

WESTERN RECORDER.

Faith, Hope and Love, these three.

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A lady writes in the *Missionary Review* on the subject that the great missionary need is a full salvation. There is no other salvation under the heavens, never has been and never will be. There are no half-saved sinners, or ninety-nine hundredths saved sinners.

MANY of us learn to learn the lesson of allowing God to rule his own universe, including this little planet, while we content ourselves with doing our own duty faithfully and joyfully. If things seem to be going wrong, it is for us to do our duty the more carefully, and not to worry over the consequences.

CHRISTOPHER CLARKE, writing of church music in the *Springfield Republican*, reminds singers of a truth some seem to forget: "If the singer has any just appreciation of his or her position as interpreter of a devotional hymn, they ought to know that the very first requisite of a choir singer is never to fail in making an accurate, conscientious pronunciation of the words in both solo or chorus singing."

You have thanked God for his love and mercy, and this is well. We can never be grateful enough for the atonement. But have you also thanked him for his justice, his unchangeableness and his sovereignty? Think what the universe would be, ruled by an unjust or sickle God, or one who could not rule, and you will see something of the great reason you have to be grateful for all God's attributes.

A TALENTED young man in India renounced his heathenism for Christianity. Whether he was regenerated or merely accepted Christianity, as the unconverted men in this country do, does not appear. But he was in earnest, and went to London to learn the way of the Lord more perfectly. What he saw in London caused him to say to Prof. Muller: "If what I have seen in London is Christianity, I want to go back to India; if that is Christianity, I am not a Christian."

A FRIEND of Daniel Webster's who was with him in his last days, says that during the last week of his sickness he often repeated the whole hymn beginning, "Show pity, Lord, O Lord, forgive." How many boys in our Baptist families can repeat that hymn to-day? Yet it is said to have been the means of the conversion of more souls than any other uninspired words ever written.

BUILDING UP A CHURCH.

BY A NORTHERN PASTOR.

If a church can but have a good beginning, what a blessing that is! I once preached a sermon at the laying of the foundation-stone for a Baptist church whose constituent members numbered thirty-nine, and they were nearly all of Welsh extraction. I was told that every one in that little company counted. That church grew, and grew rapidly. But a bad beginning in the formation of a church is like bad blood in a young baby. Churches have traditions from which they can hardly break away. In some sense, they are like business corporations that begin with wrong methods; it is hard to break with old methods.

Our churches are loaded to-day with material that crushes the life out of them, and there is not vigor enough in the churches to rid them of this material. When one comes to speak of the task of building up churches, he hardly knows where to begin. This is the "problem" which puzzles many brains.

MUCH DEPENDS ON THE BUILDER.

Paul built as a wise master-builder. Christ was always for him the only sure Foundation, so much so that he never conceived it possible to lay any other. The other day I glanced at the report of an address (it could not have been a sermon) made by a Dr. Thomas in Chicago. In this address Christ was placed pretty much on the same level as Buddha and Socrates. Such a man does not know what a foundation is. I was present last year at a mock chapel exercise in the University of Chicago for the "Divinity men." The leader was a Prof. Votaw, a man who is teaching Baptist students, but is nominally a Congregationalist, and has been rejected from ordination. I learn, twice. This Universalistic Unitarian, teaching in a "Baptist" school, gave for his talk a parallel reading out of the teachings of Jesus and those of Seneca. The poor fellow had not learned that there is just one Foundation and that Foundation is Christ.

Sensible preachers all know that Christ is the one only Foundation—not philosophy, not culture, not self-righteousness, not dead works, but Christ, and the alone is the Foundation of every true church. On his teaching we base our doctrines, on his life our own life rests. Conscious of this, the true believer begins his work. He is ever solicitous that the entire structure shall rest on the Foundation. But how is it that one-half of many a church rests on the world, while the other rests on Christ? Such buildings must break in two from roof to sill. You have seen some churches of that kind, buildings with a broken-down end. My! my! what an ugly sight! A good builder is anxious to have his church on one Foundation. He never dreamed that that Foundation is too narrow. Teachings as broad as human need, an Atonement as great as human sin, a Cross whose radiance gleams in every clime, are sufficient. Every church needs a good builder from the day the first "living stone" is set in its place.

GOOD MATERIAL IS AN IMPORTANT ITEM.

Bad material, whether of wood, brick or stone, is hard to fashion into a noble structure. When Solomon went to build the Temple, he had to import the material. Orders of Lebanon, cut of their massive trunks, gave the wood; stonecutters in distant hills belonging to Tyrean provinces fashioned the stone. It was choice material. The splendid structure, under skilled workmanship, grew on the Moriah height. Solomon had

an eye to material.

Good material is sometimes hard to find. You cannot import it; you must find it on the spot. But in every community there is some, though really it is often hard to find.

In building some churches you can never get above a certain level; the material will not admit of it. Water seeks its level; so does human nature. You have seen a revival take place in a community, and plenty of new material was at hand. The building began and grew, and all admired it; the papers spoke about it. But later a process of shrinkage set in. In spite of you, the building shrank to its little level and small dimensions. This is not, always the case, for some builders know how to deal with shrinking church-members, and to save them from getting back into their little ways. The Gospel can change a whole community, make its standards over, lift it into a better life, purify it in the family life and in its morals. But it calls for noble workmanship to bring this about.

It is a great pity when a builder finds that he has very little good material at hand, when he has to handle inferior material. Old customs, which are supposed to be the result of conservatism, which are rather the long fruitage of laziness and general selfishness, are to be met. The builder needs to become an iconoclast and smash something. He is very liable to be smashed.

A number of years ago I labored in a town where the whole moral and religious tone was flattened out. The most prosperous institutions were Freemasonry, Universalism and saloons. Men got on well in business, and were exceedingly beholden to each other. I got at the work with the Gospel standard. Within five weeks of nightly preaching there was a stamped, inside the churches and outside. I never had seen anything like it. The ice was breaking up on that frozen shore. God had many chosen ones for us in that place; but actually I feared for my own personal safety. It was a birth-hour. God gave us much choice material to put into his spiritual house.

But it is hard to get good material. You cannot be governed by appearances in the selection of it. I know a Baptist preacher who is trying to build a church out of material which will not stay in the walls. His work falls down behind him. He simply cannot depend on his work to stand. Some years ago a great rent took place in the spiritual walls of his church, and rapid disintegration followed. That preacher has to consult with a man who nods while he preaches, with another who desecrates the Lord's day, with another who married a divorced woman, a thing which I find nowhere contemplated in the Bible—re-marriage after divorce; with another who is so sensitive that he is a mere child in church life. Yet that preacher is doing his best to get that church to be something and come out of its ugly ways. It is bad material.

THE ONLY TROUBLE AFTER ALL.

The only trouble after all is a lack of Christian manhood. If your church is not growing, is not powerful, there is "something dead in the state of Denmark." No man has any right to expect a preacher to pass by his sin, or to build up a church over his indifference or opposition, which are the same. Yet many a church will stand by and let the preacher wear himself out trying to place the material in the walls of the building, and never lift a hand. If he fails, another preacher is called. Some churches grow very religious when looking for a pastor, but show another spirit pretty soon after the new man is on the field. It is a

lack of Christian manhood. "They all forsook him and fled," is told us of the apostles on the evening of the Gethsemane scene. It has occurred many a time in the history of the "apostles" themselves.

Do you suppose we should compromise with the devil at one point, if there were not a lack of manhood among Christians? Do you suppose Baptists would allow a lot of men—ten or fifteen—to foist upon them the filthy doctrines of German Rationalism called higher criticism, if it were not for a lack of Christian manhood? Do you suppose Baptists would be content to wrangle year after year over trides, if it were not for a lack of Christian manhood? When we become men we put away childish things.

Here are the builders, a host of preachers and more on the way; here is the material, at least some; but the lack is Christian manhood—that highest product of human life, which shows itself in loyalty to truth, loyalty to humanity, loyalty to God, always and at any cost.

HEAVENLY-MINDEDNESS.

There is a vital difference between believers and unbelievers. The difference is to be so apparent that the church and the world stand in contrast as light and darkness, sin and grace, life and death. Paul, exhorting the church at Ephesus against the various types of moral and social evil with which they were surrounded, said: "Ye were sometime darkness, but now are ye light in the Lord; walk as children of the light; and have no fellowship with the unfruitful works of darkness, but rather reprove them."

Nothing so effectually rebukes sin as the steady glow of a holy life. The disobedient and rebellious can meet argument with argument, and in more advanced stages of acquired depravity may scoff at religion and treat with scorn every direct appeal and personal effort to move them to accept Christ. But these same persons in their hearts acknowledge the beauty, superiority and worth of a blameless life of the Christian type. They do not attempt to gain the ripened fruits of faith and godliness.

The followers of Christ are His witnesses. Their thoughts and affections are fixed on heavenly objects. They love neither the world nor the things that are in the world. They are a peculiar people, zealous of good works. This heavenly-mindedness is the highest inherent attractiveness of the church. The more worldly the church becomes the less drawing power she has over the unsaved. It is a bold mistake to compromise with the world as a means of winning men for Christ and the church. The Spirit-filled church is the drawing church. Heavenly-mindedness succeeds where the most perfect arrangements without it fail.

It is important that the Christian live in the upper realms of thought and action; that he fix his supreme affection above all that is of the earth earthy. To do this he need not withdraw from society and lead the life of a recluse. He must not thus hide himself. He is to be as a city set upon a hill. He is to be a burning, shining light for Christ. A man can be diligent in business and at the same time "ferveat in spirit, serving the Lord." The Christian must be industrious. A Spirit-filled man is never a lazy man. Heavenly-mindedness has no fellowship with slothfulness—does not fold its hands, neglect its own and piously say, "The Lord will provide."—The Evangelical Messenger.

THE OBLIGATION AND THE NECESSITY ON BAPTISTS TO BE THE BEST PEOPLE IN THE WORLD.

BY J. H. KILPATRICK, D.D.

I propose to write for the *Record* a short series of articles on the above subject; intending, however, to dwell mainly upon the second point—the necessity.

1. Baptists ought to be the best people in the world. I do not say they are, but that they ought to be; and here is my proof briefly stated.

1. Baptists claim to hold more truth and less error than any other people. All the truth that other Christians hold they claim to hold too, and more besides. Whatever truths the Presbyterian, or the Methodist, or the Episcopalian holds, the Baptist does too; and some important ones which these do not hold. On the other hand, we claim to hold fewer errors than others. Our aim is to hold no error, and we do not consciously hold to any; but I put it mildly and modestly in saying that we hold to fewer.

Well, if Baptists hold more truth or less error than others, (that is, what they claim; at least, I claim it for them) surely they ought, for that very reason, to be better than others. For the Scriptures clearly teach that the truth, and especially the truth as revealed in the Gospel, is the grand instrumentality which God the Spirit uses in giving spiritual life, and in developing that life when given; and so it follows, that the more fully Christians receive the truth in the love of it, and the more completely they are delivered from the damaging effects of error, the larger the measure of their spiritual life, and the higher the type of their piety. And as to ourselves, I am free to express the conviction that where this high and healthy state of spiritual life is not found in us, there must be some mistake about our relations to the truth. If we really believe and love the truth as it centers and shines in the life, and death, and resurrection of Christ, its quickening and sanctifying power must be realized in our hearts and illustrated in our lives.

2. We are the only people (at least, the only one I know of) claiming that persons before being eligible to baptism and church-membership must give credible evidence of being new creatures in Christ—regenerated, justified, saved. This being so, it seems reasonable that there should be a larger proportion of truly regenerate souls in the ranks of Baptists than of others; and that people having the largest proportion of actual Christians, certainly ought to be the best. Whatever may be true in fact, it must be conceded that our standard is higher than that of others, and hence our attainment should be higher. And, indeed, it may be asserted with the utmost confidence that, if Baptists were only true and faithful to their principles, then, not just that they ought to be, but they certainly would be the very best people that this world contains. But

11. I hasten on to my main position, namely, the necessity resting upon Baptists to be the best of all Christians; not only that they ought to be, and would be, if they were true to their profession and their principles, but that they must be, they will have to be, in order to meet the responsibilities pressing upon them as the loyal subjects of Christ, and the custodians of his truth. In other words, my position, boldly and plainly stated, is that it takes more religion, a higher, deeper, larger development of the divine life and of the graces of the Spirit, for Baptists to maintain and spread abroad the religion of Jesus as they understood it, than is required by other denominations to maintain and spread abroad their conception of it. And why do I say this?

1. Because claiming to be the most Scriptural in religious faith and religious practice, it is but a reasonable demand upon us and expectation of us, actually to do better than others; and if not better, the inconsistency is more glaring than in the case of others, and so more hurtful to the cause of Christ.

2. If we expect to make the world believe that we have the most Scriptural religion, we must present to them the

most Scriptural piety. We may claim what we please, and argue, and reason as much, and as logically as we please, but, after all, the world is going to judge of us, and be influenced by us, largely according to what we practice rather than what we preach—by what we are, rather than by what we profess.

3. With our large possession of light and knowledge as to the scope and meaning of the Scriptures, if we should be no better than those who are still more or less involved in the mists of error, it will surely be accounted a great sin upon all in God's sight—a sin that will provoke his displeasure and cause the withholding of his blessing, if not, indeed, the positive visitation of his wrath. "To whomsoever much is given," says Jesus, "of him shall much be required." An increase of light and privilege brings an increase of responsibility, and if the responsibility be not met, an increase of condemnation. We have these startling words sounding in the ears of ancient Israel, by the prophet Amos: "Hear this word that the Lord hath spoken against you, O children of Israel, against the whole family which he brought up out of the land of Egypt, saying, You only have I known of all the earth: therefore I will visit upon you all your iniquities." And I do verily believe that we may find right here one reason, at least, why we have not been more greatly blessed in our work, whether especially denominational or general. We certainly have been favored with spiritual light, and knowledge, and privileges, beyond any other people; but we have not correspondingly grown in grace—in love, in faith, in consecration and zeal; and hence God has not given us the satisfaction of seeing his cause prosper in our hands as he otherwise would have done.

And now for the next and fourth reason. And while this may not be intrinsically any more important than the one just given, nay, not as much so, yet it is the point that I wish especially to press in these articles.

And I here stop for the present.
White Plains, Ga.

GOD ANSWERS PRAYER.

BY REV. S. E. WISHARD, D.D.

He is the promise maker and the fulfiller of his promises. He not only hears, but answers prayer. We often fail to recognize the answer. We think we have no answer unless we get the precise thing for which we asked. God answers prayer by giving us something better than we asked. He answers when he says no. A negative answer to the submissive will is as truly an answer as if it were positive. A "no" to our believing petition is as truly our answer as a "yes." Because he is our Father. He knows. We can not doubt his wisdom. And all true prayer is offered in submission to his wise ordering. A submissive faith always gets the "yes" or the "no"—and that is the answer of our loving Father.

But there are conditions with which we must comply, without which God will not hear our prayer, however earnest.

We must pray, giving up all sin. God says positively: "If I regard iniquity in my heart, the Lord will not hear me." (Psa. 46:18). Oherished sin is a bar to our approach to God. It may be regarded as a trifling matter. But no sin is a trifle. Sin is a transgression of God's holy law, and if we cherish it our voluntary act puts us in rebellion against God. God does not treat with a rebel, except to receive his submission. And that means the abandonment of all sin.

Doubtless there are many good people who are starving, spiritually, because they have covered up, hidden away some sin. They pray, pray earnestly, but receive no answer. Some petty quarrel with a brother, some mean little jealousy has crept into the life and cut the connection between us and the throne of grace. Some small bit of sharp dishonesty in trade, some small misrepresentation of a brother, some unrequited enmity, some lust of the flesh or pride of life, is standing between us and God. We are regarding iniquity in our hearts, cherishing forbidden things. They would

us, grieve us, eat out our spiritual life like a canker, but we are unwilling to sweep them away and be utterly done with them. Hence the halting, enfeebled life in our churches. Worldly business methods, unworthy aims, personal ambition, poison the very fountains of our spiritual life. Hence there is a spiritual blindness where there ought to be a clear vision. There are hesitation and feebleness where there ought to be courage and strength. There is slavish fear where there ought to be liberty. The whole head is sick and the whole heart faint.

For all this there is a cure, there is balm in Gilead, there is a Physician there. Let us return unto God and he will return unto us. Let the lusts of the flesh be put to death. Let God's truth and Spirit into the deep and hidden places of the life.

"The dearest idol I have known,
What e'er that idol be,
Help me to tear it from the throne
And worship only thee."

If we would hold communion with God, if we would secure answers to prayers, we must pray unselfishly. The Holy Spirit has explained the hindrance to prayer on account of our selfishness. He says: "Ye ask and ye receive not, because ye ask amiss, that ye may consume it upon your lusts." The margin reads "pleasures," instead of "lusts."

It is worth while to look at the lurking selfishness in our prayers, if we would reach the bottom of the difficulties in the way of access to God. We need great searchings of heart in this direction, "lest there be any wicked way in us."

We must guard against narrow selfishness in our petitions. Moses prevailed with God, when pleading for his guilty nation, putting himself in the breach, and pleading the honor of God. When we put away all iniquity and plead the glory of God, the answer will come to us and to our churches in showers of blessing.—Herald and Presbyter.

THE NEED OF REVIVAL.

Last week the bishops of the Methodist Episcopal Church issued an appeal to their churches for a week of fasting and prayer in view of the slight increase of members, and the diminution of the number of probationers. The condition of things in the Methodist church which has prompted this appeal exists in every evangelical communion in the United States. The statistics are not encouraging, and even when the statistics are skillfully explained away, every person of observation knows that the religious life of our time is menaced by the most serious perils.

Hitherto, when brave men have called attention to this state of affairs, they have been denounced as "pessimists"; but now that the entire Board of Bishops of the largest Christian denomination in the United States shows its concern over present tendencies, it is not possible to characterize their utterance as the product of gloomy or disordered men. There is every probability that the state of things which they describe really exists. The bishops have done wisely in calling the people to a week of fasting and prayer for a revival of vital religion; but such a period of devotion only provides the external condition of a blessing. It is necessary that something should be believed and prayed for, and that there should be a personal surrender of the heart and life of the individual to a spiritual conviction.

The underlying cause of the present religious decline is that to so large extent men have ceased to believe in the authoritative revelation embodying spiritual principles which are to be followed at every cost. The present, the concrete, the tangible, have taken the place of the unseen, the spiritual, and the eternal. The masses of men believe in making money, in the attainment of power and position, but they do not really believe in living for moral ends. Too often thrifty opportunism has superseded devotion to principle. Our great need is a revival of convictions which take such deep root in our hearts that we are ready to endure and sacrifice and suffer for them. Something more, then, is required than

meetings of half-hearted Christians who trust that by getting together and singing and praying they will receive a spiritual blessing. Belief in something is the great essential—a belief so strong and vital that we are ready to surrender ourselves to it. Without such a belief, prayer itself is a mockery, for "he that cometh to God must believe that he is, and that he is a rewarder of them that seek after him."

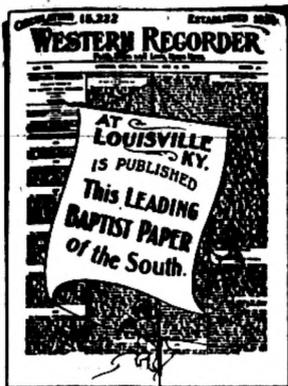
The fundamental question is: How are controlling convictions as to spiritual things to be implanted in the hearts of men? There is, at least, one answer to that question which deserves careful consideration. It is this—that the emphasis of preaching should be shifted from doing to believing. When our Lord was asked, "What must we do that we may work the works of God?" He replied, "This is the work of God that ye believe on him whom he hath sent." The so-called "practical sermon," that simply seeks to lead people to be decent or charitable, has about driven religion out of some churches. In too many pulpits the great underlying truths of revelation which give birth to elemental convictions that are to character what poets and beams are to a house, have not been proclaimed. We have too constantly lost sight of the truth that a controlling conviction will produce corresponding action, and that doing that does not spring from faith is a cut flower without root or vitality.

It would be unfair to place all the responsibility for the present state of affairs upon the ministers of religion, and grossly unjust to include all ministers in one class; but ministers are the authorized religious teachers and leaders of their people, and upon them rests the responsibility of inspiring those vital convictions in the elemental truths of revelation. A genuine revival of religion without a doctrinal basis is unthinkable. Men must be moved to lives of self-devotion and self-surrender in view of something that they have come to believe profoundly. Upon the authorized teachers of religion rests the grave responsibility of inspiring those convictions that will result in lives of vital godliness. It is such a responsibility as this that may well lead ministers of the Gospel to cry, "Who is sufficient for these things?" How absurd such a view of their duty makes the demand for beardless youths as the most acceptable leaders of the religious life of a community!—Watchman.

WHEN the seeker has found Christ, what has he found? What, at last, but a king? Seeking Christ is kingly work from first to last. You are serving a king, you are finding a king, and in the service and its ultimate reward you yourself are kingly. "On this earth of ours," says Masterlinck, "there are but few souls that can withstand the dominion of the soul that has suffered itself to become beautiful," i. e., with God's beauty. Therefore, for royal living, be found yourself; and then go out and find another. God's high seas wait the patient, persistent discoverers of character. Be a Columbus of undiscovered territory and talent, first of all by God's grace in yourself, then by God's providence and leading in another. Find a soul, and you find a David, a king.—J. W. Weddell, D.D.

EVERYONE who lives wholly to please God has a right to claim His protection, His direction and His help, not every hour only, but every moment of his life. It is more than a mere sentiment to live. It is a serious reality, in which the hand, the head, and the heart are all enlisted. The only way, therefore, for the Christian is to "commit" himself habitually, sincerely, unhesitatingly and with godly trust into the hands of Him who has warranted us in believing that all things have worked, do now work and will work in the coming days, for our good.—Christian.

CONFERT and love bring peace and joy—
What mair has queens upon a throne?
—Robert Burns.



THE DENOMINATIONAL PAPER AND THE HOME MISSION BOARD.

BY J. B. GAMBLELL, D. D.

(An address before the Southern Baptist Press Association, Hot Springs, Ark., reported for the Western Recorder.)

The subject assigned me groups itself under two heads: (1) The denominational paper; (2) The Home Mission Board. The denomination is made up of individuals, regenerated, baptized and publicly pledged to obedience to Jesus Christ. Into each of these individuals, truly regenerate, and who properly belongs to the denomination, the Master has put his own Spirit, and it is through these individuals that he proposes to work out his purposes of grace among men. For this purpose he uses the head to think, the heart to feel, the feet to walk, the hands to work, the tongue to speak. His salvation being worked in us, it is to be worked out by us in furtherance of his plan of bringing the whole world to the obedience of faith.

A church is an aggregation of these individuals, and is organized on the principle of obedience to Christ, who is the Head. It has precisely the same purpose as each individual, and each individual the same purpose as the church. That is to say, the object of the continuance of converted people in the world, and the object had in view in the organization of a church is the same: Christians are not kept in the world to get ready for heaven. Every regenerate soul is ready for heaven the moment it is regenerated, and will always be ready for heaven. It is equally safe to go immediately into the other world, as did the thief on the cross, or to linger long, as did the Apostle John. While the disciple remains in the world, he is ready for heaven. He is constantly engaged in a campaign. Churches are companies of soldiers, each under a heaven-appointed officer. Every church is essentially and necessarily a missionary body. It is organized for missions. It has no right to exist and not be a missionary body. It exists for the very purpose that brought Jesus Christ into the world and led him to the Cross. A church that is not missionary, has broken faith with its Head and Master; and the preacher who does not lead his church in missions is an officer who has deserted the colors of the Great King.

All these individuals and these churches together make the denomination. We make a great mistake if we suppose that doctrine is a thing separate from missions. The whole structure of New Testament teaching, and the whole of the church, with its rise, everything about it, is meant the better to adapt it to the one great business of spreading light over the world.

A denominational paper, rightly considered, is a paper that stands four-square to all the purposes and enterprises of the churches. It stands for the doctrine, all of the doctrines, of the New Testament. It stands for the form of sound words. It stands for the sacred rites of the churches, and, foremost of all, it stands for the life and the mission of the churches. A paper that is off on these matters is not a denominational paper, no matter what is printed on the head page. Every paper that it may make. No paper is a sound denominational paper that is not missionary to the core, and after the spirit and model of the Acts of the Apostles. We need to get a good grip on this truth: A paper that emphasizes a single doctrine, leaves the rest gray where. In the giving of the New Testament out, in not, fairly speaking, a denominational paper.

When we turn to the New Testament to get an idea how matters stand, nobody can read it all without seeing that the spread of the Gospel and the accomplishment of good works have a leading place everywhere. In the giving of the great commission, before baptism, is the word "go," and then, "preach," and "teach." Baptism comes after. Those who undertake to make baptism most important of all, not only pervert the teaching of the Master, but they do not baptize.

A denominational paper, cast in the New Testament mould, is a paper that has missions streak clear through it. A mission corner, or a mission column, is not enough to identify such a paper as a missionary paper. The great secular papers have mission and temperance columns. The religious papers have a "Moral" column, measured by the New

Testament, will shape its whole teaching on the missionary idea. It will link together everything as it converges and bears upon the progress of the Gospel. Colleges are to be built up and supported as agencies for the spread of the Gospel, and the paper itself will exist for that supreme purpose. The editor himself needs to be well versed in all things that relate to the Gospel, and shape up his paper around that great idea. Many of our papers are shaped up on other ideas, and what there is of missions in them is so diluted as to have little effect, and, by the false proportion, they even educate the people to the mission. We have a subsidiary thing, a side issue, instead of that great thing that moved the heart of Christ and consecrated his life to the redemption of the race. Missions in a paper, made second to something else, will not be much. Second-hand religion is a very poor thing. Second-hand missions is a poor thing. I speak now of a weekly denominational paper, because we stand for missions. That is the doctrine of the Baptist churches. It is the doctrine of the New Testament, and it was not only the doctrine of the apostles, but it was their constant practice.

The name does not matter—a number of men selected by the brethren as a channel through which the churches may send their contributions for the spread of the Gospel, to be distributed over a given field. The Home Mission Board is the channel made and appointed by the Southern Baptist Convention, through which the thousands of churches in the Southern States may, if they will, send contributions to be distributed over this broad Southern field. The field is great; its needs are many. The Board is a useful channel or means. I throw in the remark (it may not be wise to do so) that it is not a missionary agency. A Board is not a missionary force. It is not expected that the Boards do the missionary work. The evangelization of the world is laid upon the churches and upon the members in the churches. The commission was given to the churches, and the Board is simply an agency, a means. If we find in the Scriptures, an example for it, we can find it in the eighth chapter of Second Corinthians, in the brethren, "messengers of the churches," through whom the churches of that period sent their money to relieve the poor saints at Jerusalem. That is what a Board is, a missionary agency. The average church member, and the average church, has not the means at hand to know how to best distribute the funds. There are men selected to look after all these things, and see that there be no waste and no misdirection of funds. The church and the members do missionary work through the Board or not, just as they like. Baptists hold fast to the independence of the churches, and to the voluntary principle in religion.

Now, if you keep the Home Mission Board in your mind, and then, any other Board, we will come to consider how the denominational paper should be cast in its mission work, through this Board and the other Boards.

In the first place, it can help by creating a resolute, sound missionary sentiment. The modern newspaper is the most tremendous immediate force in modern civilization. It has more eyes to see, more ears to hear, more feet to walk, more hands to work, more tongues to utter, than any other agency it possesses. Every week, into thousands of homes, and sits down in the family circle and talks, heart to heart, with all the members of the churches. It goes into the preacher's study and talks to him. People read it. They get its spirit, and of force, the church and the members, and the belittling, the reader will do one of two things: He will descend to the level of the paper in his thinking and feeling, or else he will quit the paper. It is a persistent force. It comes like the inspired instruction concerning teaching: "Lies upon lies, precept upon precept, here a little, there a little." The state of the denominational paper sets the pace for the state. I charge you editors here to-night, that you are to be responsible for the level of thinking on the great subject of missions in your state. If you put missions in a corner; if you treat it as if it were a side issue, to be put off, or to be held simply as a point of doctrine, and not as a great living principle, to be constantly put in practice, why, then, you will bring the denominational thinking to that level, and in that way you will cut off the resources of the denomination, and you will do it. Every denominational paper ought to have something of the robust spirit about it that characterizes the political papers during a political campaign. We are in one life-long campaign. We ought to catch up the great spirit of the Acts of the Apostles, and the spirit, among the members, and they stood for the spread of the Gospel, venturing into all manner of situations, imperiling their lives, and, at last, all of them dying. That is the first thing a paper can do. Create a great missionary sentiment; discontinuance and discourage the pastors and preachers everywhere who will not stand firm; hold up the churches that do well for missions as models; appeal to the heart of the people, and keep the great matter before them, blazing in their faces every time the people read your paper.

Then, another thing can be done; an important thing. The denominational paper can train this. The denomination is the direct of the Board. I do not wish to discuss at length the Board question. Suffice it to say, that for hundreds of years, the Baptists have stood by that method. I take it for granted, for the purposes of this discussion, that it is right, and, who will not stand firm, it is wrong, it is wrong, it is wrong, it is wrong, it is wrong. This being true, what a mighty work a denom-

inational paper can do in training the sentiment of the denomination toward the Boards. There is an amount of suspicion inherent in humanity. Suspicion and evil surmising are simply total depravity exuding. When I was a boy, I thought every hole in the ground that I couldn't see the bottom of was a snake hole. I felt certain I would dig down to the bottom. I would dig up a nest of snakes. I did dig down to the bottom of a good many, and found, to my astonishment, that all holes in the ground were not snake holes. That principle holds with human nature, even down to old age, sometimes. What we do not see, we are apt to think is wrong, and what is different from our accustomed methods we regard as wrong. Suspicion, I repeat, is inherent in unsanctified human nature. It has always been comparatively easy for men to stir up bitter prejudices against Boards, and that has never been a Board that transcended its limitations—certainly not within forty years past among us—never a Board that assumed any control over churches or over preachers, still, for the last forty years, to my knowledge, there have not lacked men who have been constantly awake on suspicion against the integrity and the wisdom and the soundness of the Boards. It has not mattered that the men who serve on these Boards, serve without pay; that they are large contributors to the work themselves; that they have not a particle of interest in mismanaging anything. It has not mattered at all that there was no ground for suspicion. Still, there have been men who have created suspicion, and there has been a basis for this suspicion in uninformed and unsanctified human nature. There is a mighty work for a denominational paper to do in creating suspicion in the minds of the work to the great brotherhood. The mass of Baptists want to understand it, and can be made to understand it; and I stand here now, in your presence this evening to say, that no paper that does not train denominational sentiment toward the Boards, is not doing its work properly as a denominational support or countenance. I am glad to hear so many of you say "amen" to that. It is a sound sentiment. I hope you will put it in your papers and ring it out to the denomination everywhere. You will do this great work in connection with the Boards. They are largely dependent upon the papers to interpret them fairly to the masses of people.

In doing this you are not serving the Boards. Our Boards are practically immune. They are at great centers, and surrounded by men who know the trouble and the members themselves cannot be hurt, beyond their being hurt in their feelings as the work itself is hindered. You do not, therefore, stand for the Boards. You stand for the denomination. It is to the interest of the denomination, of the churches and all the members in the churches, to be practical, and enjoy the art of working in harmony. It is more to the humble Baptist in the Southern country to give, than it is to any Board to have him give. The denominational paper, that is training the brotherhood into a broad and generous confidence toward the Boards, is doing the work, is doing the people at large a blessed service.

And more, in so doing you will serve the Master. The whole New Testament carries with it the very atmosphere of fraternity and co-operation among God's people. The instances of striking and outbreking, along the course of New Testament history, stand as warnings rather than encouragements to follow their course. It will honor Christ when our people learn the great art of working together. It will immeasurably advance His cause. It will create a most helpful feeling even among the weakest churches, when they feel that they belong to a mighty army, all moving in one direction, to the conquest of the world, and when each man, woman, boy and girl shall feel that he or she is interested personally in every member of this mighty army. And, again, in doing this, you will mightily serve the very purpose for which the churches are ordained and established and have their existence in the world—the spread of the Gospel and the salvation of lost men. I stand this evening before the men, with some others not present, editors of our Southern papers, who can make almost anything possible in the way of missions, in the next few years. And may I add, before I take my seat, that in putting missions to the front, in holding this great question up to its proper level, and stirring the hearts of the people with a mighty impulse for the spread of the Gospel, that in maintaining any other way, we can maintain sound doctrine. It is when people get off into the shallows and back-water and out of the current of Gospel living, that they fall a prey to evil. It is hardly saying too much—it certainly does not go beyond my conception of the distance—between a man's position on our brethren hold—when I say that on no equal number of men in all this land does so much depend as upon the editors of our denominational papers. If our papers shall get to the right place; if they shall breathe the right spirit; if they shall direct the thought, in the right way, in the right way, then shall we speedily come to the right use of the tremendous resources with which God has entrusted us.

—Is a man will hear God and obey Him, God will hear him; for if a man be subject to Christ's Kingly office, His prophetic office shall guide him, and cause him not to err in his positions; but by an unerring providence and pre-instinct infused by His Spirit, God will so guide him as to ask even that very thing which he is to give, whereas he knows not what nor how to ask.—Goodwin.

LITERARY.

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

MAGAZINES.

The *Vegetable Magazine* has been of high value since its enlargement last Fall. It was always authority on flowers, but now it also gives much information upon the subject of vegetables and fruits. We do not know any way in which fifty cents can be invested which will bring more pleasure and profit to any one who has a garden of a yard than sending for *Vegetable Magazine*.

In the March number is a list of the best varieties of apples, peaches, pears, strawberries, &c., &c., for the table. In the catalogues of the nurserymen the trees which are most praised are those which bear the most fruit and fruit which can best be shipped. Hence those who buy from these catalogues for their own eating are much disappointed. It would be a good idea for every one to send five cents for the March number, cut out that list and keep it for reference. Published at Rochester, New York.

THE MEN IN DEMAND.

The men who find easy situations are those who have mastered difficult ones. Men who have left hard places with the work undone in order to find easier ones, do not succeed. The workman who acknowledges himself beaten in a task he has chosen is not sought for to repeat the experiment. Those who have shown wisdom in selecting their work and then have accomplished it against all obstacles, are always in demand.

In no calling are those things truer than in the ministry. We frequently receive from pastors letters which explain the reasons why they want assistance to find new fields. Often the minister is discouraged in his present place. Unexpected obstacles have daunted him. Bad men in his church are made the excuse for others to keep out of it. The prevailing tone is uninspirited. The financial support is small, and many of the members shrink their share of the burden. The methods the pastor most values are unpopular. Customs he disapproves of are persisted in. He feels himself beaten. He wants to abandon his task to some other man and try to work somewhere else.

But the defeated man is not in demand. He will probably find other obstacles as great in the next church that may be persuaded to call him. Each confessed failure leaves him less valuable. He takes up each new task with lessened confidence in himself and less faith in God. The dead line with many a minister is not in his age nor in his lack of study. He has too often confessed himself unequal to what he has undertaken. He has been hunting too long for new work, because he shrunk from what demanded his attention.

We especially counsel young ministers to face unflinchingly the tasks before them. The pastor goes to his first congregation with enthusiasm. He meets warm welcomes, and expects that the earliest interest in him will be permanent. When he finds growing indifference, unexpected flaws in character in those whom he has met with the greatest confidence, opposition which he cannot understand, then comes the test which will prove whether he has consecrated his life to minister to souls that need him, or has only sought to be ministered unto by souls congenial to him. If he leaves an unexplored field in his path, he will not escape from its influence. If he is determined never to turn from any work till he has done it, he will grow stronger with every victory, and he will be in greater demand. Churches, like all other enterprises, want men who are masters of their situation. They do not want the church nor the work, but they are looking for leaders who have abandoned unfinished campaigns.—Congregationalist.

The Word abideth. The Jew hated it—but it lived on, while the veil was torn away from the shrine which it had sanctified. The temple of the Jerusalem itself was destroyed. The Greek desired it—but it has seen his philosophy effete and his Acropolis in ruins. The Romans threw it into the flames—but it rose from its ashes, and swooped down upon the falling empire. The reasoner cast it into the flames, which his own negligence had heated—"seven times hotter than its wont," but it came out without the smell of fire. The formalist fastened serpents around it to poison it, but it shook them off and felt no harm. The infidel cast it overboard in a tempest of sophistry and sarcasm—but it rode gallantly upon the crest of the proud waves. And it is living still—yet heard in the loudest swelling of the storm—it has been speaking all the while—it is speaking now.—Wm. M. Punshon.

CONTENT is wealth, the riches of the mind; And happy he who can that treasure find.—John Dryden.

SUNDAY-SCHOOL LESSON.

SUNDAY, APRIL 8.

PRECEPTS AND PROMISES.

Matthew 7:1-14.

MOTTO TEXT—"Whatever ye would that men should do to you, do ye even so to them."—Matt. 7:12.

"Judge not, that ye be not judged."—This means we must not impute wrong motives to others, but must always give any one credit for acting from the best motive possible for their actions. And we must not condemn any one on any evidence which we would not think sufficient to condemn us were the conditions reversed. Attacking men's motives is a very common sin. The penalty is a stern and awful one—the judgment of God. It is no light sin.

"For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again."

"Some explain verse 2 as referring to the judgment which our fellow-men will pass upon us if we are censorious. But, if so, we might with impunity judge very pious people, who would not judge us in the same way. To understand it of God's judgment agrees with the view of the whole discourse, which teaches us in everything to have regard to that requital of reward and punishment which we are to expect from God; and the idea that God will deal with us as we deal with others, accords with the sentiment of 5:7 and of 6:15."—Broadus.

"And why beholdest thou the mote that is in thy brother's eye?"—The word mote denotes a dry twig or a splinter. "Beholdest" includes the idea of close scrutiny. "But considerest not the beam that is in thine own eye?"—He carefully scrutinizes a small fault of his brother and ignores his own far greater one. Beam means a rafter, and the use of it sets the conduct the Lord is reprobating in the strongest light.

"Or how wilt thou say to thy brother?"—How can one have the face to do it? "Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye."—The man shows himself a hypocrite "in pretending to be sorry for the faults he reproves, when he is not, or he would hate them in himself." He is a hypocrite in wishing to appear good, and in thinking that by zeal against the sin of others, he will hide his own guilt from men. Our Lord does not mean that we must not cast the motes out of our brother's eye—it is our duty to do it. But we must not cherish ourselves a sin which we condemn in others, or a greater sin. The beam in our own eye is plainly visible to the brother who has only a mote, and his contempt for our hypocrisy is in danger of making him distrust religion.

"Give not that which is holy unto the dogs."—The sacrificial meats in the temple. Dogs in Scriptures are associated with thoughts of loathing and contempt. The same idea is expressed in the succeeding clause about the swine. The warning is to be wise, to consider the person's character in our efforts to do good. Very

much of what is called Christian work, but what is really bustling and talking, is condemned in this verse. Yet the danger to the most of us is that we shall be too cautious rather than too rash.

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you."—The three words may refer to different degrees of intensity and earnestness in prayer as some think, but it is more probable no such distinction is intended, and the Lord repeated his command under the three figures in order to impress it the more deeply upon his disciples' thoughts. There are conditions to this promise laid down elsewhere. We must ask for proper purposes, we must ask in humble deference to God's will.

"What man is there of you, whom if his son ask bread will he give him a stone?"—Bread was baked in small flat cakes, and stones often were seen which resembled the loaves. "Or if he ask a fish, will he give him a serpent?"—Serpents somewhat resemble fish. In these questions our Lord put a most gracious and loving limitation on the promise in the preceding verses. A child may see a serpent and ask for it, thinking it is food. The father, knowing the truth, will not give his child the serpent, but will supply his need of food.

God's children may ask of him things as useless as stones and as dangerous as serpents, thinking they are asking for what is for their good. Should he give them just what they ask for in such circumstances, he would not be answering their true prayer which was for food. No human parent would so punish a mistake on the part of a child.

"If ye then, being evil, know how to give good gifts unto your children."—How evil even our best thoughts and feelings are no one knows but the holy God. But, fallen as they are, men love their children and show wisdom in giving them not what they cry for but what is good for them.

"How much more shall your Father which is in heaven give good things to them that ask him?"—For he is infinite in holiness, wisdom and love. Earthly fathers may err in wisdom and give what they think is a good thing when it does great harm. How many fathers have ruined their sons by the money they have hoarded to accumulate for them! What our Father gives is truly good. One of the things for which we shall be most grateful to God when we get to heaven is, that he did not give us some of the things we prayed for.

"Therefore."—Our Lord sums up all his teachings in regard to our duties to our fellow-men in one brief rule. "Therefore," shows that the golden rule is an inference from what he had previously spoken. "All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets."—What the law and the prophets taught in regard to

our duty to our fellow-men.

"Enter ye in at the strait gate."—Strait means narrow. There is but one way to be saved, there are a thousand ways in which to sin, and all sins lead to destruction. The way of life is narrow because it is hedged in by God's requirements. In our Lord's day it was but few who found the way to life. And this is the case to this day. Let us pray most earnestly that we may be among the number that find it, praying in faith because we know salvation is a good thing, and the Father delights to give it.

THE PUBLICATION SOCIETY'S WORK IN THE SOUTH.

The society has three branch houses in the South, and the total business of these for the last fiscal year was \$189,541.56. The home house in Philadelphia did a business of \$166,927.94, and at least \$40,000 of this came from the South, hence the society did a business of over \$200,000 during the past year in the South.

When we come to the periodical trade of the society in the South, our friends will find it to be very encouraging and full of hope and good cheer. The three Southern branches combined did a periodical business that amounted to \$74,266.26. It is difficult to estimate the true amount of Southern trade done in Philadelphia, because orders go there from all quarters, but it was something between \$10,000 and \$20,000 as far as can be reckoned; let us put it at \$12,500, and we have a Southern periodical trade for the society's last fiscal year of \$87,766.26.

This business is increasing all the time. The periodical trade in Atlanta for January, 1900, exceeded that of 1899 at least \$600, and in Dallas, Texas, about \$800.

The Atlanta branch house is one of the busy places of the city. Our orders were never as heavy, and our local customers never so numerous. We are constantly sending samples of our periodicals to Sunday-school workers.

I wish to say that since paper has gone up in price from 30 to 70 cents, some are evidently alarmed at its results, yet the periodicals of the society will continue at their former prices, and will still retain their high excellency. HARVEY HATCHER, Bible Secretary for Southeastern District.

In a world where there is so much to ruffle the spirit's plumes, how needful that entering into the secret of God's pavilion which will allow bring it back to composure and peace! In a world where there is so much to sadden and depress, how blessed the communion with him in whom is the one true source and fountain of all true gladness and abiding joy! In a world where so much is ever seeking to unshallow our spirits, to render them common and profane, how high the privilege of consecrating them anew in prayer to holiness and to God.—Trunch.

A HAPPY NEW YEAR.

Few persons begin a new year without some sort of hope or determination that it shall be a happier year than the preceding. But most men and women come to the close of the year disappointed and discouraged. The year has been about the same as other years. The fond hopes of New Year's Day have been blasted. Is there any sure way by which the year to come may be a happier year than any of its predecessors? What is the secret of a happy year?

First, get rid of sin. Sin is not only the sting of death, but also the sting of life. "The way of the transgressor is hard." One who has never tried God's remedy for sin may dream that he is happy, but he is as one who dreams that he eats, but he waketh and, behold, he is yet hungry. Sin is darkness, weakness, death. Some seek to cover their sins, but "he that covereth his sin shall not prosper." Some try to justify themselves in sin, but this is impossible, because each one is condemned by his own conscience. Some ignore the fact of sin and seek to silence conscience by multiplying iniquity, but this will only augment the dark account and heap higher the mountain under which the soul already groans. Some seek happiness in the good things of the world, or in the society of kindred spirits. While this joy is real, it is marred by the awful fact of unconfessed and unpardoned sin. Some study philosophy, some read amusing fiction, some reform their lives and mend their ways. All these expedients must fail. They have all failed. There is one way to get rid of sin. "Repent and be converted, that your sins may be blotted out." Then shall the soul take up the song of the psalmist, "As far as the east is from the west, so far hath he removed our transgressions from us."

Take no thought for the morrow. Much of the trouble of our past years has been borrowed trouble. We have suffered more from ills that never happened than from any other. We have the best of reasons for keeping the mind free from the troubles of to-morrow. One is, the trouble of to-day is sufficient. "Sufficient unto the day is the evil thereof." Moreover, we have the promise that the strength we need will come when it is needed: "As thy day, so shall thy strength be." Another reason is, God has hidden the future from us for this very purpose, that we might not worry over it. Overburdened souls are overburdened chiefly with borrowed burdens. They could bear present troubles, but they are carrying burdens for to-morrow in addition.

Learn the lesson of transformed sorrow. "Count it all joy when ye fall into divers temptations." All blessings abused become a curse, and all ills sanctified become a blessing. "All things work together for good to them

that love God." Good men have been enriched more by their sorrows than by their joys. We have made more advancement in the darkness than in the light. If we count our burdens, our trials, our sufferings, all loss, we make a great mistake. "Count it all joy." "Your sorrow shall be turned into joy." Whatever the year shall bring will be a blessing to the righteous. We know not which will bring most good—gain or loss, pain or pleasure. Then leave to our heavenly Father the choice of the way. Let it be our concern to follow whithersoever he leadeth. Let the new year be a year of freedom from sin, a year of service, a year of trust in God, and it will be a happy year from first to last. It may be the hardest year we have known, but it will be the happiest.—New York Advocate.

WICHITA LETTER.

The last of January I closed my pastorate with Mt. Carmel church, Donelson, Ky., where I enjoyed five pleasant years in my Master's work with a noble band of loving brethren. I bid them God's speed in all work of the church. This church was organized the third Saturday in November, 1859, there being only ten brethren and sisters prepared with letters to go into the constitution. Five of these members, after forty years of hardship and patiently enduring all trials and troubles of a Christian life, gathered in the old church so dear and near to each heart, on the third Saturday in November, 1899. A happy meeting with these old "soldiers of Jesus Christ." May their lives be remembered by younger members, and may this inspire each heart to more efficient work. This church now numbers 184. She has carried with her a very remarkable history. Bro. J. R. Traher, the first deacon, is now living; three clerks have served the church, all living and members in good standing; twelve ministers have proclaimed the blessed Gospel as pastors of this church; to-day they are all living save one. May God bless this church and the ministers who have served as pastors.

I left my old Kentucky home, around which cluster many happy memories, and arrived in Wichita, Kan., Jan. 31, in time to attend the Ministers' Conference of the Walnut Valley Association. I found several earnest working brethren constantly engaged in spreading the Gospel and pointing sinners to the "Lamb of God which taketh away the sin of the world."

I have preached every Sunday since I landed in Kansas. I will enter upon pastoral work soon, God helping me, and will locate in this state and assist the 400 preachers in proclaiming the precious truths of my Lord and Master.

I am glad to read the pages of the dear old WESTERN RECORDER every week. I shall ever recommend it to Kansas Baptists. God bless the RECORDER and Kentucky Baptists. M. F. BAGBY, Wichita, Kans., March 16.

STATE OF OHIO, CITY OF TOLEDO ss. LUCAS COUNTY, FRANK J. CHERNEY makes oath that he is the senior partner of the firm of F. J. CHERNEY & CO., doing business in the City of Toledo, Lucas County and State of Ohio, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every copy of the WESTERN RECORDER published by the use of HALL'S GATEWAY CURS. FRANK J. CHERNEY. Sworn to before me and subscribed to my presence, this 9th day of December, A.D. 1899. A. W. GLENNON, Notary Public. Hall's Gateway Curs is taken internally, and acts directly on the blood, and is the only cure of the system. Send for testimonials. F. J. CHERNEY & CO., Toledo, O. Sold by Druggists. Hall's Family Pills are the best.

SOME FACTS FROM CUBA.

I have not forgotten my promise to give your readers "an occasional from Cuba." Having sent you a communication some months after our arrival here four months ago, I now send you another, just before we take our departure for the States.

Cuba extends from Cape Maisi on the east to Cape St. Antonio on the west, a distance of 790 miles. It lies between 19° and 23° north latitude, and 70° and 81° west longitude. The seacoast line of the island is 1,719 miles long, while 117 miles measures its broadest extent, and 22 its narrowest—from Mariel to Manjara. From Key West, Fla., to our nearest point, is a distance of but 86 miles. The time by steamship between Miami, Fla., and Havana (via Florida East Coast south side,) is about 12 hours. The area of the island is variously estimated at from 43,000 to 47,000 square miles. The most accurate "official statement" is 43,319 English square miles. Cuba has a total of fifty-four ports. The coasts are to a great extent low, marshy and unhealthy. But they are not "subject to frequent and terrible inundations," as stated by some writers, "except in extraordinary gales." The tide is usually about two feet—and the waters clear.

The island is traversed lengthwise by a range of mountains, broken at intervals (which vary from 100 to 400 feet), while the highest and eastern most portion is designated as "Sierra Maestra." Near Trinidad, in the southeastern corner, rises the independent peak known as "Pico de Potrerillo," 8,000 feet high. Then there are the peaks of "Pico Blanco," "Cabeza del Muerto" and "Vigia," which range from 2,600 to 3,000 feet. Cuba is well watered by rivers. Two hundred streams rise and flow through the island in part; the largest is the Canto, which rises on the western side of the Sierra Morina of the Cobre range, and flows into the Bay of Buena Esperanza, west of Manzanillo. Many of them are navigable for light draught vessels. In the extreme northeastern corner of the province of Santiago de Cuba the Moa river is found, which forms a magnificent cascade 300 feet, falling within a cavern of same name. The third most important river is Sagna la Grande, flowing north, and navigable for 20 miles. There are also small streams in nearly all of the valleys. They and the springs (which are numerous in some parts) are slightly more plentiful, I am told, in the south coast than in the north.

The climate is mild. The breezes are soft, often fragrant with the odors of orange blossoms—at this season especially. Fruits and flowers grow here with little or no culture. The ease with which nature provides food, good and wholesome, seems to the writer one cause for the reputation the Cubans have for idleness. They have fruits at all seasons of the year. It is said "every cocconut tree has one nut for every day a man lives—365 in a year." From the way we have seen some trees laden it is not hard to believe. The cocconut, taken from the tree (as we have recently done several times) and eaten, is far more nourishing as a drink (for they drink them mostly while in a soft condition) than we of the States imagine. The large rats have found this out. They climb the trees and eat the nuts, and gnaw into them after they fall to get "the milk in the cocconut." I asked a gen-

tleman "why he had those bands of tin around his trees?" He took me to the base of the tree, where I saw a dozen or more cocconuts gnawed into and robbed by the rats.

Nor do persons in the States have as correct an idea of the taste of ripe oranges, bananas and other tropical fruits, "pulled green for shipment," as they would get, to eat the same fruit fresh from the trees here.

The average Cuban has very little ambition. They seem to be void of any cravings after anything high or noble. They are hospitable and generous when you visit them. But my, how they live! Many of them are ignorant, alas, alas! Over 80 per cent. can neither read nor write, and over 60 per cent. are illegitimate; and orphans and foundlings are numerous.

Catholicism has held the people in ignorance. They have never been encouraged to go to school. The so-called schools they have had (under Spanish rule) have been "farces of the first water." Even such as are seen, yet are primary in every respect, and disorderly; though all honor to Mr. Fry, of Boston (the Superintendent of Public Instruction), for the splendid success he is making in the starting of public schools. He has over 100,000 children in school now, and it is thought there will be 150,000 in less than twelve months. But the boys sit in school with hats on; and I also saw a teacher the other day teaching with his on, and with a cigarette in his mouth! The boys smoke in school and play, so that I was really puzzled when I went by the door in deciding "whether that was a school?" But the girls are taught needle work, and the boys drawing. I saw some at these. Of course the public schools of Cuba are destined to remain under the band of Catholic influence. That prevails on the island. Almost all the hospitals and public institutions are managed by them, and are "indeed the guardianship of the mother church." It hurts me to see no Baptist hospital, no Baptist sanitarium, no Baptist orphans' home—when I see how sadly they are needed, especially an orphans' home. I know of a large lot of Baptist children—sons and daughters of deceased parents—who need homes, and they need them sadly. Bro. Diaz and some excellent English-speaking maiden ladies (who themselves have to work hard for a living) have been trying to keep the children together. But they have not been able to do so. Some of them are poorly cared for by strangers, Cubans, Catholic; by some "in Catholic institutions because the Baptist have none;" some have been taken from the city, and yet others remain, waiting upon God's mercy and dependent upon the bonities of his people.

Our brother Diaz's "heart has been wrung over this orphans' home and hospital question" most sadly. Just before the war opened he purchased for the Board a large building for \$10,000 located in the suburbs of Havana, at Oerro, "hoping to open up a hospital in which to care for mothers, orphans and other indigent Baptists." But the war broke him up. He is now back at work, and again ready to bleed and to die for the cause if need be. He needs help. He needs help now! The Board can't half do all there needs to be done. Now is the time to start this work. The children of Baptists who fall in the defense of their country, as well as those of Baptist families, ought to be

looked after by the Baptists, and it should be done at once.

Five thousand dollars would start the work. Will not some man of God send \$5,000 to our Home Board at Atlanta to be "used in establishing a Baptist Orphans' Home in Havana, Cuba?" I plead for Cuba, and I plead for the Baptist Orphans! Who will answer?

E. W. N. SIMMS,
Acting Missionary Pastor to English-speaking People for the Home Board.

P. S.—The winter here has been a delightful one. We have not seen a fire, except one of charcoal in the grate for cooking purposes. But then we have had no hot weather. I have worn my last winter's suit since November, and it buttoned up most all of the time. The health of the city is good. Many Americans are yet coming and going, though many will go to stay between this and April 1, when quarantine sets in. E. W. N. S.

FRETTING.

BY REV. CORNELIUS M. STEFFENS.

"Fret not thyself." But it's so natural to fret. Business does not prosper according to our expectations; competitions are so keen; friends prove untrue; malice and injustice with their poisonous shafts are hurled; homelife has its shadows; the wicked prosper while the righteous meet adversities. In every walk of life there are abundant sources to pierce and rattle the soul, if there is a disposition to allow them.

Fretting, like disease, assumes different symptoms. Disease is sometimes acute—comes unexpectedly in days of strength, raging violently throughout the entire system, accompanied by fever and racking pain. Speedily it reaches its crisis, either kills the patient or else post haste disappears. That's just the way some people fret. Sometimes it may overwhelm that gentle, patient soul. It was a strong provocation which unwares assailed; throwing the whole nature off its guard, upset completely, so that the soul stands amazed at its capacity to fret and frown.

Disease often assumes a chronic state, and embeds itself in the entire system, deranges the organs, interferes with their natural and healthful functions. If this chronic state is not healed surely it will destroy the vital powers. Peevishness, irritability, censoriousness, complaining, after becoming a habit, increases the prevailing temper of fretfulness to an alarming state. A very sad diseased condition of the soul is chronic fretting. No wonder everything appears wrong and every one does wickedly. The whole mechanism of society is thrown out of joint when the machinery is not oiled by kindness and charity. When society clashes the chains of activity become clogged.

"But the world is full of evil doers." Am I as a Christian to keep silence and wink at wickedness? To be unmindful of principles? Is it not my duty to protest? In some cases, yes, even, if needs be, die for the truth. But when they lead to fretting, never. Fret not thyself because of evil doers, says the Bible. There is in all the ramifications of society very much evil. But character is nowhere perfect in this world. It is human to err. We must never compromise with evil, but wisely lay our plans, shape our temper, control our conduct, allowing for all these facts in our estimate of friends and foes.

He who sets out in life determined to shun all those who do not square with his rules of propriety; who makes his neighbors an offender because of a hasty word spoken; who exalts himself as a judge to determine the right and the wrong of every man's conduct; who becomes a self-constituted Nemesis to avenge by bitter denunciations the real or imagined frailties and defects in others, will find that he paves for himself a thorny road indeed. Perhaps such a person better apply the search light to his own life. "Judge not that ye be not judged." God has not exalted any one man the arbiter and avenger. He reserves that sad prerogative for himself; "Vengeance is mine; I will recompense, saith the Lord."

There is also a practical reason why we should not fret. To wickedness there are limitations. It is but for a time that they can do works of darkness. They shall soon be cut down as grass and wither as the green herb. Their power to disturb our peace, even when they are real aggressors, is temporary. "Thus far shalt thou go and no farther." Do not be over much disturbed when everything seems to go against you; do not avenge the evil, but trust everything to him. If you suffer for righteousness' sake be glad. In case for your own evil doings strive to live righteously. If you must heap coals of fire let them be burning coals of love.—Christian Intelligencer.

LETTER FROM CINCINNATI.

The WESTERN RECORDER has many readers on this side of the Ohio river, who follow with interest the movements of their Southern brethren. And no less will some items from Cincinnati give encouragement to toilers in other parts of the great Baptist field. It is a matter of just pride that in both Louisville and Cincinnati, Baptists are in the front rank of evangelistic work. Cincinnati has always been regarded as hard soil in which to sow the seed of the Gospel, but in this year (1900) the two most active Protestant churches are Baptist—Ninth-street and Lincoln Park.

The great local event this year will be the Tenth International Convention of the Baptist Young People's Union of America, to be held here July 12-15. The more sanguine predict an attendance of nearly 20,000 delegates and visitors.

The Ministers' Conference, with H. N. Quisenberry for president and H. O. Fry for secretary, and two able editors to work the brakes, is run on schedule time and makes close connections. This morning (March 19) only 11 members were present out of 28. If a suggestion were in order from an obscure occupant of the laymen's gallery, the treasury of the Conference might have ample funds by a system of fines, a fixed tax on absentees and a heavier fine for unpunctual members. On the programme for next quarter are Bro'n. Sizemore, Lasher, Orane, Ramsey, Partridge, Fry, Jones (O. G.), the latter to give a full report from the Southern Baptist Convention after its meeting in Hot Springs. The new place of meeting in the Hotel Emery, which mine host Maxwell has kindly made available, the hour, 10 A. M. Monday.

The church at Linwood, a delightful suburb, look forward with hope to the coming of Bro. Stanton as their pastor. Cincinnati rejoices greatly in

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To prove its wonderful efficacy, send your name and address to Dr. Kilmer & Co., Binghamton, N. Y., mentioning this paper, when you will receive, free of all charge, a sample bottle of Swamp-Root and a valuable book, by mail, prepaid. This book contains many of the thousands upon thousands of testimonial letters received from men and women cured.

the noble work at Dayton, Ky., under Pastor Ramsey. A wise administrator and faithful preacher, the church has welcomed large accessions, taken on a new type of spiritual life and extinguished a burdensome debt.

Pastors Sizemore at Newport, Jones, Swindler and Lee at Covington, and Vickers at Ludlow, are doing a grand work.

The Social Union, of which A. M. Graves is the efficient secretary, held its 32d annual meeting March 19.

Pastor Robbins, at Lincoln Park, has inaugurated a Men's Missionary Society, and is working to have 200 men as regular attendants at the weekly prayer-meeting. His tireless energy is wisely directed.

An out-station on Price Hill will soon dedicate a building. At the annual meeting of the Cincinnati Baptist Social Union, A. M. Graves was elected President and M. T. Colford Vice President. Both these genial brethren are well known to many readers of the RECORDER, both North and South.

GEORGE E. STEVENS.

WELCOMES evermore to gods and men is the self-helping man.—R. W. Emerson.

"ONE BY ONE WE CROSS THE RIVER."

One by one we cross the river. One by one we're ferried o'er. One by one the crowns are given On the bright and golden shore. Youth and childhood oft are passing O'er the dark and rolling tide, And the white-robed angel boatman Is the dying Christian's guide; And the white-robed angel boatman Bears them o'er the swelling tide.

One by one we come to Jesus, As we hear his gentle voice, One by one his vineyard enter, There to labor and rejoice. One by one sweet flowers we gather In the glorious work of love, Garlands for the angel boatman To convey to realms above; And the white-robed angel boatman Bears them to the realms above.

One by one the heavy-laden Sunk beneath the moonlit sun, And the wayward pilgrim we come Evening shadows as they come. One by one, with sins forgiven, May we stand upon the shore, Waiting till the angel boatman Takes the helm and guides us o'er; Till the white-robed angel boatman Bears us to the shining shore.

OUR PULPIT.

"ACCORDING TO."

BY ALEXANDER MACLAREN, D.D.

"According to the riches of his grace."—Eph. 1:7.

We have seen, in a previous sermon, that a characteristic note of this letter is the frequent occurrence of that phrase "according to." I also then pointed out that it was employed in two different directions. One class of passages with which I then tried to deal used it to compare the divine purpose in our salvation with the historical process of the salvation. The type of that class of reference is found in a verse just before my text, "according to the good pleasure of his will." There is a second class of passages to which our text belongs, where the comparison is not between the purpose and its realization, but between the stores of the divine riches and the experience of the Christian life. The one set of passages suggests the ground of our salvation in the deep purpose of God; the other suggests the measure of the power which is working out that salvation.

The instances of this second use of the phrase, besides the one in my text, "according to the riches of his grace" are such as these: "According to the riches of his glory"; "According to the power that worketh in us"; "According to the measure of the gift of Christ"; "According to the energy of the might of his power, which he wrought in Christ when he raised him from the dead."

Now it is clear that all these are varying forms of the same thing. They vary in form, they are identical in substance. What a Jew calls a "cubit" an Englishman calls a "foot," but the result is very nearly the same. Shillings, marks, francs are various standards; they all come to substantially the same result. These varying measures of the divine gift, which is at work in man's salvation, have this in common, that they all run out into the immeasurable, unlimited power, boundless wealth. And so, if we gather them together, and try to focus them in a few words this morning, they may help to widen our conceptions of what we ought to expect from God, to bow us in contrition as to the small use that we have made of it, and to open

our desires wide, that they may be filled.

I only aspire, then, this morning to deal with these four forms, which I have already suggested.

I. The measure of our possible attainments is the whole wealth of God.

"According to the riches of his grace." Another angle at which the same thought is viewed appears in another part of the letter, where we have this variation in the expression, "According to the riches of his glory." "Grace" and "glory" are generally opposed antithetically; in this epistle they are united; for in the verse before my text I read: "To the praise of the glory of his grace." So the first thought is, the whole wealth of God is available for every Christian soul.

Now it seems to me that there are very few things that the popular Christianity of this day needs more than a furnishing up of the familiar old Christian terminology, which has largely lost the freshness and the power that it once had. They tell us that these incandescent burners that we are using nowadays are very much more bright when they are first fixed, than after the mantle gets a little worn. So it is with the terminology of Christianity. It needs to be re-stated, not in such a way as to take the pith out of it, which is what a great deal of the modern craze for re-statement means, but in such a way as to brighten it up again, and to invest it with something of the "celestial light" with which it was "apparelled" when it first came. Now that word "grace," I have no doubt, sounds to you hard, theological, remote. But what does it mean? It gathers into one burning point the whole of the rays of that conception of God, which it is the glory of Christianity to have flooded and drenched the world. It tells us that at the heart of the universe there is a heart; that God is Love, that that love is the motive spring of his activity, that it comes and bends over the lowliness with a smile of amity on its lips, with healing and help in its hands, with forgiveness for all sins against itself, with boundless wealth for the poorest, and that the wealth of his self-communicating love is the measure of the wealth, that each of us may possess.

God gives "according to the riches of his grace." You do not expect a millionaire to give half-a-crown to a subscription fund, and God gives royally, divinely, measuring his bestowments by the abundance of his treasures, and handing over with an open palm large gifts of coined money, because there are infinite chests of uncirculated bullion in the deep storehouses. "How great is thy goodness which thou hast manifested before the sons of men for them that fear thee. How much greater is thy goodness which thou hast laid up in store." But whilst he gives all, the question comes to be: What do I receive? The measure of his gift is his measureless grace; the measure of my reception is my—alas! easily-measured faith. What about the unearned increment? What about the unrealized wealth? Too many of us are like some man who has a great estate in another land. He knows nothing about it, and is living in grimy poverty in a back street. For you have all God's riches waiting for you, and "the potentiality of wealth beyond the dreams of avarice" at your beck and call, and yet you are but poorly realizing your possi-

ble riches. Alas, that when we might have so much we do have so little. "According to the riches of his grace" he gives. But another "according to" comes in. "According to thy faith be it unto thee." So we have to take these two measures together, and the working limit of our possession of God's riches comes out of the combination of them both.

Let me remind you, before I pass on, of what I have already suggested is but another phase of this same thought: Paul says in his epistle that God gives not only "according to the riches of his grace," but "according to the riches of his glory," and that the latter expression is substantially identical with the former, is plain from the combination of the two in an earlier verse of this chapter: "to the praise of the glory of his grace." There we get to the blessed thought that the glory of God is essentially the revelation of that stooping, pitying, pardoning, enriching love. Not in the physical attributes, not in the characteristics of the Divine nature which part him off from men, and make him remote, both from their conceptions and their affections, but in the love that bends to them is the true glory of God. All these other things are but the fringes; the centre of glory is the love, which is the mightiest and the divinest thing in the Might Divine. The sunshine is far stronger than the lightning, and there is more force developed in the rain than in an earthquake. That truth is what Christianity has made the common possession of the world. It has thereby broken the chains of dread; it has bridged over the infinite distance. It has given us a God that can love and be loved, can stoop and can lift, can pardon and can purify, "According to the good pleasure of his goodness," there is the foundation of our salvation. "According to the riches of his grace," there is the measure of our salvation.

II. We have another form of the same measure in another set of verses which speak of the present working of God's power.

The Apostle speaks in regard to his own Apologetic commission of its being given "according to the working of his power"; and he speaks of all Christian men as receiving gifts "according to the power that worketh in us." So there we have a standard that comes, as it were, a little closer to ourselves. We do not need to travel up into the dim abysses above, or think of the sanctities and secrecies of that divine heart in the light which is inaccessible; but, we have the measure in ourselves.

The standards of length are kept at Greenwich, the standards of capacity are kept in the Tower; but there are local standards distributed throughout the land, to which men may go and have their measures corrected. And so besides all these lofty thoughts about the grace and the glory which measure his gift, we can turn within, if we are Christian people, and say, "According to the power that worketh in us."

Ah! brethren, there are few things that we want more than to revive and deepen the conviction that in every Christian man, by virtue of his faith, and in proportion to his faith, there is in operation an actual, superhuman divine power moulding his nature, guiding, quickening, ennobling, lifting, confirming and hallowing and shaping into conformity with Jesus Christ. I would that we all not believed

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as a dogma, but realized as a personal experience that irrefragable truth, "Know ye not that the Spirit of Christ dwelleth in you, except ye be reprobate?" The life of self is evil; the life of Christ is self in good, and only good. And if you are Christian men, and in the proportion, as I have said, in which you are living by faith you have working in your spirits the very Spirit of Christ himself.

And that power is the measure of your possibilities. Obviously "the power that worketh in us" is able to do a great deal more than it is doing in any of us. And so with deep significance the apostle, side by side with his adverting of this power as being the measure of our possible attainments, speaks about God as being "able to do for us exceeding abundantly above all that we ask or think." "The power that works in us" transcends its possibilities our present experience, it transcends our conceptions, it transcends our desires. It is able to do everything; it actually does—well, you know what it does in you. And the responsibility of hampering and hindering that power from working out its only adequately corresponding results, lies at our own doors. "A rushing, mighty wind"—yes; and in myself a scarcely perceptible breathing, and often a dead calm, stagnant as in the latitudes on either side of the Equator, where, for long dreary days, no freshening motion in the atmosphere is perceptible. "A fire?"—yes; then why is my grate full of grey, cold ashes, and one little spark in the corner? "A fountain springing into everlasting life?"—yes; then why in my basin is there so much scum and ooze, mud and defilement, and so little of the flashing and brilliant water? "The power that works in us" is sorely hindered by the weakness in which it works.

III. In the third place, another form of this measure is stated by the apostle. "According to the measure of the gift of Christ."

That means, of course, the gift which Christ bestows. It is substantially the same idea as I have just been dealing with, only looked at from rather a different point of view. Therefore, I need not dwell upon its parallelism with what has just been occupying our attention, but rather ask you simply to consider one point in reference to it, and that is, that side by side with the reference to the gift of Christ as being the measure of our possible attainments, the apostle enlarges on the infinite variety of the shapes which that one gift takes in different people. "He gave some apostles, some prophets," etc., one man receiving according to this fashion, and another according to that, and to each of us the distribution is made "according to the measure of the gifts of Christ." That is to say, it takes us all, the collective goodness and beauty of the whole community of saints, to approximate to the fulness of that gift, and all are needed in their different types, and forms of excellence, sanctity and beauty, in order to set forth, even imperfectly, the richness and the manifoldness of his great gift. And so "we all come"—there is a multiplicity—"unto the perfect man, the measure of the stature of the fulness of Christ;" there is unity in which the multiplicity inheres.

So try to get a little more of some different type of excellence than that to which you are naturally inclined. Seek, and con-

sciously endeavor, to appropriate into your character uncongenial excellences, and be very charitable in your judgments of the different types of Christian conformity to Christ our Lord. The crystals that are set round a light do not quarrel with each other as to whether green, or yellow, or blue, or red, or violet is the true color to reflect. We need all the seven prismatic tints to make the perfect white light. The gift of Christ is many sided; try not to be one-sided in your reception of it.

IV. And now the last form of this measure is "according to the energy of the might of his power, which he wrought in Christ when he raised him from the dead."

When we gazed upon the riches of God's grace, they were high above us, when we looked upon "the power that worketh in us," we saw it working amidst many hindrances and hamperings, but here there is presented to us a concrete example, close beside us, of what God can make of a man when the man is wholly pliable to his will, and the recipient of his influences. And so there stand up before us the guarantee and the pattern of immortal life, the Christ whose manhood died and lives, who is clothed with a spiritual body, who wields royal authority in the kingdom of the most high. And that is the measure of what God can do with me, and wishes to do with me, if I will let him. Christ is my pattern, and the measure of my own possibilities.

To be with him, when and what he is, is the only adequate result of the power that works in us, and of the process that is already begun on us, if we are Christian people. You are sometimes—there is one eminent example of it in that great Medician Chapel at Florence—a statue exquisitely finished in all its limbs, but one part left in the rough. That is the best that Christian people come to here. Shall it always be so? Do not the very imperfect prophesy completion? And is it not certain that the half-finished torso will be carried to the upper workshop, and be there disengaged from the dead marble and made to stand out in perfect beauty and fullest completeness? Christ is the object of our hopes, and no hopes of the Christian life are adequate to the power that works in us, or to the progress already made, which do not see in the "energy of the might of the power" which wrought in Christ the example and the guarantee of the exceeding greatness of "his power which is to usward."

And now, before I close, one last word. Besides all these passages which have been occupying us on these two successive mornings, there is another use of this

Old Children

Many children look too old for their years. They go about with thin faces and sober manners not in keeping with robust childhood. If it's your boy or girl, give

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"Twill fill out the hollow places, increase the weight, and bring a healthy color to the cheeks. The improvement continues long after they cease using the Emulsion. Get Scott's.

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same phrase in this letter which presents a very solemn and grim contrast. I can do no better with it than simply read it: "Ye were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh"—mark the allusion to the other words that we have been referring to this morning—"in the children of disobedience." So there you have the alternative, either "dead in trespasses and sins," whilst living the physical and the intellectual life, or partaking of the life of him "Who was dead, and is alive for evermore." Either "walking according to the course of this world," which is "disobedience" and "wrath," or walking "according to the power that worketh in us." Either "putting on," or rather continuing to wear, "the old man which is corrupt according to the lusts which deceive," or "putting on the new man, which according to God is created in righteousness and holiness and truth." The choice is before us. May God help us to choose aright!—Baptist Times and Freeman.

SEVERAL THINGS.

There is a whole volume of truth in Gov. Bob Taylor's statement, that "the good old spectacled mother in Israel with her white locks and beaming face, as she works in her sphere, visiting the poor, nursing the sick and closing the eyes of the dead, is more beautiful in her life, and more charming in her character than the loveliest queen of society who ever chased a phantom of pleasure in the ball-room."

Solomon says: "His own iniquities shall take the wicked himself and he shall be holden with the cords of his sins." A king called into his presence an iron-worker and said to him, "Make a chain." It was made and brought. "Take it back and double its length." It was done and brought again to the king. Pointing to the iron-worker, he said to his officers, "Now bind him with it." And he was deceitfully bound as a prisoner with the chain he himself had forged. So it is with the man who adopts the habit of moderate dram-drinking. Science, history, observation, the pleadings of friends, reason, everything cries out, "Do thyself no harm." But appetite is obeyed as it commands. "Make a chain." One is forged of few links only. Just an occasional drink is taken. But they are links in the chain. Appetite cries out, "Forge it longer." So more links are added. The drinks become more frequent. King Alcohol has not commanded in vain, "Bind the man a prisoner with the chain." He is bound a slave with the chain he forged himself, and "he shall be holden with the cords of his sins." God pity him now!

A fine writer said: "Every tender word we speak, every blessing we bestow is a thread of sunshine woven into somebody's life; and all the smiles and sympathies which come to us from other lips and other hearts are threads of light and love woven into our own. But let the loom of love for a moment stop; let its blissful shuttle cease to fly, and that moment happiness will lie dead on the hearth-stone, and laughter and song will perish among the roses at the door." Too often the kind word and blessing, the smile and sympathy are withheld to be after the loved ones are gone. "What do words of praise avail to lift the

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EDITORIAL.

"CHRISTIANITY rests on a reasoning, not an unreasoning faith."—N. Y. Independent.

We think this is a mistake. Faith must necessarily be unreasoning, though it should never be unreasonable. Faith does not reason, it trusts and acts. All intelligent action rests on faith, which is the motive power of mankind. There is no motive power in reason, whose sole function is to enable us to avoid making mistakes. Action demands faith.

A sick man has faith in his physician, and this faith shows itself in the patient's doing as the doctor directs. He takes a given medicine, not because he has reasoned himself to the conclusion that this is the best thing to do; he takes the medicine because the doctor says so. Thus his faith is unreasoning. Yet it is not unreasonable, because he knows of the skill and reputation of the physician, and hence believes in him. Even if the patient reasoned out the conclusion that this particular medicine should be taken, his actually taking it would be an act of faith, and even in that case the faith would be unreasoning. Faith acts when the reasoning is over and the conclusion is reached.

A soldier obeys his general, not because he reasons out the propriety of the order, but because the general says so. This faith is unreasoning, but it is thoroughly reasonable because the soldier knows the skill and reputation of the general, and knows the right of the general to command.

Reason has an important function in reference to faith. It prevents our trusting what is untrustworthy, but that is all reason can do. When reason has enabled us to avoid mistakes in closing what we will trust, then our faith acts.

Of course, faith may be unreasonable, and often it is so; but faith is never reasoning. The faith of a Christian is thoroughly reasonable, but it is not reasoning.

It seems to us important that this distinction should be emphasized. "Failing to make it leads to confusion. We obey Christ not because we have reasoned out the wisdom of His commands, but because we believe in Him, and recognize His authority over us. This faith is thoroughly reasonable. Indeed, the opposite is thoroughly unreasonable. Yet this faith is unreasoning. Indeed, all faith is unreasoning. Faith and reason are entirely distinct things, and while reason is in the highest degree important, yet faith is the indispensable thing. Without faith it is impossible to please God, and "this is the victory that overcometh the world—even your faith."

The relation between faith and works is the same as that between doing and deeds. Just as the deeds manifest the doing, so the works manifest the faith. And there can no more be faith without works than there can be doing without deeds. Well does James say: "I will show thee my faith by my works," and "faith without works is dead."

Faith is the motive power of the soul, it is the basis of all endeavor. It may be reasonable or unreasonable, but it is always unreasoning. The Christian faith is unreasoning, but it is thoroughly reasonable.

This writer had a pleasant visit last week to Carson and Newman College, at Mossy Creek, Tenn., where he spoke four times in two days. President Henderson is in Washington, D. C., and Prof. S. E. Jones is in temporary charge, and he has shown himself fully equal to the occasion.

There have been 325 students enrolled (of both sexes) during the current year, and a finer body of young people it would be difficult to find. The college occupies new and elegant quarters on a commanding eminence, and it is in a very prosperous condition. They have only \$35,000 endowment, but the Baptist Education Society offer \$15,000 more on condition another \$35,000 is raised. President Henderson will devote himself to this task. We wish him the highest success. The College has a fine equipment, except that it needs more endowment, an able faculty, a noble body of students, and it is joining a great work.

Dr. J. M. Phillips is the loved and honored pastor of the Baptist church. He preaches to full houses every Sunday, has a strong hold on the hearts of the people, and exerts a blessed influence over the students. One of the faculty (Prof. Burnett) is his son-in-law.

Mossy Creek is a pleasant town, with a refined community, with no whiskey sold there, and with a large proportion of resident Baptist preachers. It was pleasant to meet Dr. Jesse Baker, the Rev. S. S. Hale, the Rev. J. J. Burnett, as well as the members of the faculty, ex-Professor Russell, who is interested in the material development of East Tennessee, and others. The writer was handsomely entertained at the hospitable home of Mrs. Lawrence, and he is indebted to Dr. Phillips for special courtesies.

In view of the current outcry in New York against heresy trials, occasioned by the probable trial of Prof. McGiffert, and which he flanked by deciding to leave the Presbyterians, the *Christian Advocate* (N. Y.) offers some very sensible remarks on the subject. It says:

We regard a heresy trial in the same light that we do a surgical operation. If there is no occasion for it, it is butchery. If there is, and it is successful, it is the happiest combination of science and art known to man.

Amputation of diseased parts is never so important as when there is danger of blood poisoning if it is not done; for that means the injury of every member, and death itself. When that peril exists the quicker the operation can be performed the better, for the patient may not be able to survive the operation if it is delayed too long.

A professional heresy-hunter is not an amiable object. He is like a surgeon "hunting" around looking for chances to cut, and not caring how much damage he does, if he can only cut; but he is a mere harmless crank compared with the man who will sit down and see the vital organs mutilated, and try to mob the surgeon on the man who calls for him.

On the shores of Tiberias the hyenas sometimes came out of the mountains to eat up the offal, and nobody went out to hunt them; but one night they attacked a sleeping horse near one of the neighboring tents, and the whole caravan went out to slay them. They were not slain by heresy-hunters, but horse defenders. St. Paul was one of that sort; so was St. John. They defined and denounced the error, and they named the error, and warned believers against them, and against following them.

This is well and truly said, and it is timely, as well. Heresy-hunting is not pleasant business, just as the hyena-hunting, referred to, is not pleasant business, and the man whose tastes lead him to engage in heresy-hunting, is like the man whose

tastes lead him to hunt hyenas. And, in the same way, the man who would protect heresy is very like the man who would protect the hyenas. Heresy-hiding is worse than heresy-hunting. As best we can make it out, those who cry out against heresy trials do not care what doctrines are taught so only the old-fashioned orthodoxy is not taught.

ACCORDING to the statistics gathered by Dr. H. K. Carroll, the gains and losses of the leading denominations in the United States for the past year, are as follows:

Table with 2 columns: Denomination and Gain/Loss. Rows include Regular Baptists, Congregationalists, Episcopalians, Lutherans, Methodists, Presbyterians, and Roman Catholics.

It thus appears that the Baptists made the largest gain of any denomination. The Lutheran figures include the Lutherans of all sorts, because we were not sure how to distinguish between the regulars and others. A large part of their gain, as well as of that of the Roman Catholics, is due to immigration.

The Baptist figures are to be divided as follows: South. white Bap. gained 50,270 North. " " 6,072 Negro " " 29,847

These figures are instructive. The white Baptists in the South are less than double the number in the North, and yet our net for the year is more than eight times as great. Why is this? Northern Baptists have ten times as much money as have their Southern brethren. They have five well-endowed theological seminaries, while we have but one. They have twenty times as much money invested in schools and colleges as we have. And yet, their gain is less than one-fourth as much, in proportion to numbers, as is ours, despite all these apparent advantages.

But it is to be remembered that Southern Baptists are more tense Baptists than their Northern brethren. There is far less denominational laxness of doctrine in the South than in the North. The various isms that have seriously affected the North, have gained but little headway in the South. It seems to us that herein is an important element in the explanation of the figures. We hope the South will continue to be true to the faith, and we hope our Northern brethren will stiffen and straighten in the matter of Baptist orthodoxy.

The whole civilized world is stirred about the great famine in India, and relief has been sent and will be sent from all quarters. The area affected is 400,000 square miles, about ten times the size of Kentucky. The population affected number 50,000,000, about twenty-five times the population of Kentucky. Of these, 4,500,000 have been gathered into camps, where they are fed and given such work as is practicable. The number in these camps is at present being increased at the rate of 100,000 a week, which is as rapidly as the means are provided. The feeding of 5,000,000 people is an enormous undertaking, and the starving of untold numbers among the destitute 45,000,000 is horrible to contemplate. It is estimated that 20,000,000 of these will actually starve to death unless relieved in the near future. Multitudes have already perished.

Help has already gone from this country, but much more is needed. It is proposed to send a ship load of provisions from Kentucky, and some of our best women are deeply enlisted in this good work. Our good friend, Mrs. P. P. Huston, at Anchorage, is a leader in the good cause, and any contributions sent to her will be properly applied. Produce will be accepted, and those who wish to contribute produce can notify Mrs. Huston, and she will inform them in regard to where to make the shipments.

The series of lectures on the Gay foundation were delivered in Norton Hall of the Seminary on Tuesday, Thursday and Friday nights of last week, by Prof. W. L. Potest, of Wake Forest, N. C. His general topic was the attitude of the pulpit toward science, though the specific subjects of the lectures were, respectively, the biological revolution, the new appeal and the unknown tongue. The writer heard only the first of the three. Prof. Potest avowed himself an evolutionist of the theistic type, and spoke of the great change in everything that evolution had accomplished. All science, and theology, and sociology, &c., &c., had been revolutionized by it. The other lectures, according to our information, were from the standpoint of evolution and the new theology. The speaker referred to the great "crisis" now upon us, and to the "transition" through which all doctrines are passing, and confessed the perils such a state of things involves.

We cannot take space now to discuss the points raised in Prof. Potest's lectures, but our readers know that we do not believe in either evolution or in the new theology, and that whatever is said from those standpoints runs counter to our views. Moreover, we do not for a moment admit that we are in any "crisis," or are passing through any "transition." The writer has heard exactly that sort of talk all his life, and, from books accessible, he knows that such talk has been freely indulged in for over a hundred years. The only difference we can see between the theological situation now and that of a century ago, is that the Voltaires and Tom Paines of to-day are church-members, and with smooth phrases are seeking to explain away "the faith once all delivered to the saints." As Dr. Howard Osgood has shown, the "advanced" theologians of to-day have said nothing that Tom Paine did not say over a century ago.

Dr. Mullins publicly expressed dissent from the views of Prof. Potest. It is proper to say that the learned professor was invited to lecture on Christianity and Social Questions, but he decided on consultation with Pres. Taylor, of Wake Forest, who is a trustee of the Seminary, to change his theme, and to discuss instead the topics he presented in the lectures.

Prof. Potest is a man of fine presence and pleasant delivery, as well as of bright mind and of ready wit. He is professor of biology, and we are informed that he thoroughly understands that great subject.

We had on Monday pleasant visits from Dr. J. S. Coleman, the Revs. W. E. Powers, I. P. Trotter, H. W. Virgin. Dr. Coleman, we are glad to see, is improving in health, and is getting to be himself again.

He that walketh uprightly walketh surely.—The Bible.

Editorial Varieties

The Baptist (?) Congress is to meet in Richmond, Va., next November. It met there several years ago. It has transpired that Miss Mary Johnson, author of "To Have and to Hold," is a Baptist. We are glad to have Baptists enter the field of general literature more and more.

Deacon Theodore Harris has given \$1,000 to buy scientific books for the library of the Southern Baptist Theological Seminary. He wants the young students well up on scientific subjects and so gives them abundant opportunity to be posted.

The *Congregationalist* says: "The Baptist Standard favors prayers for the dead." This does not refer to the Baptist Standard of Dallas, but to the Standard of Chicago. How about this, Bro. Standard? Is there truth in the charge?

It is a matter of current controversy with the Jews whether or not they shall observe the first day of the week as their Sabbath, instead of the seventh. While the majority of them still hold to the seventh day, yet a respectable minority advocate the change.

The *Interior* publishes a letter from an eminent minister who says: "It is not the lacking class I pity most, but the rotting 'upper class' whose children are going swiftly to destruction, and corrupting as they go all the healthy middle class who look at them and envy them their power." Wise words and true.

The Baptist *Helper* is a new paper that comes to us from Texas. It is published at Greenville and Dr. H. H. Womack is the editor. We have heard of him and loved Dr. Womack for thirty years. Our same old question comes up again: "Upon what principles should the number, location and personnel of our Baptist papers to be determined?"

The papers said Dr. McGiffert had decided to quit the Presbyterians to avoid being tried for heresy, and it was generally supposed that he had quit. But it seems that he hangs on, and some doubt is expressed as to whether he will quit, after all. He would cease to be a sensation if he should quit.

Dr. J. W. Warder's illness has lasted much longer than we all thought. He has indeed been very ill, and by recovery more slowly than we all hoped. He never did better service than during the current year, and his sufferings have called forth the affectionate sympathy of the brotherhood. We hope he will soon be completely restored.

We were deeply pained to learn of the death of the Rev. J. P. Weaver, of New Providence, Tenn. We have known and loved him for thirty-five years. He was a "faithful minister of Jesus Christ, and a pillar to the Baptist cause. Deacon E. A. Collins, of Milan, Tenn., where Bro. Weaver was twice pastor, pays a handsome and an appropriate tribute to his life in the last *Baptist and Director*. We tender our condolence to the bereaved.

Walnut-street Baptist church is now free from the whiskey traffic. None of her members are engaged in that business, the last one having either left the church or left the business. Now that this mother church moves to a new location, she goes free from a reproach she has long borne, of holding in fellowship those who were engaged in the liquor business, i. e., distillers and wholesale dealers. She has never tolerated saloon keepers in her fold.

The recent law suit between Mr. Carnegie and Mr. Frick shows the enormous profits and the great stock of a new location, she goes free from a reproach she has long borne, of holding in fellowship those who were engaged in the liquor business, i. e., distillers and wholesale dealers. She has never tolerated saloon keepers in her fold.

The Rev. J. F. Bonnett, of Texas, a student in the Seminary, died on Friday last after an illness of only three days. He had all the season been very hard at work and his system gave way. He was one of the best students in an institution and he was greatly loved by the faculty and students. He was a son of Dr. J. D. Bonnett, who was pastor in Dallas and who founded the Howard Payne College. The body of the deceased was carried home to Texas for burial by his mother and brother who came to be with him in his illness. We tender our condolence to the bereaved.

The M. E. General Conference is to meet in the Auditorium Hall in Chicago, May 2nd. The session will last about three weeks. The seats not needed for delegates are for sale. Boxes, accommodating six persons, are offered for \$100 each; seats in the main balcony are 25 each, and so on. This is to us a novel idea. We are glad to see the witnessing the proceedings of a religious body. Is it not better to let them in free and then ply them with frequent collections? It is a saying in England, that "where two are a Synod, there are gathered together, there will a collection be taken up." It seems to us hardly fair to charge men for a seat and then to ply him with a collection.

AMONG THE CHURCHES

LOUISVILLE.

Walnut-st.—Pastor Eaton preached on "Aaron's rod's swallowing the rods of the magicians," and on "The kingdom of heaven as heaven." One received by letter, one by relation and one baptized. Meeting every night during this, and on "Tokens of perfection." Coffee social Thursday of last week at Mrs. J. M. Delph's residence—an interesting occasion.

Broadway—Pastor Jones preached at both hours. At night he spoke on "Joseph of Arimathea or post-mortem friendship."

Chestnut-st.—Pastor Weaver preached on "Receiving and walking in Christ," and on "A good hope through grace."

East—Pastor Christian preached on "The remission of sins," and on "The death of Elisha." He preached at 8 p. m. at the Masonic Home.

McFerran Memorial—Pastor Hamilton preached on "Ye are my witnesses," and on "Tokens of perfection." One joined by letter.

Twenty-second and Walnut—Bro. E. C. Dargan preached at both hours. Pastor Dement begins next Sunday. Recognition services next Sunday at 8 p. m.

Franklin-st.—Evangelist Dew preached on "Receiving God's grace in vain, or helping and hindering," and on "The sinner's responsibility." Meeting every night. Two received by letter.

German—Bro. Grimmel, of Cleveland, preached on "The prayers of the saints," and on "The difference between son and servant." Several in Sunday-school arose for prayer. One profession.

Highlands—Pastor Dawes preached on "God's love," and on "His justice."

Logan-st.—Pastor Montgomery preached on "How to behave in the church," and on "He that hath the Son hath life."

Parkland—Bro. Clay preached at both hours.

Portland-avenue—Pastor Tralle preached on "Abraham's offering Isaac," and on "The egotist." Pastor entertained the men of the church on Monday night last week.

Southing-st.—Pastor McFarland preached on "Patience," and on "Being not ashamed of the Gospel of Christ."

Third-ave.—Pastor Boyet preached on "John the Baptist as a revivalist," and on "Spiritual riches." Protracted meeting begins next Sunday. Bro. W. K. Penrod, of Paducah, will preach next week.

Twenty-sixth and Market—Pastor Thompson preached on "Following Christ," and on "The punishment of the Christian." sin protracted meeting closed Friday. Church greatly strengthened. Eight received for baptism, 8 by letter and 8 baptized. During the meeting, there were 46 additions.

East Mead—Pastor Cooper preached on "Behold he prayeth," and on "Lord to whom shall we go?" One received for baptism. House newly painted.

Oakdale—Pastor Hill preached on "The life of Joseph," and on "The difference between a converted and an unconverted man."

Clifton—Pastor Foster preached on "The book burning at Ephesus," and on "The evidences of Christianity."

The Point—The new quarters were opened and dedicated. Bro. Jones, Marvin, Norton and Wood, as well as Pastor Farrar, spoke.

Bro. Grimmel, of Cleveland, O., made an interesting address on the German work. This is the centennial year of the birth of J. G. Oenken. In 1826 he organized the first Sunday-school in Germany. He was baptized by Dr. Barnes Beams in 1826, and then was organized the first modern Baptist church in Germany. He said: "I say modern Baptist church, for we German Baptists believe that for many years and many centuries before there were Baptists in Germany." "The work of his fathers," he said, "was to be a witness for Christ, imprisoned for preaching Baptist doctrine—ten days for every sermon preached outside the city and twenty days for every sermon preached inside the city of Marburg. In Germany there are 20,000. In Russia there are 20,000. American German Baptists raised last year \$125,120 for churches and \$76,476 for missions and

education. For Sunday-school work \$26,000. They have a publication society in Cleveland, of which Bro. Grimmel is the representative. He edits the Sembois and the other publications. A many Germans have been sent to American Baptist churches from the German churches as are now in the latter churches. The address received warm commendation in which Bro. E. Y. Mullins led off.

Bro. McFarland presented the cause of the starving in India.

SEMINARY NOTES.

Bro. J. J. Griffin is back from the infirmary and is now able to walk about some.

B. H. Carroll, Sop., took the measles last week and then gave up a share to his pals, B. J., Jr. We wished to visit them, but there were boys among us who had never had measles, and so could not.

The Gay lectures have come and gone. Prof. Postek took some positions that we all could not hold, nevertheless what he said was enjoyed and appreciated very much.

Immediately after the first lecture on Tuesday night the North Carolina men held a banquet in honor of their distinguished professor. The Wake Forest coats were worn. Good things to eat were in abundance, and good in abundance were in the speeches.

At the close of the last lecture given by Prof. Postek Dr. Sumpsey arose and announced that Mr. Theodore Harris, of this city, had given \$100 to the library to be used immediately in the purchase of books of science helpful in the study of subjects close kin to those of Prof. Postek's, and \$500 to be put at interest for the purpose of keeping up and purchasing books. This, we think, is a handsome thing to do.

Bro. W. W. Hamilton has found time to visit us in our dining hall even at this early hour. Bro. Hamilton is the new pastor of McFerran Memorial church, and a taking one with them and with those of us who have heard him. He paid for his meal in the usual way, and gave good measure.

The brethren have been going out by twos in the interest of Long Run Association, holding missionary rallies. E. D. Solomon and H. H. Mashburn went to Elk, and J. M. Dodd and A. Y. Napier went to Beechland last Sunday.

Sunday supplies: E. East, Carrollton; A. L. Bain, Carrollton, one service; H. A. Ericson, Upton; J. H. Barnum, Point Mission; F. F. Soren, Christianburg; H. M. Fugate, Lexington, Ind.; W. T. Tallero, Forks of Elkhorn; C. C. Coleman, Glenview; W. J. Ray, East Mead; S. A. Cowan, Alms House; W. T. Rouse, Bedford, Ind.; L. B. Warren, colored State University; C. W. Wall, Preston-street Lutheran.

And not one of our brightest and best, Bro. James P. Robnett, of Texas, has been taken from us. It was hard for us to give him up; how much more so was it for the bereaved ones. His mother and eldest brother arrived in time to see him die; his wife waited almost a month at her home. A memorial service was held in Norton Hall on Saturday morning, and the day's work was omitted in his honor. He has been buried in Texas. This much is true—

In death's dark hour the smallest virtues which are not seen in life's unclouded day. Not so with Jim's, more bounteous and benign.

As he lies in life's and death's decay. HAL. F. BUCKNER.

THE STATE.

Bro. E. N. Dicken writes: "The majority against saloons in the town of Franklin was 286. The vote was cast March 19. The following day the majority in a district north of town, where a quart house had been licensed was 21. It demonstrated the whiskey men. The Christian women held all-day prayer-meeting in one of the churches both days. The north district included part of the town, and all the voting was done in town. It was the greatest temperance victory I was ever in. All the lawyers, doctors and preachers, except one negro, were for a dry town, and we have it. All good people are rejoicing."

Our church at Lagrange will hold a week's missionary meeting the second week in April. Pastor Virginia is working up the programme, and a pleasant and profitable season is in prospect.

Bro. Joseph Vogt sends the resolutions of regret passed by the Paducah church at the resignation of their pastor, Bro. W. L. Jones. We

have not space to publish such resolutions, as so many are passed in these days of frequent resignation, but we give a longer extract than usual, because the trial is so eloquent and covers so much ground in a few well-chosen words: "His has preached the Gospel to us with great pathos and power; He has clearly and convincingly presented the truth. He has been with us in times of joy, with a heart full of cheer; in our times of sorrow with a heart full of sweetest sympathy. He has tried to be the servant and not the master of the people. He has preached Christ in the spirit of Christ."

OTHER STATES.

A two weeks' meeting in the Johnson City church, Tenn., closed with 25 professions of religion. Four were baptized before the meeting closed, and nine others have been received for baptism.

The Trenton church, Tenn., has called Pastor J. H. Butler and he has accepted the call. The Trenton church has been blessed to having such a pastor as Bro. Ryals for fifteen years and is greatly blessed in securing a successor like Bro. Butler. May Pastor Ryals have as long and as happy a pastorate in Richmond as he has had in Trenton.

The Arkadelphia church, Ark., has set apart Bro. S. J. Cannon to the full work of the Gospel ministry.

Twenty have been added to the fellowship of the Center Grove church, Ark. All by experience and baptism.

Pastor C. Forrest Maddox writes: "Several weeks ago I had the pleasure of joining Bro. J. C. F. Kyger, of Waco, Texas, as a singer. We closed a meeting at Seneca, Mo., last week, with about 100 in attendance. We are now at Bolivia, Mo. in the midst of a great meeting. The earnest preaching of Bro. Kyger is not only waking the sleeping church-members to a sense of duty, but is also the means of bringing many souls to Christ."

Evangelist Sid Williams and his sweet singer, James Brown, have aided Pastor Jenkins in a glorious meeting in White Light, Tex. There were 28 additions to the church and of these 70 were by profession and baptism.

The First Baptist church of Raleigh, N. C., has called Elder A. A. Marshall of Georgia.

Pastor F. C. McConnell, of Lynchburg, Va., will preach the annual sermon at the first commencement of the Baptist Female University, Raleigh, N. C., in June. Pastor J. B. Hawthorne, of Richmond, Va., will preach the commencement sermon at Wake Forest, N. C., and Pastor J. M. Millard, of Baltimore, Md., will deliver the alumni address.

Pastor J. A. Mundy, of Reidsville, N. C., has accepted a call to the Caball-street church, Lynchburg, Virginia.

Bro. R. C. Medaris writes from Meridian, Texas: "Have recently assisted Pastor J. T. Barrett in a ten days' meeting at Crowley, La. Our congregations were large and the people listened attentively to the Gospel. Some persons came twenty-five miles to attend the meeting. God's people were blessed and refreshed of the Lord. Sinners sought the Lord and rejoiced in His love. Only six persons united with the church, but others will do so later. I was entertained by Bro. Barrett and wife and they endeared themselves greatly by their kindness. I will visit Crowley again some day. Expect to hold some more meetings in Louisiana ere long. We are now getting ready for our April collection for Foreign and Home Missions."

Pastor W. M. Murray has taken hold well at Cape Girardeau, Mo., and he is greatly pleased with the outlook. We heartily commend Bro. Murray to the Baptists of Missouri.

A meeting in the New Howe church, Ark., closed with 15 additions to the fellowship of the church. Among those converted were several old people.

A five days' meeting in the El Paso church, Ark., resulted in 20 additions by experience and baptism, 3 by letter and 4 approved for baptism.

Pastor W. M. Davis assisted by several brethren held a meeting in the Missionary Grove church, Nevada county, Ark., which resulted in 11 additions to the fellowship of the church.

A twelve days' meeting in the Searcy Springs church, Ark., closed with 13 additions to the fellowship of the church.

Eld. T. G. Sturges held a meeting in the Clear Fork church, Texas, which closed with 24 additions to the fellowship of the church.

Thirty-three have been added to

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the fellowship of the Rome church, Henderson county, Texas. This church was organized last spring with four members.

A meeting in the Ods Creek church, Texas, resulted in 22 additions to the fellowship of the church.

The Waco church, Texas, has set apart Bro. George W. McDaniel to the full work of the Gospel ministry.

PROGRAMME.

The following is the programme of the ministers' and members' meeting of the Salem Association, to be held with Big Spring church, April 27-29:—

- FRIDAY.
- 10 A. M.—Devotion.
 - Duties of the church to the pastor—J. H. Bryant.
 - Faith—B. M. Shacklett.
 - What may believers gain or lose in this life and the life to come?—J. J. Willett.

- NOON.
1. Devotion.
 - The order of the resurrection—D. F. Shacklett.
 - The need of more spirituality in our worship—J. S. Willett.
 - "Unless perfection," or sanctification—G. W. Smith.
- NIGHT.
- Proper subjects of baptism—J. C. Willett.

- SATURDAY.
- 9 A. M.—Devotion.
 - The Scriptural plan of giving—I. C. Argabright.
 - The benefits of a prayer-meeting to the church—C. M. Buchanan.
 - 11 A. M.—Board meeting.
 - The atonement—T. J. Duvall.

NIGHT.

Scriptural qualifications for communion at the Lord's table—W. H. Bruner.

- SUNDAY.
- 9 A. M.—Devotion.
 - The duties of the church to the Sunday-school—G. M. Maffus.
 - What is the precise relation which the agency of the human will sustains to the working of the Holy Spirit in regeneration—H. East.
 3. Sermon—J. J. Willett.
- Adjournment. J. C. WILLET, T. J. DUVAL, Committee.

TO COLPORTEURS.

We are desirous of becoming acquainted with every colporteur in the Southern States, and to every bona-fide colporteur sending us his name during the next 30 days we will mail free a copy of "What Baptists Believe and Why They Believe It," by J. G. Bow, or, if you prefer, we will send a copy of "Glad Giving," by Dr. John A. Broadus. If you have a friend who is engaged in colporteur work, call his attention to this, please. Sincerely,
BAPTIST BOOK CONCERN,
642 Fourth Ave., Louisville, Ky.

DEAR RECORDER—I wish to endorse the suggestion of Dr. J. G. Bow respecting a small but choice Baptist library for every Baptist church. It would be a good thing if our young people's societies had two libraries: A denominational one and a miscellaneous library. Suggesting, Mr. Editor, you make up a list of twenty or twenty-five books covering the ground, and put these publications at a low price, and publish the list with a statement of what you will charge to place them in a church or young people's libraries. J. J. HALL, Norfolk, Va.

PROGRAMME.

The following is the programme of the Gaasper River Baptist Ministers' and Members' Meeting, to be held with Monticello Baptist church, Butler county, Ky., April 27-29, 1900:

Give five reasons why our Bible is not sufficient for the Mormons—J. P. Taylor and F. B. Stuart. Give some reason why we cannot accept the book of the Mormon—T. W. Pritchett and J. E. Gardner. How can we bring our churches in touch with the missionaries in the field—J. W. Gill. What are the advantages of an educated ministry?—A. B. Gardner. The evils of wresting the Scriptures—J. H. Newman.

The best methods of promoting spirituality in the churches—J. R. Hays. Explain Prov. 6:16—P. M. Knight. What does it take to constitute a pastor?—E. J. Hagan and S. A. Poesy.

Four reasons why I am a Baptist—W. Y. Hariday. Give the Scriptural evils of intemperance, of the use of alcoholic drink among church-members—B. S. Stuart and E. Howerton. Explain Prov. 22:28—G. W. Milam. The advantages of Bible knowledge. G. B. Johnston and J. F. Castleberry. Explain I Cor. 13:8—G. W. Penly. Explain I Cor. 15:20—H. C. Hudnall. Monticello is on Green River, five miles above Rochester, where you will find a noble set of brethren and sisters, making all things ready for a glorious meeting for the Lord, at which meeting the Mission Board will meet. G. W. MILAM, Sec.

PROGRAMME.

The following is the programme of the Ministers' and Members' Meeting of Goshen Association, to be held with Friendship church, Harard, Ky., Friday, Saturday and Sunday, April 27, 28 and 29, 1900:

The Holy Spirit and His mission in the world—I. M. Washburn, J. Duggins, J. D. Duncan. Relation of Faith and Works—H. B. White, J. T. Lewis, J. B. Oldham, J. C. Ramsey. What is essential to Scriptural baptism?—J. R. Ward, C. Payne, A. V. Armstrong.

The Scriptural teaching concerning election—A. C. Caperton, D. D. L. A. Sturgeon, W. V. Harzell. The final judgment—J. N. Lynch, T. E. Layman, Asa King. Duties of Baptists concerning Sunday-school—W. E. Rutledge. Duties of Baptists concerning the evangelization of the world—J. W. Vallandigham, J. R. Moore. W. V. HARBELL, L. A. STURGEON, I. M. WASHBURN.

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BY REV. H. PETTY.

Oh! God, our Father, here we stand, Before thy face a guilty land, We're often asked thee to forget Our vanity and pride deep set. Thoughtless of Thee, with braggart words, Our soldiers strode on their swords, And o'er the ocean's wave set sail, The gallant boats to assail. The land is now in mourning clad, A thousand hearts and homes are sad, Great captains lie among the slain, While others wounded writhe in pain. O Lord of hosts! show us the way By which this nation's doom to stay, And let us not, with gory feet, Be pressed again to sore defeat. Let pride of power be put aside, Let us, O Lord, in Thee confide, And whate'er fate may be betide, Be thou our captain, thou our guide. Osham, Va.

THE PRIMROSE EXPERIMENT.

BY LUCIE DATTON PHILLIPS.

PART I.

"Your church called anybody yet, deacon?" "No. We can't unite on a man, it seems. We are not ready— Just to scorn the consequences, And just to do the thing." "The two, Deacon Long and his friend, Col. Blake, a lawyer from an adjoining county, walked down the street together in the peaceful summer twilight. "I regret the loss of our old pastor, of course," added the deacon, "but I confess to you, that my greatest trouble lies in the thought of finding some one who can fill his place." "Why, Dr. Tyler told me this morning that the Pulpit Committee had received letters from some eighty eligible candidates for the vacant place. Your church can always secure the best man. It has a fine name, pays a good salary, and pays it promptly. And so—" "Yes, I know. But our church has invited a number of these candidates to come and preach for us before extending a call to any one. I fear the effect of these 'trial sermons' is am too old-fashioned to take any stock in this sort of thing." "I might drop in to hear some of these 'samples' and help your committee to decide with the most taking—the most likely to draw"—laughed the Colonel in his careless, good-natured way. But Deacon Long was still grave. His kind old face wore a troubled air. "I wish we had our dear, good pastor back," he said, sighing, "but not even Dr. Palmer could please everybody, and when he found out that some of the church thought him too old—" "Too old! Why, Dr. Palmer is just if the prime of his life—not over fifty, I'm sure." "He's fifty-five," said the deacon, with mournful emphasis; "and some of our members want a young man. Don't ask me why." "Nor me! In all the other callings, we want a man of experience. Gray hairs do not hurt the lawyer, the banker, the merchant or the manufacturer. When we are very ill we do not seek for a young experiment; we want our physical condition. We will not confide either our business or our bodies to boys, and yet it seems that the churches of to-day insist upon giving over their spiritual interests to the direction of their holy faith, the teachings of the Word of God, all that concerns the immortal part of man, to the young minister. Above all, he must be young. Strange paradox, this, is it not?" "I don't even pretend to understand it," confessed the deacon, with another heavy sigh. "Experience counts for nothing in the pastorate of to-day, I know that. But if God will only send me a good man I—" "Dr. Palmer was both, however, in the largest sense too. You did not know him as I did, Blake. He was a rare personality, sweet, spiritual, yet sound and sensible; He had the tenderest, most sympathetic nature, but our church discipline was never so strict and guarded as during the pastorate of his predecessor." "He seemed a busy, active sort of man," said Col. Blake. "Yes—yes—he was. I never knew him to fall in a single duty, and never his sen-

gregation like a book. I believe a child's unhappiness was to him a personal grief. He counseled every girl as a father against the evils of the present day, talking to them in that simple, direct way he had warned and won the confidence of every wild young man in the community. He knew just what mother to drop a word to about the case of her little fellow, and how to suggest this, or that change, to a cunning wife, or thoughtless husband. Why, sir, when Ben Moore was one of his 'presses' our pastor took charge of his whole family. Mrs. Palmer was a merry-hand with children, and Ben went to work with a will after that. To see how much his pastor cared for the little ones he beat and neglected, put new thoughts in the poor fellow's head, it seems. Yes, our pastor was a ways looking out for his people, and trying to help them in the way they needed most, both in soul and body. He had been with us nearly ten years, you see, and had learned our ways, understood us, and in short—was a pastor. But at this point the Colonel's car turned the corner, and with a hurried good-bye, he was gone. The old deacon walked on alone with bowed head. His wife, watching for him at the door, thought, with a sudden pang, that she had never seen him look so feeble. "It's the hot weather," she told herself. A certain Dr. Phelps from the West was to fill the vacant pulpit of the Primrose church on the following Sunday, and a number of well-known men, teachers and preachers, had sent in advance to the Supply Committee the strongest testimonials as to his piety, his work in other fields and his worth as a pastor. But the congregation were not favorably impressed with the good Doctor's style of preaching. It was too rugged, too searching, they said, and these piercing gray eyes made them feel uncomfortable some way. But the sermon itself was a fine one—even fault-finding old Dr. Peters admitted that. "I don't like a thin, dark man myself," declared Miss Ora Johnstone, "but—" "Why, he looks half-stupid!" "His gestures were anything but graceful," added the first soprano, Miss Louise Brown, "and, as for being young, why, he's forty-five if he's a day. Dr. Tyler's boy, how bald he is!" "Ann Cecil's new pastor at Bloomfield is only twenty-two, and so inspiring!" It was two Sundays later that a Rev. Paul Morris, from the East, was announced to preach to Dr. Palmer's old charge. His candidate was rather reserved in his manner. He was neither fluent nor flattering, yet Deacon Long's family, whose guest he was, found him a delightful companion. Wide-spread, rich culture and fine conversation, his conversation a distinct charm, as well as interest. "It's better than any book to hear him talk," said Raymond Long, the "black sheep" of the deacon's boys. "I'll go to church twice every Sunday to hear him." But in the pulpit his manner was timid—hesitating. There was something almost apologetic in his deep voice—and on his face a look that was more distress than embarrassment. The truth was (but how was anybody to guess that?) the whole soul of the man was in revolt at the position in which he had placed himself—at the part he was playing. He did not believe in this "candidating system." This "trial sermon" was a trial indeed—to him. But personal reasons, poverty and falling health among them made him anxious above every consideration to secure this pastorate before giving up the one he had held for so long. Dr. Palmer had given his name to the Pulpit Committee of the Primrose church. He had written them of his noble and manly traits of character, of his zeal and consecration, and also of his special gifts as a pastor. "You cannot do better than to call Rev. Paul Morris," he said in the unselfish letter. "He knows what we want," sighed Deacon Long, as he folded his pages. "The church did not—as yet, at least—think of the deacon's gift as his most striking characteristics but faintly defined. That he must be young was the solitary point fully agreed upon. Rev. Paul Morris made rather a favorable impression upon his audience, but no one man in a single sermon can please everybody. And he was lacking perhaps in personal magnetism. He had so little self-consciousness. His hearers were apt to think his message, rather than the man. He had a way of putting his Master first. "I'm afraid he ain't the sort to draw crowds," said Deacon Overton,

shaking his head wisely; "and I've kinder got my heart set on one of them young fellows that will make up pairs in the aisles, you understand." "Folks want to be entertained these days," suggested Bro. Evans. "I see we are not going to satisfy our church until we've got a young man," said Deacon Sloan, with deliberation. "He must be young, handsome and gifted. It's an experiment, I know, but it's an experiment we're bound to try." Some of the sisters discussed their needs of a pastor at the sewing society the next afternoon. "I need to think the Lord sent preachers," declared old Mrs. Green. "He used to call 'em to preach, but they call themselves now," said Miss Betsy Allen, complainingly. "Things air changed." "I'm glad he don't call me to hear them," snapped out Miss Edens. The long summer was gone now and the autumn with its wonderful color-schemes, dressing woods and fields in rainbow beauty, was going too. But no pastor had been called to the vacant pulpit of the Primrose church. Probation had come and gone, preaching "trial sermons," often to their own disgust, but none of them had exactly suited, it seemed. But one perfect November Sabbath their stood at the sacred desk a fair-haired young stranger with a pair of blue eyes and a smile. When a sermon was preached! His fervid oratory fell on the ears of the Primrose saints like martial music. Before evening a hearty and unanimous call had been extended the young young, giving, and it had been at once accepted. "He says he can set right in," announced Deacon Overton to the committee. "Well, we are ready to begin the experiment," replied Deacon Sloan, who was somewhat slow of speech when excited. Deacon Long said nothing. He felt too old for "experimentation." [To be Continued.]

THE VALUE OF CHARCOAL.

Four 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 that it is taken into the human system for the same cleansing purpose. Charcoal is a remedy that the more you take of it the better, it is not a drug at all, but simply absorbs the poisons and impurities always present in the stomach and intestines and carries them out of the system. Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables. Charcoal often by its action improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic. It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from germs. All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered charcoal, and contain other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with honey. The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary great benefit. A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat. I believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation yet I believe I get more for my money in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets." One day, at a political gathering, Gov. Kappay A. Wine, of Virginia, was up on a well-dressed individual, who shook hands with him. The Governor confessed he could not recall the hand-shaker's name. "Why, you must remember me, Governor," said the latter; "I'm from Richmond, made your shirt." "How do you do, Governor?" said the politician's tact; "gentleman, this is my very excellent neighbor, Major Shiras."

SUSANNE AND MR. JIM. (A Children's Story.) BY FRANCIS J. DELANO. Mr. Jim lived alone in a great house that stood by itself in the band of the woods. It was a gloomy place and there were many strange stories told about the dilapidated building. Mr. Jim himself was old and poor, so Susanne's heart went out to him as it did to all the old and afflicted in the village. She had never seen or known of her existence, but trifles like these made no difference to Susanne's friendly feelings. She prayed for him every night and always for the same thing. Her aunt had once said that if Mr. Jim would open one of his blinds once in a while, and let in a little light, things would look different to him; and since then Susanne had come to believe that all good things would come to the old man if only he would open the shutters of his house. So she always ended her prayers with the request that Mr. Jim might be made to open a blind. In the morning on her way to school she never failed to look Mr. Jim's house carefully over to see if a blind were opened. The day before Washington's birthday Susanne's teacher announced to the scholars that they would celebrate the day by having a flag-raising. She gave each of them two tiny flags and told them to bring them to invite one guest apiece. Susanne was jubilant. She made up her mind at once to invite grandfather. When she reached home she found that grandfather had an engagement in the evening, but she would be disappointed. Susanne was disappointed but not discouraged. "I'll erivite Mr. Jim," she said; "perhaps he's never seen a flag-raising. Do you 'pose the bears would break right through the bits if I was to just go into the yard and knock on Mr. Jim's door?" she asked anxiously. "Bears!" exclaimed grandfather. "Mr. Jim doesn't keep bears in his house. What put such a notion into your head?" "They say he does," said Susanne, "and the children always run when they go a-past. How'd they like it if everybody was to go running a-past their house, and 'sopen, here S'open, and set up a-past, and looked earnestly into grandfather's face, as if the supposition were almost too grave to be thought of. "Popen everybody was to run a-past your house, grandfather!" The old man put his hand on Susanne's soft hair. "Once," said Susanne, after a long pause, "when I was going by I heard a scratching. I ran that time," here the child glanced up quickly to see the effect of the astonishing statement might have upon her listener. Grandfather tried to convince Susanne that Mr. Jim could not keep bears in his house, and he comforted her not a little when he told her that even if he did he would be sure to keep the kind that slept all winter, so she need have no fears. "Well!" said the child, quite decidedly, "I'm going to erivite him because he's old like you, grandfather, but he doesn't look like you, here he seemed glad to hear the girl's statement. "Mr. Jim has only one eye and he bends way over and looks at the ground when he walks. Perhaps he doesn't know what color the sky is," she said sadly. "I wish he didn't have to live all alone. If he'd only open a blind perhaps somebody would live with him, and he wouldn't have the rheumatism either." I guess the children wouldn't run a-past then, because they'd know there was a bear in the house. I'd have the rheumatism, do you, grandfather? Any way, you'll never have to live alone, because I shall always live with you," here Susanne, with a sigh of blissful content, settled back with her head on grandfather's shoulder and gave herself up to happy dreams. The next morning she started for Mr. Jim's house. She lingered about the gateway quite a while, hoping to see Mr. Jim emerge from the back door, but giving up the hope at last, she tiptoed across the yard, and presently Mr. Jim heard a soft little knock. He shuffled across the kitchen floor and opened the door just the width of his poor old withered face. Susanne did not look at him. She was trying to nestle past him into the house. "I've come," she said, holding up the flag somewhere in the direction of Mr. Jim's nose, "to erivite you to the flag-raising. It's to be at the school-house, and grandfather can't go, so I erivite you. I've known you for a long time, and I've erivite you for a long time." Here Susanne withdrew her eyes from the entry and lifted them to Mr. Jim's face. If, out of the win-

Springine Is the sweetest season in human life, as it is in Nature generally. It is the time of promise to the young girl drawn near to that mysterious time when womanhood and girlhood meet, her whole destiny is in a measure being determined. How often the sweet young girl, under the influence of the change, withers and droops like some blighted bud. Nature generally needs some little help at this critical period, and this help in its best form is contained in the famous Pleasant Pellets of Dr. Pierce's Favorite Prescription. It establishes regularly, and gives the vigor of perfect health to the womanly organs. It contains no alcohol, neither opium, cocaine, nor other narcotic. Miss Emma Lee, of Wilber, Ark., writes: "I was suffering severely and tried several doctor's remedies, but received only very little relief. Therefore, I feel it my duty to write and let other sufferers what your 'Favorite Prescription' and 'Golden Medical Discovery' have done for me. I took 'Golden Medical Discovery' six vials of the Pellets also one bottle of 'Pleasant Extract of Sarsaparilla.' As soon as I had taken the first bottle I could see that the medicine was being taken, and I had several organs with bronchitis and catarrh. I also used the local treatment you suggested." The sluggish liver can be cured by the use of Dr. Pierce's Pleasant Pellets.

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her's sky, there had come tumbling singing birds and spring blossoms innumerable and scarcely have been more surprised.

"Eh!" exclaimed the bewildered old man, "eh!" and he opened the door wide. "Walk in," he said, and he tried to make a little bow.

Susanne was a polite little girl, but to enter Mr. Jim's house was a feat she had never dreamed of attempting. She put one foot on the threshold, then she hesitated and lifted two dark, dilated eyes to the old man's face.

"Eh!" said Mr. Jim, "come right into the settin'-room," and he reached round and threw open another door. The fear of what might come out of that open door was more than Susanne could bear. She grasped Mr. Jim's hand and tried to hide her face in the fold of his coat.

In all his lonely life Mr. Jim had never felt the touch of a soft little hand like Susanne's, nor had any little child ever before come to him for comfort.

"What is it, little un?" he asked. "Nothing's going to hurt ye. There, now! set right here, and ye'll see nothing's going to hurt ye."

Susanne drew one of the chairs from the kitchen chairs, but she dared not let go Mr. Jim's hand or take her eyes off the sitting-room door. "It's bears," she said, at length, "grandfather said you didn't keep any and they'd let me sleep any way, but I don't like to set so close to 'em."

Mr. Jim let his one good eye rest upon Susanne just a second or two, then, carefully shutting the sitting-room door, he sat down and tried to find out about the bears.

"Go on and write me in the kitchen chairs, but she dared not let go Mr. Jim's hand or take her eyes off the sitting-room door. "It's bears," she said, at length, "grandfather said you didn't keep any and they'd let me sleep any way, but I don't like to set so close to 'em."

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"Can you go?" he asked Susanne, eagerly.

Mr. Jim leaned his head on his hand a moment. "Little un," he said at length, "I'm sorry for gathering, but if you'd keep hold of my hand now and go round through these rooms with me and see for yourself that there's no bears, I'd go to the flag-rainin' with you. I can promise ye there's and that there's nary a bear here."

Susanne drew a quick breath and tightened her hold on Mr. Jim's hand. "S'posen I was to hear a scratchin'!" she said, darting an inquiring glance at her new friend.

"Might be dead limbs out there rattle, but that's all," said Mr. Jim.

Susanne looked about the room, then she timidly suggested that a blind be opened so it wouldn't seem so much like bears. Mr. Jim explained that he kept them tied so they wouldn't alarm, but he forced one open, and then lighted a lamp so Susanne could see into the closets, and together they traveled over the great house.

The old man seemed to have a great deal of business to attend to after supper had gone, but he kept his appointment at the school-house, and when the exercises were over he thanked Susanne with a funny little bow and hurried away home.

A half hour later Susanne followed with the children. They had rounded the last curve in the road leading to Mr. Jim's house when Susanne suddenly came to a standstill in the middle of the road. There, before her astonished eyes, was the old familiar place all arlow with the red fire from the setting sun.

The children stood beside Susanne and gazed at the house.

"By Jimmy!" exclaimed Tom, under his breath.

"What's up?" asked Jim, eagerly.

"Guess old Jim Mitford's going to put on a coat er paint."

"Do you s'pose he is?" gasped Mary.

"More'n likely he's taken the blinds off for the summer," said Tom.

"Eh! don't know's folks painted in mid-winter," said Jim, returning Tom's sarcasm.

Susanne was silent. There was a light in her happy eyes which the children could not have understood had they noticed it. She had asked in her prayers that Mr. Jim might be made to open one blind, and here was every blind off, even to the little one in the peak, and the house ablaze with the western sun as if all the windows of heaven were opened pouring out the blessed light on purpose for Mr. Jim - Congregationalist.

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

RUSKIN'S BIBLE DRILL.

I have next, with deeper gratitude, to chronicle what owed to my mother for the resolutely consistent lessons which so exercised me in the Scriptures as to make every word of them familiar to my ear in habitual music, yet in such familiarity rendering us transcending all thought and ordaining all conduct.

This she effected, not by her own sayings or personal authority, but simply by compelling me to read the book thoroughly for myself.

With fluency she began a course of Bible work with me, which never ceased till I went to Oxford. She read alternate verses with me, watching at first every intonation of my voice and correcting the false ones, till she made me understand the verse, if within my reach, rightly and energetically. It might be beyond me altogether; that she did not care about; but she made sure that as soon as I held it of it at all I should get hold of it by the right end.

In this way she began with the first verse of Genesis and went through to the last verse of the Apocalypse - hard names, numbers, Levitical law and all - and began again at Genesis the next day. If a name was hard, the better the exercise in pronunciation; if a chapter was tiresome, the better lesson in faith that there was some use in its being so tiresome.

Three or four chapters (from two to three a day, according to their length), the first thing after breakfast, and no interruption from servants allowed, none from visitors, who either joined in the reading or sat and listened, and none from any visitings or excursions, except real traveling; I had to learn a few verses by heart, or repeat, to make sure I had not lost something of what was already known. And, with the chapters thus gradually possessed from the first word to the last, I had to learn the whole body of the fine old Scottish paraphrases, which are good, melodious and forceful verse, and to which, together with the Bible itself, I owe the first cultivation of my ear in sound.

FRACTIONS.

Bright children in school are in great danger sometimes of passing over the border line of mathematics into the forbidden domain of common sense. A teacher once said to her class in mental arithmetic:

"Now, boys, I have a few questions in fractions to ask. Suppose I have a piece of beefsteak and cut it into two pieces. What would those pieces be called?"

"Halves!" shouted the class.

"Right. And if I cut each half into two pieces?"

"Quarters!"

"That is correct. And if the quarters were each cut in half?"

"Eighths!"

"Yes. And if those were chopped in two?"

The answers had been growing fewer and fewer, but one boy meditated a moment and answered:

"Sixteenths!"

"Very good. And when the sixteenths were cut in half, what would they be?"

There was silence in the class, but presently a little boy at the foot put up his hand.

"Do you know, Johnny? Well, you may tell me."

"Hash!" answered Johnny, confidently - and truly.

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BUT God's Word tells us how we may meet death and not be afraid; how we may come off conquerors over it; how we may pass through it and find victory and rest and joy eternal on the other side. We are not to close our eyes and blunt our feelings and go on listlessly and hopelessly to simply bear what cannot be avoided, but we are to make most careful and diligent preparation, so that when we come to the experience of death, be it soon or late, we shall be at peace and shall go on to everlasting peace.

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The Western Recorder.

HOW FAR IN THE CHURCH?

Recently at Sacramento, I heard Elder G. H. Hayes of the M. E. Church South preach a singular sermon, text, John 3:7: "Marvel not that I said unto thee, Ye must be born again." Infant baptism and infant church membership are hobbies with the Elder. As a part of his conclusion, he said with emphasis: "I would not belong to a church that would not take their babies in." He admitted that while baptized infants, they did not administer the Supper to them. The reason why, he said, they could not understand it. He said no one was commanded to be baptized, the preachers were commanded to baptize the people. But does he not know that the people baptized in New Testament times voluntarily submitted to the ordinance? Can he show that anybody was baptized without their consent? Can he name the infant that baptism was imposed upon as he sprinkles infants now without their consent? Can he name the father or mother of such infant? Can he give an example? Can he produce anything in the New Testament that even remotely resembles an example or command for infant baptism? He knows he cannot.

But how far does he take the defenseless babe into his church? He gives it nothing to eat or to drink. The little innocent don't know it is in the church. When it grows a little larger it don't care. It grows up very much like the children of Baptist parents. It has one privilege that the babes of Baptist parents do not have. It has gone no further into the church than the thickness of the moisture on the Elder's fingers upon its forehead. If it should be startled by the seemingly too familiar Elder at its baptism, the softer hand of a loving mother will generally bring quiet.

If the parents have been a little slow to take to the practical part of the infant rite, delaying baptism, the child is instructed that baptism brings it into the church and that it receives the seal of the covenant in the sprinkling. It may have, and generally does have, no appreciation of these new relations, and it never will read in the Bible where baptism is the seal of the covenant. If a bad, cross, or rollicking boy before its baptism, it is just that sort still. Dr. Spencer used to tell of a not very sweet-tempered boy that was taken into the church one day by sprinkling. The preacher went home with the family that day to dinner. The mother was very anxious for her little newly-made church-member to show a pious temper in the presence of the preacher, but to her great distress the baptized urchin showed no signs of moral improvement. She took him behind the house and, giving him a vigorous spanking, exclaimed: "You little fascal, you are no better than you were before you joined the church."

Although infant sprinkling is of wide use, yet Baptists will have to be excused from imposing the Roman Catholic rite upon their infants till there can be produced some Scriptural authority for it. It bestows no privileges, it exhibits no benefits. It misconstrues the design of baptism. If going into universal use, it would prevent Scriptural baptism, that is believers' baptism, altogether. It prevents the freedom of choice on the part of the child, robbing it of the happiness of obeying Christ for itself.

Believers in a spiritual Christianity may rejoice that in common and intelligent quarters the infant rite is rapidly losing its hold upon those who have been its staunch defenders. A strong voice comes from Scotland, the Rev. John Robertson, D.D., of Glasgow, pastor of a congregation of four or five thousand, has abandoned the infant rite and says some plain things about it in a tract and in published sermons. He says: "I am receiving letters from all over Scotland. Thousands on thousands are seeing, are convinced, have been convicted, converted and are ready and longing for confession into the baptismal waters." "This baby sprinkling is a sinful addition to and reversal of the Word of God." "Baby sprinkling is a sin. You may like it or dislike it, baby sprinkling is a simple addendum to the Word of God and, as such, inheriting the curse of the nineteenth verse of the twenty-second chapter of Revelation on all such human and diabolical addenda to an imperial lie. By the devil's doot of baby sprinkling, the great heresy of the church, the delusion, the Roman and the Anglican semi-Roman error of error." "The Scripturalness of believers' baptism is a manifesto, and I challenge the Presbyterian ministers and 'professors' of Scotland to prove it wrong and baby sprinkling right, and other than a delusion and sin."

Dr. Robertson beautifully appeals to the baptism of Christ as setting the mode of baptism by inspiration: "Obey God rather than man." Be baptized; follow ye the Lord into the Jordan of baptism. Do you hear his footsteps into baptismal waters? "And Jesus when he was baptized went up straightway out of the water." This settles it for me. It is all I care to hear. In to these the waters of baptism Jesus went. He went. This is enough for me." Dr. Robertson has said much of thrilling interest upon this question in the last few years.

I may notice more of Elder Hayes' sermons later.

I. W. BRUNER.

ROCK CHRISTIANS THE CITIES' NEED.

BY CHARLES F. JEFFERSON, D.D.

"To those who know best the problems of our cities it is becoming increasingly apparent that if the cities of our republic are to be won and held for Christ we must have a higher type of church member than the average Christian now in the field. And from this it must not be inferred that the average city Christian is a heathen man or a publican. He is neither so worldly nor so aristocratic nor so hypocritical as the rural caricaturist often represents him to be. Those who know him best know that he is a social, warm-hearted, honest, sensible man. The worst thing that can be said about him is that he is not strong enough to stand the strain of city life. He is not wicked but limp. The city like a giant molds him to its will. It pushes the newspaper under his eyes on Sabbath morning, and he is not strong enough of will to turn his eyes away. A friend drops in to see him Sabbath evening, and he remains away from evening worship. There is a dinner on prayer-meeting evening and his seat is vacant at the prayer-meeting.

"The average city man is like the proverbial politician—in the hands of his friends. The friends

of Christians are their most dangerous foes. It is surprising how sensitive many good people are to social obligations and how indifferent they are to the obligations of their church. They are punctilious and scrupulous in keeping engagements in society and business but they have no conscience whatever concerning the duties they owe to their church—and they are not bad people either. They are in many cases lovely people. They are generous, high minded, chivalric and true, but when it comes to seeing what church membership involves they are near-sighted or blind.

"The most sacred covenant any man on earth can make is that which a Christian makes with Christ's Church, when he identifies himself with it, and yet people of spotless social reputation and a high sense of honor will trample on their church covenant without a twinge of compunction. They do not do it maliciously but from weakness and lack of thought. They are caught in the swirl of city life and carried hither and thither by the swift-flowing currents, and before they are aware of it their church life is reduced to a precarious and decurtatory attendance on divine worship on bright Sabbath mornings. Right there lies the secret of the failure of Christianity to master our cities. Church members, with numerous and beautiful exceptions, are not made of the stuff of which heroes are made. They abhor crucifixion. There is a painful lack of the grit which made the Puritans invincible.

"We have fallen on easy times. Life is luxurious. Ours is an age of cushions and rosewater. But there is arduous work to do. The trumpet has sounded, calling us to battle. Our cities are so many battle fields on which resolute and flint-willed men must wrestle in terrific struggle with the forces of the devil. We have a gospel equal to the world's needs. All we lack is men. Never will Christianity subdue our American cities until there is brought into the field an army of Christians of firmer texture and sterner temper than that possessed by the cohorts now engaged. Some plead for endowments and others advocate a change of methods, but what we want is men. The members of our churches, as a rule, are altogether too flexible and obliging. They do not know how to strike hard, nor are they willing to stand their ground. There is a widespread fear of being counted narrow, but there is a narrowness which leads to life.—Independent.

I AM a reader of your valuable paper, the WESTERN RECORDER and like it very much and the tracts we received as a premium are worth the two dollars themselves; too much praise cannot be said of them. I only wish every Baptist could read them and take the paper. We have a good prayer-meeting and Sabbath-school. We have the efficient services of our beloved brother, Rev. T. C. Ecton, rich in Christian graces and deeds of kindness and love; under his preaching our church is being strengthened, new members added and God glorified. We have begun the 30th century with renewed energy, trusting in days to come, seeds sown now will spring up into everlasting life. May God's richest blessings rest upon the editor and publishers of this glorious WESTERN RECORDER.

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THE EVANGELIST'S OPPORTUNITY

Tennyson in his poem, "To the Queen," speaks of her statesmen as men—

Who knew the seasons when to take Occasion by the hand.

Such should be the evangelist. He should be quick to see his opportunity, and wise to use it for God's glory and man's good.

I wish to speak of the evangelist's opportunity in the revival meeting.

1. He has opportunity, both in public and in private, to make stronger the union between pastor and people. By wisely using this opportunity he leaves the church in a better condition and with more determined purpose to follow the leadership of the pastor in the great work to which God has called him. This is not accomplished by blowing the pastor's praise and telling the people they have the greatest preacher in the world. His opportunity lies along the line, first, by doing permanent work in the meeting. He will not be ambitious for numbers, but for hearts; hence he will not encourage unconverted people to join the church, knowing that such additions tend only to devitalize the church, tie the pastor's hands and close his lips. Life is power. In spiritual union there is strength. But there is no power in the addition of dead material. The evangelist who loves the cause of Christ and desires to see it prosper above everything will use his opportunity in the meeting to make the pastor and his church stronger spiritual factors than they were before the meeting began. Hence he will avoid doing a work that will be followed by one of those terrible reactions after he is gone.

Again, he can strengthen the pastor by properly recognizing his relation to the church. His position is to be recognized in every stage of the meeting. Nothing will be introduced without his knowledge and approval. He is not to be set aside as soon as the evangelist comes and become a wall flower during the meeting with the idea that he can come out and assume the leadership of his people when the meeting is over, provided the evangelist does not leave him in a collapsed state.

The evangelist is to help the pastor and the church, not to boss them. He is there to aid in the meeting, rather than to take the meeting in his own hands. By this sort of recognition the evangelist uses his opportunity to inspire within the congregation fresh confidence in the pastor's leadership.

2. His opportunity to honor God's Word. In this age of doubt, uncertainty, higher criticism, new theology and loose views as to the inspiration of the Scriptures, the evangelist has an unparalleled opportunity for honoring God's Word. He should "preach the Word"—not his opinions or theories. He should honor the Word by referring everything to its authority. Let him hold up the Bible as the only and the all sufficient rule of faith and practice. Let him insist that whatever fails to come up to this standard is to be rejected.

3. The evangelist's chief opportunity is to lead souls to Christ. He must be wise to know his duty and faithful to perform it. One thing he must do whatever else he fails to do, viz.: Preach the Gospel fully and faithfully.

He must not be like a certain preacher described by one of our papers recently, who said: "Brethren, you must repent, as

it were, and be converted in a measure, or you will be damned to some extent."

He must close his ears to the clamor of the world and utterly repudiate the idea that we need a new Gospel better adapted to the age in which we live and less offensive to "liberal thinkers."

Dr. P. S. Henson has forcibly and truthfully said: "Many things, no doubt, have changed, but birth and death, the soul of man, the fact of sin, the mind of God, the truth as it is in Jesus and heaven and hell—all these remain. And the Gospel that is preached is 'the everlasting Gospel,' and, like its author, is 'the same yesterday and to-day and forever.'" And the way of salvation remains the same, including repentance toward God and faith in our Lord Jesus Christ.

The evangelist then, wise to use his opportunity for leading souls to Christ, will always emphasize two things, viz.: Sin and its remedy. He will make it plain from God's Word that men are lost. That by nature they are the children of wrath. He will not spend his time in negative preaching—denouncing certain sins—thereby giving occasion for some to cultivate the pharisaical spirit. But, instead, he will preach on sin, its essential nature, its power, its danger, its deadliness and its remedy. He will emphasize the holiness of God, the demands of his righteous law, the grounds of God's righteous condemnation. He will wield the sword of the Spirit with a firm and steady hand that it may pierce the conscience to the bottom. He will show men that what they need to be delivered from is not sins, but sin.

He will not be satisfied to get men to sign cards that they want to live a better life, but he will seek, under the Holy Spirit, to lead men to see themselves utterly void of spiritual life. Then he will show them that there is life in Jesus Christ.

He will tell the lost that what they need is not training or culture, but regeneration. Man's great need is not a change of environment, but a change of nature. What he wants is not a new grandfather, but a new heart. To take the bad blood out of the sinner's veins and the sewer gas out of his nostrils will not regenerate him. His nature will generate a fresh supply of each. The evangelist who uses his opportunity to lead souls to Christ will not go about his work as the architect Mr. Galliver encountered in his travels, who had contrived a new method of erecting houses, in perunance of which he began at the roof and built down to the foundation. The evangelist will, on the other hand, show that regeneration is the foundation of all spiritual progress—that men must begin with eternal life and build up. He will hold up Christ crucified, risen and ascended as the only remedy for sin. He will emphasize as conditions of man's acceptance of the atonement of Christ, "repentance toward God and faith toward our Lord Jesus Christ." Only the man who preaches man's lost condition and holds up the blood of Christ as the only remedy, may expect permanent results. The angels rejoice, not when man resolves to do better, not when his environment is changed, but when a sinner repents.

The evangelist thus has an opportunity which the pastor does not have. His appointments come twice a day for two, three or four weeks. The people come to hear him. He produces a cumulative impression day after day, night

after night. The metal is hot and yields to the repeated blows struck for truth, and struck, too, from an angle the pastor cannot reach, and with a peculiar force the pastor alone cannot wield. Happy the evangelist who makes good use of his opportunity. J. H. Daw.

SHAPING CONDUCT BY TRUTH.

It is impossible not to have some standard for conduct, and it is important to adopt the highest. In studying our fellowmen we inevitably decide that they are most trustworthy and worthy of imitation who most clearly mean to be and do that which is absolutely true. This is not merely because the truth is solid and invincible, the only safe foundation for either belief or conduct. It also is because that which is true appeals convincingly to the human heart. No character grows asymmetrically or in the right direction unless in harmony with what is true.

In the highest realm of effort open to mankind, the spiritual, truth possesses a vital importance greater, if possible, than anywhere else. God has given us divine truth to be our guide. It was embodied and illustrated in him who said of himself, "I am the truth." Make it therefore the test question of your life whether you are choosing a course unmistakably identified with truth. Wherever it lead to, it is the way of righteousness, upon which the divine blessing will rest and the choice of which will result in spiritual development and fruitfulness. God's truth, given for our guidance, enlightens us to duty, warns us of temptation and peril, stimulates us to energetic endeavor, guides us in perplexity, cheers us in discouragement, suits our every need, and by this wonderful fitness reveals the fact of its divine source.

In the application of this principle of shaping conduct by truth, perplexities often arise. How far may we conform ourselves to social usages which involve apparent, if not actual, disregard of exact truth? When silence involves no perceptible evil consequence, and speech or action necessarily would involve the revealing of an opinion possibly injurious to others, or which they have no right to know, and injurious to us to have them know, need we be outspoken or active? A hundred such problems occur daily, and sometimes it is difficult to determine where the Holy Spirit points the footsteps of the most devout disciple.

One thing can be assumed. Although it may not always be duty to say all that one knows or thinks, it is duty never to be false. When a social usage, which in form may involve a violation of exact truth, is so well understood that there is no violation of the spirit of truth, there may be no need of opposing it. Where the world is agreed to say, for convenience, what is not strictly true, no evil may result. There is no harm in saying that the sun rises. But wherever a violation of the spirit of truth is involved, no matter how slight, a Christian soul is on its guard. Here, as elsewhere, the letter kill eth; it is the spirit which giveth life. But usage in common speech, in business, in many departments of life, is so tinged with deception, often well intended and even almost unconscious, that the peril of wandering into the land of deceit is grave.—Congregationalist.

Two captains will sink a ship.—Ahmed Vesik.

CHOICE AND RARE Climbing Roses.



Crimson Rambler.—This wonderful rose is the most remarkable novelty in hardy roses introduced in many years. No rose introduced in our collection equals *Crimson Rambler* as a hardy garden rose. It begins to flower about the middle of June, and remains in flower longer than any other hardy outdoor rose. It blooms in large clusters, with from fifty to one hundred flowers in a cluster, covering the vine its entire length with a solid mass of the most beautiful and perfectly shaped miniature blossoms. Any description would fail to give an adequate idea of its beauty. Nothing we have planted in our experimental grounds has attracted such universal attention as this has. The flowers are of the crimson and the great masses in which they grow making it particularly striking. It is even better than it was supposed to be when it was introduced. *Crimson Rambler* is perfectly hardy and is also a strong, robust grower, making it suitable for all purposes where a rose can be grown. While it is a very valuable climber, it can also be grown in bush form, and at the time it is in flower, nothing in that particular color equals it in any way. It also makes one of the most beautiful pot plants for forcing use, and is particularly adapted for flowering for Easter, well-grown plants the past season having proved one of the finest novelties grown for this purpose. The beauty with which it blooms, and the length of time the flowers remain on the plant, make it an unusually fine plant for this purpose.

Yellow Rambler.—*Aglais*.—The nearest approach to a yellow in hardy climbing roses. It is a very vigorous grower and is perfectly hardy, and the foliage is bright and clean. The bud is a beautiful bright yellow. Flower opens straw color, fading to a beautiful creamy white, center heavily suffused yellow. A plant is suitably covered with large clusters of these very beautiful flowers, which remain in bloom a long time—nearly a month.

White Rambler.—*Phyllis*.—The flowers are of the purest snow-white, and on this side, class of roses. It blooms in great clusters, completely covering the plant, as the *Crimson Rambler* does. The flowers remain on the plant a long time—three to five weeks.

Pink Rambler.—*Euphonia*.—Similar to *Yellow Rambler* in nearly all respects, except flower color, being fully equal to that variety in hardiness, vigor, etc. It is a seedling raised from *Rosa Polgara* crossed with *mignonette*. The color is beautiful, a very red or deep pink.

The above sorts, fine plants, 20 cents each; \$2 per dozen by mail. Extra large two and three year old plants, 50 cents each; three for \$1.25, by express, or 12 for \$4.

F. Walker & Co., 44 Fourth Ave., Louisville, Ky.

PROGRAMME.

The following is the programme of the one hundredth anniversary of the 6th Baptist church, April 5 and 6, 1900:

THURSDAY, 10-12 A. M.

- Anniversary Sermon—Dr. T. T. Eaton
- History of the church—Pastor E. C. Hubbard.
- 2:00-3:30 P. M.
- Roll call of the church.
- Address—Church Discipline—Rev. O. M. Huey.
- General discussion.
- 7:00-9:00 P. M.
- Address—China—Rev. P. E. Burroughs.
- Address—Home Missions—Rev. W. E. Mitchell.
- Letters from missionaries.

FRIDAY, 10-12 A. M.

- Address—Public Worship—Dr. J. N. Prestridge.
- Address—On keeping the Sabbath—Rev. T. G. Tedford.
- General discussion.
- 3:00-5:30 P. M.
- Address—The Deacon—T. J. Jenkins.
- Exposition of 1 Cor. 13—Dr. T. T. Eaton.
- 7:30 P. M.
- Sermon—Dr. J. N. Prestridge.
- Consecration service.
- Each service to be prefaced by devotional services.
- R. C. HUBBARD.

The Missouri Baptist Association.

This institution, located in St. Louis, Mo., is well and deservedly known throughout the South and West; consequently does not need any introduction to our readers. The institution is located in the western part of the city, on a beautiful elevation consisting of about three acres of ground. The location and surroundings are in every way conducive to health. While the institution is owned and conducted by the Baptists of Missouri, it is in no wise sectarian in its benevolent aims. Facilities are given to all persons who are admitted upon equal terms and conditions. The same of the management of the institution is to be in every way possible and to the greatest advantage of each person, and upon reasonable terms as possible.

Dr. R. A. Wilkin, who has been in charge of the institution as its superintendent for four years past, has done much to bring it prominently before the people, and to make it a long felt want, that of a home-like hospital and sanitarium, and to avoid the necessity of home people having to go a long distance for such care and treatment as they may need.

The institution is now undergoing extensive repairs and remodeling, which will make it in keeping with the progress it is receiving, and the work that is being done in the various departments. From a knowledge of the institution and its work, we can recommend it to our readers, and our readers, should any be obliged to leave home in search of health, and we would call your attention to the institution advertisement on the 7th page.

To any college, university, or other public institution wanting to present or likely to need during the year the services of a competent matron, I should be glad to present the name of a most excellent Christian lady who is in every way admirably qualified to fill such position. Address W. H. Kyle, Box 10, Nicholas, Ky.

ADVANCE sheets of that great book, "Pillars of Orthodoxy," or "Foundations of the Faith," have just been examined and the work is first-class. Future II has advanced subscribers it is only \$1.00. See advertisement on 11th page.

144 PIECE FREE DINNER SET

Only secured at a small sacrifice. A beautiful dinner set of 144 pieces, including a complete set of silverware, glassware, and china. The set is of the highest quality and is a real bargain. The price is only \$1.00. See advertisement on 11th page.

YOUR dealer in lamp chimneys—what does he get for you?

You can't be an expert in chimneys; but this you can do. Insist on Macbeth's "pearl top" or "pearl glass" whichever shape you require.

Our "Index" describes all lamps and their proper chimneys. With it you can always order the right size and shape of chimney for any lamp.

Address: MACBETH, Pittsburgh, Pa.

ONE HUNDRED

copies of a letter, piece of music, drawing, or any writing... LAWTON & CO., 101 Dearborn Street, Chicago.

No Presents! No Premiums! No Discounts!

TEAS AND COFFEES

Special terms to Institutions, Clergy, Men, Farmers and large consumers. CONSUMERS IMPORTING TEA CO., Dept. 6, P. O. Box 100, New York, N. Y.

SPEED COMFORT SAFETY

OLD RELIABLE

LOUISVILLE & NASHVILLE RAILROAD.

BEST ROUTE FOR YOU.

TRAINS SOUTH.

Leave Louisville. 7:00 a.m.; 9:30 a.m.; 1:30 p.m.; 5:15 p.m. Arrive Louisville.

TRAINS NORTH.

Leave Louisville. 8 a.m.; 11:00 a.m.; 1:30 p.m. Arrive Louisville.

TRAINS JELICO AND SOUTHWEST.

Leave Louisville. 7:30 a.m. and 9:30 p.m. Arrive Louisville.

TRAINS LEXINGTON AND FRANKFORT.

Leave Louisville. 7:30 a.m. 1:30 p.m. and 5:30 p.m. Arrive Louisville.

The Missouri Pacific Railway.

The Great Through Line From

St. Louis TO KANSAS CITY, ST. JOHNS, OMAHA, FULTON, DENVER AND SALT LAKE.

Try the New Fast Train

KANSAS AND NEBRASKA LIMITED

Iron Mountain Route

The most direct line via Memphis to all points in

ARKANSAS AND TEXAS,

WEST AND SOUTHWEST.

Free Reclining Chairs on All Trains.

Through Chicago, Memphis to Dallas and Fort Worth.

For maps, rates, free books on Texas, Arkansas, and all Western States, and further information, send your letter to the agent or write

R. T. G. MATTHEWS, S. T. A., W 504 Main St., Louisville, Ky.

H. C. TOWNSEND, G. F. and T. A., St. Louis, Mo.

Items of Interest.

NEWS THE WORLD OVER.

The Congressionalists says: "The inauguration of Manila by the saloons is the worst feature of our entrance into the Philippines."

Rueta demanded some railroad concessions from the Sultan which were such a plain attack upon Turkey's integrity that the Sultan before yielding looked into the state of his army and his finances.

The plague in India, instead of growing better, grows worse. There were 74 deaths in Calcutta last week and 1,944 in Poona.

Gen. Henry Harden, Department Commander of the Grand Army of the Republic for Wisconsin, died of pneumonia at his home in Madison, Wis., aged 70.

A correspondent of the Standard in Porto Rico says that a Baptist had to be buried in the open air reserved for soldiers because the United States General had given the Catholics control over the cemeteries.

Japan thinks the plague has been eradicated by the prompt and radical measures taken against it, and we hope it has been.

The London Lancet speaks of the height and strength of the Boers and says: "Almost every Boer is healthier and stronger and bigger than those who have been selected by medical examination as fit to serve in the British army."

The transport Grant arrived in San Francisco from Manila two weeks ago. The chief officer reported that on Feb. 4 the Grant sailed over the spot in the Pacific Ocean where Morrell Island ought to be.

According to the treaty which Gen. Bates made with the Sultan of Sulu (which has not been ratified by the Senate and for which the people of this country are not yet responsible) not only were polygamy and slavery left untouched, but a goodly amount of money to be paid the Sultan.

Mr. F. H. Davis, a mining engineer from this country, who was engaged in the Jameson conspiracy against the Transvaal government, has been talking in New York City. Among other things, he said: "The individual Boer is a Gas man. They are a good people. Their kind treatment of the British wounded is not diplomacy; it is the simple, natural generosity of the people."

In regard to the complaints of the Boer treatment of the blacks, Mr. Davis said: "The Boers' treatment of the black men is not one of the Uitlanders' grievances. The Dutchman is the only one who knows how to treat the black. The Boers are not cruel to the blacks; that book 'Under the Rhinobob' is all wrong. The rhinobob-whip is only used in prisons, and is used there very properly."

Queen Victoria, through her private secretary, has sent an appeal to the men who have at various times served a term in the army as punishment for some offense, in order that she might have the honor of being called the Royal Reserve battalions of her army.

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

BROOKS.

Mrs. Emily Balfour Brooks was born near Sharpburg, Bath county, Ky., April 23, 1822. She made good use of the limited educational advantages of that day and early in life developed remarkable intellectual vigor. She was married to W. A. Brooks June 16, 1847. After a few years, they moved to Hopkinsville, Ky., and became proprietors of a hotel. Here Mr. Brooks was killed by an intoxicated soldier Nov. 20, 1851. Mrs. Brooks, being left a widow with four children to care for and educate, moved to Owingsville, her native county. There she soon proved herself equal to the responsibilities and the work that Providence placed upon her.

WILHOYTE.

Alice Conly Wilhoyte, infant daughter of William and Jennie Bow Wilhoyte, died at their home at Prospect, Ky., Feb. 26, 1900, of cerebral meningitis. She was nineteen months and four days old—bright and lovely child, the darling of the home; loaned them a few brief months and then transferred to the home on high. May God comfort the bereaved ones with the sweet thought of another jewel in heaven.

BARLOW.

Deacon Harmon Howard Barlow was born Dec. 18, 1822, at Mt. Vernon. He professed faith in Christ and was baptized in October, 1877. He became a member of Salem church, Warren county, Ky. He served as church treasurer eight years. He was deacon from October, 1888, until his death. He was a very efficient and faithful church member, a kind and affectionate husband and father, a good and useful citizen. He died in the faith and left a wife and five children and many relatives and friends to mourn their loss.

MONUMENTS.

Before purchasing a monument or headstone, it will pay you to get the estimate of the Peier & Burghard Stone Co. Write for prices and designs. Warerooms: 217 West Jefferson St. Works: 12th and Maple Sts., Louisville, Ky.

THE WORLD'S NEED.

The world has need of knowledge, but a larger need of insight. It needs information less than inspiration and impulse. I sometimes think that people are destroyed by excess of knowledge, and long to have them forget a little, that truth may strike them with some degree of freshness. I believe that there is no greater fallacy than the common opinion that the mere learning of facts is a panacea for the world's ills.

What the world needs is that Christ came to teach—the nearness of God to common life, the sacredness of what we call the secular, the reality of the spiritual world, present and future.

Truest Economy to Get the Best.



A cheaply made sewing-machine is dear at any price, because faulty in action, liable to break and difficult to operate. A labor-saving machine for woman's use should be the best; it is truest economy to get a sewing-machine bearing this trade-mark.

EXPERIENCE PROVES A SINGER THE BEST.

Sold on installments. You can try one free. Old machines taken in exchange.

SINGER SEWING-MACHINES ARE MADE AND SOLD ONLY BY THE SINGER MANUFACTURING CO. OFFICES IN EVERY CITY IN THE WORLD.

Through Chair Cars To Texas. All through trains, via the Cotton Belt, carry handsome Free Reclining Chair Cars from Memphis to principal points in Texas without charge. These cars are furnished with chairs which can be made to recline at any angle, thus affording an easy seat during the day, and a comfortable place to sleep at night.

ILLINOIS CENTRAL THE FAST LINE TO MEMPHIS AND NEW ORLEANS. TWO FAST TRAINS DAILY. The MEMPHIS and NEW ORLEANS LIMITED leaves Louisville 9:40 p. m. daily, and is a Solid Vestibuled, Gas-lighted train carrying Pullman Sleepers, CAFE DINING CARS and FREE RECLINING CHAIR CARS, arriving at Memphis 8:40 a. m. and New Orleans 7:35 p. m.

DOORS SASH BLINDS LUMBER. W. J. HUGHES & SONS CO. Fourteenth and Maple Streets, Louisville, Ky.

and a conception of the glory of working together with God which shall make life dignified and earnest.—Dr. Barton. Only One Line That Does It. There is now only one line operating through double daily service from Missouri River points to California, and that line is the Union Pacific. The Overland Limited is the fastest train in the West, and its equipment of Free Reclining Chair Cars, Buffet Smoking and Library Cars, Pullman Dining and Sleeping Cars is unsurpassed.

Royal

BAKING POWDER

Absolutely Pure

Made from most highly refined and healthful ingredients.

Assures light, sweet, pure and wholesome food.

Housekeepers must exercise care in buying baking powders, to avoid alum. Alum powders are sold cheap to catch the unwary, but alum is a poison, and its use in food seriously injures health.

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

Items of Interest.

NEWS THE WORLD OVER.

A dispatch from Manila to the Associated Press says that General Ota now considers Manila itself the most troublesome center in the situation to-day. This is disheartening after the people of that city have enjoyed the benefits of benevolent assimilation and seen what good government Americans will give for more than a year.

The London correspondent of the *Springfield Republican* says the Liberal party of England, now that Lord Roseberry has withdrawn, is getting together on a platform which guarantees their independence to the two little Dutch Republics on condition that they will destroy their fortifications and sell their big guns to some neutral power. This they would gladly do. Then the Liberals are also to take strong grounds against conscription.

A great meeting of the leading men in Porto Rico has been held in San Juan under the auspices of the Chamber of Commerce. A petition was prepared and sent to the Governor-General, setting forth the "conservation" of the business community, the "utter inability of the island to hold much longer under existing circumstances," and imploring the United States Congress to take some action on the tariff bill immediately, for anything is better than delay. If that does not make the Senate set one way or the other, Senators must be a queer race of men.

Gen. E. B. Towse, U. S. A., retired, died at Cabot, Mass., aged 81. He graduated at West Point, when 27 years old, as the head of a distinguished class, among them Gen. Hood. He served with distinction in the Mexican war, being three times brevetted for gallantry in battle. He served during the war, rising to be Brigadier-General, when a severe wound in 1862 incapacitated him for some years. Adjutant-General during the Civil War, he was promoted to Major-General, British Commander-in-Chief, died in Boston, aged 81. He entered the army when only thirteen years old, and has seen service in many parts of the world.

There have been three more deaths in San Francisco which are thought to have been from the bubonic plague. As a consequence Victoria, B. C., has been quarantined against steamers from San Francisco. It is

to be hoped these deaths will prove to have had some other cause, for the plague is far more to be dreaded than yellow fever and cholera combined.

Lady Jane Douglas Scott has just died in London in her ninety-second year. She composed the music to "Annie Laurie," William Douglas' beautiful song which has been the delight of all English-speaking people so many years. Her husband, son of the Duke of Buccleuch, died in 1880. In her youth she composed many melodies, but her name rests on Annie Laurie.

Lord Salisbury, after the war began, in a speech, declared that the British government wished no gold fields nor desired to annex any territory. After Cronin's surrender, President Kruger and Steyn sent an appeal for peace to Lord Salisbury, on the basis of his speech. They said that while the British were suffering reverse it would have been difficult for them to agree to peace, but now that they had won a victory they could well make peace on the basis of the independence of the little Republics. Salisbury's reply was a refusal; the Dutch cannot have their independence if England can conquer them.

The bill on currency as agreed to by the conference committee of the two Houses has passed the Senate by a vote of 45 to 25. It makes gold the standard beyond the power of the executive to change it; it provides a gold redemption fund of \$100,000,000, prohibits the use of redeemed greenbacks or their re-issues except for gold; refunds the United States debt with 25 bonds running for thirty years. There is no reason to doubt that the House will also pass the bill as agreed upon in Conference.

Our friend, the Canadian Baptist, reminds us that the United States have, so to speak, handed round the hat among the other nations for help for its citizens. Then the United States did wrong. A wealthy and powerful nation ought to care for its citizens just as a wealthy man would care for his own sick children and learn to ask the neighbors for money to pay their doctors bills.

The British Medical Journal reports 25 cases of plague in New Orleans and 10 deaths. So far the disease has been confined to one quarter of New Orleans. The death rate in that quarter has declined to 20 but the Journal thinks that was from incorrect registration and the decline only appeared. In Montreal in one day there were seven new cases and seven deaths. The disease is on the increase in Columbia, all deaths having occurred in the last week.

SOME EAST TENNESSEE NOTES.

Good reports come from various quarters as to church and educational work. There have been many very successful revivals in many of the churches. It seems that Knoxville, Chattanooga, Morristown, Mossey Creek and other points too numerous to mention, are taking on new life and power.

Dr. Egerton, of Knoxville, is taking fast hold on the First, while it goes without saying that Jeffries, Snow and Murrell are indispensable in their places. Jeffries undertook several years ago a herculean task in lifting the great debt on the Second church. It is certain that his efforts have been richly rewarded, and thus one of our best churches is saved to the denomination. A bright future is before him and his people.

The Centennial, under the leadership of Dr. Snow, is a marvel of growth and efficiency.

Bro. Murrell, at the helm of the Third, is one of the greatest preachers anywhere in the South. His people are justly proud of him.

Bell-avenue, under U. S. Thomas, is moving on well.

It is thought that Dr. J. W. Burgher, of the First, Chattanooga, is putting more life and work into his people than ever known before in their history. Things are moving on gloriously in all the churches of that city, all the churches being edifyingly manned.

Under the ministry of Dr. Phillips the Mossey Creek church has grown to splendid proportions. The congregations are large at all the services.

The pride and power of East Tennessee Baptists lie largely in their college, Carson and Newman. This institution has grown and grown in numbers and influence until its friends are numbered by the hundreds, and I might say, thousands. The enrollment for the year so far is 824. A magnificent building is now being completed which will accommodate nearly a hundred girls. There is a movement now for larger endowment. If we can succeed in reaching \$100,000 by 1901 we can easily accommodate 500 students.

Where are our teachers and preachers to come from that shall do the work of Christ in church and State? That has been and is the great question. Shall our public schools and academies be taught by college-prepared Baptists or by others? The great problem of the day, if ever solved for church and State, must be solved by educated Baptist preachers and teachers. The land ought to be filled with them. What better investment? Now is our opportunity. Every day's delay loses us high vantage ground. Others are forging away. Why not we rise to the measure of our responsibility and possess the land, for we are able?

Dr. Eaton has come and gone. It has been the desire of the writer for a number of years to have him come and lecture to our students. His discussion of the capital and labor problem was most clearly and forcibly presented. The conclusion reached is irresistible: "Bear ye one another's burdens."

Bro. Eaton's lectures on the "Inspiration of the Scriptures," and on "Miracles," are master pieces of Scripture and logic. They ought to be printed in every tongue. Others, as well as this scribe, insist that his lectures (and he has many more just as able) become the permanent heritage of the present and all

Watches by Mail

OUR ILLUSTRATED CATALOGUE showing Watches, Chains, Charms, Silverware, Silver Novelties, Jewelry, Diamonds, Rings, Optical Goods, etc., in a beautiful and complete Catalogue. We also issue a special Watch Catalogue.

224-226 West Market St.
This firm is reliable.—EDITOR.
Kindly mention the WESTERN RECORDER.

C. P. BARNES & CO.,
LOUISVILLE, KY.

generations to come. It shall always be the delight of the college to have Dr. Eaton come as often as possible to lead us to deeper and higher things.

S. E. JONES,
Carson and Newman College, March 22, 1900.

BEAUTIFUL CLIMBING ROSES.

We call the especial attention of all our readers to F. Walker's advertisement of the Rambler Roses on the 18th page of this issue. We do it because we know those who order the Crimson Rambler will thank us very heartily at the end of two years for doing it. Either Walker has an unusually good variety, or he takes unusually good care of his Rambler Roses. Those we bought from him are the admiration of all who pass by the house. The Yellow Rambler is almost as fine a grower and bloomer. Of the others we know nothing from experience, but are willing to take the word of a florist with Walker's reputation. We would advise buying the two-year-old plants.

VISIT TO NASHVILLE.

Found Dr. Frost, Secretary of the Sunday School Board, early in his office. Everything seems indicated enterprise, business ability and prosperity. Called at Cumberland Presbyterian Publishing House and found them busy and obliging to a stranger. We hope to have even more business transactions with them. Called at Methodist Book Concern, and found them full of business, and they gave me a nice order for some of our publications. Called at National Baptist Publishing Board headquarters, and found Dr. R. H. Boyd, the efficient secretary, at his post. The colored brethren have a plant that they are deservedly proud of. Their success has been phenomenal.

W. F. H.

BETHEL ASSOCIATION MISSIONARY MEETING.

This body met with Pembroke church on the 21st and continued including the 22d and 23d. The proceedings will be reported by Bro. Bennett, pastor at Fairview. The meeting was a success and the visitors as well as the community enjoyed the occasion. Pastor Bow and his church are sure to make a success of anything they undertake.

We would recommend that those who expect to attend the great Ecumenical Conference of Missions in New York City, April 21-May 1st, travel Eastward over the Chesapeake & Ohio R.R. This line has the most elegant equipments, makes the best time and runs through most beautiful scenery. Its officers are thorough gentlemen, and they know their business.

"The disciple is not above his Master, nor the servant above his lord" (Matt. 10:24). Some of us would do well to measure ourselves occasionally. We may grow too tall; not in grace, but in our "own conceits." So take the Gospel and stand up by the Saviour instead of comparing your life by the evil deeds of some wretched backslider.

TO CLIMB A GOLDEN GUY RAY
Take Lecture Bureau Circulars. All lectures returned the money in full to our K. V. Society's signature is on each copy.

THE MARKETS.

LIVE STOCK.

Report for week ending Mar. 24.

CATTLE.	
Extra good export steers, 1,200 lbs. and up	4 75/80 00
Light shipping, 1,200 to 1,500 lbs.	4 50/52 75
Best butchers	4 30/32 50
Fair to good butchers	4 10/12 25
Common to medium butchers	3 75/80 75
Thin, rough steers, poor covers and cowboys	3 00/25 00
Good to extra cows	3 75/80 25
Common to medium cows	3 25/30 00
Feeders	2 50/25 00
Stockers	2 00/25 00
Heifers	2 00/25 00
Veal calves	6 00/6 00
Milch cows—Cholera	25 00/25 00
Fair to good	25 00/25 00

HOGS.	
Choice packing and butchers, 225 to 250 lbs.	5 12
Fair to good packing, 150 to 200 lbs.	5 10
Good to extra light, 100 to 150 lbs.	4 50/52 00
Fat hogs, 150 to 200 lbs.	4 00/42 00
Fat hogs, 100 to 150 lbs.	4 00/42 00
Pigs, 50 to 100 lbs.	5 50/52 00
Sows, 100 to 200 lbs.	5 00/52 00

SHEEP AND LAMBS.	
Good to extra shipping sheep	4 50/42 75
Fair to good	4 25/30 25
Common to medium	3 50/32 75
Wethers	3 00/32 75
Ships and cowboys, per head	3 00/32 75
Best butcher lambs	3 00/32 75
Fair to good butcher lambs	3 00/32 75
Tail-ends	3 00/32 75

LEAF TOBACCO.

Report for week ending Mar. 24.

SALES WITH COMPARISONS.		
Following were the sales for the week and year to March 24, with comparisons:		
Year 1907	Week.	Year.
Year 1908	4,110	42,554
Year 1907	2,817	31,250
Year 1907	4,181	41,110

SALES.		
Total sales of new crop to date	1000	1000
Sales new crop to date, original inspection	64,825	64,124
Rejections	6,412	6,702

REJECTIONS.		
Rejections this week	225	254
Percentage of rejections	24	25
Rejections Jan. 1 to date	10,571	10,221

RECEIPTS.		
Receipts this week	2,312	2,440
Receipts Jan. 1 to date	21,615	20,820

BETHELT—NEW CROP.		
Trash, green or mixed	5 00/50 00	5 00/50 00
Trash, sound	5 00/50 00	5 00/50 00
Common legs	5 00/50 00	5 00/50 00
Medium legs	5 00/50 00	5 00/50 00
Good legs	5 00/50 00	5 00/50 00
Common leaf, short	5 00/50 00	5 00/50 00
Common leaf	5 00/50 00	5 00/50 00
Good leaf	5 00/50 00	5 00/50 00
Fine and selections	5 00/50 00	5 00/50 00

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