

# WESTERN RECORDER

Faith, Hope and Love, these three.

75th YEAR.

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## WESTERN RECORDER.

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THE *Congregationalist* publishes a large number of letters from leading pastors which show the aroused sense of the need of catechetical instruction. It is one of the best signs of the times.

THERE are many of His saints who serve God faithfully, but who forget it is also their duty to serve him joyfully. Rejoice in the Lord is not merely a privilege allotted to us, it is a command to be obeyed.

There are many good catechisms in the world, but none to equal the famous Shorter, of which Spurgeon's is the Baptist edition. Its superiority is not only in its clear-cut accuracy of definition, but also in its proof-texts.

THE man who is truly grateful for a great kindness will return it by passing it on to another. The regenerated man cannot rest till he has brought some one else to the Saviour. If he can, he has reason to fear lest his hope be a mistaken one.

THE *Outlook* says the Declaration of Independence contains the statement of two political principles: "The first is that just governments exist for the benefit of the governed; the second is that they rest upon the consent of the governed." The question is with whom does the decision in regard to "the benefit of the governed" rest? The people themselves, or outsiders?

SECRETARY C. S. MORRIS in the *Evangelist* thus arraigns the missionaries to South Africa: "The old heroic, consecrated missionaries are dying off, and their places too often are being taken—not filled—by a set of young graduates from seminaries and mission schools, who have little or no sympathy with the native, and who are playing havoc with the work entrusted to their care." He should specify the guilt or retract his charges.

DR. VINCE tells an incident in the life of Jonathan Edwards which we have never heard before. On one occasion a large crowd had gathered to hear Whitefield, who for some reason could not preach. Their disappointment was great when a pale, thin preacher whom they did not know arose to preach. But Edwards spoke with such truth and power till the whole congregation were on their feet sobbing because the truth carried conviction to their souls. There was one giant in those days at least.

## SAINT PATRICK.

BY REV. E. O. WHITE.

"The saint of the Lord;" a grand old Baptist saint of the primitive churches; the Roman Catholics have canonized him; the Anglicans rank him as one of their line of bishops, and the Presbyterians claim him as one of the founders of the Scotch church. In recent years, with a vastly superior show of evidence, the Baptists have claimed him as one of their forefathers in New Testament faith practice.

Upon an examination of reliable historians, it may be confidently affirmed that Patrick was strictly evangelical, had no taint of Romanism, and though he held some views which modern Baptists reject, he cherished all the leading principles of the Baptist denomination, and that the ancient Britons, his countrymen, taught him his Baptist principles, as they had learned them from Greek missionaries as early as the year A. D. 68.

In the Welsh language his name was Hygad, in the Scotch language, Lucat, and in the Irish he is known as Patrick. Historians tell us that Saint Patrick was born A. D. 380, in the British Province, Strathclyde, near the present town of Dumbarton, Scotland. He says in his own writings: "I had Calpornius, a deacon, for my father, who was the son of the late Potilus, a pastor, who resided in the village of Ban-aven; for he had a little farm adjacent, where I was captured, at the age of 16 years, and carried into slavery in Ireland, with many thousand men." He was carried to the Northern part of Ireland (Hibernia), and sold to a chieftain. The Irish made many piratical attacks upon the territories of the Picts and British neighbors in what is now called Scotland.

Patrick, at his father's Christian home in Strathclyde, had learned the truth which saved him when he was a youthful slave in pagan Ireland. When in the good Providence of God he escaped from slavery, he determined that he would fit himself as a missionary, to take the news of salvation by a crucified Saviour to the land of his former bondage. It was but a moderate education that Patrick received to prepare him for his great work of evangelizing Ireland, for he says, "I blush to-day and greatly fear to expose my unskillfulness in the use of the Latin tongue; I have not learned like others." He probably went to the Rome-British school at Dumbarton under the Latin law. Patrick's father was a *decurion*, or member of the city council.

With little worldly wisdom, but with much of "the wisdom from above," Patrick set out on his missionary tour through Ireland. He was a simple, Godly man, with a heart full of love for perishing souls. God often chooses the weak through whom to carry on his mighty work. To convert Ireland in the fourth century he selected Patrick, an escaped slave; to convert India in the eighteenth century, he selected a village cobbler; both men poor and unlettered, but both were "men full of the Holy Ghost." God wrought mighty works by the hand of his servant, Patrick, in Ireland, and he stands forth in history as one of the most renowned heralds of the Cross in the Christian era. Like the well-known prayer of John Knox, "Give me Scotland or I die," so Patrick's heart was continually crying out to God, "Give me Ireland or I die," and as a result God opened the windows of heaven and poured out floods of converting grace. Many thousands were converted by his preaching, and confessed Christ by baptism in New Testament form by being immersed in

wells, rivers and the sea.

It is a little remarkable that this grand old believer in sovereign grace, in full salvation by the blood of the Lamb, and in the immersion of believers, should give his name to Popish churches where his Gospel is denounced and his Baptist brethren are branded with heretical infamy.

We will turn now and glance at Patrick's principles and practice, and mark their singular agreement with the New Testament and Baptist teaching. Patrick clearly taught the substitutionary character of Christ's death. In his "Confession" he says: "He who gave his life for thee, is he who speaks in thee." The blood of Calvary was the theme of Patrick's preaching.

Patrick was sound on the doctrine of justification. In one of his sermons he says: "He first on that day believed in God, and it was imputed unto him for righteousness," or justification. This he stated of a new convert, who had made a glorious confession of his faith in Christ before a Gentile Assembly. Here is a striking example of the early teaching of justification by faith in pagan Ireland.

Patrick's teaching on sin and salvation was quite evangelical. A commentary on Rom. 6:8 says: "When we were yet without strength, in due time Christ died for the ungodly." "Ungodly," all were ungodly. "There is none that doeth good, no not one." A man "hath nothing from himself but sin."

Patrick, in his teaching on confession and baptism, was in line with the New Testament. Only professed believers were subjects of baptism. Commenting on the great commission, he says: "Go ye teach. Next is the order, teaching before baptism. For it cannot be that the body should receive baptism before the soul receives the verity of faith." "Christ directed the Apostles first to teach, and then to baptize, and in favor of faith and baptism, to enjoin all things that were to be heeded."

Patrick's account of the persons he baptized shows they were believers. He writes: "My brethren and my sons, whom I have baptized in the Lord, so many thousand men." "Baptized captives," "baptized handmaidens of Christ," "baptized believers," "baptized" men, women, handmaidens, captives, believers, but infants never.

Patrick's baptism was immersion. He himself was baptized in a well. A church is built over the well in which he was baptized. The well is a large natural cavity where he used to bury believers in baptism. "Patrick baptized the men of the East of Neath in his well in front of the church." "Seven Amalaid princes received baptism in the well of Oenadare." Baptism in wells, or springs, in Ireland meant dipping, as indeed it meant everywhere in Christendom in the fourth and fifth centuries of Patrick's ministry.

Patrick had no Popish leanings on the meaning of the Lord's Supper. With him the ordinance was administered in "both kinds." The bread and wine were symbols of the body and blood. To his converts he said, "To see Christ's face" (as you have seen your idols) "ye cannot, unless ye first taste death." "You have the wine here which is a symbol of Christ's sacrifice." "Break the Lord's bread, the figure of the Lord's body." In all the descriptions of the Lord's Supper by Patrick and his disciples the teaching is, "For as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come."

Patrick and the early Christians in Ireland and Scotland never mentioned the blessed Virgin Mary. Not for several centuries after Patrick's death was the

Saviour's mother made an advocate in heaven.

Patrick, like the Baptists, stood for the independence of the churches. He rejected the Creed of the Council of Nice, framed A. D. 325. Patrick had no creed either for himself or his churches or followers; they were as free from canons and councils as the Christians of the New Testament or as the modern Baptists. His sole authority to rule churches or Christians was the work of God.

Patrick held the doctrine of religious liberty, so dear to Baptists to-day and of New Testament days. He taught that "no good citizen should be punished for his opinions." This doctrine is in harmony with his whole converted life, and reveals his close touch with the Word of God, which declares "the truth shall make you free." Like his Baptist brethren of the seventeenth century, Roger Williams and John Bunyan, he believed in the doctrine of "soul freedom."

Patrick was not a monk in the Romish sense. The so-called ministries of the early British, Irish and Scotch Christians were theological seminaries for teaching boys, youths and men the Holy Scriptures, writing copies of the Scriptures and training missionaries for the home and foreign work of spreading the Gospel.

Patrick was a great missionary, and his schools sent forth hundreds of missionaries to all parts of Europe. They proclaimed the Gospel in France, Switzerland, Germany and Italy. The bloody Saxons who had invaded England were chiefly converted and brought to Christ by missionaries from Patrick's seminaries of learning in Ireland and Scotland.

Baptists have specially cultivated the missionary spirit in their churches. In the fourth century the Baptist Patrick said: "It is necessary to spread our nets so that a large multitude and throng may be taken for God." How like the sentiment expressed by the great Baptist missionary in the eighteenth century—"Attempt great things for God, expect great things from God." Patrick, the apostle of Ireland, Carey, the apostle of India, and Judson, the apostle of Burmah, were of "one accord," they owned "one Lord, one faith, one baptism." They all held to the teachings of the New Testament, and in all substantial and leading doctrines were true Baptists.

Authorities—Usher, Todd, Stokes, McLaughlin, Collier, Cathcart, Stanley.

THE preacher at a rescue mission was once pressing home the question of Jesus at Bethesda, "Wilt thou be made whole?" Suddenly he leaned forward, paused an instant, then shot these words out: "Remember, men, it's not patched, but made whole."

"That's it, that's just it, and all of it," responded a man who, when the meeting was open, rose and said: "I patched for years, but the patches fell off or made bigger holes. I had become a hard drinker. I lost my situation. I sobered up; got another situation; failed again and again. Still I patched, and still I fell. At last my wife and children had to go away to her father's, and decency and clothes were gone. One wet, cold November night, as I sat, half asleep, in the doorway of an empty house, a Bible woman asked me to come into the mission. Then Jesus found me. He didn't patch; he just made me whole. And now we're all together and happy again."—Ex.

EVERYBODY is so sorry for me except myself! For the same peace which will be yours in work will be mine in waiting.—Frances R. Havergal.

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

BY J. H. KILPATRICK, D.D.

II

In my first paper I tried to show, and quite briefly, that Baptists certainly ought to be the best people in the world. I also gave three reasons (without, however, dwelling on them) showing the necessity resting on Baptists to be such a people. I now reach the main point before me, the unfolding and the proof of which, and the special presentation and emphasizing of which, has induced the preparation of these papers.

4. We Baptists need to be the best of all people so as to be brought more fully into harmony and sympathy with the high and Scriptural type of Christianity we are seeking to propagate, and so have our hearts more fully responsive to its high Gospel motives, and, as a consequence, ourselves in a condition to feel more deeply our responsibilities, and to be more readily stirred to put forth the zeal and liberality, and general devotion required for the great work upon us. And now for my argument—brief, but, I think, quite conclusive.

There must always be some measure of harmony between any enterprise, business or pursuit, and the feelings and views of those who engage in it or sustain it; and the more full and perfect the harmony, the greater the interest that will be taken in such enterprise or business by these persons, and the more ready they will be to spend time and money and strength upon it. Look at the enthusiastic student of nature. See how he despises the comforts of home, the companionship of family and friends, and endures hardships and privations, many and great, spends his money as freely as water and wears out his life, and all because of his deep interest in some favorite line of scientific research. So it is with the sportsman and his sports—so with the voluptuary and his pleasures, and so with the lover of money in his schemes and efforts for the increasing of his gains. So it is with the ambitious man as he presses on to power or fame. And just so, too, to come more within the range of the present discussion, just so with the devotee of superstition. See what earnestness! What whole heartedness! And what sacrifices, what expenditures, nay, what actual sufferings! Verily, he puts the best Christian to shame in the comparison, and all because he is more in sympathy with his false religion than the Christian is with the true. There is a deep philosophy as well as a simple common sense in this thing, and quite clearly there is no other way of accounting for the apathy and indifference of Christians generally in the service of their Lord and Master, as compared with the zeal and zeal of the people of the world in the service of their master.

Seeing from the foregoing, and more that might be said along the same line, that the harmony between any enterprise or pursuit and those engaging in it is the secret of interest in it and hearty response to its claims, my position is just this: (1) Successfully to maintain and spread abroad real Christianity, its supporters must be real Christians. (2) By parity of reasoning, I infer that the purer and more Scriptural the type of Christianity, the higher and purer must be the type of Christian life necessary to bring one into full harmony with it, and so, to inspire and stimulate the sacrifices and efforts and expenditures demanded for its support and propagation. And since, as I verily believe, the Baptists come nearer the Scripture model than any others, (if not, I should like to know it) and so have a purer type of Christianity, I hold that it takes a higher and better type of Christian life successfully to sustain and disseminate the religion of Jesus, as taught by Baptists, than as taught by other Christian denominations.

This position gathers increased significance and force when we narrow our view simply to what may be styled the machinery of Christianity. The nearer we approximate the New Testament pattern in organization, plans, means, measures and applian, the higher must be the

grade of our personal, heart religion, in order to achieve success. The schemes and devices of men may be run successfully with a comparatively low grade of piety (or even with none at all, as the history of the world proves) but not so with the plans and appointments of God. Go to the New Testament and study Christianity as therein taught and explained and developed, and we see that God's arrangements for carrying it on, in all their details, from first to last, contemplate and require in the churches the presence of new creatures—saved souls, with earnest, loving obedient hearts and consecrated lives. And herein we see the divine wisdom: For, this necessity upon the churches, in order to be in good working condition, must ever act as a stimulus to seek after the realization of a high degree of spiritual life. And herein, too, we see emphasized the true wisdom of Baptists—namely, close, strict, unswerving conformity to the inspired pattern. It is only as our churches are composed of new creatures in Christ that they can be said to live and move and have any real being. And it is only as these new creatures, the individual members, are in large and healthy connection with Christ, the Head, and so are severally strong in Him, that our churches can hope for any real strength and large and permanent usefulness. Here, brother Baptists, is our life as a denomination—here, our power—here, our efficiency. Just so far as we lack this healthy union with Christ, just so far, whatever else we have, we are impotent and helpless. For ours is no man-devised system, as some others confess that theirs is, by which our people can be manipulated after the manner of soldiers, saying to one, "Go and he goeth, and to another, come and he cometh," and to still another, "Do this and he doeth it." Neither have we any great central power—convention, or council, or assembly, or conference, as some others have, with authority over churches, pastors and people, to control, to manage, to direct, to threaten, to excommunicate. Christ is our sole Head and Law-giver and Ruler, and in order to have our people listen to Him, and obey Him, and seek His glory, and be ever ready to respond to His calls upon them, they need, not only to be new creatures, but to have the very largest measure of the divine life, and that in healthy exercise. And in all this I rejoice, yes, and will rejoice. God's plan is wisest, God's plan is best—let us seek more earnestly after that large degree of faith and love and consecration and spirituality necessary to make this plan a success.

In my next, I will turn aside for a little while to speak of what we are doing in comparison with others who are, in our opinion, certainly less Scriptural. White Plains, Ga.

**UNSHEPHERDED.**

BY W. H. WOODS.

Edgar Allen Poe, in one of his stories, describes a game in which the participants are set, each in his turn, to look for certain names on a geographical atlas. The more astute player, instead of setting his opponent to find a name of minute and obscure letters, selects one printed in great capitals that stretch across the page, and is, in a sense, hidden by its very obviousness. It is not only in games that the obvious is overlooked, for games are but thumb-nail sketches of life. The same result is but too likely to be seen in graver concerns, and even in religion; and it is to an instance in the latter sphere that attention is here directed.

Ministers of the Gospel as a class, are not generally regarded as neglected or overlooked, and if their material and social condition alone be considered, there is perhaps little ground of complaint. But there is another and important respect in which the minister must suffer grievous privations, and these privations occur where we should least have looked for them—in the spiritual and religious life.

For the preacher has no preacher. The instruction, the comfort, the uplift, that other men and in the preached Word is not for him. Indeed, it is but seldom that the preacher goes to church, in the

ordinary sense of the word. The Sabbaths in the year that do not find him in the pulpit may be few and far between; but the pulpit is not the pew, and the difference between the two is always greater than the length of the church. The "pastor's pew" it is true, is to be found in almost every house of worship, but it is for the wife and children. The minister himself looks strange in it, and there is something almost pathetic in the glances he catches from the people of his own hearthstones, when once or twice in the year he sits down among them and like them to hear the Word of the Lord. And even then he cannot hear as they do. The curse of professionalism is upon him. He has been trained to look at the Bible from the preacher's standpoint; it was for this that he was educated, and to this he has bent his powers throughout his ministry; and he cannot in a moment lay aside a habit that has been the growth of years. He wonders, even while he tries to listen, why that other preacher, up there in the pulpit, does not treat his text in this way instead of that; he himself, he thinks, would have handled it differently, and—to confess his whole thought—would have managed the discussion just a little better.

There is an obvious reply to all this, of course. We shall be reminded that the preacher is above all things else a teacher, and that a teacher can teach only what he has learned. The true minister, we are told, is far more than a mere maker of sermons; he is the moulder of opinion, character, and life; and his preaching requires heart-work, even more than head-work. The pulpit was designed to bring to men not only the fruit of study, but of experience, truth that has been lived as well as learned, and on the other hand, the channel of God's message was never meant to be a cast-iron water pipe, but a woodland brook whose banks taste and show the sweetness of the waters that pass by. Again, we shall be reminded that the minister has his books. Nature lies open before him, as she does to other men, and if his soul be attentive, he may find small sermons in the growing grass. Providence is his book, and mankind, moving before him in a perpetual parable; and, last of all, he has, in common with all other men, the Book itself, with its divine interpreter, the Holy Ghost. What lacks he yet?

Something is lacking, when all is said. Preaching is not hearing, as every preacher knows; and to do both at once scarcely lies within the limits of human ability. Nothing else has precisely the same influence over men as the spoken word, and nothing else can ever take its place. The Catechism, with its habitual truthfulness, says: "The Holy Ghost maketh the reading, but especially the preaching of the Word effectual." It was true in the days of our Lord. He wrote nothing, but "opened His mouth and taught" the people; and it is just as true to-day. No instrument has been invented that can produce the tones of the human voice, the chief instrument of every preacher; and yet the charm, the comfort, the help, of oral teaching which God has made pre-eminently the means of grace to others is the one thing the preacher must go without. The artist fills his canvas, the poet sings, the musician strikes his chords, even more for his own than for other men's delight; but, in the truest sense of the word, no man can preach to himself. The lever that lifts the world must be outside of it.

Add now to this that the pastor has no pastor. His need is all as great as another's, for the fact that he is a minister in no wise exempts him from the ordinary experiences of life. The common lot is his. Care sits down with him in his study. Temptation meets him on the highway, and sorrow and he have bent together to watch the light go out in the eyes of his dying child. All this, indeed, is the seal of his commission, as it was of his Master's before him. That Jesus was the Man of Sorrows in the communitate appeal he makes to our hearts. We do not know how it might be in heaven, nor for a race not guilty like our own, but this sad world could never have been saved by any other than a suffering Christ; and it is this same blood kinship with human grief that gives the pastor

his hold upon his people. Sorrow is an essential part of a pastor's training.

But who is to be his comforter when sorrow comes? Not himself, surely, for no man can know the feel of his own handclasp. True, his very effort to minister to another's grief is medicine for his own; but something more than this indirect help is needed, and there are none whose office it is to render it. Moreover, there is danger here in which the people do not share. It is the danger of leadership, the danger that inevitably comes to him who assays to go before his fellows, and thereby separates himself from their help.—N. Y. Observer.

**THE SINGLE EYE.**

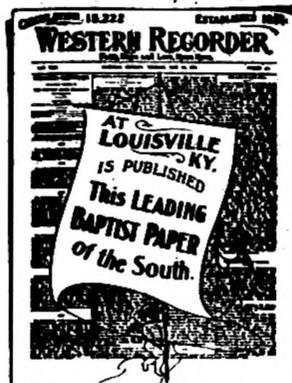
BY DAVID JAMES SWERRELL, D.D.

He who runneth to obtain must "reach forth unto the things which are before, and press toward the mark." Whoever, for example, would strive successfully in the lists of money getting must give his soul to it, toiling and molling by day and in the dreams of night, tearing down his barns and building greater. The men who most frequently find the bonanza in this world are such as Fisk and Sharon and Vanderbilt, who resolve to know nothing but gold, mortgages, and bonds, who have vowed to attain unto a certain end, and, in pursuance of it, consent to trample the sweet sanctities of life under their ruthless, hurrying feet. So the faithful devotee of science must have no other mistress; he is espoused to science, and none other. Archimedes, working out a geometrical problem on the palace floor at Syracuse, all unmindful that the enemy had battered down the gates and were ravaging the city, hearing not the soldiers' shouts of triumph or the wild cry for mercy, still down upon his knees, drawing lines and angles and curves, looking up only at the last moment to catch the gleam of the falling sword—this is the ideal of an ambition that leads almost inevitably to a success.

Those who are written in the catalogue of successful men have been remarkable, every one, for this. In their chosen sphere they were Nazaries, set apart, consecrated to the attainment of one purpose. They took for their motto, "This one thing I do!" And the same rule obtains in the walks of the moral and religious life. The sum total of the result of half-hearted devotion to the service of Christ is always failure, regrets for opportunities lost, for promises unfulfilled, for vows unkept, for years wasted and gone by as a tale that is told—"nothing but leaves, nothing but leaves." To know whereunto the Lord hath called us, and then to bring every power and faculty of body and soul into subjection to that divine call, to be willing that the consecration of God shall rest upon our heads, to be ever mindful that we are vowed to the fulfillment of a mighty work in the lifting up of the cross and the saving of immortal souls by the power of Christ's atoning blood—this is the arsenal whence we, as Christians, derive all spiritual life and strength.—Christian Intelligencer.

When the Psalmist said, "It is good for me that I have been afflicted," he was not talking cant. He had reached a point in his earthly career at which he could look back upon the preceding years and see them—much as God sees them—as a whole. He could appreciate the danger of the temptations which he had met, and the necessity of sharp warnings at this point, and of actual scourgings of the soul at that point, in order to prevent his straying or to rescue him, already strayed, from the way of safety. Such a retrospect of life is granted to each of us at times and it is full of instruction. It teaches us a tremendous truth, the need and use of unhappiness. It does not render distress agreeable. But it does draw the worst sting from grief by revealing it to be not the blow of a "bridge" in the grasp of a foe, but the lancet in the hand of a wise and tender friend.

Less a reckoning we cannot make twice over.



ROGER WILLIAMS.  
BY HENRY PROCTOR.

A paper read before the S. Y. P. U. at the Walmer Road Baptist Church, June, 1888, by the writer, student of McMaster University, Toronto.

To tradition we are indebted for all that we know of the early life of Roger Williams, who has been called "the Pioneer Statesman of Religious Liberty." According to tradition, he was born in Wales in the year 1599. Of his parents, all that is known is that they were of the middle class. Sir Edward Coke, the eminent jurist, was pleased with Roger Williams, because he saw him taking notes during the service at church, and thinking that so diligent a student would make an able lawyer. Sir Edward enabled Williams to obtain a good university training, and then a course of study in law. His knowledge of the fundamental principles of law was of immense value to Roger Williams in his later years.

Law, however, was not congenial to him. Late in life he said: "From my childhood, now threescore, the Father of lights and mercies touched my soul with a love to himself, to his only-begotten, the true Lord Jesus, and to his Holy Scriptures." Thus it was that the lawyer gave place to the theologian. He was admitted to the Established Church, and became noted as a preacher of power, piety and virtue.

At the time of his departure from England, a great battle was being waged between the "worn-out forms of a preceding age, and the principles of a new and freer freedom." In the great struggle, Roger Williams sided with the Puritans. But the principle of inalienable freedom of the conscience and the responsibility of man to God alone in all matters of religious belief and worship was worked out to its universal application in his mind. England was no place for one gripped by such a principle as this. So at the age of thirty-two he left the port of Bristol in the old land for the port of Boston in the new. This was in the year 1630.

It is well to note to what Roger Williams had come. The colony of Massachusetts Bay was governed by Puritans who had sought unlimited freedom of conscience for themselves and for all who thought as they thought—and only for such as these. It was the object of the Puritans to form a theocracy after the style of Moses. Every man to be a freeman had to be a member of a church. But to be a member of a church meant that one had to conform to a long list of rules and regulations, which if broken had to be atoned for by sundry fines and tortures. Thus church and state were firmly linked, and liberty of conscience was banished.

Of course, Roger Williams was not long in protesting against the intolerance and persecution meant persecution. The church at Salem had extended a unanimous call to him to become their assistant pastor. This call he had accepted. But the governor of the colony and the chief men also were opposed to his becoming pastor of the church. In every way possible they opposed him, so that for the sake of peace and quiet that he desired so much, he left the church after a stay of a few months in which he had bravely opposed the tyranny of the Puritans and had gained many friends but had made more enemies.

Leaving Salem, Roger Williams went to Plymouth, where his claims as pastor of the church established at that place. Here he became acquainted with the chiefs of the Indians in the neighborhood. A strong friendship sprang up between him and them—a friendship never broken till death severed the chain. Into the dirty, smoky wigwams he went leaving the Indians as he wanted them to do them good. Yet however pleasant his stay was at Plymouth, he yearned to return to his first charge at Salem. The chance to return came in two years. Many of his congregation followed him back to Salem. His dismissal from Plymouth was granted only on the ground that the language was tainted with Baptist views and to be a Baptist, the Puritans held, was as bad as to be a Papist.

At Salem he was time and again summoned before the court to give answer for the views he held. Each time Roger Williams strenuously maintained freedom of conscience in the most radical manner. He claimed that the civil magistrates might not intermeddle even to close a church from apostasy and heresy. He also

protested against symbols as likely to lead back to Popery. Moreover, he was opposed to the taking of oaths which he claimed were acts of worship, and hence he maintained that unregenerated men should not take oaths.

For these reasons, and because he had encouraged his church to maintain independent action when an injustice had been done to the city of Salem solely because the laws thereof had called him in opposition to the wishes of the Governor and the governing body of the colony, Roger Williams was summoned to the court at Boston and subsequently banished. The act of banishment reads: "Whereas, Mr. Roger Williams, one of the elders of the church of Salem, hath broached and divulged divers new and dangerous opinions against the authority of the magistrates; has also writ letters of defamation, both of the magistrates and churches here, and that before any conviction, and yet maintained the same without retraction; It is therefore ordered that the said Mr. Williams shall depart out of this jurisdiction within six weeks, now next ensuing, which, if he neglect to perform, it shall be lawful for the governor and two of the magistrates to send him to some place out of this jurisdiction, not to return any more without license of the court."

But Roger Williams did not wait until the limit of time had expired. Immediately after the proclamation of his banishment great crowds gathered around him, to whom he explained and expounded his views, and with a number of whom, it was feared by the governor and his colleagues, he was about to found a colony at Narragansett Bay—a colony to body forth the views he held and for which he had in reality been thrust forth. This project, of course, was displeasing to the colony of Massachusetts Bay. It was, therefore, determined to send Roger Williams to England by a ship soon to sail. He was about to be carried aboard after he had appeared at court upon a summons. To obey this summons he did not intend, for he knew right well that it was only a trap set for him to get him out of the way.

Leaving his wife and children, he set out of Boston to make his way through the forest to the famous Indian chief, Massasoit, who granted to him a large tract of land on the Pawtucket, or Seekonk River; and it was winter. The sufferings of that month of January left marks upon his body until his death—all because he held that great principle of Baptists, the world over, that the civil magistrates have no right to interfere with religious opinions. Without, as he journeyed, were storms and the cries of savage beasts, and privation and desolation within, was this great ethical principle that sustained him through it all—a belief in a power greater than the far away days of 1636 are strangely different to our own. And this great principle for which he endured so much now holds sway over the great Republic; and year by year its sway is enlarged as the enlightened nations of earth one by one begin to realize its force.

Leaving his wife and children to him by Massasoit, Roger Williams was not to experience long peace and quiet. By advisers, whose intentions were of the best, he was counselled to seek a home in the "farther beyond," away from the bounds of Boston. With five who had joined him he hastened, in the heat of the summer weather up the well-wooded rivers to where the city of Providence now stands. As the canoe was pressing up the stream the Indians on the heights cried out: "What cheer, friend? what cheer?" These friendly words were significant of much to Roger Williams, whose little band was being welcomed by the Indians, a number of whom were friendly, but most of whom were treacherous, to the English settlers. Last to him they proved fast friends to the yet. This was owing to the fact that, whenever they had visited Boston or Salem or Plymouth for purposes of trading or treaties, Williams had been upon their shores, and they had seen from the Narragansett who held the land now known as Rhode Island, he obtained a large grant upon which is now situated the city of Providence named in grateful recognition of the goodness of God to him in all his wanderings.

At once Providence and the adjoining territory had been granted to Roger Williams alone, he permitted all who had come "distressed for conscience" to join him and his little company. His colony was a democracy. Each member of it was free to do and believe what he desired in the matter of religion. No man was admitted to the colony on any other basis than a simple, sociable compact, which guaranteed "freedom to each individual in every sphere of life save in civil things alone." This compact was worded thus: "We, whose names are here underwritten, be desirous to inhabit in the town of Providence, do promise to observe the same, in active or passive obedience, to all such orders or agreements as shall be made for public good of the body in an orderly way, by the major consent of the present inhabitants, masters of families, incorporated together into a township, and such others whom they shall admit into the same, only reserving to each of us the perfect freedom of conscience, without any alloy of licentiousness, while it left the conscience undisturbed in its allegiance to God alone."

Soon after the settlement had taken place a war broke out between the Indians and the colony of Massachusetts Bay of the coming danger was Roger Williams. To him belongs the honor of preventing the utter extermination of the people that had thrust forth but a short time before. By his earnest and speedy efforts the plot of the Indians was frustrated, although he failed to prevent a war

that resulted in the complete destruction of the Narragansett tribe. Searched can be found on the page of history the equal of the heroic, Christian act as that of Roger Williams in this case. Yet those whose saviour had proved were unwilling to revoke the proclamation of his banishment after the cloud of danger had rolled away.

By the year 1643 the colonies of New England formed a Confederacy, to which they would not admit the settlers of Rhode Island because those settlers had not a regular charter of government. To get this charter, Roger Williams was sent to England by the colony, as he was an exile from Boston, he went to New York to embark for England. While waiting for the ship to sail he was the instrument in bringing to a close a fierce war that was raging at that time between the Indians and the Dutch. This was due to that upright dealing, that wonderful influence, that magnetic power which he possessed with the Indians.

As stated above it was in those troublesome days of 1644 that Roger Williams arrived in England. But the times were favorable to him. Parliament, wishing to conciliate the colonies, readily granted the necessary charter, as he was an exile from Boston, he went to New York to embark for England. While waiting for the ship to sail he was the instrument in bringing to a close a fierce war that was raging at that time between the Indians and the Dutch. This was due to that upright dealing, that wonderful influence, that magnetic power which he possessed with the Indians.

While in England, Roger Williams wrote in defence of religious liberty a book entitled, "The Bloody Tenet of Persecution for Cause of Conscience;" and within the sphere of Boston, wrote a reply. The title given to this book—"The Bloody Tenet Washed and Made White in the Blood of the Lamb"—shows the quaint and singular taste of the age. To this Williams replied with a book that was entitled, "The Bloody Tenet yet more bloody by Mr. Cotton's work now sold in spite of Boston, and that the great pioneer statesman found enough time amid his arduous duties to write two books of this nature, proves his zeal on behalf of that great principle so dear to the hearts of Baptists—the principle of religious freedom.

Receiving a letter to the colony of Massachusetts Bay from both Houses of Parliament for a closer drawing together of the two colonies of Rhode Island and Massachusetts Bay, he set sail for Boston instead of New York, as might have been expected because of his banishment. But the "elders and commissioners" of the colony would not relent, in spite of the earnest prayer of the British Parliament to do so, and only granted to Williams his return to Providence un molested. In strange contrast was the reception given to him by his own colony, when a very large number of the inhabitants turned out to meet him home. The great work now before him was the removal of Rhode Island. By his wish another occupied the office of President—an office which belonged to him as father of the colony. He did this to remove all cause of dissatisfaction on the part of any of the inhabitants. Amid many dissensions within, and numberless oppressions from without, the little colony struggled on and grew, always receiving his best counsel and heartiest co-operation.

Roger Williams visited England a second time in the service of the people of Providence. When on this visit he encountered strong opposition in his efforts to obtain a revision of the charter of the colony, for which purpose he had been sent. However, in Sir Henry Vane he possessed a friend whose influence was equal to that of all the enemies of the colony. At the home of Sir Henry he met Cromwell, and with him a letter was demanded of the day among whom was General Hutchinson and Major-General Harrison. To Cromwell, Williams related the troubles, and trials, and triumphs of the colony. Moreover, he told the Protector of the Indians, and of his many adventures with them; and from Cromwell he took with him a letter commanding the inhabitants of Boston to allow him to set foot on their territory whenever he desired. With Milton he spent many a pleasant and profitable hour, for he taught the author of "Paradise Lost" the language of the Dutch; and Milton in his turn opened to Williams the great treasures of his mind.

Early in the summer of 1654 he returned to Providence. It was owing to his unceasing toil that the independent sections of the colony were made one. At the first general election after the reorganization of the government he was elected President of the colony, and continued to hold the office for two years, and then retired. He was an officer of more than ordinary difficulty and perplexity, because the towns were so independent of each other, and so jealous of any attempt at authority on the part of a central government, that central governments as such were well-nigh impossible. To his administration, Roger Williams was noted for its conciliation and firmness. As has been well stated, he was "inclined to humor the prejudiced of the people, so far as they were harmless, but never to sacrifice to their clamors any real interest of the community; or to shrink from the performance of any official duty, however much opposed to their will."

The conduct of Williams with reference to the Quakers is worthy of notice. When the Quakers landed in Boston in 1656, the head of the colony of Massachusetts Bay colony determined upon a process of extermination of them as heretics and dangerous as Williams and all his friends. But Williams should have brought Quaker into the colony he would be heavily

snared. If one defended their doctrines or imported books written by Quakers, or attended meetings held by them, that one was compelled to pay a very heavy fine and to desist from further associating with the heretics. But such contemptible, Puritanic conduct was not that of Roger Williams. He first befriended them and then defended them. The Union Colonies employed every means of persuasion and threatening to induce Rhode Island to join in the general persecution. However, the kindness of Williams to them did not prevent his controversy with them. This memorable controversy occurred in the summer of 1672, and was a prolix war of words that reflected honor on neither party of the debate, as both were severer in their charges than courtesy and Christianity warranted.

At the age of seventy-six, when the evening of his life was drawing on a pace, a terrible war broke out between the colonies and the Indians under King Philip, the able and ambitious leader of the Pokanokets. Roger Williams took an active interest in it; and, as was his wont, just when Providence was about to be attacked, he went forth, staff in hand, to reason with the Indians. But the good authority that one in the summer of 1672, Williams well, were too much exasperated to listen to him, and he was compelled to retire to a safe position from which it was his misfortune to watch the desolation of a great part of the town. This war was ended only by the death of King Philip in 1676. It is stated on good authority that out of a twenty of all the able-bodied men was killed in this struggle, and that thirteen of the New England towns were entirely destroyed.

It may, perchance, be of profit to turn our attention to the private side of the life of Roger Williams.

Before he left England for the first time he had been ordained a priest in the Established Church of England. But on his arrival at Boston he adopted the Congregational form of worship.

At Providence he was baptized by immersion according to the usage of the Baptists, and was instrumental in forming the "First Baptist Church of Providence, and the first Baptist church of America. A few months after its organization he withdrew from its membership because he believed that the clergy of the day lacked apostolic authority, and therefore he doubted their right to rule in the church. Still he never ceased to be anxious for the salvation of men, and devoted many hours to the conversion of the Indians and others. Though he withdrew from a Baptist church, he remained to his dying day a Baptist in sentiment and belief.

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

BOOKS.  
ABOUT MY FATHER'S BUSINESS. By Austin Miles. 12mo, pp. 285. New York: The Meridian Co. Price 25c.  
Rev. Dr. Lovett is called to the pastorate of a city church, run on the high pressure plan, with the church fairly buried beneath all the parasites in the form of societies which have fastened upon it. Dr. Lovett is an up-to-date preacher; his daughter is an up-to-date Christian; his wife an old-fashioned one.  
This book holds up a mirror in which many pastors and members will see their own likeness, and let us hope, have their consciences aroused. The lessons are sorely needed in many city churches. But God's true children are in the story also, or it would be an entirely unfair representation of the state of affairs in some fashionable churches.

UNDER ORDERS, or Not His Own Master. By Mrs. G. S. Ranney. Chicago, 315 Madison St.: Advance Publishing Co. Cloth gilt top 75c; linen cloth 40c; paper 25c.

A story of thrilling adventure and heroism, drawn from the great treasure-house of such scenes—modern missionary enterprise. It shows anew, that missionary truth is stranger and more exciting than the old-time fiction of adventure. The leading character is a hero in many senses, for he not only braves the dangers of Terra del Fuego, but he gives up the girl he loves, when she makes it a question of choice between her and the call of the Master. In the end he gains more than he has lost, for he wins her back, a devoted woman, by his heroic example. The English surroundings of the "home" features of the story, give it a quaint and pleasant setting which will be attractive to readers on this side of the water.

I WOULD NOT give much for your religion unless it can be seen. Lamps do not talk, but they do shine. A lighthouse sounds no drum, it beats no gong; and yet, far over the water its friendly spark is seen by the mariner. So let your actions shine out your religion. Let the main reason of your life be illustrated by all your conduct, and it shall not fall to be illustrious.—Spurgeon.

**SUNDAY-SCHOOL LESSON.**

SUNDAY, APRIL 22.

THE CENTURION'S SERVANT HEALED.

Luke 7:1-10.

**MORSE TALK**—"Like as a father pitieth his children, so the Lord pitieth them that fear him."—Psalms 103:13.

"And when he had ended all his sayings in the audience of the people he entered Capernaum."—He had finished the sermon on the Mount and went to Capernaum, which he was then making his home. Capernaum was on the northwest shore of the Sea of Galilee, and was an important center of business and life in that part of the country. It is called "his own city," in view of his making his home there.

"And a certain centurion's servant, who was dear unto him."—Centurions were Roman officers who commanded one hundred men. Several of them appear in the New Testament history, and they are all noble men. This man's character is seen in his love and care for his slave as well as in his faith. I have known frail ladies to watch all night at the bedside of sick slaves without a thought that they were doing anything unusual or worthy of praise. We learn from Matthew that the servant had palsy. Several diseases were included under that name in those days, and some of these were very painful.

"And when he heard of Jesus."—It is likely he had heard of the healing of the nobleman's son. But, as he lived in Capernaum, which was our Lord's home at that time, he had an opportunity to have heard of many miracles.

"He sent unto him the elders of the Jews."—The humility of this soldier is great. He thinks the Lord would not listen to him, but would hear the elders. Matthew's account is brief, and he speaks of that as done by the centurion, which the centurion did through others. "That he was worthy for whom he should do this."—The Jews hated their Roman masters, and, as a general thing, would have been unwilling to ask for any favor for one of them. "For he loveth our nation, and he hath built us a synagogue."—Thus proving his love by his works, and showing his generosity.—There are ruins of a synagogue at Tel Hum (Capernaum) to-day, and there is every reason to believe these are the ruins of the synagogue he builded, and in which our Lord preached (John 6:59). Ederheim says of these ruins: "And the remains now, after centuries, in their rich and elaborate carvings of cornices and entablatures, of capitals and niches, show with what liberal hand he had dealt his votive offerings."

"Then Jesus went with them."—The elder's prayer was urgent, they besought him "instantly," and he was prompt in his compliance. When the centurion knew that he was near, his humility again showed itself. What was he that the Lord should take unnecessary trouble to come to him? He was not worthy to receive him. Thus true humility and repentance and faith always feel at the thought of God's grace.

"Wherefore neither thought I

myself worthy to come unto thee."

—And this from an officer of the haughtiest race in the world to a young carpenter of a conquered race. This Roman had evidently learned of the holiness of the Lord as well as of his power. "But say in a word, and my servant shall be healed."

There was no need that the Lord should take the trouble to go to his house; and the centurion did not feel worthy to receive a visit.

"For I also am a man set under authority."—He had higher officers over him whom he promptly obeyed. "Having under me soldiers, and I say unto one, Go, and he goeth."—The discipline of the Roman army was strict. The centurion meant that the Lord had the same power over diseases which his high officers had over him, and which he had over his soldiers and servants.

"When Jesus heard these things, he marvelled at him."—He admired the humility and the faith of the centurion. But the faith was the root and the cause of the humility, and he speaks of that.

"I have not found so great faith, no, not in Israel."—Where he had a right to expect the greatest faith. He had come unto his own, but had to say of their treatment of him, A prophet is not without honor save in his own country and among his own people. Once Israel did make him marvel; but it was at their unbelief.

The Lord turned away, and the friends of the centurion, the last messengers returned to the house. There they found the servant not only free from disease, but whole. According to the centurion's faith it had been done unto him. One of the people we shall be glad to see in heaven will be that Roman centurion.

Matthew tells of the message sent to the centurion by our Lord: "As thou hast believed so be it done unto thee."—He gives also the warning to Israel because they did not have the faith of the Gentiles. The Lord came unto his own, and his own received him not.

The great faith was shown not in his believing that the Lord could heal his servant, but in his believing that Jesus was absolute master of all disease. This indicates that to some extent at least he believed Jesus was God manifest in the flesh. It is our privilege to pray for our sick, knowing that he is indeed absolute over all diseases, and knowing, too, that he is wiser than we, and knows what is best for our loved ones. So that whether the issue be life or death we can say: "Blessed be his holy name."

**RELIGIOUS CONVERSATION AMONG CHRISTIANS.**

One of the best agencies in the development of the spiritual life is religious conversation, and perhaps it is one of the least used. On the part of many, and it may be of most, people there is an inclination to shrink from the recital to another person of the story of their spiritual aspirations, struggles, defeats, and triumphs. Whether this is always wise or best may well be doubted, since great benefit must accrue to both persons when there is a frank and sympathetic communion of soul with soul regarding the matters of the soul life. To speak of these things indiscriminately is to fall into a grievous error that is sure to work disaster, but to hold converse with one whose aspirations, intuitions, and experiences are in full harmony with one's own is helpful to the strengthening of one's faith, the encouragement of

one's spirit, and the tightening of one's hold upon the things that are above, and that make for the soul's highest development.

It would be supposed, naturally, that within the sacred precincts of the Christian home there would be a free and full interchange of sentiment on the personal religious life, but this is not always the case. Doubtless the atmosphere of the Christian home would be much sweeter if there were more freedom in this respect, if children were encouraged more generally to seek light on difficult spiritual problems, and help when in discouraging spiritual surroundings from those who are stronger in the faith, and who are able to give light and instruction. Too frequently there is reluctance, indifference, and even unwillingness on the part of both parents and children, and golden opportunities to become rooted and grounded in the faith are lost. It is unfortunate that this is the case in so large a measure, because if it were otherwise there would be much less uncertainty regarding religious things, less neglect of religious duties, less indifference to the proper worship of God and to the claims and services of his house, less disregard of the mutual spiritual obligations as between man and man, and a marvelous quickening of spiritual perceptions and enriching of spiritual experiences would inevitably ensue.

In the Book of Malachi we are told that "they that feared the Lord spake often one to another: and the Lord hearkened, and heard it," and it can be inferred reasonably that this communion of the saints yielded substantial spiritual profit to them. And it has always been so. The children of God have been a wondrous, full encouragement to each other as they have journeyed along their pilgrim way. There is no relation among men sweeter or more sacred than the spiritual bond which exists between

**HAPPY FAMILY,**

When They Get Rid of the Coffee Habit.

A little woman out in Owego, Ill., tells about her husband having determined to see if he could not make her quit coffee drinking, which he believed to be the cause of her constant neuralgia and general nervousness, brought home several packages of Postum Food Coffee which he had discovered, by trying elsewhere, to be good.

She says: "What in the world he brought home five packages for, I could not understand; nevertheless, I quit coffee and started in on Postum Food Coffee. I did not have much faith in the change doing me any good, but was astonished to discover that my neuralgia left me almost at once, and the nervous troubles kept getting less and less.

"Little daughter at that time had been ill and could eat little or nothing. She was pale and thin. As soon as I discovered how Postum treated me, I began to give it to her. She liked it very much, and would drink it when she would take nothing else. She began to pick up rapidly and got plump and round and rosy.

"I don't care what sort of food there is in Postum so long as it treats me as it has. It is plain enough, the food contained in Postum Coffee is good, and that's all we want to know. I am rid of neuralgia and nervousness, and am a healthy woman. Husband has also been improved, and daughter is well and happy, as I stated above." With best wishes, Mrs. Nellie Treman.

the followers of the Lord Jesus, and there is no surer evidence of the potency of that bond than that which is always manifested in a season of spiritual communion, whether it be between companies of Christians or between two or three who may be gathered for the purpose.

It was a rare privilege that the two disciples had who journeyed to Emmaus with their stranger Lord shortly after the resurrection. That was a season of most precious communion of soul with soul, and it is not strange that the hearts of the disciples burned within them while the Lord himself talked with them. But that privilege may be enjoyed at any time by those who are in right spiritual relations with him.

The more general participation in religious conversation on the part of Christian people would yield many beneficent results. Among others it would be an excellent substitute for superlative levity, slanderous gossip, the hack-repeated, worn-out, and forgotten stories, and even for ceaseless iteration of what the newspapers say.—N. Y. Advocate.

**TIDINGS FROM TENNESSEE.**

AMONG THE CHURCHES.

Johnson City, J. O. Davidson, pastor, has just passed through a gracious revival, and pastor and church are grateful and happy.

M. D. Early, the Morristown bishop, is in a campaign of mission work, and "one who knows" predicts gratifying returns from "these earnest and faithful efforts." The friends of Bro. Early will be glad to know how well he is succeeding at Morristown.

W. J. Phillips, who does well ere, is doing his best in out College town. If you think you can preach you would better steer clear of Mossy Creek, for when you have done your best, and when you are feeling grateful and glad for the—"I thank you for your sermon, it was fine," you may then listen for this also: "But—did you ever hear Dr. Phillips? you should hear him, he preached the finest sermon last Sunday ever delivered in Tennessee." The Doctor has always a fine audience in quantity and quality, and he gives them good food.

The friends of the college will watch with great interest the deliverance of the trustees at their next meeting on the proposed endowment plan. East Tennessee can easily endow the school, but her people have so long been receivers that they are slow learning how to give. Penioned by the Government, and helped by friends from abroad, they are not as self-reliant and liberal as they ought to be.

Knoxville is forging ahead. The First church, under the wise and enthusiastic leadership of Pastor Egerton, is full of zeal and fire. Recently they gave \$1,000 to Foreign Missions and doubled their gifts to State Missions. Congregations are large and additions frequent.

Jeffries, the gifted and gallant leader of the Second church, has been ill with grippe. It is not an easy thing to "down" Dr. Jeffries, but I am told he is meek and most "humorous like," with a sincere respect for a disease that makes him ache everywhere at the same time, and that could kill him so easy and yet lets him live. But the grippe can't hold him; he will soon be out, busy with the wonderful work he has built up at the Sec-

Dr. Snow is getting along as usual at the Centennial. If you want to know what that means go there and feel the inspiration of a church and pastor thoroughly united and wide awake; look upon the gathered hundreds and catch the contagion of their inspiration and joy. All of the meetings are largely attended, and at almost every service some one comes in.

Over the river the Third church are "much set up." They think they have the only preacher in the mountains, and, if one may judge by the frequent calls upon him to serve on this occasion and that, there are others who think likewise. Bro. Marrel has had marked success, not only in relieving his church from debt, but also, and which is better, in leading many souls to Christ.

A recent letter furnishes the following

**CHATTANOOGA CHIPS:**

Brougher is a success. Recently a reception was given to the 75 members received since his pastorate began. It is understood that they will invite the Convention to meet with them next year.

Rev. T. G. Davis, the new pastor of the Second church, is getting a strong hold on the church and community. Congregations are large, and many are turning to God.

The Central, Dr. A. J. Fristoe, pastor, is more nearly a bee hive, with every member a worker, than any church in the State. On April 8 Dr. Fristoe will celebrate his second anniversary by taking a subscription for the new building. The church keeps in a constant state of revival, with additions almost every Sunday. A new department of work recently adopted, and need with splendid results, is the "Census work." If any one wishes to know about the plan and the benefits of the census work, a letter to Dr. Fristoe, with self addressed stamped envelope, will bring the desired information. All who have tried the census are unqualified in their commendation of it.

**WATERTOWN WAVELETS.**

J. H. Anderson is pastor at Watertown, and therefore the work is well organized and progressive. One of the churches that last year gave \$168 for missions will give \$800 this year, and another that gave \$180 last year will give \$200 this year. Anderson is easily one of the wisest and strongest men we have, and large audiences habitually wait upon his ministry, and God is with him.

**VACANT PULPITS.**

Rev. T. F. Thompson has resigned at Oarthege and Hartsville, and will accept work in Memphis.

Gallatin and Murfreesboro are still pastorless. These are both important fields, and can easily give a pastor a comfortable living.

In this Baptist kingdom there are encouraging signs of increased interest, and of largely increased gifts to missions.

At Clarksville Pastor Acres has been preaching a series of sermons to "young men" which are attended by large audiences. The Clarksville church is taking especial interest in the destitute fields in the southern portion of the Cumberland Association, and recently gave over \$500 to aid in church building in Dixon county. Bro. Giles Taylor is at work in that section of the association, and many will pray for the divine blessing upon his labors.

R. R. A.

THE "NEW LEAF."

Dec. 31, 1899—Jan. 1, 1900.

Yes, now is a good time to consider the turning of one. On January the first we headed our letters for the first time with 1900. We will write 1899 no more forever as a present date—that "leaf" has been turned down for say! yes, that is a fact, and we could not help it—it was time's work, you know. Well, we do not object very much, for we naturally like a change—you see this "leaf" 18—is the only one we have been permitted to use all of our lives. On it are recorded all the acts and deeds of life, and they have made for us what are called habits—some good, some bad. And with some it may be that the bad is in the lead. Do we hang our head at this suggestion? Well, what about that "new leaf"? Shall we turn it up for character future writing? Come now, let us agree on this! We feel that we are agreed, for we imagine as we look into the heart of both young and old that there is a desire for a new leaf in time's book. Is it a fact? and you answer yes. Give me your hand, I believe you are sincere. May the Lord help us to start with a clean white page for the rest of the journey of life, for it is on that page—19—in the book of life, that we all—did I say all! yes—must give an account for the "deeds done in the body" to the great "judge of all the earth."

Well, is this a fact? And even time answers yes. For 1800 has for 99 years been turning in an account to and for 1900, and she must stand or fall on her merits. They say she still has a little time—one year—before the book of her opportunities is closed, and then in the years to come she can only say "what I have written I have written," for her book will have been closed. It may be the same with some of us, only "a little time." In the face of this fact, may I not ask again, What about that new leaf, shall we turn it? Yes, and it is a clean, white sheet we want now, affected as little as possible by the wrongs of the past, for it is on this sheet—19—that time will record our departure to "a place"—did I name the place? No; what is written on our leaf must decide that for each one. But of course the object of our "new leaf" is that our departure may be "a place" "not made with hands, eternal in the heavens." To this let us all join hands and say "Amen." But I imagine I hear some sin-sick soul say, the page of life that I have written is so blurred with sin and sinful habits that I fear I cannot start on a "new leaf!" Friend, my heart goes out to you in love and sympathy. I want to help you; let me offer a suggestion about that old page; turn it down and seal it with the "blood of Jesus Christ." And you say, Can that be done? Can I turn it down so it will not appear against me when I stand before the judgment bar of God? And I answer, Yes, thank God, yes, for it is written: "As far as the east is from the west, so far hath he removed our transgressions from us." And also, "All his transgressions that he hath committed, they shall not be mentioned unto him." And you say, matchless wonders, how can this be, or why this? Because "he was wounded for our transgressions," and that wound brought the blood, whose seal you may place on that old leaf of the past, and no man can break. Yes, not even all the powers of earth and hell combined. Brother, will

# Hood's Sarsaparilla

Has testimonials unequalled in number and unequalled in quality the world over. Testimonials which tell the truth about the most remarkable cures in the history of medicine. Cures of Scrofula, Salt Rheum, All Humors, Rheumatism, Catarrh, Dyspepsia, That Tired Feeling. Thousands of people agree that it

Never Disappoints

you turn it down? God help you to do so. You answer yes, but can you not name the "new leaf"? It deserves a name. Let's see. What shall we call it; how would "Mercy" do? Oh, brother, that is the name we want for our "new leaf," for it was no accident that we were here on December 31, 1899, but the providence of a merciful God, for we remember that, it is of the Lord's mercies that we are not consumed; therefore our "new leaf" shall be named "Mercy." But do you really want to turn down that old leaf without any transfer at all to the new? Is there not something that you would like on the sheet that you expect to hand in with life's last deed? Well, some of us, at least, say yes. While there are perhaps many that we will gladly leave behind, still we have some that we are not, and will not be, ashamed of in judgment—it may be that it was as only "a cup of cold water," but we are encouraged to believe that he will say even to that, "Well done."

Yes, good deeds that have been recorded on that old leaf that bring to us sweet memories of the past, we will gladly transfer, for remember that the page before us, as yet, is unwritten, and if we do not fill every line with good there will be room for evil. "As yet unwritten," thank God for that fact! The leaf that we have turned down is full, and what we have written is written, so the harvest that is to be, will be, for the seed have been sown. But thank God for the white sheet before us on which we may escape and not be consumed with the tears of our sowing. Now, is it possible that some of my readers are saying I am not ready to turn over a new leaf. Well, brother, it may be that December 31, 1899, was not ready either, but time compelled her to hand in her account to 1900. And time will do the same for you whether ready or not, and it will be sad to have to hand in that old sin-blurred sheet—it won't pass unless you have it turned down and sealed with the blood of the one who said to you, as well as myself, "Be ye also ready." Oh, friends, shall we not rejoice over this fact: The leaf of life that is before us is yet to be written, and therefore we have it in our power to say what shall be there recorded. I remember one resolution that was on the leaf that I have turned down, I want for sure on my "new leaf." It has not been on there very long, only about five years, but it has done so much for me, and has been honored of the Lord so much that I do not want it left behind. Here it is: I resolved, and said to one of my dear brother ministers, that I would do each day what my hand finds to do in the name of the Lord. Whether that has been perfectly carried out on my part or not, every effort to do so has been blessed of the Lord, and when I stand before him, whom we all must stand before, I will not be ashamed of the line in my "new leaf" that has that resolu-

tion on it, and don't think he will either. Yes, there are some that we must transfer. I also remember a promise I made the Lord some few lines farther back on that old leaf, that I want on that I am expecting to hand in at heaven's gate. I promised the Lord, while in very poor health and great weakness of body, that if he would restore my health and strength that he should have the benefit of that increase whether it was little or much. I want this because it has done me so much good, it has been "a present reminder in time of need." And I want it for the same purpose still. I want it, not because I have perfectly carried it out, but because I believe he heard the request, and that I am trying to fulfill the promise, as the request is being granted. Shall we not transfer all that makes for the glory of God and the good of humanity? We will not be ashamed of this in judgment. So we are done transferring. We are now ready to start with the record of daily deeds. What shall the first be? Let us agree on this: That 1900 shall record for us more "faith in God." And so I will stop with this, for if the above is our agreement the unwritten leaf of life will be well filled with that we will not be ashamed of, and God himself will smile upon. J. T. Lewis, Irvington, Ky.

ETERNITY.

Dr. Reimensnyder, commenting on the yeast thought embodied in the word eternity, says truly that "unspeakably solemn is the theme of this investigation. So momentous are the consequences dependent upon its right solution that one cannot contemplate them without profound emotion. Wonderful is this universe, material and moral; wonderful the situation of man in time, and surprisingly wonderful his destiny in the future! Strange are the truths—sublimely strange, and subduing the soul with awe—that compass us on all sides; but none so tremendous as those dependent upon the lapse of the river of Time into the ocean of Eternity. Eternity! Fearful thought!"

Gibbon asks: What is eternity? can ought point its duration to the thought? Tell all the sand the ocean waves, Tell all its changes, all its waves, Or, tell with more laborious pains, The drops its mighty mass contains; Be this astonishing account Argued with the full amount Of all the drops that clouds have shed, Where'er the wat'ry fleeces spread, Through all time long protracted tour, From Adam to the present hour; Still short the sum, nor can it vie With the more numerous years that lie Embosomed in eternity. Attend, O man, with awe divine, For this eternity is thine.

What care, what patience, what accuracy should we then display in our inquiries as to the Scriptural statements and warnings pertaining thereto, that we may not be building our eternal home upon a foundation of sand! Upon such a theme we have just

reason to infer that those oracles ordained for our everlasting guidance would give forth no uncertain sound. And they do not. They pointedly declare that the wicked "shall go away into everlasting punishment, but the righteous into life eternal." The matter, then, is settled. There is an eternal destiny either of weal or of woe for all. Which, O dying man, shall it be with you? This vastly momentous question you alone can settle now. God help you to settle it right while you may. T. E. RICHKY, Princeton, Ky.

THE "DEAD-LINE" IN THE MINISTRY.

BY ALBERT K. WAFFLE.

Keen and intelligent observers are telling us that the churches are suffering from serious and dangerous diseases caused by overindulgence in veal. To this cause they attribute the superficial piety, the veneer of religion and the solid body of worldliness, the restiveness under plain scriptural preaching, the "itching ears," the craving for novelty, the reprehensible financiering, the indifference to covenant vows, the lack of spiritual power, the clatter of machinery with the absence of product which certainly do characterize many of our churches and awaken grave apprehensions for the future. But it is doubtful whether ministerial veal is the cause of these conditions; it may be one of many causes, or the fondness for it may be a symptom. As an article of steady diet veal is not so wholesome and nutritious as well-matured beef; and if it has been a contributing cause of these conditions, that is the serious and important side of the question before us today. For the ministry exists for the churches, and not the churches for the ministry. If it is better for the churches that their pastors should be young men and that those past fifty should be shelved, the older men must accept the situation and adjust themselves to it, whatever deprivation or suffering it may cost. If, on the other hand, it is better for the churches that they should have as long as possible the services of experienced and mature men, we must protest against the craze for young ministers and strive to educate the churches to larger wisdom and sounder judgment. Of course there are other questions more or less closely related to this central one. If the present disposition to seek young men for the pastorate and to discard them altogether at fifty-five continues, it is inevitable that few bright, able and intelligent young men will enter the ministry. Only those who are too wooden-headed to foresee the consequences or so conceited as to suppose that they will be exceptions to the rule of retirement will respond to the call. Young men of perception and judgment will naturally shun

the only profession or business in the world in which experience and maturity count for nothing or, rather, count to one's detriment, which demands ten years of preparation and offers fifteen years of employment; which invites to a change of occupation in middle life after unfitting one for any other business and to an old age of poverty and humiliation, and, demanding the right to do a man's life-work in a man's lifetime, will enter some calling in which it is possible.

It may be argued in reply that this ignores the capacity of Christian young men for self-sacrifice in the cause of Christ. The difficulty is that they will not look upon it—and I hope we shall see that they ought not to look upon it—as self-sacrifice for Christ's sake, but as the sacrifice of themselves to the whims and follies and blindness of the churches, as martyrdom without witnessing to any truth whatever, as a crucifixion without redemption, as heroism sunk in the mud of a false and vicious sentiment, as submission to a wrong which only makes worse those who perpetrate it. It is inevitable that by their present course the churches will provide themselves with an inferior ministry, and one whose inferiority will increase, thus depriving themselves of their chief means of growth and source of power. And this brings us back to the question with which we started: It is good for the churches to give the preference to the young ministers and to discard the experienced and mature? Laying aside all considerations of sentiment, of gratitude, of care for ministers, and putting it on the ground of utility alone, is this discrimination a good thing for the churches and for the cause of Christ in the world?—Standard.

MORE CONCERNING THE CENTURY PROBLEM.

Evidently the contention of Bro. Penick of Greensburg, Ky., is correct as to the century problem. If it requires ninety-nine and *one more* to complete one hundred, does it not require eighteen hundred and ninety-nine, and *one more*, to make nineteen hundred? 99 plus 1 equals 100. 1899 plus 1 equals 1900. The new century does not begin until after midnight Dec. 31st 1900. J. C. WISGO, Dublin, Texas.

[We wonder how far into the new century this question will go. Ed.]

The happy family is the one where its various members dwell together in mutual love, bound together in the fear of God. The possession of great wealth, or of high station, cannot insure happiness, for some families living in veritable palaces and with all that wealth can procure, are far from enjoying an ideal life. But where true piety abounds, and contentment and peace abide, there will be found a happiness that the world cannot give and cannot take away.

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THE VISION OF THE HEART.

BY JOEL SWARTZ.

There is a vision by the heart  
Of things divine by sense unseen;  
We know, but only know in part,  
For clouds and shadows intervene.

From lines and segments we conclude  
The parts unseen, in dim surmise,  
And fashion thence in outline rude,  
The grandeur hidden from our eyes.

Upon the section of a stream,  
Arched by a bridge and joining  
wall,  
I see the distant tree tops gleam,  
And other objects, great and small.

From these revealed, may I not know  
The parts not in the mirror given;  
The rocks and roots which lie below,  
And birds and clouds which swim  
in heaven?

A feather means a bird and air;  
A fin, a fish and rolling wave;  
Thus to conclude we know is fair,  
Though these were all that nature  
gave.

Thus, from the present's partial sheen  
Of broken hopes and mingled bliss,  
Our faith infers a life unseen,  
And worlds the complement of this.

And so from love that will not die,  
Nor loose the clasp which nature  
gave,  
We know there is a home on high,  
And life and love beyond the grave.

OUR PULPIT.

HALLOWING CHRIST.

BY ALEXANDER MACLAREN, D.D.

Be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts.—1 Peter 3:14, 16.

These words are a quotation from the prophet Isaiah, with some very significant variations. As originally spoken, they came from a period of the prophet's life when he was surrounded by conspirators against him, eager to destroy, and when he had been giving utterance to threatening prophecies as to the coming up of the King of Assyria, and the voice of God encouraged him and his disciples with the ringing words, "Fear not their fear, nor be afraid. Sanctify the Lord of Hosts himself, and let him be your fear, and let him be your sanctuary." Peter was in similar circumstances. The gathering storm of persecution of the Christians as Christians seems to have been rising on his horizon, and he turns to his brethren, and commends to them the old word which long ago had been spoken to and by the prophet. But the variations are very remarkable. The Revised Version correctly reads my text thus: "Fear not their fear, neither be troubled, but sanctify in your hearts Christ as Lord."

I have first to note the substitution, as a matter of course, without any need for explanation or vindication of Jesus Christ in place of the Jehovah of the Old Testament.

There is no doubt that the reading adopted in the Revised Version is the true one, as attested by weighty evidence in the manuscripts, and in itself more probable by reason of its very difficulty. The other reading adopted in Authorized Versions is likely to have arisen from a marginal note which crept into the text, and was due to some copyist who was struck by Peter's free handling of the passage, and wished to make the quotations verbally accurate.

Now, if we think for a moment of the Jew's reverence for the letter of Scripture, and then think again of the Jew's intense monotheism and dread of putting any creature into the place of God, we shall understand how

saturated with the belief in the divinity of Jesus Christ, and how convinced that it was the vital center of all Christian teaching, this apostle must have been when, without a word of explanation, he took his pen, and, as it were, drew it through "Lord God" in Isaiah's words, and wrote in capitals over it, "Christ as Lord."

What does that mean? Some of us would, perhaps, hesitate to say that it means that he who was all through the growing ages of brightening revelation of old, named "Jehovah," is now named Jesus Christ. I believe that from the beginning he whom we call, according to the teaching of the great prologue of John's Gospel, the "Word of God," was the agent of all divine revelation. But whether that be so or no, whether we have the right to say that the same person who was revealed as "Jehovah" is now revealed as "Jesus Christ," the "Word made flesh," or no, we distinctly fail to apprehend who and what Jesus Christ was to the writer of this epistle, and fail to sanctify him in our hearts, unless we say: "To thee belongeth all that belongs to God." That is the first great truth that comes out of these words, and I would commend it to any of you who may be hesitating about this Christian fact of the true divinity of Jesus Christ. You cannot strike it out of the New Testament, and if you try to do so you tear the book to pieces, and reduce it to rags and tatters.

Further, mark here what the apostle means by the Christian sanctifying of Christ. That is a strange expression. How am I to sanctify Jesus Christ? Well, it is the same word that is used in the Lord's prayer, and perhaps its use there may throw light on Peter's meaning here. "Hallowed be Thy name"—explains the meaning of hallowing Christ as Lord in our hearts. We sanctify or hallow one who is holy already, when we recognize the holiness, and honor what we recognize. So that the plain meaning of the commandments here is; set Christ in your hearts on the pedestal and pinnacle that belongs to him, and then bow down before him with all reverence and submission. Be sure that you give him all that is his due, and in the love of your hearts, as well as in the thoughts of your minds, recognize him for what he is, the Lord. Let us take care that our thoughts about Jesus Christ are full of devout awe and reverence. I venture to think that a great deal of modern and sentimental Christianity is very defective in this respect. You cannot love Jesus Christ too much, but you can love him with too little reverence. And if you take up some of our luscious modern hymns that people are so fond of singing, I think you will find in them a twang of unwholesomeness, just because the love is not reverent enough, and the approaching confidence has not enough of devout awe in it. This generation looks at the half of Christ. When people are suffering from indigestion they can only see half of the thing that they look at, and there are many of us that can only see a part of the whole Christ; and so, forgetting that he is judge, and forgetting that he is the lion of the tribe of Judah, and forgetting that whilst he is manifested in the flesh our brother, he is also God manifest in the flesh, our Creator as well as our redeemer, and our judge as well as our Saviour, some do not enough hallow him in their hearts as Lord. Peter had heard Jesus say that

"all men should honor the Son as they honored the Father." I beseech you, embrace the whole Christ, and see to it that you do not dethrone him from his rightful place, or take from him the glory that is due to his name. For your love will suffer, and become a mere sentiment, inoperative and sometimes unwholesome, unless you keep in mind Peter's injunction.

But, further, there is included in this commandment, not only what Isaiah said, "Let him be your fear and your dread," but also a reverent love and trust. For we do not hallow Christ as we ought, unless we absolutely confide in every word of his lips. Did you ever think that not to trust Jesus Christ is to blaspheme and profane that holy name by which we are called; and that to hallow him means to say to him, "I believe every word that thou speakest, and I am ready to risk my life upon thy veracity?" Distrust is dishonoring the Master, and taking from him the glory that is due unto his name.

Then there is another point to be noted: "Sanctify in your hearts Christ as Lord." That is Peter's addition to Isaiah's words, and it is not a mere piece of tautology, but puts great emphasis into the exhortation. What is a man's heart, in New Testament and Old Testament language? It is the very centre-point of the personal self. And when Peter says, "Hallow him in your hearts," he means that, deep down in the very midst of your personal being, as it were, there should be, fundamental to all, and interior to all, this reverential awe and absolute trust in Jesus Christ—an habitual thought, a central emotion, an all-dominant impulse. "Out of the heart are the issues of life." Put the healing agent into it, the fountain-head, and all the streams that pour out thence will be purified and sweetened. Deep in the heart put Christ, and life will be pure.

Now, in another part of this letter the Apostle says, "Ye are a spiritual house." I think some notion of the same sort is running in his mind here. He thinks of each man's heart as being a shrine in which the God is enthroned, and in which worship is rendered. And if we have Christ in our hearts, then our hearts are temples; and if we "hallow" the Christ that dwells within us, we shall take care that there are no foul things in that sanctuary. We dishonour the indwelling Deity when into that same heart we allow to come lusts, foulnesses, meannesses, worldlinesses, passions, sins, and all the crew of reptiles and wild beasts that we sometimes admit there. If we hallow Christ in our hearts, in any true fashion, he will turn out the money-changers and overturn the tables. And if we desire to hallow him in our hearts, we, too, must by his Spirit's help purge the temple that he may enter and abide.

And so I come to the next point, and that is, The Christian courage and calmness that ensue from hallowing Christ in the heart. The Apostle first puts his exhortation: "Be not afraid of their terror, neither be troubled," and then he presents us an opposite injunction, obedience to which is the only means of obeying the first exhortation. If you do not sanctify Christ in your hearts, you cannot help being afraid of their terror, and troubled. If you do, then there is no fear that you will fall into that snare. That is to say, the one thing that delivers men from

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the fears that make cowards of us all is to have Christ lodged within our hearts. Sunshine peeps out culinary fires. They who have the awe and the reverent love that knit them to Jesus Christ, and who carry him within their hearts, have no need to be afraid of anything besides. Only he who can say, "The Lord is the strength of my life" can go on to say, "Of whom shall I be afraid?" There is nothing more hopeless than to address to men, ringed about with dangers, the foolish exhortations: "Cheer up! do not be frightened," unless you can tell them some reason for not being frightened. And the one reason that will carry weight with it, in all circumstances, is the presence of Jesus.

"With Christ in the vessel I smile at the storm."

The world comes to us and says: "Do not be afraid, do not be afraid; be of good courage; pluck up your heart, man." The Apostle comes and says: "Sanctify Christ as Lord in your hearts; and then, and only then, will you be bold." The boldness which fronts the certain dangers and calamities, and the possible dangers and calamities of this life, without Christ, is not boldness, but fool hardness. "The simple passeth on, and is punished," says the Book of Proverbs. It is easy to whistle when going through the churchyard, and to say, "Who's afraid?" But the ghosts rise all the same, and there is only one thing that lays them, and that is—the present Christ.

In like manner the sanctifying of Jesus Christ in the heart is the secret of calmness. "Fear not their fear, neither be troubled." I wonder if Peter was thinking at all of another saying: "Let not your heart be troubled; neither let it be afraid." Perhaps he was. At any rate, his thought is parallel with our Lord's when He said, "Let not your heart be troubled. Believe in God, and believe in me." The two alternatives are possible; we shall have either troubled hearts, or hearts calmed by faith in Christ. The ships behind the breakwater do not pitch and toss. The little town up amongst the hills, with the high cliffs around it, lies quiet, and "hears not the loud winds when they call." And the heart that has Christ for its possession has a secret peace, whatever strife may be raging round it.

"Be not troubled; sanctify Christ as Lord in your hearts." Peter leaves out a clause of Isaiah's, though he conveys the idea without reiterating the words. But Isaiah had added a sweet promise which means much the same thing as I have now been saying, when he went on to declare that to those who sanctify the Lord God in their hearts, He shall be for a sanctuary. "The sanctuary was an asylum where men were safe. And if we have made our hearts temples in which Christ is honored, worshipped and trusted, then we shall dwell in him as in the secret place of the Most High;" and in the inner chamber of the Temple it will be quiet, whatever noises are in the camp, and there is light coming from the Shekinah, whatever darkness may lie around. If we take Christ into our hearts, and reverence and love him there, he will take us into his heart, and we shall dwell in peace, because we dwell in him.—The Baptist Times and Freeman.

It is a poor centre of a man's actions, himself.—Boson.

**DEATH OF WIL. N. MOWE.**

News comes from Maysville, Ky., his home, that the subject of this brief sketch has passed from labor to rest. Although ripe in years and full of good works, yet we are grieved by the unexpected announcement of his death. This tribute of respect to his memory is richly due from me. Fortunately, I formed his acquaintance in my boyhood. By his wise counsel and kind words of encouragement, I was inspired to noble efforts. Had he been my brother in the same church, or had he been my father, he could not have taken a greater interest in my welfare. He was not rich in worldly goods, because he was not a man who could keep money, if he saw others who needed it more than he, or if an opportunity presented itself that appealed to his noble nature.

He was rich in faith and good deeds. He leaves as a precious heritage a "good name," which the Inspired writer tells us is to be "chosen rather than great riches." There are many besides his own loved family who tenderly cherish his memory. As a Mason, he was prominent and highly honored by the fraternity. In his church he was a pillar and a trusted leader. He was a model citizen, husband and father. As a Christian, he was an example, richly abounding in the Christian graces—a "living epistle known and read of all men." He is not dead—such unselfish spirits cannot die—he only "asleep." "Our loss is his gain." While we mourn, it is with the sweet hope which "robs death of its sting and the grave of its victory." Yes, we shall meet him in the realms of the blessed, and with him and the heavenly throng sing anthems of praise to Him "who hath redeemed us and washed us in His own blood." The family have our profound sympathy in their bereavement. Let us live as he did, and when we are gone, men will "rise up and call us blessed."

W. P. HARVEY.

**HOW TO KNOW GOD.**

A good life is the best way to understand religion and wisdom, because by the experiences and relishes of religion there is conveyed to them such a sweetness to which all wicked men are strangers. There is in the things of God, to them which practice them, a deliciousness that makes us love them, and that love admits us into God's cabinet, and strangely clarifies the understanding by the purification of the heart. For when our reason is raised up by the Spirit of Christ it is turned quickly into

**Pneumonia**

always leaves the lungs weak. Weak lungs are breeding grounds for the germs that cause consumption. Chronic bronchitis also often follows pneumonia. If you have had pneumonia, the germs of consumption are at work. Don't let them get a foothold. Begin at once and take

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and Dr. Wm. C. Bennett.

experience; when our faith relies upon the principles of Christ it is changed into vision, and so long as we know God only in the ways of man—by contentions learning, by arguing and dispute—we see nothing but the shadow of Him; and in that shadow we meet with many dark appearances, little certainty, and much conjecture. But when we know Him with the eyes of holiness and the intuition of gracious experiences, with a quiet spirit, and the peace of enjoyment, then we shall hear what we never heard, and see what our eyes never saw.—Jeremy Taylor.

**THE ARK OF THE COVENANT.**

Bro. Semex, in his answer to the question, "What became of the Ark of the Tabernacle after the destruction of Solomon's Temple?" says: "No one knows. It was not carried to Babylon by the conquerors so far as appears. . . . God may have destroyed it. All we know is that it disappeared."

This is well said, yet there are some traditions respecting it that are at least interesting to such inquirers. I have been asking myself this question for over twenty-five years, and had always been interested in anything relating to the solution of this puzzling question. There is a tradition recorded that the prophet Jeremiah secreted it in a mountain. It is this:

"It is also contained in the same writing that the prophet, being warned of God, commanded the tabernacle and the ark to go with him as he went forth into the mountain, where Moses climbed up and saw the heritage of God. And when Jeremy came hither he found a hollow cave, wherein he laid the tabernacle, and the ark, and the altar of incense, and so stopped the door. And some of those that followed him came to mark the way, but they could not find it. Which, when Jeremy perceived, he blamed them, saying, As for the place, it shall be unknown until the time that God gather his people again together and receive them unto mercy. Then shall the Lord show them these things, and the glory of the Lord shall appear, and the cloud also, as it was shown unto Moses, and as when Solomon desired that the place might be honorably sanctified."—2 Maccabees 2:4-8.

The same chapter (2 Mac. 2: 23) tells us, "All these, I say, being declared by Jason, of Cyrene, in five books," which seem to be lost, but were abridged by the author of Maccabees some time B. C. 180 to 161. But little is known of Jason, but it must have been written in Greek at Alexandria. This is merely a tradition, but its antiquity entitles it to some consideration.

T. L. Lewis.

Wenatchee, Wash.

Man by sin has suffered losses and he has acquired distinct liabilities. A salvation which is commensurate with his needs must remove from him the evils which he has incurred and must restore to him the good which he has lost. This is precisely what God has undertaken to do in the Gospel of Jesus Christ. He has made such adequate provisions for our needs that if we will but accept what he has offered we shall find ourselves saved in a sense so full that the mind can not comprehend its fullness.

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Novelties displayed in profusion, all exclusive and the most recent styles, such as Grenadines, in various designs, Berges, Ondules, Crepons, Etamines, etc. Colors to please everyone. The staples, such as Cloths, Poplins, Coverts, Venetians, Melroes, Henriettes, Chevrots, Homespuns, and many others are embraced in this vast array.

- 65c The "New Silver Gray Mohair," 38 inches wide.
- 98c 45-inch "Wool Crepe" in the pastel shades.
- 75c Camel's Hair Chevrot, 56 inches wide, all wool.
- 98c Etamine, the very popular texture, 44 inches wide.

**Black Goods.**

Grenadines—All-silk Bruches, crinkled, both striped and plaid; Cheuille Plaids, very handsome, ribbon and hemstitched stripes, plain Sewing Silk, everything new that has been brought out this season. Mohair Crepons, Silk Crepons, Crepelines in plain and embroidered, Silk and Wool Berges for handsome mourning dresses; Lupin's Camel's-hair Grenadines, nothing equal to them for durability; Lupin's Chevrots, the right thing for tailor-made dresses; Broadcloths and Frunella-Cloths.

- 50c 40-inch All-wool Henrietta, worth 60 cents.
- 69c 50-inch Chevrot, worth 86 cents.
- 75c 46-inch Storm Serge, extra value.
- \$1.00 40-inch Crepons, all handsome designs.

**Colored Dress Goods.**

- 98c For a 44-inch All-wool Etamine, all colors.
- 75c For a 56-inch Heavy Twilled Chevrot, worth \$1.00.
- 65c For a line of pretty Mohair for Skirts.
- \$1.10 For All-wool Chevrots, new colorings, 54 inches.

**Ladies' Kid Gloves.**

We are the "sole agents" for the celebrated Perrin, Jouvin and Cenerent Gloves. Spring imports are all in, and for excellent quality and pretty dainty colorings they cannot be excelled.

- \$1.00 2-clasp Glace, new embroidery; the best glove in the market at this price.
- \$1.25 2-clasp "Argyle," all new, pretty shades.
- \$1.50 2 and 3-clasp Glace, street and evening shades.
- \$1.75 3-clasp Perrin Freres and Jouvin et Cie Glace, just received; newest shadings.

**Muslin Drawers.**

- 19c Good Muslin Drawers, plain with tucks.
- 25c Muslin Drawers, good tucks and lace edge.
- 30c Fine Muslin Drawers, umbrella style, deep cambric ruffle with tucks.
- 30c Handsome Cambric Drawers, deep India linen founce hem-stitched.

**Wash Shirt Waists.**

- 50c For Ladies' Percalé Shirt Waists in beautiful patterns, latest style, sizes 32 to 44.
- 59c For Ladies' Percalé Waists, fine cloth, latest designs, new shades, perfect fitting.
- 75c Beautiful line fine Percalé Waists, all new patterns and designs.
- \$1.00 For fine Madras Waists, corded stripe, vertical or bayadere, in pink, red, cadet blue. These are excellent values.

**Lawn and Percalé Wrappers.**

- 75c For Ladies' Percalé Wrappers, square yoke, trimmed with braid.
- \$1.00 For fine Percalé Wrappers, square trimming of braid, deep, full ruffle.
- \$1.25 For Percalé Wrappers, round yoke, trimmed with ruffle and braid, deep founce, Persian effects.

**Underskirts.**

- 75c For Ladies' Madras Underskirts, umbrella styles, very full, two ruffles.
- \$1.00 For fine Saten Skirts, fast black, double founce, umbrella style, full width, excellent value.

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**Stewart Dry Goods Company,**

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**NEW YORK STORE**  
 IMPORTERS, JOBBERS AND RETAILERS.  
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 DRESS MAKING, MILLINERY, MEN'S FURNISHINGS,  
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EDITORIAL.

EVOLUTION.

We are quite surprised that people should insist on it that a man can be an evolutionist and yet believe in God. When has any one denied this? What is the occasion for insistence? Yet this fact is paraded at us, as if it were an argument in favor of evolution. Indeed, in some quarters it seems to be the argument (?) most relied upon.

Yes, a man can be a theistic evolutionist, but so can a man be a theistic infidel. If it be an argument in favor of evolution to say that a man can believe in God and yet be an evolutionist, it is equally an argument in favor of infidelity to say that a man can believe in God and yet be an infidel. Many men are infidels who are not atheists. A man may believe in polygamy and yet believe in God.

But to be an evolutionist involves the rejection of many of the plain teachings of the Bible. Hence we are told that on account of evolution we must "re-construct our theology" and radically "change our view of the Bible." One of the doctrines evolution contradicts is the fall of man. Evolution affirms that man descended from lower orders of animals, by natural selection and the "survival of the fittest." If this be true, then certainly men could not have fallen from a state of sinless perfection, as the Bible tells us.

Evolution denies the Bible account of the creation of Eve. It denies also the plenary inspiration of Scripture; and there are other doctrines which must go if evolution prevails.

One of the strongest arguments (?) in favor of theistic evolution is the statement that evolution is supposed to be simply the method God used in bringing to pass the present state of things. Well that is simply a "suppose" at last, without a single fact to rest on. There is absolutely no evidence that God did make use of any such method.

There is not an evolutionist of them all, to our knowledge, who pretends to claim that there is in existence to-day any species of animals from which man could have come. Not only so, but no evolutionist claims to have found a skeleton, or a bone, or a fossil, or a trace of any such animal. So the first link in the chain is a "missing link," and it will be missing forevermore.

Thus evolution breaks down at its first step. But all the same the evolutionists calmly insist, with a naïveté that is refreshing, that man certainly did descend from a lower order of animals. And what is the proof? Well, here are some of the arguments (?): (1) A man can believe in God and still be an evolutionist. (2) A man should not be fettered by tradition. (3) One should keep his mind open to new truth. (4) Preachers should be careful how they oppose science. (5) Many old views have been generally rejected, especially the Ptolemaic doctrine of astronomy. (6) A man should not carry to mill his grist in one end of the bag and a stone in the other, because his grandfather did so. (We have long hunted in vain for a man whose grandfather really did that.) (7.) One must not oppose new ideas lest haply he be found "to fight against God." (8) Old John Robinson did that new

light would break from God's Word, and what, pray, could that new light be except evolution? (9) To deny evolution is to be "antiquated," and to be left behind in the procession. To deny evolution is to be dominated by the past, and to be bigoted and narrow, &c., &c.

Such are the arguments (?) chiefly relied on to prove (?) evolution. Men of science used to think they needed some facts on which to base their theories, but that notion now is antiquated. No facts are regarded as necessary by evolutionists; guesses will answer every purpose. And the man who refuses to surrender to such arguments (?) is voted an old fogy, and as hopelessly behind the times.

The State Mission Board, according to custom, last week appointed its president, Dr. J. M. Weaver, its corresponding secretary, Dr. J. W. Warder, and its recording secretary, the Rev. C. M. Thompson, a committee to arrange the list of messengers from Kentucky to the Southern Baptist Convention in Hot Springs, Ark., May 11th. Those churches which have contributed enough to entitle them to do so, can appoint their own messenger or messengers (\$250 to the Home or Foreign or the Sunday School Board, or to all together during the year, for each messenger), and these will please report the names to the committee, who will enter them on the list. Brethren who would like to attend the meeting will please send their names without delay to the committee. The messengers appointed by the district associations, who form a separate list, will please report also to this committee, whether they will attend or not.

It is impossible to tell before the books of the Boards close, April 30th, just how many messengers Kentucky will be entitled to send. It is important, for this and other reasons, that the money for missions be promptly forwarded, so that Dr. Warder can get it entered in time. Send names to Dr. J. M. Weaver, 1019 West Chestnut, and the money to Dr. J. W. Warder, N. E. cor. Brook and Broadway, Louisville, Ky.

Ten thousand dollars ought to be sent in before the last of this month. Dr. Hillis has withdrawn from the Presbyterians and will join the Congregationalists, being pastor of the Plymouth church, which is Congregational. He ought to have done this long ago. It is not fitting that a preacher of one denomination be pastor of a church of another denomination, and such an experiment should not be attempted.

Dr. Hillis recently, in his pulpit, attacked sharply the doctrine of reprobation. But the papers are saying that nobody now believes that doctrine except a few old fossils who cut no figure in the world's thought. Then why should Dr. Hillis assail it in his pulpit? Are any of these old fossils members of Plymouth church? Is there any danger that the doctrine of reprobation will gain headway in Plymouth church? Then why attack it? Why waste time and ammunition on a dead thing?

There is significance in the fact that Dr. Hillis felt called on to attack reprobation in the pulpit of Plymouth church. It has certainly been a long time since that doctrine was advocated there, if ever it was so. Henry Ward Beecher, in his long pastorate, certainly never advocated that

doctrine, nor tolerated it. Dr. Lyman Abbott, who succeeded Beecher, is as far removed as possible from advocating such a doctrine. And yet; and yet; it became needful that Dr. Hillis should assail that doctrine in a pulpit where the opposite has been taught for nearly half a century. Why is this?

JOHN RUSKIN'S mother knew how to train her gifted son. When a child she required him to memorize and to repeat the following chapters in the Bible: Exodus xv. and xx; II. Samuel iv., 17 to end; I. Kings vii.; Psalms xxiii., xxiii., xc., xci., ciii., cxii., cxix., cxxxix.; Proverbs ii., iii., viii., xii.; Isaiah lviii.; Matthew v., vi., vii.; Acts xvi.; I. Corinthians xiii., xv.; James iv.; Revelation v., vi.

This is a goodly array of Scriptures for a boy to learn by heart, and yet any ordinarily bright boy can do it without serious difficulty.

Speaking of his mother's requiring him to learn these selections by heart, Ruskin said when an old man: "And truly, though I have picked up the elements of a little farther knowledge, I count this very confidently the most precious and, on the whole, the one essential part of my education. For the chapters became indeed, strictly conclusive and protective to me in all modes of thought, and the body of divinity they contain, acceptable through all fear or doubt; nor through any fear or doubt or fault, have I ever betrayed the first command in the one I was made to repeat oftener, 'Let not mercy and truth forsake thee?'"

A child's mind is chiefly memory till he is ten or twelve years old. What he sees and knows then he remembers better than what he learns in after life. An old man can recollect better what happened when he was a child, than what happened last year. Hence the importance of filling the child's mind with what ought to be remembered. There is no better or more helpful task a child can be put to, than memorizing well-selected passages of Scripture. Ruskin's greatness and power, as well as his noble character were very largely due, as he himself often declared, to his mother's requiring him in his early boyhood to memorize and repeat selections of Scripture.

If there are to be any Ruskins in the rising generation, their mothers will have to set them to learning Scripture by heart. Mrs. Ruskin's selections were well chosen.

The Congregationalist (Boston, April 5th,) tells us that Dr. Abram Knuyers, of Holland, has written an article in the *Revue des Deux Mondes*, of Paris, in which he makes a most remarkable declaration. He says that while in this country he talked with a great many Negroes, and that he is convinced "that the conquest of the whites always and ever remains their chimerical ideal."

This is like other conclusions reached by some other European specialists. It is pure guess work and utterly without foundation. We do not begin to believe there are a dozen intelligent Negroes in the entire South who have any such notion. But Dr. Knuyers did his traveling, if we are correctly informed, almost entirely in the North where he was in this country. Hence there Negroes he talked with live there. And it is even more ridiculously absurd to say the Northern Negroes look forward to the conquest of the whites, than to say the same thing of those of the South.

It is due to the Negroes of

America that Dr. Knuyers should tell with what Negroes he talked and what they said to him, that led him to such a grotesque conclusion.

ANALYZING the figures given the new American Baptist Year Book, the aggregates of which we gave last week, we find the following results:

Of the 4,181,688 Baptists in the United States, 2,228,606 live in the South and 853,081 in the North. Of those who live in the South, 1,651,823 are white and 1,576,722 are colored. When it is borne in mind that the population of the North is more than double that of the South, these figures become the more remarkable. Why should the proportion of Baptists to population in the South be eight times as great as it is in the North? No doubt one reason is that foreign immigration has filled up the North as it has not done in the South, and these immigrants are not favorable to Baptist views. But are there not other reasons?

Of the 184,845 baptisms reported in the entire country, 137,504 were from the South and 47,341 from the North. Of the baptisms in the South, 70,747 were among the whites and 66,757 were among the Negroes; making the proportion about the same with both races.

In the number of Baptists, Georgia still leads with 406,667. Next comes Virginia with 349,552; followed by Texas with 317,944; Alabama with 311,331; Mississippi with 307,344; North Carolina with 301,323; Kentucky with 254,614; South Carolina with 238,309; Tennessee with 181,146; Missouri with 172,188; Arkansas with 130,896 and Louisiana with 105,713.

These figures include both white and colored Baptists. In the number of white Baptists, Texas now leads, having 185,690; Kentucky has 179,394. So Texas has gone 6,236 ahead of us. We congratulate Texas on being the leading state in the number of white Baptists, a distinction Kentucky long bore. And now we hope our brethren in that great state will be as good as they are numerous.

Georgia leads in the number of baptisms, in the aggregate having 22,206; while Texas has 16,376. But Texas leads in baptisms among the white Baptists, having 10,144, while Georgia has 9,288. Kentucky's aggregate is 11,850, of which 9,301 were among the whites.

In the North, New York leads in the number of Baptists, with 149,896, and in baptisms also, having 5,500. Illinois comes next with 315,329 Baptists, while in baptisms she falls below Pennsylvania, having 4,839, while the latter state, with 100,448 Baptists, reports 5,076 baptisms. The smallest number of Baptists in any state are in Nevada, where the number is only 84, of whom 7 were baptized and 12 received by letter last year. They are in two churches and the state has but one ordained Baptist preacher, the Rev. B. F. Hudson, at Reno.

In contributions to various objects, New York leads the whole country with \$1,862,369.33. Virginia leads the South with \$642,017.52. The aggregate of all the contributions is \$12,948,537.00—a highly respectable sum. Of this \$492,616.44 was for foreign missions, \$319,425.26 for home missions, and \$662,388.79 for state missions.

OMNIVOLUNTARINESS or joyousness in the heaven under which everything but poison thrives.—Richard.

Editorial Varieties

Mayor Van Wyck of New York has been delivering himself about "Old Dr. Parkhurst." Dr. Parkhurst has been active in opposing vice in New York, "hence these tears."

The United States now furnish rations of candy to the soldiers in the Philippines. Fifty tons of candy were recently shipped in one lot. It is said that eating candy promotes health in tropical countries.

Utah has elected Judge King to Congress in the place of the expelled Roberts. King is a Mormon in his faith but not in his practice, for he is not married to "plural wives," at least not so far as heard from.

There is, alas! too much truth in the charge brought by the "Intercolored Leader" against our legislation, state and national, that "measures are not determined by principles, but by pressures." Alas!

It is very gratifying that the administration at Washington has taken steps to have the American part of the Paris Exposition closed on Sundays. This will be a wholesome object lesson to Continental Europe.

Some of our Northern brethren are hoping for great results from the conference to be held in Montgomery, Ala., early in May. At what subjects the program will be discussed by both whites and blacks. We trust it will be so.

The writer had a pleasant visit to Ghent last Thursday, to attend the Centennial celebration of our church there. Pastor Hubbard gives an account of the meetings in this paper. It was an interesting occasion.

The Congregationalist speaks very highly of Dr. Lorimer's recent Lowell lectures, saying: "They were admirably delivered and very interesting," and that they "represented a vast amount of research." We suppose they will be issued in a volume.

The Standard (Chicago) of Feb. 24th last, had an editorial advocating prayer for the dead. We wonder if that doctrine finds favor in the University of Chicago. Nothing need surprise us from Chicago. That is the place where the impossible is what happens.

The Collins-street Baptist church, Melbourne, Australia, the largest Baptist church on that great island, have secured the Rev. S. F. Carey as pastor. He is a great grandson of William Carey. He will inspect the work of denominational education in America before entering upon his pastorate.

In cleaning out the Walnut-street church edifice, a good many interesting finds were made in the nooks and corners of the old building. Among other things a lot of books and papers of the American Bible Revision Association, which had its headquarters there. This was the beginning of the modern Bible revision movement. These articles were put in the Seminary Library building.

The Irish influence has recently shown its strength in Chicago. Mr. Keating, the President of the Ancient Order of Hibernians, has succeeded in his efforts to exclude all histories of England from the list of supplementary reading in the public schools of Chicago. It was a Chinaman who told an Irishman in California that he would remove to a place where the Irish did not control and so proposed to remove to Ireland.

The death of Prof. St. George Mivart has closed what promised to be a very interesting controversy in regard to papal and church infallibility. He rejected the Roman Catholic faith, and was duly excommunicated; having refused to sign the document presented him by Cardinal Vaughan. He was doing some pretty vigorous writing, however, to which some priests were doing equally vigorous replying and the affair was getting quite interesting. Prof. Mivart was the most eminent scientific man in the Roman Catholic fold, and he was quite an old man.

How far our country has gone from the position it once occupied was recently well illustrated in the United States Senate. Senator Pettigrew began reading some quotations (not naming the authors) which he wished recorded as part of his speech. Listening for a while, the senators got more and more restless, till finally Senator Sewall arose in an argument and do not know as unreasonable and objection to its being printed in the Journal. Then Senator Pettigrew informed the Senate that all those quotations were from Washington, Jefferson and Lincoln. What once was political gospel has become political heresy.

It was recently said of a certain "brother" that "his logic gets away with him." With many brethren it is the lack of logic that "gets away" with them. They fail to see the force of an argument and do not know when a thing is proved and when it is not. Logic never "gets away" with any man. If he starts with truth, or with sound premises, and reasons logically, he is bound to reach correct conclusions. Logic is simply the process of correct reasoning. One might as well say the mathematician table "gets away" with him, as to say that logic "gets away" with him. It is highly singular to say that logic "gets away" with any man. Whoever says it reveals a lack of ability to reason correctly.

# AMONG THE CHURCHES

## LOUISVILLE.

**Walnut-st.**—The first day in the new quarters at Second & Collins streets. Pastor Eaton preached on "Let the dead bury their dead, but let us and preach," &c., and on "Christ as the rose and the lily." One joined by letter. There was no falling off in the congregations. Lot for new church edifice set yet to come. Furniture all sold that is for sale.

**Broadway.**—Pastor Jones preached on "I am not ashamed of the Gospel," and on "Choose you this day whom you will serve." Protracted meeting conducted by the pastor began Wednesday night of last week, and continues this week. Since last report there have been 12 added by letter. Several professions.

**Chestnut-street.**—Pastor Weaver preached on "Conditions of answered prayer," and on "What shall I do with Jesus?" Two joined by letter.

**East.**—Pastor Christian preached on "The uplifted serpent," and on "We are journeying to a place." Pastor Christian spent last week in Chicago. Bro. J. J. Porter will begin adding in a protracted meeting next Sunday.

**McFerran Memorial.**—Pastor Hamilton preached on "Being great in the sight of the Lord," and on "True and false conversion." One received by letter.

**Twenty-second and Walnut.**—Bro. R. M. Lynch preached on "The preciousness of the Lord's house," and on "Being past feeling." Bro. P. T. Edmunds examined to be ordained. Ordination Wednesday night.

**Franklin-street.**—Bro. J. H. Dew preached on "Heaven," and on "The Gospel of sunshine," and on "Man's greatest sin." One restored, 2 received by letter, 12 for baptism and 11 baptized. Meeting continues through the week.

**German.**—Pastor Wm. Ritsmann preached on "The lost coin," and on "The divine order for salvation." Six baptized and one restored.

**Highlands.**—Pastor Daves preached on "Denominational growth in the century," and on "God's willingness to save."

**Logan-street.**—Pastor Montgomery preached on "Some lessons from the ant," and on "The rich young ruler."

**Parkland.**—Bro. Betis preached at both hours.

**Fortland-avenue.**—Pastor Tralle preached on "Missions," and Bro. O. Green preached on "Be thou a blessing." Bro. Dew will add Pastor Tralle in a protracted meeting.

**Southgate.**—Pastor McFarland preached on "Being all things to all men," and on "The lost coin." Two received by letter.

**Third-ave.**—Bro. W. K. Penrod preached on "Unsearchable riches of Christ," and on "Excuses." He has preached all the week. Meeting continues. Three received for baptism and one by letter brought for new house at Third and Arch, but there is a hitch in securing the title.

**Twenty-sixth and Market.**—Pastor Thompson preached on "Deacons," and on "The effects of sin." Bro. R. A. Barnes was ordained a deacon in the morning.

**Clifton.**—Bro. McGlothlin preached on "Our obligations to missions," and Bro. A. Gorch spoke on the work in Sweden. At night Bro. Tralle preached on "The law of life." Missionary day. Ready now to receive bids on new building.

**Oakdale.**—Pastor Hill preached on "Helpers and hinderers," and Bro. H. R. McClelland preached on "God with us." Three baptized.

**The Point.**—Pastor Farrer preached on "Take ye away the stone."

**Fevens Valley.**—Bro. H. B. Farguson preached. He will be in this vicinity several days.

**19th Salem.**—Pastor Carver preached on "Unchristian judgment," and "Christian criticism."

Pastors Dement and Hamilton presented outlines of recent sermons, which were very interesting and were well received. Next Monday the subject of "Gospel missions" will be opened by Pastor Boyd.

## SEMINARY NOTES.

The week without meet began Monday. Several serious cases of spring fever.

Some more sprained ankles from playing tennis.

Bro. Dearing, Wilkinson and McFall have each had their turn with a slight spell of sickness. They are all up now.

B. H. Carroll and H. E. Gabby held a missionary rally at Taylorsville last Sunday.

Dr. McGlothlin spoke at Franklin-street church in the interest of missions.

W. J. Ray received five for baptism into the Bryan Station church last Sunday. He performed a marriage ceremony on the same day.

Our mid-week prayer-meeting was conducted by W. W. Horner. The subject was consecration and conviction in the "ministry."

Several of the brethren have gone home in the last few days. Needs of various hues call them away.

J. M. Hunt supplied Sunday for D. F. Crossland on Kentucky Street. There were other supplies of the same nature, but the parties are bashful about their names being put in the paper.

The temporary quarters of the Walnut-street church suit the Seminary students exceedingly well. It is much nearer us than the old place.

Rev. W. W. Hamilton, pastor of McFerran Memorial church, still gets many of the students down to hear him. The men who are members there are enthusiastic over his plain Gospel preaching.

Dr. E. Y. Mullins addressed the Monday night missionary meeting on "The world as a Pariah." The leading thought was on this wise: As the worm sees a very small portion of the world, the rabbit a larger, the squirrel a larger, the bird a larger, so men live lives and have thoughts about the world in trade, philanthropy and religion. Let us think in planets.

L. R. Scarborough, of Texas received a telegram that one of his brothers was dead and he immediately went home. We are sorry to part with any of the brethren, but this one everybody especially loved. Bro. W. T. Rouse also left for Texas Monday night. His family called him home. He will also leave an impress on us all.

Sunday supplies: A. D. Loushan, Mill Creek R. M. Lynch, Trinity second and Walnut; F. F. Gibson, Preston-street; A. C. Cree, Campbellburg; H. E. Walker, Cana, Ind.; J. H. Barnum, Cain Run; J. F. Moore, Highland; J. M. Shelburne, Midway.

## THE STATE.

The Baptist church of Lagrange, Ga. Virgo expects to have a series of mission lectures beginning the night of April 9th. Brethren Eaton, Harvey, Dawes, McGlothlin, Carver and Prestridge will be there to discuss the important features of denominational life. The church at Lagrange are expecting a great many Brethren of other churches are invited.

Pastor W. K. Penrod, of Paducah, is in Louisville assisting Dr. Boyett in a meeting in his church on Third Avenue. We greatly enjoy Brother Penrod's frequent visits to our office. When he has recently closed a two weeks' charge at Paducah about three years ago, he found the church in debt \$8,000. Since then \$6,000 have been expended in repairing and beautifying the house of worship, and \$1,000 in repairs on the parsonage, and \$800 on the Second Baptist church. The debts are all paid except about \$175. The pastor has received 125 members into the church. The church is in a prosperous condition. The Lord has blessed the labors of Bro. Penrod.

Bro. E. Fendleton Jones, who is supplying at First church, Owensboro, has recently closed a two weeks' meeting in which he did all the preaching, resulting in 26 additions to the church; 8 by letter and 18 by baptism. The church was greatly revived under Bro. Jones' simple but powerful Gospel preaching.

Bro. Wm. J. Mahoney has accepted the care of Pleasantville church, on two Sundays, second and fourth.

Pastor E. H. Brookshar says the brick work on their new house of worship is nearly completed, and they hope to get into it by the 1st of June.

Pastor A. F. Gordon has accepted the care of the Plum Creek and Riverview churches, giving two Sundays each week. He has many congenial relations both to the churches on having secured such a preacher and pastor, and to Bro. Gordon upon having the lines fall to him in such pleasant places.

## OTHER STATES.

The First church of Little Rock, Ark., have added 1600 a year to the salary of their gifted and efficient pastor, Benjamin Cox. We congratulate both the church and pastor.

A meeting at Mountain Spring, N. C. resulted in 16 professions of religion and 10 baptisms. A church will probably soon be constituted.

A meeting in the Castoria church, Green county, N. C., continued for twenty days, and closed with 23 additions, all by experience and baptism.

A church has been constituted at Plum Orchard, Ark., with 19 constituent members.

A meeting in the Enon church, Drew county, Ark., lasted 8 days, and added 11 to the fellowship of the church.

Fifteen were added to the fellowship of the Mount Pleasant church, N. C., all by experience and baptism. The church itself was truly revived, as was manifested by the revival of family prayer among the brethren.

A twelve days' meeting in the Ross Grove church, N. C., resulted in 18 additions to the fellowship of the church.

A meeting in the Pleasant Hill church, Union county, N. C., was greatly blessed in reaching old men and women who had never been Christians. Twenty-five were added to the fellowship of the church, 19 by experience and baptism.

There were 30 professions of religion and 23 baptisms as the result of a meeting in the Enon church, N. C.

In a 12-days' meeting in the Troy church, Texas, there were 48 additions to the fellowship of the church.

A six-days' meeting in the Providence church, Yaso county, Miss., resulted in 10 additions to the fellowship of the church.

Eld. T. J. Moon held a meeting in the Mt. Olivet church, Scott county, Miss., which closed with 10 additions to the fellowship of the church.

A meeting in the Oak Hill church, near Booneville, Miss., resulted in 10 additions to the fellowship of the church.

Thirteen have been added to the fellowship of the Brookhaven church, Miss., 8 by experience and baptism and 5 by letter.

A nine-days' meeting in the Mt. Harmony church, N. C., resulted in 17 baptisms, 2 received by letter and several restorations. One brother at 11 o'clock at night was so impressed by the need of salvation by a neighbor that he went forth and called on him to talk to him about his soul. The neighbor was converted and joined the church.

A meeting in the Magnet Grove church, Ark., resulted in 60 professions of religion and 40 additions to the fellowship of the church.

The Calvary church, Hannibal, Mo., has set apart Bro. J. E. Chappell to the full work of the Gospel ministry.

A meeting in the Cook's school-house, Texas, resulted in 20 additions to the fellowship of the church, name not given in the report of the meeting.

Forty were added to the fellowship of the Shawnee church, Oklahoma, as the result of a two weeks' meeting.

A nine days' meeting in the Fort Jessup St. church, Louisiana, resulted in 17 additions to the fellowship of the church.

A meeting in the Double Springs church, Ga., resulted in 70 additions to the fellowship of the church.

Eld. J. W. Burson held a meeting in the Willow Springs church, Ga., of which he is pastor, which closed with 12 additions to the fellowship of the church.

Fifty have been added to the fellowship of the Mountain Creek church as the result of a meeting.

A seven days' meeting with the Union Hill church, Miss., closed with 10 additions to the fellowship of the church.

Twelve have been added to the fellowship of the Benlah church, Tippah Association, Miss., all by experience and baptism.

We are pained to learn of the death of Dr. Waller H. Lewis, of Georgetown, son of Dr. J. A. Lewis, who is President of the Board of Trustees of Georgetown College, and one of our leading Kentucky laymen. His father was Dr. C. J. Lewis, of blessed memory. Dr. W. H. Lewis was a young man of rare promise. He had been in a feeble state of health for some time, and on April 14th he passed away. He was greatly loved. We tender our condolences to the stricken family.

## IMPORTANT NOTICE.

Brethren desiring to be appointed delegates to the Southern Baptist Convention, which meets at Hot Springs, Ark., May 11, 1900, will please send their names to the undersigned at once. Dr. Warder, our delegate to sickness, has been entirely relieved of this duty, and no communication in reference to same should be sent to him. Churches appointing their own delegates will please send their names to the committee as soon as appointment is made.

J. M. WEAVER,  
Pastor Chestnut-st. Bap. Church,  
Louisville, Ky., April 6, 1900.

## CIRCLE MEETING.

The following is the programme of the Circle Meeting, No. 3, of the Warren Association, to be held in the Cedar Bluff Baptist church, Apr. 29 and 30, 1900:

### SATURDAY.

- 10:00 A. M.—Devotional Exercise.
- 1. What benefit should be derived from Circle Meetings?—John Stagner, B. T. Mayhugh.
- 2. The power of Christian Influence.—T. M. Jackson, T. T. Gardner.
- 3. Church Fellowship: What is it?—W. W. Cassaday.

### AFTERNOON.

- 4. Qualified Subject for Church Communion.—Wm. Lunford.
- 5. My Christian Experience.—R. C. Grubb.
- 6. Should Christians Vote as they Pray? If so, who?—B. T. Mayhugh, T. M. Jackson.

### SUNDAY.

- 9:00 A. M.—Devotion.—W. L. Price.
- 9:30 A. M.—The importance of Sunday-schools.—W. H. Collins, J. S. Dickey.
- 2. Christian or Proportionate Giving.—J. Whit Potter.
- 3. Our Obligation to Missions.—W. H. Mitchell, J. Whit Potter.
- 11:30 A. M.—Sermon.—B. T. Mayhugh.

There will be dinner spread on Saturday for all who may attend. Everybody invited. Take due notice, speakers and govern yourselves accordingly.

W. H. BROOKSHAR,  
E. H. MITCHELL.

# A REASON FOR IT.

There is Only One Pile Cure That Has Reached a National Popularity and Reputation.

There are many popular medicines that are known in every household in America. There are blood purifiers, nerve tonics, headache remedies, dyspepsia cures, and cough cures, which are sold in every drug store in the nation and beyond.

But all of these must divide their popularity with many rivals, no one remedy has the field to itself, with the single exception of pile cures, for it is a singular fact that there is but one pile cure that can be considered as having a national reputation, without a rival and the referred to is the Pyramid Pile Cure which for seven years has steadily worked into the public favor by reason of its extraordinary merit, until it is known from Maine to California and from Manitoba to the Gulf.

It is true, there are many pile remedies having a small local reputation for a year or two but the Pyramid Pile Cure has rapidly supplanted them all and really has the field to itself when anything like national popularity is considered.

The explanation is simple. It is because piles in no sense are an insurmountable trouble that a bread pill or a simple salve or ointment will cure, but an obstinate, painful and often dangerous trouble and a remedy to give satisfaction must possess positive and very apparent merit. A remedy that comes from pills is not experiment for months with a remedy; it must give relief and a cure in short order or it is condemned.

The worst cases of piles are relieved on the first application of the Pyramid and a cure will result in a reasonable time from its regular use.

Medical men use it in preference to operations because it is safer, is perfectly painless and the cost to patient is a mere trifle as all druggists sell the Pyramid Pile Cure at 50 cents, and it is used at night, without interfering with regular occupations. If suffering from any form of piles, bleeding, itching or protruding, a trial of the Pyramid will cure you and add another to its thousands of friends.

## FROM COVINGTON.

Sunday night I baptized Rev. C. A. Earl, a Methodist preacher. Bro. Earl has been pastor of the Methodist church at Berry, and some others near that place. Bro. S. H. Burgess and Amos Berry, of Berry, speak in high terms of Bro. Earl. He has recently come to this city to live, and on Sunday was received for baptism and baptized at night. I had him to write out his reasons for changing his church relations, and this paper would make a most readable article for the RECORDER—about two columns long. I will send it if you desire to print it.

As Bro. Earl has come among us will you allow me to say a few words about him? When he was converted he at once joined the Methodist church, because his people were all members. He went to work at once with great earnestness for the Master. After a while he felt it to be his duty to preach the Gospel. Of course, being a member of the Methodist church, he had no other thought than that of becoming a Methodist preacher. Appointed to a charge, in preparing his sermons and teaching his people their duties as found in the Bible and enjoined by their Discipline, he began to discern that the things taught in the Discipline were not taught in the Bible. The first conflict was on infant baptism. He decided to stand by the Bible and let the infant baptism alone. Then that brought up the whole subject of baptism, he began to discern that the subject the more clearly he became convinced that sprinkling and pouring were not taught in the Bible, and, in fact, were no baptism at all. This led to the Lord's Supper, and he soon reached the conclusion that if none but believers were to be baptized, and if nothing but immersion was baptism, then the Baptists were the only ones in all the world who could prove their position by the Bible. There was nothing left for him, as an honest man, to do but resign his churches and obey his Lord's commands.

Bro. Earl was educated at Evanson, Illinois, and is a genial gentleman and a delightful speaker. Our people have been charmed by his talks. He is I should guess about twenty-five years old, and a few months ago was married to a young lady who will make him a faithful, helpful wife.

Of course, this change will not alter his plans to devote his life to the ministry. It takes the courage of strong convictions for a man to make a change of years old, and a few months ago was married to a young lady who will make him a faithful, helpful wife.

Yours,  
C. G. JONES,  
Covington, Ky., April 8.

## PROGRAMME.

The following is the programme of the Fifth Sunday Meeting of Owen Association, which will be held at Richland, Owen county, Ky., Friday, April 27-29:

Friday night—Sermon, J. K. Nunneley.

Saturday, 9:30 a. m.—Devotional exercises.

The topics and means necessary to a Scriptural revival, G. W. Hill and W. R. Elliston.

The Bible doctrine of faith, E. F. Musick and J. A. Davis.

2 p. m.—What are the conditions of salvation? T. J. Markberry and P. T. Glendon.

7 p. m.—Origin, progress and present outlook of missions, Prof. D. E. Fogle and Prof. Ayers.

Sunday—The best method of promoting the financial interest of the church in pastor's salary, including aid to missions, etc. J. K. Nunneley and W. A. Duvall.

11 a. m.—Sermon, Prof. Ayers.

2 p. m.—The best method to develop and maintain Sunday-schools, D. E. Fogle, Elisha Kincaid and J. W. Vance.

Closing remarks by the pastor, W. T. Ellis.

7 p. m.—Sermon by Rev. G. W. Hill, R. E. CARLTON, Com.

W. T. ELLIS.

## SPECIAL NOTICE.

The financial year of the Southern Baptist Convention and also of the General Association closes April 30. All holding mission funds are earnestly requested to forward them promptly, so that they will reach the corresponding secretary as early in the month as possible. Foreign and Home Mission contributions will be telegraphed to Atlanta and Richmond if received by the 25th.

J. W. WARDEN, Cor. Sec.





## WILLIAMSBURG INSTITUTE.

A section of the Educational Committee, composed of Bro. Wm. D. Nowlin, G. W. Ferryman and C. G. Jones, visited this flourishing school March 30.

The visit was most refreshing and gratifying in every respect. As most of your readers know, this school is in the mountains, on the Louisville & Nashville railroad, and not far from the Tennessee State line. The people of Williamsburg are justly proud of their school. The faculty is composed of six gentlemen and five ladies, while some other departments in music and arts are to be added, which will increase the number of teachers. For faithfulness and efficiency it would be difficult to find a better lot of teachers.

The number of students this session will possibly reach 450. With sufficient equipment the number would easily reach 1,000. The fact is, they have about all they can manage till the Lord puts it into the hearts of good people to erect more buildings. Dr. Gatliff, who has already given thousands of dollars, offers \$15,000 more on condition that an additional amount be raised. The school has a good building for recitations, also a boarding hall and dormitory valued at \$25,000. There has been a small increase in the endowment during the past year. At present it is \$87,621.88. Last year, for the first time, the school paid current expenses.

I asked Prof. E. L. Stephens to write a few facts for me in regard to the students of the Institute. I feel that they will open the eyes of Kentucky Baptists, he has given the following:

"Last year our former students instructed fully 15,000 children in the public schools of Kentucky and Tennessee. In Whitley county alone there are 9,000 children of public school age, and 8,000 of these had teachers educated in whole or part at the Institute. There are 118 white public schools, and 98 of these were taught by our pupils. A majority of the teachers in Knox county have at some time attended the Institute. The same is true in Bell, in Harlan, Laurel, Pulaski, Clay, Wayne, Olinton, Lincoln, Jackson, Letcher, Leslie and four or five counties in Tennessee our students can be found among the public school teachers."

I do not wish to make this article too long, but must give two other statements:

"The greatest need of the school is a fund to help girls. The Congregationalists and Presbyterians, in their mission schools, are making strong efforts to get the girls. Parents, as a rule, are not as anxious to educate girls as boys. We have girls doing their own work, 'keeping batch,' and they bring all expenses as low as \$4.20 per month."

Again: "The people of the mountains are of one faith. In this county there are 100 Baptist ministers and 50 churches, four associations (mostly in the county) and a membership of 6,000. In this county the Congregationalists have built eight houses of worship, had a school for twenty years, kept something like a dozen missionaries all the time, and to-day they do not have 150 members in the county, and some houses of worship are without a single worshiper."

In conclusion, let me say that I do not know a field on the earth where money consecrated to the Lord will yield a richer return than this mountain sec-

tion. May our people give it!

Rev. H. H. Hibbs is pastor of the Williamsburg church, and is doing a glorious work, not only in his church, but for the Institute, and for that entire section. It was a joy to be with him in his home, and to preach for his people. I preached Thursday night and Bro. Nowlin Friday night. I also had the pleasure of spending a night with Bro. Ferryman in Middleboro and preaching to his people. Ferryman is as big as ever, and happier than ever. He is doing the greatest work of his life.

Yours as ever,

C. G. Jones.

Covington, April 5.

## GHENT CENTENNIAL.

The one hundredth anniversary of Ghent Baptist church, constituted April 5, 1800, with ten members, by Wm. Hickman and Joshua Morris, organized at Port William, now Carrollton, the result of a union meeting of Baptists and Methodists, the first regular Baptist church in all this section.

The church has had five houses of worship, located in as many different places. It has had 18 pastors, among them John Scott, L. D. Alexander and Wm. Johnson, whose time of service covered about 58 years of its history. It has had 20 clerks, one man—Walton Craig, Sr.—serving 26 years and 8 months continuously. There are now living, and members of the church, representatives of two of the original families. There are now living and members with us children of three of the first pastors, viz.: Scott, Alexander and Johnson. There are now living and members with us three persons who joined the church in 1842—58 years ago.

The anniversary exercises opened with a sermon by Dr. T. T. Eaton, from 2 Timothy 3:1-2. Subject: "The mission of the church." This was followed by a history of the church by the pastor, which was collated direct from its records.

The afternoon session opened with the calling of the roll of the church, which was followed by an address by Dr. J. N. Prestridge on "Public worship."

The evening service was given to missions. Addresses were made by Rev. P. E. Burroughs and Dr. Prestridge, followed by reading of letters from missionaries now on the field. This was a very helpful service.

## FRIDAY.

The morning service opened with an address by Rev. O. M. Huey on "Church discipline," followed by talks from several others.

The afternoon service opened with an address on "The deacon" by Moderator T. J. Jenkins. It was an excellent paper, and deserves to go in print. It was discussed at length.

The evening service opened with an address by Judge J. J. Orr on "The Sabbath-school." This was a splendid address, and was followed by others.

Then came the closing service with a letter from Missionary E. N. Waine, of Japan, and remarks by the pastor. After which an invitation was given to any who would form a new resolve to endeavor to live better and do more for Christ and the world than ever before. A large number responded.

Thus closed one of the most helpful meetings the church has had during the present pastorate. The spirit was excellent to the last.

R. O. H.

Subscribe for the Recorder.

## THE CONDITION OF THE IMPENITENT.

There are but two classes of persons in this world. They are saved and unsaved sinners. None are perfect, but some have realized their guilt and have turned from their sin in penitence and faith, and have become God's accepted and forgiven children. Others have not yielded to God, although he has called them, and they remain impenitent, unbelieving and unsaved. It is a terrible condition.

The impenitent person clings to the one only thing in all the world that God hates. He will not give up his sin, although it grieves God's heart, and although God commands him and all men to repent. God loves the sinner, but he hates sin, with an infinite, eternal and a necessary hatred. Those who cling to it until it is too late must be banished with it from God's presence. Into heaven no sin will enter, and they who will not repent and put it out of their hearts must perish forever. In that lost life and world they can blame only themselves. In this world they were invited, entreated and commanded, but none of these produced the desired results. It will be a terrible thing at last to go away into the life and world of endless sin.

On Calvary there were three crosses. On one of them hung Jesus Christ, who died there for our sins. He was perfectly pure and holy, and yet upon him was laid the guilt of all believers. All who repent and believe find him their guilt-bearer, so that there is no guilt left for them. On one of the crosses hung the penitent thief. He believed, accepted Christ, turned from his sin in penitence, and the guilt of his sin was borne by Christ, so that the penitent thief was saved and passed into a saved life in paradise. On the third cross was the impenitent thief. Although the Savior was at his very side, and the word was spoken which invited him to turn from sin to salvation, he would not pay attention to it, and went on to death and ruin, to perish, although the door of heaven had been opened before his very face and he urged to enter and be saved. Alas, that there are so many who throw away their golden opportunities and go down to death, when the way of life has been open before their eyes.

The righteous are said to be "barely saved." Their only hope and ground of safety is in the grace of God in Jesus Christ. But if this is the only way of salvation and it is rejected, where shall the ungodly and the impenitent sinner, who will not have this, appear? Their condition is now one in which they do not see life, but abide under the wrath of God. Their condition in the future world will be one in which they must still abide under that wrath. It is a terrible thing for one to be almost saved, and yet to be altogether lost. It is a terrible thing for one to have an offer of eternal life, and yet go down to everlasting death.—Herald and Presbyterian.

A good mother, when her son was leaving the home of his childhood and going out into the great world, knowing that he was ambitious, gave him this parting injunction: "My son, remember that, though it is a good thing to be a great man, it is a great thing to be a good man."

Love your enemies.

## Lace Curtains.

Our new Spring assortments are ready and we gladly announce that our stocks are the largest we have ever shown.

Unusual strong attractions.

Here they are:

- 50c For a pair of Nottingham Lace Curtains, 3 yards long, double and twisted threads, in large floral patterns.  
65c For a pair of pretty Lace Curtains, 3 yds. long, with overlapped scallop, double and twisted threads, "extra value."  
90c For nice quality Nottingham Lace Curtains, 3 1/2 yards long, button-hole stitched edges, worth \$1.25.  
\$1.25 For special quality of Nottingham Lace Curtains, cream or white, in small, dainty floral designs.

## Swiss Draperies

Laces, Etc.

For Glass Doors, Transoms, Curtains &c.

- 10c For new Curtain Swisses, 36 in. wide, in stripes and dots.  
12c For beautiful Fish Net Draperies, 29 inches wide, in one of the newest styles, for glass doors, etc.  
Our assortment of these goods is complete—a trial order will convince you.

## Spring Dress Goods.

A Special Bargain.

- 25c For New Plaid Mixtures, 34 inches wide, all-wool styles, in blue, tan and light green, worth 37 1/2 cents per yard.  
35c For New Scotch Mixtures, 36 inches wide, in the desirable shades of tans, greens, navy and grays, worth 45 cents per yard.  
50c For latest style Skirting Plaid, 36 inches wide, for separate skirts. Colors are browns, grays and tans, worth 65 cents.

## Our Mail Order Department

Is under the supervision of one of the Firm, each order being filled promptly and carefully  
—in fact it is as safe as shopping in person from our counters.

## J. Bacon and Sons,

Market Street, Above Preston, Louisville, Ky.

## Every Season

—since our first we have improved in stock,  
—store, methods, and now claim a position  
—as near the top as successful effort can attain.

## Carpets

—A larger stock than ever before. Many  
—new patterns of best goods at very reasonable prices.

## Mattings

—The most complete line of Japan and China  
—Mattings in the city. Good wearing qualities  
—at low prices.

Orders by Mail Receive Prompt Attention.

## W. H. McKnight Sons &amp; Co.,

Wholesalers, Retailers and Importers.

233 Fourth Avenue and 228-230 W. Main Street  
LOUISVILLE, KY.

**SOUTHERN BAPTIST CONVENTION.**

The Forty-fifth Session, fifty-fifth year, of the Southern Baptist Convention will be held in the city of Hot Springs, Ark., beginning Friday, May 11, 1900, at 10 A. M.

The Annual Sermon will be preached by Rev. J. J. Taylor, D.D., of Virginia, or his alternate, Rev. A. J. Barton, D.D., of Arkansas.

LANSING BURROWS,  
OLIVER FULLER GREGORY,  
Secretaries.  
W. J. NORTHERN, President.

**AMERICAN BAPTIST EDUCATIONAL SOCIETY.**

The Annual Meeting of this Society will be held in Hot Springs, Ark., Thursday May 10th, at 3 P. M.

H. L. MORRHOUSE, Cor. Sec.

**BAPTIST YOUNG PEOPLE'S UNION, SOUTH.**

The Annual Meeting will be held at Hot Springs, Ark., beginning Thursday, May 10th at 10 A. M.

L. O. DAWSON, President.

**RAIL ROAD RATES.**

The Missouri Pacific, Iron Mountain and Southern Railway, and the Arkansas Southern R. R., have authorized me to announce:

A rate of one first-class fare for the round trip from all points within the territory of those roads. Tickets of iron-clad signature form, limited to continuous passage in each direction, to be sold May 7 to 10, inclusive, with final limit fifteen days from date of sale. An extension of the final limit may be obtained to leave Hot Springs not later than June 10th, provided tickets are deposited with Agent at Hot Springs prior to May 17th.

The South-eastern Passenger Association authorize same rates but fix dates of sale as May 6-9 inclusive, with final limit May 24. Application has been renewed for same dates as other associations.

All non-membership lines in territory east of the Mississippi and south of the Ohio and Potomac Rivers, via which those starting from territory of the Association can ticket to Hot Springs, have expressed their willingness to participate in this rate.

The Western Passenger Association proposes rate of one fare for the round trip, from points in Missouri, south of the Missouri River and from all points in Kansas.

The South-western Passenger Association have adopted from Texas points rate of one first-class fare plus \$2.00 for the round trip, selling from Big Springs, Del Rio, Eagle Pass and east May 8th and 9th, and west of points named May 7th and 8th; final limit of tickets leaving Hot Springs twenty days from date of sale. Extension of final limit for ten days may be had by depositing tickets prior to May 17th with R. M. Smith, Ticket Agent, Hot Springs.

Other announcements will be published as received.

Any further information regarding Railroad matters will be cheerfully given to those who send a stamped envelope for reply.

O. F. GREGORY,  
Sec'y. in Charge of Transportation,  
604 N. Broadway, Baltimore, Md.

**OUR SOUTH CAROLINA LETTER.**

Such a paper as the WESTERN RECORDER ought to have a correspondent in every State, and, while I am not very wide awake, I shall try and give you an occasional letter from the Palmetto State.

We have recently had two of our most prominent pulpits supplied by good men. The church at Anderson, which, by the way, is one of the strongest in the State, has secured the services of Dr. John D. Chapman, who hails from Georgia. To say that the people of Anderson are pleased with him is to put it very mildly.

Spartanburg has also secured a pastor in the person of Rev. L. M. Roper, who, though he comes from Ohio, is a native of this State. Bro. Roper began his work only last Sunday, and, from the newspaper accounts, one would conclude that it was a high day with the good Baptists of the Spartan city.

One or two of the smaller churches are without under-shepherds. They will no doubt be supplied in a short time.

The prohibition question is coming to the front, and it is probable that a vigorous effort will be made during the coming campaign to make an impression upon the politicians. Hon. Joel E. Brunson, a Baptist brother, who lives in Kingstree, is trying to rally his forces for the fray.

There is a decided change of sentiment in South Carolina with regard to some matters which greatly interested the denomination for several years, and no doubt this change will continue until some people who thought the editor of the RECORDER not altogether an angel, will decide that he is a Christian gentleman with the courage of his convictions, and that he and his great paper have been a blessing to the denomination.

Our people are looking forward to the Convention at Hot Springs, and, as is usual, South Carolina will have a good delegation present.

We are blessed with two good papers in our State, and the more consecrative of our people feel that the conditions in South Carolina are such as to make two papers necessary. The *Baptist Courier* is the oldest, and it is an excellent paper. The *South Carolina Baptist* will soon enter upon its fourth year. Its growth has been wonderful, and the indications are that it has come to stay. Many of the best men in the State not only subscribe for it, but enrich its columns with the productions of their pens. It has all the signs of health and vigor, and no one seems to doubt but that it is prospering in every way. It is certainly gaining favor with the brethren.

Our State Mission work is in good hands, and the outlook for the Board is very good indeed.

At some future time I hope to tell you of Furman University and the good work of its great President, Dr. A. P. Montague, of Greenville Female College, Lewiston College and other important interests in the State.

Dr. C. S. Gardner is the bishop of the First church of Greenville, which is Baptist headquarters, and he is regarded as one of the ablest preachers of the State. But enough for this time.

P. N. R.

**CATARRRH CANNOT BE CURED**

with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a quick medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients in this cure produces such wonderful results in curing Catarrh. Send for testimonials, free. **HALL'S CATARRH CURE.** Preps., Toledo, O. **HALL'S FAMILY PILLS** are the best.

Our greatest glory consists not in never falling, but in rising every time we fall.

# CARPETS!

Art Squares, Rugs, Oilcloths, Linoleums and Matting are what will occupy our attention this week at our Salesrooms, 429-439 Green Avenue, between 4th and 5th, Louisville, Ky. Now is the time and this is the place and your opportunity to get floor coverings at 25 to 50 per cent. less than at regular dealers, in lots to suit all—cut, made and laid if desired.

## S. T. MOORE CO. Manufacturers' Agents.

**ON MARK 1:8.**

"I indeed baptize you with water; but he shall baptize you with the Holy Ghost."

Were it not a serious and sacred matter it would be ridiculously amusing to watch the attempts of Pedobaptists to prove affusion to be baptism from the above passage. When such an effort is made by a professor in a university it becomes specially absurd.

It is worse than puerile to make the cry "with water, with water," from any one who pretends to know anything about Greek.

Take the above passage and it is "en *audati*," the preposition *en* preceding the dative case. This preposition corresponds to the Latin and English *in*. It is used in the New Testament more than 2,200 times. Nearly 2,000 times it is translated *in*.

The Greek grammar says, Prepositions with the dative *En* and *Sun*. *En In*, *Sun With*, *En*, in multitude, is translated *among*. "Not the least *among* the princes," etc. (Matt. 2:6). "Disciples *among* the people," etc. (Matt. 4:23).

In the first chapter of Mark this preposition occurs seventeen times, each time it precedes the noun in the dative case, with no word intervening except in most cases the article *the*, and sometimes the adjective agreeing with the noun in case, etc. And only in the eighth verse is it translated *with*.

The passages are as follows:

Second verse—"As it is written in the prophete."

Third verse—"The voice of one crying in the wilderness."

Fourth verse—"John did baptize in the wilderness."

Fifth verse—"Baptized of him in the river of Jordan." Literally, "In the Jordan river."

Eighth verse—"I indeed baptize you *with* water." Eighth—"He shall baptize you *with* the Holy Ghost."

Ninth verse—"It came to pass in those days."

Tenth verse—"In whom I am well pleased."

Thirteenth verse—"Was there in the wilderness."

Fifteenth verse—"Believe the Gospel." Literally, "In the Gospel."

Sixteenth verse—"Casting a net into the sea."

Nineteenth verse—"In the ship mending their nets."

Twentieth verse—"Left their father Zebedee in the ship."

Twenty-third verse—"And there was in the synagogue." Twenty-third—"A man with an unclean

spirit." Literally, "Having in him," etc.

Thirty-ninth verse—"Preached in the synagogue."

Forty-fifth verse—"In desert places."

Now let any one try to substitute *with* for *in* in all these passages and see what nonsense he makes. Yet, if it is correct to translate *en* in the eighth verse *with*, then it is correct in all the other verses to say, "John did baptize *with* the wilderness." "With the river of Jordan." "Casting a net *with* the sea." "Preached *with* the synagogue," etc. In the comparatively few cases where this preposition is translated by any other word than *in* it is easily seen that it bears with it this constant meaning of *in*, *within*, etc. For instance: "Had his dwelling *among* the tombs." That is, *in* the tombs. "Unto them by parables." *In* parables. "Departed by ship." *In* the ship. "At home." *In* the home or house. "About my Father's business." *Engaged in*, etc. And yet Pedobaptist preachers and teachers, both publicly and privately, quote Mark 1:8 to prove affusion. Are they honestly ignorant, or wilfully negligent; or do they purposely deceive, or is it the specious plea: "It makes no difference?" Yours for truth,  
J. G. Bow.

**TWO WORDS TO BE AVOIDED.**

BY O. F. KACHES.

The word *install*, when applied to Baptist pastors, is a term to be avoided. As defined in the Standard Dictionary, it is to invest with office by formal ceremony. In some denominations the term may be used with propriety for the pastor is not a pastor in the full sense of the term until he be inducted by some outside authority. Among the Presbyterians both the church and the Presbytery are concerned in the settling of a pastor. With us as Baptists the church calls a pastor, the pastor accepts and enters upon this work. The relation, so far as the church and pastor are concerned, is complete. He cannot be made more a pastor by any outside power. It is very pleasant and brotherly, contributing to the oneness of the churches, to have the greetings of other bodies. Wise words may be spoken that will help to usher in a successful ministry, but this is in no sense of the word an installation. It may be a recognition of an office already entered upon, it has nothing whatever to do with the completion of the relation itself. This term

ought studiously to be avoided. It has no place in the thinking of Baptist churches.

A more vicious term that ought never to be used concerning any part of a Baptist meeting house is the word *altar*. This is a word Romish born. It carries the marks of its birth with it. The Catholic may fittingly speak of the altar, for he conceives of a real sacrifice, a real offering. The mass becomes a kind of Calvary, in which a continuous sacrifice is repeated. The Methodist church, springing from the Church of England, speaks of the altar, though it leaves behind the sacrificial element. But it is a bad term, it carries in it the priestly idea. Their can be no altar without a priest. In a Baptist church every member is to be thought of as a priest. In these days when high churchism is asserting itself, when so many ministers designate themselves as priests through whom access is had to God, it becomes us to abandon every term that sanction sacerdotalism. A Baptist meeting house has no place for any priesthood except that of all believers; it has a pulpit, no more sacred than any other part of the house, but no altar. Against the tendency to exalt the Supper into a sacrifice and the ministry into a priesthood, the Baptist churches must stand like a stone wall. Words are things. They are, on the one hand, the outgrowth of tendencies and on the other hand they help to beget tendencies. Let no man with New Testament conceptions of church, pastor or meeting house use the degenerate terms, *install* or *altar* as applicable to Baptist worship.—Commonwealth.

The Calvinist deserves praise for at least exhibiting a splendid moral courage. He is the only religionist who has dared to square his creed, without flinching, with the sad, dark facts of human nature, as presented in the Bible and confirmed by experience. He has never shut his eyes to them, never blinked them, never tried to pare them down to suit the varying fashions and feelings of the hour. He has looked them squarely in the face and grappled with them. For this reason Calvinism is unpopular. It always was unpopular, and always will be, with the inconstant crowd, who want to think of God as something different from what he is, and of human nature as something different from what it is. But though unpopular, Calvinism has been greatly respected.—Couch.



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IRON MOUNTAIN ROUTE Southern Baptist Convention Hot Springs, Ark. May 10 to 17. THE BEST WAY IS VIA THE Iron Mountain Route and HOT SPRINGS RAILROAD. THE VERY LOW RATE OF ONE FARE for the ROUND-TRIP is offered by the above lines for this Convention.

Items of Interest. NEWS THE WORLD OVER.

Russia is showing great severity all along the front in Asia where Russia has been heroically opposed her. She has demanded a cooling station in Korea and has fairly taken possession of Persia, except a part which Germany has secured.

In Calcutta, on Tuesday, there were 22 cases of the plague and 27 deaths. The Mexican government announces that the disease in Yucatan has been carefully investigated and proves not to be the dreaded plague.

Fred, John Henry Pepper has died in London, aged 78. He was a chemist of distinction but made his chief reputation by his invention of "Pepper's ghost," the machinery of which is in Louisville. Ex-Senator Philates Sawyer died in his home in Oakbrook, Wis., aged 81. He served two terms in the Senate.

In an interview which Mr. Elligree had with Com Paul, the manuscript of which Secretary Davis brought with him, Kruger said: "The real reason why the Boers and Great Britain are at war is that Rhodes wanted personal glory. He wants to be known as the maker of the South African empire, and the empire is not complete so long as there are two Republics in the centre of the country. Rhodes is a personal glory man; those who are associated with him are personal 'riches men.'"

In a play which was given in the Tagalog language at the Tagalog Theatre in Manila, in one of the scenes the Filipino flag is shown. At the sight of the flag, the audience cried "Vive Aquiniano" and "Vive Filipino." The public was excited and arrested the manager of the theatre and the author of the play. The author is the editor of one of the newspapers published in Manila.

The insurgents in South China have had a battle with the government troops which occasioned great loss of life on both sides, but was indecisive. An English missionary was killed by a mob in Karping. The Chinese government is not so much responsible for this murder than was the United States government for the murder of Chinese in the West. We hope the murderers will be caught and punished severely as a lesson to other mobs.

The report of the engineers on the railway to be built from Fort Safety to Cape York has been sent to San Francisco. The winter in the Cape Nome region has been unprecedentedly mild, and all necessities of life are plenty and abundant there. At dawn preparations were being made for the spring clean-up, which the estimates vary from \$15,000,000 to \$20,000,000.

One of the things which seem to justify Nordan's jernimids in the endless anger which people show about things which do not concern them, and show against the innocent. A strong example of it is seen in Dresden where the very children throw snow balls at English ladies and derided them with other "bullies." Yet these ladies are in no wise responsible for the South African war, and Germany is not involved in it.

Some of the papers thought the Boers would give up after Cronje's surrender and sneered at their talk of fighting to the death, because in those days men do not fight to the death. But the Boers have been accused of living in the sixteenth century and in those days men did fight to the death. If they had ceased fighting when once defeated, a world which had thrilled with sympathy for the supposed heroic choice of "liberty or death" would have regretted its sympathy and felt that they deserved subjugation.

The papers have commented freely on the failure of Mr. Bheiden's effort in running a Christian daily newspaper. The religious papers, which have the utmost confidence in his good intentions, contrast his failure with the best failures published in the United States. All of them mention among these failures the Springfield Republican with high praise. The Watchman says of it: "Here in Massachusetts we have had for many years a journal of national reputation that gives the news, but does not minister to vice or crime or prurient imagination. Its influence is sound, wholesome and uplifting."

Costi Rhodes, who is the last man on earth who can be accused of friendliness to the Boers, says that there has only been 20,000 Boers in the field altogether, and only about 1000 of the Outlanders who stood with them on the other who have gone to their help, and he adds: "The number of the Boers has been greatly exaggerated in order to explain the British reverses."

DEATHS.

For actual subscribers we insert an ordinary notice of 100 words free. We charge one cent a word for all over 100 words, invariably in advance. Doing the work that you know as some what the charge will be. Unless the money accompanies the notice, it will be brought to 100 words.

LARMON. A melancholy gloom overpowered Aivaton community, caused by the death of Sister Clara Virginia Larmon, which occurred March 25, at 10 o'clock p. m., 1900. Sister Larmon was the only daughter of Brother and Sister R. E. Porter; born May 13, 1828; professed faith in Christ in October, 1852, and was received into the fellowship of the United Baptist church at Bethany, Warren county, Ky. Sister and Brother C. O. Larmon were married by Dr. Sampson in Louisville Feb. 8, 1852. In this union they were blessed with two children. Sister Larmon was possessed of great moral excellence. Her life was decorated with Christian graces, commending her to all who knew her. She had been in feeble health for some months, but thought by her dear friends to be recovering, when pneumonia took possession of her feeble body, pleasing it beyond all human skill. The dear Lord came to her rescue and bore her spirit away to the new-made home in the paradise of God. She bore her affliction with Christian patience, without a murmur. She said to her mother, "I am ready to go at any time." Sister Larmon was devoted and kind to her husband, a loving and dutiful mother and courteous neighbor. She leaves her broken-hearted husband, with two small children, the youngest six weeks of her father, mother and step brothers and a legion of friends to mourn her loss. The funeral service was conducted by her pastor in the presence of a large company of sorrowing friends and the body laid away to rest.

Dear husband, weep not for me, For I am at home with the blessed, And you with the babes I long to see. In this heavenly land remain. March 27, 1900. E. H. BRACKERMIN.

MITCHELL. Died, March 26, 1900, in Green county, Ky., after a long and painful illness, borne with Christian fortitude, Sister Helen Mitchell in the 46th year of her age. At the early age of 19 years, she gave her heart to the Saviour. The deceased was quiet and retiring in her disposition and devoted her best energies to her home and family. In an eminent degree she commanded the respect of all who knew her. She was a kind friend and charitable to an eminent degree, a loving wife, an affectionate mother, a consistent member of Mount Gillett Baptist church for 25 years, a brave, devoted Christian woman, one that she has oriented into rest, her eight children and husband are her best monument. To them we tender our sympathy. One by one the Father gathers Choicest flowers rich and rare, And transplants them in his garden Where they blossom for evermore. Her Friend, F. M. GIBBS.

BEAM. New Hope Baptist church has sustained great loss in the death of Bro. H. V. Beam and wife. God saw fit to remove them from earth to heaven. Bro. Beam was indeed a choice spirit, a true Christian, a faithful church-member and a good citizen. His life was above reproach and his influence will not soon pass away. Sister Beam had preceded her husband to the great beyond was a good woman, devoted to her family and true to her God. Received that this estimate of his character be adopted by New Hope Baptist church and spread upon her records and a copy be sent the Western Recorder. J. W. HUGHES, W. M. STALLINGS, Committee.

GATES. Mrs. Annie Hope Gates died in December, 1898. Sister Gates was born and raised in Shelby county, Ky., made a profession of faith in Christ and was baptized into the fellowship of Long Run church by the writer in 1824, where she remained a good and faithful member until 1854. Moving to Owensboro, she united with the First Baptist church where she remained until called away by death. A most excellent woman. Today's Point, April 2, 1900. W. K. POWERS.

MONUMENTS. Before purchasing a monument or headstone, it will pay you to get the estimate of the Marble and Granite Co. Write for prices and designs. Warehouses: 217 West Jefferson St. Works: 14th to 16th on Maple St., Louisville, Ky.

Philms of Orthodoxy; or, Defenders of the Faith. This is the title of a book now being published by us for the Rev. Ben M. Sogard. It will consist of 32 pages, in clear, large type, with all binding. The list price will be \$2.00. Orders for advance copies, postpaid, will be filled. From the many orders coming, it is probable that the book cannot be procured before the book comes out of the press. All who want a \$2.00 book for \$1.50 had better order at once. Send all orders to Baptist Book Concern, Louisville.



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One of the unusual features to be found in going to Texas, via Memphis and the Cotton Belt, is the ladies' lounging room in the parlor cafe-car. This large comfortable room is furnished with a couch and easy chairs, and is separated from the balance of the car. Ladies can withdraw to it at any time for privacy and rest.

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### Items of Interest.

NEWS THE WORLD OVER.

When Admiral Dewey came back from the Philippines, he declared that he had no political aspirations and would not be a candidate for office. But circumstances have so changed in the last few months that he thinks now he could serve his country best by being President, if the people wish to elect him. He does not announce himself a candidate, but recalls his decision not to be one.

Assistant Secretary of the Interior Davis, who spent his vacation in South Africa, has returned and regained his position in order to go through the country and speak for the Boers. He is a Republican and hopes to rouse his party, which has a majority in both houses of Congress, at least up to the point of passing such resolutions in regard to the little Dutch Republics as Congress did about the Hungarians in Kosuth's day, the Greeks, &c.

When the Prince of Wales reached Brussels on his way to Copenhagen, a young anarchist rushed up to the car and fired two shots at him; fortunately neither did any injury. This is the first attempt which has ever been made on his life. The boy is said to be insane, but very likely he is only afflicted with the usual insane eagerness of the anarchists to make themselves conspicuous.

Queen Victoria is visiting Dublin for the first time in forty years. She has been most cordially received, but the Nationalists wish to understand it is as a revered lady they welcome her, not as a Queen. The sword-bearer of Dublin resigned because he would not take part in the ceremony of welcome, but he declared that he yielded to none "in respect for the individuality of the aged lady."

The notes of Germany, France and Russia, in regard to the "open door" in China have been sent to Congress. These are all countries with protective tariffs and their agreement to free trade seems strange. But the notes show that they only agreed to continue free trade in leased districts and not in those which they annex.

General Otis has made his report for the first three months of the year. This shows more fights and a longer list of killed and wounded among the United States soldiers than in any previous three months. The Philippines during the same left 1,425 dead on the fields. Evidently the war is not over and the rainy season is just beginning.

Osman Pasha died in Constantinople on the 4th, aged 66. His death was reported two weeks ago, but he rallied and his condition improved so much, hopes were entertained of his recovery. He was one of the greatest generals the century has known, and his defense of Plevna against the Russians made him immortal.

The Irishmen, while welcoming the aged lady with all cordiality and honor, resented the construction which was put upon it by some unwise Englishmen as a proof that the sight of the Queen had "reconciled" the Irish to England's rule. The United Irishmen published an article entitled the "Pamias Queen" and was suppressed by the Dublin police. The other Dublin papers, while indignant at the appearance of the article, are very severe upon the suppression of the paper "without a trial or a warning."

Nothing which could be done to honour Queen Victoria and make her visit to Ireland a happy time has been omitted. Irish are naturally chivalrous, and no sovereign was ever more personally beloved. But the British reserves in South Africa, who do so swiftly after the personal had announced the war would soon be over cast a gloom over the celebration.

The Boers met a British force at Reddersburg and, after quite a fight, captured them all. Lord Roberts reporting his loss at Mt. Tena was guarding the railroad. The Boers hold the waterworks of Bloemfontein and Lord Roberts' army is dependent upon wells. The Boers have won in two fights at Maching, losses of other armies not reported. The British at Boskop surrounded a Boer scouting party of 67 and killed or captured them all. The commanding officer was killed and the despatches said it was Col. Mansell, the Frenchman, who was Chief of Staff of all the Boer forces. But it is probable it was Gen. Villey who was killed, as the Chief of Staff would hardly have been so far from the army with a small scouting party in the British rear.

Lord Roberts continues inactive at Bloemfontein, with the Boers riding all about his overwhelming army. Various explanations are given—that he is waiting for horses, that his men are dying with pneumonia and enteric fever, that he cannot move till the winter clothes arrive for his men, &c., &c. As he does not explain, one guess is he is good as another. One is that he is waiting till the troops which have been sent to Rhodesia get into position to attack the Transvaal in the rear, and then he will advance towards Pretoria in front. Another army corps is landing at Capetown. At this rate England will soon have sent 200,000 men to the war. The break of the dam which forms Lake

McDonald caused terrible destruction in Austin, Texas, and down the course of the river. The water works, electric light plant, &c., were swept away. These cost the city \$1,000,000, and the dam cost another million. At least 100 lives were lost, and it is likely the loss of life will be much greater. Other towns in Texas are out of their banks. The loss in property is enormous.

### PROGRAMME.

The following is the programme of the Ministers' Meeting and Sunday School Institute, for Booneville and Greenville Baptist Associations, in joint session at War Creek church, Breathitt county, April 26-30, 1900:

- THURSDAY, APRIL 26.
- 7:30 p. m.—Introductory sermon—L. M. Brown.
  - FRIDAY, APRIL 27.
  - 9 a. m.—Devotional—Leander Tolson. Purpose of organizing a church—J. W. Gardner, of Louisville, and others.
  - 11 a. m.—Sermon—Prof. W. T. Martin.
  - 2 p. m.—The Means of Grace: Word of Truth—S. F. Thompson. Preaching the Gospel—R. R. Hix. The Holy Spirit—G. M. Center. Consecrated Lives—A. S. Petrey.
  - 7:30 p. m.—Devotion—Wm. Mullins. Sermon—S. E. Whippley.
  - SATURDAY, APRIL 28.
  - 9 a. m.—Devotion led by Pearl Combs. The Church in Activity. The Sunday-school Work—John Walker. Prayer-meeting Work—J. M. Tolson. Missions—H. G. Garrett for the State Mission Board, and others. Denominational Literature—S. F. Thompson. Educational—T. B. Blakey for the State B. Y. P. U. work, R. L. Brandenburg and W. L. Brook.
  - 11 a. m.—Sermon—W. D. Nowlin.
  - 2 p. m.—Reports of Missionaries—A. D. Collins, L. M. Brown, R. R. Hix, A. S. Petrey, S. F. Thompson, S. E. Whippley.
  - 7:30—Devotion—D. G. Center. Sermon—Hughes Bollen.
  - SUNDAY, APRIL 29.
  - 9 a. m.—Devotional—Granville Howard. Bible Interpretation—S. E. Whippley. 10:30—Preaching arranged by committee.
  - 2 p. m.—Devotion. Question Box. Sermon—Selected by committee.

Brethren on the programme are urged to come and to prepare and give as their contribution. Every body invited. Come, brethren, and let us arrange a summer campaign. The War Creek church offers us her hospitality. The railroad point is Oakdale on the Lexington & Eastern, four miles only from War Creek. For the Committee, G. M. CENTER, Ch'n. Frozen P. O.

All ministers and visitors wishing to attend the Ministers' Meeting of Daviess County Association, which convenes with the Smallhouse church, Tuesday after the third Sunday in April, 1900, will come to South Carrollton Monday on the train, and there will be conveyance to take them to the homes, or to Lexington, more and come on the boat Tuesday morning. We are expecting a great meeting, and therefore urge that there be a large attendance, especially on the part of the ministers. We would love to have the Recorder's men attend. E. D. MADDOX, Pastor.

### ANNOUNCEMENT.

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### GRACE.

Every blessing, whether temporal or spiritual, which comes to us through the favor of God is a gift of grace, but the term is here used with reference to the spiritual blessings which our heavenly Father bestows. The inward strength which he imparts to his people by the indwelling of the Holy Spirit is called grace. In some mysterious way he comes to us, speaks to us, helps us. Man can speak to his fellow-man by means of his vocal organs. Man has invented means whereby he can speak to his fellow-man thousands of miles away, across the continent or across the sea. But God can speak to us without the intervention of a cable or wire, without the use of material machinery or organs of speech. He speaks to the heart. He tells us when we go astray. He shows us the right way and urges us to walk in it. He enters into the heart and abides there. He works among our faculties and feelings. He works upon the memory, the reason, the conscience, the affections, and the will. "It is God that worketh in you." This is grace.

Everyone needs grace for his sin. Some men think that they can manage their own sin, because they consider themselves comparatively free from sin. They have done nothing wrong in their own estimation. But what about high-handed sinners? What about men like Manasseh, who filled Jerusalem with blood, and Saul of Tarsus, who shed the blood of the saints? And what about many whom we know who have gone down to the lowest depths of sin? Everyone admits that if they are ever saved, it must be by grace. They cannot atone for their own sin. They cannot wash the dismal stain away. They cannot break the bonds that hold them down. But grace is able to save them. "The grace of God that bringeth salvation hath appeared to all men."

Our Father comes to the sinner who is a great way off. He does not wait for the sinner to come half way. He goes out to meet him, not when he is returning from his wandering, but while he still sits among the swine in a far country. The first dawn of a good desire is the work of grace.

"These new desires which in thee were kindled by his grace." Grace follows the returning sinner and helps him at every step. It is all of grace, from first to last.

"Grace taught my roving feet To tread the heavenly road; And new supplies each hour I meet, While pressing on to God."

If the worst sinner can be saved by grace, surely all others can. But there is no other way. Christian Advocate.

Lut not, therefore, the prevailing of corruption make thee conclude thou art none of God's children; but let it humble thee to be the more watchful and to thirst the more intensely after Jesus Christ, his blood and spirit.—Thomas Boston.

### THE MARKETS.

LIVE STOCK. Report for week ending Apr. 7.

CATTLE.

Extra good export steers, 1,200 lbs. and up . . . . . \$4 75/80 00

Light shipping, 1,200 to 1,250 lbs. . . . . 4 50/55 00

Stockers . . . . . 4 30/35 00

Fair to good butchers . . . . . 4 20/25 00

Common to medium butchers . . . . . 4 00/05 00

This, rough steers, poor cows and cowboys . . . . . 1 80/90 25

Good to extra oxen . . . . . 2 75/80 75

Common to medium oxen . . . . . 2 50/60 75

Feeders . . . . . 2 25/30 75

Stockers . . . . . 2 00/25 00

Hulls . . . . . 2 00/25 00

Veal calves . . . . . 5 00/2 00

Milch cows—Choice . . . . . 25 00/25 00

Fair to good . . . . . 25 00/25 00

HOGS. Choice packing and butchers, 200 to 250 lbs. . . . . \$3 25/30 00

Fair to good packing, 150 to 200 lbs. . . . . 3 00/30 00

Good to extra light, 120 to 150 lbs. . . . . 4 00/40 00

Fat hogs, 120 to 150 lbs. . . . . 4 00/40 00

Pig, 90 to 120 lbs. . . . . 3 25/30 75

Receipts, 120 to 150 lbs. . . . . 3 75/80 75

Good to extra shipping sheep . . . . . 4 00/40 75

Fair to good . . . . . 3 75/40 75

Common to medium . . . . . 3 00/35 75

Stocks . . . . . 2 00/25 75

Skips and cullings, per head . . . . . 0 00/0 00

Best butcher lambs . . . . . 4 00/40 75

Fair to good butcher lambs . . . . . 3 00/30 00

Wool . . . . . 2 00/25 00

Leaf tobacco. Report for week ending Apr. 7.

Following were the sales for the week and up to April 7, with comparisons:

Year	1900	1897	Year	1894	1891
Year 1900	1,927	1,811	Year 1898	4,024	39,203
Year 1899	4,024	47,707	Year 1897	2,306	61,616
Year 1897	4,540	61,616			

Total sales of new crop to date . . . . . 25,240 25,240

Original production . . . . . 25,240 25,240

Rejections this week . . . . . 100 100

Receipts this week . . . . . 1,000 1,019 1,007

Receipts Jan. 1 to date . . . . . 44,721 25,715

Receipts—1899 crop. Total sales of new crop to date . . . . . 25,240 25,240