

WESTERN RECORDER

Faith, Hope and Love, these three.

75th YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, FEBRUARY 15, 1900.

NUMBER 11.

WESTERN RECORDER.

PUBLISHED WEEKLY BY

THE BAPTIST BOOK CONCERN.

(INCORPORATED.)

OFFICE

642 Fourth Ave., Opposite the New Postoffice.

One copy one year (in advance)..... \$1.00
After three months..... 25
After six months..... 50

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PREVAILING may be considered the cancer of life, that destroys its vigor and checks its improvement; that creeps on with hourly depredations, and taints and vitiates what it cannot consume.—Samuel Johnson.

THE *Standard* says there are not a few indications of a reaction among the higher critics towards that view of inspiration which they have sneered at as "traditional." We are glad to hear it. We welcome them back to the solid rock from their wanderings in the quagmire.

REV. MITCHELL BROOK says in the *Standard*: "The Holy Roman Catholic church of the fifteenth and sixteenth centuries was the beginning and mother of us all." Rev. M. Brook is a Baptist. Comment would not spoil the beauty of such an utterance from a Baptist.

In the *Standard* they have been giving the causes for the sad decline in conversions. One brave brother will be accused of treason and heresy and even heathenism, it may be, for he has dared to attack the great American idol, the free schools. He attributes to their influence the falling off in conversions. He says: "Our present school system is the greatest drawback... There was never one in a so-called Christian community so admirably adapted to train a nation to infidelity."

The brother has a right to his opinion and to the expression of it. But we think the public schools are among the least powerful in the sad declension. If parents kept up the family altars, and trained their children in the catechism as they ought to do, the public schools would do little harm along the line of religion.

There is no truth which needs emphasizing in these days more than that the Lord came into this world, not to help men, but to save them. He came to make an atonement for the sins of his people, not to be a "philanthropist." And his chief object, even in his death, was to glorify God. Man did not stand first with him, not even when he hung on the cross.

A writer in the *Canadian Baptist* asks if it is not time for this multiplication of societies to cease, and thinks that solution lies in great measure, for "the complaints on every hand of poor attendance at the weekly meeting for prayer and non-attendance at public worship on the Lord's Day."

A PRACTICAL QUESTION IN REGARD TO ORDINATION.

BY REV. E. O. DARGAN, D.D.

It has several times occurred to the writer to be asked to take part in an ordination, when he has not been a member of the presbytery for the examination of the candidate. The young men who come to the Seminary are frequently called by some church while they are here, and their ordination is requested, either by the city churches of which they are members, or by those which call them to be pastors—so it sometimes happens that a council or presbytery is called to examine a candidate, and then other brethren, for reasons of convenience or personal feeling, are asked to take part in the public service and the laying on of hands. This has seemed to me to be an unwise method of procedure, and I have several times declined, though with great regret, to take part in the public ordination services when I had not been present at the examination of the candidate. To some this may seem to be over-scrupulous, but I am persuaded that it is the best course to pursue.

The ordination of ministers is far too important and solemn an event, both for the minister himself and for the churches that he is to serve, to be treated in any way lightly or carelessly, and I do not see how one can properly lay ordaining hands upon a brother on the basis of a proxy examination. For myself, I could not endorse the doctrinal views of a man unless I had heard him give those views, or had received them from him directly in some other way.

It is true that a man may change his views after he is ordained, or he may, in rare instances, misinform the presbytery that examines him, but it seems to me right and proper that every one who lays hands in ordination, and thereby assists in solemnly setting apart a brother to the ministry of the gospel, ought himself to know, as far as he can, by examination, just what are the doctrinal views, religious experience and convictions of a call on the part of the one who seeks ordination. Of course, I do not hold that the laying on of hands imparts any miraculous or spiritual gifts, as was the case in Apostolic times; but the solemn and impressive ceremony, which has come down to us from New Testament precedent, is hallowed by sacred associations, and is a rite full of meaning. If it means anything at all to lay ordaining hands on a man, it means the most solemn endorsement which one man can give another for anything in the world. It means that in the fear of God, by authority of a church or churches, and for the service of mankind, he who lays his hands upon the head of his brother, thus and thereby endorses him as in his opinion a suitable person to undertake the most delicate and difficult duties of the gospel ministry. I have all confidence in the judgment of my brethren. I hope the day will never come when I shall lose that happy confidence. I do not believe that there would be likely to get together, within my personal acquaintance of our brotherhood, five or six men that I would not be willing to trust as far as one man may trust another; and yet ordination to the ministry is too important a business to be done by proxy.

It might be said that where three or four brethren have already examined the candidate, and are satisfied, there is no reason why another brother should not be called in to take some part in the public ceremony and the laying on of hands, that the others are then responsible for the ordination, and he only assists in the

religious services accompanying the act of ordination; but such a statement misses the point, for taking some one of the parts usually occurring at an ordination is so far an endorsement of the candidate, and if hands are laid upon him, it becomes a full endorsement. The essential thing, of course, in an ordination is the laying on of hands and prayer, and a man might take some other part of the service without being noticed by the observers. Altogether, the matter of ordaining men to the ministry, is one of the most vital which affects our denominational life. I have long been persuaded that there is more need of care in the examination of candidates than is commonly exercised, and those of us who are often called upon to perform such services, ought, by the very frequency of such calls to be the more careful.

CLOSE COMMUNION.

BY B. G. PARKER.

When quite a small boy I had heard so much said against close communion that I was led to make a personal examination of the subject. I did not like the idea of my godly parents being called by such an ugly name as "close communionists." I knew it must mean something ugly, by the ugly faces people made when they used the term. I observed that they would make a dagger of their voice and then thrust it at the unoffending Baptists with all the ferocity of wild Indians. It led me as a boy to believe that the Baptists must be awfully sinful, or their accusers very saintly. I read everything I could find both for and against the Baptist position, so if I should in this article have the appearance of masquerading in the thought of others, it is only because the field is a common one and other feet have trodden over it before mine dared to venture. The stock arguments of our opponents have not changed in the least since my boyhood. The only difference there is, they are not quite so noisy now as they were then. As some one has said of the rooster, if you "cut off his spurs you take the italics out of his crow." I think the spurs must be gone. In my Virginia home, you would scarcely meet a person of another denomination but what the first question thrust at you was, "It is the Lord's table, and why refuse us the privilege of communing at his table?"

It seems strange to me how that different people will arrive at antagonistic conclusions from precisely the same premises. We Baptists reason that because it is the Lord's table, therefore we have no discretionary power in the matter. He, and he alone, has the right to say who may and who may not come to his table. It does not follow that because it is the Lord's table, therefore we can invite any one we please to it. If he, as we see he did, in the great commission puts baptism before the supper, then all we have to do is to "keep the ordinances as they were delivered to us." There is no evangelical denomination we are acquainted with but which teaches the precedence of baptism to the Lord's Supper. Hence the fallacy in the reasoning of the objector when he asks, "Why not allow the Lord's people to come to his own table?" In this he keeps back one important feature which the Lord himself has laid special emphasis upon, and that is baptism; and now reasons that conversion is the only prerequisite to the supper. I never heard of any Baptist church ever trying to keep the Lord's baptized people away from the table, but the fact is, there is a large number of the Lord's people who have not obeyed their Lord in baptism, and these

bar themselves from the table, because they, by disobedience to a plain requirement of our Lord, will not submit to immersion, which alone is baptism.

Still farther, "It is your Baptist practice that separates Christians and keeps them apart." This certainly is a very bold charge. Now let me show you the sophistry that drags its slimy form through this old calumny. The position of the objector is that it is our communion that separates Christians. Then it follows that if the Baptists were out of the way there would be no separation among the other denominations. How does this work where there are no Baptist churches, are the denominations all together? I know of some large towns, and whole counties where there are no Baptist churches, and yet the other denominations have churches there, and they are just as antagonistic as they are in places where Baptists are located. Thus you see the charge made against us is untrue. The very same reason that does actually separate Christians into so many antagonistic sects, is the logical reason why they should not unite in an ordinance which, as they declare, sets forth union, when there is really disunion. If there is a reason so strong as to render the necessity for separate denominations, then this same reason should keep them separated, and hence open communion would be both illogical and unscriptural. I am afraid the objector's rhetoric has gotten the better of his logic, and his imagination has played tricks with his judgment. Old and popular charges cannot be converted into the truest and safest philosophy. One should be sure of their facts, for assertions are not oracles. The wild delirium and recklessness of statement so often seen, is greatly to be deplored. No good cause is helped by bad arguments. Now, I propose to make a statement which is historically true: The main cause of the separation of Christians at the Lord's table is the substitution of infant sprinkling for believers' baptism. If our friends will give up this man-made substitute, and go back to the original Christ-given baptism, they will remove the cause of separation. If baptism is as they claim, only a rite, then surely it ought not to be considered any sacrifice of principle for them to give up that which they esteem so lightly, when it is that thing which separates Christians at the table. Many of them already admit that immersion is Scriptural, for they will immerse a candidate rather than lose him. And still farther, the most learned scholars in all the leading denominations have taught that immersion was the original form of baptism. Now, here is an admittedly Scriptural basis for union. Meet us on this common ground and then there will be no separation at the table. If they refuse, then the cause for separation lies at their door and not at ours.—Commonwealth.

GOLD cannot be used for currency as long as it is mixed with the quartz and rock in which it lies imbedded. So your soul is useless to God till taken out from sin and earthliness and selfishness, in which it lies buried. By the regenerating power of the Spirit you must be separated unto Christ, stamped with his image and superscription.—The Christian is, so to speak, the circulating medium of Christ, the coin of the realm by whom the great transactions of mercy and grace to a lost world are carried on. As the currency stands for the gold, so does the Christian stand for Christ, representing his good and acceptable will.—Rev. A. J. Gordon.

THE "CHURCH" AND THE "KINGDOM."

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

VIII.

But this is not the only incongruity entailed by the proposed rendering. The attempt to define the consistency of the universal *ecclesia* brings new trouble. "There is no indication that St. Paul regarded the conditions of membership in the universal *Ecclesia* as differing from the conditions of membership in the local *Ecclesia*." On this basis it becomes impossible to suppose it made up of local bodies as such, or that it is invisible, or limited to the elect, or wholly in the heavens. All this is distinctly affirmed, and buttressed by confirmatory words from Paul. "The members which make up the one *Ecclesia* are not communities but individual men. The one *Ecclesia* includes all members of all partial *Ecclesiae*; but its relations to them all are direct, not mediate." The learned author here recedes apparently from his affirmation that the larger is not a mere expansion of the smaller body: for in determining the features and gauging the membership of the former, he makes the latter inexorable pattern. The universal *ecclesia* must be earthly, visible, and made up of individuals since the local *ecclesia* is so. But in carrying out the parallel there is an unfortunate hiatus. For he has again and again declared it to be essential to the very being of an *ecclesia* that it should be an organized body. The Jewish *ecclesia* was "no mere agglomeration of men." Speaking of the church at Ephesus, he remarks that "it would seem as though he (Paul) dreaded the very semblance of representing an *Ecclesia* of God as intended to be a shapeless crowd of like and equal units." When the seven deacons were chosen, it was "a sign that the *Ecclesia* was to be an *Ecclesia* indeed, not a mere horde of men ruled absolutely by the Apostles, but a true body politic." But in what sense can "all the members of all the churches" be said to form a "body politic"? Scattered and unrelated individuals, however personally visible, do not constitute a visible *ecclesia*. The church of Rome alone can pretend to be the universal *ecclesia* here contended for, and that comes short of the standard, in that it does not take in "all the members of all the churches." There is no actual *ecclesia* such as the definition, consistently completed, demands.

But again, it is found impossible to interpret all the figures employed by Paul in these Epistles in the universal sense. The representation of the *ecclesia* as the "body" and the "wife" of Christ are supposed to refer to the church universal, but "if we are not to disregard both grammar and natural sense," we must interpret the "temple" of the local body. "The thought of a universal spiritual temple is, to say the least, not definitely expressed anywhere by Paul." In this particular Dr. Hort abandons the position of Meyer and other earlier exegeses, who held that Paul, as a Jew, could not have tolerated the notion of more than one temple. The new reading "*each several building*" seems to compel reference to the single church, which "grows into an holy temple" of itself, rather than to a conglomeration of many buildings growing into one—an incoherent figure. The same principle applies in the case of the "household" (Eph. 2:19), which seems to be equally limited to the partitive sense by the expression in 3:15, "every family in heaven and on earth." The local body is specifically referred to in Col. 4:15, 16, where he speaks of the *ecclesia* in the "house" of Nymphas and that "of the Laodiceans." In the body of both Epistles, it cannot be denied that his remarks are generally localized by the constant use of "we," "you" and the like, as well as by the discussion of relations and exhortation to duties peculiar to personal fellowship in a single body. So that the universal sense of the word is not constant, even in this narrow range. The apostle "glides" from local to universal, to borrow Dr. Hort's own term, and recedes again to the local. That this hypothesis attributes to Paul a most unnatural vacillation in the use of terms,

and that it gives too much play to the caprice of a slippery fancy in translation, is plain. For if there is any part of the Epistle to the Ephesians in which the stress of the theological argument should compel the introduction of the new sense of universality, it must be in the second and third chapters, where the "mystery" of the fellowship of Jew and Gentile, through the unifying grace of Christ, is most emphasized. But it is precisely here that the intractable figure of "household" and "temple" occur: and, notably enough, they are used as if co-ordinately with "the body" (3:6) which is claimed to have been used in 1:22, in a sense unquestionably universal.

But there is still another difficulty in the interpretation by theological indirection instead of exegetical principle. The argument for universality on this basis proves too much. It is urged that the immense range of the apostle's thought in Eph. 1:10, 22, 24 and Col. 1:18-20, coupled as it is with "the body, the church," compels the enlargement of our view of the latter commensurately with "the place of Christ in the universal economy of things." In that case *ecclesia* can no longer be limited to earth or to the membership of visible churches, but as "the fulness of him that filleth all in all" must become identical with the universe: since, in the universe, Christ "is before all things, and in him all things consist."

Before accepting as "morally certain" an interpretation of Paul's language which would make him, in these Epistles, suddenly defy "rigid usage" to which he had hitherto curiously conformed, ignore every precedent which he had himself established, and introduce a new and arbitrary sense into the word (for it is "not an expansion, or extension" of its familiar sense that is proposed)—this sense to be subtly alternated with the old, throughout the discussion—we may reasonably pause to ask whether the structure and phraseology of the text compels this extraordinary interpretation.

In the first place, then, is there anything in the scope of the apostle's thought, or in the form of its expression, absolutely inconsistent with the retention of the familiar local sense of *ecclesia*; by such retention harmonizing its meaning throughout the New Testament? It is plausibly urged that the reference to "the church" as "his body, the fulness of him that filleth all in all," and the declaration that Christ is "head over all things to the Church," taken in connection with the broad sweep of the terms in which Christ is alluded to as having reconciled "all things unto himself" (including the making of the Jew and Gentile "twain, one new man"), forbid the notion that he can be referring to the insignificant local church. But the conclusion indicated is not irresistible. It does not follow that because a truth or fact is universal in character, it must express itself through a vehicle universal in extent. The law of the heavenly worlds is revealed in the rain drop. The Son of God was "revealed" in Paul. God is "glorified" in his individual saints. If it be thought strange that a local body should be described as manifesting the "fulness" of God, let it be noticed that in Col. 2:3, 10 the "fulness of God" is said to have dwelt "bodily" in Christ, it being added that "in him ye are made full": and that in Eph. 3:19, the prayer is offered that "we may be filled unto all the fulness of God." It has been sometimes insisted that the resort to such figures as "body," "temple," and "wife," cuts off the possibility of local, which must be multiple, reference; since there was but one temple, and consistency of metaphor required but a single body or wife. Dr. Hort does not delude himself with this sophistical argument, for he recognizes the conclusiveness of the answer, that the apostle has elsewhere uniformly spoken of the individual church as "a body of Christ," "the temple," "a virgin": and that in Ephesians "a holy temple" (2:21) refers to the Ephesian church, while the Colossians are, in like manner, said to have been "called in a body" (3:15)—at least, he so translates the latter clause. As to the breaking down of the wall of partition

between Jew and Gentile, and between alien classes of all sorts, it would seem that the local church was the chief, if not the only, agency through which that great change was intended to become manifest. It does not appear that racial, social, or civic distinctions at large were directly interfered with by Christianity, except as these hindered equality in the single "household of faith." Paul urged Titus to require "subjection to rulers" in civic affairs, spat back Onesimus to Philemon, consented to the circumcision of the Jewish born Timothy, although he resented the suggestion in the case of the Gentile Titus, and himself shaved his head and took a vow, which he would have denounced in a Gentile. He rebuked Peter, not because he would not eat with Greeks in general, but because he refused to fraternize with Gentile members of the Antiochian church. All that is said in Ephesians of the Gentiles as "fellow-citizens with the saints, and of the household of God," "fellow-hairs, and fellow-members of the body" as "members one of another" and reconciled "both in one body unto God," finds illustration and confirmation in the local church at Ephesus, as it could not find in the leveling or obliteration of established distinctions of birth or rank in the outside world, even among "members of Christian churches."

In the second place, does the inherent force of the symbols chosen encourage the notion of universality, invisible or otherwise? The coincident symbolic use of "body" and "temple" have already occurred, in our Lord's allusion to his own incarnate form (John 2:19-21). But the very essence of incarnation, as a "manifestation of God in the flesh," involved local and visible tangibility. (Of 2 Peter 1:16; 1 John 1:1.) Closely allied to the idea of the temple is that of "building," which is applied to the coming "church" (Matt. 16:18). All these allusions point irresistibly to a concrete organism. In that sense they are taken up in the Epistles and applied in detail to the local church. "Edification," (or building), is the constantly recurring term descriptive of the processes by which the individual members of the single community are to adjust themselves to each other for the development of the symmetrical unity of the body to which they belong. Of the more than twenty instances in which this word occurs, only four are found in the Ephesians. All except two of these instances are admitted without question to apply to the local body. The local organization is confessedly spoken of (Eph. 2:21) as a "several building." But afterward we read of the "joining together" (*katastimonon*) of the saints, unto the work of ministering unto the building up of the body of Christ: and of "the body fitly framed and knit together." And this is thought to refer to the universal "body." But, aside from the fact that this figurative language is coupled directly with "we" and "ye," the phraseology implies a continuity of the subject of thought, the "body" having taken the place of the "temple" of chapter two; and referring, therefore, still to the Ephesian church. The fact that it is here "the body," instead of "a body," is not significant, in view of what has already been said as to the use of the definite article, which often points to the specific body as representative of a class.

In the third place, regard ought to be had, in translation, to the essential, as discriminated from the incidental, features of the thing referred to. We must not forget the sage remark of Aristotle that undue expansion of the limits of a thing, whereby it becomes incapable of performing its characteristic functions, may destroy the identity of the thing itself. Every definition must be rejected, therefore, that lies open to this criticism. A perverted Gospel, Paul said, is "no Gospel." The functions of an *ecclesia*, as clearly and uniformly set forth in the New Testament, are pre-eminently two: "edification" of its individual constituents, and "manifestation" of the edifying and unifying power of the Gospel to those without. But neither of these is possible, except in case of a company among whom intimacy of relation and organized activity makes mutual influ-

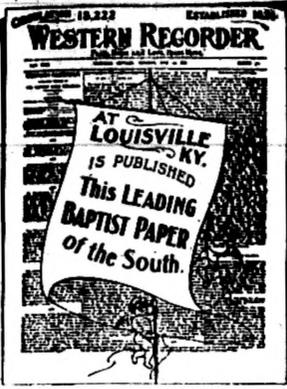
ence possible; and whose "unity of the spirit in the bond of peace" can become the subject of external recognition. A church universal, composed of a disintegrated, unorganized throng of "members of all the churches," is from the functional point of view, inconceivable. And how could an indistinguishable, unrecognizable company of God's elect, the invisible church, serve either the one purpose of a church or the other. A perverted *ecclesia* is, to borrow Paul's phrase, no *ecclesia*.

Finally, some attention must be paid, in determining the force of terms, to the peculiar genius of Christianity, as compared with Judaism. Judaism was aggregative and centripetal in organization: Christianity is individualizing and centrifugal. The Old Testament is mainly a national history: the New Testament begins with a four-fold personal biography, and passes on to personal Epistles addressed to local communities. Men were tethered into corporate unity, in the old order, by involuntary entanglement in the mesh of consanguinity, and promise and privilege were tribal covenants "running with the blood," rather than individual gifts. Under the new, every man must believe and obey for himself, and "work out his own salvation" as a "member of a body of Christ." If the Jews had but one temple, it must be remembered that Christ forestall its destruction and the rightful worship of God everywhere; and that Christianity did not come to its best until it was destroyed. Christianity did not take its departure from the one temple, but from the many synagogues. It was not simply an outgrowth from, but rather a reaction against, Judaism. It might, accordingly, be expected that the new *ecclesia* would emphasize the distributive, as the old had expressed the comprehensive, idea. The actual partition of the unorganized Pentecost community, ere long, into distinct churches widely scattered, the localization of the Epistles in title and contents, and the steady drift of apostolic usage, all confirm the impression that our Lord meant, from the beginning, to work out his purpose on earth especially through the agency of the local church, upon which he thereby put peculiar honor and abiding emphasis.

An old-time Quaker preacher had a strange experience at his conversion. He fell asleep and dreamed. He seemed to be dead, and laid out for his burial, when a shining face came and bent over him saying softly, "The man is dead." Then another came and laid a hand over his heart and said, "It does not throb; he's dead." Then another came and laid a hand upon his flesh: "It is cold; he is surely dead." So one by one came angels, and stood around his couch, till one of kinder face than the rest came and looked upon him, lifted his hand and said: "Nay, what is this? A nail-print in his palm, and a nail-print in his other palm. This man is not dead; he has been crucified! He has been crucified with Christ and lives with Him!" He awoke and found the place in the Scripture where it is written, "I am crucified with Christ: nevertheless I live; yet not I, Christ liveth in me!"—D. J. Burrell.

A FAMOUS artist once wandering in the mountains of Switzerland met some officials who demanded his passport. "It is not with me, but my name is Dore." "Prove it, if you are," replied the incredulous officers. Taking a piece of paper Dore hastily sketched a group of peasants standing by with such grace and skill that the men of the law exclaimed, "Enough, you must be Dore." "Write your name," is the challenge of Christ. No awkward scrawl of a worldly life will do. Nothing but the grace and beauty of a character born of God will convince men that our profession is true.—Rev. Herbert W. Lathé, in *Chosen of God*.

Such is the burden, the giving up of self the joy, for that is taking on the likeness of our Lord who gave himself for us.



"GOD THE FATHER."

BY REV. FARLEY D. ROOT.

In but two places in the Word of God is God called Father because of his creative power: Isaiah 64:8. "But now, O Lord, thou art our Father; we are the clay, and thou art the potter; and we are all the work of thy hand;" Malachi 2:10. "Have we not all one Father? Hath not one God created us?" In all other passages where this word occurs there is a difference shown to exist between God as Father and Creator.

As we read the Word of God we should not give more stress to this phrase of the subject than its merits demand. To regard all the passages recorded in the Inspired Volume in which God is called Father in the light in which we are led to look at these two, would be out of character with the purpose for which the Holy Spirit caused them to be written. If we conceive God to be our Father merely because he created us, then may we claim him to be the Father of all animate and inanimate creation equally with ourselves. Should we object to this position, while we apply the term to his intelligent creatures, we must of necessity include not only terrestrial, but celestial beings; the great multitudes of those who inhabit other worlds, together with such as take their place around the throne of God.

AS TO HOW THE PATERNITY OF GOD WAS RECORDED BY THE HEBREWS, HAS LITTLE TO DO WITH OUR CONCLUSIONS RESPECTING IT.

Were the Hebrews a nation of theologians, or a people whose lives were so closely interwoven with the will of God as that they were the repositories of his thought, instead of a race who, notwithstanding God's condescension toward them, were original to a very large extent, as their Talmud gives full proof, it would be reasonable that we pay them that respect which under the new dispensation we render the apostles and early disciples of our Lord, and look to them for right conceptions of obscure doctrines.

When we bear in mind that questions like that which suggest our attention were not as clearly made known to them as they are to us under the glare of the New Testament light, we are compelled to turn aside from their store of knowledge as tending to mystify rather than make plain what we would understand. When the Hebrews began to depend upon tradition, which they held to a very large extent, as their Talmud gives full proof, it gave occasion for corruptions to creep in which soon affected the worship of the true God. While they did not as did the Persians, Tartars, Chaldeans, Hindoos, Phenicians, Cannanites, Arabians, Chinese, Egyptians and Romans, all of which worldly beliefs in one God, fall into the gross idolatry of Pantheism, they could not grasp the thought of the Trinity, or Three Gods in One, since in their minds such a conception of the Deity was equivalent to a belief in a plurality of Gods, but drifted to the other extreme—that of regarding at least questioning the existence of God at all, in fact not in profession, so that at the Advent of Christ, "in the fullness of time," into the world, they were in such a condition as they might almost be called a nation of infidels. Although there were some believers from Abraham down to Christ, possessing the Trinity in God, and which enabled the Neo-Platonic Philosopher, Plotinus, to say, "That this doctrine of a Trinity, Father, Mind, and Soul, was no late invention, but an ancient tenet," it remained for Christ to draw aside the veil, and make known to us in what sense God was the Father, while the Apostles continuing the same legend went on.

Addressing such as had accepted of him as the promised Shiloh or Messiah, and who with Peter, taught not by flesh and blood, but by the Father which is in heaven, that he was the Christ, the Son of the living God, he said, "Ye are the light of the world. A city being situated on a hill cannot be concealed; Nor is a lamp lighted to be placed under the earthen vessel, but on the lamp-stand; and it gives light to all the family. Thus, let your light shine before men, that they may see your

good works, and glorify that Father of yours in the heavens."

"You have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy; But I say unto you, Love your enemies, and pray for those who persecute you; That you may resemble that Father of yours in the heavens, who makes his sun to rise on the evil and on the good, and sends rain on just and unjust."

"Beware that you perform not your religious duties before men in order to be observed by them; otherwise, you will obtain no reward from that Father of yours in the heavens."

"But thou, when giving alms, let not thy left hand know what thy right hand does; for that thine alms may be private; and that Father of thine, who sees in secret, will recompense thee."

"But thou, when thou wouldst pray, enter into thy private room, and having closed the door, pray to that Father of thine, who is invisible; and that Father of thine, who sees in secret, will recompense thee."

The wording of Christ's instructions to his disciples shows us that they occupied a different position in his sight than those of the unbelieving Jews.

Let us turn to the Apostles and see what they say:

"See what love the Father has given us that we should be called children of God! On this account the world does not know us, because it did not know him."

"As many as are guided by God's Spirit, these are sons of God."

"For you did not receive a slavish spirit back again for fear; but you received a spirit of sonship, by which we cry, Abba! Father! The Spirit itself testifies together with our spirit, that we are children of God. And if children, also heirs, indeed of God, and joint-heirs with Christ; if indeed we suffer together, so that we may be also glorified together."

"So as many as received him he gave authority to become children of God, to those born into his name; who were begotten not of blood nor of the will of the flesh, nor of the will of man, but of God."

"He who practices sin is of the Enemy; for the Enemy has been sinning from the beginning. For this was the Son of God manifested, that he might destroy the works of the Enemy."

"No one who has been begotten of God practices sin; because his seed abides in him; and he cannot sin, because he has been begotten by God."

"By this are the children of God discovered, and the children of the Enemy; no one who does not practice righteousness is of God, and no one who does not love his brother. For this is the message which you heard from the beginning: that we should love each other."

HOW WAS THIS RELATIONSHIP BROUGHT ABOUT?

It is very evident that this relationship did not always exist, from what Christ said to Nicodemus, a teacher of Israel, who was ignorant of the condition of heart which all must possess in order to enter it:

"I and thou, Nicodemus: 'Indeed I assure thee, if any one be not born above, he cannot see the kingdom of God.'"

"Truly indeed I say to thee, if any one be not born of water and Spirit, he cannot enter the kingdom of God."

"That which has been born of the flesh is flesh; and that which has been born of the Spirit, is Spirit."

"Do not wonder, because I said to thee, you must be born from above."

"The Spirit breathes where it will, and thou hearest its voice, but thou knowest not whence it comes, or where it goes; thus it is with every one who is not born of the Spirit."

Paul, in his letter to the Ephesian church, says:

"And you being dead in offenses and sins in which you once walked according to the age of the world, according to the Ruler of the air, the spirit of that spirit now operating in the sons of disobedience; in whom also we all once lived in the desires of the flesh, performing the wishes of the flesh and of the thoughts; and were by nature children of wrath, even as the others; But God, being rich in mercy, on account of his great love with which he loved us, we also being dead in offenses, he made alive together by the anointed one—by favor who have been saved—And raised us up together and seated us together in the heavens, by Christ Jesus, in order that he might exhibit, in those ages which are approaching, the surpassing wealth of his favor, by kindness toward us in Christ Jesus. By his favor, indeed, you have been saved through the faith; and this is not from you: it is God's gift; Not from works, so that no one may boast; For we are his work, having been formed in Christ Jesus for good works, in which God before prepared us, that we might walk in them. The vessels, not made of earth, but of precious stones, being called the Uncircumcised by that which is termed the Circumcision done by the hand in the flesh; That you were at that time without an Anointed One, aliens from the polity of Israel, and strangers from the covenant of the promises, not possessing a hope, and Godless in the world. But now in Christ Jesus, you who formerly were far off are made near by the blood of the Anointed One."

Says Peter: "Blessed be that God and Father of our Lord Jesus Christ, who according to his great mercy, hath begotten us again to a living hope, through the resurrection of Jesus Christ from the dead. To an inheritance incorruptible, and undefiled, and fading, reserved in the heavens for you, who are guarded by the power of God, through faith, for a salvation prepared to be revealed in the last time."

Says James: "Having willed it, he begot us by the word of truth, in order that we might be a first-fruit of his creatures."

Thus are we taught that such as become the children of God are begotten of God, and that this relation does not exist between God and others.

Jesus to the unbelieving Jews: "If God were your Father, ye would love me."

"You are from the father, the accuser, and the lusts of your father you wish to do. He was a manslayer from the beginning, and has not stood in the truth, because there is no truth in him. When any one speaks a falsehood, he speaks from his own; because his father also is a liar."

Said Dr. Arnot: "He who is separated from Christ serves sin, walks in the broad way of destruction; if he should call God, Father, it is a certainly blasphemous God. He is not the Father of such sinners who remain in their sins without repentance and a desire for grace. He is only the Father of his children who believe on him, seek him, love him, trust him, abide in him, obey him, and are saved through him. Only truly regenerated men can say, as truth in him. When any one speaks a falsehood, doubts, fears and trials, throw themselves on the Great Heart above, Father."

BUT WHEN AND WHY WAS GOD POSSESSED WITH THE ATTRIBUTE OF FATHER?

The attribute of Father is an attribute which was always in God, and was ever with him, and is himself, and is therefore co-existent with that of Son and Holy Ghost which were co-eternal with God, and which is prominently revealed in the plan of redemption, by which such as through temptation have fallen from a state of innocence were restored to the divine favor. Such restoration being dependent upon such radical and revolutionary changes as that they become "new creatures," and are inducted into a spiritual realm impossible to be comprehended by the natural man, in which the attributes of Father, Son and Holy Ghost each act an important part, while each are independent of each other, and yet are dependent one upon the other. These things the angels desired to look into, but were not able, since it was not for them to know of them, more than for the other creatures of God's handiwork who had not passed through the regeneration.

We may then declare without fear of contradiction from the Word of God, that God the Father is God possessing the attributes of Father, that he might save a race of beings which lived and acted, undervalued their privileges and blessings, and through created sinners, of themselves, cut themselves off from all intercourse between themselves and him, and brought upon themselves the terrible entailment of sin, whose wages is death, by the sufferings and death of his only begotten Son, Jesus Christ, who was God manifest in the flesh, bringing down given repentance by the Holy Spirit, the operation of which they were enabled to accept of Christ and rest their salvation on the vicarious atonement made by the shedding of his blood, by which they were adopted into the family of God when God alone filled the immensity of space in the divine realm.

We must then recognize the fact that God is Father of only such as are born, not of the will of man, but of the incorruptible seed of God, and that by such birth we become his children, Christ being our Elder Brother, with whom we shall share in that inheritance which is incorruptible and undefiled, and which fadeth not away. Then, and only then, can we call God Father, when we have been born of him, and only is God Father as he has children born to him, for the term of itself presupposes progeny.

THESE is the doctrine of sin, which confronts every thoughtful reader of the Bible almost at the first page. We all accept the doctrine with ready docility; but how sadly do we distort its meaning and reverse its application. We are quick to find fault with the men of the present men have lived with one another, tracing all their sorrow and suffering to its source in sin—the sin of others. There is a sort of universal piety that is ever ready to fall on its knees and smiting on its breast, to cry "God be merciful to my neighbor, the sinner." Nor has any age been wanting those preachers of righteousness who would regenerate the world by painting in most vivid colors the wickedness of their fellow-men, and calling on them to repent. Men and women in every class in society, and of every grade of moral character, are quick to see the beautiful influence of the Word of God, and who will blind to the ill-effects of their own wrong-doing. Your wickedest Ahab always sees in some Elijah the "troubler of Israel."

GOD provides the green pastures for daily food. "Give us this day our daily bread," is answered by the call to the pasture. In the East the flock is entirely dependent on the shepherd for the daily supply of food. The broad expanse of desert gives nothing but scant and hunger. A few rich valleys abound in the juicy grass on which the flocks thrive. To these rich valleys the Good Shepherd daily leads his flock. The world has little to supply the wants of the soul. It has nothing but dissatisfaction and longing. God's Word contains promises which are like bubbling springs of life-giving water, which are open for the weary. The valleys of divine supply are made known to the Christian, and to these he is daily led that he may feed on their richness. The daily supply of every spiritual need from the hand of God is God's continued proof of his shepherding care.

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

MAGAZINES. The Treasury of Religious Thought for February, 1900, opens with an eloquent illustrated article on "Transformation in Alaska," by the Rev. A. E. Barnett. The most important special paper, Prof. Walter Rauschenbusch's article on "Proposed Cures for Social Wrongs," an examination of some theories of sociology. The Rev. Newton Wray concludes from January an earnest discussion of "Right and Wrong Ways of Church Support." The serious and sketches of serious this month are from the Rev. B. Q. Denham (Disciplines); the Rev. David Gregg, D.D. (Presbyterian); the Rev. F. B. Meyer, the Rev. N. D. Hillis, and the Rev. G. Campbell Morgan (Congregationalist); the Rev. J. G. Burcott (Methodist), and the Rev. Alex. MacLaren (Baptist). The Timely Occasion is "Washington's Birthday," and is treated by the venerable Rev. Dr. T. L. Cuyler, Dr. Gray of the Interior, and Senator Chauncey Depew. E. B. Treat & Co., Publishers, 241-248 West 23d St., New York.

Lippincott for February has the following contents: The Siren from Bath, a complete novel, Louis Zaungruf; Horace Howard Furness, Prof. Albert H. Smyth; Rainless, a sonnet; Cecelia Beard; The Sun in the Wilderness, the second in the series of Mormon stories begun in the January number, Mrs. J. K. Hudson, of Topeka, Kan.; The Squire, Francis Churchhill Williams; A Day with a British Militia Regiment, Herbert Hudson; What Gives a Popular Song its Vogue, Henry T. Finck; Where the Heart Is, Elizabeth B. Custer; The Girl in Red, Stewart Edward White; A Rainbow Fancy, Clarence Urm; Books of the Month.

Table Talk for February opens with a most interesting article on "Domestic Life in the Philippines," by Katherine Brainerd Barber, the wife of an army officer. The writer gives from practical experience an insight into the home life of the Philippines which will interest and amuse American women. "Some Good Plants for Table Decoration" will be of interest to women who give attention to the attractiveness of their table. "A St. Valentine's Festival, giving men and entertainment is timely and helpful. The writer gives entertainment on that day. "Up-Stairs, Down-Stairs and in My Lady's Chamber" is a valuable article to all who desire to be tidy house-keepers. The department "All Through the Year" is filled with choicest information for women.

ENTERING IN THROUGH THE GATES.

"That they might enter in through the gates into the city." Man sinned himself out of a garden, Christ saves him into a city; and by his great work not only brings him out of Eden back to man, and reverses the consequences of transgression, but substitutes for the garden a more developed condition, which is realized in the city. That means society, that means security, that means permanence; no longer dwelling in tents and tabernacles, long and undetermined in the wilderness. But have a strong city the righteous nation which keepeth the truth shall enter in."

Glorious things of thee are spoken, Zion, City of our God.

And every one of us, if we will, may be denizens of that city, even while we are colonists in this far-off country.

One truth both of these symbols teach us, and that is that just as actions make habits, and habits consolidate into character, so character determines destiny, and where I am will show me where I am. Here and now we are arranged on other principles. But remember it will be impossible for God to give a man heaven unless the man, by faith in Jesus Christ, and having cleansed himself through that faith in the blood of the Lamb, has lived the heavenly life while he was walking here on earth. As often as you would not like it if you were in heaven unless you like here only things here on earth. "He went unto his own place," and that is where we shall go, and the place we have fitted ourselves for; and if we wear not the insignia of the festal robes, we shall be left in the only place that we are fit for in the other darkness.

Brethren, let me beseech you to recognize the fullness, and to go to "the fountain opened for sin and uncleanness," where "sinners plunged beneath that flood lose all their guilty stains. Then, here you will have access to the new life, and thereafter the old experience of the sleeping apostle will be repeated in your case in daylight. You will then meet with touch your side, and say to you, "Gird yourself" with the wedding garment, and will lead you through one dark passage, and then "the iron gate that leadeth into the city" will open, and you will pass into the new Jerusalem, the city of the living God.—Alexander MacLaren.

"A PRISONER OF JESUS CHRIST."

Address of H. C. Mabie, D.D., before the faculty and students of the Seminary on Missionary Day, Feb. 1st.

After the preliminary exercises and reports of mission work had been presented, President Mullins introduced Dr. Mabie and he was received with great cordiality by the student body. Dr. Mabie first spoke of the pleasure it gave him to be present, referring to the oft-repeated invitations of Dr. Broadus during his lifetime and of Dr. Mullins in recent time. He expressed himself as delighted with the unusual character of the missionary exercises and was much enthused by the reports of work in the city. "I have very little faith in that man who is going to be a preacher," said he, "but tremendous faith in the man who is a preacher."

The address of Dr. Mabie was of somewhat different character from that usually expected from a Missionary Secretary and it made a profound impression on the spiritual life of the students. He took for his text or theme the words of Paul in Ephesians, "A Prisoner of Jesus Christ;" it is impossible for us to reproduce his address entire but the following condensation includes the principal points but no reproduction of Dr. Mabie's charming and effective delivery is attempted.

The true relation of a man to missions depends upon his relation to Jesus Christ and I think that none represent that relation so faithfully as the Apostle to the Gentiles, who speaks of himself as "a prisoner of Jesus Christ for you all." He expresses this same thought in many ways, as will be seen by referring to his epistles. He calls himself "an ambassador in bonds" and "a servant or bond slave of Jesus Christ." He also pictures himself as a captive bound behind the triumphal chariot of the victor returning from the conquest and says, "Thanks be unto God who always leadech us in triumph."

There is no passage in the New Testament in which the Greek has afforded me as much personal comfort as those words "ambassador in bonds." You will notice that he uses a verb there and not a noun; it is because he wishes to say that that is his habitual occupation, he is conducting an embassy for Jesus Christ, though in chains. That means that he is conducting it under certain limitations.

This is also true of every true servant of Jesus Christ; he is conducting his embassy under limitations. I know that the world is full of men who are grumbling and asking that their environment be changed. They want to smash things to pieces and create a different environment. But Paul says, "I am conducting my embassy in chains." This is characteristic of those who have accomplished great things in life. The patriots of Valley Forge, Dewey in Manila Bay, Mackay of Uganda and our own Ucraft of West China have all conducted their embassies under their own peculiar limitations.

Now note the result of this self-abandonment and submission to his bonds: Paul asks them to pray for him that he may speak with all boldness. It brings with it boldness, not self-assertion, but the boldness of the Spirit of God. This is also symbolized in our baptism; the Lord does not take us down into the grave of the Jordan without bringing us out on the other side and I firmly believe that for

every intelligent act of renunciation there the Lord will compensate by granting some manifestation of himself corresponding to that which took place when Jesus himself was baptized. So there is nothing morbid about this view of service; it brings us into a closer relationship to Jesus Christ and to the life of the world. I plant myself squarely upon it as the most healthy conception of the relationship each one of us ought to sustain.

Paul would have been justified in saying that he was a prisoner of Rome or a prisoner of the hatred of the Jews; but he refrained. He said "I am a prisoner of Jesus Christ;" no matter where he was or under what circumstances he regarded himself as there by the divine appointment and was content. Like George Wheeler, he believed that if he got God between his circumstances and himself all would be right but that if his circumstances intervened between him and God there would be trouble.

This relationship should be experienced by us all for not one in ten of you will go out as foreign missionaries. When my own first-born came to me with the impression that he ought to go to China I did not lend my hand to influence him, but we knelt together in prayer for the guidance of God and then he was left to follow out his own clue to his life. And whether he goes or stays I have the satisfaction of believing that he is a prisoner of Jesus Christ. The Bible has not revealed to us which is the more important of the spheres and yet men are constantly trying to tell us.

The true missionary then is not simply he who goes out to the foreign field, for he may be one of the few who, are nothing more than Americans residing abroad at our expense. One of the greatest preachers I know of is a poor girl whose form is so distorted and cramped that she cannot turn the pages of her Bible. It has always been a benediction to even look upon her face. Let us seek rather to find the clew to our own life work and then follow that until we are just where God wants us to labor. In conversation with a skeptic once with regard to the mysteries of the Bible, I said to him, "The difference between you and me is simply this: we are both in a deep, dark forest; I have found the trail and you haven't. I have found the clew to the Bible and you have not."

Dr. Mabie closed his address with a very touching reference to the life of Mr. Moody as an example of a man who had followed his clew and conducted his embassy as a prisoner of his own limitations. He earnestly appealed to the students to follow his example and none could say what might be the possibilities wrapped up in some of their number. His address made a profound impression upon all.

He was followed by Dr. Wharton and Dr. Sumpsey who spoke briefly but effectively upon the same subject.

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an Indian the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh of the Throat and Lungs. He discovered also a positive and radical cure for Rheumatism, Gout, Gravel, Neuralgia, Sciatica, Headache, Stiffness of the Joints, and all the other ailments which are caused by the accumulation of acid in the system. This is a simple and effective remedy, and is sold in all the principal cities. It is sold by the following persons: J. C. Smith, 100 N. 3rd St., St. Louis, Mo.; J. C. Smith, 100 N. 3rd St., St. Louis, Mo.; J. C. Smith, 100 N. 3rd St., St. Louis, Mo.

The consciousness of duty does give us music at midnight.

SUDDENLY.

Great reformations have often been accomplished with astonishing rapidity. When it came into the heart of Hezekiah, King of Judah, to reform the abuses which had grown up in the land under his predecessors, he wasted no time in setting about the work. He met with some open and much secret opposition to the radical measures which he proposed; but these were speedily overcome. It is recorded concerning this grand movement, "The thing was done suddenly."

When an individual or a church or a nation has gone astray there is no time to parley. So long as one resolves to reform at some future time nothing will be done. The new leaf which is to be turned over next year or next week will never be turned over. The thing must be done suddenly. Many persons counsel us not to go too fast. They remind us that it is better to lead the sinner to reform by degrees. If we propose and insist upon a complete change at once, we are told that we will make the way appear so difficult as to frighten those whom we seek to save. But this reasoning is not sound.

When a house is filled with poisonous gas, endangering the lives of the inmates, it is bad policy to form a resolution to correct the evil next year, or to begin to remedy the difficulty by stopping one leak now and leaving the rest to a future day. A beginning must be made without an hour's delay, and every defect must be remedied at once. The thing must be done suddenly. We have too many halfway Christians, who began years ago by abandoning some of their evil habits, intending at a later period to finish the work and become thorough Christians. But they never made any real progress. They are just what they were twenty years ago. The way to reform is to reform completely and suddenly. So long as we are content to compromise with sin we shall continue to be servants of sin.

Widespread revivals of religion have often come suddenly. When the Holy Spirit was given on the day of Pentecost, and three thousand souls were converted, the thing was done suddenly. When that wonderful revival of spiritual religion visited England under the preaching of Mr. Wesley and his collaborators, the thing was done suddenly. The whole country had been given up to pleasure. The church was not much better than the world. Profound ignorance of spiritual truth and a dearth of religious interest characterized the generation. But suddenly the tide of religious interest rose, and a great moral reformation set in.

Years ago a revival of religion began in western New York. It soon extended to other states. Suddenly the whole land was covered with evangelists, and a blaze of religious fervor spread abroad and touched the remotest boundaries of the nation. Many thousands of souls were converted. The effects of that movement remain with us until this day, and the thing was done suddenly.

A little increase in the faith of the church in reference to a general revival of spiritual religion would work wonders. Times have changed. Hindrances to evangelistic work in great cities have multiplied. Many years have passed since a widespread work of grace has been witnessed. Some Christians begin to think that such movements belong to the past, and shall never take

place again. But God is not idle. He is preparing the people. Men and women are thinking, praying, hoping, longing. Some day one will say to his neighbor, "I have been strangely drawn out in prayer recently for a revival of the work of the Lord. I cannot rest till the salvation of God shall come out of Zion." And his neighbor will reply, "Surely that is strange, for I have had a similar experience, and I did not suppose that another person in the city felt as I do over the matter." The Spirit of God, secretly working in the minds of his people, is preparing them for the work which he designs to perform. Then the clouds will gather and rain will fall; there will be showers of blessing, and the thing shall be done suddenly.—N. Y. Advocate.

A MEMORIAL FOR 1900.

The year 1900 is a year to be celebrated, whether opening or closing a century. The Southern Baptist Convention undertakes its celebration by special effort for advanced movement in all our denominational life. We ask for advancement in the interest of the Sunday-school Board at Nashville, Tennessee, and specify two particulars:

1. Let the Board into your school with its periodicals. This is true now with nearly all the schools within the territory of the Southern Baptist Convention, but we wish to complete the list. Here is our motto for 1900: A Sunday-school in every church, and every school for all the work of the Southern Baptist Convention. The use of these periodicals is direct support given to the Convention's work. You send your contributions for Home Missions to the Home Board, and for Foreign Missions to the Foreign Board; and we earnestly ask that you will let the Sunday-school Board also into your school, and use the periodicals from Nashville. It is an easy way, and yet very effective for helping on the work of the Convention. Surely you can do this, and surely you will. The work has grown immensely, and we would like to have a memorial for 1900 by having every school on our list, and by having our work in every school.

2. A contribution to the Bible Fund. We are sending Bibles into destitute places throughout the South and on the frontier, also among the immigrants as they crowd into this country from the nations of the earth, and also to Cuba, where, until lately, nothing was known of the Word of God. Thousands and thousands of copies of the sacred Scriptures have gone out to bless the people, and to build the kingdom of Christ. We ask your help in this great and glorious undertaking of giving the Word of God to the people. Many schools, as well as churches and individuals have enrolled themselves on our list by making contributions to the Bible Fund. We will add a dollar to every dollar sent, and so make your gift do double service.

Ask your school for a contribution to the Bible Fund of the Sunday-school Board at Nashville, and so help forward the work of the Southern Baptist Convention. Surely there is nothing more important than giving to the people the pure word of the living God. It is a power for good that cannot be measured in all the future ages. Brethren, let us have your support, both in our periodical department, and in our Bible de-

partment. The Lord has wonderfully blessed the work and set it forward as a mighty agency for good.

J. M. Frost.

Nashville, Tenn.

ELD. SAMUEL PERRY FORGY.

The oldest minister of Bethel Association (with a single exception of J. U. Spurlin) died at his home in Pembroke, Ky., February 8, 1900.

By his death another one of the landmarks of Bethel Association is removed.

Bro. Forgy was born in Logan county, Ky., April 16, 1826. His father died when he was about four years of age. His widowed mother, a few years later, moved to Adams county, Ill., where his boyhood was spent. He was licensed to preach in Butler county in 1849, and ordained at Monticello in 1850.

At the age of twenty-four he married Miss Elizabeth Crowson, of Logan county, Ky. This union was blessed with eight children—two died in infancy and six survive him. Three sons, Dr. W. H. Forgy, of Fairview; S. Walton Forgy, attorney-at-law, Elkton; Willard E. Forgy, of Pembroke; Mrs. G. A. Allen, of Pembroke, and Miss Minnie Forgy, who remained with him, lovingly and faithfully attending him to the last.

Bro. Forgy was pastor at Glasgow, Ky., for six years. Ex-Gov. Leslie was then a member at Glasgow. A friendship and intimacy sprang up between them which lasted through all subsequent years, and the news of his death will bring sadness to this friend of a half century in his far-away home.

In 1858 Bro. Forgy came to Bethel Association. For nearly twenty years he served as pastor at Allensville and Trenton, where he was instrumental in building good, substantial church houses, and building up the cause of Christ.

From 1880 to 1890 he was the beloved pastor at Salem, in Christian county. He was also pastor a short time at Spring Creek, Tenn., and Elkton and Mt. Zion, in Todd county.

He was the intimate friend and associate of Drs. J. M. Pendleton, Samuel Baker, W. W. Gardner, T. G. Keen and A. D. Sears. He was always interested in the educational and mission work in his association, was nearly always on the important committees. He was honored, trusted and loved by his brethren. He served as moderator of Bethel Association in 1897 and 1898. He was always a staunch friend of the WESTERN RECORDER, and belonged to the "Old Guard." For years he has been the special agent for the RECORDER in this section.

He suffered a great deal in his later years, but patiently endured to the end. His wife died September 18, 1899, and in less than six months he followed her home. He was a man of sweet spirit, loving heart and tender emotions. He loved the truth, loved his church, loved his friends and tenderly loved his family.

The funeral services were held in Pembroke Baptist church, conducted by the pastor, assisted by Bro. J. S. Cheek, of Elmo, his successor at Salem church. His body rests in our beautiful little cemetery, awaiting the awakening by the voice of the Son of God. He rests from his labors and his works do follow him.

J. G. Bow.

Pembroke, Ky.

SUBSCRIBE for the RECORDER.

AFTER KIPLING'S "RECRESSIONAL"

BY G. T. D.

God of my fathers now to Thee
I lift my eyes with streaming stars.
I bend the humble suppliant knee.
My broken heart, with all its fears,
On Thee by faith I simply stay,
Lest I should stray—lest I should stray.

When back o'er years long passed
I see Thy hand has marked the path I trod,
I meekly bow and look to Thee,
And place in Thine, my hand, oh
God,

Unto Thee now I softly pray,
Lest I should stray—lest I should stray.

When down the future years I
glance,
I see the cross before the crown,
And know that 'tis by prayer's
keen lance
I reach the smile beyond the frown.
Oh, God of heaven, so Thine I pray,
Lest I should stray—lest I should stray.

With joyous over and heaven won,
With joyous song and victors cry,
With never more a race to run,
And never more a tear or sigh,
And never again a prayer to say,
Lest I should stray—lest I should stray.
Arcadia, La.

OUR PULPIT.

"OUR LORD JESUS CHRIST."

BY DR. JOSEPH PARKER.

My text is in the Epistle to the Romans; my text is in the first Epistle to the Corinthians, and in the second Epistle; my text is in the Epistle to the Colossians; my text is in the Epistle to the Ephesians; my text is in the Epistle to the Hebrews, and in James, and in the little burning note called "The Epistle of Jude," and in both of Peter's. Why ask me for chapter and verse? My text is in four words, containing all the chapters and all the verses of all the prophets, and all the minstrels and all the dreamers whose dreams were true. Why ask me for chapter and verse? When will you get rid of the little textual difficulty and be Biblical, and find eternity in time, and revelation the whole Book of God? My text is in four words, and I shall therefore expect the youngest of you to remember them, "Our Lord Jesus Christ."

I want you to fix your attention upon the word "Our." "Our Lord Jesus Christ." We have read and prayed just now about the Christ. That is quite right, but I could not spare my special word. I must retain the "our," the term of appropriation, ownership, intensest sympathy, deepest, divinest loyalty. Note the word "our;" it is the tear of the text. All the pathos is in that word for the time being. We often use the word "our" in very tender relations. We say "our home." It is not much of a place. There are not many pictures in it, and as for cabinetry and æsthetic taste, whatever that may be, there is not much of it; but still, it is our home, it is our home. We love to be under its kindly roof. We know it is small, and would not sell for much in the open market. We know all that, but every piece of furniture has its history. It means industry, care, thrift, and the whole constitutes a refuge into which business cares and anxieties and all the manifold troubles of life can hardly penetrate. It is "our home." And so we say, "our child, our children." The boy is not so bright as many, nor so beautiful as our neighbor's children, but he is "our boy," she is "our girl," and

if there be defect or infirmity, if the child be deaf or dumb or lame, it seems to be sevenfold more ours than ever.

My silent boy, I hold thee to my breast,
Just as I did when thou wert new-born.
It may be sinful, but I love thee best,
And kiss thy lips the longest night and morn.

Explain that! You cannot; it goes back into the eternities, and flows out over to-days and to-morrows and yesterdays of this troubling and wasting life. So it is "Our Lord Jesus Christ."

You see, we are pledged men, and we do not want any men amongst us who are not pledged. We do not want any ministers who are inventing a Christ on Sunday morning to preach him on Sunday evening. He is "Our Lord Jesus Christ," "the same yesterday, to-day and forever," and unless we grasp that notion and warp it into the very tissue and substance of our being, we shall be poor preachers; we shall have nothing to preach. You see, I repeat, and I see so many young faces around me that I seem to be addressing a great multitude in a college—you see, we are pledged men. Our Christ is not open to criticism. We do not take him down to the common market-place and say, "Men, what think you of this man? Will he do?" Take your wife down and sell her at the auctioneer's box, but do not drag the Son of God into such humiliation.

Of course, I have some sympathy—I used to have a great sympathy—with those persons who are seeking a Christ in the pulpit, and partially engaging somebody else's Christ, and wondering whether this is in harmony with a certain school of criticism or out of it. My dear sir, sit down, that is not preaching, and never will be preaching. Tell me what Jesus Christ has done for you, what he has done in the way of illumination, and forgiveness, and comfort, and succor!—tell me that, and I will listen long, and the sermon will not be tedious. Tediousness never creeps into any sermon that is full of the blood of the Lamb.

He is "Our Lord Jesus Christ." He is not the Christ of some other man, mayhap, but he is ours, and we cannot surrender him, and we will not be disloyal to him, and we will wait for the signal of his hand before we move, or strike, or do aught in life. "Our Lord Jesus Christ." We have kissed every one of the five wounds out of which flowed the blood that redeemed us. We cannot go back on the oath; we are sworn men. It is not for us to be hobnobbing with the infidel, and the doubter, and the unbeliever, and the questioner, and getting the measles of his folly. It is our business to love our Lord with heart, and soul, and mind, and strength, because he first loved us.

This choice is perfectly voluntary on our part. People talk as if we were forced to be Christians. There is no force in it except the force and the compulsion of love and grace—the greatest of all forces. We chose Jesus Christ in response to his own Gospel offers; we said, "Yes, Lord, take my heart, and let it be Thy dwelling place. Take me altogether; reign in me without a rival, and Thy presence in my heart shall drive away all shadow and all fear, and when I meet the grave I will say, 'Where is thy victory?' and, 'death, where is thy sting?'" Thanks be unto God who giveth us the victory, through this faith which we have voluntarily and lovingly adopted,

and which, being voluntary, is intelligent. You see, we have had a choice of being infidels, and did not accept the opportunity. It is not as if we were compelled to take this position by force, or suffer some kind of excommunication. We make an intelligent choice; we look into all the so-called religions, and we say, each for himself, "My Lord, and my God, Thou Son of Man, Thou Man of Sorrows!"

How difficult it will be to get out of the minds of some people the notion that we are not compelled, or that we are living in an air of superstition, and that we do not really know what we accept and adopt and approve. We claim to be, on the average, intelligent men—fairly instructed men. We have had the opportunity of seeing all the infidelities that have ever strutted across the stage of life, and we have rejected them one by one. We have tasted a good deal of the other side. We know some among us of doubt, fear, infidelity, possible atheism. We have seen what these things can do, and we have solemnly renounced the whole of them, and our cry to-day is to Jesus Christ, "My Lord and my God!"

It is wonderful if ever you have acted a part, an imaginative part, of a spiritual chaplain in desert places, what a large cemetery you have filled with things you have got tired of. We have buried theories, suppositions, conjectures, programmes, and some of us have even buried two or three—I am afraid I shall be misunderstood—two or three hypotheses. No priest consecrated at the altar of God ever buried these "in sure and certain hope of a glorious resurrection." They have left no friends, no healed hearts, no comforted lives; they have done nothing to kindle the light of the lamp of hope over a wrecked, ruined, struggling world.

I think I should prefer, if they must exist at all, to have the hypothesis, the conjectures and the new conceptions in the pew rather than in the pulpit. I do not see that any man has a right to go into the pulpit with his indigestion and misunderstandings and hesitations and doubts and quibbles. They may in themselves be sincerely held, and sincerely accepted, but the pulpit is not the place for their proclamation. When we get into the pulpit we should bring in our hearts "Our Lord Jesus Christ." We see, therefore, that "our" Lord so treated becomes very sweet and pathetic. It indicates an experience which includes an educational process, which includes an enlightened and settled decision. With Christ we live or die. We have accepted the discipline of Christ.

Discipline is a severe word. It is a test word. The discipline of Christianity is the proof of Christianity. This is not a variety of mere sentimentality. Christianity is a discipline, and the discipline of Christianity proves the doctrine, goes the whole length of the doctrine, and sustains it at every point. Who, then, can be saved? Ah! who, then, can be saved? Christianity is a cross. Oh, if it were an ornament, a jewel to be worn on the person we could accept it and be proud of it; but it is a cross. It means pain and self-annihilation, self-obliviation, self-contempt, and it means dying with Jesus Christ. How do you know the doctrine is true? Because the discipline is true.

What is the discipline? Severe, penetrating, continual, impartial, so far as the limits of the

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present revelation and dispensation are concerned. This would empty many churches, and the sooner the better. We do not want a merely sentimental piety, a variety of superstition, an orthodoxy that has no soul. We want the discipline of Christ. Hear him talk. "Never man spake like this man." "If thy right hand offend thee, cut it off." Who, then, can be saved? We thought Christianity was a doctrinal catechism. Oh, no; it is a discipline coming out of a doctrine, inspired by a doctrine, regulated by a doctrine; a logos translated into action, conduct—action and conduct themselves including spirit, motive, temper, disposition.

"He is a very excellent man." Indeed! How do you prove that? "He goes to church twice every Sunday." That proves nothing. He is one of the most exemplary men in the matter of being regularly in his place in the church. That amounts to nothing. "He is exceedingly anxious that the Gospel should be preached. Aye, and equally anxious that the Gospel should be practical. He says he knows the Gospel when he hears it." I doubt it. I distinctly and solemnly doubt it. Are these the attributes and qualities which you supply as illustrations in evidence? What is the discipline? Feed the hungry; clothe the naked; resist the devil; pray continually; take no thought for the morrow. This is part of the discipline, and is there any relaxation? None. This is the religion of the Cross, baptized with blood, carrying as its badge the Cross that saved the world.

Then let us have no more chattering and chaffering, if you please, about your knowing the Gospel when you hear it, and your wanting a certain measure of Gospel. If that is your temper you know nothing about the Gospel. "But would this fill the churches?" Certainly. "But this is a very discouraging Gospel!" I did not make it. Said I friend to me some time ago, "Is it not very discouraging to tell us that, in all our struggles after ideals and our failure to attain them?" I read the Divine Word, and I do not believe that a man struggling after ideals, and failing to find them, is accounted a failure by God. Do not be discouraged. To be on the way is to be right—to make a severe endeavor seven times, and to fail six out of the seven. You would succeed if you could, and you have done it. "Thou didst well that it was in thine heart to build me a house." It never came to visible masonry, but it was a dream in thy life, a great prompting in thy soul, and thou hast in very deed built a temple, not in the actual sense, but in another sense to be interpreted and by. So it is that all our struggle is to observe the discipline of Christ. The endeavor to do it is to a large extent the doing of it, and Christ never calls

us to any discipline he himself has not undergone, and he never calls us to a discipline without providing the grace to endure it. That is the encouragement. Rest in that assurance.

Having accepted the discipline of "Our Lord Jesus Christ," we have accepted the consolations of "Our Lord Jesus Christ," and we have need of every one of them. It hath pleased God to give to many poor souls cup after cup of sacramental grief, but Jesus Christ our Lord, "Our Lord Jesus Christ," could always show a greater woe than ours. We have carried our little griefs and leaned them against the greater griefs of his inevitable grief.

The consolations follow the discipline; the discipline cuts up the ground, the consolations come to fill up that cut ground with God's own grace, and with the seed of a blessed harvest. The consolations of Christ abound towards us. We have sometimes been almost atheists in this matter—almost; blessed be God for that "almost." How could he do this? How could he lift his axe so high and bring it down so swingingly and persistently upon the very root of our life? The consolation follows—if not today, to-morrow—and a consolation exactly adapted to the sorrow and the necessity. So you see we have proved "Our Lord Jesus Christ," and he is ours because of his consolations and up-holdings, and manifest comfortings of his grace. He is ours in a sense none can know who has not been taught in the bitter and the costly school of experience. But the consolations shall abound and all the distresses are allayed. That is something.

In my spiritual imagination I have seen this realized most happily and completely. I have seen a great sea. I could barely see it, but I had no doubt about its existence. It throbbled like inconceivable distress in the great darkness, and as I watched that darkness I have seen sung through it two great symbolic birds, vultures of the night. A voice has sounded to me in the depths of sorrow's darkest midnight, "Herein is that saying true, 'Sorrow and sighing shall flee away.'" I saw them go; I heard the uplifting of their wings, and I heard the beating and the palpitating of those wings in the cold night air, and I realized the meaning of the prophet's words, "Sorrow and sighing, as black vultures, thou didst say, shall flee away."

So, if for a moment I have made you sorry with the discipline of Christ, I hasten to make you glad with his consolations. But we must pass through the discipline. "Strait is the gate and narrow is the way," to anything worth having. This is the text of all education. "Strait is the gate and narrow is the way," that leadeth to anything, commercial, religious, spiritual—that is worth

acquiring and worth holding. When, therefore, you say, "The preacher was severe with us in insisting upon the cross, and the plucking out of the right eye, and the cutting off of the right hand, when occasion required, and the preacher was in a strange mood when he spoke of this discipline," be just to the preacher, and say that when he had passed that dark subject he came into the consolations of Christ, and our hearts burned within us whilst he reminded us of the exceeding great and precious promises of the Gospel.

I have no fear of men failing in great crises to show their loyalty to Jesus Christ, but I want to examine that loyalty. I have almost outlived demonstrations, and I think if I had been in a certain place in London on Sunday afternoon I should have gasped my last breath. I do not care for your romantic piety; I do not care for your rising, either at the end of centuries, or at the beginning of centuries, to do some wondrous thing, unless it be an expression of consecration that has been going on for a lifetime and the final expression of fervent love. Then it is right and precious, and acceptable unto God.

But what we want is, in relation to "Our Lord Jesus Christ," a steady, daily, constant obedience to his blessed will, a quiet household life, a business conducted face to face with the Decalogue, and a life lived in the spirit of the life of "Our Lord Jesus Christ." It is so hard for some people to live a commonplace, steady, obedient life. They want something hysterical, something romantic, something exciting, and they cannot be content with the little daily acts of love. Here is a young man. You find him anywhere but in Leeds. He says, "Why, bless her, I would go up to my chin, I would go through fire and water, for my dear old mother." My dear boy, she does not want you to do anything so foolish. The sweet old lady would like you to come home an hour earlier every night. She does not want you to go through fire and water. There is a romance that is a lie. There are many people in other parts of Yorkshire who are only waiting for grand opportunities. But there is an immense difficulty in getting them in the meantime to do the next thing, the next thing, a very simple thing. If the prophet bade them do some great thing, why they would do it with trumpets and songs and drums; but to do the little duty, the daily task, the common round, is too much to be expected of genius. Beware of genius, if it is not translatable into some kind of action and charity. It is not a dream from heaven, but a nightmare—from whence I know not.

Yes, and Jesus notices neglects, as well as celebrations. What an eye he had for the application of sweet, tender, beautiful courtesy. Weary not in courtesy. You say, "Weary not in well-doing." That means, "Do not get tired of the Sunday-school." Oh, no; it means, "Weary not in courtesy, in civility, in doing well graciously—not roughly, brusquely. Weary not in the little charities and sweet civilities of life." How Jesus kept his eyes open to these things. "Simon, I have somewhat to say unto thee," and he said, "Master, say on." "A certain man had two debtors. One of them owed him five hundred talents, and the other five hundred pence. And when they had nothing to pay he frankly for-

gave them both. Which of them thou lovest him most?" And he answered, "I suppose him to whom he forgave most." And Jesus said unto him, "Thou hast answered right. When I entered into thy house thou gavest me no kiss." To think that he missed it—the courtesy, the civility, the gracious salutation; He did not say, "Thou didst blaspheme." He said, "Thou gavest me no kiss. Mine head with oil thou didst not anoint." He missed the ointment, transfixed the hypocrite with the fire and spear of his eye—noticing not great blasphemies and high treason and great breaches of the decalogue, but noticing the little neglects, the little omissions of life.

Why, if we neglect the little things of life, what are they? What is there left? It would be like keeping all the polysyllables by themselves, and leaving out all the little words. And the little words are the great words—and nobody seems to know it—in practical life. The dictionary can do wonders with a polysyllable. The great lexicographer absolutely revels in it, and gives his children a half-holiday when he has to explain a polysyllable. I say, explain to me life, light, love, truth, peace, joy; and without these where would your language be? No man can live on technological dictionaries, and elaborated, far-reaching anti-quarian ideas and phrases. So Jesus said, "Feed the poor, be eyes to the blind, do your daily duty. Let the dead bury their dead; go thou and preach the Gospel; follow Me. I have given you an example. As I have done to you do ye so to one another, and to all who come within your Christian influence."

So when we say "Our Lord Jesus Christ," we are not to be content with a great demonstration, great blowing of trumpets, and waving of banners; but we are to bring little duties and simple tasks and household lives, and offer them to "Our Lord Jesus Christ."

But enthusiasm arising out of that obedience will always be acceptable in God's sight; effort coming out of faith will be acceptable in heaven. We need special glimpses of the Christ periodically that give us the full glitter of the light, but we want the simple household life and conduct behind and before all this. I never forget that great, glorious mother, that greater of all the queens, Victoria, and how on one occasion she was present at the reading of the "Hallelujah Chorus." It is the custom of an English audience to rise whilst that "Hallelujah Chorus" is being rendered. All the people leapt to their feet, but Her Majesty sat still in her appoint-

ed place. The great chorus rolled on, "Hallelujah, for ever and ever, for ever and ever. King of kings, and Lord of lords. Hallelujah, King of kings"; and Her Majesty rose, and she never was so quietly as when in rising at that great challenge she flung her simple diadem at the feet of "Our Lord Jesus Christ."

So therefore it must be with us. The common duty, the daily task, the occasion for the steady exposition of the Word, the daily reading of the testimony; and then, on occasion, the proclamation as if speaking in the King's name, ever a most critical moment in the spiritual history. But there must be a daily reading, perhaps a chapter in the morning, perhaps a chapter in the evening, and then, now and again, a special outburst of praise; sometimes the praise interrupted by poetry, sometimes the critical exposition suspended, that the critic may cry, in the fulness of the love of his heart, "My Lord and my God. Praise the Lord." Amen.—London Baptist.

THE ANXIETIES OF LOVE.

Christian people are concerned as to the spiritual condition of those around them and are anxious that those whom they know and love shall be saved. This is because they have been brought into sympathy with Christ, and love others because he loves them. The unconverted world does not appreciate this solicitude, and often resents it. It does not like to be disturbed or urged to a saved life. Some worldly people say: "Religion is well enough for those who like it, if only they would keep it to themselves, but we do not believe in having it pushed upon other people." But that is precisely what Christian people must do if they are Christians. Christian life is a light that will shine, a voice that will speak, a heart that will love, a hand that will beckon and grasp and lead to God.

Love is sure to manifest itself in concern for the welfare of those whom we love. We are sure to think of them and seek their well-being. Love means self-sacrifice, and is measured by it. If we are not willing to make efforts in behalf of those whom we claim to love, we simply show that our claim is all pretense. The wild beast or wild bird will persist in the defense of its offspring, and human parents, who are worthy of the name, make life one long record of devotion to the children given to their care.

Christian people are anxious for revival. They are working and praying for it all over the land this winter. Multitudes are being converted and brought into the church. Of these many have been personally sought for and entreated to give themselves to Christ. Some of them, perhaps, resented the first personal reproach, but Christ was asking for their hearts, and they finally yielded.

It is not always easy to speak to others and urge them, in Christ's stead, to be reconciled to God, but if we love them we will do it. It is said that when Mr. McAll first took up his mission work in Paris all his French he knew was: "I love you" and "God loves you." These are good expressions to know in any language. If we know them by heart, and can speak them from the heart, we may do untold good in the name and by the grace of God.—Herald and Presbyter.

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Are the children growing nicely? A little stronger each month? A trifle heavier? That's good.

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If so, you should try Scott's Emulsion at once. 'Tis both a food and a medicine to all delicate children. It makes them grow in the right way—taller, stronger, healthier.

See page 91-92, all druggists.

EDITORIAL

A STATEMENT

It seems that the circumstances warrant the following statement:

There is determined hostility to me among some people in this city, and among the causes, three may be mentioned:

1st. There are those whose enmity was incurred by the part I took in the war against the Sunday opening of the saloons and theatres.

2nd. There are those who are still arrayed against me because of my course in the unfortunate Whititt controversy.

3d. There are those who are hostile because of the action of Walnut-street church on the whiskey question.

The larger part of the opposition, however, is from the second cause named, because that was the longest and the hottest of the contests. Not all, however, who differed from me in that controversy are now hostile. Many of them are willing to bury the past and to co-operate as brethren. This is gladly recognized and heartily appreciated. But there are those whose enmity has been all the bitterer since the controversy ended, because they regard me as an important factor in bringing about the result reached, and they want me punished.

THE COURIER JOURNAL

Among these is the chief owner of the Courier-Journal, who squarely told me that he wanted to have nothing to do with me because of my course in that controversy. Just why a Federalist should be such a partisan in a Baptist controversy, I will not try to explain. Another element in this case is the fact that when the Courier-Journal, in a double-column editorial, sharply attacked Walnut-street church for its anti-whiskey action, I felt called on, as pastor, to defend the church, and did so to the best of my ability. Thus I have the ill-will of the Courier-Journal and also, of course, of the Times.

HOW EXPRESSED

The hostility against me is active, and in several ways it has recently expressed itself. Individuals have denounced me and slanderous tales have been put in circulation concerning me. One will serve as a sample. About the time Walnut-street church decided to offer its property for sale, the story was started that I had been hired to advocate the sale of the property. I took no notice of the slander at first, but I kept hearing of it from several directions. Friends came to me to make inquiries, and finally I went to the Buchanans, the real estate agents who have conducted all the negotiations in the case, and got from them the following:

To whom it may concern:

Having heard that it was reported that we had given, or offered to give, the Rev. T. T. Eaton a fee in consideration of his favoring a sale of the Walnut-street Baptist church property, at Fourth and Walnut Streets, we do hereby certify that the said report is without the slightest shadow of foundation.

We have never, at any time, nor have we ever, even thought of such a thing as paying Dr. Eaton anything, nor has he, nor say one in his behalf ever, made such suggestion to us.

JAS. BUCHANAN, BY ORMAN & SON, Louisville, Ky., Jan. 24, 1900.

This story did not get into the papers, nor could I learn who was responsible for it; but it was

widely and persistently circulated. One version was that I received \$7,000; another had it \$5,000, &c., &c.

THE LATEST ATTACK

Hardly had this slander been met, when another attack was made. This time my assailant takes a card to the Courier-Journal, as follows:

I was standing in the Baptist Book Concern Friday afternoon, when I noticed Dr. W. P. Harvey, President of the Baptist Book Concern; the Rev. W. C. Jones, a retired Baptist minister; Mr. Henry Burnett, a clerk, and the Rev. Dr. T. T. Eaton, pastor of the Fourth-avenue and Walnut-street Baptist church, talking earnestly together. I had paid no attention until I heard Dr. Eaton say in loud tones: "I could tell Gov. Taylor how he could get this matter of Goebel's being declared Governor and the whole contest before the United States Supreme Court, and what's more, I am going to write Taylor and tell him to do it. I'm sorry that fellow (Goebel) was shot; I wanted to see him hanged."

This appeared in the Courier-Journal of Feb. 4th with flaming headlines and with bitter editorial comments. In publishing this, as well as in its comments, the paper did me a great wrong. To say nothing of the sort of journalism that opens its columns to such attacks, at least a copy of the charge should have been sent me to give an opportunity for denial or explanation. But no; the slanderous charge was widely published to my great injury, without any opportunity to make any correction for at least 24 hours. Without claiming anything on my personal account, the fact that I am pastor of a Baptist church and editor of an old established Baptist paper, entitled me to some consideration. Such positions deserve respect, however unworthy may be the man who occupies them.

It is fair to say that many of those who oppose me have expressed their disapproval of this attack. Just how many sympathize with my assailant, I have no means of knowing. But I learned that he "advised with friends" before making the publication, and that they counseled him to go ahead. So he does not stand alone.

DEBFOOF

Last week I gave my emphatic denial to the charge that I had used any such language as was attributed to me. I not only did not say the words professedly quoted, but I did not say the thing in any words.

My assailant says he "noticed" "Mr. Henry Burnett" as present at the conversation in question, when the fact is Mr. Burnett was not there at all. He says: "I was not there and did not hear the conversation." A man who claims to have seen what he did not see, is liable to claim to have heard what he did not hear.

My assailant says it was "Friday afternoon" that the conversation occurred. The fact is, it was between 10 and 11 o'clock in the morning. A man who after a little over twenty-four hours will positively state that an occasion was in the afternoon when it was in the morning, is not likely to remember correctly a snatch of a conversation he overhears.

DECEIVE TESTIMONY

Here is the unequivocal testimony of those who did hear the whole conversation, and who have not got afternoon and morning mixed, nor claimed to have seen what they did not see:

We do hereby certify that we heard the conversation in the office of the Baptist Book Concern on

Friday of last week, in which Dr. Eaton is charged with saying he wanted to see Mr. Goebel hanged. We further certify that Dr. Eaton made no such remark.

W. F. HARVEY, W. C. JONES, A. G. RUTHELLY, Louisville, Ky., Feb. 22, 1900.

This testimony, added to my own emphatic denial, will settle this matter with all reasonable people. I did not say I intended to write to Gen. Taylor; though that is a small matter.

WHAT NEXT?

What the next attack will be, I have no means of knowing. That this will prove the last, I hardly dare be sure. But I propose to go right on doing my duty according to my light, and loving the brethren. If any of the brethren refuse to love me—why I will try to get along as best I can without their love.

It is hoped that friends will exert themselves to make these facts as widely known as possible, since the slander has ramified in all directions.

We have several times lately been asked our opinion as to having pay entertainments in houses of worship. Several things are to be borne in mind.

1st. We dedicate our houses of worship, but that does not impart to them any grace or sanctity. It is simply a formal declaration that those premises are devoted to the worship of God. The only sacredness in the place is that which comes from association. Where Masses stood, by the burning sign, was "holy" when God's presence was manifested there; but it is not now any holier than any other place in that desert. Yet sacred associations should be respected.

2nd. When people are called on to give for building a house of worship, they give for just that, and not for building a house of revelry or anything inconsistent with worship. It is in bad faith, therefore, to use a house of worship for anything inconsistent with worship.

3d. It is important to cultivate fellowship among the members of the church, and it is well to provide occasions for social greeting under such conditions as are not inconsistent with worship.

4th. It is perfectly right for one member, or a dozen, or an hundred to engage in anything, right in itself, out of which money is made. It is right for them to give the money thus made to good objects; and it is right for them to announce beforehand that they intend to do so.

5th. The regular expenses of a church should be met by contributions given direct by the people. To raise money for church expenses by concerts, concerts, &c., is to educate the people to depend on such things as is to mar their benevolence and break down their sense of obligation to support the church.

Bearing these points in mind, we think that every entertainment which involves anything wrong in itself, and which contains anything inconsistent with the idea of true worship, should be excluded from our houses of worship. But we should remember that worship is not mere and end, but cheerful and glad. An entertainment may contain humor and still be perfectly consistent with the idea of true worship. It must, of course, be free from all impropriety. There is no reason, however, and there is no reason, however, why we should think that entertainments

free from these objections, and which serve to promote the social life and fellowship of the church, and whose proceeds are devoted to good objects outside the regular expenses of the church, may properly be held in a house of worship. Each case should be decided on its merits.

No doubt some churches have carried the entertainment business too far, and have furnished ground for what the lamented Dr. Gordon said about "the cooking stove apostasy." But is it not also true that some churches have failed to avail themselves of a legitimate means of cultivating the social life and fellowship of their members?

A "HIGHER CRITIC," who signs his name "Ortice," in the Springfield (Mass.) Republican, assails Dr. Hahn's able defense of Moses and the Prophets in his lectures in the State-street Baptist church of that city. Speaking of Dr. Hahn's lectures, "Ortice" says:

He does not mention the fact that the E document represents Hagar as taking Ishmael on her shoulder and wandering to the desert and casting him under a bush, as if he were a baby (Genesis 21); but according to P the boy is, by this time 17 or 18 years old. See Genesis 16:26.

This is a fair sample of the alleged arguments (?) of the "higher critics." There are only 16 verses in the 16th chapter of Genesis, and so there is no such reference as "Genesis 16:26." But possibly that is a misprint. But it is not said in the 21st chapter or anywhere else in Genesis that Hagar took "Ishmael on her shoulder." The Bible statement is: "And Abraham rose up early in the morning, and took bread and a bottle of water, and gave it to Hagar, putting it on her shoulder, and the child, and sent her away; and she departed and wandered into the wilderness of Beersheba." Abraham put "it" (not him) on her shoulder, evidently meaning the "bottle of water," and possibly the bread also. It may have been that the bread and the bottle were done up in a package. It is not said that Hagar carried Ishmael away on her shoulder.

This is a fair sample of the alleged arguments (?) of these critics. None of them will bear sifting. Yet they go on claiming everything all the same.

There is a state of general unrest in the world to-day, beyond what, so far as we are aware, has ever been known before. Politically, socially and commercially, as well as theologically, men are excited and easily stirred up. We think the theological unrest is the main cause of all the other unrest. When the foundations are attacked, men do not know what to think about anything. "If the foundations are destroyed, what shall the righteous do?" It is important to bear in mind the sovereignty of God. God reigneth! and all will be well. We are in the hands of infinite wisdom, infinite power and infinite love. What is danger to one who leans upon an arm that is omnipotent? "Fret not thyself," is a needed admonition in these days more than in the former times.

It is an interesting fact that the funerals of Mr. D. L. Moody and of our great Baptist layman D. S. Ford were going on at the same time. When Moody first started to Sunday school in a mission school in Boston, Mr. Ford was his teacher. The world owes much to the work this great layman did on the boy Moody.

Editorial Varieties

We deeply sympathize with the Rev. and Mrs. W. M. Murray in the loss of their babe.

The Rev. Ben. M. Bogard is bringing out a good volume on the heroes of the faith. The book will soon be issued by the Baptist Book Concern and it will be of most special interest to Baptists.

The State Mission Board, at its meeting last week, decided to accept the invitation of the Third church, Oceansboro, and to have the General Association meet there next June. The body will be handsomely cared for, we are sure.

The Watchman says: "A minister of our acquaintance recently said that the most barren year of his ministry was the year in which his church was crowded to the doors to hear him discuss the perils of the times." Even so.

Dr. F. E. Clark, known as "Father Endrever Clark," as he is called in the world over, lately gave this advice to his friends: "Fray more, love more, give more, do more, be more." Dickens makes one of his characters, on bidding a friend good-bye, say: "Beware God, love me and mend your ways."

We deeply lament the death of the Rev. S. F. Fory. He was one of the purest and noblest of men, and he has been for many years a great tower of strength to our Baptist community. Dr. J. G. Bow, gives in another column an appreciative sketch of this Gospel veteran.

Dr. Warden made a fine report to the State Mission Board last week. The Board is some \$1,000 better off than it was this time last year. Then there was a debt; now there is a small balance. The work also is in good condition. Let every Kentucky Baptist heartily support our State Board.

We have received the first volume of Dr. A. H. Newman's "Manual of Church History." It brings the history down to A. D. 1500 and contains 600 pages. The price is \$1.25. We are glad to see a Baptist prepare such a work and we are glad to have such a work from Dr. Newman. There will be long be a second volume, but there is no need of waiting for that before buying this. It has already been adopted as a text-book at our college. We will notice this work more fully next week.

The Louisville Baptist Pastors' Conference on Monday morning unanimously adopted the following resolution: "Resolved that we protest against the course pursued by the Courier-Journal in its recent attack on one of our number, and deeply deplore the methods used." This is an emphatic condemnation of the recent attack on the editor of the WESTERN PROGRESS.

So, after all, another Baptist Convention in Texas is to be attempted. The church at Troupe has called a meeting there for April 15th and has invited some churches to organize what it is proposed to call the East Texas Baptist Convention. The Baptist Echo promises to be the special organ of the new body. If there shall be as many Baptist conventions in Texas as there are Baptist papers, the situation in that great section of our country hereafter will become more thrilling than ever. But we have many wise men in Texas.

Dr. H. W. Thomas, of Chicago, several years ago, and Unitarian Methodist and became pastor of an undenominational "People's church." Now it is announced that his wife has been ordained to the ministry—what sort of ministry is not stated—and he becomes co-pastor with him. It is said there are 300 women preachers in this country and only one in England. If our British cousins want more, we will cheerfully spare some of our 300. They have a woman rabbi in Chicago, at least Mr. Solomon is said to have recently served as rabbi at the Sinai Temple in that city. Well, Chicago is—Chicago.

Last summer Prof. Atwater of Wesleyan University announced as the result of some of his experiments that alcohol in certain quantities should be considered as food. Various temperance and religious organizations joined in the appointment of a committee to have Prof. A's experiments examined. This committee have published their report which completely explodes Prof. Atwater's theory that alcohol is food. The highest scientific authorities pronounce alcohol as a poison to the human system. It is sometimes useful as a medicine just as are other poisons, arsenic, strychnine, cocaine, &c.

The Episcopals are after Dr. Briggs, now that he has entered their fold. The Church Standard gets after him for holding a professorship in a Presbyterian seminary where he is bound to teach Presbyterian doctrine, while by his vows as an Episcopalian minister he is bound to teach Episcopalian doctrine. Dr. Hastings, who is professor in the same seminary, seems to Dr. Briggs' defense by saying "the institution is thoroughly non-sectarian." He says, "I have been in the Presbyterian ministry for thirty years and have become thoroughly non-sectarian." Hard to be taken for other confessions. It is well to inquire what guarantees we have that Baptist institutions will not come to be Episcopalian and become "thoroughly non-sectarian."

AMONG THE CHURCHES

LOUISIANA.

Walnut-st.—Pastor Eaton preached on "The Sovereignty of God," and "Blessed are ye when men shall re- viled you, and persecute you and say all manner of evil against you false- ly for my sake," etc. One received by letter and one under watchcare. Sunday-school rapidly growing.

Broadway.—Pastor Jones preached on "The prayer of the righteous is mighty," and "The young manhood of Christ." Five joined by letter.

Chestnut-street.—Pastor Weaver preached on "The teaching of the Lord's Supper," and on "The four class-a of hearers in the parable of the sower." Very large communion.

East.—Pastor Christian preached on "An empty house," and on "The making, destroying and saving man." One joined by letter.

McFerran Memorial.—Bro. J. N. Prestidge preached on "The love of Christ constraineth us," and on "God working through ideals."

Twenty-second and Walnut.—Pas- tor Hunt preached on "Missions," and on "Christ's interview with Nicodemus." Four hundred and ninety in Sunday-school. One restored. Bro. E. Pendleton joins unanimously called, with assurances that he will accept.

Franklin-street.—Pastor Jenkins preached on Titus 2:1, and Bro. H. East preached on "The water of life." Three joined by letter; 231 in Sunday-school.

German.—Pastor Wm. Ritsmann preached on "The final rest of the saints," and on "The young woman of the Bible." Sunday-school look- ing up.

Highlands.—Pastor Dawes preached on "The Prodigal Son," and at night Bro. Hoagland spoke on "The Cur- few."

Logan-st.—Evangelist J. H. Dew preached on "The sinners great of Christ," and on "The Bible doctrine of hell." Three received for baptism and four by letter. Meetings night- ly, 196 in Sunday-school.

Parkland.—Pastor Gordon preached on "The meaning of the name Chris- tian," and on "The preservation of the saints."

Portland-avenue.—Pastor Tralle preached on "The sinners great of Christ," and on "The short-sighted." Tues- day night was a mass meeting for young people.

Southgate-st.—Pastor McFarland preached on "Christ calming the sea," and on "The new birth." One received for baptism.

Third-ave.—Pastor Boyer preached at night on "The new birth," and Bro. E. C. Dargen in the morning on "For me to live is Christ, and to die is gain." One received for baptism and one baptized. Collection for city missions.

Twenty-sixth and Market.—Pas- tor Thompson preached on "To every man his work," and on "Ye must be born again."

Clifton.—Pastor Foster preached on "The water of life," and on "The fruits of righteousness."

East Mead.—Pastor Cooper preached on "Cross-bearing," and on "Christ's intercession."

The Point.—Bro. Smith preached on "Moses lifting up the serpent." 140 in Sunday-school. Work on build- ing to be begun at once.

Oakdale.—Pastor Hill preached on "The parable of the talents," and on "Overcoming difficulties."

Elk Creek.—Pastor Cates preached on "Walking in the light," and on "God's wonderful love." He has entered on the third year of his pas- torate. One received by letter.

Pleasant Grove.—Pastor Hill preached on "Working in the sphere where God has called us."

Bro. E. F. Thompson told the Pas- tors' Conference of his work in the mountains, and of the needs there. Secretary Warder earnestly com- mended the work of Bro. Thompson.

Pastor Eaton presented a paper on Mr. D. L. Moody, which was well received.

The Conference was recently ad- dressed the recent attack on Bro. Eaton.

SEMINARY NOTES.

And several have found in their great disappointment, that their

names have not been written in the rolls of the "passed."

Bro. S. W. Kendrick, of Tennessee, led our Thursday evening prayer-meeting. The twenty-third Psalm was used as a basis for the service.

Bro. Payton Stephens, of the North China Mission was here Monday evening to meet our weekly mission meeting. He was with us with an address on his experiences in China.

It has been suggested that some of the students who board out do not know of these weekly missionary services. Brethren, they occur every Monday night.

Bro. J. L. Wise is at last up, out of bed, and able to come to the table. Bro. C. A. McFall, though, has been taken with it, it is hoped, a slight and not serious illness.

The "Th. D." will be harder to get from now on. This year the re- quired grade has been raised to 80 per cent, and next year it will be 85 per cent.

Rev. H. E. Tralle, one of the city pastors, came and told us something of the Kennerly B. Y. P. U. work. Last year Bro. Tralle was a student of the Seminary.

The Preparatory Greek class has much enlarged in numbers since the beginning of the second term. This class is under the special direction of Bro. C. D. Graves, and is undoubt- edly doing excellent work.

H. H. Hulsten, one of our number, is the happy pastor of a pleased peo- ple over in Jeffersonville, Ind. It seems that there is a constant in- gathering going on. Five conver- sions are reported as resulting from Sunday night's service.

W. J. Robinson entertained in 809 Saturday night Sweetmeats and jokes were in order, and both were furnished in abundant quantities. W. J. is another clever Tennesseean.

Forks of Elkhorn church is again in a prosperous condition under their pastor, C. C. Coleman. This is evi- denced by a doubling of time and talents for him at the last business meeting.

Sunday Supplies: J. M. Lloyd, Gray's Ferry, Ind.; H. W. Adams, Sardina, Ind.; H. E. Walker, Belmont; A. J. Johnson, Maryland; H. East, Franklin-street.

HAL F. BUCKNER.

THE STATE.

Pastor W. T. Short writes: "I have just closed a ten days' series of meet- ings with our congregation at Pitman Valley School House, near the head waters of big Pitman Creek in the county which resulted in seven conversions, three of whom were heads of families; one a Catho- lic mother 46 years of age. Notwith- standing the ice was three inches thick on the water, the candi- dates for baptism seemed eager to follow the example of theiravior and to 'fulfill all righteousness' by being buried with him in baptism. Accord- ingly the ice was removed and this sacred ordinance was adminis- tered to them in the presence of a large audience. It was assisted by Rev. J. F. Hunt, who did acceptable work. We trust the good seed sown will continue to germinate, for there were several penitents left that we are still hopeful of. Success to the REFORMERS."

Our church in Shelbyville has called one of our most eminent di- vines to be pastor, and they are con- fident he will accept. We are not, however, at liberty to announce his name.

Pastor Loving has received a royal welcome to Glasgow. He welcomed four new members the first Sunday, and he begins his work under the most favorable conditions.

In the recent revival at Harrods- bury, Pastor Williams was assisted by Bro. W. H. Smith. The result was 19 additions, 10 of the number by experience and baptism. Brother Williams has done a fine work by the help of the Lord and the brethren at Harrodsbury, and he is held in high esteem by the community. The membership has greatly increased. Under his leadership a new church building is being erected, the founda- tion is laid, and the structure when finished will be one of the finest in the state.

OTHER STATES.

Bro. J. H. Butler, of Alexandria, Va., well and favorable known in Kentucky, has accepted the hearty and unanimous call of our church in Trenton, Tenn., and he will begin work there March 3. This is one of the best churches in the South. Here Dr. Matthew Hillman labored for many years. He was followed by Pastor Ryals, who, after fifteen years of most efficient service, has come to

Richmond, Ky. He called at our office on his way through.

Bro. C. A. G. T. writes: "Among the prominent pastorate vacant in North Carolina are the First and Tabernacle churches at Raleigh, and the First church at Fayetteville. Ed. W. I. Wright, one of our strong- est preachers and best pastors, has had to give up his work on account of voice failure. Pastor R. E. White, of Leaksville, recently baptized 23 into the fellowship of the Leaksville church as a result of meetings at Spry, the adjacent factory town."

Pastor M. R. Holt writes: "I send you a choice bit of Kansas news. We have had a glorious revival. The Lord has greatly blessed us the past three weeks. On Feb. 4th, Evange- list B. J. Miner, of Sabetha, Kansas, closed a very successful 30-days' meeting at the Council Grounds, Kansas, Baptist church. There were 83 proficients of Christ and the church is greatly revived. When Bro. Miner came to us there were none of the children in the Sunday-school church in person, not only girls over ten years of age are Christians. Christian friends, pray with us for the boys. Bro. Miner is a splendid worker and pastor's helper. He is a Baptist through and through, and not ashamed of it, either. He leads the church in better shape than it has been for some years. We will always remember Bro. Miner, and pray for God's blessing to con- tinually rest upon him."

Pastor R. C. Medaris writes from Meridian, Texas: "My churches—Meridian, Mooreville, and Chilton—are prospering and increasing in mem- bers, and have shown the pastor and his family every appreciation they could wish. We have a great field for work, and under God we expect to do great things for him this year. I will hold a number of meet- ings during the year."

Bro. J. W. McDonald writes: "The First Baptist church, Hot Springs, Ark., extended a hearty and enthusias- tic call on Feb. 4th to Pastor J. J. Moody, Tampa, Fla. On account of the affliction of his wife he resigned here four years ago, but since her recovery he has been pleading for his return, believing that his work was not completed here. We are rejoicing in hope of his return."

Pastor J. H. Riffe writes from Monroe City, Mo.: "The Lord con- tinues to graciously bless Grace Church. The presence and power of the Holy Spirit is manifest in all our meetings. Notwithstanding the severe cold last Wednesday night, we had 54 present at prayer-meeting, and 1 approved for baptism. Bap- tized 7 last Sunday (Feb. 4), and have 1 yet approved. We have no other work pending, but we hope to have one in the near future."

A twenty days' meeting in the R. and Prairie church, Bates county, Mo., resulted in 13 additions by ex- perience and baptism and 1 by letter.

The Searcy church, Ark., has set apart Bro. R. A. Moore to the full work of the Gospel ministry.

As the result of a meeting in Harris- burg, Boone county, Mo., a church was organized, with 27 constituent members. These members re- ceived 31 for baptism and 3 by letter.

A meeting in the Pleasant Hill church, Mo., resulted in 29 additions to the fellowship of the church, all by experience and baptism.

A ten days' meeting in the New Hope church, near Lime Sink, Ga., closed with 11 additions to the fel- lowship of the church, 8 of them being men.

A meeting in the Fellowship church, Tallapoosa county, Ala., closed with 13 additions to the fellowship of the church.

The Concord church, Ala., held a meeting which closed with 19 addi- tions to the fellowship of the church.

A meeting in the Greenville church, Ala., closed with 20 addi- tions to the fellowship of the church.

Pastor J. J. Hyman held a meet- ing in the Adel church, Ga., which resulted in 15 additions to the fel- lowship of the church.

Pastor W. A. Carson held a meet- ing in the Hopewell church, Jasper county, Ga., which closed with 9 additions to the fellowship of the church. All but 3 of those baptized were married persons, and I had been a Methodist.

FREE TO EVERYBODY.

Dr. J. M. Willis, a specialist of Crawfordsville, Indiana, will send free by mail to all who send him their address, a package of Panay Compound, which is two weeks' treatment with printed instructions, and is a positive cure for rheumatism, biliousness, dyspepsia, constipation, neuralgia, nervous or sick headache, indigestion and blood poison.

FIELD NOTES.

As a Dutchman would say, I have been "going about around" Larue county, and greatly enjoyed meet- ings with many old friends and new ones. I preached at Elizabethtown, Hodg- ensville, Buffalo, Gilead and Rhude's Creek churches. At Elizabethtown, where I was pastor some years ago, I received great kindness. These peo- ple know how to appreciate a faith- ful pastor. Within a few years they have completed a very commodious and handsome edifice at a cost of about \$10,000, all paid for except about \$1,000, and that is provided for. The house is well located, and has all the modern appointments. Rev. W. H. Brangle is the esteemed and efficient pastor. He has been on the field but a short time, but the congregations have greatly im- proved, and the prayer-meetings and Sunday-school are well attended.

Bro. Brangle is also well known as a preacher. Under his wise and in- spiring leadership the outlook for this historic church is bright and encouraging.

Bro. Brangle gives half of his time to the Gilead church, ten miles south of Elizabethtown, on the N. N. railroad. This is one of our best country churches, located in a very fine farming community, and made up of the very best material. This church has had in recent years some of our best men as pastors—J. C. Taylor, J. B. Moody and J. T. Har- row.

The Lyndland College, in close proximity to this church, is prosper- ing under the efficient management of Rev. W. H. Gwynn. The school has a large attendance, and the prin- cipal is assisted by a corps of ex- cellent teachers. The pastors say the school was never in a more prosper- ous condition.

The church at Hodgenville is mak- ing substantial progress under the pastorate of Rev. R. F. Hagan, who is now giving them half his time. The brethren have recently made very extensive repairs to their house, and now have, perhaps, the most at- tractive edifice in Larue county. The Sunday school is particularly well attended, many of the middle-aged and older members taking part.

Bro. Hagan serves also two country churches.

Rev. W. J. Pucket lives at Tonle- ville. He has pastoral charge of South Fork, Magnolia, Blue Hall and the First church in this county. Bro. Pucket is highly esteemed as a man and a preacher. He feels that he is "set for the defense of the Gospel," and is said to be able, faith- ful and skillful in expounding the peculiarities of the Baptists.

Rev. W. L. Ramsey has moved to Elizabethtown and built for his family a good house. He has charge of White's Mill and Lucas Grove churches. Bro. Ramsey has been for many years a useful minister in Larue, Hart and Green counties. He has been years clerk and moderator of Lynn Association. In all his rela- tions he acquitted himself like a man. I wish for him many years of useful service.

Rev. R. C. Kimble lives at Eliza- bethtown. He has charge of Buffalo, Sonora, Barron Run and Rhude's Creek churches, all prospering. In addition to his labors with these churches Bro. Kimble does also con- siderable evangelistic work. In all these relations he is "very highly esteemed in love for his work's sake."

He is said to be especially helpful to the churches in Sunday-school work.

Rev. W. J. Carver, too, lives in Elizabethtown. He was raised up in Barron county; taught music 18 years and began to preach late in life. He is pastor of the Mt. Carmel church, Bull T. county and does con- siderable missionary work at other places. He is an earnest, good man, and very helpful to the churches in singing.

It will be seen that Elizabethtown has become a home for preachers.

A. C. CAPERTON.

Leitchfield, Ky.

TEXAS.

Yes, Laredo is the jumping-off place just across the river to the ex- tensive, historic land of the Monta- nans. The main difference between Laredo, Texas, and Laredo, Mexico, is that one is in Texas and the other is in Mexico. In each there is about 12,000 inhabitants, with the Rio Grande flowing between them. There are 1,000 Americans, 3,000 Americans and 9,000 Mexicans. The two races are perfectly harmonious.

The American Baptist interests are on the up-grade. Bro. J. N. Marshall is the efficient pastor. He is a for- mal member of the General Confer- ence, and a member of the General Conference. He is master of the situation, having his work well in hand. His people love him, and

are proud of him. I preached for him Sunday morning and night. His audience is the largest of any de- nomination in the city. It is an in- telligent, spirited, friendly band of men and women, striving hard to hold up the cross of our Lord Jesus Christ on this border land.

Deacon W. C. Burr and his esti- mable family are the preachers' friends. They are entertaining me most royally during my tour here. Our State Board helps to support Bro. Marshall at this point. My main mission here is in the interest of the Mexican people. There are about 35 Mexican Baptists in Laredo, Texas. The work was inaugurated by Bro. J. F. Kimball, missionary of the Northern Board to Laredo, Mex- ico. I preached to-night to a large Mexican congregation in the Span- ish language from John 14:3.

Pastor J. N. Marshall has gone with me from house to house visit- ing the Mexican Baptists and intro- ducing me to them. Perhaps it would be well to state that I am superintendent of Mexican Missions in Texas, supported by the Board of our Texas Baptist State Convention.

Missions is a noble and important but difficult work. I desire the sym- pathy and prayers of all Christians day by day. This is my first mis- sionary trip. If your readers desire it I will give you a weekly squib from our field.

C. D. DANIEL.

SOME INTERESTING FACTS ABOUT OUR MEETING.

In looking over the results of our recent meeting, I observed that nearly all the additions were grown peo- ple, and nearly twice as many men as women. Five of the men are heads of families, one is 70 years old, one had been an Episcopalian for 25 years, one had been a Methodist for several years and another was from a Catholic family. He told me he was the only Baptist among his peo- ple. Four of the women who joined have grown children.

I think these results were largely due to the character of preaching we had. It took a strong doctrinal preaching to reach people of mature age, outsiders and other denomina- tions, and this is the kind Bro. Thompson gave us.

We extended the hand of fellow- ship to seven yesterday morning and baptized three at night; had large congregations. We had a large Sun- day-school.

Our school yesterday was more than twice as large as it was the same Sunday one year ago, and so was the collection. Our church is in fine spirits and good working order.

Wm. D. NOWLIN, Lexington, Ky.

The Nineteenth Annual State Con- vention of the Young Men's Chris- tian Association of Kentucky will be held at Covington, Ky., Feb. 15th, 16th, 17th. A strong programme has been arranged by the State Executive Committee. It is expected that the Associations of the State will be rep- resented by large delegations, and young men, business men and pas- tors from unorganized communities will be welcomed as corresponding members on retaining credentials from the State Societies. As usual, entertainment will be provided, and reduced rates on the railroads have been secured. Programmes, creden- tials and full information regarding the Convention may be obtained by writing the State Secretary, Henry E. Rosecrans, Fourth and Broadway, Louisville, Ky.

WHAT a man can do in his greatest moment, and he always connotes his dignity by doing it.—Carlyle.

FREE OF CHARGE.

Sunday-Schools not now using our Lesson Helps will be supplied for balance of this quarter FREE OF CHARGE. We wish every Baptist school to have an opportunity of using the best Baptist Literature published.

Address: American Baptist Publication Society, 316 N. 6th St., St. Louis, Mo.

FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

SCULPTORS OF LIFE.

Chisel in hand stood the sculptor boy, With his marble block before him; And his face lit up with a smile of joy As an angel dream passed over him. He carved it then on the yielding stone, With many a sharp incision; With heaven's own light the sculpture shone; He had caught that angel vision. Sculptors of life we are as we stand, With our souls uncarved before us, Waiting the hour when at God's command, Our life-dream shall be cut in stone. It is carved it then on the yielding stone, With many a sharp incision, That heavenly beauty shall be our own, Our lives that angel vision. An servant with this class: Make drudgery drive; Who sweeps a room as for Thy laws, Makes that and the sultan fine. This is the famous stone That turneth all to gold; For that which God doth touch and own Cannot for loss be sold.

BAD COMPANY.

BY VIVIAN BACHLER.

"Girls," said May Lewis to a group playing in the shade of a tree, "do you see that girl over there standing by that tree? She is the new scolar that I overheard Miss Barber telling the professor about. She said that the girl is a mixture. Doesn't seem to understand the lessons of a school, but in spite of her rough and ready manners she is warm hearted and teachable, and is anxious to do right. She said in arithmetic she is above the average, as her father keeps a store somewhere in the backwoods, and this girl has been his chief clerk for some time." "Well, we shall have to sound her and see if she is good fun," said Jennie Dicks, her eyes dancing with mischief, as she glanced impatiently, and the pupils fled into the school rooms. Ruby, the new scolar, walked behind the rest, feeling very much out of place among so many strange faces, some of which turned to regard her curiously, and not a few were thoughtlessly unkind by allowing her to ride on the sidewalk to show in the glance, yet when she passed by her seat Miss Barber smiled upon her so kindly that she felt suddenly warmed and encouraged. The first class was the reading class. Ruby's labored efforts and ludicrous blunders so convulsed the class that the teacher took pity on her and told her to be seated, resolving to give her private instruction until she could acquire herself creditably before the class. Next came the mental arithmetic class, and Ruby was on familiar ground at once. She listened to each formula with interest and wondered what was the use of going through all that rigmarole, when she had the answer-sung in advance. The girl next her took an interest smoothly through the example: "Charlie has forty-eight cents and buys a slate pencil for sixteen cents; how many cents has he left?" Ruby had just time to think that Charlie ought to have had more sense than to pay sixteen cents for a slate pencil, when she was asked to rise while the teacher read the following example: "There are thirty-six wild ducks in a flock, and a huntsman fires at them and kills eighteen; how many are left?" Ruby forgot everything and exclaimed in an incredulous tone: "What, at one shot? I don't believe it! Father is a fine shot, but he never killed eighteen ducks at one clip in all his born days." "But, Ruby, I didn't make the statement. It is only an example which I ask you to solve," said the teacher, kindly. "No, no, please, schoolma'am, my folks bring me up to solve the truth, and I couldn't answer a lie so that, even if it is printed in a book," and Ruby shook her head sadly for feeling obliged to refuse her teacher anything. "Since you look at it in that light, dear, you may want one." "In school there were twenty-seven boys and thirty-six girls; how many more girls than boys?" "Now, that's something like," said Ruby, casting a triumphant glance towards the boys' seat. "Girls don't run away from school to go fishing as boys do."

The children burst into a laugh. "Such remarks disturb the class, Ruby, so please don't make them." The school giggled, and Miss Barber smiled in spite of herself. The girl glanced about her in indignant dismay. She knew she had blundered, but she did not know how. An old saying of her father's came to her mind: "A quiet tongue makes a wise head, and she resolved to set upon it as best she could. At recess Ruby stood alone, watching the others at play. She was a chubby Dutch girl of about twelve years of age. Her face was honest and good-natured. It was the habit of a certain group of girls to "sound" a new pupil to decide if she was "good fun" or to be "one of us." They now approached Ruby, asked her name, age and where she lived. Ruby answered readily, glad to have some one to speak to her. Then a girl with low-cut curls and white blue eyes slipped up to her. "You are 'way up in cloutton, I noticed," she said, with a slight glance at the group. "Can't hold a candle to you, though. M' when you stood up there and yellocuted the others ran up and down my back all the time," said Ruby with honest admiration. At this the girls laugh merrily and clapped their hands. The answer was so pat, for the questioner was rather vain of her elocutionary efforts, though a high-pitched voice gave one a feeling of uneasiness instead of pleasure while listening to her. Her part in the "sounding" process proved unlucky for her, for even her mates thought the joke too rough, and she was from that hour looked upon as a "yellocutter." "Do you think you will like the school here?" asked gentle-faced May Lewis, who never approved of the "sounding" process. "I'm bound to. Pap says none of us is educated, and he wants me to get an education, so I'm going to," said Ruby, with determination. "Pap!" exclaimed several voices at once, thinking the time had arrived for some "fun." "Who is pap, please?" "Humph, you are queer if you don't know." "Since you call your father 'pap,' you must call your mother 'map,'" said a girl laughing at her own originality. "I never thought of it before, but a good mother is a kind of map of the world—sort of give you the way to the land, you know," said Ruby, with a tender expression. "How do you like town society?" asked the girl with the white blue eyes. "It's just as pap said; dogs and town young'uns are alike." "How's that?" asked the girl, piqued by the comparison. "Oh, he says, let a country dog come to town and all the town dogs pitch into him, answered Ruby, nonchalantly. This was a telling truth, and some of the girls had a moment of honest shame, but the questioner turned red with resentment, which changed quickly to spite. "I saw a wild map at a show one summer. Your sister, is that?" "Shame!" exclaimed several girls under their breath; but Ruby was capable of fighting her own battles, her very innocence and honesty being her best shield. "Just as much as you are a lady-like town girl. Some folks think if they wear kid gloves and a feather bo-wer, they is a lady. My mother don't know much book learning; but she's a lady at heart, and if you was to go to our house she would treat you like a lady," said Ruby, looking the girl calmly in the eyes. "There, Clara, that serves you right, and you brought it upon yourself!" one girl exclaimed. "Come, girl, she had better be one of us," said Jennie Dicks, who thought that one so gifted in repartee would better be mustered in at once. "If you think I am going to join you and help pple on to new scholars, you're mistaken. I won't do it. It'll head 'em off every time," said Ruby soberly. "Oh, we don't mean any harm! It's only in fun," exclaimed one, feeling ashamed to be reproved by this untaught country girl. "Queer fun it must be to torment one like this!" Here the school bell called them in-doors. For several days Ruby avoided the "charmed circle," as they flatteringly called their special group, and played very contentedly with the little ones. The schoolmaster, however, the "big girls" designed to notice the little ones, but Ruby had not only called upon all the little housekeepers ranged along the high board fence, but she introduced new plays into the "inspiring" houses, and helped them to have a good time.

In school hours Ruby gave her whole attention to her studies, and had already shown remarkable advancement in them. She was a comfort to her teacher, for she never had any distractions, and she was ready to be told the same thing twice. By and by it began to dawn upon the older girls that Ruby was purposely avoiding them, and they had a curiosity to discover why. So at recess Ruby was called to the "chimed" arms in her and asked her to join them in their play. Ruby greatly freed herself and slowly looked away. "Excuse me, but I'd rather play with the little girls," said one. "Don't you like us?" asked one. "My folks are very strict about the company I keep. They are always telling me not to go in had company, but to choose such as will help me to be good," said Ruby, thoughtfully. "Now, I understand," said another, "and don't you like other girls from some of the best families in town. Preposterous! Yet this simple hearted backwoods girl honestly believed that they were undesirable associates." "You see," she explained, "my folks say we get to be like those we go with—and I want to learn manners and how to do things proper. Like Miss Barber. I never had much chance, and I want to grow up the best woman I can. The little girls don't run off to other girls nor of their teacher, nor make faces, and be sly, so I guess I'd rather play with them, if you'll excuse me," and Ruby walked happily away with half a dozen little children clamoring for her help. "There, girls!" exclaimed May Lewis, "we have had an honest mirror held before our faces, and the reflections ought to be good for us. We see ourselves as others see us. We are looked upon as 'had company,' and don't you like to be 'had company' and have shamefully. 'Bad company!'" and Ruby laughed bitterly. "I for one am ashamed of myself, and I mean to win that girl's respect yet," exclaimed Jennie, contritely. "Now, I understand," said May, after a thoughtful silence, "another way by which Ruby has been measuring us—it is by the expression of Miss Barber's face. She has taken Miss Barber for a model, and will she may for she is a lady, and I begin to see that we have been taking Miss Barber well either. I have often noticed that when one of us has annoyed or worried her, Ruby would look so indignant, and, no doubt, mentally placed a black mark after our names, and so has decided to avoid us. So the way we have to win her friendship will be through Miss Barber, by making teaching a pleasure instead of a burden to her." "Then I mean to be so good that Miss Barber's face will be wreathed in smiles when I'm in school," said Jennie, with a little choke in her laugh. "Girls," exclaimed Blanche, impulsively, "let us all agree to turn over a new leaf, and be good and make our influence be felt for good." "Who votes for the new leaf?" said May, holding up her hand. Hand raised, they went up, even the town curls joining. Miss Barber was certainly amazed at the sudden good behavior of her "special trial," as she mentally termed the "charmed circle." Being glad to get up, she was surprised and pleased by others of the way. There was no more sly fun in school hours, and their attention to the work in hand helped their teacher to give them of her best. Ruby began to regard the girls in a more favorable light. Her genuine nature and honest heartedness had so attracted them that each felt a desire to "grow up the best woman I can," and Ruby little dreamed that it was herself who had awakened in them this desire.—Advance.

CONTENTMENT.

BY S. W. H.

"Do you see that little brown cottager on the hillside?" said a girl, as we drove along the bustling city in which she pursued the busy, anxious calling of a physician. "Yes," I replied. "How easy it looks with the apple tree at the side, and the old-fashioned garden and front yard." "It is a general retail spot," continued the doctor, "and to it I often go to learn lessons of contentment. Two women, a mother and daughter, have lived there for many years. The mother was a very good woman, her husband died, and she had a little old story, you see. Since her childhood the daughter has known little of life, but as a hand-to-hand struggle for food and shelter. But you never hear a word of complaint. I often get discouraged, hard things

come into my life, as they come into most lives, and I am tempted to grow bitter and cynical and ask the question, 'Is life worth living after all?' Then I go to Mrs. Jackson, and she tells me about her plants and her work; perhaps she tells me of her early experience in this Western country, when she was first married, how they roughed it, yet how happy they were. She tells me that she'll take along the garment she is making, for she cannot afford to be idle a minute. In some mysterious way the hope and cheer of her brave soul are breathed into me. I look at her and feel ashamed that I ever harbored a discontented thought, and I go away quite happy again. "It is for such humble souls, 'the unnamed millions,' that this old world is kept going, rather than for the noisy few about whom every one is talking. Mrs. Jackson will never know how much her brave endurance helps me, she thinks I have been in it if I told her. Perhaps that knowledge is kept for one of the blissful surprises of heaven. I am not the only one to whom she has given what no money can buy. Where in all our busy city or in any other far of near, we would go for cheer, hope, courage and endurance? "Truly does the Bible say, 'Godliness with contentment is great gain.' It is gain to those who possess it, and to all upon whom the serene light of their influence falls."—Presbyterian. "An' anyhow, women'll never vote," said Mr. Donahue, interrupting Mr. Donahue's discourse on Woman Suffrage. "In th' first place, th' men won't leave thim do it. They have th' monopoly now, an' they're far from foolish enough to let go iv any iv it. Thim no woman caren for 'pollitics' an' don't want to be down an' despised it, an' woudners what it's all about. An' I don't blame her. Not till they start a political column Buttrick's Pathfinders will I ever be able to murther a corporal's head iv women at th' polls. I believe I was to take th' strongest woman an' set her in th' country an' sarb her ye'd find she didn't care whether William J. O'Brien was Alderman or Congressman. Th' only time th' likes iv thim knows who's President is when th' President is a woman. He has their devotion in his wife's name." "Well, I dinnao about that," said Mr. Donahue. "Tis lookin' dangerous whin Mrs. Donahue begins to think iv votin' an' p'haps she the way know 'was illicition da, till she saw th' patrol wagon go by."—February Ladies' Home Journal.

THE VALUE OF CHARCOAL.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purposes. Charcoal is a remedy that the more you take of it the better, it is not a drug at all, but simply absorbs the impurities and impurities always present in the stomach and intestines and carries them out of the system. Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables. Charcoal cleanses the mouth and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic. It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and protects from the poison of catarrh. All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Smart's Absorbent Lozenges; they are composed of the finest powdered wood charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey. The daily use of these lozenges will soon result in a much improved condition of the general health, a clear complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary great benefit. A British physician in speaking of the benefits of charcoal, says: "I advise Smart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the use of these lozenges to be very beneficial in the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some cases a patent prescription yet I believe I get more and better charcoal in Smart's Absorbent Lozenges than in any of the ordinary charcoal lozenges."

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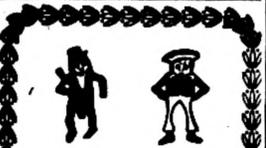
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DOROTHY'S LUNCH.

Dorothy Willis settled back in her seat, as the train started, with a slight air of content. She was actually on her way to the city for a whole day's fun and shopping.

She had been looking forward to this trip all the long, busy summer. It was her long-looked-for outing for the year, for the heavy mortgage on the Willis farm made mere pleasure impossible. But there was shopping that must be done in the city, and mother had said that Dorothy should be the one to go, so she had been saving up her pennies for it all summer.

She had found time to pick some berries, and she had gathered chestnuts to sell. She had a little money in one corner of her purse—"just for reckless extravagance," she said.

"I know that you will think I am dreadfully foolish," she said to her mother early in the summer, "but if I can save money enough I'm going into Delaney's to lunch." Delaney's was the most aristocratic place in the city, and charged accordingly.

You almost had to pay for the privileges of passing on the sidewalks. "I've seen people going in, and it looks so lovely. It smells so good, too, clear out on the street. Somehow a put-up lunch goes down dreadfully hard after that. I'd like once in my life to play it was rich, and could be passing on the sidewalks."

"Very well, my dear," answered her mother, "do as you please. We should be more than glad to give you all you want. It hurts us both to the quick, my daughter, to have you work so hard and be denied so many things."

"Don't you say another word, Mother Willis!" cried Dorothy. "You know I'm happy as the day is long, most of the time, and I'd work ten times harder, and live on potatoes and salt, before I'd swap my blessed father any mother for any millionaires on the face of the earth. I don't want to be foolish once for half an hour or so."

So Dorothy had picked berries, and gotten up early to tramp off after chestnuts, and all by itself in one corner of her purse was a crisp, new dollar bill for fully.

She had amused herself and the family planning her lunch. "If you don't come home, Dorothy," said her brother Tom, "we shall know just what the trouble is—no digestion. I should expect to find you in the conglomeration into my stomach."

"I am pretty healthy," laughed Dorothy. "I guess I can stand it for once."

of joyous expectation had faded, the tears were running down her cheeks, and she looked at the half-starved man in her hand with a sorrowful surprise. It had been such hard work to get it, and it had seemed such wealth.

"We never can get on," she said, with a sob, "and father will get more cold and be sick. I'm afraid."

"I've got your lunch money," said conscience to Dorothy. "Can you be so mean and selfish and horrid as to go and get that foolish lunch when the money would do so much good to these poor folks?"

"But I worked so hard to get it, and I've anticipated it so much," pleaded Dorothy. "It isn't as if I had lots of pleasure."

"The first mouthful ought to choke you to death," said conscience, remorselessly. "It only took a minute—less, if anything—for you to think all this, to fight her little battle, and thank God to come of conqueror."

"Don't cry, dear," she said, "I've got some money that I don't need. I'll put it with yours and we will get the cardigan together. Then every time you see your father, you can think of me. Won't that be nice?"

The look on the child's face repaid Dorothy a thousand times for her little sacrifice. Indeed, it warmed her heart so that she slipped a quarter into the child's hand as they parted.

"Get some sugar and milk for your mother's tea, and putter for your bread to-night," she said. "I don't need that ribbon for my hat, the old one will do well enough," she said to herself.

"Well, did you have your wonderful lunch, and did you enjoy it as much as you expected?" asked Tom at night.

"More. I never enjoyed anything so much in my life. I didn't get just what I planned, but it was even more indigestible," she said, "I'm sure Dorothy, with a happy little laugh; and that was all she would ever say about it."

"It may have been filling at the time, but it doesn't seem to have stayed by you very well," said Tom dryly, as he watched Dorothy eat her supper.—Zion's Herald.

EVERY ANIMAL ITS OWN DOCTOR. Animals get rid of their parasites by using dust, mud, clay, etc. Those suffering from fever drink water, and sometimes plunge into it. When a dog has lost its appetite it eats that species of grass known as dog grass.

which acts as an emetic and a purgative. Cows also eat grass, and sheep, when ill, seek out certain herbs. An animal suffering from chronic rheumatism always keeps, as far as possible, in the sun. The warrior ants have regularly organized ambulances. Latrille out the ants as the cat grass, and other came and covered the wounded part with a transparent fluid secreted in their mouths.

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THE STUDENT'S NEW TESTAMENT

Our eye has just fallen on a new edition of The Student's New Testament, being the revision of Westcott and Hort. Of the value of the text we have nothing to say, as it has long been in the hands of Biblical students. But this edition, published by the Macmillans, of England, has appended to it a Greek-English Lexicon, prepared by W. J. Hickie, M. A., of St. John's College, Cambridge, who has been induced by some reason or other to define *baptizo* by wash, cleans, baptize. Just this and nothing more. Now, we have been accustomed to see these definitions given in some lexicons as secondary meanings of the Greek verb, but to find them standing first and alone made us, for the nonce, doubt our own eyes. Accordingly we scanned the definitions over and over again, expecting to discover that immerse and dip would surely appear near or at the end of the paragraph, but, *mirabile dictu*, we looked in vain. This is one of the strangest lexicographical freaks of the last half century. To the infinite discredit of his scholarship, this Cantabrigian in a lexicon especially designed for the study of the Greek text, has suppressed the fundamental significance of an important word. He has been rash enough to do this in the face of all reputable lexicographers, both the earlier and the later.

Not to cite a shelf full of lexicons, we will reply to this Cambridge M. A. in the following way. Before us lies quite a bulky catalogue of the University of Cambridge, Eng. Under the Classical Tripos we read: "The best Greek lexicons are Eost and Palm or Liddell and Scott." A graduate of this University, Mr. Hickie, cannot be ignorant of the definitions of these lexicographers. He must know that Liddell and Scott, as the final result of all successive revisions of their great lexicon, have reduced the definition of *baptizo* to this, viz: "To dip repeatedly, to dip under." And the first definitions in Eost and Palm are: "*Of und wiederholt eintauchen, untertauchen.*" Why does this gentleman withhold from his small lexicon this meaning, which is the first given in these standard lexicons recommended by the authorities of his own *Alma Mater*?

If we turn to the theological course as mapped out in this same catalogue, we read as follows: "The best lexicons are those of Bretschneider, Wahl and Robinson." Did Mr. Hickie have recourse to these? Let's see. Robinson gives, "To dip in, to sink, to immerse." Opening Bretschneider we read: "*Submergo, in agnam immergo.*" Thus these New Testament lexicons agree with those of classic Greek.

What took possession of this Cantabrigian, that he has so willfully contemned these standard Greek lexicons by ignoring their chief and foremost definition, given in English, German and Latin? The absence from this small lexicon of the primary meaning of *baptizo* is tantamount to declaring that the verb has no such meaning. The young student of New Testament Greek, who should be reading Gal. 3:27, would (unless he merely transferred the Greek word) have to translate, "As many of you as have been washed (or cleansed) into Christ, have put on Christ." Such a rendering, under the guidance of his appended lexicon, would certainly lead his unscrupulous mind to inquire how

one person could be washed or cleansed into (sic) another.

But enough. Our intention was simply to compare the definitions of Mr. Hickie with those given in the four great lexicons recommended as the best by the authorities of his own University. The comparison proves to be a contrast.

We beg leave to cite, in conclusion, what we asserted in the *Baptist Monthly* for July, 1886, in a review of Conant's *baptizis*, and to which a third of a century of investigation has added a mighty emphasis: "The meaning of no other term in all theology is so powerfully evidence as that *baptizo* means to immerse."

GEO. VARREN, Ph. D.

WHEN WE SING.

When we sing our hearts should be right with God, or we should be making an honest effort to get right before we attempt to praise him or offer a supplication with sacred song.

We may be gifted with voices of melody that have been trained in the world's greatest conservatory of music. We may have the gratification of charming multitudes and receive the applause of fastidious critics; but if only to please men we sing, verily we have our reward (Matt. 6:2-5, 16), and it is low and worthless.

If while we are singing our hearts are flowing with love, adoration and reverence, we allow Satan to cause us to put in a note of self-adulation, the critic may not know it, but there is discord in our hearts, therefore the harmony that is intended for heaven is spoiled, for no self-adulatory note ever reached the throne of God.

Take that grand old hymn, "Jesus, thou art the sinner's friend," as it came from the pen of the author freighted with trusting love and humble reverence, portraying the scenes of Calvary, hearing with an ear of faith the dying groans of a crucified God, yielding all to him who sits upon the throne as advocate, confessing the writer's vileness and guilt, but pleading free salvation and all abounding grace. Sing it with a heart filled with self-complacency towards God, and with a desire to please and fascinate the ear of man with an utter disregard to the sentiment of the hymn; and can you conceive of anything being more insulting to the God of heaven?

Let us sing in public worship. But, oh, my dear brethren and sisters, let us sing with the Spirit and with the understanding! Let us sing in our private devotions; speaking to ourselves in psalms and hymns and spiritual songs, singing and making melody in our hearts to the Lord. We can do this if we are filled with the Spirit. Without the Spirit all attempt at praise is cruel mockery. Be the voice crude and untaught, or be it ever so well cultivated, it is all one with the Lord, for unless the heart is right before God an attempt to praise him with sacred song is an abomination.

ANNA HEAD,

Forksville, La.

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AN EPIDEMIC OF FAITH KILLINGS.

The Dowrites, Simpsonites, Eddyites, and all other classes of anti-medicine faith healers and mind curers are rolling up the most extraordinary list of agonising and unnecessary deaths. Scarce a paper appears without some new case. Last week one paper had several cases. In Iowa a Christian Science healer and the mother of a young woman named Ethel Yates have been indicted by the Grand Jury. The girl died of appendicitis while the healer was praying over her.

In Boston last week a lady from Plymouth, Mass., attended a lecture on Christian Science at Tremont Temple, and the same afternoon went to the station to take the six o'clock train for Plymouth, boarded what she thought was the right train, but when it was half way out of the station found it was the wrong train and jumped off the car. She was dragged along by the train and her foot badly injured. An emergency hospital ambulance was sent for. She refused to allow the surgeon to touch her, except to bind up the wounded foot. She demanded to be taken to the home of the woman (Mrs. Goodhall) who had delivered the lecture, to be cured by her processes; but on reaching Mrs. Goodhall's house the lecturer said she could do nothing for a person suffering from such an accident, and finally got Mrs. Carelton's consent to go to a hospital. There her foot was found to be in such a terrible condition that it was amputated at the ankle.

All that the victims of these superstitions have is the strength of nature, concentrated by faith and encouragement. That God will help them in answer to prayer when they throw away the means which His Providence has placed in their hands, is by no means as likely as when in the use of those means they humbly depend upon his promises.

Mr. Moody had the sense to set his face against such follies, and now some of the people are saying that if he had not had medical treatment, but had trusted alone in the Lord, he would be alive. They are the worst sort of inconsistent cranks, because if they had an atom of common sense, they ought to maintain that they themselves will never die, but be translated. There is little use in trying to open their eyes. For either in science, religion, or finance, when a person adopts a principle which contradicts reason, philosophy, and the laws of nature, and then, if it happens to touch the subject of religion, distorts every passage of Scripture to make it agree with his irrational theory, he can believe anything. There are in this city well-known men who have all the signs of disease and look as though they had come out of their graves to transact some unfinished business and could not find the way back, who yet declared that they are cured. We have seen unretarded cripples that have attended faith-cure meetings for years, listening to the declaration that the one thing necessary to save them is faith, declaring that they have it. One such we saw helped out of a Simpson meeting, and when we asked the usher who did it how he explained the incongruity, he said that that was one of the mysteries he could not explain.

Religion, common sense and experience are all united in one sentence, the author of which is

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unknown to us: "The strong confidence in the protection and favor of God does not preclude the use of any of the means of self-preservation and defense which his providence has put in our power."—Selected.

This old hope rises.... that this sorrow, which at this hour seems more than I can bear, may dwell with me always as greatness from which my life may take its tone.—Ellen Watson.

SINON SUFFERS SOMEWHAT.

In the December Teacher Dr. W. E. Hatcher gives a delineation of the character of Peter that is little, if anything, short of a caricature. Now I respectfully submit that Peter has a right to expect better things of his friends. He has "suffered many things" of many men, but surely this sketch is the "unkindest cut of all." It is true that before closing he makes Peter turn out a pretty fair fellow after all, but he has before so mutilated his character that even Peter would never be able to recognize it.

Unfortunately their is some foundation for most of the imperfections of character pointed out, but why not give the apostle the benefit of the good things as well, that might be said about him?

That "he must have been a trial to his family" is purely gratuitous, and that his uncertain career had brought upon his mother-in-law an attack of "nervous prostration," is too funny to be thought of seriously. It is true that his "wife's mother lay sick of a fever," but, so far as we know to the contrary, she was in Peter's house, and was supported by the generosity of her turbulent (?) son-in-law. It is not every mother-in-law that proves to be a "wallowing of joy" in the home of her son-in-law, and the fact that the mother of Mrs. Peter (or Mrs. Stone, as we of to-day would say,) was found in that home at all speaks well for the nobility of character of her reckless (?) son-in-law. It is true that Peter once presumed to tell the Master that he must not go where his life would be imperiled, but be it remembered that he was the only one present who seemed to be concerned especially whether the Saviour ever or stayed.

It may be, as is alleged, that Peter had a pretty fair opinion of himself, but it was not Peter's mother, nor Mrs. Stone's mother either, who sought for a place for Peter either upon the right or left of Jesus when his kingdom should be set up. It is true that he retreated rather precipitately (it seems harsh to say "ran") at a critical moment, upon a memorable occasion, but he was not the only one who considered that "discretion was the better part of valor," nor did he leave until overwhelmed by numbers, nor even then until he had left a mark of his courage and skill as a swordsman upon the person of the highpriest's servant. Not a single disciple fought a lick that night in defense of their Master so far as the record discloses except the cowardly (?) Peter. It is unfortunately true that he "fallowed afar off," but, be it said to his eternal credit, that he was the only one who was following at all just then. Yes, he denied his Lord, but, be it remembered, that he was the only one near enough to be accused of association with the Nazarene save one, and that one knew he was safe because of some peculiar relationship that existed between him and the highpriest.

That Peter was impulsive all will admit, but when it is alleged that he was "whimsical," I flatly deny the allegation, and defy the allegator. Surely Dr. Hatcher must have been thinking of some one else when he wrote "whimsical," for whatever else may be said of this rugged character it cannot be rightly said that he was "whimsical."

And when the Doctor asserted that there was a "strain of

treachery" in him he is clearly writing about Peter, but with Judas in his mind. Certainly I have never come upon anything in the character of Peter that even suggested a "strain of treachery," nor have I read or heard of any one else who has. It would have been well for Bro. Hatcher to particularize a little here, or one will be skeptical as to a "strain of treachery" in the character of this noble apostle.

It is true that when all hope had apparently gone he determined to again earn an honest livelihood, but his suggestion, "I go a-fishing," met with a ready acquiescence on the part of his fellow-disciples.

It is true that he gave Paul just cause to criticize his course at Antioch, but he might, with equal justice, have criticized Paul in paying the cost of a sacrifice for certain men who had a vow simply to satisfy the clamor of certain ones who thought Paul had been making too much of "salvation by grace" without the "deeds of the law."

Now, Dr. Hatcher's object in writing about Peter as he did was a noble one, and the article is deeply interesting and highly entertaining as is well nigh everything that comes from his pen, but there is a danger that the article, just as it stands, will create a wrong impression as to the real character of Peter in the minds of many who will not be able to make so close a study of this illustrious personage as has Dr. Hatcher, and once this incorrect impression is made it will be well nigh impossible to eradicate it.

I appreciate the Doctor's aim, but I am unwilling that this illustrious character shall suffer so, even to "point a moral or to adorn a tale." To the one who will make a diligent and sympathetic study of the life and character of Peter, it will dawn upon him that he was incomparably the greatest man who ever followed Jesus, Paul alone excepted. It was the rugged rhetoric and untutored eloquence of this fisherman apostle, accompanied by the power of the Spirit, that swept three thousand souls into the kingdom in a single discourse. Such demonstration of ability so signally blessed of God could not have come from a man of such uncertain character as to be a "trial to his family" and a perplexity to his Lord. No man "tangential and whimsical with a strain of treachery in him" could have accomplished what Peter did. He was not faultless, but his frailties have been rather overdrawn by Dr. Hatcher.

Now I beg the pardon of my highly-honored and greatly-distinguished brother for criticising his really interesting character sketch of Peter.

N. W. P. BACON.
Oxford, Miss.

THE FULLNESS OF THE BLESSINGS OF THE GOSPEL OF CHRIST.

Romans 15:29.

First—What are the blessings of the fullness of the Gospel of Christ? Second—Who brings these blessings? Third—Who receives them?

In regard to the first question, we read (Col. 1:19), For it please the Father, that in him should all fulness dwell.

Paul was a model preacher. He shunned not to declare the whole counsel of God (Acts 20:2). For there is no wisdom, nor understanding, nor counsel against the Lord (Prov. 21:30).

This counsel is immutable and backed by an oath (Heb. 6:17). Eternal life is with the Father,

and comes to us through his Son, in hope of eternal life which God, that cannot lie, promised before the world began (Titus 1:2). That the Gentiles should be fellow-heirs of the same body, and partakers of his promises in Christ by his Gospel (Eph. 3:6). The law is not against the promises of God (Gal. 3:21). And the law is established through faith (Rom. 3:31). And the same being who said on the cross, it is finished, is the author and finisher of our faith. This is fulness without works of righteousness which we have done. For God hath concluded all in unbelief that he might have mercy upon all (Rom. 11:32).

This the full Gospel of the Jews and Gentiles. But some men of the Nineteenth Century style this a fatal heresy. But this class do not speak unto the people all the words of this life. Then to what extent should they be endorsed? For he that is unfaithful over small things will be unfaithful over great things.

If any man bring not this doctrine receive him not into your houses. And if a part of the Gospel—What part? To the law and testimony—if they speak not according to this word, it is because there is no light in them (Isa. 8:20). And they continued steadfastly in the apostles' doctrine. This sentence has the right ring. The man who is opposed to this should take his stand at the foot of the class and be fed on Gospel milk.

Christ said to Peter, "Feed my sheep." It takes the milk and the strong meat to make a full Gospel. A full Gospel brings in all the doctrines that belong to the church. "They have kept thy Word" (John 17:6). Has a fulness about it which I a mere. Other men labored, the apostles, and ye, the Missionary Baptists, entered into their labors (John 4:38). And the Scriptures cannot be broken. Unto him be glory in the church, by Christ Jesus throughout all ages, worlds without end (Eph. 3:21).

In regard to the second query, Who comes to the people with full Gospel blessings? We answer, The man born of the spirit. The man who sayeth, Speak Lord, for thy servant heareth. The man who is pleased with the doctrine of the Son. The man who says speak dignitaries for thy servant heareth, can never bring the fulness of the Gospel.

The third question, Who receives the full blessings of the Gospel? We answer negatively, not those who teach for doctrine—the commandments of men (Matt. 15:9). Neither can it be those who are carried about with every wind of doctrine (Eph. 4:14). Neither can it be those who give heed to seducing spirits and doctrines of devils (1 Tim. 4:1). Does the doctrine of devils include anything outside of a full Gospel?

If a man who writes from a Pedobaptist standpoint brings a Gospel with its full blessings, why can't the brethren of equal ability see them? Why apologize for preaching a full Gospel? Do we have to go to London to find out what a full Gospel is? Doubtless there are a great many historical facts in London that harmonize with a full Gospel, and some things brought from London and Rome are a stock of vanities. See J. C. Harris.

A time to speak, says Solomon. It is always time to speak when error crowds itself in a denomination. A time to hate, and David says, "Every false way" (Ps. 119:104).

Such a man can come with the fulness of the Gospel. Christ is

the way—all of it. The way of truth and the way of humility.

Help was laid on one, not on two. All things else are as a sounding brass and tinkling cymbal. Such a brother rightly divides the word of truth and gives each their portion. Paul finished his course without writing from Balaam's standpoint. Balaam turned out badly—he loved the wages of unrighteousness.

A great many so-called Baptists in the Nineteenth Century will not endure said doctrine. What must we do? Withdraw yourselves from every brother that walketh disorderly.

If any man will do his will he shall know of the doctrine. And he that knoweth his Master's will and doeth it not shall be beaten with many stripes. Cleave unto that which is good. This language does not include stubbornness, which is as iniquity and idolatry. See 1 Sam. 15:23.

Here is a caution for all: But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them (2 Tim. 3:14).

All men have not faith, and all do not bring a full Gospel.
JAS. P. TAYLOR.

ORDINATION.

WESTERN RECORDER: I notice in a former number you declare "that prayer and the laying on of hands are both essential to ordination." Should you not also add fasting? "And when they had fasted and prayed, they laid their hands on them and sent them away." Why should you separate what the inspired writer has joined together?

Again, God as well as man, or presbytery, ordains. Ritualism (fasting and prayer and laying on of hands) is out of the question with Him. Paul ordained certain things to be taught in all the churches. Why should he fast? and upon what could he lay his hands in thus ordaining?

Were not Paul and Barnabas teachers, or prophets, before the other three laid their hands on them and sent them away? As soon as Paul was converted and baptized, he straightway preached Christ. He did not go to the church at Jerusalem (the only church then) nor to any presbytery, for license or ordination, but he carried out in spirit the last commission of Jesus the Christ as given by John in his Revelation, 2:17. "And the Spirit and the bride say, Come. And he that heareth, let him say, Come."

Some years ago, I asked my brother, H. H. Harris, if the ceremonies which we practice in ordination were required by the original meaning of the Greek? And I shall never forget his answer which was: "I am skeptical on this—God ordains; man appoints."

If the churches of Jesus Christ kept their hands off and ordained none but such called or appointed to their ministry such teacher or teachers as they desired, think you there would be greater confusion in the religious world than there is now? Man-made priests are the bane of Christianity, and I am grieved to see that we (Baptists) are making giant strides to keep in the world's swirl in this direction.

May God have mercy upon us, and grant us leaders who are taught (not of seminaries and colleges) but of God; who are led, not by Dr. So and So, but by the Holy Spirit.

Your brother,
J. C. HARRIS.

Manor, Texas.
[It is needless to say that we do not agree with Bro. Harris.—ED.]

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North Dakota in the West. That I was compelled to stop to my bed on account of the severe pains throughout my limbs and the stiffness of the joints. A physician was called and the knee lanced three different times. The disease was at first called sciatic rheumatism, but afterward the physician designated it as blood poison. During this time I was all run down physically and it seemed to me that I had fairly my blood. My kidneys, heart and lungs all seemed affected, and once when I happened to bruise one of my fingers the blood seemed to be light and watery and not the color it should be. I had five different physicians. They said that the upper portion of one of my lungs had become affected and I could see that they did not entertain very much hope of my recovery.

I was confined to my bed for eleven weeks and derived but slight benefit from the treatment that had been given. One day in the course of a conversation with a cousin, he remarked that I might try Dr. Williams' Pink Pills for Pale People.

"Perfectly willing to try any medicine that seemed likely to cure me, I began taking the pills. In about three weeks a noticeable improvement was observed. Gaining in health and confidence in the curative powers of the pills I followed directions closely, and took in all ten or twelve boxes.

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Table with 4 columns: City, No. 44, No. 45, No. 46. Rows include Lv. St. Louis, Lv. Mt. Vernon, Lv. Evansville, Lv. Henderson, Ar. Owensboro, Ar. Louisville.

LOUISVILLE TO EVANSVILLE.

Table with 4 columns: City, No. 47, No. 48, No. 49. Rows include Lv. Louisville, Lv. Henderson, Lv. Owensboro, Ar. Evansville.

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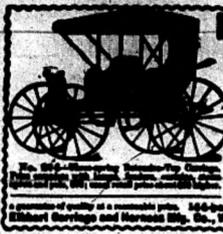
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THE CROPS AND THE MARKETS.

New York has been gradually losing her control of the export grain trade of the country for years. Last year she handled only 25 per cent. of the wheat exports, the previous year 32 per cent. Commercial papers of that city attribute this loss of control to unfair freight-rate discriminations. The main cause evidently is the opening of new transportation lines and keen competition of rival routes which are shorter than those to New York. Baltimore and Newport News are nearer the grain fields, and New Orleans and Galveston still nearer. Of total grain exports of Atlantic ports in 1873, more than three-fourths, 77.9 per cent., went from New York, but last year only 32.9 per cent. New York is losing in other exports. The decrease in ten years has been from 41.8 to 37.4 per cent. of all exports. While handling little more than one-third of the exports, New York receives two-thirds of the imports. A large body of importers equipped with all the machinery of foreign trade and domestic distribution, gives New York an advantage not easily overcome.

and low and unsatisfactory prices. It is said that the yearly requirements of broom corn are only 80,000 tons, and in some seasons 25,000 is produced in Douglas, Coles, Montrie and Edgar counties, Illinois. Arcola is the center of distribution.

The week's cotton receipts were 194,371 bales, 59,597 less than for the corresponding week last year. The receipts to date are now 2,127,686 bales less than last year. The ambitious brokers who estimated a crop equal to that of 1898 will lose much of their prestige this season. So far the American mill takings are about two-thirds as much as the exports, and both together are only four-fifths of crop in sight, so slow has been the export movement. The world's visible supply is 1,471,941 bales less than a year ago.

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10 Large Packs For 10 CENTS SILVER. This is a new collection of the best of the world's poultry. It contains 10 large packs of the following: 1. The Golden Pheasant, 2. The Blue Pheasant, 3. The Green Pheasant, 4. The Red Pheasant, 5. The Black Pheasant, 6. The White Pheasant, 7. The Silver Pheasant, 8. The Bronze Pheasant, 9. The Partridge, 10. The Quail.

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Don't pull up weeds and then leave them on the flower bed or throw them down in the path, for the next rain will make many of them grow again. Always take a basket with you and go "marketing" in the garden every day for weeds, and when you have found one (you may possibly find two or three or more), account that you have found a treasure and consign it to the compost heap. You will soon have no need of investing a fortune in "Bawler's Chemical Fertilizer," because you will carry on live and enterprising chemical works of your own. My lazy neighbors marvel at the fineness of my potting soil, after I have sifted it, but it is mostly weeds. I make the raising of weeds a business. I like weeds. They make grand flowers. Good weeds, like good Indians, are the dead ones.—Er.

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LYNCH CHURCH

Small Alloy Bells and Musical Bells. Made for Churches, Schools, and Public Buildings. See G. H. BELL CO., Louisville, Ky.

IF you look at a dozen common lamp-chimneys, and then at Macbeth's "pearl top" or "pearl glass," you will see the differences—all but one—they break from heat; Macbeth's don't; you can't see that.

Common glass is misty, milky, dusty; you can't see through it; Macbeth's is clear.

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TRAINS NORTH.

Leave Louisville, 8 a. m.; 9 a. m.; 11:45 a. m.; 3:30 p. m. Arrive Louisville, 5:30 a. m.; 7:30 a. m.; 10:15 a. m.; 3 p. m.

TRAINS, JELICO AND SOUTHWEST.

Leave Louisville, 9:30 a. m. and 3:30 p. m. Arrive Louisville, 9:30 a. m. and 3:30 p. m.

TRAINS, LEXINGTON AND FRANKFORT.

Leave Louisville, 7:30 a. m., 3:30 p. m. and 6:30 p. m. Arrive Louisville, 1:30 a. m.; 12:30 noon and 4:30 p. m.

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Items of Interest.

NEWS THE WORLD OVER.

William M. Haseltine, the well-known landscape painter, died in Rome, Italy, after an illness of only two days. He was born in Philadelphia in 1828, graduated at Harvard when only 19, and was elected to membership in the National Academy in 1861. Sir Thomas Stewart died in Edinburgh, aged 85. He was one of the most famous physicians of the century, and wrote a number of valuable medical works. Gen. Caleb J. Dilworth died in Omaha, aged 78. He enlisted as a private in an Illinois regiment during the war and rose rapidly to be Brigadier-General. This rapid promotion shows how gallant and brilliant he was.

Major-General William W. Averell died in Bath, N. Y., aged 68. He graduated from West Point in 1855, entered the war as Colonel of cavalry and soon made for himself a great reputation as a dashing cavalry leader. Judge David M. Kay died at his home in Chattanooga, aged 74. He was Lieutenant-Colonel of the Forty-third Tennessee Cavalry in the Southern Army. Since the war he has been Senator, Postmaster General, and Judge of the United States Court for East and Middle Tennessee.

Ambassador Pauncefote and Secretary Hay have signed a treaty by which England surrenders the Clayton-Bulwer treaty in regard to a canal. The U. S. is free to build a canal either in Nicaragua or the Panama without joint control, but the canal is to be entirely neutral, ships of all nations using it on the same footing, both in peace and war. Add the United States cannot fortify the canal or its approaches. The treaty has now to go to the Senate.

England was entirely willing to make such an arrangement with Mexico which she had proposed. But the British would not do so. But Canada objected, and England would not go contrary to her wishes. It is generally understood that Canada will receive for her acquiescence a free port on the Pacific coast when the Alaska boundary matter is settled.

Rev. Peter MacQueen writes from Manila: "The Philippines of Manila pay higher taxes now than they did in the worst days of Weyler. We have revived many obsolete taxes and are collecting them with terrible rigour. These people do not forget indignities. They are as sensitive as a woman, as proud as a Spartan, as brave as a lion. We have not, so far as I can see, succeeded in making one of them either fear or love us." It is to be hoped Congress will examine into the taxation.

Gen. Roberts was to accomplish wonders when he reached Africa. So far as reported he has done nothing but visit a hospital ship and send daily, with the pertinacity of a parrot, the despatch: "Situation unchanged." Buller was defeated with terrible loss, French failed utterly in an attack on Colonsburg, but still comes. "Situation unchanged." Perhaps he means, "Defeated as usual."

In answer to the charge of inefficiency, Mr. Windham, Parliamentary Secretary in the War Office, said in Parliament that the British had shot 18,000 men and 450 guns. As 18,000 are shot to be on the sea, and 450 on the point of sailing, and the two little Republics have, at the outside, only 150,000 men, women and children, one would think the government had sent men enough against them to escape capture on that point.

Our friend, the Canadian Baptist, does not seem to see the difference between refusing help to all outside the United States and declining to feed the subjects of the richest empire on earth, especially while that empire is spending ten millions a week to take away self government from a hundred of farmers. An awful famine is impending in China. China is a poor nation, and there is no question, if the famine comes in China, that the Watchmen will urge our people to give generously to help.

The French government is having some trouble with the courts. The case aroused the wrath of M. Bernard, a member of the House of Deputies. He attacked the Minister of Justice, M. Monis, calling him a scoundrel and a cannibal. The House voted his expulsion, but he refused to go, and soldiers brought in to remove him. He went off scolding like a fishwife.

Again wild stories are set afloat of the vast amounts of gold and silver in the Philippines waiting to be mined. For hundreds of years the Spanish have been the honest of hunters for gold, and they have had the Philippines for one hundred years. Gold may be found there some time, but it is not what it will be really found or "heard of" by wild rumors.

A "modest journey" in England tells attention to the longevity of the Jews. The modern Jew, while small in size compared to the average of the same lives on an average level as that of the Gentile. The number of deaths among the Jews from consumption and pneumonia is very small. Prof. Ripley attributes this to their thorough system of meat inspection.

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. We charge one cent a word for all over 100 words, invariably in advance. You may have more than you know at once what the charge will be. Unless the money accompanies the notice, it will be brought down to 100 words.

LOUGHRIDGE.

[Resolutions of respect to the memory of our dearly-beloved Sister, Mrs. K. Loughridge, by the Ladies' Aid Society of East Baptist church.]

Whereas, It has pleased the Divine Master to remove from our midst our dearly beloved Sister; therefore be it resolved:

1st. That in the death of Sister Loughridge the Society has lost one of the faithful and devoted members;

2nd. That we extend to the family our prayers and heartfelt sympathy in this sad hour of bereavement;

3rd. That this testimonial of love and respect to her memory be spread upon our minutes and a copy thereof sent to the family. Also that these resolutions be published in the Western Recorder.

LADIES' AID SOCIETY EAST BAPTIST CH.

CHATTEN.

Mrs. Samuel Chatten was born near Hammondsville, Hart county, Ky., Dec. 15, 1827; professed faith in Christ and joined the Baptist church in August, 1856; was married Dec. 23 of the same year, and has raised eight children, of whom seven are living. After a lingering illness of many days, on Jan. 22, 1906, she bade farewell to husband, children and friends. But she rests from her toils and her work and has joined God, bless the husband and seven children and bring them at last into that bright home where she so sweetly rests. The remains were interred in the Smith burying ground, Hart county, Ky. Ah, Sister, we miss thee, but we hope to meet you again. C. W. HOWLES.

MONUMENTS.

Before purchasing a monument or headstone, it will pay you to get the estimate of the Peter & Burghard Stone Co. Write for prices and designs. Warerooms: 317 West Jefferson St. Works: 12th to 14th on Maple St., Louisville, Ky.

"HUNDREDS of American pulpits practically are mere lecture platforms, whereon speakers essay an alleged gospel that invites men to better lives, but dares not proclaim God as the exclusive sanctioning authority. A sad number of pulpit speakers, consciously or unconsciously, seem to have taken merely human contracts to entertain their audiences, rather than warn, instruct, challenge, and often rebuke them in God's name. Many pulpits omit to announce the incomparable sovereignty of God over men. The arrogant assertions of the preachers who proclaim a 'new' theology seem to have shaken the godly confidence of many other pulpits, and in apologetic, deprecating, and altogether uncertain sound issues from trumpets that should summon man in the name of a God who has never ceased to reign in Israel." The above quotation from the Northwestern Christian Advocate recalls the remark of a woman of high literary attainments. She said recently: "After working with books all week I go to church fairly hungry for something nourishing; for while good literature furnishes mental food, there is no soul food that compares with the old Gospel plainly preached. This is what I want, but what do I get? Quotations from Browning, quotations from Lowell, quotations from Thoreau, ad nauseum. Metaphors and similes are crowded upon each other, political questions are discussed, the published views of mushroom writers are dilated upon, and a few moral platitudes bind the whole together." The hearer in this case went away weary, disgusted. If she had deliberately gone to hear a lecture, the affair might have produced a certain kind of enjoyment, but the things that she did want were withheld and she went sadly away.—Ex.

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ILLINOIS CENTRAL MEMPHIS and NEW ORLEANS. TWO FAST TRAINS DAILY. THE NEW ORLEANS SPECIAL. Leaves Louisville at 12:01 p. m. daily, arriving Memphis 10:50 p. m., New Orleans 10:00 a. m. Solid Vestibuled train with through Sleeping Cars. Meals served in Dining Cars.

In working for God, first look to Heaven. It is a grand plan. Over and over again, our Lord Jesus Christ looked to Heaven and said, "Father." Let us imitate Him; although standing on the earth, let us have our conversation in Heaven. Before you go out, if you would feel the world, if you would be a blessing in the midst of spiritual death and famine, lift up your head to Heaven. Then your very face will shine, your very garments will smell of myrrh and aloes and cassia out of the ivory palaces where you have been with your God and Saviour. There will be stamped upon you the dignity and power of the service of the Most High God.

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

Items of Interest.
NEWS THE WORLD OVER.

Major-General Henry W. Lawton's body was brought from Manila, and was carried across the continent to Washington City, being everywhere received with all possible demonstrations of affection and regret. It lay in state in Indianapolis, in Washington City, the funeral was preached by Dr. M. W. Stricker, Freebriery. The procession to the grave on Arlington Heights contained the President and Cabinet, Supreme Court, House and Senate, and representatives of the army and navy. No more beloved officer has fallen in battle.

Gen. Buller made a third attempt to retake Ladysmith. He crossed the Tugela and seized a kopje, fifty Boers and their Kaffir servants following away. The small force of Boers indicated another "trap" and Buller sent up a man in a balloon to reconnoitre. He found the biggest Boer trap, with disappearing guns, just on the road the British would have to advance. Whereupon Gen. Buller ordered his troops to march across the river. He lost the first half-day war. Later reports of losses have been held back. The Boers have followed him and established themselves on the south side of the river.

While Buller was attacking Joubert, Col. Finimser attacked the Boer position near Hamansta. He endeavored to take their trenches by storm, but was repulsed and had to retreat. His loss is not known.

Gen. MacDonaid advanced to Koodooburg, and an engagement followed which lasted all day. In order to surround the Boers, Gen. Robinson was sent to reinforce Gen. MacDonaid with a large force and two batteries of artillery. But he arrived too late and MacDonaid has retreated back to the Modder River, with a loss of fifty men. Every fighting in trenches and they lost none. It is surmised that MacDonaid only intended a reconnaissance.

The English papers say the British government lends Gen. Carrington to the Cecil Rhodes Company to command troops which are going to raise against the Boers. No civilized nation has done such a thing since medieval times. The British hired Hottentots against us, but the Hottentots were a part of their army. For a private corporation to make war is almost pure brigandage and it is to be hoped the Boers will catch and shoot every one of such men who come against them.

It would be entirely right for the Rhodes syndicate to raise and equip regiments in the British army. That they are to make war themselves shows the situation. It is that they are to do things England is ashamed to do in her own name. Probably they are to invade the Portuguese territory, or to arm the blacks. England will have sunk beneath contempt if she uses such means against a handful of farmers, and we know the non-conformist conscience will allow Chamberlain to carry out this plan.

General Lawton left his family poor. But a subscription was started to pay off the mortgage on their home. It quickly reached \$24,000. The committee in charge will only receive \$4,000 additional. The ready and generous response has been most gratifying, and shows that the dragging subscription to the "Dewey arch" is not an example of any penuriosities among the people.

Hon. R. W. Thompson died at his home in Terre Haute, Ind., aged 84. He was a Virginian of a distinguished family, his grandfather was a personal friend of G. O. Washington and married his niece. Lafayette visited the Thompsons on his last visit to this country. Mr. Thompson lived in Louisville for awhile, his son of Princeton, Indiana where he spent the greater part of his life. He was famous for his eloquence. Although then seventy years old, he was Secretary of Navy in President Hayes's Cabinet.

It was reported that Kwang Hoo, Emperor of China, had abdicated on account of ill health. But all he has done is to appoint as his heir Fu Chuan, a little son of Prince Tuan. It is understood that this is the doing of the Dowager, who is the real ruler of China, and that it is in the interest of Russia. Prince Tuan is a great friend of Russia. The Dowager is a great friend of Germany. The Dowager is a great friend of Germany. The Dowager is a great friend of Germany.

The next in Success Aries has been intense. The thermometer stood at 125 in the shade, and out of the top of the tube in the sun. On Saturday there were in the city 105 sunstrokes, of which 22 were fatal. On Sunday there were 319 sunstrokes and of these 131 died. We never heard of a record which approaches this.

We are just in receipt of a letter from a prominent Baptist in Texas, complaining of the news letter signed "Roxbury" we published last week. It is claimed that Roxbury "insults" Dr. E. E. King. The language used is:

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

Dr. King stands very high in the Recorder's esteem, and it did not occur to our office editor, who alone read Roxbury's letters before publishing it, that this language would be regarded by any one as insulting.

It is also claimed that this new letter "slimes Dr. B. H. Carroll by ascribing to him only 'moderate' success in connection with his 'educational work.'" The language used concerning Dr. Carroll was as follows: "Dr. B. H. Carroll is laboring untiringly to lessen her [Baylor College at Belton.—Ed.] burden, and is 'meeting with moderate success.'" For many years Dr. Carroll has been the pet admiration of the Recorder, and we have several times congratulated him and the Baptists of Texas on his signal success in his educational work. But our office editor failed to see any "slime" in Roxbury's saying Dr. Carroll was "meeting with moderate success" in lifting Baylor College's debt.

Complaint is also made that Roxbury "libels the Dallas First church" and other Dallas Baptists "in the paragraph concerning Dallas County Association." That offensive paragraph was:

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

Since this paragraph does not mention the First church in Dallas, and does not indicate who is to blame for the "attempts" mentioned, it did not occur to the office editor that the language was libelous.

Another complaint is that Roxbury "libels Burleson College, which is not in 'sore straits,' but out of debt." This is the most serious of the complaints made, since to represent a college as in "sore straits," when it is not so, is to do it a serious injury. But our office editor had no means of knowing that the statement was not true, or that there was any objection to the public knowing it if it were true. We are glad to be assured that our correspondent was wrong in his statement, and we hope Burleson College will be greatly prospered.

The last objection is that Roxbury ascribes "undue honor" to S. J. Anderson. That brother's name is not mentioned in Roxbury's letter, and the office editor did not know there was any reference to him, much less

that any "undue honor" was paid him. Since it is impossible for our office editor to understand all the ramifications in Texas affairs so as to be able to detect statements that may prove offensive, we urge Roxbury and the other brethren in Texas who favor us with articles to carefully avoid all disagreeable points.

THE BEST PRAYER.

It is not to be feared that if most of our prayers could be properly interpreted they would mean, "My will be done." The prayer "Thy will be done" is the broadest, deepest and highest supplication that saints on earth or saints and angels in heaven, yes, that the only begotten of the Father, can offer. And it meets the need of an awakened sinner. One who offers this petition intelligently and sincerely surrenders his will to the will of God. The trouble with man is that he has been doing his own will instead of the will of God. This way leads to innumerable and inextricable entanglements.

The picture in the parable of the prodigal son correctly represents the outcome of a life in the pursuit of one's own will. It does not always lead to the same depths of shame, but it always leads downward. There is one supreme will in the universe, and by this perfect standard all other wills must be regulated or there can be no peace, no harmony.

If we shall leave ourselves in the hand of the Lord, and honestly seek to do his will and follow where he leads, he will lead us by still waters of peace and hope, and make us to lie down in green pastures of rich spiritual satisfaction. Rejecting the will of our Heavenly Father, we lose the good of this life and the glory of the life to come. The son of an Earl of Aberdeen quarreled with his father, left home, and spent the rest of his days as a sailor before the mast, preferring his own way rather than to submit his own will and enjoy the honor and estates of a peer of the British realm. Thousands of men are living a hard life—for the way of the transgressor is always hard—rather than give up their own way and become joint heirs with Jesus Christ.

This is an appropriate petition for an afflicted soul. It is natural to pray in affliction, and to ask for the removal of the pain. This is not wrong, provided we do not stop there. Pain was unmentioned to the human nature of Jesus and of Paul, and they prayed that the cup might pass from them; but they did not stop there. Jesus added, "Nevertheless, not my will, but thine, be done." It may be impossible to take away the cup without great loss to the cause of righteousness and to the soul of the sufferer. This is an appropriate petition for the new convert who is seeking for an opening for his life work. All our talents and all our substance belong to him. Happy for us if at the last he shall confess that we have made good use of our stewardship.

This petition should be in the mouth and heart of everyone as he contemplates the future. We know not what a day may bring forth. For the most part, when we offer this petition we are praying in the dark. We place our hand in the hand of our Heavenly Father and say, "Lead thou me on: I will follow whithersoever thou leadest." We know not by what way he will

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conduct us. We know not the way, but we do know the end of the way. We know not his will concerning the health of our bodies, the success of our financial operations, or the outcome of our social plans, but we know his will concerning our eternal destiny. We know whither we are going when we are following his will. He has told us. He is "not willing that any should perish, but that all should come to repentance." "He that doeth the will of God abideth forever." Jesus said, "Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory." And yet again he said, "I will come again, and receive you unto myself; that where I am, there ye may be also." Amen! Even so, come, Lord Jesus! "Thy will be done."—Christian Advocate.

We have been forced to throw into the waste-basket several articles which we would no doubt have gladly published if we could have read them. But they were written with lead pencil and the pencil marks had blurred. Please use pen and ink, brethren. Think of the eyes of the editors, and especially of the printers, and be merciful.

Bro. J. C. MITCHELL is an authorized agent of the WESTERN RECORDER. He is one of our most worthy brethren. The more the saints know him the better they will like him. W. P. H.

God proves his love to us by his efforts to secure our well-being. Redemption has given the supreme evidence of his interest in us, as he has given his Son to die for us, and his Spirit to win us to a saved life, from sin to eternal peace and joy and glory.

The wounds of the dead are the furrows in which living heroes grow their laurels.

THE MARKETS.
LIVE STOCK.
Report for week ending Feb. 10.

CATTLE.

| | |
|--|-----------|
| Extra good export steers, 1,200 lbs. | 54 50/100 |
| Light shipping, 1,200 to 1,300 lbs. | 52 50/100 |
| Best butchers | 52 50/100 |
| Fair to good butchers | 52 50/100 |
| Common to medium butchers | 52 50/100 |
| This rough steers, poor cows and cowboys | 52 50/100 |
| Good to extra cows | 52 50/100 |
| Common to medium cows | 52 50/100 |
| Feeders | 52 50/100 |
| Steads | 52 50/100 |
| Old calves | 52 50/100 |
| Milk cows—Cholera | 52 50/100 |
| Fair to good | 52 50/100 |

HOGS.

| | |
|--|------|
| Choice packing and butchers, 200 to 250 lbs. | 4 50 |
| Fair to good packing, 200 to 250 lbs. | 4 30 |
| Good to extra light, 150 to 200 lbs. | 4 15 |
| Fat hogs, 150 to 200 lbs. | 4 50 |
| Fat hogs, 150 to 200 lbs. | 4 50 |
| Pigs, 60 to 90 lbs. | 4 50 |
| Sows, 150 to 200 lbs. | 4 50 |

SHEEP AND LAMBS.

| | |
|-----------------------------|----------|
| Good to extra shipping ewes | 3 50/100 |
| Fair to good | 3 50/100 |
| Common to medium | 3 50/100 |
| Wethers | 3 50/100 |
| Stags and wethers, per head | 3 50/100 |
| Medium lambs | 3 50/100 |
| Fair to good butcher lambs | 3 50/100 |
| Wethers | 3 50/100 |

LEAF TOBACCO.
Report for week ending Feb. 10.

SALES WITH COMPARISONS.
Following were the sales for the week and year to February 10, with comparisons:

| Year | 1900 | 1899 | 1898 |
|---|--------|--------|--------|
| Total sales of new crop | 22 011 | 22 620 | 21 712 |
| Sales new crop to date, original inspection | 22 114 | 22 627 | 21 712 |

REJECTIONS.

| Year | 1900 | 1899 | 1898 |
|--|--------|--------|--------|
| Total sales of new crop | 22 011 | 22 620 | 21 712 |
| Rejections of this week | 1,145 | 564 | 628 |
| Percentage of rejections to amount sales | 5.2 | 2.5 | 2.9 |
| Rejections Jan. 1 to date | 8,500 | 5,207 | 4,225 |

RECEIPTS.

| Year | 1900 | 1899 | 1898 |
|-------------------------|--------|--------|--------|
| Receipts this week | 1,572 | 1,818 | 1,730 |
| Receipts Jan. 1 to date | 12 527 | 10 129 | 11 544 |

BULLY—1899 CROP.

| Red. | Colony. |
|---------------------------------|-----------|
| Trash, green or mixed \$ 00/100 | 5 00/100 |
| Trash, sound | 7 00/100 |
| Common lugs | 7 00/100 |
| Medium lugs | 8 00/100 |
| Good lugs | 9 00/100 |
| Common leaf, short | 7 00/100 |
| Common leaf | 8 00/100 |
| Medium leaf | 9 00/100 |
| Good leaf | 10 00/100 |
| Fine and selections | 12 00/100 |

DARK—1899 CROP.

| Red. | Colony. |
|-----------------------|-----------|
| Trash, green or mixed | 5 00/100 |
| Trash, sound | 7 00/100 |
| Common lugs | 7 00/100 |
| Medium lugs | 8 00/100 |
| Good lugs | 9 00/100 |
| Common leaf, short | 7 00/100 |
| Common leaf | 8 00/100 |
| Medium leaf | 9 00/100 |
| Good leaf | 10 00/100 |
| Fine and selections | 12 00/100 |

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| Good leaf | 10 00/100 |
| Fine and selections | 12 00/100 |

"Protection for Planters"
is the headline of an advertisement on the 11th page of this issue from the old-established seedman and florist, Peter Henderson & Co., 24 & 27 O Street, New York. This announcement is to the effect that the firm no longer simply sells seeds to dealers to sell again, so that to procure the famous Henderson seeds the same must be purchased from their direct.

Their advertisement also offers their annual superb Catalogue entitled "Everything for the Garden," which is in reality a book of 150 pages, containing over seven hundred engravings and six superb colored plates. This Catalogue is sent to all who send ten cents in stamps to cover the cost of postage and mailing. In addition to the Catalogue is sent a card asking the reader if advertising in different parts of the country. We advise our readers to avail themselves of this unusually liberal offer.

\$10 to \$35 WEEKLY MEN and WOMEN.
No Experience. At Home or Office.
We have a large number of positions open for men and women. The work is easy and the pay is good. We will send you a list of the positions and the conditions of service. Write to us at once.