

WESTERN RECORDER

Faith, Hope and Love, these three.

76th YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, JANUARY 17, 1901.

NUMBER 7.

WESTERN RECORDER.

PUBLISHED WEEKLY BY

THE BAPTIST BOOK CONCERN.

(INCORPORATED.)

OFFICE

643 Fourth Ave., Opposite the New Postoffice.

One copy one year (in advance)..... \$2.00
After three months..... 1.50
After six months..... 1.50

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One virtue which a great man possesses is that of patience. It is a virtue which must be cultivated. Impatience is a characteristic of childhood, which wishes everything done in a moment.

Even when we have so grown in grace as to be willing to let God take his own way, we are not willing that He should take his own time.

The conceited man is a boor. He has no idea what courtesy requires in the conversation with others. A gentleman has no more marked characteristics than his modest deference to others.

The *Christian Advocate* says: "A thoroughly abandoned woman, or a thoroughly bad girl, is a creature so low as to shock the average male criminal, unless both are submerged in the common gulf of drunkenness."

SOMETIMES men say they would be Christians were it not for the conduct of those who profess to be Christians. Let such men study the reply of the Lord to Peter: "What is that to thee? Follow thou me." We have to follow him as individuals, just as we have to be judged as individuals. It will not make hell any more tolerable for us that others are there also.

DR. MILLER says truly: "There are those who herald some iniquity under the guise of religion, and call the opposition which they meet with from good people persecution." This is especially true of those who wish to introduce innovations. Any one who opposes them is a narrow-minded persecutor.

DR. JOHNSON gives as one of the reasons why strong men are kept out of the ministry, the growing demand that the preacher shall "draw." He says this demand perverts his office, and "turns his preaching into a more or less undignified and wicked farce." He speaks none too strongly.

THE *Watchman* says: "It is a great satisfaction to notice the movement for a better class of Sunday-school music. The hymns and tunes that have found place in most of our schools during the last twenty years have been an insult to the intelligence and musical taste of both teachers and scholars." That is a small matter in comparison with the insult their flippancy has been to the great and terrible God.

ADORNING THE DOCTRINE.

BY REV. E. T. HIBCOX, D. D.

Somewhat a remarkable passage is that of the Apostle, where he enjoins Titus (2:10) that he instruct servants, who had become converts to the faith, how they, in their position, should conduct themselves, so as to bring no reproach on their profession of discipleship. They should with all honesty and fidelity fill the position they occupied and discharge its duties, avoiding every temptation to dishonesty and unfaithfulness, "that they may adorn the doctrine of God, our Saviour, in all things." This was to be the controlling motive—to adorn the doctrine of God. There were other motives; but this was supreme. And this is, or should be, supreme with every disciple of Christ.

The servant (*bond-servant*) having become a free man in Christ, naturally desires to become a free man otherwise, and to enjoy the liberty possessed by others. But he was to perform faithful service in his sphere, until he could be honorably freed, and thereby show that a Christian could serve and honor his Lord in the most humble and servile of positions. The place a man occupies cannot dishonor him, if it be imperative, but the character he exhibits and the manner of life he pursues, may. The spiritual forces of a regenerate nature, with the indwelling power of the Spirit of God, will enable a Christian to live godly in Christ in any and all conditions in which Providence may place him or permits him to be placed. This is not a hypothesis, but a proven fact, tested and verified in cases innumerable in the history of Christianity. A man's fidelity to Christ and duty depends on himself, not on the position he occupies, or the conditions which surround him. If one finds himself in a position incompatible with his profession as a Christian, he should leave it at once, if free to change. The bond-servant could not, at his own will, leave his place, therefore he could honor Christ in it.

By the doctrine of God, our Saviour, is evidently meant no particular doctrine, teaching or truth which had been inculcated by the Apostle, or which Titus was enjoined to enforce, but the whole concrete system of truth and conduct, of faith and practice which signalized the advent of the kingdom of heaven through Jesus Christ. That which distinguished Christians on the one hand from Jews and pagans, and "the whole world" on the other. Having been intellectually instructed, morally transformed, and spiritually illuminated, they were henceforth to live a new life—a life by the faith of the Son of God. Whether princes or peasants, servants or masters, kings on thrones, or beggars in the street, however diverse or opposite were their conditions, the new life begotten in them would develop the same virtues in all, exhibit similar traits of character before the world, supply the same motives to the activities of all, and crown all lives with similar fruits of righteousness. The humblest as well as the highest, the poorest as well as the richest, the weakest as well as the strongest, by this divine transformation, become like the children of a king, and are expected to bear and behave themselves as heirs of the grace of life, and inheritors of the kingdom of God.

But how can any one adorn the doctrine of God, especially a servant, a slave in lowly estate? How can that which is divinely perfect and complete be adorned by human acts, or man's device? Would the most skillful artist

paint the lily to enrich its loveliness? Could you decorate the rainbow to increase its charms? To adorn, means to decorate, to embellish, to beautify by added ornaments, calculated to set forth its attractions in a more striking light, as a bride adorneth herself, or as the temple was adorned with costly stones. Now, note that the beauty of holiness, the glory of Christ, the excellency of the gospel is not, and cannot be understood and appreciated as an abstraction. It must be seen in its working, and judged by what it does. Read a description of some complicated and remarkable piece of machinery, for instance, one of the large perfected printing presses. It is an abstraction that confuses the mind. But stand by the side of one in full operation, and see it do its wonderful work, with almost human intelligence, and the mind is filled with silent admiration. Its work dignifies the machine, while it illuminates, adorns, and almost defies the inventor's skill. Christ, and the gospel, and redemption, are to the world mere abstractions, little understood and quite as little valued. Indeed, to a great part of professing Christians it seems to be a little better. The ethics of Christ's teachings, intelligent men, even though sceptics or heathen, can admire. But life in Christ, the real heart of the gospel, men can never understand, the world can never know till they see it incarnated in regenerated spiritual and spiritualized men, in whom Christ has been formed, in whom he lives.

The historical Christ men speculate concerning. They can read his teachings in the sacred records, but on them, these have no transforming power. But the redeeming, saving Christ they can see nowhere but in his disciples. And they conceive of him, as they see them. If they represent him faithfully, if they set him forth truly, the world sees in them the ideal of humanity. If, by well-ordered lives and godly conversation they glorify him, they thus adorn and make him beautiful, as the one altogether lovely, and the chiefest among ten thousand; and the one infinite need of humanity, after whom the universal heart of humanity hungers. As his disciples set him forth, so the world conceives of Christ. The Christian church, if the expression may be allowed, is not without illustrious examples of those who adorn the doctrine of God our Saviour. But for the great majority of those who bear his name, it is sad, but not unjust, to say they falsify him, they disfigure him, so that his visage is more marred than that of any man. There is neither form nor comeliness in him, and whelp men see him thus set forth, there is nothing in him that they desire.

The more humble the situation, the more lowly the position, the more trying the conditions, the more conspicuous the adornment, if he be truly and faithfully represented. Christ in the slave, is even more lovely than in the master. Jesus riding into Jerusalem on an ass, amidst the hallelujahs of the common people, and the hosannas of the children, appeals to a thousand millions of human beings who need a friend and a saviour. Jesus on a kingly throne, in royal apparel, beneath crimson canopies, would appeal to, perhaps, one hundred princes, men whose pride of position never allowed them to feel the real need of a saviour. The bond-servants were exhorted to adorn the doctrine, because in them the examples would least be expected, but even more beautiful than in their masters. Earthen vessels are used to hold treasures, not because the vessels are either beautiful, or valuable, but because they keep the treasures securely. Paint-

ers exhibit their matchless works of art in the plainest possible frames, that in themselves have no single point to attract attention, or divert notice from the pictures they hold. The frame adorns the painting by hiding itself while it holds the picture up to the admiration of the beholder. The plainest settings best reveal the brilliant beauty of the rarest gems. The mission of the setting is not to be seen and admired, but to hold and exhibit, and thus adorn the diamond whose flashing beauty all admire. Thus behold your calling brethren; whether the lofty, or the lowly, to adorn the doctrine of God our Saviour.

Mount Vernon, N. Y.

WHAT HINDERS YOU?

My friend, this frank question speaks to your conscience: What hinders you from becoming a Christian? Though you may not reply with the lips, yet your inner man might speak out if it could, and honestly say, "I am afraid of ridicule. They will laugh at me." But who will laugh? Will your parents laugh at you? I hope they are praying for you. Will your "best friends" laugh at you? Then they do not deserve the name; they are your enemies. But companions, shopmates, schoolmates, may sneer at you. Suppose they do. What then? Is not every good and noble act liable to sneers? Will you always continue to be shamed out of your eternal happiness by the short-lived "laughter of fools"? Was not your Divine master scoffed at beyond measure? And will you refuse to bear a little harmless ridicule for Him? But, perhaps, you say, "Youth is no time for psalm-singing and gloom. It is the time for merriment." I do not ask you to be gloomy; it is the very thing I want to deliver you from. "Gloom"! Is it a gloomy thing to have your sins forgiven? Is it a gloomy thing to have a good conscience? Is it a melancholy business to labor for God's glory—to be busy in doing good—in blessing souls? Ah! I will tell you what is a "gloomy" thing. It is a gloomy sight to see a son or daughter setting out on the perilous voyage of life without chart or compass, in hourly danger of everlasting shipwreck. It is a gloomy sight to see a young man despise salvation. It is a sad sight to see a young maiden "quench the Holy Spirit," and give herself up head and heart, to the senseless frivolities of the world. It is the saddest of spectacles to behold the slow, steady hardening of a heart in sin—to behold the chains of the destroyer coiled closer and tighter every hour about a soul "without God and without hope." You admit the fact of these brief suggestions, and say, "I ought to be a Christian; I mean to be a Christian; but there is time yet!" Who told you so? Has God drawn aside the veil, and revealed to you a long life ahead? Has He given you an assurance that next year will be your "accepted time"? Your "next year" may be spent amid the wailings of the lost. The shroud may be already weaving for you.—Cuyler.

An old naval captain, who had fought under Lord Nelson, said to his son a short time before his death, "Charles, when I am dead, examine my body and you will find many scars, but you will not find one on my back." Would that every Christian could say the same. "I have fought the good fight, I have resisted sin through thick and thin, I have ever played the man for Christ."—The Quiver.

INFANT BAPTISM AND SALVATION.

BY R. O. WHITE.

The Roman Catholic says: "Baptism is a sacrament which cleanses us from original sin, makes us Christians and the children of God, and heirs of the kingdom of heaven, and conveys grace to the soul in the way of a new-birth."—R. C. Catechism.

The Church of England says: "Concerning baptism of this child... being born in sin and in the wrath of God, is now in the laver of regeneration in baptism, received with the number of the children of God and heirs to everlasting life"—"made a member of Christ a child of God, and an inheritor of the kingdom of God."—Church of England Prayer Book.

The Presbyterian says: "Baptism is a sacrament of the New Testament, ordered by Jesus Christ, not only for the solemn admission of the party baptized into the visible church, but also to be unto him a sign and seal of the covenant of grace, of his engrafting into Christ, or regeneration and remission of sins."—Presbyterian Confession of Faith.

The Methodist says: "Baptism is not only a sign of profession and mark of difference, whereby Christians are distinguished from others that are not baptized; but is a sign of regeneration, or the new birth."—Methodist Book of Discipline.

Please note attentively what the four leading Pedobaptist denominations say themselves respecting the Spiritual advantages to be derived from baptism in the above extracts from their several baptismal services.

Now please note what John Wesley says as recorded on page 324 of Hibbard's Christian baptism, a book much valued by the Methodists: "How many are the baptized gluttons and drunkards, the baptized liars and common swearers, the baptized rioters, evil speakers, the baptized whoremongers, thieves, extortioners! What think you? Are these men children of God? Verily, I say unto you, how can ye escape the damnation of hell?"

In the original statistical report of Ontario we find that 4,494 Roman Catholics, 39,225 Church of England, 1,519 Presbyterians, 1,640 Methodists in the jails. Roman Catholics 1 in every 71 of the population, Church of England 1 in every 94, Presbyterians 1 in every 275, Methodists 1 in every 345.

Of all the Pedobaptists, the Roman Catholics are, beyond question, the most imperative on all their members to have their children baptized. The Church of England are also persistent in having the infants baptized—comparatively few escape.

The Presbyterians are also urgent in the practice of infant baptism. The Methodists are more or less loose on the subject. From government statistics of Ontario it appears that the greater the strictness in baptizing infants, the greater the ratio of "liars, swearers, rioters, whoremongers, thieves, extortioners," as John Wesley in his sermons proclaim. It is a most singular fact that the greater the virtues attributed to infant sprinkling, the greater the proportionate amount of crime committed by the sprinkled.

"He that believeth and is baptized shall be saved; but he that believeth not shall be condemned," even though he be baptized. Regeneration first, afterwards baptism. This is the order of the New Testament.

Baptists teach: "We believe that Christian baptism is the immersion in water of a *believer*: into the name of the Father, and Son, and Holy Ghost, to show forth in a solemn and beautiful emblem, our faith in the crucified, buried and risen Saviour, with its effect, is our death to sin and resurrection to a new life."—Baptist Manual.

Salvation not of water is the persistent and consistent doctrine of Baptists.

The ideal Christian is no weakling, but a giant in God's service. He is a successful wrestler with sin and Satan in Christ's name. He grows in grace and knowledge, and lays out his whole strength in labors for God and humanity. He exerts an influence that touches every sphere in life, and multiplies as the days come and go.—Presbyterian.

MARKS OF SPIRITUAL HEALTH.

BY REV. THEODORE L. CUYLER, D.D.

What is the state of your pulse, my brother? How is your appetite for Bible-food? Are you thoroughly alive, or only gasping? Remember that our Lord came into this sin-sick world, not only to give life, but that those who secure it might "have it more abundantly." Bodily health is not possible to everybody, but spiritual health is within the reach of every Christian who really desires it and does what is necessary to have it. Three things are certainly attainable:

(1) One of those is an increase of faith. This is more than an opinion, more than a sentiment, it is an act of the soul. The faith you need is just the taking of Jesus Christ into your soul, appropriating him and giving him full lodgment there. The more you are filled with Jesus, the more strength you will possess. "This is the victory that overcometh, even our faith." To wrestle with stubborn sin, to vanquish doubts, to keep selfishness under, to carry heavy loads, to do all these things and other spiritual feats is beyond your power unless you are grappled to Christ, and he to you. When the galvanic current enters a great horse-shoe magnet, it can lift heavy iron weights, and the moment that the current is drawn off, the weights drop. A Christ-faith is precisely such a vital current in the soul of a true believer. All the mighty Christians, from Paul to Luther, and from Luther to Spurgeon, have been mighty in faith. "According to your faith be it unto you." That is the measure of spiritual health and strength. When our Lord rebuked the cowardly disciples in the night storm, his question was, "Where is your faith?" Lacking that, they were as weak as other men. The omnipotent Jesus stands behind the precious promise, "All things are possible to him that believeth." Bind that promise as a frontlet between your eyes. Let every Sunday-school teacher pin it into his or her class-book. The pastor who is entering now upon his year's work, determined to trust Christ alone and to steep his Gospel seed in prayer, will not lack a spiritual harvest. He will have a bearing year and full wagons.

(2) With this increase of faith will come an increase of spiritual vigor. When a farmer or nursery-man discovers that his pear trees yield more blossoms than pears, he digs around them and puts a bushel or two of fertilizer about their roots. Then the more abundant life in the tree yields a more abundant fruitage. The simple reason why any Christian does not yield the fruits of the Spirit is the lack of inward vigor. The soil of his heart has become impoverished. He needs the subsiding of repentance and self-emptying and a new impouring of the Spirit of the Lord Jesus. "If a man abide in me," saith Jesus, "he shall bring forth much fruit."

Our churches are full of weaklings, and the debilitated folk who catch all the fevers that are going. In most physical sickness there is a battle between the disease and the constitution, and no doctor can do much for a patient who has not a reserve of vitality to slough off the disease. The difficulty with thousands of church-members is a low spiritual vitality. The only recovery for all these feeble and pitiable invalids must come from the tonic which Jesus Christ gives when he gives his purifying and quickening Spirit. There is a vague way of talking about a "revival," but there is no such thing as a genuine revival, either for a Christian or a whole church, except by a living again of Christ in the soul, and a living again for Christ in the daily conduct. Every other sort of so-called revival is a temporary spasm or a pious sham. Harkens to the voice of him who says "I am come that ye might have life more abundantly!" The revival that Christ brings with him is like that which he brought to the tomb of Lazarus; it can set even a corpse on its feet.

(3) There is one more blessing that will come with an increase of the Christ-life in your soul, and that is genuine joyfulness. How can people expect sunshine in their rooms who keep their shutters barred up? Joy depends on more

than nervous exhilaration or happy surroundings; it is not to be got for the asking, but for the acting. We have got to walk with our Master every day if we expect to walk in the sunlight. There is a lamentable lot of mooping, peevish, sour-spirited Christians so called, who are a disgrace to the name they bear. Who is ever converted by the sight of them? Such parents disgust their children with the bare name of religion. On the other hand, a healthy Christian carries a letter of recommendation in his cheerful countenance and sunny temper. What music did that brace of Apostles make when they sang their holy dust in the depths of Philippi's dungeon! Those early Christians drew honey out of the flintiest rocks, and the black waves of tribulation and persecution phosphoresced with the sparkles of a holy gladness.

Now here are three marks of spiritual health—more faith, more vigor and more joy in the Lord. Christ offers them all to you, my friend, if you will accept them—in his way and on his terms. Quit that wretched hospital in which you have been lying, nearer dead than alive! Take up thy bed and walk! Then shall "your light break forth as the morning and your healing shall spring forth speedily." Thy faith will make thee whole, and you can go on leaping and praising God.—Evangelist.

GIVING GOD GLORY.

All right-minded men agree that honor should be accorded to whom honor is due. Heroes who have defended their country in battle, statesmen who have laid the foundations of good government, are highly honored by their fellow citizens. A son who has the instincts of humanity in his heart will honor his father and mother. Even though they be unworthy, the very relation which they sustain to him places him under the highest obligations to conceal their faults, and to speak of them in such a way as to make men think as well of them as possible. A true wife will honor her husband and defend his reputation whenever it may be assailed. The true husband will honor his wife and speak her praise.

This principle which binds us to give to all their due lays us under highest obligation to give glory to God. He is a glorious being—glorious in majesty, power and grace. He is our Father. To Him we owe our existence. In Him we live, move and have our being. He is our Creator, Provider, Redeemer and Lord. Every good gift is from him. Every right-minded man will ask, with the psalmist, "What shall I render unto the Lord for all his benefits toward me?"

We may give glory to God by acknowledging him in all things. It is only right that we should ascribe all our blessings to him. But men fail to do this. One says, "Fortune has favored me." Another says, "I had good luck last year." Another declares, "Nature has been generous with me." Another may be heard insisting that his own industry and prudence have brought him success. Perhaps some men speak thus of fortune and nature without intending to rob God of the honor due to his name; but many use this language deliberately, intending to take all credit away from the Almighty. Some learned men take great pains to keep the thought of God in the background, and if possible to banish the thought of an intelligent Creator altogether from their own minds and the minds of those whom they teach. They try hard to account for the universe without acknowledging the agency of God.

We hear a deal about evolution in these days. Some Christians believe that many facts point to the doctrine of evolution as the proper explanation of the universe. We all believe in evolution within certain limits. We believe that an eagle may be evolved from an eagle's egg, that a broad-minded and learned statesman may be evolved from an ignorant and stupid boy, that a powerful and highly civilized people may be evolved from a barbarous tribe, that a nation consisting of millions of human beings may be evolved from a single pair, that a mighty harvest may be evolved from a

single grain of corn. But we do not believe in any doctrine of evolution which excludes the agency of an intelligent Creator. An eminent philosopher of our day says, "We accept evolution because any other theory involves belief in design." But we refuse to accept any doctrine which excludes design. If it can be proved that the universe has been evolved from a single primordial cell, then we shall believe it; but we shall still hold that this primordial cell was created by our God, and that he placed in it the embryo of every system and planet and continent and form of life which now exists in the universe. We cannot be driven to a conclusion which will require us to deny the Almighty, maker of heaven and earth. Whatever scholars may say, we shall continue to give glory to God.

That teaching which robs God of his glory is not safe, because it is not true. Better ignorance than learning which excludes the Author of all knowledge. Better no colleges than colleges which rob students of their faith in God. Let all churches, all schools, all colleges give glory to God. Those that refuse shall come to grief. By the mouth of his prophet Jehovah hath said, "Give glory to the Lord God, before he cause darkness." If we deny him, he will deny us. If we reject the light that comes from him, we shall be left to walk in our own light. Our feet shall stumble on the dark mountains.

If we would give glory to God, we must honor his Son. He that honoreth the Son honoreth the Father. Some men think they need God, but declare that they need no Mediator between God and man. But those who dishonor the Son lose all their knowledge of the true God to the Son. He is the only sufficient revelation of the Father, and the only way to the Father. To honor God aright we must honor his Holy Spirit. The doctrine of the Holy Spirit is a stumbling-block to many. But those who call themselves Christians and reject the Holy Spirit become barren and unfruitful. "Glory be to the Father, and to the Son, and to the Holy Ghost."—New York Advocate.

My mother, when she sat down to her sewing, would put a good book into my hands and tell me to read it to her, and she would talk with me about what I read. At least once a day the reading lesson was in the Bible, and I was required to memorize as well as read. On Sunday the Bible and the catechism were the textbooks. Then our toys were largely home-made, and we learned to make many of them ourselves. Thus the training was more practical and more Scriptural than that of to-day, and the result was that the boys and girls grew up with the idea that they were not created just to have a good time, to seek amusement, to read sensational story books and to be crammed with school lore, but to do what they could for themselves and others—to be helpful and useful—to form habits of industry and self-denial. There were some undesirable hardships and privations in those older days, and I congratulate the young people to-day on their improved facilities. And yet I want to warn them against the seductive influences of luxury and ease, and exhort them to try to be useful and unselfish, both at home and abroad.—SARAH SMITH, in Herald and Presbyter.

In the second place look for danger, not at your weakest point, but at your strongest. Men do not break where they are weakest, but where they are strongest. It is the man who has robust health, and not the invalid who abuses health. And the man who has no thirst for liquor is often the man who becomes a drunkard. It is the man of acutest intellect who is most in danger of sitting in the seat of the scornful. The man who thinks that he is standing ought to take heed lest he fall. Samson, the strongest man in the Old Testament, also proved to be the weakest. The fire that made him strong also made him weak.—O. E. Jefferson.



THE ENDUEMENT OF THE SPIRIT: WHAT IT EMBRACES.

BY REV. G. S. KENNARD.

This is a subject much discussed now-a-days, and much abused by many that deem themselves most competent to discuss it. We are often reminded by different classes of religious enthusiasts that this is the age of the Spirit's dispensation. They tell us this with a flourish of wisdom, as though they were imparting to us some fresh information; as though they were disclosing to us some new revelation, instead of repeating what was made known nearly two thousand years ago by the Son of God, and has been as well understood and as fully accepted by intelligent Christians of every age as by themselves. Who has not understood the Saviour's promise to his apostles as extending to all his disciples, in every age. "I will be with you that I go away," etc. (John 14:18); and as it is recorded in another place: "I will pray the Father, and he shall give you another Comforter, that he may be with you forever, even the Spirit of truth" (John 14:16).

Who has ever, among orthodox Christians, taught or believed anything else than that conviction of sin, the new birth, faith and repentance and all Christian graces are the products of the Holy Spirit's activity, and of his only? Who has ever claimed any power save that of the Holy Spirit as the secret of all the miracles of grace that are evident in all ages, has continued to witness wherever the Gospel of Jesus Christ is preached? Yes, we are fully aware, without being reminded of the fact by some of our consequential friends and would-be instructors, that this is the Spirit's dispensation, this age in which we live. But in our admission of a fact so evident, we would not be understood as subscribing to their interpretation of its meaning. We are not ignorant of the gross perversions of truth that have arisen in different periods of church history from the false inferences that undisciplined and fancy-loving minds have drawn from this doctrine of the Spirit's reign and activity. In all ages, from the apostles till now, this doctrine has been used to support some of the wildest vagaries of the human brain. Simon Magus, who sought the gift of the Holy Spirit with a view to the practice of thaumaturgy; the earliest Montanists, who believed in visions and ecstasies and the power of prophetic inspiration; the mystics of the Middle Ages, who claimed for themselves a spiritual illumination resulting from prayer and meditation and ascetic practices; the fatalists, who reject the use of all means in the salvation of men, and regard the human will as no more than a passive matter in the power of God; the modern perfectionists, or entire sanctificationists, who believe in a sudden and instantaneous operation of the Spirit, after the new birth, at once accomplishing for its fortunate recipient that maturity of Christian life which is ordinarily the development of years; faith-healers and Christian Scientists, falsely so-called, who, for different reasons, lay great stress upon the power of the Spirit as a curative agency for men's bodies;—all of these are but a few of the many errors that men have founded upon misconceptions of the nature and extent of the Holy Spirit's operation upon the lives of men. It is at once evident to any sober-minded man that there must be some fixed and definite criteria for determining the nature and extent and purpose of the Holy Spirit's work in the world. In order that we may be able to decide what is, and what is not, the result of this operation; for, besides the Holy Spirit, there are many spirits of men operating in the busy scenes of this life, and in the regions of darkness, controlled by Satan. That criterion needed in the word of God, "Beloved, believe not every spirit," etc. (1 John 4:1, 2). To acknowledge that Jesus Christ came in the flesh, is to acknowledge the authority of the Holy Scriptures, whose testimony is to that fact. These Scriptures are the "law and the testimony" for us. "The law and the testimony! If they speak not according to this word, surely there is no morning for them."

But we are told that a serious difficulty faces us in every attempt to use this divinely-prepared criterion, the difficulty of determining the true interpretation of its words. Many of the confirmation of this peculiar religious fanaticism boast that they possess a superior illumination of the Spirit which makes their interpretations of the Scriptures, however unreasonable to other minds, true and authoritative. These are spiritual things, they say, which are discernible only by the Spirit, which class of men they, of course, belong. Surely it is a sufficient answer to their folly to say that God has not given us a revelation whose meaning must be discovered by a process of interpretation that violates all the rules of ordinary human speech, and the acceptance of whose teachings requires the stultification of all reason. While there are things taught in the Scriptures, respecting the reality of the new birth and the activities of the new life thus imparted to the soul—things that cannot be fully understood and appreciated by those that have not experienced them; still, the Scriptures are addressed to upright men, as well as spiritual, and are intended for their understanding, that, by receiving instruction through these pages, they may come to a knowledge of the truth in Jesus Christ. The word of God must be interpreted like any other book, according to the principles of grammar, and historical principles, and its teachings must be consistent throughout. No interpretation of any passage can be the true one that makes it out of harmony with the rest of the book, or with any truth that human reason may otherwise discover. Having thus made sure of the ability of the ordinary student of God's word to understand its meaning, without any of the rarely imparted miraculous illumination to which certain fanatics lay claim, let us examine its teachings upon this subject—The Endowment of the Spirit: What It Embraces. There are not a few who who claim that it embraces now all that it did in apostolic times. If not even more—baptism in the Holy Spirit, the power to prophesy, to speak with oracular wisdom and authority without premeditation, to work all sorts of miracles of healing, and the instantaneous perfect sanctification of the person so endowed. Surely it is desirable to determine from the Scriptures, to which they appeal for proof, as well as from existent facts, whether or not theirs is a tenable claim. We readily admit all that may be said about the baptism of the Holy Spirit, promised to the first disciples, and the Saviour's command to them to tarry at Jerusalem until they should be endowed (clothed) with power from on high; all that may be said about the fulfillment of that promise; all that may be said about the possession by the first Christians of various miraculous powers, as the result of this endowment of the Spirit; but still this question is pertinent: What gifts are intended for transient or permanent? Were they for a purpose that was fully met in those beginning days of Christianity? and are they, therefore, not continued to the Christians of our times? Our answer to this latter question we build upon the Scriptures, and upon the fact that it is an emphatic affirmative. In the first place, the facts will not justify the claim that there is now any such endowment of the Spirit, as the first disciples received on the day of Pentecost, or as others subsequently received by the laying on of the apostles' hands, which pertains to the Scriptures, "being filled with the Holy Spirit," etc. "being filled with the Holy Spirit." In every instance where such an endowment is mentioned as taking place, the subjects of it are shown to have been, in consequence of it, gifted with miraculous powers of some kind. Until we shall have satisfactory proof (not in the Scriptures) that some Christian now-a-days do have the gift of speaking with tongues, heal the sick, cast out demons, prophesy, and other like things which were done in the apostolic age, we must ask to be excused from believing in a pentecostal endowment of the Holy Spirit, or a baptism of the Holy Spirit, in which some one shall show us a Holy Christian, one whose character and life is completely destroyed, and whose thought and speech and actions are all completely under the direction of the Holy Spirit (a phenomenon which not even the apostolic age could furnish); we must be excused from believing in an endowment of the Spirit that embraces what is popularly known as entire sanctification.

But not only are the facts, as known to us all, opposed to the claim of those religious enthusiasts whose views we are attacking; the Scriptures, also, taken in their whole scope and trend, assure us that the endowment of the Spirit, in the sense in which it is used by special, extraordinary, and intended only for those incipient days of Christianity, as proofs to establish its Divine origin. What Paul says of tongues evidently applies to all these other gifts: "Wherefore tongues are for a sign, not to them that believe, but to them that believe not, that they may be convinced, that Christianity was firmly established upon a historic foundation, the signs, being no longer needed, ceased to be given. Jesus never promised to send the Holy Spirit to his disciples in order that they might be enabled to dream dreams and to see visions and to work material miracles, but to a Comforter to them in his absence, to lead them into all truth, to abide with them forever, to bring to their remembrance all that he had said unto them, to take of his and show it unto them. The great purpose of the Holy Spirit's coming into the hearts and lives of men is one with that of Christ's coming, the salvation of men from the Spirit, and the glorification of God. There is no for the miraculous, nor the cure of their temporal ills and bodily infirmities. The alleviation of the sufferings and sorrows of this present life is only an incident of Christianity, and no part of its main purpose. Jesus never refused to put forth his divine power to heal the

physical infirmities of those that sought his aid, but he always performed such miracles of healing in a manner that impressed men with the fact that such a use of his power was only subsidiary to his higher aim; and when men sought an exhibition of his miraculous power out of mere curiosity, or to put him to the test, he never assented to their request. His more robust and healthy faith which can stand alone without the prop of miracles; and that is a more heroic and unworldly type of Christianity which leads one to glory, like Paul, in tribulation, rather than cry, like a whimpering child, for relief from every hardship. Christian Scientists and the modern faith-cure fanatics go wild over an imaginary endowment of the Spirit that enables them to eradicate bodily disease and pain; and entire sanctificationists rave about a fancied endowment of the Spirit that lifts them up to a plain far above their fellow-Christians, where the brunt of life's battle is completely broken and the remainder of their course is but a triumphal march to glory; but Paul, quite to the contrary, tells of fierce fighting to the end, in which the flesh and the Spirit contend in us for the mastery; he also speaks of pain and suffering borne with the spirit of a martyr, according to the successful results of discipline. "Though our outward man perish," he says, "yet the inward man is renewed, day by day." Again he says: "For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed to us." Discarding all these erroneous ideas concerning the subject, we would say, briefly, and, as we are assured, in accordance with the whole tenor of the Scriptures, that the endowment of the Spirit means, for you and me, imbedded with the Spirit; not so much a being invested or clothed with strength as a being thoroughly permeated, infused, unged, indured, with an energy for holy living, as the result of Christ's dwelling in us by faith, as the result of the Holy Spirit's making our hearts his temples and abiding in them. We think of an endowment as actual, that is, as suddenly accomplished and followed by transient results; of an *imbodiment*, as a process gradually effected and permanent in its results. One may become *endued* with strength for an emergency, as David when he met Goliath in battle, or Samson, at the feast in the temple of Dagon; one becomes *imbued* with strength as a permanent characteristic of his being. This latter idea of the Spirit's operation in our lives is the true and Scriptural one. The special endowment, or endowment, of the Spirit for service, about which many speak, is no other than this imbedment of our souls with the power of the Holy Spirit, not in any extraordinary manner, but according to the divinely established law of his working, in connection with our use of the means of grace. There is no higher service that we can render to God than to live *holy ourselves*. There is no power needed for any other service that is not fully met in the Holy Spirit, who is *truly and godly in this present world*; and making ourselves what Paul exhorted Timothy to be—"an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity." There is nothing phenomenal, nothing in the way of prodigy, nothing to justify an expectation of fancy, in what the Scriptures teach in regard to the endowment of the Spirit. It means no such thing as the investiture of special favorites of heaven with extraordinary and magical powers. It means no such thing as the impartation, in answer to selfish prayer, of some charm, or talisman, or magic power, or money. It means no such diligent labor, and fierce battle, and constant strain, and at the same time makes of him a demigod of wonder in the eyes of others. You and I may be *endued* with the Spirit, as truly and as fully as any other mortals; and we shall be *so endued* just in proportion as we, by prayer, by diligent labor, and by a holy life, bring an undivided attention to efforts after Christlikeness and obedience, become imbued with the Spirit's sanctifying influence. In other words, the endowment of the Spirit is nothing but the result of the Christian's growth in grace. It is a result with degrees. To the extent that we are *Christians*, we are put on the Spirit, which is the Spirit of Christ. We have as much to do with putting on the Spirit as we have with putting on Christ; and every degree of increase that we obtain in this endowment of the Spirit is dependent upon our own desire and effort. As Paul declares, we received the Spirit at first "by the hearing of faith"; and, in the same manner, we are to be *so* made perfect in the Spirit; and he says also: "If we live by the Spirit, by the Spirit let us also walk." As we become more and more imbued with the Spirit, more and more fully *endued* with the Spirit, our lives shall become correspondingly *Christlike*, our example and our power shall be *greater*. We are to be *so* our pattern like the calm of a sea. Oh, that all the disciples of Jesus were so *endued* with the Holy Spirit that they might truly exclaim: "I live; and yet no longer I, but Christ liveth in me!"

You remember the coachman who said to the man on the box, "Do you see that leader there, sir?" "Yes; what of him?" "He always abides, sir, when he comes to that 'ere gate. I must give him something else to think on." No sooner said than up went the whirling thing, and came down full of its sting on the skittish horse's back. He now had something to do with the time and the place, or affected panic, and he flew past the gate like lightning. If we can give *put* in time "something to think on," we may keep out of their minds, by preoccupation, more evil than we can ever directly expel.

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

BOOKS. MESSEIAH'S SECOND ADVENT. A Study in Eschatology. Calvin Goodspeed, D.D., LL. D. Toronto, Canada: William Briggs, \$1.00 net.

It is a curious thing that nearly all the evangelists advocate pre-millennialism, while nearly all the pre-millennialists are post-millennialists. Dr. Goodspeed is a professor of systematic theology in McMaster University, and, as we would expect, he is a post-millennialist. He has given us a very clear and vigorous discussion of the subject, taking up all its phases, and maintaining the post-millennialist view throughout. It is a masterly book, and must be reckoned with by all who study the subject. Reading the work has convinced us more than ever that the pre-millennialists are wrong, but it has not convinced us that the post-millennialists are right. Dr. Goodspeed seems to us more successful in demolishing the arguments of his opponents, which he with a Damascus blade and a master hand—than he is in establishing his own conclusions. We commend the book to all who wish to know what can be known of the last things.

MAGAZINES. The following is the contents of The *Transcendental Religion* Thought for January: The Great Physician, Rev. George H. Hubbard; Manual of Prayer, Rev. T. L. Cuyler, D.D.; Christian Philanthropy, Rev. David Gregg, D.D.; The Way of Peace, Rev. J. K. Foster, D.D.; Testimony of Jesus, Rev. J. W. Weddell, D.D.; Preaching in Evangelistic Services, Rev. J. Wilbur Chapman, D.D.; The Soul's Victory over Suffering, Rev. A. B. Fuller, D.D.; The Pathway of Life, Rev. J. P. Gorrie; Progress of Religious Toleration, Rev. J. H. Barrows, LL. D.; Voices for God Out of the Past Century, Rev. S. B. Rossett, D.D.; Editorial; Current Thought and Events; Religious Movements During the Century, Rev. Charles H. Small, B. D., M. A.; The Pastor and His Work; Medical Measures of Salvation, Prof. Walter Rauschenbach, Ph.D.; Temperance; Prayer-Meeting Topics, Rev. G. B. L. Hallen, D.D. E. B. Treat & Co., publishers, 211 West 23d street, New York.

Every woman will enjoy the bright sketch in *Good Housekeeping* for January entitled *A Day Among the*. Among the illustrations are as well as entertaining. The encouraging progress of this magazine's international investigation of the help problem is recorded in this number. Some Modern Dining Rooms, including those of Senator Dewey and Edwin Gould, are illustrated with beautiful engravings. The most eminent of specialists in his line, Dr. J. M. Groudel of Nuremberg, Germany, writes of How to Avoid Heart Troubles. This is a splendid article, helpful to the layman and of the utmost value professionally. Our Experiment Station department tells, from actual experience, the secret of a Banker's Style on a teacher's salary, besides giving plenty of bright notes from the magazine's many household experiments.

The *International Monthly* for January contains: England at the Close of the Nineteenth Century, by Emil Reisch, London; Mountain Structure and its Origin, by James Goffie, Edinburgh; The X Rays in Medicine, by F. H. Williams, M.D., Boston; The Public Library in the United States, by Herbert Putnam, Washington; The English People, by Bernard Bosanquet, London.

The opening essay in this *Household Review* for January is *A Temperance Program for the Twentieth Century*, by Dana F. W. Farrar. After saying that it is not necessary to give other contents of the number, for everybody will wish to see an article on that subject by that writer.

The *New England Magazine* for January is a fine number. Among its chief attractions is *Augusta W. Kellogg's Public Memorials to Women*, which is profusely illustrated. The one which warms the heart as one views it is the statue of Margaret Haughery. The plain, strong, kindly face is that of the real woman who did so much for her fellow-men.

[See additional literary on another page.]

There is a flower called heart's-ease which flourishes on the meadow soil when fed with good deeds and kindly thoughts, and its worth a king's ransom to its possessor. That same flower hath its root deep in the heart of God, and its fruit into eternity, when every good shall reap its unfailing harvest of weal, and every ill deed find its just meed of woe. We need not think to cheat ourselves with the fancy that God's law can fail. Here and hereafter, we shall reap as we have sown.—A. L. Glyn.

SUNDAY-SCHOOL LESSON.

SUNDAY, JAN. 27.

THE LORD SILENCES THE PHARISEES.

Matthew 23:84-46.

MOTTO TEXT—"What think ye of Christ?"—Matt. 22:42.

"But when the Pharisees had heard that he had put the Sadducees to silence they were gathered together."—As between the Pharisees and Sadducees, the former were much the better. They were the patriots, they were devoted to the law of Moses and their own people. The Sadducees were entering skeptics, the agnostics of that day.

"Then one of them, which was a lawyer, asked him a question, tempting him."—Putting him to trial, testing his wisdom. The lawyers were the scribes who busied themselves copying and studying the Scriptures, and the traditions of the elders as well.

"Master, which is the great commandment in the law?"—The Jews were given to classify the commandments as weighty or light. Keim thinks the object in asking this question may have been to get the Lord to take a position against the oral law, which was held in great respect among the Pharisees. But the lawyer may have had an honest desire to get one of the puzzling questions, much asked in theological disputes, authoritatively answered.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."—This quotation is from Deut. 6:4, 5. Every Jew recited these words twice every day, and they were inscribed on the parchment inclosed in the phylacteries. This was called the Shema, Hebrew for the first word of the quotation, and "to say the Shema was a passport into Paradise for any child of Abraham."

"This is the first and great commandment."—God must be supreme in all the affections, in the will, or soul, which is, as it were, the very center of our personalities, and in all our thought and intelligence. God will accept a second place nowhere.

"And the second is like unto it, Thou shalt love thy neighbor as thyself."—Dr. Broadus says, "Like in nature, as being a commandment to love, and perhaps like as being also very important." In these days of a humanitarian Gospel this is made the first commandment, to the great dishonor of God. We are not required to love our neighbor any better than ourselves, and our love for both must be nothing in comparison to our love to God.

"On these two commandments hang all the law and the prophets."—All the commandments are required by one of these two, and all the promises enforce them. In his turn our Lord asks a question of the Pharisees, "What think ye of Christ? Whose son is he?"—Christ is the Greek for Messiah, and means the anointed one. This was seemingly a very innocent question, and very easily answered. The Old Testament answered it very conclusively, and the Pharisees and scribes taught the same thing. The Messiah was to be the Son of David, and the Pharisees answered him promptly.

"Brevity is the Soul of Wit."

Wit is wisdom. Blood is life. Impure blood is living death. Health depends on good blood. Disease is due to bad blood. The blood can be purified. Legions say Hood's Sarsaparilla, America's Greatest Blood Medicine, purifies it. A brief story but it tells the tale.



"He saith unto them, How then in spirit David doth call him Lord?"—"In the Spirit" is the original. Here our Lord positively asserts not only that David wrote the 110th Psalm from which he quotes, but that David was inspired when he wrote it. This Psalm is frequently quoted in the New Testament. The Messiah was to be the Son of David unquestionably; but he was more than that, as proved by David's own words. A descendant to be born centuries afterwards would not have been called "Lord" by David unless he was also the Son of God. Christ was called God by David speaking under the inspiration of the Holy Spirit.

"The Lord said unto my Lord, Sit thou on my right hand till I make thine enemies thy footstool."—The right hand of the king was the post of honor in court. The king placed there one in whose wisdom he had confidence, and consulted him in the matters which came up for decision. The image of the enemies as a footstool is founded on the old practice of conqueror (Josh. 10:24), and indicates that his enemies shall be completely conquered. It will be a blessed day when all his enemies have been subdued. The vital question for each one of us is, Shall we be numbered at last among them?

"If David, then, call him Lord, how is he his son?"—A question answered by Paul, "Made of the seed of David according to the flesh, and declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead." But the Pharisees could not answer the question. It was not that they feared the people as when he asked them about the baptism of John. That the Messiah was to be God incarnate had never occurred to them.

"Neither durst any man from that day ask him any more questions."—All the select wisdom and ingenuity of the learned and ruling classes, in both the great parties, had brought their most puzzling questions to the young teacher from Nazareth, who had never studied in any of the schools, and he not only gave in every case an answer of astonishing depth and clearness, which sent the wisest men away in wondering reflection, but at length retorted by a question which no one could answer."—Broadus.

REV. I. W. BRUNER'S sermon on "The Conditions of Salvation" has been preached before several representative Baptist meetings, and the general demand for its publication has induced Bro. Bruner, of South Carrollton, Ky., to put it in tract form. It is neatly bound, in clear type, and is a masterly discussion of the subject. We have some copies on sale. Thirty-eight pages, 10 cents per copy, or three copies for 25 cents, post paid. Order from Bro. Bruner or Baptist Book Concern.

Subscribe for the RECORDERS.

LITERARY.

All books noticed in these columns will be sent at publishers' prices by the Baptist Book Concern, postpaid to any address, on receipt of price.]

BOOKS.

THEODORE PARKER, THE PREACHER. By John White Chadwick. Boston: Houghton, Mifflin & Co. \$2.

Theodore Parker had no more devoted or enthusiastic disciple than Dr. Chadwick, and probably no one could more sympathetically give us a picture of his life. The book is a fine piece of literary work, and has a charm all its own, independent of its theme. The title is well chosen, for it was Theodore Parker as the preacher or reformer, or rather the preacher reformer, rather than as the theologian or philosopher, who made such a broad and deep mark on his generation. The anti-slavery movement was indebted to him more than to any other one person except the author of Uncle Tom's Cabin. It was his arraignment of slavery that gave him his power. His theology being Unitarian, he could never have become a popular theologian, since Unitarianism can never be popular.

Our author opens with a bibliography of what Parker wrote and what was written about him. This is followed by the story of his boyhood, training and development. Then are sketched for us, in the author's delightful style, Parker's personal qualities, his views and his work. A good index puts the contents of the volume at the easy command of the writer.

PALESTINE, THE HOLY LAND, AS IT WAS AND AS IT IS, ILLUSTRATED. By John Falton, D.D., LL.D. Philadelphia: Henry T. Coates & Co. \$3.

A capital book. The leading localities in Palestine are described as they were of old, as they changed and as they are now. The illustrations, which are very fine, show what the

A PRIVILEGE

THOMAS JAMES KEENE.

It is curious to observe how hard it is for some people to give up coffee drinking after they have become, at least half satisfied, that it is the cause of their ill health, but it becomes an easy task to give it up when one takes Postum Food Coffee in its place, providing, of course, that Postum is made according to directions, for then it has the rich, beautiful color, and a satisfying taste; while the rapid improvement in health clinches the argument.

A young lady at Cambridgeport, Mass., says: "When it was shown to me plainly that my ill health and excessive nervousness was largely due to the coffee habit, I realized that I must give it up, but it was next to impossible to do so. However, I made the trial and took Postum Food Coffee, with the mental reservation of the 'privilege,' as I termed it, of drinking coffee once a week.

"Little did I dream what a true friend Postum was destined to become to me. The old stomach trouble left, the nervousness vanished, and good, natural, healthy sleep came to my relief. In less than six months I felt like another person. I was so well and happy.

The 'reserve privilege' in regard to using regular coffee was thrown to the winds. I have not the slightest desire for it; in fact, I very much prefer my Postum to any coffee."

reader would see should he make the journey. We land at Joppa; the difficulties of landing are vividly set forth, along with the interesting sights one finds in that wonderful city. We go to the South over the way of the "Flight into Egypt," and return the way the child Christ was brought. Bethlehem, Esdraelon, Nazareth, the Jordan, Jerusalem—ancient and modern—the Wilderness of Judea, Bethabara, Gana, Sea of Galilee, Jerusalem to Samaria, Samaria, Galilee, Tyre and Sidon, Decapolis to Caesarea Philippi are all graphically described with great wealth of learning, as well as with keen observation. The illustrations complete the mental picture. There is a good index and a fine series of maps. Even though one has other books on Palestine, he would do well to get this one, the latest and the freshest. It is the chief charm of the book that in describing each place the author tells what the Bible and what subsequent history says happened there. The reader sees what was, as well as what is, in the Holy land.

THE INDIVIDUAL—A STUDY OF LIFE AND DEATH. Nathaniel Southgate Shaler, Professor of Geology and Dean of the Lawrence Scientific School, Harvard University. New York: D. Appleton & Co. \$1.50.

This is a notable book, and the only book of the kind of which we have any knowledge. It is a study of death and of life as preliminary to death, from the standpoint of modern science. He writes simply as a naturalist, leaving out religion and metaphysics. Whence comes the individual. Atoms, molecules and crystals furnish the first suggestion in that direction, but living organisms are essentially and radically different from these. Prof. Shaler thinks spontaneous generation of life did take place somehow, somewhere and sometime, but how, where and when science cannot even guess. He thinks it must have taken place in water, however. Natural selection is unable to explain death, since the lowest orders of living beings have no death limit as have the higher orders; since the former multiply by simple division, and do not die at all unless something outside themselves kills them. Science stands awed and silent in the face of death.

Prof. Shaler notes the small part of the universe in which, probably, life exists. In our system there is no life except on the surface of the earth, and possibly on the surface of Mars. Neither on the sun nor on Jupiter, Saturn, Uranus, Neptune, Venus, Mars nor on any of the moons is there life. The attitude of man toward death, and the relation of society to death are the topics of two interesting chapters pervaded by a feeling of sadness. Old age and its utilization are presented in a fresh light, and, naturally, the last chapter is on immortality, and on this point the author shows that natural science has nothing to say against the doctrine of immortality. One regrets that the author felt bound to leave out of consideration both religion and metaphysics, and one hopes that either he or some other will write a book, going over the same ground and including these elements.

THE STRUGGLE FOR RELIGIOUS LIBERTY IN VIRGINIA. C. F. James, D.D. Lynchburg, Va.: J. P. Bell Company. \$1.25.

Dr. James has rendered real and valuable service to the cause of civil and religious liberty by

this history of the struggle in Virginia. He has gathered a mass of material difficult of access elsewhere, and has presented it with great skill and fine taste. The history is divided into three periods, before, during and after the Revolution. The progress of the struggle is carefully told, and the original authorities are given. It is a book of great and permanent value. We are glad to note the vindication of Dr. R. B. C. Howell as an historian, since he had been disparaged as "claiming too much for the Baptists." Indeed those who are unwilling to believe Baptists are anything or have done anything worth while in the world, will not like this book, but others will welcome it heartily and value it highly. We thank Dr. James for preparing it.

THAT CHURCH BUILDING FUND.

The State Board, last July, instructed the Corresponding Secretary to raise \$10,000 as a church building fund. The Secretary spoke of this greatly-needed work at all the associations he could reach, has talked with pastors and individuals about the matter, has written about 800 pastors on the subject.

This fund is necessary to the success of the cause in many places. I believe if the denomination will give the State Board \$10,000 that they can build a \$100,000 worth of churches on the mission fields in the state inside of two years. Brethren, we earnestly plead with you in the Master's name and for the sake of his cause.

I went to a county seat, where there was an organization of about thirty members; poor, discouraged, scattered, ready to give up. I promised them aid to the amount of \$100; they were induced to make an effort, and a church-house worth at least \$1,500 will be the result. We can go elsewhere and do likewise. Will not the Baptists of Kentucky rally to this work at once? Pastors and friends interested in this matter, please write me. What will you try to do? Will not my friends, the friends of missions, the friends of Jesus, respond? When you read this please sit down and write me. Tell me at least that you sympathize with the movement, and how much you sympathize.

Several pastors have written me to come and present the matter. I will gladly do so when and where I can, but, brethren, I could not spend a Sunday with more than nineteen churches between now and June if I gave all my time to this interest. We want responses from a thousand churches before the meeting of the General Association. I am ready and willing, "as much as in me is," to do all I can for this work, but I cannot accomplish impossibilities. Brethren, for the sake of Christ and souls give me your co-operation in this work now. Do what you can.

Yours to serve,
J. G. Bow, Cor. Sec.
Box 504, Louisville, Ky.

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Advertisement for Waugh's Gold Filled American Movement watch. Includes text: "GOLD FILLED AMERICAN MOVEMENT", "25 YEAR GUARANTEE", and "Like a \$500 watch".

WERE LANDMARKERS REALISTIC IN THEIR SENTIMENT?

"Having had perfect understanding of all things from the first," as I supposed, in relation to this matter, I have a mind to make some statements on the subject, particularly as related to Dr. Graves.

I preface by saying that I did not agree with Brother Graves in what I regarded his extreme views in relation to "church comity" and "pulpit affiliation"; that I mingled somewhat in the discussions upon these subjects so rife for a time; that I did however strongly oppose "alien immersion," in theory and practice. Having protested in a note to Dr. Jeter against his views shortly before his demise, which he honored with a reply in the *Religious Herald*. Nevertheless, at the request of Doctor Broadus at a later date, I argued that differences as to alien baptism ought to be mutually tolerated, as I still hold. All this that readers may judge whether prejudice affects anything I am about to say.

Dr. Graves preached two sermons at the Alabama Convention, 1862, on the subject especially of infant baptism, of the most stinging character I ever heard. It was at Marion, the homes and the pulpits of the P-edobaptist community had been thrown open to us. The second sermon was at the special desire of the Baptists who wished more of the sentiments of the first discourse; but, as this was after the Convention business closed, and the house was largely filled up by the P-edobaptist community whose hospitality we were enjoying, I thought it unwise as well as objectionable in spirit, and so solemnly said at table where such men as Drs. Manly and Talbin were present. On the way westward in a stage coach, after adjournment of Convention, I told Bro. Graves I strongly objected to the character and spirit of his paper, the *Tennessee Baptist*. "Oh," said he, in his most genial manner, "if it were not for you tender-loed Baptists, we could get on much better." A few years after, I returned, or declined taking, his paper, sent to me time and again, with the statement that I did not wish my children to get their notions of Baptist preachers and editors from a sheet so bitter in spirit. The statement grieved him very much. He said he had regarded me every way amiably disposed, that when I wrote I "dipped my pen in the waters of Mara." Several letters passed between us of the most caustic character on my part, for the spirit of which I felt constrained some time after to apologize. He never, however, allowed anything to estrange him, about the gentlest and softest man I ever met in private. His friends held that this was characteristic, and that his commonly-charged acerbity was mere "Atti salt."

I might relate other incidents, for I met him frequently; the last time at the Southern Baptist Convention, St. Louis, where he treated me with special marks of kindness, though I had not seen him since our unpropitious epistolary spat. With many other Landmarkers I was familiarly associated during the heats of discussion. But neither from the leaders nor the rank and file did I ever hear anything like the notion that "outside of the Baptist denomination there is no salvation." Anti-Landmarkers did indeed perhaps justly suspect "Graves-ism," as they were sometimes tongue-tiedly styled, of

attaching too much relative importance to ordinances. This and nothing more I opine. Not calling in question the ingenious impressions or recollections of others, I have thought it due to the memory of a man whose influence in many respects I deplored while he was living, but whom in oft-repeated reviews of his life and labors, and recollection of his "meekness and gentleness" in private intercourse I am constrained to honor and love, to make these statements.

E. B. TRAVIS.

NOTES FROM MEXICO.

Two years ago to-day we arrived here, as strangers, in a strange land, ignorant of the language and customs of this people. Just how we felt then, cannot be described. No Baptist had ever attempted to establish a mission on this field before our arrival, so we had to begin at the bedrock.

Much time has necessarily been given to the study of the language. Under great difficulties, which must be experienced, in order to be understood, we began in about six months after our arrival, to hold services in Spanish.

The first year closed without a church having been organized, and without a convert, so far as we knew. However, we began the second year with faith in God, who called us to this work. Now the second year has closed, and blessed be His name, we are able to recount some blessings, during the year, upon our efforts in the work. I have baptized eleven souls. The first baptized was my own son, the other ten were Mexicans. I have organized two little churches: one at Cuernavaca, which now has a membership of ten; the other at Ajusco, about fifty miles from Cuernavaca, which now has a membership of nine. Our God has doubtlessly advanced the work during the year.

Here at Cuernavaca we have many reasons to be encouraged, for slowly, yet surely we are gaining ground. (Our Sunday-

GOV'T LUNCHEES.

Excerpt Doctor Orders Grape-Nuts.

An old physician in Washington, D. C., comments on the general practice government employees have of taking with them for luncheon, buttered rolls and a variety of non-nutritious articles of food which they bolt down and go on with their work.

Ultimately dyspepsia and gastric troubles ensue, and in all such cases where he has been called in for consultation, the orders have been to abandon all sorts of food for the noonday lunch, except Grape-Nuts, which is a ready-cooked, predigested food and a concentrated form of nourishment.

This is eaten with a little fresh milk or cream which can be secured from the vendors who pass through the buildings during the noon hour. The doctor says: "For many reasons I would prefer not to have my name used publicly. Do not object to your furnishing same to any honest inquirer. I have been prescribing Grape-Nuts in numerous cases for about a year and a half and am pleased to say my patients have reason to be thoroughly satisfied with the results. I am myself a strong believer in Grape-Nuts and shall continue to be so long as the preparation gives the results I have obtained thus far." The doctor's name can be had of the Postum Cereal Co., Ltd., Battle Creek, Mich.

school grows slow, very slow, because, as a rule, the parents will neither attend nor allow their children to do so. The congregations are increasing at our preaching and prayer-meeting services, and they give good attention. It is a pleasure to preach to them. The Lord has supplied all our real needs, and we are grateful to Him and every contributor. We have sent out each quarter a report to all the churches which contribute to our support.

Our efforts at Ajusco have been specially blessed, despite the intense persecution that has been heaped upon the brethren there. Others at that place profess conversion, and we think will soon obey their Lord in baptism.

The Cuernavaca church, through the help of those, who have contributed for this purpose, have largely paid for the property it purchased some time ago. We are praying the Lord that we may soon receive sufficient means for this purpose to begin building the church house.

Will the reader prayerfully lay this matter before God and do His will? If he leads you to help this little church to have a home, then I hope you will contribute, stating that it is for the church property, and not one cent of it will be used for our support. A receipt will be sent you. If the Lord does not lead you to contribute, then please do not contribute, for I assure you that this mission has been founded in prayer and faith, and to God we look for all things needed, and we wait His will done.

We begin the new year with gratitude to God and His people, with new hopes and brighter prospects on the field than ever appeared before. But it is slow work, we can only plod along, sowing beside all waters, trusting God, who only can give the increase.

J. T. MOORE.

Cuernavaca, Mexico, Jan. 3, 1901.

SAMUEL SLOAN'S EXPERIENCE WITH YOUNG MEN.

Samuel Sloan, President of the Delaware, Lackawanna and Western Railroad, is one of the foremost figures in the commercial life of New York. Far advanced in years, he is still as active as any young man in his employ, and is to be found at his working desk every day in the year. Mr. Sloan has been an observer of the rise of many young men from obscure places to places of honor in the railroad world and a mournful spectator of many failures. His views as to the root of failure have an added value, coming as they do from one whose career is coeval with the advancement of the business of transportation. Says Mr. Sloan:

Failure springs from the indifference of young men to the details of their work and their desire to grasp success before they have earned the right to its possession. Success may be explained in a few words; failure is so complex and has so many causes that its definition is difficult.

Dishonesty spells failure for any young man. Intemperance means disgrace and ultimate poverty for the most promising youth. Lack of industry leads to every kind of non-success and is twin-brother to most evils known in the spheres of commerce. No one wants a lazy horse or an uncertain engine; how much less should any employer want a lazy man? Men who do their work indifferently

DO YOU GET UP WITH A LAME BACK?



Do You Have Rheumatism? Have You Bladder or Uric Acid Trouble?

To Prove What Swamp-Root, the Great Kidney and Bladder Remedy, will do for YOU, all our Readers May Have a Sample Bottle Sent Free by Mail.

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If these danger signals are unheeded, more serious results are sure to follow; Bright's Disease, which is the worst form of kidney trouble may steal upon you.

The mild and the extraordinary effect of the world-famous kidney remedy, Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. A trial will convince anyone—and you may have a sample bottle for the asking.

Lame back is only one symptom of kidney trouble—one of many. Other symptoms showing that you need Swamp-Root are, obliged to pass water often during the day and to get up many times at night, smarting or irritation in passing, brick-dust or sediment in the urine, catarrh of the bladder, constant headache, dizziness, sleeplessness, nervousness, irregular heart beating, rheumatism, bloating, irritability, wornout feeling, lack of ambition, loss of flesh or sallow complexion.

If your water, when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment or settling, or has a cloudy appearance, it is

are a drug in the market, and always will be.

The youth who weaves for himself a garland in which are entwined the cardinal business virtues—integrity, sobriety, cheerfulness and industry—will find himself wearing a crown of gold in mature manhood. The prizes of life are for the real participant in the great arena of business. The onlookers must be content with very small rewards, if any. Nature has wisely decreed that none but the fittest shall survive in the physical world and in the world of work.

I know of no better guide for the young man who wants to steer clear of failure than the Bible. The good old Book has lost none of its helpfulness in the on-rolling of the centuries, and

evidence that your kidneys and bladder need immediate attention.

In taking Swamp-Root you afford natural help to Nature. For Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

Swamp-Root is the triumphant discovery of Dr. Kilmer, the eminent kidney and bladder specialist. Hospitals use it with marked success in both cases. Doctors recommend it to their patients and use it in their own families, because they recognize in Swamp-Root the greatest and most successful remedy.

If you have the slightest symptom of kidney or bladder trouble, or if there is a trace of it in your family history, send at once to Dr. Kilmer & Co., Birmingham, N. Y., who will gladly send you free by mail, immediately, without cost to you, a sample bottle of Swamp-Root and a book of wonderful Swamp-Root testimonials. Be sure to say that you read this generous offer in the Louisville WESTERN RECORDER.

Swamp-Root is pleasant to take, and if you are already convinced that this great remedy is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at drug stores. Don't make any mistake, but remember the name, Dr. Kilmer's Swamp-Root.

is to-day the best chart extant for the youthful voyager on life's stormy sea. It is the custom of some men to sneer at the teachings of Holy Writ, but they are not the men who have attained the greatest heights in either business or society. Let a young man study the wisdom of the Bible and acquaint himself with its naked, strenuous truths and he cannot go far wrong in his every-day life.—Saturday Evening Post.

Be frank; do not keep your notions of right and wrong to yourself.—Cardinal Newman.

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FOR ONE ABOUT TO GO ON A FAR JOURNEY.

BY RUTH W. DRAKE.

Traveling meteles, Lord, we pray, For a Soul fares forth to-day, And it needs must go alone;

From the warm, familiar places, From the well-known, kindly faces, Out into the dark Unknown.

Though the road be traveled well, None returns the way to tell, And it must be cold and drear.

And the conflict hath been long, And the Soul not over-strong, And it fears to yield to fear.

Help, O Lord! The Soul hath fought bravely, as a soldier ought; But the flesh is faint and weak.

Comfort, Lord, and courage lend Till the lonely journey's end— For a traveler we bespeak!

Faring, faint and scant of breath, On the road from Life to Death— Mercy for the traveler, Lord!

—Interior.

OUR PULPIT.

TURN OR BURN.

BY C. H. REUBENSON.

If he turn not, he will whet his sword; he hath bent his bow, and made it ready.—Psalm 7:12.

"If the sinner turn not, God will whet his sword." So, then, God has a sword, and he will punish man on account of his iniquity. This evil generation hath labored to take away from God the sword of his justice; they have endeavored to prove to themselves that God will "clear the guilty," and will by no means "punish iniquity, transgression, and sin." Two hundred years ago the predominant strain of the pulpit was one of terror; it was like Mount Sinai, it thundered forth the dreadful wrath of God, and from the lips of a Baxter or a Bunyan, you heard most terrible sermons, full to the brim with warnings of judgment to come. Perhaps some of the Puritan fathers may have gone too far, and have given too great a prominence to the terrors of the Lord in their ministry; but the age in which we live has sought to forget those terrors altogether, and if we dare to tell men that God will punish them for their sins, it is charged upon us that we want to bully them into religion, and if we faithfully and honestly tell our hearers that sin must bring after it certain destruction, it is said that we are attempting to frighten them into goodness. Now we care not what men mockingly impute to us; we feel it our duty, when men sin, to tell them that they shall be punished; and so long as the world will not give up its sin, we feel we must not cease our warnings. But the cry of the age is, that God is merciful, that God is love. Ay, who said he was not? But remember, it is equally true, God is just, severely and inflexibly just! He were not God, if he were not just; he could not be merciful if he were not just, for punishment of the wicked is demanded by the highest mercy to the rest of mankind. Rest assured, however, that he is just, and that the words I am about to read you from God's Word are true: "The wicked shall be turned into hell, and all the nations that forget God." "God is angry with the wicked every day;" "if he turn not, he will whet his sword; he hath bent his bow and made it ready. He hath also prepared for him the instruments of death; he ordaineth his arrows against the persecutors." Forsooth, be-

cause this age is wicked, it is to have no hell; and because it is hypocritical, it would have but feigned punishment. This doctrine is so prevalent as to make even the ministers of the Gospel finish from their duty in declaring the day of wrath. How few there are who will solemnly tell us of the judgment to come. They preach of God's love and mercy, as they ought to do, and as God has commanded them; but of what avail is it to preach mercy unless they preach also the doom of the wicked? And how shall we hope to effect the purpose of preaching unless we warn men that if they "turn not, he will whet his sword?" I fear that in too many places the doctrine of future punishment is rejected, and laughed at as a fancy and a chimera; but the day will come when it shall be known to be a reality. Ahab scoffed at Micahiah, when he said he should never come alive; the men of Noah's generation laughed at the foolish old man (as they thought him), who bid them take heed, for the world should be drowned; but when they were climbing to the tree-tops, and the floods were following them, did they then say that the prophecy was untrue? and when the arrow was striking in the heart of Ahab, and he said, "Take me from the battle, for I must die," did he then think that Micahiah spoke an untruth? And so it is now. You tell us we speak lies, when we warn you of judgment to come; but in that day when your mischief shall fall on yourselves, and when destruction shall overwhelm you, will you say we were liars then? Will you then turn round and scoff, and say he spoke not the truth? Rather, my hearers, the highest meed of honor will then be given to him who was the most faithful in warning men concerning the wrath of God. I have often trembled at the thought that here I am standing before you, and constantly engaged in the work of the ministry, and what if, when I die, I should be found unfaithful to your souls, how doleful will be my meeting in the world of spirits!—I would be a dreadful thing if you were able to say to me in the world to come, "Sir, you flattered us; you did not tell us of the solemnities of eternity; you did not rightly dwell upon the awful wrath of God; you spoke to us feebly and faintly; you were somewhat afraid of us; you knew we could not bear to hear of eternal torment, and therefore you kept it back and never mentioned it?" Why, me thinks you would look me in the face and curse me through eternity, if that should be my conduct. But, by God's help, it never shall be. Come fair or foul, when I die, I shall, God helping me, be able to say, "I am clear of the blood of all men."

I. In the first place, my hearers, let me endeavor to explain to you the nature of the turning here meant. It says, "If he turn not, he will whet his sword." When God says, "If he turn not, he will whet his sword," he means immediate repentance. You say, when we are nearing the last extremity of mortal life, and when we are entering the borders of the thick darkness of fatality, then we will change our ways. But, my dear hearers, do not delude yourselves. It is few who have ever changed after a long life of sin. "Oss the Ethiopian change his skin, or the leopard his spots?" If so, let him that is accustomed to do evil learn to do well. Put no faith in the repentance which you promise yourselves on your

death-bed. There are ten thousand arguments against one, that if you repent not in health, you never will repent in sickness. Too many have promised themselves a quiet season before they leave the world, when they could turn their face to the wall and condemn their sins; but how few have found that time of repose! Do not men drop down dead in the streets—ay, even in the house of God? Do they not expire at their business? And when death in gradual it affords but an ill season for repentance. Many a saint has said on his death-bed, "O! if I had now to seek my God; if I had now to cry to him for mercy, what would become of me? These pangs are enough, without the pangs of repentance. It is enough to have the body tortured, without having the soul wrung with remorse." Sinners! God saith: "To-day, if ye will hear my voice, harden not your hearts, as in the provocation, when your fathers tempted me and proved me." When God the Holy Spirit convinces men of sin, they will never talk of delays. You may never have another day to repent in. Therefore, smite the voice of wisdom, "repent now." The Jewish rabbi said: "Let every man repent one day before he dies; and since he may die to-morrow, let him take heed to turn from his evil ways to-day." Even so we say, immediate repentance is that which God demands, for he hath never promised thee that thou shalt have any hour to repent in, except the one that thou hast now.

It is very hard to distinguish between legal repentance and evangelical repentance; however, there are certain marks whereby they may be distinguished, and at the risk of tiring you, we will just notice one or two of them; and may God grant that you may find them in your own souls! Legal repentance is a fear of damning; evangelical repentance is a fear of sinning. Legal repentance makes us fear the wrath of God; evangelical repentance makes us fear the cause of that wrath, even sin. When a man repents with that grace of repentance which God the Spirit works in him, he repents not of the punishment which is to follow the deed, but of the deed itself; and he feels that if there were no pit dug for the wicked; if there were no ever-burning worm, and no fire unquenchable, he would still hate sin. It is such repentance as this which every one of you must have, or else you will be lost. It must be a hatred of sin. Do not suppose that because when you come to die you will be afraid of eternal torment, therefore that will be repentance. Every thief is afraid of the prison; but he will steal to-morrow if you set him free. Most men who have committed murder tremble at the sight of the gallows-tree, but they would do the deed again could they live. It is not the hatred of the punishment that is repentance; it is the hatred of the deed itself. Do you feel that you have such a repentance as that? If not, these thundering words must be preached to you again—"If he turn not, he will whet his sword."

But one more hint here. When a man is possessed of true and evangelical repentance, I mean the Gospel repentance which saves the soul—he not only hates sin for its own sake, but loathes it so extremely and utterly that he feels that no repentance of his own can avail to wash it out; and he acknowledges that it is only by an act of sovereign grace that his sins can be washed away.

Now, if any of you suppose that you repent of your sins and yet imagine that by a course of holy living you can blot them out; if you suppose that by walking uprightly in future you can obliterate your past transgressions, you have not yet truly repented; for true repentance makes a man feel that—

Could his seal no respite know, Could his tears forever flow, All for sin could not atone; Christ must save, and Christ alone

And if it is so killed in thee that thou hatest it as a corrupt and abominable thing, and wouldst bury it out of thy sight, but that thou feelest that it will never be entombed, unless Christ shall dig the grave, then thou hast repented of sin. We must humbly confess that we deserve God's wrath, and that we cannot avert it by any deeds of our own; and we must put our trust solely and entirely in the blood and merits of Jesus Christ. If you have not so repented, again we exclaim, in the words of David, "If you turn not, he will whet his sword."

II. And now the second point; it is a yet more terrible one to dwell upon, and if I consulted my own feelings I should not mention it; but we must not consider our feelings in the work of the ministry any more than we should if we were physicians of men's bodies. We must sometimes use the knife when we feel that mortification would ensue without it. We must frequently make sharp gashes into men's consciences, in the hope that the Holy Spirit will bring them to life. We assert, then, that there is a necessity that God should whet his sword and punish men, if they will not turn. Earnestly Buxter used to say: "Sinner! turn or burn; it is thine only alternative; turn or burn!" And it is so. We think we can show you why men must turn, or else they burn.

I. First, we cannot suppose the God of the Bible could suffer sin to be unpunished. Some may suppose it; they may dream their intellects into a state of intoxication, so as to suppose a God apart from justice; but no man whose reason is sound, and whose mind is in a healthy condition, can imagine a God without justice. You cannot suppose a king without it to be a good king; you cannot dream of a good government that should exist without justice, much less of God, the Judge and King of all the earth, without justice in his bosom. To suppose him all love, and no justice, were to undefine him, and make him no longer God; he were not capable of ruling this world if he had not justice in his breast. There is in man a natural perception of the fact, that if there be a God, he must be just; and I can scarcely imagine that you can believe in a God, without believing also in the punishment of sin. It were difficult to suppose him elevated high above his creatures, beholding their disobedience, and yet looking with the same serenity upon the good and upon the evil; you cannot suppose him awarding the same meed of praise to the wicked and to the righteous. The idea of God, supposes justice; and it is but to say justice when you say God.

2. But to imagine that there shall be no punishment for sin, and that man can be saved without repentance, is to fly in the face of all the Scriptures. What! are the records of divine history nothing? And if they be anything, must not God have mightily changed, if he doth not now punish sin? What! did he once blast Eden, and drive our parents



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out of that happy garden, on account of a little theft, as man would style it? Did he drown a world with water, and inundate creation with the floods that he had buried in the bowels of the earth? And will he not punish sin? Let the burning hail which fell on Sodom tell you that God is just; let the open mouth of the earth which swallowed up Korah, Dathan, and Abiram, warn you that he will not spare the guilty; let the mighty works of God which he did in the Red Sea, the wonders which he wrought on Pharaoh, and the miraculous destruction which he wrought on Sennacherib, tell you that God is just. And it were perhaps out of place for me in the same argument to mention the judgments of God even in our age; but have there never been such? This world is not the dungeon where God punishes sin, but still there are a few instances in which we cannot but believe that he actually did avenge it. I am no believer that every accident is a judgment; I am far from believing that the destruction of men and women in a theater is a punishment upon them for their sin, since the same thing has occurred in divine service, to our perpetual sorrow. I believe judgment is reserved for the next world; I could not account for providence if I believed that God punishes here. "Those men upon whom the tower in Siloam fell and slew them, think ye that they were sinners above all men that dwell in Jerusalem? I tell you, nay." It has injured religion for men to make up every providence, and say, for instance, that because a boat was upset on the Sabbath day it was a judgment on the persons that were in it. We assuredly believe that it was sinful to spend the day in pleasure, but we deny that it was a punishment from God. God usually reserves his punishment for a future state; but yet, we say, there have been a few instances in which we cannot but believe that men and women have been by Providence in this life punished for their guilt. I remember one which I scarcely dare relate to you. I saw the wretched creature myself. He had dared to imprecate on his head the most awful curses that man could utter. In his rage and fury he said he wished his head were twisted on one side, that his eyes were put out, and his jaws were made fast; but a moment afterward the lash of his whip—with which he had been cruelly treating his horse—entered his eye, brought on first inflammation, and then lockjaw, and when I saw him he was just in the very position in which he had asked to be placed, for his head was twisted round, his eyesight was gone, and he could not speak except through his closed teeth. You will remember a similar instance happening at Devoze, where a woman declared that she had paid her part of the price of a sack of meal, when she had it in her hand, and immediately dropped down dead on the spot. Some of these may have been singular coincidences; but I am not so credulous as to suppose that they were brought about by chance. I think the will of the Lord was in it. I believe they were some faint intimations that God was just, and that although the full shower of his wrath does not fall on men in this life, he does pour a drop or two on them to let us see how he will one day chasten the world for its iniquity.

3. But why need I go far to bring arguments to bear on you,

my hearers? Your own consciences tell you that God must punish sin. You may laugh at me, and say that you have no such belief. I did not say you had, but I say that your conscience tells you so, and conscience has more power over men than what they think to be their belief. As John Bunyan said, Mr. Conscience had a very loud voice, and though Mr. Understanding shut himself up in a dark room where he could not see, yet he used to thunder out so mightily in the streets that Mr. Understanding used to shake in his house through what Mr. Conscience said. And it is often so. You say in your understanding, "I cannot believe God will punish sin;" but you know he will. You would not like to confess your secret fears, because that were to give up what you have so often most bravely asserted. But because you assert it with such boast and bombast, I imagine you do not believe it, for if you did, you would not need to look so big while saying it. I know this, that when you are sick none sooner than you, cry for mercy. I know that when you are dying you will believe in a hell. Conscience makes cowards of us all, and makes us believe, even when we say we do not, that God must punish sin.

I am tired of this terrible work of endeavoring to show you that God must punish sin; let me just utter a few of the declarations of his holy word, and then let me tell you how repentance is to be obtained. O, sirs, you may think that the fire of hell is indeed a fiction, and that the flames of the nethermost pit are but popish dreams; but if you are believers in the Bible you must believe that it can not be so. Did not our Master say: "Where their worm dieth not, and their fire is not quenched?" You say it is metaphorical fire. But what meant he by this: "He is able to cast both body and soul into hell?" Is it not written, that there is reserved for the devil and his angels fearful torment? and do you not know that our Master said: "These shall go away into everlasting punishment;" "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels?" "Yes," you say, "but it is not philosophical to believe that there is a hell; it does not consort with reason to believe there is." However, I should like to act as if there were, even if there is no such place; for as the poor and pious man once said: "Sir I like to have two strings to my bow. If there should be no hell I shall be as well off as you will; but if there should, it will go hard with you." But why need I say "if?" You know there is. No man has been born and educated in this land, without having his conscience so far enlightened as to know that to be a truth. All I need to do is to press upon your anxious consideration this thought: Do you feel that you are a fit subject for heaven now? Do you feel that God has changed your heart and renewed your nature? If not, I beseech you lay hold of this thought, that unless you be renewed all that can be dreadful in the torments of the future world must inevitably be yours. Dear hearer, apply it to thyself, not to thy fellow-men, but to thine own conscience, and may God Almighty make use of it to bring thee to repentance!

III. Now, briefly, what are the means of repentance? Most seriously I say, I do not believe any man can repent with evangelical repentance, of himself.

You ask me then to what purpose is the sermon I have endeavored to preach, proving the necessity of repentance? Allow me to make the sermon of some purpose, under God, by its conclusion. Sinner! thou art so desperately set on sin, that I have no hope thou wilt ever turn from it of thyself. But, listen! He who died on Calvary is exalted on high "to give repentance and remission of sin." Dost thou this morning feel that thou art a sinner? If so, ask of Christ to give thee repentance, for he can work repentance in thine heart by his Spirit, though thou canst not work it there thyself. Is thy heart like iron? He can put it into the furnace of his love and make it melt. Is thy soul like the nether millstone? His grace is able to dissolve it, like the ice is melted before the sun. He can make thee repent, though thou canst not make thyself repent. If thou feelest thy need of repentance, I will not now say to thee "repent;" for I believe there are certain acts that must precede a sense of repentance. I should advise you to go to your houses, and if you feel that you have sinned, and yet can not sufficiently repent of your transgression, bow your knees before God and confess your sins; tell him you can not repent as you would; tell him your heart is hard; tell him it is cold as ice. You can do that if God has made you feel your need of a Saviour. Then if it should be laid to your heart to endeavor to seek after repentance, I will tell you the best way to find it. Spend an hour first in endeavoring to remember thy sins; and when conviction has gotten a firm hold on thee, then spend another hour—where? At Calvary, my hearer. Sit down and read that chapter which contains the history and mystery of the God that loved and died; sit down and think thou seest that glorious Man, with blood dropping from his hands, and his feet gushing rivers of gore; and if that does not make thee repent, with the help of God's Spirit, then I know of nothing that can. An old divine says: "If you feel you do not love God, love him till you feel you do; if you think you can not believe, believe him till you feel you believe." Many a man says he can not repent while he is repenting. Keep on with that repentance, till you feel you have repented. Only acknowledge thy transgressions; confess thy guiltiness; own that he were just if he should destroy thee; and say this solemnly,

My faith doth lay its hand
On that dear head of thine,
While, like a penitent, I stand,
And there confess my sin.

O! what would I give if one of my hearers should be blessed by God to go home and repent! If I had worlds to buy one of your souls, I would readily give them, if I might but bring one of you to Christ. I shall never forget the hour when I hope God's mercy first looked on me. It was in a place very different from this, among a despised people, in an insignificant little chapel, of a peculiar sect. I went there bowed down with guilt, laden with transgression. The minister walked up the pulpit stairs, opened his Bible, and read that precious text: "Look unto me, and be ye saved, all the ends of the earth; for I am God, and beside me there is none else." and, as I thought, fixing his eyes on me, before he began to preach to others, he said: "Young man! look! look! You are one of the ends of the

DOORS [SASH] [BLINDS]

LUMBER.

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earth; you feel you are; you show your need of a Saviour; you are trembling because you think he will never save you. He says this morning "Look!" O how my soul was shaken within me then! What! thought I, does that man know me, and all about me? He seemed as if he did. And it made me "look!" Well, I thought, lost or saved, I will try; sink or swim, I will run the risk of it; and in that moment I hope by his grace I looked upon Jesus, and though desponding, downcast, and ready to despair, and feeling that I could rather die than live as I had lived, at that very moment it seemed as if a young heaven had had its birth within my conscience. I went home, no more cast down; those about me, noticing the change, asked me why I was so glad, and I told them I had believed in Jesus, and that it was written, "There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit." O! if one such should be here this morning. Where art thou, thou chief of sinners, then vilest of the vile? My dear hearer, thou hast never been in the house of God perhaps these last twenty years; but here thou art covered with thy sins, the blackest and vilest of all! Hear God's Word. "Come, now, let us reason together; though your sins be as scarlet, they shall be as wool, and though they be red like crimson, they shall be whiter than snow." And all this for Jesus' sake; all this for his blood's sake! "Believe in the Lord Jesus, and thou shalt be saved;" for his Word and mandate is: "He that believeth and is baptized shall be saved; he that believeth not shall be damned."

Sinner, turn or burn!

"If the clergy were eager to learn the real mind of the divine Spirit, and were determined to be sure of it before they undertake to apply it, then there would be more real power in the pulpit and in the chair. They would speak with authority, assured that the divine Spirit was speaking in them and through them. The pulpit lacks power because it lacks certainty, and it lacks certainty because it has not been made certain of the teaching of the Word of God."

A workman who is doing well a fine work is pleased to hear the footsteps of his employer. His appearing may be quite unexpected, but the comest at workman is not frightened or embarrassed. He has nothing to conceal. He rather enjoys the close scrutiny of his work by his master. The co-worker with God must do thorough work. He can not dally in secret with what he condemns in public. His employer sees all.—Dr. Gebin.

By a break in a Scottish valley stood a tree for some time stunted and unhealthy. All at once it sent out a shoot, which stretched over a narrow bridge and rested itself in the opposite

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bank, and made from the richer soil sap, that soon revived the parent tree. So our languishing spiritual lives are reinvigorated by the grace that comes to us from heaven through the Resurrection of Christ which has bridged for us the river of death.—Christian Commonwealth.

Oh, that we could take that simple view of things as to feel that the one thing which lies before us is to please God! What gain is it to please the world, to please the great, nay even to please those whom we love, compared with this? What gain is it to be applauded, admired, courted, followed—compared with this one aim.—Newman.

EDITORIAL:

THE JANUARY number of the Missionary Review gives the figures for the foreign mission work of American (including Canadian) Christians. These figures offer us a very interesting study. The regular white Baptists have given, during the past year, \$744,899 to foreign missions, they have 1,877 ordained missionaries and 4,578 other workers on their foreign fields, with 145,396 native communicants. This is exclusive of those foreign fields which have become self-sustaining, and so are now taking care of themselves. Adding these would double the number of native communicants.

The Congregationalists report \$740,957 contributed, 400 ordained missionaries, 902 other workers and 51,734 native communicants.

The Episcopalians report \$357,890 contributed, 124 ordained and 451 unordained missionaries and 5,951 native communicants.

The Disciples, we must say, make an unexpectedly poor showing. They report \$157,068 contributed, with a total working force of 197, and 2,700 native communicants.

The Methodists divide their work differently from us, counting, for example, much as foreign which we count as home missions. This should be borne in mind in making the comparison. The Methodists report \$1,874,644, a total working force of 6,171, and 109,788 communicants on their fields.

The Presbyterians report \$1,280,848 raised, a working force of 2,576, and 45,394 communicants.

The Cumberland Presbyterians report \$29,079 raised, a working force of 53, and 888 communicants on the field. We must say that this, too, is a poor showing.

The additions reported on these fields for the last year are: Baptists 10,428, Congregationalists 4,523, Disciples 780, Episcopalians 269, Methodists 7,092, Presbyterian 5,084 and Cumberland Presbyterian 120. These Baptist figures do not include the additions on those foreign fields where the Baptist work has become self-sustaining, and with which these other denominations have nothing to correspond.

These figures show that in point of contributions the Congregationalists have done best in proportion to numbers, while the Baptists have done best in winning converts. Yet in each case the showing should, of course, have been much better.

It is entirely within the power of the Baptists of this country, entirely independent of all other denominations, to evangelize the world in five years. If all the other denominations should cease work and the Baptists should determine to do what they can do, there would not in five years be a single neighborhood in all the world where the Gospel had not been preached. It is quite within the power of the Baptists now living to completely obey the great command to "preach the Gospel to every creature;" so that those who come after us would need only to preach to those yet to be born.

The Baptists of the land could, without diminishing their contributions in any other direction, give \$25,000,000 a year to foreign missions. This would support 85,000 missionaries, and if they averaged preaching to only 5,000 different persons in a year (that

would be only 14 a day), the whole world would be evangelized in less than four years. An average of 10 cents a week from the Baptists of our whole land would do this, and is it not gloriously worth doing? Is it wild to talk of those for whom Christ died, and many of them very wealthy, averaging 10 cents a week to save the world?

Certainly we can make a great advance on what we are now doing.

THE New Orleans Times-Democrat certainly stands in the very front rank of the world's journalism. In its issue for January 1, kindly sent us by A. K. Seago, Esq., the leading editorial is on "The Old Century's Gulf Stream." Among other things the editor says:

As the American measures his own nation against its rivals, his heart must needs swell with pride and thanksgiving, for the nineteenth century marked the growth of thirteen struggling colonies into a government which dwarfs the mightiest creations of the remote antiquity of past. So far as merely material things are concerned, our progress is too plain for comment; it is in the domain of the spirit that our victory has been most splendid, and will be most enduring. It is not our contentment with our colossal commerce and our innumerable inventions that give us our indisputable primacy among the peoples. No; our true glory consists in the historic fact that we first launched the molding idea of perfect church in a free state. The complete separation of church and state is our priceless contribution to the progress of mankind, and entirely justifies our claim to a place in the front rank of the nations which have shaped the destiny of the world. Even though, in the sequence of the centuries, we become the mere shadow of a name, after the fashion of Greece and Rome, we shall be remembered as the apostles of civil and religious freedom, for time has no power over a conception which must needs be immortal as the soul itself. It remains for the present and the coming generations to guard against apostasy from this high and splendid creed—to make sure that so much patriot blood has not been shed for naught, and that education shall still be the basis of all our aspirations to power.

These ringing words are true and timely. Few of our people realize what our religious freedom has cost, and few realize what a noble share the Baptists have had in securing this inestimable blessing to the world.

The editor of the Times-Democrat does not go into the question of how religious liberty was secured, but he rightly values it, and duly emphasizes it, in saying: "The complete separation of church and state is our priceless contribution to the progress of mankind," &c. We heartily endorse this statement, and we particularly rejoice in the part Baptists had in bringing it to pass.

We give what some great men who were not Baptists have said on the subject.

John Locke, the philosopher, said: "The Baptists were from the beginning the firm advocates of absolute liberty."

Jeremy Taylor said: "Freedom of conscience, unlimited freedom of mind was, from the first, the trophy of the Baptists." Sir James McIntosh said: "The Baptists suffered more than any others under Charles II. because they professed the principles of religious liberty."

George Bancroft, in his History of the United States, adopts the language of Jeremy Taylor and says: "Freedom of conscience, unlimited freedom of mind was, from the first, the trophy of the Baptists."

Dr. Austin Phelps, of Andover, said: "Even Thomas Jefferson confessed that his first clear conception of a republic came from the polity of an ob-

scure Baptist church in Virginia."

The Times-Democrat kindly re-published our editorial giving the Baptist figures for the nineteenth century. We are sure this great paper will do full justice to the coming meeting in New Orleans of the Southern Baptist Convention.

Mrs. EDDY, the founder and mother of "Christian" (?) Science (?), has actually gone to a dentist in Concord, N. H. (Dr. Fletcher, 77 N. Main st.), and had a tooth drawn, using an anesthetic. According to her doctrine there is no such thing as a tooth, and of course no toothache and no such thing as a dentist. When she was twitted with her inconsistency in going to this dentist, she defended herself thusly:

"All is mind. Then consistently with this premise, the conclusion is that if I employ a dental surgeon, and he believes that the extraction of a tooth is made easier by some application or means which he employs, and I object to the employment of the means, I have turned the dentist's mental protest against myself, he thinks I must suffer because his method is interfered with. Therefore his mental force weighs against a painless operation, whereas it should be put into the same scale as mine, thus producing a painless operation as a logical result."

This, and some more of the same sort, is her defense. And it is claimed that this sort of thing has 1,000,000 believers in the United States. And these believers are not in the backwoods either, but are in our large cities and among our fashionable, mainly fashionable women. Backwoods people have better sense. Is there any folly too foolish for a fashionable woman to believe?

Here is a letter, whose existence is not generally known, which was found among Maximilian's papers, when that unfortunate monarch was captured in Mexico, and his empire there was overthrown. It was published in Appleton's Annual Cyclo-pedia, but the papers generally did not mention it. The secular papers seldom mention things which make against the Roman Catholics. This letter shows the status of Rome on the subject of religious liberty, and it is a document, too, direct from the infallible (?) pope himself, the very one who was declared infallible by the Vatican council. The reader would do well to preserve this document for use as occasion may offer:

Your majesty is well aware that, in order effectively to repair the evil occasioned by the revolution, and to bring back as soon as possible happy days for the church, the Catholic religion must, above all things, continue to be the glory and the maintenance of the public or private religion of every other dissenting worship; that the bishops must be perfectly free in the exercise of their pastoral ministry; that the religious orders should be re-established or reorganized, conformably with the instructions and the power which we have given; that the patrimony of the church and the rights which attach to it may be maintained and protected; that no person may obtain the faculty of teaching and publishing false and subversive tenets; that the press, the pulpit or the press, should be disciplined and watched over by the ecclesiastical authority; and that, in short, the chains may be broken which up to the present time have held the church in a state of dependence and subject to the arbitrary rule of the civil government."

Pius IX.'s letter to Maximilian, of Mexico, dated October 18, 1864. Appleton's Annual Cyclo-pedia, p. 636.

Dr LYMAN ABBOTT has published in the New Year's North American his view of "Religion in the Twentieth Century." Of course, it is simply his opinion, nothing more, but it shows the way the future of religion looks from his standpoint. He is very "liberal" in his view [we call it lax], and he is a recognized leader of those who break away from the "traditional views" of our fathers, and accepting evolution and the "higher criticism," cast about to see what they have left of the old doctrines, and on what basis their religious faith can rest.

We are especially interested in this deliverance of Dr. Abbott, because he talks it right out. Some of these "advanced" brethren have been telling us that they actually think more of the Bible since accepting the "higher criticism" than before; that those who oppose this "higher criticism" as hostile to faith in the authority of the Bible entirely misunderstand the situation; that the new views exalt the Bible and are even more spiritual than those sought to be displaced by them.

But here comes Dr. Abbott, a recognized leader among them, and they have a more prominent or more generally recognized, and gives their whole case completely away. He says, "We may expect the religion of the twentieth century to be too little theological, perhaps, too little spiritual, and too exclusively ethical and social; certainly it is now moving in this direction and the impulse is by no means yet spent." [Italics ours]. And at the close of the article, referring to this same point, Dr. Abbott says: "It may be reasonably expected that the Christian religion of the twentieth century will be less theological and intellectual, and, perhaps, less spiritual and reverential than that of the nineteenth, but that it will be more practical and humane, etc."

Speaking of the "higher criticism," Dr. Abbott truly says: "It is not a new method of interpreting the Bible, still less merely a new opinion concerning the date and authorship of its books. It recognizes the Bible as chief, the testimony of certain witnesses to divine truth as read by them in their own consciences, and it thus makes the real and final basis of authority the reason and conscience of man."

This hits the nail squarely on the head. This describes the "higher criticism" accurately. It utterly destroys the authority of the Bible, and gives all authority to the individual "reason and conscience." It regards the Bible exactly as it regards the writings of Tolstoi or Shakespeare, or any other writer who talks of religious themes. According to the "higher criticism" we are no more bound to accept and obey the Bible than we are bound to accept and obey Tolstoi or Shakespeare or Stuart Mill or Herbert Spencer, or any other. That is it exactly, and the sooner our people generally realize the fact the better. When we said the "higher criticism" was just what Dr. Abbott says it is, we were regarded as unfair to "reverent scholars" who loved the Bible as much as we did. But now a leader in their own camp says it, a leader whom they cannot laugh or jeer out of court, a leader of recognized highest standing among themselves. We thank Dr. Abbott for this frank and correct statement. No man can accept the "higher criticism" and at the same time believe in the authority of the Bible. And

the authority of the Bible is the sole foundation on which Baptists have ever stood.

Editorial Varieties

To say that people who quarrel at home lead a "cat and dog life," is a slander on cats and dogs.

An obituary notice said: "Mr. — was a good citizen. He lived uprightly. He died with perfect resignation. He had been recently married."

When a man sneezes in Vienna the bystanders take off their hats and say, "God be with you." In Italy, too, it is considered good luck to sneeze.

Prof. Wm. Matthews tells us about "these timid preachers of the modern school 'Who would not in peremptory tone Assert the nose upon their face their own.' Have you not seen a few of them, reader?"

The youngest of the children who have won a gold piece under the offer made in the Christian Index and in the States Cobb of Georgia, who is seven years old. Several are eight and ten years old, but she is the youngest.

On the 24th inst. the Rev. G. F. Hambleton was married to Miss Elizabeth Spaulding at Springfield, Ky. They will soon sail for their mission field in Japan. We acknowledge an invitation to the wedding from the bride's parents, Mr. and Mrs. L. T. Spaulding, formerly of Cincinnati.

Prof. Wm. Matthews, L. D., says: "Thirty Baptists of this city (L. S., Utah, Kan.) were punished for heresy in the time of Henry II. by starvation without the walls"—Hours With Mrs. and Books, p. 260. According to Prof. Matthews, there were Baptists in England between A. D. 1185 and A. D. 1187. He also says that Henry II. reigned. And certainly Prof. Matthews is good authority.

Mr. Robert Arthington, of Leeds, England, has left \$70,000 to the English Baptist Missionary Society, and a like amount to the London Missionary Soc. Let's! He desires that all tribes on earth who have not the Bible in their language shall have faithful preachers at least like John and Acts, and that in each tribe as many as a dozen be taught to read these books so they can teach others. A worthy object truly.

The Rev. A. W. Sailer reporting to the Christian Index the ordination to the Baptist ministry of the Rev. Joseph Jones, a brother of the Rev. Sam F. Jones, says: "Brother Jones examined the candidate before a large congregation, on his Christian experience, call to the ministry and the doctrine of grace. His examination was very rigid, but Brother Jones proved to be sound in the faith, and even proved himself on the orthodox side on the question of alms taxation." Those Baptists in Georgia are Baptists.

If the beginning of a new year is a fit time for forming good resolutions, what grand purposes ought we not to form, and what high resolves ought we not to make at the beginning of a new century? Let us see that we all start the new century right and try to persuade our neighbors to do likewise. Let our readers see that their Baptist neighbors who may not now be getting the Western Recorder, have their names duly entered and marked paid ahead, with as little delay as possible.

"Please give me your views on who are God's elect? and when does this election take place? I do not belong to the 'old guard'; he is a candidate for the seat of the Bible and Baptist doctrine from a 'Pecobaptist standpoint.' Your paper makes me stronger in the faith all the time. Fraternally, W. J. BARROW." We gladly answer that the elect are those who are and shall be saved. The election took place "before the foundation of the world." The inspired Paul writes to the Ephesians (1:11): "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame, before him in love."

The State Board Institute at Franklin last week was a most interesting and successful affair. The writer was present only during the morning session, the afternoon session Dr. Mullins' address the night before. Among the addresses we especially commend that of Dr. J. G. Bar, which was warmly received. It was deeply regretted that the sudden and severe illness of Dr. W. A. White, the second and longest speaker, prevented his attendance. He had arranged a series of meetings, in which he was to be aided by Dr. T. N. Compton, and we suppose this arrangement is being carried out. The writer was handsomely entertained at the elegant home of the Hon. G. W. Rankin.

It has been the rule of the Western Recorder not to answer unprovoked suits. Yet recently we are called upon to make such an answer. "The Western Recorder" has published that other papers make them. We do not think church life to have in published that their calls are declined, any more than a gentleman likes to have the public informed that a lady has rejected his offer of marriage. We will, however, consent to answer any unprovoked suit on the request of a representative of the rejected church. And we will also announce the rejection of any husband or wife who will reject us to do so.

Children's Corner.

The little sister of the family had heard the conversation about the fox, and determined to see him and sympathize with him. One day after dinner, she stole out with some food in her hands, and holding it out to him said, in her sweet voice: "Come, Baby, I won't hurt you. Let me hold your poor leg, and make it well."

The fox eyed her curiously, came toward her, reached out his long nose for the food, and then ran away. Day after day she came, till finally she stroked his head, and held and smoothed the torn leg.

To the amazement of the household, she was found one day nestled close to the fox, pouring her pity in his willing ears, and petting him like a kitten. A child's love had conquered him. He allowed his wounds to be dressed, became very tame, and was treasured by the family until his death.—Selected.

A NEW YEAR'S PARTY.

"This year," said Winter to herself, "I must give all my birds a party—a New Year's party."

So the winds swept the floor of her big parlor, and the snow fairies put down a soft, white carpet.

Then Winter sent tiny notes on snowflake paper to all the little birds, asking them to come to the party. And a great many came, for I saw them from my window.

First came the Chick-a-dee, dressed in soft gray suits, with black caps. They greeted Winter with a sweet "day-day-day."

Close behind them were some fat, jolly little Wrens, all in brown. So happy were they and so full of song, Winter smiled to see them.

Next came some cheery Snow-birds and saucy Sparrows, and soon after, a crowd of dainty little birds so white that they were called Snowflakes.

There may have been more, but I did not see them, for Winter at once said "Dinner!"

They all sat on the white carpet and ate. What? Why, the queerest things. Grubs and moths' eggs and dried seeds of chickweed and ragweed.

I was glad to see that Nellie had scattered some bread crumbs outside the window. And some one had told Fred to tie some pieces of fat pork along the clothes-line. These were the dainties and were kept until the last.

After dinner, the North Wind whistled, and the Snowflake birds danced with the real snowflakes. Then the Wrens sang beautifully and all the others joined in the chorus.

Each bird sang different words. The Chick-a-dee, their own sweet "Chick-a-dee-dee-dee," the Snowbirds, something like "Tsip," the Snowflakes, "Cheep-cheep," and the sparrows trilled away all by themselves, using no words at all.

And, strange to say, the whole

was very sweet.

When they went home, as happy as any little birds can be, Winter was so pleased that she said she would give them a party each New Year's Day. Will you all help her?—Primary Education.

HOW MONKEYS GO CRABBIN'G.

"Most monkeys have a liking for land crabs, and the beasts when in their natural element in the jungle will often travel for miles to some marshy region in search of a crustacean meal," said a dealer in all sorts of wild animals to a *Washington Star* writer. "Some years ago, when I was in Singapore trading with the natives for monkeys, I was one day greatly amused to see the artful methods practiced by Jocko to trap crabs. The monkey, having located the whereabouts of the crabs, lies flat down on his stomach, feigning death. Presently from the countless passages piercing the mud in every direction thousands of little red and yellow crabs make their appearance, and after suspiciously eyeing for a few minutes the brown fur of the monkey they slowly and cautiously slide up to him, in great glee at the prospect of a big feed off the bones of Master Jocko.

"The latter now peeps through his half-closed eyelids and fixes upon the biggest of the assembled multitude. When the crab comes within reach, out dashes the monkey's arm, and off he scampers into the jungle, with a cry of delight, to discuss at leisure his cleverly earned dinner.

"Rarely did the monkeys seem to miss their prey. I saw, however, an old fellow do so, and it was ludicrous in the extreme to see the rage it put him in. Jumping for fully a minute up and down on all fours at the mouth of the whole into which the crab had escaped, he positively howled with vexation. Then he set to work poking the mud about with his fingers at the entrance to the passage, fruitlessly trying now and again to peep into it."

ROTHSCHILD'S RULES.

When Meyer Rothschild, founder of the great banking house in Frankfurt, Germany, died, he left something better than wealth—an example that has become a tradition in this noted family. He also left precepts. Among them were the following:

- "Carefully examine every detail of your business."
- "Be prompt in everything."
- "Take time to consider, but decide positively."
- "Dare to go forward."
- "Bear troubles patiently."
- "Be brave in the struggle of life."
- "Maintain your integrity as a sacred thing."
- "Never tell business lies."
- "Make no useless acquaintances."
- "Pay your debts promptly."
- "Shun strong liquors."
- "Employ your time well."
- "Do not reckon on chance."
- "Work hard."

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- 30c For Men's Fleece-lined Plain or Fancy-striped Shirts, taped neck and front, pearl buttons.
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Men's Shirts.

- 34c For Men's Colored Fleece Shirts in fancy stripes and figures, some stiff bottom, others apron-style.
- 40c For Men's Laundry-colored Fleece Shirts in stripes and figures, some with one pair detachable cuffs, some with two collars and one pair of cuffs.
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By W. P. HARVEY, D.D.

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Commendations

"I have looked over with interest your booklet, entitled, 'Baptists in History.' It seems to me to be well written and well adapted to the purpose you had in view."—DR. A. H. NEWMAN, Professor of Church History in McMaster University, Canada.

"Your booklet, 'Baptists in History,' is highly readable. The writer's enthusiasm is contagious. It commends itself to the reader. I am not surprised to see that it is in its sixteenth thousand."—DR. W. C. WILKINSON, Professor in University of Chicago.

"I have just read with great interest and pleasure your tract 'Baptists in History.' It is the clearest, most concise statement of the case I have ever read. It ought to be in the home of every Baptist in the land."—WM. LINDSEY, Owenton, Ky., Sept. 27, 1900.

Judge Lindsey is one of Kentucky's ablest lawyers.

"I thank you for the copy of your 'Baptists in History.' I have read it with great interest, and find myself in hearty agreement with the most of it. I think you are wise in making a distinction between 'church succession' and 'church perpetuity.' Your treatment of the American question is excellent, and your positions absolutely incontrovertible. Hoping your booklet may be blessed of God in disseminating the truth and in uniting all those who desire to be loyal to the New Testament, I remain sincerely yours—

HENRY M. KING,

Pastor First Baptist Church, Providence, R. I.

Baptist Book Concern, Louisville.

A FINAL APPEAL.

To the Pastors and Churches Concerning our Work in Galveston:

If I could have come to you one week after the storm, every one would have given something, but now you have lost interest in this unexampled spectacle of suffering, yet our needs are just as burning, just as urgent as the day after the storm. Our church house and our mission house are both completely destroyed; our brethren are, most of them, in utter poverty; we have no place in which to worship God, and no church house. Will you not hear our cry? Will you not see our tears? Will you not relieve our bitter distress? Can you not picture our homes overturned, the swirling deluges of water pouring over them like a Niagara, and our families leaping away over moving mountains of water to help swell a growing mountain of ruins? Can you not picture that great wind-row of broken, splintered timbers five miles long, and often three stories high? Can you not with us, see our church double her membership within less than a year, from forty members to ninety five, and a most promising mission station of three or four months' old, grow to have a larger Sunday-school and prayer-meeting, and a larger attendance upon preaching services than our church—can you not see it all dashed to pieces and leave us in inconsolable sorrow?

Now, brethren, all over this old blessed State, can you not, will not you who have not taken a collection, take one and send it to Bro George A. Behrman, Galveston, Texas?

We of the Second Baptist church of Galveston have been debarred from collecting in Louisville churches; these, with the whole United States, excepting Missouri, and Kentucky outside of Louisville, having been granted to Dr. W. H. Harris, of the First Church, Galveston, as a field from which to solicit aid. Now, in view of our limited territory, and in view of the fact that I must go from town to town, from village to village, and from one country church to another, and, finally, in view of the fact that it is lowly wearing me out and burning up my nervous system to live through this storm from day to day, in view of all these things, please lend us a helping hand in this trying hour of our most painful need.

L. T. CARR.

GOING TO THE HOUSE OF THE LORD.

With what heedless step and thoughtless mind do multitudes go into the house of the Lord! It is not surprising that those who never knew our God should rush into the holy place without preparation or thought, but the disciples of Christ, who know what refreshing and what strength may be derived from waiting upon God, should tread the courts of the Lord in a different mood.

The Christian should at least go to church. One who feels so little interest in the worship of God as to neglect this important duty should seriously consider whether he is really a Christian or not. No mere excuse should hinder a member of the church from going to the house of God on the Sabbath day. Unless it is impossible for him to go he will be found there if his heart is right.

One should never go to church in the spirit of criticism. It may

do to go to hear a lecture in this spirit, but no one can profit by the preaching of the word while he listens in the spirit of criticism and faultfinding. Many heard Jesus in this way, and were not benefited by what they heard. If the preacher is not a scholarly man, if he does not understand theology, let that matter be considered at another time. Firmly refuse to allow such considerations to disturb the devotions of the Sabbath.

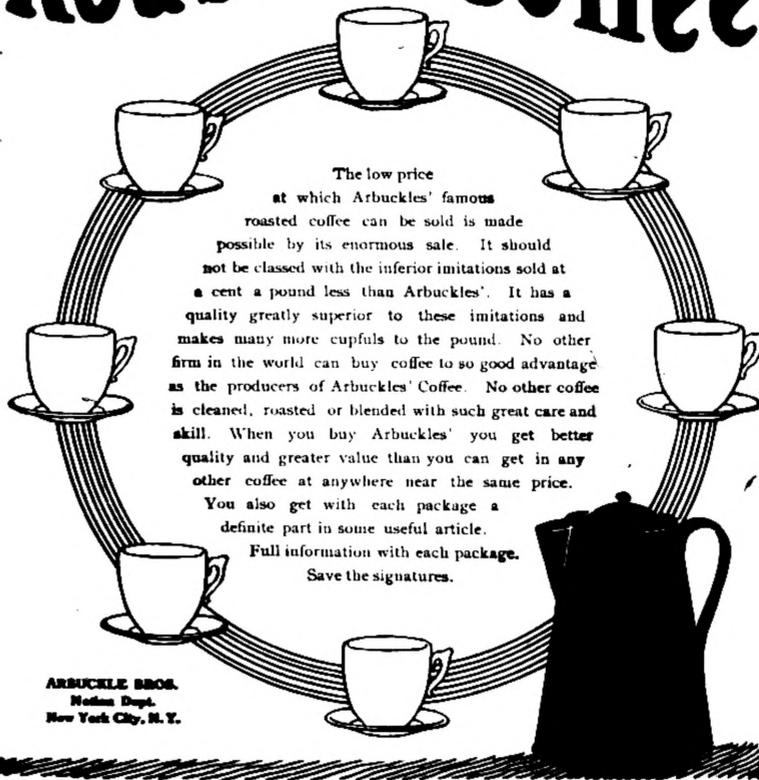
It is an error to attend church merely to hear a great preacher or a fine singer. When once we allow ourselves to be controlled by such considerations the sanctuary becomes a place of entertainment instead of a place of worship. We should be profoundly grateful for the opportunity to hear a great preacher or a fine singer, but we should not be drawn by this alone. Church members sometimes stay at home for months together because they are not able to attend church, and when a noted preacher is advertised they are among the first to enter the church. They can sit for two hours without weariness because they are entertained. But this example is bad, and their neighbors will think them insincere.

Avoid going to church with sleepy eyes. This should be a rule. Some persons have physical infirmities, on account of which they fall asleep whenever they sit down. It would be cruel to find fault with them because they sleep in the sanctuary or to forbid them. Let them go, because they will receive some benefit. But many sleep in the house of God because they fail to take proper precautions against the habit. They sit up late on Saturday night needlessly. They do not control their appetite, and overeat on the Sabbath day. It is a duty to keep awake in the house of the Lord. To sleep in the place of worship, unless it be the result of a uncontrollable physical infirmity, is trifling with serious things. If there is any place where one should be wide awake, it is the house of the Lord.

We should go to church in a praying spirit. The house of God is the house of prayer. Let those who cross the threshold be in the spirit of prayer. Pray for the pastor that he may be anointed with the Holy Ghost. Pray for the word that it may have free course and be glorified. Pray for the music that it may be rendered with the spirit, and the understanding also. Pray for the children and young people that they may early learn the ways of the Lord. Pray for the unconverted that they may see their need of Christ. Pray for the church that it may be as a city on a hill. If the hearts of all who profess to know the Lord were united in one steady stream of prayer while in the sanctuary, what a difference it would make in the services and in the benefits of the holy Sabbath!

Let us go to the house of God watching. Not for faults in our brethren or flaws in the exercises, but for opportunities to do good let us watch. It was when Peter and John were going up into the temple at the hour of prayer that they found the lame man sitting at the gate and healed him. There are still opportunities sitting at the gate of the temple and crying unto those that enter in, but many never see them. Some pass by on the other side. If we should watch, we should see them every time we enter into the house of the Lord. If everyone went to

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ARBUCKLE BROS.
New York City, N. Y.

church fully bent on doing some little good, what different churches we should have, and ere long we should have a different world.—Christian Advocate.

DEAR RECORDER—Your great, grand paper comes to us regularly, filled and laded with the best things it is possible to get. Your editorials are sprightly indeed. There is no better companion for a Baptist to associate with than the Recorder, and the paper should and ought to be in every home in this round world. It stands by the truth as firm as the "Rock."

I think the white Baptists should take under consideration the care and keeping of the colored Baptists more in the future than they have in the past, for our people are true when it comes to the Bible and its truths. We take Christ's legacy to man, for one of his needs to us is as good and as strong as we need and want. We are doing a great, good work for the Master over here in Arkansas, and our good brother, Gov. James P. Eagle, and his good wife are aiding us in our educational work.

Our college is full of young men and women, and the school is doing better than this means it has for its support warrant. We have a good faculty of teachers, and we collect the money to run the college from the plow, hoe, handle, wash-tub, and the common vocations followed by the colored people, and we are praying to the Lord to raise up for us a John D. Rockefeller, or any other good fellow the Lord may direct, to add to the \$50,000 plant we now have, another \$50,000. Pray for us, and come to see us. Your subscriber, A. M. MIDDLEBROOKS.

PRAYERS are not heard before God according to their length, their fluency or even their coherence. Christ taught his disciples a short form of prayer and approved the brief words of the publican. He warned us against much speaking. He granted the prayer for pardon which he held in the eyes of the woman who was a sinner. If the time comes, therefore, when we are too weary or too ill to form our thoughts and words into connected order, let us commit ourselves to him

who loves us with a perfect love in quiet confidence that he will read our thought and give us better gifts than we have strength to ask.

In a Scottish valley, beside a little brook, where there was no kindly soil, a Highlander once planted a tree. Of course it wilted and drooped. But suddenly, to the surprise of every one, it took a new start in life, and bore rich fruit. What was the source of its new life? That was the query put by all who knew it. An examination revealed the secret. With a marvelous vegetable instinct it sent out a shoot which ran along and over a narrow steep bridge, and rooted itself in the rich loam on the other side of the brook. From this rich loam it drew its new life. Even so, the resurrection of Jesus Christ bridges the river of death that flows between earth and heaven.—David Greig, D.D.

SUMMERFIELD, dying, turned to a friend and said: "I have taken a look into eternity. O, if I could come back and preach again, how differently would I preach from what I did before!"

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Leave Louisville	8:00am
Arrive Washington	10:00am
Arrive New York	12:00pm
Arrive Philadelphia	1:00pm
Arrive New York	12:00pm
Arrive Philadelphia	1:00pm
Arrive New York	12:00pm
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Arrive New York	12:00pm
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Only electrified train leaving Louisville to any direction. Through Pullman vestibuled Sleeping Car, Louisville to Washington.

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Arrive New York	12:00am
Arrive Philadelphia	1:00am
Arrive New York	12:00am
Arrive Philadelphia	1:00am
Arrive New York	12:00am
Arrive Philadelphia	1:00am

LEXINGTON SHORT LINE

Leave Louisville	8:00am
Arrive Lexington	10:00am
Arrive Frankfort	11:00am
Arrive Lexington	12:00pm
Arrive Frankfort	1:00pm
Arrive Lexington	2:00pm
Arrive Frankfort	3:00pm

HENDERSON ROUTE - LOUISVILLE

Leave Henderson	8:00am
Arrive Louisville	10:00am
Leave Henderson	11:00am
Arrive Louisville	1:00pm
Leave Henderson	12:00pm
Arrive Louisville	2:00pm

ST. LOUIS TO LOUISVILLE & EAST

Leave St. Louis	8:00am
Arrive Louisville	10:00am
Leave St. Louis	11:00am
Arrive Louisville	1:00pm

ST. LOUIS TO LOUISVILLE & EAST

Leave St. Louis	8:00am
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Arrive Louisville	1:00pm

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THE FARM
 KENTUCKY TRADE ITEMS

Don't feed to much corn to your breeding stock.
 Don't fail to have an abundance of grazing for your young stock.
 Don't try to raise too many pigs in a small lot or too many sizes in the same.

Don't have your breeding boars too fat if you want strong healthy pigs at their birth.
 Don't breed scrubs, but have at least pure bred sires, and the first crop of pigs will pay for the sire and interest on the investment.

A crop of Fayette county hemp has just been sold in this city for \$7.725.

S. Brent and Bro., of Paris, bought 250,000 pounds of hemp at \$5 per 112 lbs.

W. H. Tucker sold this week two car loads of export cattle to West at 4.90.

Mr. F. H. Collins sold to Montgomery parties last week, 21 head of cattle at 4 cents—Richmond Olimax.

De Grand Epperson sold to Wiel 10 cattle, wt. 1,300 lbs, at 4 1/2 cts.

Ben Franklin bought of Geo. M. Ramsey, 30 shoats, weight 50 lbs., at 4 1/2 cts.

J. C. Johnson sold to Dave Johnson 25 1,200 pound cattle at 4 1/2 cts.—Stanford Democrat

Stephen A. Warner, of Stoops, has bought Henry Gillespie's farm at Grassy Lick, containing 28 acres for \$3,000.

Mules sold lively at Lancaster, Ky., last week at from \$80 to \$140.

J. C. Fox, Lincoln county, Ky., sold last week three two-year-old mules at \$122.50.

Dave Penn, of Rollings, Ky., bought last week one mule colt for \$36 and one for \$28.

M. S. Baughman, Lincoln county, Ky., has sold seven 3-year-old mules at \$87.50.

At the sale of C. A. Renfrow, near Roseville, Ky., last week, three aged mules sold for \$200.

Mr. Geo. H. Hoard, of Biseville, Ky., sold a 15-hand, six year-old horse mule last week to Horse Cave parties for \$120.

The wheat crop of the United States for 1900 is estimated at 522,220,505 bushels. The production of corn for the same period is estimated at 2,105,102,216 bushels.

James Ware, of Sharpsburg, has sold a crop of 6,000 pounds of tobacco to the Continental Company for 84 cts. The same company has bought a number of crops in the same section of Bath for 8 cts.

Henry O. Ledford, of Spencer, has bought Mrs. Elizabeth Everett's farm of 200 acres, situated one mile from town on the Spencer pike, at \$80 per acre, equal to cash.—Mt. Sterling Gazette.

Jonas Wiel received this week 22 cattle from Dr. S. W. Willis at 4 1/2 cts.; 190 of J. O. Scoobe at 44.60 and of H. R. Brown, 90 at the same price. All these are export cattle except 49, which were shipped East.

CHEESE AS A SUBSTITUTE FOR MEAT.

The increased cost of meat is a question of great interest to the average consumer of the product of the steer. In many cases it may mean a decided decrease in the actual amount of meat used, and a replacing it with other forms of food.

The present outlook is that the high price of meat will be kept up for a number of months at least, and perhaps for more than a year, reports showed a decided decrease in the number of beef cattle on the range and elsewhere available for food purposes. Good beef cannot be produced in a few months, nor can the market be supplied by importations from other countries, and this will cause people to look carefully for a substitute for their accustomed food. Under these conditions, dairymen should make special efforts to bring before the constantly increasing consumers, the high nutritive value of dairy products, calling special attention to the cheapness, palatability and food value of such products when compared with the best that the butcher can produce.

It is an invariable rule that the working man in this country eats meat every day, always once, sometimes three times, and the necessity of such food has got to be beyond dispute among the majority of our people. The cheapness of meat and the ease with which it has been produced has made it a universal food, and in consequence other articles of greater value, and at the same time cheaper in price, pound for pound, have been neglected, partly through custom, and partly for want of pushing by powerful companies, but perhaps as much as anything through want of knowledge of the methods of preparation and use.

FOOD VALUE OF MILK.
 It is hardly necessary to explain the great food value of milk; that it is a complete food for growing children, as well as animals, is a well-known fact. It contains every ingredient necessary either for the growth or sustenance of the human body. Three and one-half quarts of new milk (costing 17 1/2 cents) will supply the food requirements and daily wants of a full grown man. An equal supply of well balanced food would require in the form of beef, 3.6 pounds, if all the necessary food ingredients are to be supplied. This would cost in the neighborhood of fifty cents, if there was no waste in the meat. If bone and inedible parts are taken into account, the cost would be considerable larger. In spite of this advantage of milk over meat, both in cost and value, there are but few families in the country that do not skim the milk supply to buy beef—being held fast in the laws of custom and prejudice that decide that beef must be more valuable than milk as one is a solid, the other a liquid. The fact is, however, that 84 pounds of milk, costing (at 6 cents per quart) 10.5 cents, is worth as much for food as one pound of boneless beef. And when we consider that at least 15% of beef is waste and useless for food, the economy of milk becomes still more apparent.

FOOD VALUE OF CHEESE.
 Without an exception, cheese is the most concentrated food known. Roughly speaking, it is composed of one-third water, one-third fat and one-third protein.

Cheese has only two-thirds as much water as the average beef,

has twice as much protein (muscle forming material) and about twice as much heat producing material. The waste or inedible proportion in cheese is very small, being but a fraction of a per cent of the amount of food bought whereas in beef, it averages twenty per cent waste, and may, in the cheaper portions, amount to as much as fifty or sixty per cent.

If we take into account the edible part of meat alone, we find that a pound of cheese is equal to more than two pounds of meat, and in comparison with the meat as bought, where the waste must be considered, at least twenty per cent more must be taken from the value of the meat.

At present prices, a dollar's worth of cheese is worth nearly \$2.50 worth of beef steak, and the man who finds it difficult to make both ends meet should, in the light of the above figures, endeavor to make the process easier by including cheese in the circle of his daily food.

By far the majority of consumers look upon cheese as an article to be used sparingly, as an article of luxury rather than food. This idea comes partly from habit, partly from the quality of the article as found in too many cases, but perhaps from a want of knowledge of the methods of preparation in such a manner as to make it take the place of the more expensive meats, and thus appear on the table as the principle dish in place of its usual position of an appetizer at the end of the meal.

There are numberless ways and methods for the cooking of meats and it is perhaps from its former abundance that meat has taken so prominent a place in our diet, leaving cheese (more valuable, yet not so well known) to a lower place on the list of foods. But with the advanced price of meat should come a greater attention to cheese as a valuable and cheap food, and also better and improved methods of manufacture, handling, and more especially of cooking in appetizing ways.

As a rule, the cook books give but little attention to the last question, contenting themselves with a few perfunctory allusions to cheese cooking, and yet the methods to be used are simple and the result is an excellent series of appetizing dishes. Williams, in his "Chemistry of Cookery," gives the following methods for cooking cheese: Take a quarter of a pound of grated cheese; add to it a gill of milk in which is dissolved 1/2 teaspoonful of cooking soda, with mustard, salt and pepper to taste. Heat the mixture carefully until the cheese is completely dissolved. Then beat up three eggs, and add this to the solution of cheese, stirring well. Pour into a shallow, buttered dish and bake until nearly solid.

2. Take slices of bread and soak them in a batter made of eggs and milk; then place the slices of soaked bread in a dish and cover each slice with a thick coating of grated cheese. Add another layer of bread and one of cheese until the dish is full. Pour surplus batter over the top layer and bake in a slow oven. A small amount of cooking soda may be used as in the first recipe.

It will be noticed that in both of these methods, cooking soda is used. This is for the purpose of bringing the cheese into solution and mixing it evenly through the mass, thus preventing the formation of the tough, leathery curds which come from the heating of cheese by itself.—Hoard's Dairyman.

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GOLD DUST
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ROYAL BAKING POWDER

ABSOLUTELY PURE

Makes the food more delicious and wholesome

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Items of Interest.

NEWS THE WORLD OVER.

A classroom fire destroyed the Rochester Orphan Asylum. It was destroyed by a gasolene lamp overturned in the night, but before the children could be gotten out, there was an explosion in the boiler room. About thirty of the children perished in the flames, and others were so seriously injured they will die. There were 16 inmates in the asylum. The nurses did their part nobly.

Mr. Genger called to Washington City that an agreement among the Ministers of Foreign Affairs seemed impossible. Thereupon the government suggested to the other nations an international commission to meet in Washington City, or some other capital, to decide upon the questions of indemnity and new commercial treaties. The answers from the other nations have not been made public, if they have been received.

F. H. Malan, editor of Our Land, a leading paper in Cape Town, has been arrested. His crime was reflected on the conduct of Gen. French in his operations in the Transvaal from this arrest that martial law has been proclaimed over in Cape Town, for under ordinary law criticizing the behaviour of a division commander is not an offense for which one can be legally imprisoned.

What has stirred up the old Confederates in this twentieth century? The Veterans of the Army of Tennessee in New Orleans unanimously adopted a resolution offered by Gen. Stephen Chalmers protesting against President McKinley's being invited to the Reunion to Memphis. And when a Federal program in the Missouri Legislature offered resolution to have the United States flag hoisted over the old Confederate States immediately moved that his resolution be referred to a committee. There were some hot speeches made denouncing him as a traitor, but the resolution was referred.

Charles D. Wood, instructor in English in Brown University, a brilliant young scholar and popular teacher, died suddenly in Brooklyn. Capt. J. D. Bullock, Confederate agent in England during the war, died in Liverpool, aged 71. Ex-Senator James W. Bradbury died at his home in Augusta, Maine, aged 81. Grand Duke of Saxony died, aged 81. He succeeded to the throne in 1884. His wife was the Princess Sophia of the Netherlands, and is the heir to Queen Wilhelmina.

Recent message a separate agreement with China by which she practically annexes Manchuria. It will now be seen that the Anglo-German treaty means. It seems to declare that if any nation took part of China, England and Germany would fight. It may mean that in such a case, they will also go to war with China. We have thought all the time it would come to partition, and that if that is to be done, the sooner the better.

We are rejoiced at the reports from the municipal elections in Massachusetts because of the decided gain for "no license." Only one city in all of the thirty which had before been against the liquor tax, went to whiskey, which quite a large number came out on the temperance side. And what makes this the more encouraging is that other which went for both parties voted no license. It is a great thing to have both these committed to temperance.

Mr. Markham, a new member of the English Parliament, made an exposure which was more than most might expect. He said that Mr. Alfred Milner had given all the appointments of any value in the Transvaal and the Orange Free State to men who were convicted in the English Courts of having been connected with the infamous...

Jameson raid. The Chancellor assured the House of Commons that the thing should be altered.

The small pox in Louisville last winter was nothing to the epidemic of pneumonia which is now upon us. There were no deaths from small pox, but the pneumonia is in a very fatal form. All the deaths in the city last week, except those of two babies were from it. The grip is also very prevalent, but so far has not been as fatal and was two years ago. The exodus from the city to Florida will be greatly increased if the present amount of sickness continues.

The report comes from South Africa that a British agent and two natives went under flag of truce to Gen. De Wet to urge him to surrender, and that he shot the agent and whipped the natives. De Wet's story has not been heard. If he caught the agent in any effort to tamper with his men, or in any scattering proclamations from British generals among them, of course he was justifiable by the laws of war. But if the agent had done nothing of the kind, and was not a bootless deserter, he behaved famously, and the British government could rightly offer a reward for his capture, and shoot him when caught.

HOW'S THIS?

We offer Olden's Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure.

W. HENRY & CO., Toledo, O.

We, the undersigned, have known F. J. Cheney for upwards of 15 years, and believe him to be a reliable and trustworthy man, and financially able to carry out any obligations made by their firm.

Wholesale Druggists, Toledo, O.

WALSH, KIRWAN & MARVIN, Wholesale Druggists, Toledo, Ohio.

Hall's Catarrh Cure is taken internally, and directed upon the blood and mucous surfaces, such as a Catarrh of the bladder, sold by all Druggists. Beware of cheap imitations.

Hall's Family Pills are the best.

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. Count the words, and you know at once what the charge will be. Unless the money accompanies the notice, it will be brought down to 100 words.

JENKINS.

The Baptist church of Central City, Ky., mourns a grievous loss in the death of Bro. C. O. Jenkins, January 8, 1901. Almost two score of his 37 years of earthy life has been devoted to his Master's cause among us. There is thus much to comfort the bereaved. As the writer knew him, he was true to every trust committed to his keeping, as a noble father, a generous friend, an esteemed member of two fraternal orders, a valued citizen, and, above all, as a true, consistent Christian. After above three months of constant, unremitting suffering, he died, as he had lived, strong in faith and hope and love, and now with the loved ones gone before, awaits the rest "who love His appearing" in that sorrowful city, whose Builder and Maker is God.

His Pastor, L. W. DODD.

INMAN.

Mrs. Sue Inman (nee Cowden), was born in Bouquet county, Texas, Oct. 12, 1824, was married to A. J. Inman, July 27, 1861. In 1864 she professed faith in Christ as her Savior, and united with the Hickory Flat Missionary Baptist church, of Boone county, Ark. On removing to Oregon she with her husband became constituent members of the New Home Missionary Baptist church, near the town of Milton, Oregon, of which she was a most faithful member until her death, Dec. 24, 1900. The funeral services were conducted by Elders J. E. Horn and J. C. Pritchett, at her own request, after which loving friends tenderly and gently laid her mortal remains to rest in Valley Cemetery to sleep the sleep that knows no waking until the resurrection morning.

J. E. PRITCHETT, Free-winner, Umatilla Co., Ore.

HUMPHREY.

The following resolutions were adopted by Cox's Creek church upon the death of

W. H. HARRIS. God in his Providence has removed from us by death our beloved brother, W. H. Humphrey, an honored member and deacon of this church; therefore,

Resolved 1. That we bear loving testimony to the character of our deceased brother as one marked by honesty of purpose, Christian integrity, moral uprightness and conscientious devotion to duty.

2. That we feel deeply our loss in his death, but we are comforted by the belief that he has been merely transferred from the church militant to the church triumphant, and that our loss is his gain.

3. That we extend our sincere sympathy to the bereaved family, and commend them to God and the word of his grace as the source of true and abiding comfort for every sorrow.

4. That these resolutions be spread upon our church records, and a copy of same be sent to the family and also to W. H. HARRIS' Record and Baptist Army for publication.

O. N. COX,
B. M. HOBBS,
J. T. LUDWIG,
CHAS. MILLER,
Committee.

SHAWY.

On Tuesday morning, Jan. 1, 1901, Bro. Seth H. Shawy departed this life in the 69th year of his age. Bro. Shawy was, from his youth an exemplary Christian and a devoted member of Island Baptist church from his organization in 1871 until he was called home. His Bible and the W. H. HARRIS' Record were his constant companions, and his chief aim was to live a devoted Christian life. He leaves many sorrowing relatives and friends who are full of admiration and respect for his life.

"How blest the righteous when he dies,
When stakes the weary soul to rest."

H.

(Additional obituaries on 15th page.)

A Strengthening Tonic

Hersford's Acid Phosphate.

Especially recommended for the relief of nervousness and exhaustion so common with the grip patient. Nourishes and strengthens the entire system by supplying the needed tonic and nerve food. Induces restful sleep.

OUR ASSOCIATIONAL MEETINGS.

We are now entering upon the season in which most of the occasional meetings of our churches are held, and it will be wise for pastors and laymen to seek to make these meetings of the largest profit. Too often these meetings have tended to a barren formalism. Reports from the churches of various degrees of interest are read, a sermon is preached, and one or two set speeches are delivered by more or less eminent brethren from abroad; but the general discussion of matters of immediate concern to the churches is not very common.

The truth is that in all our denominational meetings free speech is discouraged. This is particularly noticeable at our national anniversaries. We have repeatedly seen an interesting discussion shut off by the managers under one pretext or another. The expression of opinion and conviction is repressed and not welcomed. The man who says that everything is just as it ought to be, that the secretaries are prodigies of piety and wisdom, that it is almost inconceivable how the administration could be improved, is the man to be heard; while the brother with new ideas, and an independent point of view, is regarded as a nuisance. He might start a discussion that would go down to the very roots of things and make no end of trouble. Well, what of it? Why not encourage the freest expression of opinion? Truth is the daughter of Time and Dispassion. Baptists profess to stand for soul liberty and the free speech it involves, and yet the genius of too many of our denominational meetings is repressive. We tolerate free speech, but we hardly welcome it.

The way to make our associational meetings vital and helpful is to get people to thinking and talking about matters which concern them—the religious life of their communities, the institutions of religion, the opportunities and demands of our day. Let a paper or sermon that opens some topic like this be followed by ample time for discussion. Let the meeting get the ideas of several minds, and if genuine interest is aroused, and the sparks fly, and a dozen men want to speak at once, so much the better. There are an abundance of such topics that the people want to have discussed. They want to be enlightened about them, and

to be helped to look at them from several different points of view. It is also an excellent thing when associational meetings can be extended over two days. There is often as much profit in what is said in the church porch, and in the horse sheds, and in the homes, as in what is said in the meetings. It is an excellent thing for the members of different churches to get acquainted with each other in familiar and personal ways. There are great resources for inspiration, fellowship, and encouragement in a two days' associational meeting.—Watchman.

DEAR RECORDER—A short time ago the question as to the youngest Confederate soldier was agitated in your paper, and I beg to report one that I think is the youngest Confederate soldier yet brought to notice. His name is Mr. J. T. Jones, and he was born in Copiah county, Miss., March 19, 1849, and enlisted at Crystal Springs, Copiah county, Miss., in Capt. A. B. Lowe's company, in August, 1861. He served in that company (Company F, Sixth Mississippi Regiment), during the war. He took part in all of the principal battles with his command up to the surrender of Vicksburg, when he was paroled. He was struck by the enemy's bullets three times and still lives. He will be 62 years of age in March next. It will be seen that he was twelve years and four months old when he enlisted.

J. R. SAMPLE,
Summit, Miss.

The Baptist Missionary Union had last year 134,512 converts in its foreign field churches. This is a larger number than is under any other American Foreign Missionary Society, and is about one-third of all the Protestant converts in foreign fields. The Methodist Episcopal Board comes next with about 91,000. The Congregationalists come next with 51,000. In contributions to Foreign Missions the Methodists give most, Presbyterians next, Congregationalists next and Baptists fourth. Baptist mission churches raised among themselves nearly \$50,000, which is three times as much as the mission churches under any other Mission Board raised, and nearly as much as the home churches raised for them.

H.

THE MARKETS.

LIVE STOCK.	
Report for week ending Jan. 12.	
CATTLE.	
Extra good export steers, 1,200 lbs. and up	\$4 00-45
Light shipping, 1,200 to 1,500 lbs.	\$3 50-40
Two butchers	\$3 75-80
Four to good butchers	\$3 50-55
Common to medium butchers	\$3 25-30
Thin, rough shorn, poor cow and calf	
Good to extra cow	\$2 50-30
Common to medium cow	\$2 25-30
Feeders	\$1 75-80
Stealers	\$1 50-55
Stags	\$2 00-25
Wool calves	\$1 50-55
Wool cows—Chester	\$1 50-55
Four to good	\$1 50-55
HOGS.	
Chester packing and butchers, 200 to 250 lbs.	\$5 25
Four to good packing, 200 to 250 lbs.	\$5 10
Good to extra light, 150 to 200 lbs.	\$5 00
Two butchers, 200 to 250 lbs.	\$4 75-80
Four to good	\$4 50-55
Stags, 200 to 250 lbs.	\$4 25-30
Wool, 200 to 250 lbs.	\$4 00-45
SHEEP AND LAMBS.	
Good to extra shipping sheep	\$3 50-40
Four to good	\$3 25-30
Common to medium	\$3 00-35
Stags	\$2 75-80
Wool and non-wool, per head	\$2 50-30
Four to good butchers	\$2 25-30
Two to good	\$2 00-25

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NATIONAL MEDICINE CO.,
Box 247, 24 E. Main Street, Louisville, Ky.

LEAF TOBACCO.

Report for week ending Jan. 12.

SALES WITH COMPARISON.			
	Week.	1900.	1901.
Year 1900	1,800	1,800	1,800
Year 1901	1,800	1,800	1,800
Year 1900	1,800	1,800	1,800
Year 1901	1,800	1,800	1,800

REJECTIONS.

	1901.	1900.	1900.
Rejections this week	64	231	748
Rejections for week ending Jan. 1 to date	18	14	30
Rejections Jan. 1 to date	1,000	1,154	1,400

RECEIPTS.

	1901.	1900.	1900.
Receipts this week	1,200	1,200	1,200
Receipts Jan. 1 to date	6,200	7,100	8,700

SHEEP—100 COOP.

	Head.	Colony.
Trunk, gross or mixed 400	\$2 00	\$2 00
Trunk, sound	\$2 00	\$2 00
Common large	\$2 00	\$2 00
Medium large	\$2 00	\$2 00
Good large	\$2 00	\$2 00
Common leaf, short	\$2 00	\$2 00
Common leaf	\$2 00	\$2 00
Medium leaf	\$2 00	\$2 00
Good leaf	\$2 00	\$2 00
Fine and selections	\$2 00	\$2 00

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MORPHINE

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