the morning, and sure enough you are, dear unselfish prophet that she is.—Harper's Bazar.

TWO FINE SPECIMENS Of Physical Manhood.

No form of athletic exercise demands such perfect physical condition as prize fighting. Every muscle in the body must be fully developed and supple, and the heart, lungs, and stomach must act to perfection. Whether we endorse prize-fighting or not, it is nevertheless interesting to know the manner by which men arrive at such physical perfection. James Jefferies, the present champion heavy weight of the world, and his gallant opponent, Tom Sharkey, in the greatest pugilistic encounter that has ever taken place, both pursued much the same course of training and the first and most important part of this training was to get the stomach in condition, and keep the digestion absolutely perfect, so that every muscle and nerve would be at its highest capacities.

This was done by a secret patent medicine, but both of the great pugilists used a well known natural digestive tablet sold by druggists under name of Stuart's Dyspepsia Tablets and composed of the digestive force that has always taken place, but pursued much the same course of training and the first and most important part of this training was to get the stomach in condition, and keep the digestion absolutely perfect, so that every muscle and nerve would be at its highest capacities.

Champion Jefferies says: "Stuart's Dyspepsia Tablets prevent acidity, strengthen the stomach and insure perfect digestion. They keep a man in physical condition." Signed James J. Jefferies, champion of the world.

The gallant fighter, Sharkey, says: "Stuart's Dyspepsia Tablets remove all discomfort after eating. They rest the stomach and restore it to a healthy condition. I heartily recommend them." Signed, Thos. J. Sharkey.

The advantage of the daily use of Stuart's Dyspepsia Tablets is that they keep the people well and ward off sickness, and are equally valuable to well persons as to the dyspeptic. Another advantage is that the tablets contain no cathartics or poisons of any character, but simply digestive ferments which are found in every healthy stomach, and when digestion is imperfect it is because the stomach lacks some of these elements and Stuart's Dyspepsia Tablets supply it.

They are so cheap cathartic, but a perfectly safe and efficient digestive and the demand for them is greater than the sale of all other so-called dyspeptic cures combined. No remedy could possibly reach such a wide public esteem, except as the result of positive merit.

Full sized packages are sold by all druggists at 50 cents, and the best habit you can possibly form is to take a Stuart's Tablet after each meal. They make weak stomachs strong and keep strong stomachs vigorous.

SUFFER, if you must; do not quarrel with the dear Lord's appointments for you. Only try, if you are to suffer, to do it intelligently. That's the only way to take up a pleasure or a pain.

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A NEW POE ARISING.

The drink habit has been regarded as the great enemy of man's usefulness and prosperity. The warfare against it has been kept up with a zeal and persistence, sufficient to destroy any ordinary vice. The greatest forces of the world have been employed, the influence of the home and the church and the civil law. Men have reasoned and prayed and legislated against it, and though progress has been made, the evil still exists, spreading desolation everywhere.

But a new evil is rapidly coming forward; in many respects more threatening and terrible in its character than the drink curse. It comes stealthily into the homes of the people, seizes upon women and invalids, upon the refined and intelligent, or professional men of all kinds, and even on physicians, who best understand its power. It is one of the most insidious and dangerous habits ever acquired by a human being, and one who yields to it is held by bonds, stronger than steel. Of all habits, it is the most difficult to overcome. We refer to the use of morphine. The habit is increasing, until it is alarming, and especially as it is incurable. Some are reformed from the curse of drink, but from this when contracted there is seldom an escape. There is an air of respectability about this; the hypodermic syringe can be so readily and secretly employed, or a tiny pill swallowed, that does not taint the breath, till the victim comes by easy stages, to a wretched condition. Much light has been thrown on this distressing subject by the discussion that took place last week in the New York Medical Association. Eminent physicians were assembled in council and their opinions are valuable as coming from men whose life work is to study disease in all its forms. The startling announcement was made that this evil habit had laid hold of the medical profession.

Dr. T. D. Crothers, of Hartford, Conn., who has made the subject a special study for nine years, read a paper on "Morphinism Among Physicians," in which he asserted that twenty per cent. of physicians were addicted to the habit, and that the practice was on the increase. He said "the causes of the habit are many. Worry, overwork, shock, the irregularity of life and living of the physicians, all contribute to it. There is something fascinating in the instant relief that can be got from the needle after a hard day's work. It is this that produces 'needlemania.' It gives birth to the hypodermic morphomania." He also asserted that "there is no cure for it, and that those who tried to stop it failed." His figures have been called in question by other physicians who claim that his statements are too sweeping. It is possible that Dr. Crothers has studied on the subject, until he is led to overstate it and exaggerate some things. But the distressing thought is, that there should be any ground whatever for his statements. There should not be one physician in five hundred affected by such a habit as this. Nor should any other professional man be so affected. Some of the most sorrowful cases we have ever known have been of ministers of the Gospel who fell under this curse, who were thereby unfitted for duty and

brought dishonor on their holy calling.

It is time that there was a general awakening on this subject. If these things be done in the green tree what shall be done in the dry? If professional and educated men, who know the nature of drugs are overcome by them, to their ruin, how shall it be with the ignorant and unsuspecting who in some time of mental or physical distress discover a universal cure-all for every pain. Many physicians need to be more careful in administering morphine lest their patients should fall under its power, and since the evil is so rapidly increasing every one should be on guard and beware of the first step. Whether the habit has ever been cured or not, the only safe way is, never let it be contracted.—Presbyterian.

DEAR RECORDER—The fifth Sunday in October, 1899 (it being previously arranged), I dedicated Barnett's Lick Baptist church, Butler county, Ky. I served this church as pastor in the early part of my ministry 12 or 14 years; had many great meetings with them. After an absence of 15 or 16 years I returned to dedicate their new house. Many of the old members had passed away. Nearly all the young people baptized when there, had raised up families, and their children were either members, or seeking the Lord.

The Building Committee informed me that every dollar was paid on their house, not one dollar of indebtedness, no collection to be taken. I told them that I did not know how to dedicate without a collection. So they agreed that my expense and work was a part, and I could put in that claim, although they had made arrangements to meet that privately. I preached the sermon to an immense congregation out doors, for such houses would not have furnished sitting and standing room. The collection made a very handsome remuneration. A splendid dinner was served on the grounds. We then assembled in the house. The keys were delivered to me by the Building Committee clear of debt, and I delivered them to the church after the reading of the Scriptures and the dedication prayer. The house is a good one, well built, of good material, and is a strong expression that God's cause is in the front in the community, and they built it without distressing anybody else. I remained a few days in a series of meetings, and left them in progress. I am told that they had a good meeting. Bro. W. K. Burdick is the pastor. These are a good, honest, religious people, and I love them. God bless them in their new house.

I began a meeting at Red Hill Baptist church, Davies county, Ky., on the second Sunday in November and continued a little over two weeks. Elds. B. Y. Oandiff and D. E. Yeiser were with me part of the time. Both are members here, and both rendered valuable service and enjoyed the wonderful work of grace that God has bestowed on the community. The church had passed through a troubled period for some time. Brethren from Sagan Grove, Grosbarrier and Oak Grove took part with us in the work of joy. Thirty-eight were approved for baptism, thirty-five baptized and ten re-converted otherwise.

We also began one at Bell's Run, Ohio county, the fourth Sunday in November. I did not reach the meeting until Wednesday, Eld. J. F. Taylor and Licentiate O. C. Taylor, both mem-

bers of this church, rendered valuable and efficient services, as did many of the brethren. We had with us Bro. Ray, of Knoxville, Tenn., who was visiting his children. He will long be remembered by the community for his zealous services as a faithful worker. Twelve were baptized, several restored and a meeting of profitable development of the members of the church.

I also helped Eld. J. T. Taylor at a mission point. There were 17 baptisms and 6 reclaimed. Total results of the meetings I have been in are 116 for baptism and 86 otherwise. Total 150. I am so thankful to the good Lord.

Our meeting at Beaver Dam, Ohio county, closed on the night of the 24th. The congregations were immense. Several times an overflow, and 50 to 100 turned away, not finding standing room. I could not find a sinner that attended but what had determined to live a better life. Between 75 and 100 professed conversion, 48 approved for baptism, 43 of them baptized and 19 received otherwise. Total 67. Never did I see people work better. All the converted people worked. The young convert was, like Philip—as soon as the Saviour found him he went forth and found his brother, Nathaniel, and told him that he had found the Messiah (so the finding was mutual) and invited him to come and see. Our young converts were of this type, all of them relating publicly their experience of grace, even edifying the large congregations. The irregular attendance of the two preachers—Bro. Coleman, on account of his feeble condition, and Bro. Jarnagin, in filling his appointments, going to see the sick of his churches, and other matters, and the irregular, imperfect preaching of myself (for I scarcely knew when I would have to preach after the first week), all of this only made it the plainer that God was carrying on the work. I was so rejoiced to see Dr. Coleman have such a refreshing from the presence of the Lord; his youth was renewed like the eagle. He walked for one week day and night to and from meeting, a distance of one mile. I feel that this meeting has done much to make the remaining part of the Doctor's path a halo of glory to the end, for his life has been one of great labor and sacrifice, and yet I look for much work from him. In lectures and dedications that press themselves on him to the full extent of his physical strength, possibly he may never be able to stand to the front in protracted meetings as he has in other days, but, for one or two efforts, or even a series of sermons arranged by him, he is yet in the height of his glory mentally, and more spiritual than ever before. Will all the churches that have grown out of old Beaver Dam join us in thanking God for this great revival, and pray that we may be equal to the demands on us, for we have a very thrifty town growing up around us which indicates that much work will have to be done? The old church is in her 102d year. Perhaps between 75 and 100 churches have, directly or indirectly, grown out of this church in the Green River country, and many families and individuals have gone out from us in the continuous migration west, carrying our principals with them and planting them in other counties, states and territories. May great grace rest on all the churches in the defense of the truth and spread of the Gospel. B. F. JENNINS, Habit, Ky.

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Will be found very useful in Sunday-schools, in young people's meetings and in the homes of the people.—Journal and Messenger.

Baptist Book Concern, Louisville, Ky.

CANADIAN LETTERS.

Our Telugu Mission continues to give a good account of itself. In the last ten years it has doubled its staff of missionaries. The native helpers have increased from 92 to 182, the churches from 17 to 83, the church members from about 2,000 to over 4,000, and the contributions from converts from 2,800 to 3,760 rupees. This fills our hearts with thankfulness, and gives us inspiration for the future. For some time our missionaries have been calling for reinforcements, and, it being four years since we sent a man to India, the call has become peculiarly urgent. It was with great pleasure, therefore, that the Board was, at its last meeting, enabled to appoint a man to this field. Rev. Andrew Imric, B.A., of Aurora, is the missionary-elect; he is a graduate of McMaster University in Arts and Theology, and has the entire confidence of the Board; he has instructions to sail for India as soon in the fall as possible.

At the same meeting of the Board it was also decided to send reinforcements to Bolivia, our new mission field in South America. Rev. O. N. Mitchell and wife, who have labored for some years in Ontario and British Columbia, are the appointees, and they will join Mr. and Mrs. Routledge at La Paz. This last appointment has been made possible by Mr. Routledge offering to surrender his salary and support himself if another missionary could be sent out; the great need of the work and large prospect of success leading him to do this.

Missionary Walker has arrived in India after an absence of a year and eighteen months in this country. He has returned with renewed health and strength to do, we have good reason to hope, still more effective work on the field so dear to his heart. While here he did most effective work among the home churches, in stirring up increased interest in our Foreign Mission work.

The quarterly report from our Home Mission churches are full of encouragement. The additions by baptisms in the churches under the Home Mission Board number over 160, and the additions by letter, experience and restoration 112. In many cases special services have been held with gratifying results. There never was a time when there appeared a greater desire for and expectation of larger blessings than at present.

Through the generosity of a number of friends a sum of \$758 46 has been subscribed as a "pastoral aid fund," and by its help 22 pastors in needy circumstances have received a little practical help this winter. What this means to some of our country pastors very few have any idea.

The forward movement is fairly under way, and each branch of our work is pushing its own claims and adopting its own methods. Chancellor O. C. S. Wallace and Rev. J. C. Cameron are canvassing the claims of McMaster University which demands larger accommodation for the crowds of students who are flocking to its halls, and they are meeting with great success, the churches receiving them gladly and responding liberally.

The Grand Ligne Mission is anxious to add another wing to the popular Faller Institute to accommodate the enlarging work of the mission, while Home and Foreign Missions are seeking to increase their regular income by

at least 25 per cent. Had we a few of your spare millionaires, Mr. Editor, in this country, the work of raising funds for mission work might not be so tedious; but we are glad of the many lilies, and our people as a whole do nobly.

There have been few pastoral changes lately. Rev. A. R. Best, of Springfield and Otterville, has resigned through ill health. Rev. W. T. Graham has received a unanimous call to the Calvary church, Bradford. Student J. J. McNeil is staying for another year at First church, Winnipeg. Rev. J. Yorston has settled at Dresden, and Rev. J. A. Keay has resigned the pastorate of Parliament-street church, Toronto, on account of failing health.

THOS. W. CHARLESWORTH, Wallaceburg, Ont.

FROM TEXAS.

Eastern Texas, which for years was slow of growth because of the lack of railroad facilities, is "moving up the peg," as the lamented Dr. C. C. Chaplin was fond of saying. Besides its inexhaustible pine timber supply, iron and coal are being developed and a new energy and hope have vitalized its inhabitants.

Palestine now claims 10,000 people and is reaching for more. She is situated in the center of the "watermillion" and fruit lands, doing every season an immense trade in these lines. Major Penn's famous "Nickel Church" is the center of the Baptist hosts in the city. The widely-known evangelist, in building this church, established a lasting monument to his genius and the power of little things. He started the plan on a nickle basis, and to a very large extent completed the building along this line. The Baptists are now enjoying the fruits of his skill and foresight under the pastorate of Rev. Scofield.

Not many moons ago, the East Texas Baptists determined to build and equip a first-class college for their territory. Palestine made a heroic effort to capture the prize, but she was defeated by the spunky little town of Jacksonville, situated about thirty miles nearer the pineries. Jacksonville is, to a good degree, a railroad center, and she is noted for her fruit canning factories and excellent climate. The college building is fast approaching that finish and pose which "stacks up." The "students' stoop" will, ere long, be one of her signs of getting down to business.

Burleson College, at Greenville, is in sore straits. At one time, under the administration of its founder, it prospered and was the pride of Greenville and Hunt county people.

Baylor College, at Belton, is doing fine work under Dr. Wilson's guidance and were it not for a tremendous mortgage debt, would move forward with stately steps. Dr. E. H. Carroll is laboring untiringly to lessen her burden and is meeting with moderate success. John Hill Luther, D.D. LL.D., the Baptist poet laureate, did the cream work of his life when president of this college. His oldest daughter, who was a charming girl, has been laboring in Brazil for many years with her husband, Missionary Bagby. The venerable—about 80—D.D. is still preaching in a little church at Temple, where his youngest daughter, who is the wife of a retired banker, has resided from "away back."

The Dallas County Association has elected as its county missionary the successful and genial-hearted pastor of the Lake-Ave.,

church of Dallas. This means that the Dallas county Baptists know a good thing and have the wherewith to take it in. Various attempts have been made to disrupt this body, but they were futile.

The First church at McKinny is prospering under the leadership of Bro. E. E. King. Mr. King bears the honor of knowing how to get; tenderly, near a man's heart. He is reported to be a noiseless preacher, of a taking character, who dotes on a pipe-organ and gets one.

The First church at Ennis, under the ministrations of Rev. Slaughter, is moving forward with steady tread. Her membership is composed of good material, financially and otherwise, and Bro. Slaughter's pulpit work is building her up in Scriptural truths.

The church at Bonham is still pastorless, but on the lookout. Mrs. Bondies, the gifted daughter of the Rev. Wm. Cary Crane, D.D. LL.D., died lately in the Galveston Sanitarium. Her distinguished father passed to his reward years since. Probably, before now, their spirits have held a sweet communion on the other shore.

Wm. Cary Crane and C. C. Chaplin were prominent and powerful factors in Texas Baptist affairs during their ministry among us. Both were great at times in the pulpit. Chaplin's wit frequently "grabbed the house." Don't the distinguished editor of the Recorder get that way occasionally?

ROXBURY.

THE PARADOXES OF SCRIPTURE.

BY REV. DAVID JAMES BURRELL, D.D.

We are saved by faith; and faith rests on mystery; it is "the evidence of things not seen." To believe only the testimony of the senses may pass for worldly wisdom, but by no possibility can it be mistaken for faith. The materialist may be a philosopher, but he can never be reckoned a Christian; for the Christian "walks by faith." In his communion with God he assumes the attitude of a child sitting at his feet in humble trustfulness.

For the cultivation of this saving grace the Gospel of Jesus Christ has provided a vast number of things hard to be understood. One might suppose that the Bible, as an emanation from the Fountain of Light, would set forth in the clear outlines of mathematical demonstration; but what, then, would be left for faith to do? The truths of Scripture are of such a character and presented in such guise that the mind is forced either into that simple faith which says, "I must believe, because I cannot see," or else into that rank infidelity which protests, "I cannot see, and, therefore, I will not believe." So it is that God's truth is set for the rising and falling of many; being for some a savor of life unto life, and for others of death unto death; to multitudes a stone of stumbling, to other multitudes the very power of God unto salvation.

Some of the most important and fundamental truths of the Scriptures are stated paradoxical as if for the very purpose of creating difficulty and multiplying stumbling blocks; e. g., the doctrine of the Incarnation, the Decree of God, Justification. "By faith are ye saved," says Paul. "Faith without works," says James, is dead." So in that darkest and sublimest of mysteries—the nature of God—the

unity of Divine essence is set over against the trinity of the Divine Person in a contrast so striking as to involve a seemingly inevitable antagonism. In like manner it is written: "Work out your own salvation with fear and trembling; for it is God which worketh in you to will and to do of his good pleasure." Here God is set forth as the sole Author of eternal life. On the other hand, without so much as the intervention of a semi-contradiction to bridge the apparent contradiction, we are exhorted to "work out our own salvation with fear and trembling."

Unless these discrepancies were intentional and predetermined, the inspirer of the Scriptures must be regarded as of all authors most illogical and unconvincing. But in the structure of these paradoxes there are such evidences of design as to force the conviction that none but the all wise God could have invented them, or would have dared to fling them forth as a challenge to the vain glorious pride and daring of the human mind. For observe, between the divergent lines of these discordant and contrasted averments there is always room for some hypothesis which may serve as subtle nexus of reconciliation.

There are miracles in the province of mind as well as of matter, and they are not opposed to, but simply above and beyond known laws. I may not be able to comprehend the physical law by which the growth of a living organism is regulated, but I know that law exists because its evidences and results are all around me. In every leaf, in every living thing, I read the fable of the Sphinx. What is it that sustains this ever-yielding yet immortal spirit of life? Where is the secret fountain from which the silver bowl is filled? Where is the bond of union between the invisible soul and the flesh which makes it possible for me to lift my hand when I will to lift it? I cannot explain this, yet I admit the fact. So my intellect bows down to nature. Shall it not do obeisance to nature's God and confess that he may have mysteries in spiritual as well as in material things? May I not expect him to carry out the analogy of nature in the province of revealed truth?

If the Scriptures are of God they must assert things deep and dark, which can neither be denied nor understood. It is one thing to say of these inspired paradoxes, "I do not perceive how they can be reconciled," and quite another to say, "They are irreconcilable, and, therefore, false." Luther used to lie awake and strain his eyes, night after night, to see the golden cords by which the stars were hung, and the pillars that sustained the overarching sky, till at length he closed his eyes and said: "Now do I see the golden threads held in God's fingers and the great pillars built and buttressed by Omnipotence; my faith is better than my sight." So it is written, "Blessed are they who, not having seen, yet have believed."—Christian Intelligencer.

Our Lord offers nothing by halves. His promise is illimitable. All mine is thine. Conquering his generosity neither to kingdoms, nor continents, nor worlds, nor heaven itself, he lays the whole universe at a poor sinner's feet. There is nothing we need that we shall not get, nothing we can ask that we shall not receive.—Thomas Guthrie.

Restored to Her Family.

After a Long Illness and Separation From Her Family Mrs. Helen is Restored to Health by a Simple Remedy.

When sickness crosses the threshold of the home and fastens upon the mother of the family it strikes at the very mainpring of the home life, and cripples the entire household.

The home of Mr. James Nolan, 2305 Highland Court, Niagara Falls, N. Y., was recently invaded by this arch enemy to human happiness, striking down the mother with malaria fever, a lurking disease which in this case baffled the best medical skill and resulted by breaking up the happy and comfortable home, as it was no longer possible to keep house with the wife in this condition.

But in this instance all things worked together for good, as it was owing to Mrs. Nolan's temporary removal from Niagara Falls that she came across the means of her restoration to health, and it was consequently enabled her to again unite with her family. The following is the story told in the words of the grateful woman herself.

"In August, 1898, I was stricken down with malarial fever. The best doctors were called in attendance but they failed to help me and I lingered on until we were no longer able to keep house, and I was compelled to go to my home folks out in Michigan.

"When I reached there I found that my father had been very ill, suffering from heart trouble.

"He had tried different doctors, but had the same experience that I had, they failed to do him any good and he finally discouraged, he started to talk Dr. Williams' Pink Pills for Pale People and found that he was deriving wonderful benefit from their use.

"He had so much faith in them that he persuaded me to take them, and I was convinced that they would cure me. I began to take them and it was soon evident that father's prophecy would be fulfilled.

"It was simply astonishing how rapidly I was getting on my feet and pale and they made me strong and put healthy color in my face. I increased in weight and in two months I was able to return to my home.

"I resumed my household duties, I was able to do my work and came back hale and hearty, a different woman altogether, and the wonderful change was due entirely to Dr. Williams' Pink Pills for Pale People.

Mrs. JAMES NOLAN. All the elements necessary to give new 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 drug stores or direct from Dr. Williams' Medicine Co., Schenectady, N. Y., 50 cents per box, or six boxes for \$2.50.

Table with 4 columns: Station, No. 41, No. 42, No. 43. Rows include Louisville to Evansville, Evansville to Louisville, Evansville to St. Louis, St. Louis to Evansville.

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All trains run through solid to Evansville. Through parlor cars and Pullman sleepers on all trains to Evansville.

Trains No. 41, 42, 43 and 44 connect at Irvington daily with trains Nos. 2, 3, 4 and 5 for Fortville, Madison, and other stations on the Woodville Branch.

Texas and Pacific Railway

Finest Passenger Service in the South. Direct line to Texas, New Mexico, Arizona and California. Operators of the magnificent new train—Pacific Coast Limited. Solid vestibule, semi-weekly between Dallas, Dallas, Ft. Worth, Los Angeles and San Francisco. Write for Book on Texas—FREE. L. E. TRIMBLE, Vice Pres. and Gen. Manager. P. TRIMBLE, Cash. Pres. and Ticket Agent DALLAS, TEXAS.

ROYAL BAKING POWDER
ABSOLUTELY PURE
 Makes the food more delicious and wholesome

I AM now located at Sullivan, Union county. This little village on the I. O. R. R. running from Hopkinsville to Evansville is in close proximity to Sturgis where Bishop J. H. Spurlin lives and labors for the thriving church located there. He is also chairman of the Board of Trustees of the Baptist college located at Sturgis, of which body I myself have the honor of being a member. The Board recently elected Elder G. W. Riley, pastor of Morganfield church, President of the college, which he accepted. He proposes some changes in the management which it is hoped will work to the interest of the school. No reason presents itself why this institution should not become one of great importance. The surrounding country is rich and the Baptist people partake of this wealth. Our numbers throughout the entire region are large, and the young people needing education can be counted by hundreds. The institution is centrally located and is immediately on the I. O. R. R. The buildings are excellent and ample and the grounds are expansive and naturally beautiful and capable of being made among the finest in all the land. It is to be hoped that our people will now take hold of the institution with liberal, hearty hands and clear it of debt and liberally endow it, and make it, at an early day, that great factor for denominational progress of which it is capable. This means, too, that no "higher criticism," or other infidel perversion, is to enter into its makeup.

C. P. BARNES & CO.
 Watch Makers,
 Jewelers,
 Silversmiths,
 Diamond Setters
 604 and 606 West Market St., Louisville, Ky. Catalogue sent FREE.
 This firm is reliable.—Western Recorder.

Items of Interest.
 NEWS THE WORLD OVER.

Parliament assembled on the 26th of last month. The Queen's address was brief, but expressed the determination to continue the war till the little Republics are overthrown. Gen. Buller is letting out his losses by degrees. Now he says that 90 per cent. of the troops on Spion Kop were lost. The Boers reported correctly. It shows that they found 1,000 dead. This shows that Tommy Atkins fought better than he did in the previous battles.

There is talk again of intervention by some nations in Europe. The Boers are building a hope on that. One thing is settled after the slaughter of the Armenians, that no nation in Europe will interfere, no matter how great the atrocities committed, unless there is money in it for them. But that does not mean the nations will not take advantage of the situation to seize what they wish elsewhere.

Since Buller's defeat, the Boers have won another victory, though not so great a one. The British attacked Oelsburg, Gen. Heersman hastened to the help of Gen. Grobler, and after an all-day fight returned to his position, the British having been defeated. The Boer loss was one man dangerously and four men slightly wounded.

The United States gunboat Wheeling, at Hong Kong, was firing a salute in honour of the Emperor William's birthday, when a gun exploded. Two gunners were killed and three other men were wounded, among them Lieutenant-Commander Frank E. Reilly.

Fifty million people in India are suffering from famine. Fortunately they are the subjects of the richest empire on earth, the British, an empire which has \$400,000,000 to spare to take away the self-government of 100,000 Dutch farmers in a little corner of Africa. An effort is being made to get the people of the United States to feed the starving, and thus leave England free to spend her money in destroying the Boers if the British Empire was a very small and poor nation, appeal for help to feed the starving would come with a better grace.

A correspondent of the Sun tells of an interview he had with Oom Paul in his home. Kruger called much of the United States as his "big brother," and he would treat Americans, "for I know that they do not want my country." As he was leaving Kruger said to him, "Tell your people for me there is a small nation here, loving their country and their liberty, and holding the American flag and the free institutions of your country. But the United States ever present and remain true to the principles established by the founders, in my earnest wish."

Agundado, in a speech at Tarlac, denounced the Catholic friars as intriguers and abusers of honour, law and morality. The friars have obtained possession of a very large part of the best land in the islands. The Philippine revolution against Spain, declared their intention of taking their spoils from them. But in the treaty with the United States Spain shrewdly put in a clause which confirms the friars in all their possessions. The Wulchman, of Boston pointed this out and opposed the treaty on account of it.

Four years ago, when on a visit to San Antonio, Tex., Mr. Hatley, of Cleveland, O., stopped a runaway team and saved the life of the owner, John Wallace. Ten days ago, the New York Christian Advocate says, he received notice that Mr. Wallace had died and left him \$50,000.

Mr. Powderly, the United States Commissioner of Immigration, has made his annual report. He says immigration increased more than last year. He argues that the immigration laws be made more stringent, and says as the laws are now, many undesirable immigrants slip in, paupers and persons who are physically incapacitated for labour, and liable to become a burden on the country.

When the Boers gave up their farms and homes to the British the second time, and went to the Transvaal, they had a hard fight with wild beasts. The Scientific American says they killed 6,000 lions. Of these Oom Paul himself killed many, and wrote them up as his hunting-knife. As the nebular hypothesis does not necessarily contradict the Scriptures, Christians need no hostility toward it. But it seems a very unsatisfactory hypothesis with an uncomfortable number of facts in its way. Two of these most obnoxious facts are that no nitrogen is found in the sun, and that only a trace of oxygen is there.

DR. KERFOOT'S DAMAGE SUIT.

Dr. Kerfoot has settled his suit for damages against the *Shelbyville Sentinel* outside of court, and in a way creditable to himself. The proprietor of the *Sentinel* pays all costs and Dr. Kerfoot's lawyers, and adds the following retraction, in addition to the apology published before:

In addition to the article of retraction above set out, this defendant admits that he willfully published the article set out in the petition, and the references to plaintiff contained therein, and he now says they were, and are, unfounded in fact. He says that said references to plaintiff were made under sudden heat and passion, and during a heated political campaign, and if this defendant had had sufficient time to reflect after the cooling of said passion and sudden heat, he would not have written or published the same. He says he believes that at the time of the publication of said article the plaintiff was, as alleged in the petition, a regularly licensed minister of the Gospel in good standing, connected with the Baptist church; that he held the office of pastor, and held the office of deacon, and the confidence of all persons connected with said church and of all good citizens who knew him. He says that plaintiff, by reason of the publication of said article, has not been injured as a minister of the Gospel, or in his calling or profession, but that he has continued since the publication thereof a minister of the Gospel in good standing, connected with the Baptist church, and that he still commands and holds the esteem, respect and confidence of all persons connected with said church, and of all good citizens who know him. He denies that plaintiff has been damaged in the sum of \$25,000, or in any other sum except one cent or nominal damages.

Having fully answered, he asks to be dismissed, and for all proper relief.
 BOKHAM & SON,
 G. G. GILBERT,
 R. F. PEAK,
 P. J. BEARD,
 Attorneys for Defendant.

Dr. Kerfoot told his attorneys at the beginning that he did not propose to enrich himself at the expense of the paper he sued for damages. He wished to vindicate himself and to protect other men from like slanderous attacks. These objects having been accomplished, so far as this suit could accomplish them, Dr. Kerfoot cheerfully dismisses the case on the defendants paying the costs involved.

This shows how unjust was the ding at Dr. Kerfoot in the *Louisville Times*, that he was trying to soothe his wounded feelings with filthy lucre.

THE COMBINATION OIL CURE FOR CANCER

Has the endorsement of the highest medical authority in the world. It would seem strange indeed if persons afflicted with cancers and tumors, after knowing the facts, would resort to the dreaded knife and burning plaster, whereas liberally been endorsed with such fatal results. The fact that in the last eight years over one hundred doctors have put themselves under this mild treatment shows their confidence in the new method of treating those horrible diseases. Persons afflicted will do well to send for free book giving particulars and prices of Oil. Address Dr. D. M. BYR, Box 25 Indianapolis, Ind.

MORPHINE
 WANTED—A position as teacher for children by a young lady, with several references. Persons interested will do well to send for free book giving particulars and prices of Oil. Address Dr. D. M. BYR, Box 25 Indianapolis, Ind.

Rock Spring church, of which Elder T. O. Carter, of Marion, is the able and efficient pastor, is five miles from Sullivan and is a strong, live church. It has recently enjoyed a gracious revival in which Pastor Carter had the efficient aid of Elder T. A. Conway, of Zion, Ky. The meeting lasted two weeks and resulted in 48 professions of faith, 42 approved for baptism, 28 baptized and 1 restored. There was a general revival of spiritual strength among the membership and indeed the entire religious community. Some of the leading members of Rock Spring church live in and close to Sullivan, such, for instance, as Jerry and "Ban" McGill, Dr. S. S. Ameron, Elder H. C. Hopewell and others. They keep up a regular Baptist Sabbath-school and prayer-meeting and have frequent preaching services, in all of which the district school house is brought into requisition for the accommodation of the waiting congregations. The purpose is, at no distant day, to organize a church here and erect a regular house of worship. Sometimes our over-zealous brethren get too fond of multiplying churches, but it can hardly be said to be the case in this instance. I think an organization cannot be too soon effected here. But I must close. God bless the loyal and faithful and able WESTERN RECORDER and its noble editor. No truer man and no better paper exists in all the land. T. E. RICHY, Sullivan, Ky.

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 in your ears, and when it is entirely closed deafness is the result, and unless this inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are incurable with local applications, as they do not 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. 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