

WESTERN RECORDER

Faith, Hope and Love, these three.

75th YEAR.

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If any Christian is not happy, let him consider if the trouble may not be that he is not making God his chief joy.

Dr. Guinness Rogers, on the last Sunday in January, closed his pastorate of the Olapham church, London. He has been its pastor for 35 years, and has been in the ministry for 64 years. He has long been a leading Congregationalist, and a power for righteousness in England.

The conversions to Protestantism among the Catholics in Austria continue. A church has just been built in Turm, Bohemia, by 500 such converts. There were previously 300 Protestants in the town. Now they form the controlling element, and the town is regarded as lost by the Catholics.

The English people and press were very hearty and unanimous in their denunciation of France in regard to the Dreyfus matter. Thomas Spurgeon prayed in his pulpit: "May Britain remember her integrity before thee. May Britain not be more careful to keep the vineyard of France than to weed her own garden." And the brethren cried, "Amen."

Dr. Jefferson says: "There is a dread of bigotry, but what is bigotry? If placing the kingdom of God first and compelling all things else to bend to it, be bigotry, then what the world now needs is bigots." Men who are sincere and earnest, believing with their whole hearts what they profess to believe, will always be called bigots by the triflers.

Zion's Herald says of revivals: "When the minister is determined to see a spiritual refreshing, and is willing to pay the price for it, he is rarely disappointed. But the price includes transparent sincerity, profound desire, thoroughly prepared Gospel preaching, and much direct personal work with the unconverted. No system of machinery or revival gymnastics will answer as a substitute."

The Baptist missionaries in Madras, India, are warning our churches in this country to have nothing to do with a native named Pandian. One of them says, "Not a solitary missionary in or about Madras has the least confidence in Mr. Pandian." We again earnestly urge our brethren to remember this name, so as not to be taken in if he comes around and wishes to "lecture" or take collections in the churches.

THE PEOPLE'S AMEN.

BY REV. THEODORE L. OUYLER, D.D.

In the first book of the Chronicles we are told that when the ark of the Lord was brought back to Jerusalem a grand thanksgiving service was appointed by King David. Asaph led the choir with his cymbals, and Benaiah conducted the band of trumpeters. When the jubilant psalm of praise had been rehearsed by the Levites and the choir, then all the people said Amen.

If my readers will turn to the fourth chapter of the book of Nehemiah, they will observe that the ruined walls of desolate Jerusalem were rapidly rebuilt after the captivity. Why? Simply because every man did his best. Each one brought his contribution of wood or stone to the right spot; the apothecaries helped the merchants, and the merchants helped the goldsmiths. "So built we the wall," says the sacred historian, "for the people had a mind to work."

In these two passages from the good old Book lies the secret of spiritual success for every church; and no other success is worth striving for. That secret is that the people must worship, and the people must work. In fact, there can be no genuine worship in God's house if all the praying is restricted to the pulpit, and all the praising is restricted to choir and organist. There can be no spiritual growth and enlargement unless the members of the church feel their responsibility to their crucified Lord, and are ceaseless in practical service. The heart of the church must be thoroughly alive; its hands must be busy; its voices must unitedly say Amen! The pastors and congregations in all our towns are just opening a new campaign; and we predict that success or failure will depend quite as much upon the pew as upon the pulpit. Paul himself could not build up a church unless the people worshipped, and the people worked. No revival blessings are likely to come this year where a pastor prays and preaches in one direction, and his people are preaching and practicing in an opposite direction.

I do not for a moment underrate the prodigious responsibility of the pastor. He commonly shapes the course, and "sets the pace" for his congregation. If his idea is to make his church something very like to a social club, with little regard to its high spiritual mission, then it is more likely to be a winner of pews than a winner of souls. His people will be ready to throng any sort of entertainment, from an oyster supper or a tableau party to a sacred concert or a bazaar. They will crowd a church sociable, and leave their prayer-meeting to be an ice-house. To attract the "young people" by various devices will be regarded as of more consequence than to build up his hearers, old and young, in personal godliness, and to lead sinners to Christ Jesus. If the pastor strikes such a keynote, then it is not improbable that his people will say "Amen," especially if he be a stirring, sociable and popular man. But if you look at the report of that church in the Minutes of the General Assembly, or in the Year Book of any other denomination, you will see a pitifully small list of additions on "confession of faith." The fact that the social is put so far above the spiritual in too many churches is one cause for the lamentable diminution of conversions.

But suppose that the pastor is what every ambassador of the Lord Jesus Christ ought to be—a firm believer in the infallibility of the everlasting Word, a zealous lover of his Master, and an unselfish, untiring laborer for the salvation of souls.

He aims not only to make good people better, but to reach the wandering and the impenitent; he preaches faithfully to the unconverted, and like the great Apostle, he "ceases not to warn night and day with tears." Is it positively certain that this faithful and conscientious minister will reap a good spiritual harvest?

No! my good readers, no, he will not unless you and your fellow-members "say Amen" to his efforts. He can stand a small salary better than he can stand a small audience on a cold Sunday, or a small prayer-meeting during the week. He delivers his Gospel message faithfully and lovingly, but he is not one whit more responsible for results than you and the other members of his church are. It is your church as much as it is his; your vow to serve Jesus is as binding as his vow; the joy of winning souls is as open to you as to him. He is trying to draw souls to Jesus; I beg you, don't draw the other way! If one of your family or one of your Sabbath-school class comes home from the sanctuary thoughtful and tender, then strive to deepen that impression. Draw with your minister. Follow up his efforts with your own; if by the Holy Spirit's aid he has melted any hearts, then strike while the iron is hot! Suppose you take the opposite course, as too many parents and Sunday-school teachers do. Then the downward pull of your trifling talk and your foolish criticisms, and your worldly home life, and your too inconsistent conduct, are an overmatch for the upward lift of his faithful preaching. It is hard enough to draw sinners to Christ without professed Christians blocking the road. Who doubts that if all our church members preached Christ as faithfully by daily practice and by personal efforts for the conversion of souls as most evangelical ministers preach him in the pulpit, the lamentable droughts would give place to revival showers and glorious harvests?

This paragraph may find its way into some churches whose thermometer is dangerously near freezing point. Contributions of money to the Lord's treasury and of souls to his service have fallen off. The church's pulse is feeble. "Zion mourns." That is the stereotyped complaint in every dull and dreary prayer-meeting. No doubt that such "Zions" mourn, and so does the Holy Spirit mourn over their pitiable barrenness. It is about time to lay aside mourning, and to put on the whole armor of God. You do not need a new minister as much as you need new hearts. "Look to yourselves." Look to God! Don't run off after some itinerant "revivalist." Let every church member confess his or her own sins to the Master, and get a fresh baptism of the Holy Spirit.

I honestly believe that the success or the failure of most of our churches for the next year will mainly depend upon themselves. God is waiting and wondering why his people don't ask for more of the blessings he is ready to bestow. If a church has a pastor who is at all worthy of his high calling, let them rally around him, and strengthen his hands. Let them seek God at their family altars, and revive the "church in the house." Let them come to church on the Lord's day, not to carp and criticize, or even for their own selfish enjoyment, but to worship God, and feed on his Word, and grow in grace. When the minister prays for spiritual blessings, let the "people say Amen" in their hearts. When he appeals for money for Christ's cause, let them say Amen in their purses. Whatever proposal he makes for the up-building of the flock or for any benevolent work, or for the reaching of impenitent souls, let the "Amen" be prompt and

thorough! The social will always take care of itself if the spiritual is strong and active. If the pastor takes bold ground against popular sins, stand by him! A minister of ten-man power can not achieve spiritual results in a church that has no heart to worship, and no "mind to work."

THE GOSPEL OF REPENTANCE.

Consider well what it is to preach the gospel of repentance. I would rather preach the gospel of comfort. It would suit me personally better to say to every man who hears me, "You are altogether right; all you need is comfort, the kiss and seal of holy peace. Cheer you; it will be well with you." To stand forth before any man and say to him, "If we are to make solid work we must begin with the fact that you are as bad as you can be," is to excite prejudice and create tremendous, if not insuperable, difficulty. Here is the disadvantage of the preacher; he has always to challenge his hearers, charge them with want of integrity; his indictment is heavy, every count of it rising above every other count before it in the gravity of its impeachment. The lecturer comes before you with his kid gloves and scented arrangements, and tells you how delighted he is to have the opportunity of speaking to so large, enlightened and influential an assemblage. The preacher stands up and says, "Repent;" and who likes to listen to a man whose voice is a charge, whose sentences are thunderbolts? Yet through this ministry of repentance we must all pass ere we can enter into a ministry of reconciliation and enjoy the infinite calm of God's own peace.—Joseph Parker.

How stained and marred seems the past in the case of all of us because of our omissions and shortcomings. It seems sometimes as if earnest souls realized more quickly their sin and guilt when they thought of what they had failed to do than of the wrongs committed by them. Perhaps that is one reason why in the General Confession of the Episcopal church the suplicants say: "We have left undone those things which we ought to have done," before they say, "We have done those things which we ought not to have done." At any rate, the retrospect of a year, or of a week, or even of a single day, shows repeated failure to rise to the level of an opportunity to avail oneself of the fitting opportunity of growth and culture, to speak the word needed immediately, to do the deed, the chance to repeat which will never return.—Sel.

The old monkish conception of life was a narrow and selfish one. It was the theory that as the world was very evil, the best thing was to get as far away from it as possible and live purely and seek to save the soul, whatever might become of the rest of the world. This was a weak and selfish way of living. It was small and unwholly.

Suppose that Paul had undertaken to live in this way? We should, in that case, have missed all the power of his writings and the influence of his missionary labors and the impulse of his Christly life. There is something better than getting through this world safely and getting to heaven. It is in living as Christ would have us live and helping others to a place of safety in Christ Jesus.—Exchange.

THE "CHURCH" AND THE "KINGDOM."

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

X.

It may seem that the question under discussion is, after all, only one of those strivings "about words to no profit" against which Paul cautions Timothy. For we all agree in recognizing a certain kind of unity, created by community of discipleship: all believers are "made one through the blood of Christ" in some sense. There remains, then, only the question of the right name to apply to this unity. And what harm can come of calling it the "universal church," as well as the "universal kingdom"?

The objection is plausible but fallacious. False names are the most insidious of deceivers. "Errors of nomenclature are apt to avenge themselves by generating errors of idea," as Coleridge truly observes. And such errors are particularly dangerous when we are dealing with the language of revelation. "The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times." We cannot suppose that our Lord, or his apostles under his guidance, selected loosely the terms which were to be of so large significance in directing the development of the new movement. We must recognize some force in the peculiar expression, "If a man love me, he will keep my words." If we can be certain what words he used, and the precise idea he intended to convey by them, it will be presumptuous and hazardous to substitute new names or intrude new meanings into the old. "He that reproveh God, let him answer it." It no doubt seemed innocent, at first, to call the Lord's Table an "altar," and the presiding minister a "priest"; it might even be defended as a natural inference from the sacrificial allusions connected with the rite in the New Testament. But out of this seemingly insignificant departure from New Testament nomenclature, arose the whole hierarchal system. The "bishop" of the New Testament was the "pastor" of a local church. The name was afterward expanded so as to describe a diocesan ruler unknown to the apostolic churches, and when the pastor became a "priest," the bishop became logically a "high priest." It is thought absurd to apply the New Testament designation "bishop" to a local pastor to-day, while the diocesan officer has become a "lord bishop," in direct violation of Christ's prohibition of "lordship." The Pope's claim to be Pontifex Maximus is the logical outcome of the reckless disregard of authoritative Scriptural precedent in the use of titles.

The evil does not end with the confusion of thought arising from doubleness of meaning in the word. The new meaning, having nestled amicably beside the old, under the brooding shelter of a common trife, rarely fails to attempt a cuckoo-like monopoly of the place. All the world once agreed that baptism was immersion only. Clinic submergence first offered itself as a confessedly imperfect substitute; then pouring was hesitatingly admitted as sufficient; then sprinkling. Neither of these progressively dwindling forms of the rite was claimed to be normal, but permissible only, in emergency: but, once admitted, they soon became lawfully equivalent, and, in the Westminster Confession, finally exclusive. The word "baptize" no longer suggests to the average Pedobaptist the faintest hint of its New Testament meaning. It has become, as a late Chinese version shrewdly put it, "the watering ceremony."

It cannot, then, be a matter of indifference whether the notion of universality, visible or invisible, shall be allowed to attach itself to a term to which it does not legitimately belong in the usage of either the apostles or the early Christian writers. If Christ and his appointed messengers cautiously preserved the distinction between church and kingdom, uniformly treating the former as local and visible, and the latter as universal and invisible, nothing but harm can come from blurring the line of demarcation which they have set, and so confusing their teaching concerning each. The two ideas—that of a local organism on the

one side, and that of a scattered and unaffiliated world-community on the other—are too incongruous to dwell harmoniously together under a common designation. To admit the idea of a church universal, at all, is to make that "the church," and relatively to derogate from the importance of, and the honor due to, the local churches. We have seen that this secondary and "theological," has already asserted itself to be the true and primary meaning of the word. Then, as every idea seeks to embody itself, he who regards himself as a member of the church universal will naturally seek to adjust himself to the demands of the larger, as more important than the smaller, body to which he also belongs. John H. Newman, smitten with enthusiasm for the church universal, which must from its very nature be one and historically continuous, went logically to Rome. Others, dreaming of a like church as essentially ideal in organization, have looked contemptuously on the "sects"; exhorting men to join a kind of "choir invisible," where denominationalism shall no longer hinder the communion of saints. Such sentimentalism is apt to degenerate into a Christianity as "invisible" as the vaporous constituency to which it fancies itself allied. He who loves the church universal, while despising the church particular, is of no particular use to either. God "setteth the solitary in families." This is as true in the religious as in the social sphere, and "free love" is as disreputable and baneful in one as in the other.

It ought not to be easily forgotten that all historic efforts at reformation in Christian history have been expressed in the assertion of the rights and functions of the local, against the dogmatism and tyranny of the general, body; and that this has grown out of a return to Scriptural teaching and precedent. The early hermits and monastic communities were asserters, however mistaken in ascetic ideal, of individualism and household independence, against the tyranny of the overshadowing imperial ecclesiasticism. The Waldenses, the Petrobrusians, and divers other "heretics" of the Middle Ages were, as Millman significantly terms them, "Biblical Anti-Sacerdotalists," who denied the exclusive claims of the one historically continuous universal church. One of the prime doctrines of Luther, the doctrine that turned reformation into revolt, was the assertion of the priesthood of all believers, and the legitimacy of a freshly-originated and self-organized church. The first ecumenical council under Constantine had issued the first authoritative creed, and its acceptance had been openly enforced. The church universal, that is to say, announced its arrival by the introduction of dogmatism and persecution. Luther asserted the right of the individual to read, judge, and obey for himself, and to combine with others in the voluntary establishment of a free local organization, regulated and officered by independent election and ordination. He repudiated persecution: "the hangman is no doctor of divinity." But he was caught in the tangle of embarrassing circumstance, and faltered in the thorough working out of his reformatory principles. The state church accordingly arose: dogmatism returned as despotic as ever: the "hangman" was summoned again to remove heresy by removing the heretic: and Lutheranism lapsed from its incipient local independence. It remained for the early Anabaptists, seconded at a later date by the Brownists of England, to break away from the universal or national body that had usurped the name of "the church," and as "seceders," "non-conformists," or "separatists," to assert the primitive and indefeasible right of the independent local body to the long withheld title. If the principles thus affirmed by our fathers be sound, we cannot admit that all Christians constitute a world-church (such as is commonly intended by the term "universal"), without being logically forced to admit the propriety of the parallel conception of a "Baptist church universal and invisible," composed of all those throughout the earth who agree with us in theory.

This inquiry may fitly conclude with a

few reflections suggested by SOME TENDENCIES OF THE PRESENT TIME.

Abundant suggestions arise in connection with the subject discussed, which it would be unwise, after occupying so much space, to attempt even to enumerate; there is no space even to do more than hint at the bearing of those mentioned. There is a growing disposition among theological writers:

1. To follow the bad example of German critics in treating the text of the New Testament men as unreliable, and reconstructing the narrative, especially the words of our Lord, from a speculative standpoint. Even Dr. Thayer, in his *Lexicon*, ventures to improve on the report of Matt. (16:18) by the insinuation that "perhaps the Evangelist employs *ten ecclesiam*, although Christ may have said *ten basilican mou*." Of course, if the "higher critics" are right, and the text of Scripture is the mere *Notam* and *Jetsam* of current legend, caught together and rafted down to us by irresponsible hands, all opinions or practices based upon the use of specific words, are left defenceless. But we Baptists, at least, "have not so learned Christ."

Closely allied to the habit mentioned is the fashionable tendency to repudiate the authority and importance of the specific doctrine conveyed, even where the language and its meaning are not doubted. Prof. G. B. Adams, of Yale, tells us, in his "Civilization during the Middle Ages," that "The Christian apostle did not demand belief in any system of intellectual truth. The primitive Christianity had apparently no required theology. He did not demand that certain rites and ceremonies should be performed." So that they were to believe without drawing on the intellect, to accept Christ as the Son of God without dabbling in theology, and to be baptized without submitting to any rite!

2. Another feature of current theological speculation is the manifestation of a decided drift toward universalism. It reveals itself in many ways. New emphasis upon the Incarnation of Christ, as of itself either revealing or effecting redemption, wholly apart from his atoning death, is one of its forms of expression. Its catch-words are becoming familiar: such, for instance, as "the fatherhood of God and the brotherhood of man" as the essence of the Gospel; or the "solidarity of humanity," as involving necessarily the corporate salvation of the race. Canon Fremantle, in his "World as the subject of Redemption," plainly says that Paul, in Eph. 1, speaks of the whole human race, which, he declares, "was chosen in Christ before the foundation of the world to be the adopted children of God.... The purpose of God is absolutely universal." All men, he further says, are undergoing "unconscious and proleptic" processes of regeneration: they "absorb" Christianity from their "environment." There is thus a "substratum of truth" in baptismal regeneration; which, in the case of infants, is an expression of the fact that the "house" as well as the intelligent believer at its head is being saved. The picturesque illustration of this supposed religious brotherhood of the race was a prominent purpose of the famous "World's Parliament of Religions" at Chicago. "In the centre," according to the account of an enthusiastic participant, "clad in scarlet robes, and seated in a high chair of state, was Cardinal Gibbons, the highest prelate of his church in the United States, who, as was fitting in this Columbian year, was to open the meeting with prayer. On either side of him were grouped the Oriental delegates, whose many-colored raiment vied with his own in brilliancy. Conspicuous among these followers of Brahma and Buddha and Mohammed was the eloquent monk Vivekananda of Bombay, clad in gorgeous red apparel," etc. The Lord's Prayer was used by the assembly under the leadership of a Jewish Rabbi, and the benediction of the "eight million deities of Japan" invoked upon it by a Shinto priest. Thus Christianity took its place as one of the many allied phases of the "absolute religion" in the "universal church" of humanity.

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LIVING ON YESTERDAY'S GRACE.

BY REV. G. B. F. HALLOOK, D.D.

There is a very beautiful and meaningful expression which occurs in the account of the kindness shown by the king of Babylon to Jehoiakim. Though a captive, "he spake kindly to him; and set his throne above the throne of the kings that were with him in Babylon; and changed his prison garments; and he did eat bread continually before him all the days of his life. And his allowance was a continual allowance given him by the king, a daily rate for every day, all the days of his life."

"A daily rate for every day"; this thought is directly applicable to God's ways of dealing with us. For one thing it rebukes in us the folly of trying to live on yesterday's grace. It is as wise to talk of gaining physical strength and support for to-day on the food we received yesterday or last week as to talk of building up and strengthening the soul on the blessings and grace received in the past. If your soul would be active, alive and strong, its divine food, like the manna from the heaven given the children of Israel, must be fresh from the sky each day. The spiritual food given and received must be "a daily rate for each day." To-day has well said in speaking of living to-day's life on yesterday's grace: "The act of breathing which I performed yesterday will not keep me alive to-day; I must continue to breathe afresh every moment, or animal life ceases. In like manner yesterday's grace and spiritual strength must be renewed, and the Holy Spirit must continue to breathe on my soul from moment to moment in order to my enjoying the consolations, and to my working the works, of God."

This thought of "a daily rate for every day" also reveals to us the privilege of living one day at a time. Like with the old pendulum in the fable, despair comes to many a heart when life is viewed in the aggregate. But this is not the way to view life. It does not come to us all in one piece. We do not get it even in years or months, but in days, day by day, one day at a time. We have only one day's duties or trials or cares in a day, and grace is promised "a daily rate for every day"; why then should we not live the life of trust, of simple, humble dependence on God, without thought of worry?

This thought of "a daily rate for every day" also rebukes in us the sin of borrowing trouble. Why borrow trouble for any to-morrow when to-morrow is sure to have its measure of grace? With too many Christians it is just fret, fret, fret all the time; not over actual but anticipated troubles—worrying over imaginary evils. As Tupper says: "It is evils that never happened that have mostly made men miserable." But why should we worry when we have such a promise as this—"a daily rate for every day"? That means Monday's grace for Monday, Tuesday's grace for Tuesday, and so on.

Once more, this thought of "a daily rate for every day" is suited to stimulate and encourage us in all Christian effort. Some may be only beginning the Christian life. Is it not a blessed assurance with which to start out? What more could you ask? You are to have grace and strength, "a daily rate for every day." But this is not alone an encouragement for beginners. Fellow pilgrims, climbing the rough and rugged steep of life, weak or strong, young or old, in sunshine or in shade, whatever your circumstances or need, take heart, take hope, take courage! "The Lord God omnipotent reigneth!" Whatever your burdens, whatever your duties, whatever your sufferings or your labor, this promise is yours, and yours for all time—"A daily rate for every day."—"As thy day so shall thy strength be."—Presbyterian.

Life is experimental. We can learn by our own and others' failures and successes. He makes progress who keeps his eyes open, and his hands busy, with each day's developments.

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WESTERN RECORDER

AT LOUISVILLE KY. IS PUBLISHED

This LEADING BAPTIST PAPER of the South.

preacher gave up infant baptism and was himself baptized into the fellowship of a Baptist church by Rev. Timothy Thomas in the river near in 1788, at the age of 22.

His first public ministry was at Lays, where he was ordained as a missionary to do general missionary work among the churches in the country. The life of faith in God now took strong hold upon him, and a wondrous power attended his ministry. Here he met, wooed and won the hand and heart of Miss Catherine Jones, a member of his church, who henceforth shared his joys and sorrows in the ministry.

Having been away from home for a long time, he decided to visit his friends in South Wales, and not being able to buy a horse, he started on foot. His fame had preceded him, and hundreds assembled to hear him at many points on his journey. His friends saw him to be a new man, all were astonished, a marvelous power attended his preaching and a great awakening followed him. Congregations were melted to tears, confessions and baptisms by the scores followed wherever he preached. Such times had never been seen in Wales before. His fame was borne on the wings of the wind, and to mention the name of Christmas Evans attracted thousands of people of all kinds and grades to see him and hear him preach.

At 200 in Lays he went to Anglesea, and thereafter was known as the "one-eyed man of Anglesea." He remained here for 20 years, and received as a salary the sum of \$86 per year. In 1794 Christmas was invited to attend an association in South Wales, a distance of 100 miles from Anglesea. The meeting was to commence with three sermons, the third sermon by the one-eyed man of Anglesea. The first and second ones were dry, tedious and had but little good effect. But before Christmas had been preaching fifteen minutes, many people were on their feet, some were crying aloud, and others were clapping their hands for joy. A real Pentecost followed, and continued through the whole association.

On another occasion, at an association, he preached that great sermon on the Demonic of Gadara. On the third day, after the people had listened to talking until they were tired, Christmas took the stand and began, in his graphic and native way, to picture the demonic as a naked man, with flaming eyes, wild gestures, and how the people were terrified when they would see him bounding from the tombs. How he was bound with chains, but snapp'd them as did Samson. One who heard this wonderful sermon says that during the first half hour the audience was swept with amusement as if in a theatre; after that like mourners at a funeral when some good man is suddenly cut down; at last like the inhabitants of a city shaken by an earthquake, they sat in the streets, trembling and calling upon God. The sermon was three hours in length, but the effect continued to its close. In all, he preached 168 associational sermons in Wales.

On July 16, 1838, he delivered two sermons with his usual power, preaching like a seraph on the "Fruit of the Spirit," and in the evening from the text, "I am not ashamed of the Gospel of Christ." The next evening he spoke on the power of Pentecost. As he sat down he said, "This is my last sermon." That night he took sick. On the third day of his sickness he said to a friend, "I am about to leave you. I have labored in the sanctuary 53 years; this is my comfort and confidence. I have never labored without blood in the basin." After repeating a few stanzas, he said, "Good bye! Drive on!" He turned over in bed and fell asleep; friends tried to awake him, but the paralytic had passed and bore him beyond the hills to the good, beyond the flight of birds, beyond the sweep of worlds. Thus died Christmas Evans, in Swansea, July 19, 1838, in the 73d year of his age and 64th year of his ministry.

Freeman, W. Va.

OUTGROWING REVIVALS.

BY REV. DWIGHT MALLOY PRATT.

The belief that the age of revivals has passed has been increasingly prevalent of late. Many men of warm evangelical sympathies share this view, feeling that the keen, critical, inquiring intellectual life of this modern era makes such spiritual awakenings not only impossible, but actually repellant. The preaching of to-day is not characterized by the searching power. Multitudes are in a mood to accept the truth that they are lost sinners, dependent for life and salvation upon the mercy and grace of a crucified Saviour. The age is keenly alert. It thinks without emotion. It criticizes without care for the consequence. It challenges every claim to the supernatural in miracle, in revelation, and even in the advent and person of Christ. Yet there was never an age in which, in many world-wide aspects, the spirit and principles of Christianity were more pervasive and dominant. Side by side, however, with this encouraging fact is the undeniable fact of spiritual stupor in the great majority of our churches. No great conviction of need presses them to ardent work in the saving of souls. The philosophy of many has changed regarding the great subject of redemption as taught in the scriptures.

It is not difficult to prove that great spiritual awakenings are no longer possible or necessary, or is it a convincing evidence of the imperative need of such revivals, and a sure prophecy also that they will come? As faith declines men become self-confident, and in their pride of reason unwittingly self-conscious. Wisdom is their unique possession,

Everything traditional merits scorn. The fathers were good, but simple. Science had not given them the key to heaven and earth, and their belief in the supernatural was the necessary result of their simplicity, which is all primitive faiths, has in it necessarily an element of superstition.

Historic knowledge ought to keep us moderns from such self-conceit and such injustice to the fathers. Like the incoming and outgoing tide, the spiritual life of the Christian era has had its ebbs and flows. The primitive and Pentecostal Christianity of the early centuries was followed by the appalling spiritual decline of the Middle Ages. This dark era by the high-water mark of the Lutheran Reformation, this in turn by the scolding immoralities of French infidelity and English delam by the Whitefield and Wesley movements and the magnificent spiritual vitality of this evangelistic and missionary century. But the glow of its fervid life has been checked by the critical spirit of this scientific era. To say, however, that revivals are no longer needed, is both to belittle the past and to deny the very need which we affirm the age has outgrown.

A well-known medical missionary recently related to the writer the story of the great spiritual awakening that blessed Dartmouth College during his course there twenty-four years ago. His students fell into conversation about the low state of religion in the college. So impressed were they with the need of something better that they used the half-hour then at their disposal for a prayer-meeting. Seven were present. As they rose from their knees one said, "Will there be any meeting to-morrow?" Word to that effect was quietly circulated. No public announcements were given. At the appointed hour students began to pour into the little room until it was filled, and the hallway and the stairs and the hallway below. They at once adjourned to a large lecture room, which they packed to overflowing. These meetings continued through the entire winter until April. No leaders were appointed or programme followed. Everything—prayer, song, testimony—was impromptu. New voices daily acknowledged Christ. The college was professedly converted. One half of the narrator's class was converted. The oldest professor declared that no such work of grace had ever before visited the college. It was quiet and strong. Not a recitation was omitted; yet the change wrought in the moral and spiritual life of the students was, and in their intellectual life, was of untold benefit.

Such works of grace are as much needed in our colleges to-day as they were twenty-five years ago, and under right conditions are just as possible. The writer remembers a similarly remarkable revival in Amherst the very same or the subsequent year. Fifty students professed conversion. Such noble members have found only a tulip in Soelys and Wm. Tyler threw the weight of their influence in favor of the movement. Many a life was directed to higher aims by this pervasive and powerful work.

In 1886 the writer witnessed in his first pastorate the most remarkable manifestation of God's almighty power to fulfill his Pentecostal promise. A sister church joined with his church in union meetings during the Week of Prayer. In answer to strenuous prayer the tides began to roll in. It was midwinter. Snow-banks overtopping fences and filling highways could not keep the people at home. No excitement attended the work. The manifestation of interest was not emotional. It was rather a thoughtful, prayerful, intelligent consideration of a truth. The work was deep and thorough and mighty, touching chiefly the adult population. It seemed independent of human agency. No power in preaching or skill in personal work could account for results. The whole community was under conviction of sin. In five weeks two hundred people, nearly, came clearly into the Christian life. They publicly confessed Christ. Of sixty received at once to church membership thirty were over thirty years of age. It was largely an ingathering of fathers and mothers. Seven of these older converts were over seventy years of age, one of them aged eighty-nine, one ninety-two. The marvellous spiritual impress of this movement cannot be told in words. The community was transformed. Saloons disappeared as by magic. The young people spontaneously gave up their cheap amusements for earnest Christian work. These results were not transient. There were no disappointing relapses in Christian faith and practice. The life of the churches continued upon every side a high tide. The effect is still felt for good in all that region, while those who have removed to other places have carried a warm type of religious life with them.

Subsequent experiences in other fields have convinced the writer that God is willing to bestow like blessings upon every church, and that all people will fulfill the conditions. There is not a church in the land that does not need it; nor one that can do God's work without it—Watchman.

Abuse and reform have been two extremes to which society has been given. A reform often means a one-sided government in opposition to previous forms. Sometimes it means a compromise. It ought always to be a return to the original standard to which has been. That reforms are needed to-day no one, whoever he may be, questions. All will agree that society is far from perfect, and that abuses are rife. How to write the wrong is the matter to which serious men and women are addressing the selves. All agree that society needs to be reformed in many ways.

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.

THE QUEEN'S GARDEN. By Mrs. M. E. M. Davis. Boston and New York: Houghton, Mifflin & Co.

This book is said to display an idyllic quality quite comparable to that of a seventeenth century romance. An old house with a shut-in garden; old arbors and beds of old-fashioned flowers; a young girl from the Louisiana of Evangeline to pluck them; and, in the old house that overlooks the garden, a youth to brave the terrors of fever and the chances of death to come to his strangely-found sweetheart; these are the materials which make the book a simple delight. The author's circle of readers has widened with each new book, and it is certain to be still more enlarged by the bringing out of "The Queen's Garden."

A CENTURY OF WRONG; or, the Last Prospect of a Doomed Republic. By State Secretary Reitz. Published by the Review of Reviews Company.

This title shows the feeling of the Transvaal in regard to the war. Reitz is Kruger's Secretary of State, and conducted the negotiations with Joseph Chamberlain, and therefore he writes on a subject with which he is thoroughly familiar. This is his touching introduction: "In this awful touching point of the history of South Africa, on the eve of the conflict which threatens to exterminate our people, it behooves us to speak the truth in what may be, perchance, our last message to the world."

This shows that the Boers are under no illusions as to any interference by other nations. They say with Patrick Henry, "Give us liberty or give us death," and go bravely on believing the issue will be death, and preferring it to life without liberty.

KENTUCKY FOLK AND SOME OTHERS. By Mrs. Frankie Parker Davis. Cincinnati: The Editor Publishing Co. \$1.00.

Prof. Davis has collected and published some of the stories and poems of his gifted wife in this volume. The frontispiece is a good picture of Mrs. Davis. He has dedicated the book to her mother with a pathetic note saying he knows that is what Mrs. Davis would have done were she living.

Some of Mrs. Davis' stories have been published in the Recorder, and our readers need no word from us in regard to the book which we have not yet had time to read.

COVENANTNESS is directly opposed to the spirit of Christianity. The one has consideration only for self, the other prefers the interests of others to those of self. The tendency of covenantness is to develop discontentment, enmity, strife, while the spirit of Christ produces satisfaction, love and peace.

Covenantness carries with it two other evils. It wrongs our fellowmen if it would deprive them of something which they possess. This is the neglectful form of robbery, and the first trace of that crime culminating in burglary or defalcation, which are but covenantness put in action.

It wrongs God if it would possess those things which are not possible for us to obtain. This is the source of a querulous, dissatisfied spirit, banishing happiness and failing to appreciate the blessings one possesses.

We suppose that one-half of the Armenians, Turks, Persians and Hindus who visit our churches and solicit funds for missions in their own lands, or to help in their preparation for missionary work are simply frauds. The other half are mainly mistaken enthusiasts, who believe, contrary to the advice of all missionary authorities, that America is the best place for them to study. Churches should refuse aid and countenance to all such until they furnish unquestionable credentials. Letters from missionaries are not sufficient. These may be forged, or they may have been given for a different purpose than foreign exhibition. Letters from ministers in this country who themselves may have been deceived are not sufficient. One of the worst frauds who ever imposed on the churches of this region brought letters bearing the names of ministers in the East, and afterwards showed letters upon which he had written the name of Cincinnati ministers.—Herald and Presbyter.

These conditions must be fulfilled in any successful undertaking: First, it is necessary to have an end in view—vision; second, a thorough belief in the possibility of attaining it—faith; and, third, a practical confidence in the man that is being used to accomplish this end—knowledge.—C. C. Hall.

The life and labors of this great preacher should never disappear from our records. He was born in Southern Wales, December 25, 1767, and from this date any one can tell why he was called Christmas. When he was nine years of age his father died; he then went to live with his uncle, who was a very wicked man. At the age of 17 he could not read a word. Through these years, on his uncle's farm, he met with some very serious accidents. Once he was almost drowned, once almost stabbed to death, once he fell from a high tree and at another time a horse ran away with him.

He dates his first religious impressions from his father's funeral. Of these he says: "They soon vanished, and once and again recurred. At the age of 18 he underwent an evanescent experience of grace, and united with the Arminian Presbyterians. This change, however, was but a partial reformation in his life, but he had no assurance of his sins being pardoned. He had a strong, uncontrollable desire to understand the Bible, and, impelled by this desire, he began to learn to read. In this undertaking he was assisted, first by a schoolmaster, and then in a very short time he could read the Bible. He exercised himself much in prayer, reading and conversing with Christian people. He would exert and pray in public when called upon. By these means his gifts became known, and he had many encouragements to preach as he studied Hebrew, and with in a very short time he could read the Bible. He exercised himself much in prayer, reading and conversing with Christian people. 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SUNDAY-SCHOOL LESSON.

SUNDAY, MARCH 11.

THE PARALYTIC HEALED.

Mark 9:1-13.

Motto Text—"The Son of Man hath power on earth to forgive sins."—Mark 9:10.

After the busy day in the last lesson, our Lord went through Galilee preaching. He made Capernaum his home during his Galilean ministry. To that city he returned. "And it was noised."—It is not to be wondered at that after his previous visit the greatest interest was taken in his return. Whoever heard he was in the city told all his friends, and soon no one was ignorant of his presence. "In the house"—probably Peter's.

"And straightway many were gathered together."—Capernaum being the commercial centre of the province, and being on the great highway to Damascus, there were many in the city who had not seen nor heard our Lord on his previous visit. "Inasmuch that there was no room to receive them, no, not so much as about the door."—Even the porch or entrance to the house was crowded. "And he preached the Word unto them."—The Word of God. How he preached we know from the sermons recorded by the evangelists.

Eastern houses were built round an open square, with one entrance. The roof was flat, and there were stairs on the outside running up to the roof. Round the inclosed court was usually a porch, and the roof of the porch was of matting or wooden tiles. Our Lord sat in this porch, and the court was crowded with listeners as were the rooms and the entrance.

"And they came unto him."—Probably several of the relatives and friends of the sick man accompanied the bearers. "Bringing one sick of the palsy, which was borne of four."—Showing how helpless he was. Four carried a light litter, on which was a thin bed whereon the sick man lay. "And when they could not come nigh unto him for the press."—It seems strange that the crowd did not give way to the bearers of the sufferer. Curiosity to hear made them hard-hearted. Kindness ought to have led them to make way.

But these were resolute men who were carrying the litter. Their sick should be healed. The Master was able to heal him, they believed, and he never refused. With much difficulty they lifted the litter to the roof of the building. They went up the narrow stairs on the outside and then, with cords, drew up the litter.

"They uncovered the roof where he was."—They could easily hear him, and knew in what part of the porch he was sitting. The damage to these simple roofs was but a trifle, and could be easily repaired. Down at the feet of the Saviour they laid the paralytic, and allowed his pitiable condition to plead for him.

"When Jesus saw their faith."—They had given proof of their faith in his willingness and in his power by their allowing nothing to interfere with their bringing the sick man. If only we

showed the same energy and persistence in bringing our friends to the Saviour that their sins might be forgiven.

"Son, thy sins be forgiven thee."—There is no reason to think that there was any special connection between any sin this man had committed and his disease. Our Lord saw his heart and knew that he desired peace with God. Shut out from the business of life by his disease, he had many quiet hours in which to think of God and death, and to pray for the forgiveness of his sins. It would seem that, much as he desired the healing of his body, his deepest desire was the forgiveness of his sin, and our Lord granted the greater request first. After his sins had been forgiven it really mattered very little whether his body were healed. Life is short at best, and eternity is beyond.

"But there were certain of the scribes sitting there."—These were the expounders of the law. Luke tells us, "They had come from far and wide to listen to this new teacher." "And reasoning in their hearts."—As was natural and right. "Why doth this man thus speak blasphemies?"—They had learned from his words his reverence for God and for the Scriptures. It was indeed strange that a man who had spoken so truly and reverently before, should break out in such arrogant blasphemy as this.

"Who can forgive sins but God only?"—They were right—no one can, and it were the height of blasphemy for any creature thus to forgive sins on his own authority. By such forgiveness he claimed to be divine. The scribes saw that he did not merely declare abolution, saying, as they themselves did, and as preachers do to penitent believers, that God has forgiven their sins, but that he, this carpenter from Nazareth, forgave sins. Jesus was no "good man;" he was God, or he was the most wicked blasphemer who ever lived.

"Why reason ye these things in your hearts?"—The multitude did not see under his words the claims to divinity as those men did. Our Lord shows his omniscience by telling their thoughts. He will prove to them that he is God, and yet without direct assertion as yet. He openly puts God to the proof. If he were an impostor and blasphemer, claiming to have divine authority without having it, he might say, "Thy sins be forgiven thee," because that could not be disproved by the spectators.

If he had blasphemed in claiming God's prerogative of forgiveness, God would not allow him to exercise his power in healing disease. It was a crucial test. He had claimed to forgive sins by his own authority, he would heal the sick by his own authority. This lesser miracle was open to the testimony of their senses. They might deny that the man's sins were forgiven; they could not deny the complete and instantaneous healing of his body.

"But that ye may know that the Son of Man hath power on earth to forgive sins."—Our Lord calls himself the Son of Man—none of the New Testament writers speak of him thus; and Stephen's use of the term is evidently a quotation of our Lord's use of the name. Alexander says:

"The true name is determined by Dan. 7:13, where the phrase is confessedly applied to the Messiah as the partaker of our nature, a description which of itself implies a higher nature, or, in other words, he is called the

Son of Man, because he is the Son of God. The exclusive use of the expression by our Lord may be accounted for by the consideration that it is not in itself a title of honor, but of humiliation, and could not, therefore, be employed without irreverence by any one but himself."

"Arise and take up thy bed and go thy way into thine house."—If he obeyed, the Lord's power to forgive sins was established by his own test. He had worked miracles of healing before; but this time the miracle was a proof of his divinity, and not such as the prophets wrought. Hence the amazement.

This man had divine power in himself, in his own name. The multitude did not see all that was involved; the scribes did. But with the perversity which is in our sinful nature, they explained away this plain test and refused to believe. Without the aid of the Holy Spirit we cannot believe what we do not wish to believe. Our minds are depraved as well as our hearts. Some of the scribes believed and glorified God in their hearts. Others glorified God without seeing all that was involved.

Many a sermon could be preached on the glorifying God in this verse. He is glorified by the forgiveness of sins above everything else on this planet. Whenever any blessing comes to us or our friends let us glorify God.

UNNATURAL HUNGER

A Sure Sign of Hidden Dyspepsia.

"It was necessary to eat dinner at 11 o'clock," says Mrs. C. F. Ollman, 1181 Preston St., Rockford, Ill. "In order to have strength to prepare the noonday meal for the family."

"While I was drinking coffee on I felt so faint at 11 o'clock that I was unable to proceed with the work unless I had lunch. If I missed the 11 o'clock meal, I was attacked with a severe sick headache."

"My complexion at that time was a slight green, and I was nervous on my face, and I was so nervous I could sleep but a few minutes at a time, and would wake in the morning more tired than when I went to bed."

"Our grocer called my attention one day to Postum, Coffee. This was about three years ago. I immediately quit the use of coffee and took up Postum, having it prepared properly. The change produced a remarkable result. In a week or two I was able to leave off the 11 o'clock lunch and eat dinner in the regular way with the rest of the family. My blotchy complexion disappeared and a natural complexion took its place. Now I can go from morning until night without a meal, a desire, and no headache, inconvenience or any kind appears. I sleep sound as a baby, and my kidney trouble, which was more than serious, has entirely disappeared."

"A lady friend was recommended to try Postum, and a short time after told me she was disgusted with it, for it had no taste. I asked her if she boiled it carefully fifteen minutes after the real bubbling commenced. She said no, and in reply to another question said she used only one heaping teaspoonful to the cup. I explained to her that she must use two heaping teaspoons to the cup and let it boil long enough. The next time I saw her she said she used Postum regularly, and liked it very much indeed, and that it had made a great change in her health and the health of one or two members of her family."

It seems plain from this experiment that one is justified in the inference that coffee is an actual poison to many human beings, and sets up all sorts of diseases. The remedy is plain enough—be abstain the coffee and use Postum Food Coffee, which is sold by all grocers at 15 and 25 cents a package.

MARRIED

February 14th, 1900, in Lyon Co., Kentucky, at the home of the bride's father, Mr. Robert H. Dorroh, and Miss Allie Young, by their pastor, Rev. R. W. Morehead.

OUR HOME MISSION WORK.

Where Kentucky Stands. What Will Kentucky Do?

DEAR BRETHREN AND SISTERS:—

The present Secretary of the Home Mission Board did not come to his office until the first of September. Since that time, he has been compelled to be absent from home a great deal, attending State Conventions, and other important meetings. At none of these meetings have any collections been taken. They simply afforded the Secretary the opportunity to give information, and try to impress upon the minds and hearts of the people the great work in which we are engaged. I now come to you with a report of what Kentucky has done since the last meeting of the Southern Baptist Convention. Our books show that up to February 15th 1900, Kentucky has sent us \$4,298.87. I call the attention of the brethren and of the sisters, to the fact that our books close on the 30th day of April; and also to the fact that the bulk of our contributions to Home Missions ought to be at least twice as large as they have ever been, if we are to do a work at all commensurate with our opportunities. The calls are coming to us from every direction, for great enlargement of our work. We could spend to great advantage every cent that we receive on our frontier work alone. The way is opening as never before, since the war, for work among the negroes. They are appealing to their Southern brethren to help them. The great cities of New Orleans and Memphis are insisting upon larger appropriations, if that which we are now doing is to amount to anything. The same is true of other cities. We have delayed already far too long to take up with earnestness the work in the mountains. Everything is changing in the mountain regions since the opening of the coal mines and the iron furnaces. The people there must have denominational schools in addition to the simple preaching of the Gospel. These people are largely Baptists now. They will not continue to be so, if we allow other denominations to furnish them their schools. North Carolina is insisting that the Home Mission Board shall join with her State Board in working out this problem for her mountain region. This work is equally needed in other States also. And Cuba is constantly sending appeals to us to use this our day of opportunity in Cuba. Shall we fail just as God has answered the prayers of his people for an open door in Cuba. We greatly need also money which we can use to help in the building of houses of worship.

Brethren, your Home Mission Board in Atlanta is a noble set of men. They will use your contributions as wisely as any other set of men anywhere. The work needs to be greatly enlarged. Will you not send us speedily, greatly enlarged contributions? Affectionately,
F. H. KERFOOT,
Cor. Sec'y.

HOW TO GET MEN INTO THE CHURCH.

BY REV. THOMAS PARRY.

A few days ago, a man asked me, why our church received so large a percentage of men into its communion. I replied:

"We try to pay as much attention to the men as we do to the women and we get them."

This is the whole secret. We reap what we sow. As a rule, there is from three to five times as much attention paid to the women as to the men. The pastor usually calls in the afternoon, and does not meet the men. It needs determination and indefatigable labor to secure the same personal intercourse with the men as is usually secured with the women. Even- ing calls must be made. And if we are after the boys, we must catch them as they are about to rise from the dinner table, or they are lost to us. A visit of ten or fifteen minutes is long enough to detain a young man or a boy at that hour. But if the pastor makes that call on him especially, he appreciates it, in my opinion, much more than would a girl.

Some time ago, a man representing the Young Men's Christian Association, was speaking in our pulpit. When he was through, I said to him:

"I do not want you to talk here in my pulpit."

"Why, what have I done?"

"You said that men were not as religiously inclined as women, and that boys were more inapproachable than girls, and that it required twice as much labor to convert a man or a boy as it did to convert a woman or a girl. I grant you that women have more sentiment than men, but sentiment is not religion. The conversion in both cases is by the Holy Spirit, and with Him there are no degrees as to difficulties. I hardly think that sexes count among spirits. Give men the same attention that you do women and you will have from the men the same fruitful results."

"I will show you what I mean. Last year, I made about twelve hundred calls during the hours of the day. I met few except women and girls. Among the sick there were a few men. Besides, I made very many calls in the evenings in an endeavor to get acquainted with the men. But often I had to call at the house three or four times before I could meet the one I went to see. In the whole year I had religious conversation with men, not to exceed fifty. Yet that little had its gracious results. The accessions from the men will make a good average. In two instances the men were considerably in the majority. Among the aged, they have been mostly men, the oldest being eighty-two years of age, the next seventy-six. It is personal work that tells."

I give the *Observer* this conversation as the result of my experience. There is nothing extraordinary about it. We have heard so much about unbelief among the men, about the men leaving the church, about men becoming indifferent to Christ, and about their drifting into absolute indifference, that I wish to give my testimony to the contrary. If we can by any possible way be as intimately acquainted with the men as with the women, they will be found as numerous in our churches. The problem is to get at the men. But if we try hard enough, we'll get them.—N. Y. *Observer*.

CATARH CAN BE CURED.

Catarh is a kindred ailment of consumption, long considered incurable; and yet there is one remedy that will positively cure catarh in any of its stages. For many years this remedy was used by the late Dr. Stearns, who noted its efficacy in all diseases of the throat and lungs. Having tested its wonderful curative powers in thousands of cases, and finding it relieves human suffering, I will send free of charge to all sufferers from Catarh, Asthma, Consumption, and Hoarseness, a small quantity of my German, French or English, with full directions for preparing and using. Sent by mail, by order, W. A. Brown, 25 Power Block, Rochester, New York.

"Hit the Nail on the Head."

If you have eruptions, pains in the head or kidneys, stomach trouble and feelings of weariness...



FROM ARKANSAS.

Your readers will doubtless rejoice to know that the work continues to prosper in this State. The Executive Board of the State Convention has been exceedingly fortunate in securing the services of Bro. A. J. Barton...

The hand of the Lord now plainly points this way, and he feels that he is following the pillar of cloud in coming to work for Christ in this great and growing State.

Arkansas Baptists will give Bro. Barton a most hearty and enthusiastic welcome, being well assured, as they are, that he will greatly help to develop and push forward our denominational work along all lines.

The work here in the Capital city is in a healthy and prosperous condition. Bro. Thomas, of the Second church, is a man of ability, scholarly and gentlemanly, a devout Christian and faithful pastor.

Bro. Cox, of the First church, is pushing forward with his work, and the church is more prosperous than ever before. Bro. Cox is a good man and an interesting preacher...

Just a year ago I became pastor of the Immanuel church—a church rightly named, for surely God is with us. There have been 104 additions the past year. All the meetings are largely attended...

Bro. Coles, pastor of Argenta church, across the river, is doing a fine work. He is an excellent man, a good preacher, a workman who needeth not to be ashamed...

oons of Immanuel church, is just entering upon the work of Sunday-school missionary, and colporteur for the city, and much is expected from his faithful labors.

Bro. Hailey seems to be doing well as editor of the Arkansas Baptist, and our people are hopeful that the high standard of excellence attained under the able editorship of Bro. Clark and others will be maintained and increased.

Most of the churches throughout the State are supplied by good and able men, and the work is prosperous.

The First church at Hot Springs, where the Southern Baptist Convention is to meet in May, is now pastorless. Bro. Fawcett having gone to Mississippi.

Our colleges and schools, which are regarded with commendable pride by the Baptists of the State, are prospering as never before, and there certainly can be no excuse for sending our young people out of the State to school...

Perhaps no State in the Union is developing more rapidly than this, and our schools and churches are found well to the front in the procession.

At the anniversary in Immanuel church Sunday night interesting speeches were made by Bro. Reynolds, Berthe, Eagle, Clark, Smith and Whittinghall. Ex-Gov. Eagle reviewed the history of our work in this city and State, showing what progress had been made.

Bro. Clark, so widely known as, for many years, the able editor of the Arkansas Baptist, is writing a history of Arkansas Baptists, and no man is better prepared for such a work.

Bro. Lucado, an able and well educated minister and a member of Immanuel church, is giving most of his time to the highly commendable work of finding homes for homeless children.

STATE OF OHIO, CITY OF TOLEDO. FRANK J. CHENEY, maker of the following statement that he is the senior partner of the firm of F. J. CHENEY & CO., doing business in the City of Toledo, Ohio, and State addressed, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that cannot be cured by the use of HALL'S CATARRH CURE.

It is much more easy to profess holiness in a general way, than to carry it out in particular; and I fear that many talk familiarity of sanctification in the lump, who know but little of it in the piece.—Ryle.

DEAR RECORDER—On November 13, 1899, I commenced in a meeting with Pastor J. M. Washburn at his Pleasant View church which continued 11 days, closing on the 23d. Result, 9 happy professions of faith in Christ, 5 additions by baptism, had a glorious meeting, church much revived and strengthened.

On the 27th I commenced with Pastor J. N. Lynch at Little Flock, but, on account of sickness and bad weather, only continued 7 days. One conversion. On December 11, I commenced a meeting with Pastor J. N. Lynch at Spring Station, continuing 8 days. One conversion, 1 received for baptism, 1 baptized, and closed with a number inquiring the way of life.

On January 29, E. J. N. Lynch and the writer commenced a missionary meeting at the Conkling school-house, Grayson county, which continued 14 days. We had a grand and glorious meeting from start to finish.

Four of Bro. Lynch's children professed—all that have arrived at the years of accountability. At the close of the meeting 12 happy converts were baptized—7 of Bro. Lynch's children and 5 of my own, he baptizing 6 and me 6 of the 12. To God be all the glory. H. B. WHITE, Holly, Ky.

DEAR RECORDER—February now at a close and I have preached only once this year. Rather a strange experience this for one who has sometimes preached every day and night for six months without a break.

On Friday of the first week in January a strange mishap befell me and I had a hard fall, coming down on my head. I was unconscious for some time. After coming to myself I experienced severe pains in my head. A week later serious trouble developed, and I was again in an unconscious state.

At the same time my little four-year-old daughter, Mary Ruth, was at the point of death with pneumonia. It is doubtful if any family were ever in greater straits than we were just then. No pastor was ever blessed with a nobler or truer church membership. The church sent Dr. Jones, my family physician, and another one of the Lord's noblemen, to take me to a hospital in Nashville. The hospital being full, Dr. Savage, of Nashville, sent me back to follow his directions and be cared for at home. The church now employed a nurse to stay with me day and night for weeks.

This has, indeed, been a dark night; my affliction has been great and my suffering terrific, but I can praise the dear Lord for it all. I love my church more than ever. I am determined to preach better and to live a truer and more unselfish life because of their great kindness to me. WALTER A. WHITTLE, Franklin, Ky.

CONFESSING CHRIST.

Less danger attends the duty of confessing Christ now than the early Christian encountered. Christians are still persecuted for their faith in some parts of the world, but not in our happy country. "The lines are fallen to us in pleasant places."

To confess Christ is to acknowledge his claims. It is an easy thing, and a small matter in our day, to speak well of him. Infidels, atheists, and ungodly men do this. Some of the highest encomiums that have been pronounced on Jesus in these last days have fallen from the lips and pens of those who are not Christians.

One cannot confess Christ without confessing his need of Christ. This is a thing men do not like to do. All will readily confess that they are not perfect, that they have faults and infirmities, and that they have done wrong; but to confess the infinite demerit of sin, and that we are hopelessly lost without Christ, is another thing.

We shall never truly confess Christ until we acknowledge His benefits. This will require some experience of his grace. How can we bear testimony to his salvation and consolation unless we have experienced them in our own hearts? The psalmist could say, "I will tell what he hath done for my soul."

He will not be pleased with our confession unless it shall include his doctrines. We may not be able to expound his doctrines, but we must never be ashamed of them. Some men who admire the life and character of Christ are ashamed of his doctrines, not because the learning of this wonderful century has demonstrated the weakness of his teaching, but rather because in certain quarters it is boldly asserted that the doctrines of Christ belong to a former day.

The Christian may confess Christ in many ways "With the mouth confession is made unto salvation." It is vain to say that the heart is all right if we never speak a word in honor of our Lord, for "out of the abundance of the heart the mouth speaketh."

No reaping without sowing. Human life is spent to make a human character. The good man's actions, however filled he may be by the Holy Ghost, are his own and not God's. The bad man's actions are his own, and not the devil's. Every thought, word, action, has in it the energy of immortality.

CANCER advertisement with stars and text: "Many years experience enables me to effectually cure cancer and tumors without the use of knife or any invasive procedure."

SOME OTHER DAY.

There are wonderful things we are going to do, Some other day; And harbors we hope to drift into...

OUR PULPIT.

JOY AND PEACE IN BELIEVING.

BY ALEXANDER MACLAREN, D.D.

"The God of hope fill you with all joy and peace in believing, that ye may abound in hope through the power of the Holy Ghost." Romans 15:13.

With this comprehensive and lofty petition the Apostle closes his exhortation to the factions in the Roman church to be at unity. The form of the prayer is moulded by the last words of a quotation which he has just made...

But we may pass beyond the immediate application of these words, and see in them the wish, which is also a promise, and like the exhibition of every ideal is a command. This is Paul's conception of the Christian life as it might and should be, in one aspect. You notice that there is not a word in it about conduct. It goes far deeper than action. It deals with the springs of action in the individual life.

1. I wish to notice man's faith and God's filling as connected, and as the foundation of everything.

"The God of hope fill you..." -let us leave out the intervening words for a moment-"in believing." Now, you notice Paul does not stay to tell us what or whom we are to believe in, or on. He takes that for granted, and less thought is fastened, for the moment, not on the object but on the act of faith. And he wishes to drive home to us this, that the attitude of trust is the necessary prerequisite condition of God's being able to fill a man's soul, and that God's being able to fill a man's soul is the necessary consequence of a man's trust.

And one more word about this first part of my text, the result of that direct action is complete—"the God of hope fill you." No shrunken stream, no painful trickle out of a narrow rift in the rock, but a great exuberance which will pass into a man's nature in the measure of his capacity, which is the measure of his trust and desire. There are two limits to God's gifts to men, the one is the limitless limit of God's infinitude, the other is the working limit—our capacity—and that is precisely measured, as the capacity of some built-in vessel might be measured by a little gauge on the outside, that capacity is precisely measured by our faith.

II. Notice the "joy and peace" which come from the direct action of the God of hope on the believer's soul. Now, it is not only towards God that we exercise trust, and wherever it is exercised, to some extent, and in the measure in which the object on which it rests is discovered by experience to be worthy, it produces precisely these results. Whoever trusts is at peace just as much as he trusts. His confidence may be mistaken, and there will come a tremendous awakening if it is, and the peace will be shattered like some crystal vessel dashed upon an iron pavement, but so long as a man's mind and heart are in the attitude of dependence upon another, conceived to be dependable, one knows that there are few phases of tranquility and blessedness which are sweeter and deeper than that.

"The heart of her husband doth safely trust in her"—that is one illustration, and a hundred more might be given. And if you will take that attitude of trust which, even when it twines round some earthly prop is upheld for a time, and bears bright flowers—if you take it and twine it round the steadfast foundations of the Throne of God, what can shake that true repose? "Joy and peace" will come when the Christian heart closes with its trust, which is God in Christ.

He that believes has found the short, sure road to "joy and peace," because his relations are set right with God. For these are the disturbing elements in all earthly tranquillity, and like the skeleton at the feast, in all earthly joy, and a man can never, down to the roots of his being, be at rest until he is quite sure that there is nothing wrong between him and God. And so

perience rightly interpreted, that there is such a direct communion between the giving God and the recipient believing spirit, you have yet to learn the deepest depth, and the most blessed blessedness, of Christian faith and experience. For lack of it a hundred evils beset modern Christianity. For lack of it men fix their faith so exclusively as that the faith is itself harmed thereby, on the past act of Christ's death on the Cross. You will not suspect me of minimizing that, but I beseech you remember one climax of the Apostle's which, though not bearing the same message as my text, is in harmony with it. "Christ that died, yea, rather, that is risen again," "Who is even at the right hand of God," "Who also maketh intercession for us." And remember that Christ himself has the gift of his Divine Spirit with his glorifying in the humiliation and the agony of his Cross. Faith brings the direct action of the giving God.

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believing, we come to that root of all real gladness, which is anything better than a crackling of thorns under a pot, and to that beginning of all true tranquility. Joy in the Lord and peace with God are the parents of all joy and peace that are worthy the name.

And that same faith will again bring these two bright-haired angels into the most saddened and troubled lives, because that faith brings right relations with ourselves. For our inward strifes stuff thorns into the pillow of our repose, and mingle bitterness with the sweetest foaming draughts of our earthly joys. If a man's conscience and inclinations pull him two different ways he is torn asunder as by wild horses. If a man has a hungry heart, forever yearning after unattained and impossible blessings, then there is no rest there. If a man's little kingdom within him is all anarchical, and each passion and appetite setting up for itself, then there is no tranquility. But if faith wets the God of hope come in, then hungry hearts are satisfied, and warring dispositions are harmonized, and the conscience becomes quieted, and fair imaginations fill the chamber of the spirit, and the man is at rest, because he himself is united by the faith and fear of God.

And the same faith brings joy and peace because it sets right our relations with other people, and with all externals. If I am living in an atmosphere of trust, then sorrow will never be absolute, nor have exclusive monopoly and possession of thy spirit. But there will be the paradox, and the blessedness, of Christian experience, "as sorrowful yet always rejoicing." For the joy of the Christian life has its source far away beyond the swamps from which the sour drops of sorrow may trickle, and it is possible that, like the fabled fire that burned under water, the joy of the Lord may be bright in my heart, even when it is drenched in floods of calamity and distress.

And so, brethren, the joy and peace that come from faith will fill the heart which trusts. Only remember how emphatic the apostle here puts these two things together, "joy and peace in believing." As long as, and not a moment longer than you are exercising the Christian art of trust will you be experiencing the Christian blessedness of "joy and peace." Uncrew the pipe, and in an instant the water ceases to flow. Touch the button and switch off, and out goes the light. Some Christian people fancy they can live upon past faith. You will get no present joy and peace out of past faith. The rain of this day twelve months will not moisten the parched ground of to-day. Yesterday's religion was all used up yesterday. And if you would have a continuous flow of joy and peace, through your lives, keep up a uniform habit and attitude of trust in God. You will get it then; you will get it in no other way.

III. Lastly, note the hope which springs from this experience of joy and peace.

"The God of hope fill you with all joy and peace in believing, that ye may abound in hope." Here, again, the apostle does not trouble himself to define the object of the hope. In this, as in the former clause, his attention is fixed upon the emotion, not upon that towards which it goes out. And just as there was no need to say in whom it was that the Christian man was to believe, so there is no room to define what

it is that the Christian man has a right to hope for. For his hope is intended to cover all the future, the next moment, or tomorrow, and the dimmest distance where time has ceased to be, and eternity stands unmoved. The attitude of the Christian mind ought to be a cheery optimism, an unconquerable hope. "The best has yet to be" is the true Christian thought in contemplating the future for myself, for my dear ones, for God's church and for God's universe.

And the truest basis on which that hope can rest is the experience granted to us on condition of our faith, of a present, abundant possession of the joy and peace which God gives. The gladder you are to-day, if the gladness comes from the right source, the surer you may be that that gladness will never end. That is not what befalls men who live by earthly joys. For the more poignant, precious, and, as faithlessly think, indispensable some of these are to us, the more into their sweetest sweetness creeps the dread thought: "This is too good to last; this must pass." We never need to think that about the peace and joy that comes to us through believing. For they, in their sweetness, prophesy perpetuity. I need not dwell upon the thought that the firmest, most personally precious convictions, of an eternity of future blessedness, rise and fall in a Christian consciousness with the purity and the depth of its own experience of the peace and joy of the Gospel. The more you have of Jesus Christ in your lives and hearts to-day the surer you will be that whatever death may do, it cannot touch that, and the more ludicrously impossible it will seem that anything that befalls this poor body can touch the bond that knits us to Jesus Christ. Death can separate us from a great deal. Its sharp scythe cuts through all other bonds, but its edge is turned, when it is tried against the golden chain that binds the believing soul to the Christ in whom he has believed.

So, brethren, there is the ladder. Begin at the bottom step, with faith in Jesus Christ. That will bring God's direct action into your spirit, through his Holy Spirit. And that one gift will break up into an endless multiplicity of blessings, just as a beam of light split upon the surface of the ocean breaks into diamonds in every wave. And that "joy and peace will kindle in your hearts a hope fed by the great words of the Lord, "Peace I leave with you, my peace I give unto you." "My joy shall remain in you, and your joy shall be full." "He that liveth and believeth in me shall never die."—Baptist Times and Freeman.

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SOME SPECIMENS OF HIGHER CRITICISM.

It was with surprise and regret that I read the following in a secular paper:

NEW HAVEN, CONN., Dec. 17.—Miracles as an article of faith were taken out of Christianity by Prof. Benjamin W. Bacon, of the Yale Divinity School, this evening. He spoke before the Men's Club of the United Church on the theme, "Is a Belief in Miracles Essential to Christianity?"

At the outset Prof. Bacon declared that it was not, and he said that the greater part of the miracles of the Bible can now be explained by scientific reasoning. Prof. Bacon explained the crossing of the Red Sea by the children of Israel by saying that it has been found that high winds actually drive the sea back at the exact spot where the miracle is supposed to have taken place, and that probably the children of Israel arrived at just the time when one of these was blowing.

I was surprised at the assertions of Dr. Bacon. Then that Yale Divinity School should tolerate a teacher holding such views, is a matter of deep regret. Where are our theological seminaries drifting? Have they gone daft on higher criticism?

It is generally believed that much learning is an essential qualification for a higher critic. This is a serious mistake. I am prepared to show that ignorance is often the chief qualification of the would-be higher critic.

Prof. Bacon's explanation of the passage of the children of Israel across the Red Sea, reminds me of a Negro preacher's criticism of the same passage. Soon after the civil war this Negro was preaching and alluded to the fact that some people doubted whether the Israelites could have gone over dry-shod, and the Egyptian army, following so soon after, should have all been drowned. Assuming the role of higher critic, he said: "I can show just how easy dey did it. You see, it was one of dese cold spells, what makes de ponds all freeze over so hard dat folks can all go 'cross on de ice. So de children of Israel, one dark night, stole away and crossed de Red Sea dry-shod on de ice. Next mornin' one of Mr. Pharaoh's overseers goes to him and says, 'Boss, dem Niggers of yours all done run away last night while we was fast asleep, and crossed over de Red Sea on de ice.' Den Mr. Pharaoh got mighty mad and said, 'Go right away, take all my officers and soldiers, and follow after 'em and catch every one of 'em and bring 'em back and put 'em to work. Be in a hurry about it; if you don't they'll get up there among them Yankees before you overtake 'em, and then I'll never get my Niggers back again.'

"So it took de overseer some time to get 'em all together and ready to start after 'em on de ice. In dis time de wind had done got 'round de south, de sun had got up nigh onto 12 o'clock in de day—and before Mr. Pharaoh's folks could get half way across, de ice got so soft it began to crack, and by and by, wid a mighty crash, dey all went down ker-losh to de bottom. And dat's de way it all happened! And dat's de last dat Mr. Pharaoh has ever heard of his overseer and his soldiers and all dem bloodhounds dat was goin' to hunt up and catch dem poor niggers and carry 'em back into slavery, down in Egypt."

There happened to be in his audience in Alabama, at that time, a negro boy who had been going to the free schools, since the civil war, and had been studying geography. At the close of this preacher's higher criticism of the Red Sea incident, this boy ex-

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claimed, "But that Red Sea was way down there in the equator, where they never have any ice," thinking, no doubt, he would open the eyes of the pastor to his mistake and silence him. But the old critic, with the confidence of his class, was equal to the occasion, and retorted, "Shut your mouth, you fool boy, you. Dat was 'fore dey had any 'quators.' It will be observed that both critics had to draw on their imagination for their facts, but the negro, having a more brilliant imagination than Dr. Bacon, made a much more entertaining higher critic.

I will add another case where ignorance was one of the qualifications of the higher critics. Soon after my return from China one of the friends of my youth in Nottoway county, Va., who had never studied geography, said to me, "They tell me you have been around on the other side of the world and got back again." "Yes," I replied. Then he said, "Do you really believe this world is round like a ball?" I said, "Yes, I know it is, because so many ships have sailed around it, without turning back, and finally reached the place from which they started." He replied, "So many have told me that, I suppose it must be so. But my reason teaches me that the earth can't be round like a ball." I asked, "How, then, can these ships, continually sailing in one direction, get back home again?" With the confidence of a higher critic he replied, "I can easily explain that. You see, the world is flat like a plate, and it is also round like a plate. You missionaries and others sail around on the edge of this plate and imagine you have sailed around a globe, because you got back home again."

I was really amused to see how this ignorant but honest friend of my youth could appeal to his reason to explain away facts and make as plausible case of higher criticism as the most cultured professor. A. B. CABANIS.

In early times in America when writing for a minister to go "out West" the message was, "Send us one who can swim." The question was asked what was meant by such a request as that. The reply came, "The last man we had, in order to keep an appointment, had to cross a fierce, rushing stream, and he was

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drowned in the attempt. Send us a man who can swim"—T. DeWitt Talmage.

I REMEMBER a story of an old German schoolmaster who, at the end of his life, or very near it, said, "I spent a great many years in trying to please people, and it did not work. And then I changed my tack, and tried to please Jesus Christ, and it answered." Yes! And it always will answer, and nothing else will. What does it matter that the fellow private next to us in the ranks may think about us? It is what the commander thinks that is of importance. What does it matter to a colonial governor what the people in the colony think about him, as compared with what they think about him in Downing street? It is the Colonial Office, the Home Government, that is of importance. The old Lacedaemonians went into the battle-field joyously, impelled to heroism by the thought, "What will they say of us in Sparta?" And it is what Jesus Christ thinks about you and me that is of importance.—Dr. MacLaren.

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EDITORIAL.

The Southern Baptist Press Association met at Hot Springs on Tuesday of last week, the session closing with a banquet at the Eastman on Thursday night. On Wednesday we were given a complimentary street car ride over the city, and Dr. J. T. Jelks gave us a cordial welcome and an elegant lunch at the Ozark Sanatorium. On Thursday we had a fine carriage ride and a magnificent banquet that night. Entertainment and the baths also were free to us. Those who have attended all the meetings of the Association say that the hospitality of Hot Springs surpassed that at any other place, where meetings have been held. Dr. A. U. Williams was chairman of the committee on entertainment, and he and they distinguished themselves. This is a foretaste of what is in store for the Convention in May.

Hot Springs is a most delightful place to visit for pleasure as well as for health. Located in the Ozark Mountains, the air is pure and bracing. The hot springs gush out from the side of East Mountain at a temperature ranging from 100 to 141 degrees Fahrenheit. Bath houses abound with the most complete equipments and the most elegant appointments. Baths are also supplied in the larger hotels. The United States own the springs and control the baths. This guarantees satisfaction to all visitors. The Army and Navy Hospital is on the side of the East Mountain, within the government reservation. Uncle Sam has beautified this mountain in many ways, with buildings, walks and roads, making it a charming place of resort.

The water is used for drinking as well as for bathing, and with happy results. It is supplied at the springs and at fountains fed from the springs. Most of the springs are walled over, by the government. The water is wonderful in many ways. It is especially efficacious in cases of rheumatism and of skin diseases. Sometimes a few baths accomplish marvels.

The Southern Baptist Convention is to hold its sessions in the immense dining-room of the Eastman Hotel. The season will be over, and this hotel will not be in operation, but the rooms will be for rent at \$1.00 a day each to delegates and visitors. Accommodations can be had here for over 1,000. This great hotel claims five miles of hallway, and the appointments are all of the best. The writer and his better half were entertained there, and he has no hesitation in saying that he never saw a better hotel in all his travels in America, Europe, Asia and Africa.

The other large hotels, however, will be running during the meeting of the Convention, and those who room at the Eastman can get meals at these other hotels or at any of the many restaurants. All who go to the Convention, therefore, to the number of 5,000 and upward, can be sure of first-class accommodation, and of having a most enjoyable visit.

Dr. J. T. Jelks, who has been a Baptist for three generations, showed us special courtesies. We visited his Ozark Sanatorium, and were impressed by the neatness, brightness, elegance and convenience of everything. Even the surgical rooms looked so in-

ving that one felt tempted to submit to an operation. The baths are furnished in the building, and the patient is handled without the slightest jolting or jarring. Dr. Jelks is one of the most eminent physicians in America, and indeed Hot Springs abounds in skillful physicians.

The town has 15,000 inhabitants, beside the multitudes of visitors. "How do you go to Hot Springs?" Well, we went to Memphis over the Louisville & Nashville line, thence to Malvern—via Little Rock, over the Iron Mountain Route, and thence over the Hot Springs & Malvern road for 25 miles. It is about 24 hours from Little Rock. Another road is building, and it is confidently expected that trains will be running regularly in March. Thus the city of Hot Springs is easy of access.

They are expecting a great gathering at the Convention. Dr. A. U. Williams, a most eminent physician and a thorough-going Baptist, is chairman of the committee of entertainment. The whole city will give the Convention the heartiest of welcomes.

What the Roman Catholics want in the Philippines is clearly set forth by Archbishop Nozaleda, of Manila. He claims that all the property paid for by taxation, but claimed by the Roman Catholics, shall be ceded to them by our government, that the priests be put in control of all the cemeteries, that the Romish catechism be taught in all the public schools, that the friars continue in possession of the parishes, hospitals and schools, and that the system of fees for indulgences, dispensations, births, marriages, funerals, &c., be continued. There is no dimness in the eye of Rome as to what she wants, and, as a rule, American politicians have a deep-seated dread of offending Rome, since Roman Catholics carry their religion into their politics, and always vote in the interest of their faith, as Baptist and Protestants do not.

It should be borne in mind that the things demanded are the very things which led the Filipinos to revolt against Spain. For us to perpetuate these things, therefore, would be to postpone indefinitely the pacification of these islands.

It should be remembered also that the Constitution of the United States is a seriously-written document, and it guarantees religious liberty. Whatever property investigation proves really belongs to the Romish hierarchy should be guaranteed to them, including cemeteries and hospitals. Whatever does not really belong to them must not be surrendered to them.

The priests have a right to charge what fees they please for their services, and the people have a right to dispense with those services and so avoid paying the fees. The priests can make what arrangements they please (not dangerous to the public health) in regard to the cemeteries they own. People who do not wish to conform to those arrangements can bury their dead elsewhere. The priests also can (within the limits of decency and public order) teach what they please in schools which really belong to them and which they support, and those who do not like the teaching need not patronize those schools.

But to put priests in charge of the public cemeteries, to have the Romish catechism taught in the public schools, and to have public property and institutions put in their hands—these things

are not to be considered for a moment. They are forbidden by the Constitution of the United States, and they will not be tolerated by American public sentiment. Archbishop Nozaleda has not yet learned what it is to be an American.

JOSEPH COOK gives the following as the aims of the "higher critics," and we do not see how any one at all familiar with the subject can deny it:

1. To reconstruct Biblical history in harmony with a theory of evolution.
2. To eliminate by this process the supernatural from the record.
3. To unite scholars in the support of sweeping changes in the orthodox view of the Holy Scriptures.

It is true that there are those who look with favor on the work of these "higher critics" who still cling to the idea that something there is something supernatural in the Bible. But they do not make themselves count for anything against the more extreme "higher critics." Not one of them, to our knowledge, has made any reply to those extreme critics. All their attacks are against those who stand by the old faith. And they also serve to shield the extreme critics from the fire of conservative scholars. They occupy a position between the lines of battle, and they fire all their shots into the conservative ranks. If, therefore, they are hit by our return fire, they have no right to complain.

Why do not George Adam Smith, and men like him, make some reply to Budde, Cheyne, Driver and the rest? All the arguments against these destructives come from the conservatives; while a large part of the attacks upon the conservatives come from those who complain that we class them with the destructives. Instead of simply saying, "We do not accept the extreme views of the destructives," and then proceeding to attack the conservatives, these gentlemen ought to turn at least some of their guns on the destructives. And yet, if a single mother's son of them has ever fired a shot into the ranks of the destructives, the report of it has not come to us. When they speak of the destructives they say mildly, "Well, really now, we cannot fully agree with you in all your conclusions. Your premises are good and valid, but we still think there was such a man as Abraham, and we feel that somehow, after all, there is something supernatural about the Bible; and we think that perhaps you have gone a little too far." But when they turn toward the conservatives, they fire their deadliest missiles.

This session of the Southern Baptist Press Association at Hot Springs was a very interesting one. In the absence of Dr. A. E. Dickinson, on account of sickness, for which general regret was expressed, Dr. J. O. Armstrong was called to the chair, and he presided throughout the meeting.

Mr. J. H. Wadley, editor of the *Daily News*, gave us an eloquent and instructive address of welcome, to which Dr. George B. Eager most happily responded.

The editor of the *Western Recorder* presented the first paper on the programme, and Dr. J. O. Armstrong followed on the same theme—"The Paper as a Factor in our Denominational Life."

Next day Dr. J. B. Oranall and Mr. C. B. Edwards opened the discussion of the *Ozark Basis*, and many short speeches followed. Dr. Oranall was plect

with questions to which he made ready responses.

Dr. A. J. S. Thomas and Mr. Mott Ayers presented papers on the difficult and delicate subject of Delinquent Subscribers. These unfortunate people were classified and discussed scientifically, sociologically, philosophically, ethically and lovingly. Dr. E. E. Folk offered a paper on the Religious Papers as an Advertising Medium, setting forth the peculiar advantages of such a medium.

The night session was the high-water mark. Dr. J. B. Gambrell spoke with characteristic vigor and humor on the Denominational Paper and the Home Mission Board. Dr. E. K. Bomar, the new Assistant Secretary, stirred up with a speech on the relation of the paper to the Foreign Mission Board, while Dr. J. M. Frost was at his best as, rising to his full height, he told us about the paper and the Sunday-school Board. A paper from Dr. E. O. Dargan was read by Dr. Folk setting forth the relations of the denominational press to the Theological Seminary.

Next morning the absence of Col. Harris and the illness of Mr. F. A. Kiger left unoccupied some time which was filled with an animated discussion on the relation of the papers to the Boards, and on the propriety of the Boards issuing periodicals of their own. The Paper and Paper, i. e., the organ and the material, were discussed by various brethren, and the Paper Trust came in for consideration. The price of paper has gone up 40 to 60 per cent., and yet we cannot very well make a raise on our subscribers. A committee consisting of Bren. Oranall, Folk and Broughton are to report in May on this subject.

Dr. O. L. Hailey and the Rev. W. O. Golden made fine addresses on the Paper and the Pastor. Dr. J. C. Armstrong was elected President for the next year; Dr. O. L. Hailey, Vice-President, and Dr. E. E. Folk, of course, Secretary and Treasurer. The Executive Committee consists of Drs. Armstrong, Folk, Hailey, Van Ness and J. W. Bailey.

At night came the banquet given by the citizens to the visitors. It was at the great Eastman hotel, and was a magnificent affair in every way. Dr. S. H. Ford was alternately sublime and humorous on the paper and the home. The editor of the *Recorder* spoke on the paper and the denominational school. Dr. T. J. Bailey spoke playfully and appreciatively on the editor's wife. The next Southern Baptist Convention was heralded by Dr. O. L. Hailey, who presided over the banquet elegantly and eloquently. Dr. Geo. B. Eager made a most sensible and entertaining speech on "our hosts," and the Rev. Dr. Dixon spoke happily of "our guests." The meeting was thrown open and Dr. Thomas, Dr. Williams, Dr. Jelks, Dr. Ellis, Dr. Hayden and Mr. Morningstar, Mr. McDonald and others spoke most entertainingly.

It was a season of good fellowship, and angurs well for our people.

We are delighted to have Dr. Henry McDonald located again in Kentucky. He was born in Ireland, but he was born again in Kentucky, married here and labored faithfully here for many years. He comes back in full vigor, ripened by experience, enriched by study and sanctified by grace. We are glad to have him so near Louisville. His counsel and his influence will be a blessing along all lines.

Editorial Varieties

Dr. Whitsett is expected back to this country in two or three weeks.

The Moravians have turned over their Greenland mission to the Lutherans.

There is talk of a Baptist orphanage in Florida. We hope such an institution will ere long be established.

The absence of Governor J. F. Eagle, Gen. W. E. Atkinson and President J. W. Coger from the meeting at Hot Springs and from the banquet, where they were expected to speak, was greatly regretted.

Recently Dr. Whitsett came out in the *Examiner* advocating the validity of "alien immersions." Now Dr. Lofton comes out in the *Baptist and Expositor* taking square issue with him. *Et tu, Brute!*

A preacher in Maine, Wisconsin, has brought out against two men to recover fees for marrying them. Down this way the bridegroom always pays the preacher, and if an exception should occur, the preacher is to be paid. It is not unusual as not in his right mind and so would not press him.

La Croix is the Roman Catholic organ at Paris. It sits up feeling against the British by representing that they are cruelly attacking the Boers who are good Catholics and go to mass every day. The last is that the Boers will not allow any Catholics to hold office, and if there is one thing they hate more than another it is the "mass."

A conference of representative brethren from North and South, to be held March 4th at South McAlester, Ok., and on the 6th at Oklahoma City, Ok., to consider mission work in that region. The South will be represented by Drs. Kerfoot, Frost, Gambrell and Holt. Dr. Frost has consented to give our readers an account of the meeting.

Dr. J. B. Moody, one of our strongest and best men, will begin pastoral work in Hot Springs, Ark., March 6th. He says he wishes the meeting of the Southern Baptist Convention to be the best handled in all the history of the body. Dr. Moody was pastor at Hot Springs a few years ago and the people are delighted to get him back.

Dr. E. Y. Mullins recently preached in the Fifth Avenue Baptist church in New York City. The *Examiner*, speaking of this, says he "is a strong, earnest, lucid preacher of the Word and his sermons and leadership in worship were warmly appreciated." Dr. Mullins was called to the pastorate at Hot Springs, and he is getting every day a stronger and stronger hold on the people.

Georgia, the South, the Baptist denomination and the cause of truth and righteousness in the world are sorely bereaved in the death of Dr. John G. Gibson and Dr. G. C. Miller, of Atlanta. Dr. Gibson became a pastor in 1857, and was a most successful minister. Dr. Miller was widely known as a masterly theologian. Both were fine preachers. They have been in a feeble state of health for some time.

Andrew Carnegie, whose wealth is now estimated at over \$200,000,000, began life poor, like nearly all great men did. He worked in a factory when he began to earn his living. Mr. John D. Rockefeller began working for 50 cents a week. Beginning lower, he has risen higher in fortune than Mr. Carnegie, his wealth being at present greater. Both men, fortunately, are giving goodly sums to benevolent objects.

In the town of Freehold, N. J., a lot of people recently held a "Bible" as which chosen at four prices were sold. It was sold for a benevolent purpose. The four pastors of the town met and agreed to express their condemnation of the affair from their pulpits. This they did and the town was thrown into a state of confusion. It is well for pastors in any place to stand together on moral issues. It is a pity it is not so everywhere.

Dr. B. H. Carroll continues to meet with signal success in his great work for Baptist education in Texas. Since the Convention in November, he has paid off the debt on Purdon College, except about \$200; he has raised thousands for Baylor University and for the Deacons' Home; he has paid \$100,000 on the debt of Baylor University; he has secured not other states do likewise? Yes, Carroll is very active, but we have plenty of good and efficient brethren and we think all our states should stir themselves along the line of denominational higher learning.

The Christian Observer recently presented a translation of both from Solomon's *Memoirs* in the effort that the Bible should be the first to claim that baptism should be administered by immersion. Prof. J. W. McGarvey, Dr. J. C. Armstrong and the Rev. J. W. Rogers have brought out the fact that the Bible left out a word "and" which would mean that the baptism should be administered by immersion, or opposed to the true immersion practiced by the Greek church. The time was not whether the candidates should be immersed or sprinkled, but whether he should be immersed or not. The fact, that the Bible thought of baptism as being administered on one immersion, we expect the Christian Observer to make the correction.

AMONG THE CHURCHES

LOUISVILLE

Walnut-st.—Pastor Eaton preached on "The deliverance from Egypt" and on "Being strong and courageous." Two received by letter, one for baptism and two under watch-care.

and Ed. prayer interpreted in terms of fellowship. It was clear and vigorous. A ritual and tent-accourse, which was greatly enjoyed.

Bro. B. A. Dawes presented resolutions of commendation and appreciation of Bro. M. P. Hunt in view of his leaving Louisville for Missouri.

Bro. R. E. Small left for his home in South Carolina Monday night.

P. H. Pierson, of Lewis, Ind., will leave for home in a few days. Bro. Pierson has been having trouble in keeping in school on account of his health.

Bro. J. J. Griffin underwent the serious operation for appendicitis at the medical department of the Kentucky University on Monday morning. We await with anxiety the result.

J. W. Guy has been called to the care of the church at Sparta, Ind., for half time. Bro. Guy has been holding a meeting in the neighborhood of Sparta with the Hogan's Hill church, of which Bro. C. J. Casey is pastor.

Bro. D. P. Montgomery has for some time Evangelized J. H. Dew with him in a meeting at Logan-street church. The meeting continues now after Bro. Dew's departure, and the pastor does the preaching. A good meeting and awakened interest is reported.

S. A. Cooper's work at East Mead is in splendid shape. During the week ending at noon, 100 converts to the church membership has nearly doubled. The second Sunday in July last was his first service as pastor.

A paper was to be read for the regular Monday night missionary meeting by Bro. J. M. Shelburn on the book "Forty Years in China," but through some misunderstanding was not present and prepared. Bro. Robert Wilson occupied the time with an address about his work as a missionary to India.

E. A. Howard has been holding a protracted meeting with his church at Orleans, Ind. B. C. Hubbard, of Orleans, has been assisting him. Twelve additions have been made to the church.

Sunday supplies: Geo. M. Moore, Belmont; F. G. Smith, Point Mission; L. W. Doolan, McFerran Memorial; J. A. Shaw, Hamilton-street; H. East, Spike Valley church; E. M. Stewart, Muir.

Walnut-st.—Pastor Gordon preached on "Qualities of a real winner" and Bro. S. O. Mitchell preached at night on "Imitating Christ."

Portland-avenue.—Pastor Traylor preached on "Abraham as a neighbor" and on "The doer."

Southeast-st.—Pastor McFarland preached on "Being without feeling" and on "The character and choles of the earthly morning." One received by letter.

Third-ave.—Pastor Boyet preached on "Come unto me" and on "The straight and narrow way." One received by letter and one for baptism.

Twenty-sixth and Market.—Bro. J. H. Dew preached on "Recipe for a revival" and on "Personal work." Meetings nightly.

East Mead.—Pastor Cooper preached on "The good Samaritan" and on "The perseverance of the saints."

CHURCH.—Pastor Foster preached on "Christ's name at Nazareth" and on "The throne of grace."

OTHER STATES. Pastor C. J. Casey writes: "We have just closed an 18-days' meeting with the Hogan Hill church, Indiana, in which Bro. J. W. Guy did the preaching very acceptably. The Lord wonderfully blessed us. We were never in a meeting of more spiritual power. Souls were saved, the church was greatly revived and united, and all have reasons for rejoicing. Nine were added to the church, 7 for baptism, making 18 for baptism within the last three months. Good reports are coming up from many points; the dry bones are beginning to rattle; the church is marching on to victory. Pray for the cause in Southern Indiana."

Bro. W. W. Lee writes: "Please change my paper from Lyerly, Ga., to Greensboro, Ala. My health continues to improve, and I begin work at Greensboro in March."

Pastor Blaser, of Roanoke, Ala., is being greatly blessed in his work. Without any extra meetings, he has welcomed 21 new members in the few weeks he has had charge. The church propose to build a new house of worship.

Deacon Milton F. King, of Lane, Texas, a younger brother of Pastor E. E. King, of McKinney, Texas, died recently of pneumonia. Just before passing away Deacon King said: "This is the happiest day of my life."

Pastor Preston Blake is to aid Pastor A. C. Davidson in a meeting at South Side church, Birmingham, Ala.

Twenty were added to the fellowship of the Plain View church, Tex., as the result of a 17-days' meeting.

A meeting in the Bartlett church, Texas, resulted in 15 additions to the fellowship of the church.

A meeting in the China Grove church, Ala., resulted in 12 additions to the fellowship of the church.

A meeting in the Pleasant Ridge church, Texas, resulted in 24 additions to the fellowship of the church.

A meeting in the Little Flock church, Texas, greatly strengthened the church and added 10 to its fellowship—all by experience and baptism.

Pastor Paul Kunney was greatly blessed in a meeting in the South church, Collin county, Texas, 21 being added to the fellowship of the church.

The meeting in the Good Hope church, Texas, was blessed in the number of grown men who were converted. There were 12 additions to the fellowship of the church.

THE VALUE OF CHARCOAL. Few People Know How Useful it is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purposes.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural absorbent of the various gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is that of the Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

Table listing names and locations: NEW-YORK, PITTSBURGH, CINCINNATI, CHICAGO, ST. LOUIS, etc.

CHINESE BAPTIST PUBLICATION SOCIETY.

Will you allow me space in the Recorder to write a few things regarding this society:

1st. Bro. R. E. Chambers is at the head of the movement. It has the hearty support of all our best missionaries in China, both North and South. It will be a means of teaching Bible principles not only to the Christians who can read, but also to the heathen Chinese who are anxious to know every new thing that is being taught in China to-day.

2nd. This society is a step in the right direction toward uniting not only our Christians in the North and South of China, but also those in the North and South of America. The following resolution may be of interest to some:

Resolved, That the request of Bro. Simmons to solicit contributions to the amount of ten thousand dollars for a plant for the Chinese Publication Society, located at Canton, be granted. It is understood that in soliciting this money no public collections are to be taken, and Bro. Simmons is to use every precaution possible to insure our general contributions.

Thanking you in advance for printing this. Yours fraternally, F. W. WATSON, 110 E. Broadway, Louisville, Ky.

ORDINATION.

On February 14, 1900, Bro. A. V. Armstrong was ordained in the full work of the Gospel ministry at Little Chitty Baptist church. The following brethren were present: Eld. A. C. Caperton, of Leitchfield, Eld. H. B. White, of Hanging Rock, Eld. J. B. Oldham, of Pilgrim, and the deacons from Hanging Rock, Pilgrim, Hopewell and Liberty churches.

DEAR RECORDER—I notice in your query column the following: "If a church authorizes an unbeliever to baptize a candidate for baptism, would the baptism be legal or valid?" It has occurred to me that the querist might have had something like this in mind: "If a church should receive and ordain one who afterwards proved to be unconverted, or an unbeliever, would those whom he had baptised be legally baptised?"

Bro. M. P. Hunt, before leaving for St. Joseph, Mo., called at our office. From a human standpoint, it seems he is making a great sacrifice in leaving one of the greatest fields in the South, where he has been for over six years, and had 1,088 additions, and baptised 558. The church now numbers 1,250. He feels impressed that God calls him to St. Joseph. He leaves a host of friends in the city of Louisville, and he can, if he ever wants to, come back.

START right. In painting, the first or priming coat is important. It is the foundation. It is a mistake to think anything is good enough for it. If a mixture of Zinc, Barytes, etc., is used the paint will surely crack and peel.

The only safe paint for priming is Pure White Lead. It combines with the oil, forming a tough, elastic coat that penetrates and will adhere to the surface. The brands in the margin are genuine.

FREE For colors use National Lead Company's Pure White Lead Tinting Colors. Any shade desired is readily obtained. Pamphlet giving full information and showing samples of Colors, also pamphlet entitled "Duct's San's Experience With Paints" forwarded upon application.

National Lead Co., 100 William Street, New York.

We have not cared to discuss the Kentucky situation. We presumed that our readers would learn the facts in the case from the secular papers, and as partisan feeling was so high on both sides, boys in Kentucky and elsewhere, we thought it best to make no comments. But we wish to express our condemnation of the personal attack made upon Dr. T. T. Eaton, editor of the Western Recorder, by the Courier-Journal, which charges him with having said that he was sorry Goebel was shot, he wanted to see him hanged. Dr. Eaton denies that he made any such remark, and so do Dr. W. F. Harvey, Rev. W. C. Jones and Mr. A. G. Nunnelly, who heard what he said. Dr. Eaton says that the opposition to him is due to three causes: 1. Because of the part he took in the war against the Sunday opening of the saloons and theatres. 2. Because of his course in the Whitist matter. 3. Because of the action of Walnut-street church, on the whisky question.—Baptist and Reformer.

The Courier-Journal of Kentucky has been getting in its spite work lately on Dr. T. T. Eaton, editor of the Western Recorder. It published broadcast over the country a card from an irresponsible man who claimed to have heard Dr. Eaton say in a private conversation that he was sorry Goebel was shot because he wanted him hung. Dr. Eaton emphatically denies saying any such thing and the fair-minded people of the country will believe him. Mr. Waterson, editor of the Courier-Journal, is a Catholic sympathizer and this is not the first time Catholic and Catholic newspapers have attempted to besmirch the good name of one of the Lord's ministers.—Baptist Witness.

TEMPERANCE.

Little Union Baptist church, at her last regular meeting for business, adopted the following resolutions by a unanimous vote:

Resolved: 1st. That we will not hereafter knowingly receive into our fellowship any, however much we may otherwise esteem them, who are engaged in the liquor traffic and who purpose to continue in that business; 2nd. That we do hereby most kindly and affectionately admonish and urge any of our members who are now engaged in this sinful business to retire as soon as possible from this traffic; 3rd. That at the expiration of one year we will proceed in the Scriptural way to discipline, even to the withdrawal of fellowship if necessary, any who may have failed to heed the above brotherly admonition.

WHO DID IT?

On September 8, 1899, we received a letter containing a \$5 bill. No name was signed to the letter, the party stating that there was a balance of \$5.40 which would be paid in a few days. Will the person sending this please let us know the name? The post mark on the letter is Louisville, Ky. BAPTIST BOOK CONCERN.

The marriage of Mr. J. Coburn Tuman and Miss Miriam Potts, prominent young people of Carlisle, Ky., took place in the parlor of the Galt House last Tuesday evening, the 20th inst. The ceremony was performed by Rev. W. E. Mitchell, formerly pastor of Carlisle Baptist church, and now pastor in Owenston, Ky.

FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

LAMENT OF A LITTLE GIRL.

My brother Will, he used to be
The nicest kind of girl.
He wore a little dress like me,
And had his hair in curl.

LIGHT IN DARKNESS.

BY JUNIOR SHEKMAN.

We believe in the resurrection of
the body and the life everlasting,
but there is nothing we realize so little.

Here, one afternoon, a yellow en-
velope was brought addressed to Miss
Annie Robinson, and Miss Heath

An hour later another story flew
from mouth to mouth. Malcolm
Robinson was ill—very ill, or no message
would have reached the farm to
disturb the aged mother.

Mr. Robinson, unable from her
infirmity to kneel, had sat during the
prayer with bowed head. She did
not move at its close.

prosperous and peaceful as he had
wished for them.
Now he was ill. Before sunset Annie
was on her way to his bedside.

"Annie was young," she said, "and
apt to look on the dark side. Cooler
weather would bring relief."
Nothing rath' than that the Malcolm
dying. The others knew. It was
no surprise to Jean Heath when she
took from a passing neighbor Annie's
brief message that all was over.

But Cornelia came late, and hush-
ing her sleeping baby in her arms.
Neighbors dropped in, before and
after, with words of sympathy or
carefully spoken foreboding; and the
old lady answered them with per-
sistent cheer and the assurance that

"Let her sleep in peace; she will
be stronger to bear it in the morn-
ing."

"The Lord hear thee in the day of
trouble; the name of the God of Ja-
cob defend thee. Send thee help
from the sanctuary, and strengthen
thee out of Zion."

"Save, Lord, let the King hear us
when we call." He closed the book
and would have knelt when Cornelia's
sweet, clear tones arrested the
general movement.

"Pray," she said. Hugh was not
grieved in prayer, but they all felt a
great burden and a great need; and
he expressed it in his quiet, halting
speech. It was a cry for help and
strength in the presence of the Comfort-
er, a thanksgiving for the mansions
into which the Saviour was gather-
ing his own.

There is no need," he stammered,
"since—yesterday afternoon—"
Cornelia's slender voice went on:

"He walked with God, mother, 'and
he was not, for God took him."
A strange light came into the aged
face as of transfiguration.
"God is merciful," she said slowly.
"His name is merciful."
"God is merciful," she said slowly.

A NURSERY ECCHO.

"Mother," said George, "we had a
nice time yesterday afternoon at
Uncle John's. Do you know that
there is an echo behind the barn? I
think we had one here."

"Where you choose; but I think
the nursery is the best place."
"Off ran George, delighted, but as
he entered the room he saw that Baby
Ned had possession of his new
kite and was proceeding to fly it.

"I think you found your echo soon-
er than you expected," she said, so-
phisticatedly, when peace had been
restored, and George hung his head.

"You are a horrid old thing your-
self," she shouted back at her brother,
and then suddenly he began to laugh.

"Why," he said, "I was an echo
myself that time," and as his mother
came in just then, they had another
little talk about echoes, and both
George and the nurse determined to
try to make some pleasant ones be-
fore the day was over.

NOTICE TO SUBSCRIBERS.

We wish to call the attention of
every subscriber of the WESTERN
RECORDER to the fact that Dr. Blosser
offers to send by mail to every sub-
scriber a free trial sample of his most
valuable remedy for Catarrh, Bron-
chitis, Asthma, Croup, and Whooping
Cough, and we know he will make
this offer good. If you desire the
sample write to Dr. J. W. Blosser &
Son, 115 Broad St., Atlanta, Ga.

For real holiness at the mercy-seat
give me a home-made prayer, a
prayer that comes out of the depth
of my heart, not because I invented
it, but because God the Holy Ghost
put it there, and gave it such living
force that it would not help leading it
out. Though your words are broken,
and your sentences disconnected, if
your desires are earnest, if they are
like coils of juniper, burning with a
vehement flame, God will not mind
how they are expressed. If you
have no words, or if you pray
better without them than with
them. There are prayers that break
the hearts of words; they are too
heavy for any human language to
carry.—C. H. Spurgeon.

HOW THE CRIPPLE HELD THE
PASS.

Hans Anderson was the son of a
poor widow in a village in Switzer-
land. He was a cripple and storky.
Thought able to walk and even run,
his weak spine would not permit
much of such violent exercise. Now,
albeit—his body was weak; Hans
looked with ambitious and noble spirit.

"One holiday, when the young men
were dressed in the latest fashions
and were enjoying their games, Hans sat
at his work until afternoon, and then,
putting his work aside, sat for a long
time with his elbows on his knees
and his face in his hands. His moth-
er watched him for some time, and
finally laying her hand on his shoul-
der, said, "Come, Hans, put on your
hat and go to the village and see the
sports. It will make you cheerful.
Don't sit here at home and nurse bad
thoughts."

"Oh, mother, I can't. Why did
God make a cripple of me? Why do
you insist on my going? You give me
a strong son to help you? What
good can I be to you or my country?
All the young men are armed and
drilled ready to defend the valley in
case Napoleon's soldiers come this
way, but I am no good. I have
prayed God to take me away, I am
no good to you."

"Trust God, my son. Don't be im-
patient. God has his plan for every
man and he has his plan for you."
"Yes, mother, I do trust God, but
it seems so hard!"
Brushing his tears from his eyes,
Hans turned to his feet and, embracing
his mother, said, "Few young men
have as good a mother as I have.
I'll be patient and trust God, mother.
He has his plan for every man and he
has his plan for me. Let us go to the
village."

It happened in a Swiss village
that stood just below a pass in the
Alps that was the only entrance or
exit for the valley above; a pass
where a few resolute men could hold
an army at bay. Napoleon at this
time was overrunning Europe and
subjecting everything to his rule.
The villages of this valley had watch-
ers stationed with signal fires pre-
pared and everything ready to sound
the alarm. The principal signal fire
was at the pass itself, a little above
the narrow gorge that was the point
of the divide. A signal fire at day
watch was set and men were told to
sleep with guns by their sides, clothed
and ready to rush to the pass.

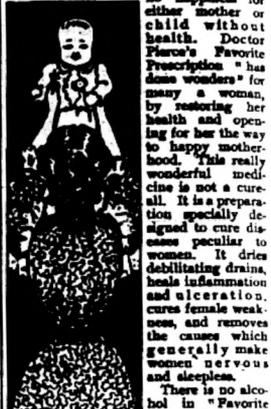
It was coming on evening when
Hans and Dame Anderson arrived at
the scene of merriment. Hans noticed
that some of the young men whom
he had supposed were on duty on the
watch and at the signal pile were
among the merry-makers, and on in-
quiring of some of them, their indif-
ferent answers showed that their
thoughts were more on the games
than their duty. This disturbed
Hans still more and, later on, as the
moon rose over the tops of the mount-
ains, he left his mother and walked
toward the pass. The cool of the
evening encouraged him on and his
anxious thoughts spurred him into a
faster walk than was his custom. It
did not seem as very long before he
reached the signal pile, and as he
found no guard there his heart rose
within him as he thought, "Can it be
possible that the guards have left the
signal-pile above described? How
could they do such a thing? No, it
cannot be! At such a time as this
the watch is so important, and I
must be sure that the pile was
indeed deserted."

He could not long stand the pace
and stopped to rest a moment. The
still night air now brought to his
scent some faint scents of the night-
ingale in the village, and gave
him new strength. On, up, he
went, until finally, after a seemingly
endless climb, he reached the signal
pile, completely exhausted. He
threw himself upon the ground, and
when he had in some measure recov-
ered himself he looked up and
saw to his surprise that the pile was
indeed deserted.

Hans, after examining the pile, be-
gan to search for the torch, ladder
and flint, and soon found them under

A Happy Mother

Proticking with her baby makes one
of the prettiest spectacles ever seen in the
home. But nothing is sadder to see than
the unhappy mother, weak and nervous,
striving in vain to hush the cries of her
weak and nervous babe. There can be
no happiness for either mother or
child without a happy mother. Doctor
Pierce's Favorite Prescription "has
done wonders" for many a woman,
by restoring her health and open-
ing her way to happy mother-
hood. This really wonderful medi-
cine is not a cure-all. It is a prepara-
tion, specially de-
signed to cure dis-
eases peculiar to
women. It dries
debilitating drains,
heals inflammation
and ulceration,
cures female weak-
ness, and removes
the causes which
generally make
women nervous
and sleepless.



It contains no opium, cocaine or other
narcotic.

Mrs. James W. Blacker, of Gay Cath-
olic Street, Syracuse, N. Y., writes: "Your
medicine has done wonders for me. For
years my health was very poor; I had four
miscarriages, but since taking Dr. Pierce's
Favorite Prescription and following his
advice, I have much better health, and now I
have a fine healthy baby."

Use Dr. Pierce's Pleasant Pellets with
"Favorite Prescription" if the bowels
are inactive or irregular.

Two Leaders
That we are proud of.

Contains 300 pages, best cloth
bound. To dealers we sold hun-
dreds and thousands of copies at a
time. Dr. W. G. Luther, while su-
perintendent of college work in
Texas, says he sold from 17,000 to
25,000 copies. It has confirmed more
Baptists in the faith and influenced
more to become Baptists than any
book except the Bible. We mail it
to any address, postpaid, for 75c.
It ought to be in every family and
Sunday-school library, as it is
adapted alike to young and old.

THE MODEL
Church Roll and
Record

This book leads all others as the
best and cheapest. Church clerks
who have seen it will have no oth-
er. Elegantly bound, convenient
in arrangement. Size 6 1/2x11 1/2
inches. The best paper. Contains al-
phabetical index, Articles of Faith,
Church Covenant and Rules of Or-
der, 46 pages for list of members
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Arrive Newark, Va., 3:00pm
Arrive Old Point Comfort, 4:00pm
Arrive Norfolk, 5:00pm
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"IN HIS STEPS, OR WHAT WOULD JESUS DO?" can be obtained from the Baptist Book Concern, for 10c.

the shelter of a large rock close at hand. Although he had brought no blanket or wrap to protect him against the night air that in the mountains is quite sharp, he now determined to watch until relief came. After the first feeling of excitement had passed, he fell upon his knees and thanked God for the opportunity now offered of being of service to the people of his valley. As he rose from his knees he felt stronger, and carefully hiding himself in the shade of the rock next to the pile, he strained his ears and eyes to hear and see anything that might come.

The moonlight bathed the side of the mountain and fantastic shapes to the rocks. After he had sat there for about an hour, feeling quite chilled, he thought he would walk about to warm himself, but his quick ear detected a sound of stealthy footsteps, and peering into the moonlight, he saw a French soldier step into full sight from behind a rock not far from where he was. He saw a look around the soldier without evidently to notify his comrades that the coast was clear.

Hans' heart beat high, but, hiding behind the rock, he struck the flint with the steel and, quickly blowing the smother into a blaze, fired the torch, threw it upon the signal pile and started on a run toward the pass.

The French advance guard by this time was coming forward. They fled, expecting a volley from a signal given by Hans. A moment of time to think that he was about to spring came, the soldiers rushed forward, some to destroy the now blazing pile and the others to look for the guard.

The latter saw a boy running down the mountain and fired a volley after him. The bullets whistled around Hans and one struck him, lodging in his shoulder. Spurred on by the excitement, ignoring the pain and the blood he now felt running down his back, Hans kept on. As he reached the pass and staggered on, he saw that the signal fires were burning on the mountains and that the valley was aroused, and he thanked God that he had been the means of doing it.

As he came out on the other side he met some guards and by the aid of the villagers rushing to the pass to defend it.

"Who lit the pile?" they cried.
"I did," said Hans, "the French are there."
Not that friends were met, Hans could hold out no longer and fell fainting at their feet. He was quickly taken in strong arms and borne to the village.

As Hans was carried to his home his name was passed from mouth to mouth, and in a short time he was the hero. As he lay on his bed in pain, with his life-blood slowly ebbing away he told what he had done, and when the news came of how the French had been driven back and how he was hailed as the deliverer of the valley, he turned to his mother and said, "Mother, dear, God has his plan for every man, and he had his plan for me. May he forgive me for my impatience and want of trust!"

The people of the valley erected a monument to his memory. It bears this inscription:

Hans Anderson.
"God has his plan
For every man,
And he has his plan for me."
—Christian Endeavor World.

A SUBURG (relates that going to Santiago the surgeon) before the front, came upon a young officer, sitting beside the road, trembling like a leaf, and whiter than the dead men around him. At sight of the surgeon of the wounded man, he turned to him and said, "I'm coward, I'm a coward, and I wish I were dead! Oh! why don't somebody shoot me! I've got such an awful goodness right here," and he put his hand to his stomach. The surgeon gave him a quick forward in a faint. Where the surgeon passes was a Manner bullet had found its mark. They carried the wounded man to the field hospital, and he sneaked all the way. "Oh my! oh my!" he said, "I've got such an awful goodness right here!" and then he would laugh delightedly; "I wasn't scared. I was hit—I was hit. I ain't a coward after all."

POLLY DESERVED A CRACKER.

We are familiar with the incidents related of dogs that have driven off burglars, of cats that have aroused their masters from danger, of horses that have come to the rescue of those whom they love. A Philadelphia daily relates the story of a parrot that protected her owner's home from burglars, who had entered through one of the front parlor windows. They crept through the hall room past the bird and began jimmying open the sideboard in the dining-room, where the silver was kept. One of the other men gathered up the costly Turkish rugs on the floors, and another was taking down the curtains when Polly spoke up:

"Is that you, Frank?" she queried. The burglars stopped as if they had been shot. Polly repeated the question in a louder and more imperative way. "The bird," the parrot awakened her master, Mr. Flster.

There was the sound of heavy boots across the polished floor, and of hands trying to turn the inside knob of the front door.

Mr. Flster grasped a revolver, which he had bought only a few days before, and stepped under the pillow, and made for the head of the stairs. He pressed an electric button on the wall and lit the lights in the hall-room, when he saw three men struggling to open the front door. He promptly opened away, but they succeeded in getting away. Mr. Flster then went down stairs, where he found the parrot in her cage under the piano. The cage was upset, but the bird uninjured. The owner placed her right side up upon the piano, when she lifted her frightened head from under her wing and asked: "Is that you, Frank?"—Presbyterian.

DANGEROUS TO LIFE

Surgical Operations for Piles Dangerous and Unnecessary.

The failure of ointments, salves and pills to permanently cure piles has led many to believe the only cure to be a surgical operation.

But surgical operations are dangerous to life, and moreover, are often successful and at the same time are no longer used by the best physicians nor recommended by them.

The safest and surest way to cure any case of piles, whether itching, bleeding or protruding, is to use the Pyramid Pile Cure, composed of vegetable oils and absorbent, healing and soothing to the inflamed parts, and containing no opium or other narcotic.

Dr. Williams, a prominent official surgeon, says: "It is the duty of every surgeon to avoid an operation if possible to cure in any other way, and after many trials with the Pyramid Pile Cure I unhesitatingly recommend it in preference to an operation."

The harmless acids and oils contained in it cause the blood vessels to contract to a natural condition and the tumors are absorbed, the cure is made without pain, inconvenience or detention from business.

It bleeds and itching piles the Pyramid is equally valuable."

In some cases a single package of the Pyramid has cured long standing cases, being in a suppository form it is always ready for use, can be carried in the pocket when traveling; it is applied at night and does not interfere with the daily occupation.

The Pyramid Pile Cure is not only the best and surest remedy for piles, but is the best known and most popular from Maine to California. Every physician and druggist knows it and what it will do.

The Pyramid Pile Cure can be found at all drug stores at 50 cents for the first sized treatment.

A little book on causes and cures of piles mailed free by addressing the Pyramid Drug Co., Marshall, Mich.

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The Iron Mountain Route New Train—"FAST TEXAS"—leaves St. Louis at 11 (afternoon) and Memphis 5:30 p. m. daily, returning 8 hours to Dallas, Fort Worth, Galveston, Houston, San Antonio and all Western points. Through sleepers and Pullman Coaches connect with all fast express trains from the East. For rates and information see Ticket Agents or write G. T. Townsend, G. P. & T. A., St. Louis, Mo., or R. T. G. Matthews, T. F. A., Louisville, Ky.

This offer of "Pillars of Orthodoxy" or "Defenders of the Faith" to advance subscribers at 10c is a splendid opportunity to get a great book at a very low price. See advertisement in this issue.

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NEWS AND NOTES FROM TEXAS.

Dr. A. M. Simms, who went from McKinney to the Tabernacle church, Raleigh, N. O., some years since, has returned to Texas to become the pastor at Bryant, succeeding R. D. Wilson, who has accepted work with our Sunday-school and Colportage Board.

John Holand has entered on his work at Prospect Hill church, San Antonio, following Pastor C. D. Daniel, who has become general missionary to the Mexicans of Texas under the appointment of our State Mission Board. The Board held its second quarterly meeting last week and appointed a number of new missionaries, increasing the number to 125. The sending of a missionary—Reed Hale—to Brownsville, near the mouth of the Rio Grande, is worthy of note. It is a place of 8,000 inhabitants—2,000 of whom are whites—and they have never had any Baptist preaching, and there is no Protestant pastor in the city.

G. B. Rogers takes up the work on the chapel car "Good-will," laid down by E. G. Townsend, who succeeds Prof. John E. Tanner as pastor at East Waco.

J. C. Gentry retires from the pastorate at Luling and becomes a general missionary of the Sunday-school Board.

W. T. Tardy resigns at Greenville to accept the Presidency of Burleson College. Under the efficient management of the Secretary of the Commission, B. H. Carroll, this institution has become one of our correlated schools, its debts have been paid and it is happy and hopeful. The Education Commission has, under the management of Secretary Carroll, in less than eighteen months, collected about \$115,000, and has paid the indebtedness on Decatur and on Howard Payne Colleges, on East Texas Baptist Institute, and has paid a large sum on Baylor College, and is erecting a much-needed and magnificent dormitory for Baylor University. Dr. Carroll is doing a marvelous work, and ere this year shall close the century he expects to pay the last farthing of the long-standing and large indebtedness on Baylor College.

A. J. Harris, of the First church, San Antonio, cannot see the people who wish to hear his earnest and eloquent sermons. The church is in sore need of a larger and better house of worship.

The First church in Dallas is greatly blessed of the Lord under the pastorate of Geo. W. Truett.

The Lord seems to be blessing the First church at McKinney. They received 177 accessions and contributed more than \$6,000 last year. They are planning to have with them at an early date Evangelists Williams and Brown.

The First churches at Temple and Houston and the churches at Luling, Hillsboro, Alvarado, Van Alstyne, Bonham, Greenville and Calvert are without pastors, and they are all good churches and desirable pastorates, and are not likely to be long left vacant.

The Tabernacle church of Ennis, under the faithful ministry of Bennett Hatcher, has an excellent membership, and is planning to build at once a house of worship at a cost of \$15,000. Our Mission Boards will hear from them as the years go by.

E. E. KING.

OPEN LETTER TO THE EDITOR.

DEAR EDITOR—Nearly sixty years ago a youth of fourteen read a book entitled "Charles Clifford" that made a deep impression upon him, and inspired him to become such a boy as

Charles, but knew not how, but found his way through Sunday-school lessons concerning Christ's Sermon on the Mount. This led to secret prayer, and to the young men's prayer-meetings.

At this time Wm. O. Buck, truly a man of God, began preaching in the market-house in the eastern part of the city, quite a distance from the old First church. He soon gathered together a handful of Baptists. In the rear of Bro. B.'s residence they built a small church building thirty by forty feet, but this was in nowise in comparison to the earnest prayerfulness and devotion to the love of God and to the Baptist cause. What was lacking in numbers was made up in piety. There was one brother to whom we will give special mention, viz.: Bro. Jeremiah Bush. He was a godly man; his countenance was at all times radiant with the love of God and the intonation of his voice was that of peace.

The youth found his way into the membership of this church, and Rev. Buck would ask him to lead in prayer. Thus, under these holy influences, the youth laid the foundation of his Christian life.

There is one little circumstance that may be worthy of relating, viz.: After the last meeting of the youth and Bro. Bush's widow, fifty years elapsed when perchance the two met in a Western Kentucky town. Sister Bush was as godly a woman as her husband was a godly man. Sister Bush was the mother of the wife of the beloved Whittinghill, so well known and honored by Kentucky Baptists. In the meantime the Second Baptist church was organized, and the youth's family moved nearer this church and withdrew their membership from the East church. And the youth there found godly men. Thos. Malcomb was ordained pastor. His father was, at that time, President of Georgetown College. He delivered the ordination charge, in which he said to the son, that when your salary ceases to be promptly received you resign your charge, as this delinquency plainly indicates that your services are not longer wanted. Prayers, do you act upon this principle?

Rev. Malcomb was succeeded by Rev. Keen, and other godly pastors, and finally Rev. Smith came to the city, and both the First and Second churches wanted him as pastor. He declined, but said that if the two churches would unite and form one church he would accept the pastorate. He did so, and before the Walnut-street building was completed the Lord called him to his final reward. He was almost idolized by the membership, and it is possible that this is the cause of the Lord taking him home. Rev. Smith was quite wealthy, and a salary was of but little importance to him. However, he asked for the moderate salary of \$1,000 upon the ground that people appreciated that which cost them something.

The youth has passed under the influence of many other godly men, among whom he bears in memory Bro. Lorimer, Thompson, Harris, Allen, Pratz, Jas. C. Coleman, the lamented Barrow, Bruner and Givens, besides a great number of godly brethren with whom he has worshipped in all the various kinds of meetings belonging to our denomination; and in the many prayers, songs and covenantal vows, exhortations that have warmed the soul and heard by Jesus according to the promise that where two or three are

gathered in my name, there will I be in the midst.

Now, the youth advanced to old age and in review of the many vicissitudes of life, and of the many holy influences that have been brought to bear upon him, he can well say in the language of the poet—

In each event of life, how clear Thy ruling hand I see.

And is cherishing no small desire to mingle with the heavenly host. Truly your brother in Christ, T. I. DIX, Holly Springs, Miss.

THE NEW ERA INSTITUTE.

This body convened at Bowling Green last week. It was a profitable session. The colored Baptist preachers were well represented and they took great interest in the discussion. Dr. E. N. Dickson took part and his lecture gave great satisfaction. Bro. Lunsford also lectured to the delight of all who heard him. I represented Dr. J. W. Warder and delivered two lectures.

BAPTIST CAUSE IN BOWLING GREEN.

Pastor Lunsford has already, by the help of the Lord and the brethren, accomplished a great work. In a few months he has received one hundred into the church, sixty of the number by experience and baptism. The Sunday-school has more than doubled in attendance and the prayer-meeting is largely attended. The church is greatly revived and Brother Lunsford is enthusiastically loved by his church and the entire community. The house is filled to overflowing every Sunday morning and night and crowds are unable to get seats or standing room. Already the church has determined to enlarge their house and Mr. Hunt, the noted church architect, of Chattanooga, has been sent for and the result will be either a remodeled house, enlarged, or a new building.

The Second church sold their house of worship to the Bethel Colored Church and have bought a beautiful lot, well located, the foundation laid, pews made, and by the middle of summer, if not before, Pastor E. H. Brookshire expects to dedicate.

COLORED BAPTISTS.

There are four churches composed of colored people. Pastor Fishback is building a house of worship that will cost when complete \$15,000. The building is under cover and the floors are laid. With enterprise and harmony, the Baptist cause in the Park City is in a most encouraging condition. W. P. H.

PRAY FOR A GLORIOUS WORK OF GRACE IN NEW ORLEANS.

In consideration of the fact that Rev. R. W. Menill has accepted the urgent invitation of Valence-street Baptist church to aid Pastor C. W. Tomkins in a series of revival meetings, beginning Wednesday night, February 28, in view of the great need in New Orleans.

It is earnestly requested that all spiritually minded Christians pray fervently for a most glorious outpouring of the Holy Spirit; that God may be glorified in the humble, devout worship of his saints in the reclaiming of backsliders, and in the salvation of a great multitude of lost souls. May God give to the spiritually-minded readers of the Recorder daily prevailing prayer for the uplifting of his cause in New Orleans.

Only One Line That Does It.

There is now only one line connecting New Orleans with California, and that line is the Overland Limited. It is the fastest train in the West, and its equipment of Free Reclining Chair Cars, Pullman Dining and Sleeping Cars is unsurpassed. It also offers equal facilities for California travel. For further particulars and for advertising matter address J. F. Agate, General Agent, St. Louis.

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ALABAMA.

The Baptists of Alabama were never more prosperous from a denominational point of view.

MISSION WORK.

The prince of missionary secretaries, Bro. W. B. Crumpton, is meeting with great success and encouragement. He is constantly on the field, and is making a safe, solid movement towards making Alabama one of the leading States in missions. He is a fine organizer, and is very happy in his work.

SCHOOLS AND COLLEGES.

Dr. Patrick is having a fine year's work at the Judson. He is wise, consecrated and very popular, not only with the many students under him, but throughout the State.

Prof. Roof, at the Howard, is likewise doing a great work. The many friends of the Howard are rejoicing at the splendid work that is being done this year. The influence of Pastor Hobson, of East Lake, among the Howard boys is very gratifying. Through his consecrated, untiring efforts they are constantly being led to Christ. No better place can be found to educate a boy than Howard College.

Dr. L. O. Dawson has succeeded in meeting the debt on Alabama Central Female College at Tuscaloosa. This is a valuable addition to the educational facilities of Baptists in our State.

NEW PLACES OF WORSHIP.

Several new and elegant churches have recently been completed. The Hardy Memorial at Greensboro was recently dedicated. Gadsden has recently completed a very beautiful house of worship under the leadership of their young and energetic pastor, Bro. Willetts.

The brethren at Brewton are erecting a modern and handsome house of worship. Bro. J. W. Kramer is doing the work of his life among them.

MONTGOMERY.

Much is being said here about a new building also. The old First church will likely be sold

and a new one built in a more central location at a cost of \$60,000 or \$75,000. Dr. Eager will have been pastor of this church eight years in May. He is universally popular, not only with his own people, but with the entire city. He has had many flattering offers from other fields, but his people love him too much to surrender him to any work anywhere.

Bren, W. D. Gay at Adams-street, H. W. Provence at Clayton-street, and J. F. Gable at South Montgomery, are all doing well on their respective fields. Adams-street has one of the largest memberships of any church in the State. Pastor Gay preaches somewhere nearly every day in the year, frequently on the street. A more enthusiastic man cannot be found. Bro. Geo. W. Townsend, by whom Clayton-street church was brought into existence, is preparing to build another church at Highland Park, a suburb of Montgomery.

Several ministers live here and have work near. Bro. W. J. Elliott, one of Alabama's best preachers, is pastor at Wetumka and Lowensboro. Bren. Dix and Buck live in the city and preach in the country frequently.

I am blessed with the happiest of my life. I am pastor of Mt. Hebron and Coosada churches, each one of which is only a thirty-minutes' ride from Montgomery. I have an arrangement by which I can do all the evangelistic work I want to. I have several engagements for the summer, some of which are in other States, but mostly in Alabama. I have one invitation as far ahead as the third Sunday in July. I will be in Chicago about six weeks during the summer.

I am making an effort to put the Recorder in every home in my churches.

JOHN BASE SHELTON,
Montgomery, Ala.

JOHN CAMPANUS AND THE ANA-BAPTISTS.

In a recent article entitled "Erasmus and the Anabaptists," Dr. Newman calls attention "to the close relationship that existed between Erasmus, of Rotterdam, and the old evangelicals of the earlier time, and the influence that he exerted upon the Anabaptists of the lower Rhenish provinces." One of those whom he influenced was John Campanus, "who passed from moderate Catholicism to Lutheranism, from Lutheranism to Zwinglianism, and from Zwinglianism to Anabaptism." For these statements he gives credit "to the great work" of Dr. Karl Rembert on The Anabaptists in the Archduchy of Julich (1899). For some reason, possibly because it was not in line with his argument, Dr. Newman fails to tell us that John Campanus was a thorough-going immersionist. In the book mentioned above, p. 268, we are informed that Campanus "gave baptism a central place in his whole learned system." Dr. Rembert says: "Von der Taufe selbst aber sagt Campanus etwa folgendes: Das Wort 'Taufe' bedeutet so viel als eintauchen, 'ins Wasser inducken.'" "But of baptism itself Campanus says as follows: The word 'baptism' means so much as a dipping in, 'a ducking into water.'" Campanus was born in the beginning of the sixteenth century, and died in 1574. He received a university education, associated with the most learned men of his time, and was imprisoned for his Anabaptist notions. His life covered all the beginning of the reformation of Luther, and he certainly

knew what Anabaptists believed. He declares for dipping in the most unequivocal terms.

JOHN T. CHRISTIAN.

A MISSING ELEMENT IN MODERN PREACHING.

BY REV. J. B. G. FIDGE, D.D.

Is not our modern pulpit becoming too purely ethical? By ethical preaching I mean the laying of emphasis on man's goodness rather than God's forgiveness. Are we, or are we not, urging men to be good rather than pleading with them to be reconciled to God? While ethical teaching is indispensable, have we not failed to lay sufficient stress on the spiritual motive from which all right living proceeds? We have not neglected motives; but the question I would ask is, whether the one great and all-controlling motive, the divine love as attested in the death of Christ, is sufficiently urged?

It may be said, in defense of the ethical sermon, the sermon that urges men to be good, that it presupposes the call to repentance. But can that call ever be presupposed? Every generation and every individual must hear the whole counsel of God. Every man re-enacts the whole tragedy of the fall, and preaching must meet him at every step of his progress. The first lesson he must learn is his own sinfulness, and next the divine forgiveness. Then will he walk with ease and delight in "Laws of life." You must rescue him from the seventh chapter of Romans before you can safely launch him upon the eighth. You must utter the proclamation of the divine forgiveness before you say a word about the conduct of life. The last we must do, but in no wise leave the other undone.

It may be said that, in combating the tendency toward ethical sermons, I am fighting a man of straw. Such preaching is not found in our pulpits. But it certainly does exist in some degree, even if it be not general, and in so far as it exists, it is a source of weakness. The old keynotes of salvation, mercy, forgiveness, grace, repentance, should form the staple themes of our preaching.

These alone supply the pulpit with the all-potent motives to Christian conduct. If anything could be said in favor of ethical preaching it is that it must produce a better type of Christians. And yet some old saint will tell you that a rude prayer-meeting exhortation will revive his drooping spiritual graces better than the finest disquisition on Christian conduct ever spun from the brain of a preacher. In his famous sermon, the theme of which was "The expulsive power of a new affection," Chalmers sounded the keynote of right living. A revival, operating almost purely in the sphere of the affections, separates God's people from the world, as the wind separates wheat from chaff on the threshing floor. We must enforce conduct, but we can only enforce it successfully from the standpoint of the one and only motive that thrills morals into life, the love of God towards lost sinners.

These doctrines of grace can alone enable us to retain our hold upon the world. It is said that the power of the pulpit is waning. There is danger that, in the endeavor to retain our power, we shall lose our distinctive character as Christian preachers. The pulpit seems sometimes ready to steele any-

thing and everything to arrest the world's flagging attention. Paul reproved the babyishness of Corinthian Christians. Were it not better to reprove rather than indulge the babyishness of some modern Christians? Perhaps, were we all to resume more fully our place as God's ambassadors, pleading with men to be reconciled to him, we should need no other attraction than the magnificent message we bear of divine forgiveness to penitent sinners.

Finally, this subject has a relation to the future supply of ministers. A wail comes from colleges and theological schools that young men of promise are no longer offering themselves, as of old, for the sacred desk. Young men are being coaxed and persuaded to enter the ministry. The advantages of the office are set forth persuasively, and it is hoped there will soon be a turn in the tide of youthful ambition.

Young men will not only enter the pulpit—they cannot be kept out of it—if there is a message to deliver. If there is burnt into their hearts the conviction that God has meant by the foolishness of preaching to save them that believe, the sacred desk will call them, with a voice they dare not disobey. It will seem both a duty and a privilege to preach the Gospel. They will say with Isaiah of old, "Here am I, Lord, send me"; and with Paul, when explaining before King Agrippa his marvelous conversion, "Wherefore, O King Agrippa, I was not disobedient unto the heavenly vision."—Examiner.

The habit of suspicion usually dominates us before long unless we resist it successfully. It is far better to be imposed upon now and then, and to suffer some real material loss, than to become soured and over-critical, to have one's whole life rendered miserable by the conviction that confidence cannot be given, that promise will not be kept, that honor is a delusion. He who thinks no evil of others will find his trust abundantly justified in most instances. Men are not wholly given over to evil. Deception and trickery do not rule the world, and never will. Let it not be forgotten that to think no evil often is the surest way to stimulate an evil-minded person to what is honorable and right.—Congregationalist.

MAYFIELD, KY.

Pastor H. C. Roberts and his noble church at Mayfield have commenced an elegant church building to cost, when completed, from \$15,000 to \$20,000. We know of no church better able to build what they want, and no church that deserves a nicer house of worship.

Nothing could afford more inspiration to a worthy and faithful life than the certainty that it will be succeeded by an endless life of progress in knowledge and glory. Just such an incentive is held out to every one in the Bible. It is not the weak and sentimental who are moved by a prospect, for the desire to live forever is a desire of the strongest and noblest portions of the race. Such a life in the future appears to that which is best in every heart. For that reason the bravest and best men of history have always been inspired by the hope of immortality.

Fixt art is that in which the hand, the head, and the heart of man go together.—John Ruskin.

A Melrose Miracle.

Mrs. Polk was kept a Prisoner by Rheumatism and Had to Be Laid in and Out of Bed—How a Few Dollars' Worth of Medicine Cured Her.

In a pretty little home in Melrose, Mass., lives Mrs. Mabel E. Polk and her family. Last March the happy family was stricken by diphtheria. One after the other the six little children lay at death's door. The faithful mother who nursed them back to health and strength, worn out with care and anxiety, was at last rendered helpless by rheumatism. After trying many remedies without beneficial results she took Dr. Williams' Pink Pills for Pale People and was cured.

Mrs. Mabel E. Polk tells her story as follows: "I nursed my children through diphtheria last March, and as soon as they got better I was taken down with rheumatism. I suffered everything. I was so helpless that I could not get out of bed. I had a doctor, but he could do nothing for me. I was so weak that I could not lift me. All power to move my feet and legs was gone. When I wished to change their position I had to get some one to move them. My kind neighbors came to me and suggested many kinds of medicine, and I tried them all, but I got no relief. I read of Dr. Williams' Pink Pills for Pale People. I took two boxes and I am truly glad to say that I never got any relief until I took them. After I was so long in bed, I was so weak that I could not get up. I continued taking them and have no trouble with my heart now. A week ago last Sunday was the first time I have been out of the house for seven months, and I am not only able to attend to all my household duties, but I can get down town, or to see my neighbors, whenever I want to do so. I can't half tell what Dr. Williams' Pink Pills for Pale People have done for me. When I look back over those seven months of suffering and helplessness, I can hardly realize that I am the same person. I have told all my friends about my cure and have induced many of them to take the pills."



Could not Walk Alone.

Mrs. Mabel E. Polk.

STATE OF MASSACHUSETTS,
COUNTY OF MIDDLESEX.

There personally appeared, Mrs. Mabel E. Polk, and acknowledged her signature to the above declaration, before me.

EDWARD S. SWALL,
Justice of the Peace.

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Lv. Henderson	12:00pm	12:30pm
Ar. Evansville	1:15pm	1:45pm
Ar. St. Louis	7:10pm	7:30pm

ST. LOUIS TO EVANSVILLE & EAST.

No. 43	No. 44	
Lv. St. Louis	8:00am	8:30am
Lv. Mt. Vernon	11:00am	11:30am
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Lv. Henderson	3:00pm	3:30pm
Ar. Louisville	7:40pm	8:10pm

LOUISVILLE TO EVANSVILLE.

No. 41	No. 42	No. 43	
Lv. Louisville	7:00am	8:00pm	8:00pm
Ar. Henderson	11:00am	11:30am	11:30am
Lv. Owensboro	11:00am	9:00pm	11:30pm
Lv. Henderson	12:00pm	10:00pm	12:30pm
Ar. Evansville	1:15pm	10:30pm	1:15pm

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No. 43	No. 44	No. 45	
Lv. Evansville	8:00am	8:30pm	8:00am
Lv. Henderson	9:00am	9:30pm	9:00am
Lv. Owensboro	8:10am	8:40pm	8:30am
Lv. Evansville	9:00am	9:30pm	9:00am
Ar. Louisville	12:30pm	7:40pm	7:30am

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TRAINS SOUTH. Leave Louisville. 8:15 a. m.; 9:30 a. m.; 10:45 a. m.; 12:00 p. m.; 1:15 p. m.; 2:30 p. m.; 3:45 p. m.; 5:00 p. m.; 6:15 p. m.; 7:30 p. m.; 8:45 p. m.

TRAINS, JELICO AND SOUTHEAST. Leave Louisville. 7:00 a. m. and 9:30 p. m. Arrive Louisville. 8:30 a. m. and 9:10 p. m.

TRAINS, LEXINGTON AND FRANKFORT. Leave Louisville. 7:30 a. m.; 9:00 p. m. and 9:30 p. m. Arrive Louisville. 8:10 a. m.; 10:00 noon and 9:10 p. m.

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Items of Interest.

NEWS THE WORLD OVER.

Some of the Eastern papers are advising the trying of a sort of military Christian science on the war in Luzon. They wish the government to say there is no war there and to act as if there were no war, and they seem to think this will stop the fighting. Gen. Otis will have to stop sending in his weekly reports of casualties, and the people of the United States will have to become "faith curists" to have this plan work.

It is said that Gen. Otis is coming home to rest and recuperate. Two years in that climate, burdened with cares and responsibilities, as he has been, may well have caused him to need a rest. The abuse of General Otis which was general at one time has about ceased. It has always seemed to us that Gen. Otis had done as well as any other man would have done in the circumstances.

A printer in Washington City undertook to order that the spelling should be Puerto Rico. The United States Senate has paid not the slightest attention to his manifesto, but has the name spelled Puerto Rico. Let us hope that the one who undertook to control the spelling of the word will realize he surpassed his authority.

The Senate has ratified the Hague treaty. This treaty specifies that when two nations are at war neutral nations shall be free to offer mediation at any time. The reciprocity treaty with the South American nations will probably fail, but the extradition treaties have been passed. The treaty with England in regard to the Nicaragua canal is meeting with unexpected opposition, so strong that it may be withdrawn by Secretary Hay to prevent its defeat. Governor Roosevelt of New York is vehemently opposed to it.

M. Hibot says that when war began between the United States and Spain, the French Cabinet had intended to consider what France should do. They decided unanimously to maintain strict neutrality in any circumstances. Within twenty-four hours after the war began this decision was made and communicated to the other nations. M. Hibot says that England never said a word of protest to the government on the subject of not allowing them to interfere with the United States and none of them ever had the slightest idea of not remaining neutral. No man in Europe knows more about this than Hibot.

The news from Honolulu in regard to the plague is encouraging. There has been no new case for eight days, and it is thought the wholesale burning of the infected district has been successful. But the report from Manila is very different. There were twelve new cases on one street in the city.

Gen. Wood is showing himself the right man in the right place as governor of Cuba. The Spanish have till May 1 to decide whether they will remain Spanish citizens or become Cubans. At that date an election is to be held. All who were in the Cuban army are to be voters, and all others who can read and write and have \$50 worth of property.

Hon. S. J. Benjamin, who was United States minister to Persia, says that the so-called loan of Russia to Persia is merely a pretext for asserting Russian rule over the country. This gives Russia the outlet which she has long desired to the Indian Ocean, but which England successfully opposed her getting.

A hospital corps of forty men sail this week from New York to aid the Boers. It is composed of skilful surgeons and trained nurses and carries forty tons of medical supplies. Extreme care has been taken to do nothing to violate the neutrality laws.

A billiard swept over France and England last week. In France telegraph lines were broken everywhere and there were a number of deaths from falling rods and trees. In England trains were slowed up in every direction, street cars blocked, telegraph lines down, and a great many accidents are reported from falling chimneys and roofs. The most of them were of iron and many persons and more horses had limbs broken by falling.

F. C. Schrader, of the United States Geological Survey, was sent out by the government last Fall to examine the Cape Nome gold district. He reports that it far exceeds the Klondike. Eight thousand or ten thousand square miles are gold bearing and partly rich. This region is all in the territory of the United States and is of no account being on the sea coast. We may look for a rush there in the Spring.

A circular has been issued by the Yegui Indians, proclaiming their independence and announcing that they are attempting to form a civil government in the state of Sonora, Mexico. The circular appeals to the people of the United States, and invites Americans to assist in their cause, under promise of the reward of five hundred dollars. Americans will be allowed in Sonora for ten years.

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 for the obituary notice is paid, it will be brought down to 100 words.

OBITUARY.

After a brief illness, Miss Jeanne Crutcher, daughter of Deacon Louis Crutcher, fell asleep Saturday, February 10th. She was baptised at the age of ten into the fellowship of Forks of Elkhorn church by Dr. John R. Sampy, and has been ever since, and even before had been, an earnest Christian. The present pastor feels her loss in the church. She is sadly missed in the home and community. For some years she has been a sufferer, and we are comforted to think that for her "to be with Christ is very far better." G. C. COLEMAN, Her Pastor.

MONUMENTS.

Before purchasing a monument or headstone, it will pay you to get the estimate of the Peter & Burghard Stone Co. Write for prices and designs. Warerooms: 311 West Jefferson St. Works: 12th to 15th on Maple St., Louisville, Ky.

A MOST DELICATE APPARATUS.

One of the most delicate pieces of apparatus is that used for counting the number of cells in the blood. Medical scholars tell us that in a minute drop of blood no larger than the head of a pin, there are from three to four million of these red cells. In health there are a certain number in a certain amount of blood; while in certain diseases, as anemia, this number is greatly deficient, causing pale cheeks, white lips, transparent ears, and great debility. This delicate apparatus has been invented and other known preparation, thus curing or preventing the many diseases and conditions caused by thin, poor blood.

DEAR RECORDER.—I read with great interest the RECORDER each week. The Kentucky brethren and their work for the Master I eagerly watch.

Alabama is prospering as a state. Cotton, iron, coal and lumber, all leading products, are bringing fine prices and our people are in better condition than for years past. We ought to do great things for the Lord and I am fondly hoping we will; but the receipts for home and foreign missions at this juncture, when we are only three months to the Convention, are rather disappointing.

The State Mission work is greatly in need of more men for the destitute sections, and of course that means more money. But we are growing in liberality and in a few years I hope we will go far beyond what we are now doing.

Our colleges are prospering, though Howard College has had a little flurry with smallpox. All is quiet now and everything is moving on nicely. President Roof, a Louisville man, is an indomitable worker and a fine teacher. Prof. Bran, who has charge of mathematics, is a Kentuckian also, a graduate of the State College. He is a first-class all-around man and teacher.

I am deeply interested in your mountain work. While I lived in your state, I made a trip or two in Eastern Kentucky and saw the need of the work. The brethren who have consecrated their lives to work among the mountain people ought to be much in the hearts of the Baptists in the more favored sections and have a liberal support. W. B. CHAMPTON, Montgomery, Ala.

The American tourist is so firmly convinced that he is being cheated all hands, during his European travels that he occasionally oversteps the bounds of prudence. "What is the price of this pin?" asked a young man in a Paris shop, handling an exquisite silver brooch. "Twenty francs, monsieur." "That's altogether too much." "It's for a present to my sister; I'll give you five francs for it." "Zen it would be I sat gave so present to your sister," said the Frenchman with

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a deprecatory shrug, "and I do not know so young mademoiselle!"—The Gem. OMKR is the Vine and you are the branches; wherefore your fruit is Christ's fruit. The world did not get rid of him by killing him. He lives in you and produces fruit in you. His meekness and lowliness are to find their exhibition through you. His self-denial and love, his zeal and faithfulness, his faith and prayerfulness, his wisdom and patience, his fortitude, his impartiality, his purity—all his admirable characteristics are to abide in the world, for you are in the world.—George Bowen.

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 Makes the food more delicious and wholesome
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Items of Interest.
 NEWS THE WORLD OVER.

President McKinley, in his message to Congress, urged that as Porto Rico is a part of the United States, trade between it and the states should be put on the same footing as it always has been between states and territories. He said humanely required this because the United States has shut the ports of Spain to Porto Rico and the people were suffering. Politics is full of surprises and one of the most surprising of these is the present attitude of Congress. The Democrats generally sustain the President, while seemingly the majority of the Republicans are opposing him.

We do not know which side is right and therefore don't care which side succeeds. But the attitude is the most hopeful which has been seen in Congress in many a day. It speaks well for the Republicans that they oppose their President when they think he is wrong without fear of the consequence of division. It speaks well for the Democrats that they sustain the President when they think he is right. It speaks well for both parties advantage they could make out of the situation. It is a most encouraging thing to see both parties following principle rather than party expediency.

The San Francisco Call says that the united age of three Indian sisters living in San Diego county is 226. Their ages are 92, 100, 134. The date of their baptisms is in the old records of the Catholic mission at San Gabriel. Their father was Ramon Aguilan, a Sambaño Indian, who lived at the mission and had fourteen children.

Dr. Gordon Bennett, of Halifax, N. S., thinks he has found a simple and sure cure for whooping-cough. The treatment consists in applying a pad of pulverized ginseng seed with linseed meal to the pit of the stomach, or rubbing the pure extract of seaweed into the pit of the stomach. The remedy seems to be a new one, but no one should try it except physicians.

Some one sent a petition to the Massachusetts Legislature asking them to revoke the decree of banishment against Roger Williams, which was passed in 1635. The petition was read in the Legislature, only to be answered by the record which showed that the decree was rescinded March 21, 1660, in consideration of the influence of Williams over some of the Indian tribes, an influence which was used to keep them peaceful during King Philip's war.

There have been 63 cases of the plague in Manila and 23 deaths. These were the cases which were known positively to be such, but there were others which are suspected. There are 2,000 Chinese in Manila and half of the deaths were among these. One hundred inspectors have been appointed under Major Edin, and every possible effort will be made to get rid of the disease. It is at ways less in warm weather, and the warm season will soon begin.

The Germans have sent soldiers and two guns to Kiao-Chau in China with the ostensible purpose of protecting the railroad engineers from the rioters of Kiao-Mi. That the rioters have had any intention of going to attack the engineers is problematical, but there is no doubt the Germans will not leave Kiao-Chau. Poor China!

Bahah, a powerful chief in the Soudan, has been bravely fighting the French aggressors who are trying to seize his country. We regret to say that he has been defeated. The French have no more right to try to take away the independence of his people, than Bahah would have to attempt to annex France to the Soudan.

General Cronje fell back to Paardeburg and there stopped. Gen. Roberts attacked him on Sunday and the British lost 700 men and was repulsed. Then Roberts decided the Boer position is too strong for assault and he has surrounded Cronje. He has from 20,000 to 25,000 men and 100 cannons; Cronje has from 2,000 to 3,000 and no cannon to speak of, having sent his guns in. In the fight on Sunday the British lost 700 killed, and Cronje is killed and 30 wounded.

The question is, was Cronje compelled to stop where he is; or did he stop to detain Roberts in order to give the Boers gun time to get back to their places in the line of defense; or is he just where it was planned in advance for him to be when the time came for falling back to their interior lines? If the first is the true state of the case, it is a bad outlook for the Boers, because the great French strategists, who move their armies has been outgeneralled. Time will tell.

WORK IN CHINA.

Editor Western Recorder:
 I received a letter some time ago, dated Dec. 20, 1898, from our Consul at Chefoo. Since this letter was written, the conditions remain very much the same, only worse. I have a letter from Bro. Pruitt, received this morning, in which he tells me of the terrible scarcity of grain in North China. Since I left, Bro. Pruitt sent a delegation of wealthy Chinese merchants to order grain from America through our Consul. The bid was sent by telegram, yet nothing came from it. Will you publish this article so that our dear people may see how the conditions are in China? Who knows but that a Joseph may be ready with corn to indirectly, yet permanently, help both China and America? One business man, who has a credit to the amount of eighty thousand dollars, said if he could leave his family he would return with me and investigate the matter. I did not encourage him, because I wanted him to act independently, so that whatever the outcome is he alone would be responsible. I would like to know what our people generally think about the matter. Very respectfully,
 Yours fraternally,
 PEYTON STEPHENS.

A PLAN TO REACH THE HIGHER CLASSES IN CHINA. RELIEVE THE POOR AND DESTITUTE. FORWARD THE COMMERCE OF OUR COUNTRY. AND YET NO MONEY BE GIVEN BY ANY ONE.

It is not easy to be charitable and not really injure those we try to help. The Lord said "the poor you have with you always and you can do them good." The main thing then is to do them good, and if giving them money or provisions causes them to rely less upon their own efforts, harm instead of good will undoubtedly be done them.

You have all heard of the terrible disaster of the Yellow river whereby over two million families have become penniless. They subsisted for a time upon willow leaves. After they withered away, these poor destitute people, like the leaves, fell before the blight and chill of a "winter's wrathful nipping cloud."

To be as brief as the theme will admit, allow me to put before you the plan to relieve the suffering and help the poor, and also reach the higher classes by showing them the love we have for their people.

In North China there is virtually no rice eaten, and none produced. The people eat a great deal of corn. On account of the fact that the Yellow river changed its channel, there is less corn raised and of course a greater demand for corn. China never did produce enough corn for her own population. It was formerly imported from Manchuria. Now that has been cut off because of a demand from other sources. China is surrounded by Germans, English and Russians and these alike increase her demand and dire necessity for grain. Now, if American corn is exported to China and give the people an opportunity to buy the

corn, the people will most gladly pay a fine price for it, so as not only to pay expenses, but give a good margin after paying all expenses. There will be no duty to Chefoo and the freight across the ocean is from \$8 to \$11 per ton. I have had hundreds of the Chinese people to beg me to speak a word and exert what influence I could to import corn into the province of Shantung. Let me show you something of the poverty in China ordinarily. Now it is of course worse. The stumps are pulled up or dug up so that the roots are used for fuel. The grass in the fall is raked from off the graves and from the road side. The dry twigs are knocked from off the dead trees and used for fuel. The wheat is pulled up by the roots and the roots are dried and used for fuel. The manure from the streets and roads is all collected and used to fertilize the land.

Bro. Sears tells me that at Ping-tou sweet potato vines are ground and the meal is used for food. Notwithstanding all this there is plenty of money in the country, and nothing now would do more good than for enterprising business men from Washington to be sent out to investigate and take steps to import grain into China at once.

There will be no competition from any outside nations, for Germany and England neither produce enough corn for themselves. Russia would also welcome grain into China, for that would indirectly help her supply of grain for her suffering poor just north of China.

I have never spoken to any man or set of men of influence who did not heartily endorse this plan, and they generally feel that it would be practical mission work on a large scale.

When it was suggested to me that I receive and distribute corn for the poor free of charge, I refused to do it, because I know it would be unjust to our people to receive money for the poor in China, when there are so many poor among our own people here. It would only be temporary any way, and no doubt be obtained by the unworthy. This plan received endorsement from the Hon. John Fowler, who is our United States Consul, located at Chefoo. The following is his letter to me on the subject. On the back of the letter are these words, "Utmost importance that this is expedient!"

"Rev. Peyton Stephens, Hwang Hien:

"DEAR MR. STEPHENS:—Yours of no date received. The importation of corn into the province in order to partially alleviate the distress of the food-sufferers, just to hand (2 P. M.), and I hasten to assure you that your suggestions are most timely and welcome, aside from showing your charitableness and good sense. Only this forenoon Mr. Cornwell was here (Presbyterian missionary) discussing the situation, and as prompt action now may save many lives, I suggested to him that we appoint ourselves a committee to appeal to the American nation to come to the rescue. . . . As to myself, I am not allowed to trade in any way, nor would I in such a case as this. I fully count on every one to help me. Will they? I will let you know what we are doing. I have answered you at once, please let me hear from you. "I am yours truly,
 "JOHN FOWLER.
 "U. S. Consulate, Chefoo."

Bro. Pruitt writes me in his letter received to-day as follows: "It seems to me that the work here is going to open up as never

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COUPON NUMBER 2044

FORTHCOMING BOOK.
 The Baptist Book Concern will soon bring out a remarkable book, entitled,
"Pillars of Orthodoxy"
 Prepared and written by Elder Ben. M. Bogard. This great book, which will soon be in the press, will contain a brief biography of seventeen Baptists, such as Richard Fuller, J. R. Graves, J. M. Pendleton, J. B. Jeter, A. P. Williams, A. C. Dayton, Jas. P. Boyce, John A. Broadus, W. E. Penn, Wm. Vaughan, who have passed over; and such living men as J. B. Moody, J. N. Hall, T. T. Eaton, J. S. Coleman, S. H. Ford, W. P. Harvey, J. T. Christian. In connection with each biography will be a picture of the "Pillar of Orthodoxy," and a specimen sermon, essay or address. The book will contain 475 pages and will be put up in good style with substantial binding and will sell at \$2.00 a volume. It will be an album, a history and a book of the choicest sermons and addresses from some of the brightest men in the denomination, living or dead. To those who will order and pay for the book in advance, we will offer it for the low price of \$1.00 with 15c added for postage, total \$1.15 per copy. The book will soon be out and this offer will close. Order now with the money. Send to
Baptist Book Concern, Louisville, Ky.: or, Ben. M. Bogard, Seavy, Ark.

Following were the sales for the week and year to February 21, with comparisons:

	Week.	Year.
Year 1899	8,542	31,000
Year 1900	8,526	31,385
Year 1898	8,456	37,461
Year 1897	8,320	33,250

SALES.

	1900.	1899.	1898.
Total sales of new crop to date	40,166	35,271	37,121
Sales new crop to date, original intention	34,297	30,267	28,200

REJECTIONS.

	1900.	1899.	1898.
Rejections this week	75	745	614
Percentage of rejections to auction sales	17	17	30
Rejections Jan 1 to date	7,422	6,555	6,423

RECEIPTS.

	1900.	1899.	1898.
Receipts this week	5,861	2,006	3,754
Receipts Jan. 1 to date	25,901	28,104	31,064

THE MARKETS.

LIVE STOCK.
 Report for week ending Feb. 24.

	Head.	Color.
Trash, green or mixed	\$ 0.00 00	\$ 0.00 00
Trash, sound	0 00 00	0 00 00
Common lugs	0 00 00	0 00 00
Medium lugs	0 00 00	0 00 00
Good lugs	0 00 00	0 00 00
Common leaf, short	0 00 00	0 00 00
Common leaf	0 00 00	0 00 00
Medium leaf	0 00 00	0 00 00
Good leaf	0 00 00	0 00 00
Pine and selections	12 00 00	12 00 00

BURLEY—1899 CROP.

	Head.	Color.
Trash, green or mixed	\$ 0.00 00	\$ 0.00 00
Trash, sound	0 00 00	0 00 00
Common lugs	0 00 00	0 00 00
Medium lugs	0 00 00	0 00 00
Good lugs	0 00 00	0 00 00
Common leaf, short	0 00 00	0 00 00
Common leaf	0 00 00	0 00 00
Medium leaf	0 00 00	0 00 00
Good leaf	0 00 00	0 00 00
Pine and selections	12 00 00	12 00 00

HOOG.

Choice packing and butchers, 200 to 300 lbs.	4 50
Fair to good packing, 100 to 200 lb.	4 25
Good to extra light, 100 to 150 lb.	4 00
Fat hogs, 120 to 150 lbs.	4 12 1/2
Fat hogs, 100 to 120 lbs.	3 87 1/2
Pigs, 60 to 90 lb.	3 75
Light, 100 to 120 lb.	3 75

SHEEP AND LAMBS.

Good to extra shipping sheep	4 50 00
Fair to good	3 75 00
Common to medium	3 50 00
Wethers	3 50 00

SWINE.

Choice and butchers, per head	6 00 00
Best butcher lambs	6 00 00
Fair to good butcher lambs	5 00 00
Tail-ends	5 00 00

LEAF TOBACCO.
 Report for week ending Feb. 24.

	SALES WITH GUARANTEES.
Trash, green or mixed	\$ 0.00 00
Trash, sound	0 00 00
Common lugs	0 00 00
Medium lugs	0 00 00
Good lugs	0 00 00
Common leaf, short	0 00 00
Common leaf	0 00 00
Medium leaf	0 00 00
Good leaf	0 00 00
Pine and selections	12 00 00