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Faith, Hope and Love, these three.

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The "evangelist" whose main concern is about his increase of reputation and his pay, ought to travel under a black flag.

It is a strange thing that Christians do not all greatly rejoice in the doctrine of election, and bless God for it. For one thing is sure, we would never have chosen Him if He had not first chosen us.

Dr. Cook is right in the estimate which he puts upon prayer: "The salvation of souls, the progress of the church, the development of spiritual life among God's people, and the evangelization of the world depend more on prayer than on anything else we can do."

Dr. LYMAN ABBOTT says of the United States: "We are not a decaying nation, we are a growing nation. Compare America with England, France, Germany or Austria, and see what nation can produce such statesmen as we have produced"—and then he gives a list of the statesmen, every one of whom has been dead for a generation!

ASKED the trouble which the Presbyterians have had with Prof. McGiffert, one of their papers asks the pertinent question as to whether the churches have any rights which theological professors are bound to respect. McGiffert's answer to that would be interesting reading. We have heard much of the rights of professors, it is well to consider the rights of the churches.

DR. THOMAS STEWART, who has died in Edinburg, was a physician with no superior in the land, and was a great teacher and illustrious discoverer. The *British Weekly* gives him higher praise than all the tributes of scientific societies: "He helped every cause which made for faith and purity, and stood ever on the right side of things, nor did he grudge any sacrifice he made for the sake of his faith and the church."

THE *Advance*, as was to be expected from its high reputation is not pleased with the idea of Prof. McGiffert's becoming a Congregationalist. It does not wish Congregationalism to be a place for heretics or supposed heretics to "trot" when they get into trouble at home, and adds: "We are not ready to say to all the world that Congregationalism is the land of the liberal and the home of the heretic."

ERASMUS ON CHRIST AND CHRISTIANITY.

BY PROF. ALBERT HENRY NEWMAN, D.D., LL.D.

It was not simply in his strong aversion to war and his belief that carnal warfare is fundamentally opposed to the spirit of the Gospel that Erasmus was the forerunner of the Anabaptists, and anticipated much that is truest and noblest in modern evangelical thought. His conception of Christianity as embracing in its highest and completest form God's own thought for humanity, and as infinitely transcending all extra-Christian efforts to interpret human history and destiny is equally in accord with the best thought of the Anabaptists and with the best modern thought.

I think it would be difficult to find in all literature a nobler tribute to Christ, or a juster conception of the person of Christ, than the following from his *Ratio Versus Theologiae*, first published as an introduction to his edition of the New Testament. Of course, only detached extracts can be given in the present article.

He asks his readers "attentively to observe, in both New and Old Testaments, the wonderful compass and consistency of the whole story.... of Christ becoming a man for our sake.... For no lie was ever framed with such skill as in everything to comport with itself."

He proceeds to show, in a very striking way, the complete accord of prophecy with fulfillment. "Next observe the whole course of his life, how he grew up to youth, always in favor with both God and man.... Mark his birth, education, preaching, death; you will find nothing but a perfect example of poverty and humility, yea, of innocence [sinlessness]. The whole range of his doctrine, as it was consistent with itself, so it was consistent with his life, and also consistent with his nature. He taught innocence; he himself so lived that not even suborned witnesses, after trying in many ways to do so, could find anything that could plausibly be laid to his charge. He taught gentleness: he himself was led as a lamb to the slaughter. He taught poverty, and we do not read that he ever possessed anything. He warned against ambition and pride: he himself washed his disciples' feet. He taught that this was the way to true glory and immortality: he himself, by the ignominy of the cross, has obtained a name which is above every name; and whilst he sought no earthly kingdom, he earned the empire both of heaven and earth. When he rose from the dead, he taught what he had taught before.... You may perhaps find in the books of Plato or Seneca what is not inconsistent with the teaching of Christ; you may find in the life of Socrates some things which are certainly consistent with the life of Christ; but this wide range, and all things belonging to it in harmonious agreement among themselves, you will find in Christ alone. There are many things in the prophets both divinely said and piously done.... but this complete range you will not find in any man."

He goes on to give the proofs of Christ's innocence or absolute sinlessness, then the proofs of his humanity, and follows up these lines of discussion with proofs of Christ's divinity. In this he relies largely upon his miracles. "Who indeed would look for true salvation from a mere man?.... He said he was sent from heaven, that he was the Son of God, that he had been in heaven. He called God his Father; and the Jews understood what he meant by it, for they said, 'Thou, a man, makest thyself God.' Lastly, he rose from the dead, ascended into heav-

en, and sent down the Paraclete, by whom the apostles were suddenly refreshed."

Still more significant, I think, is his section on the way in which Christ influenced the world. This passage alone would suffice to explain why Erasmus could never have aligned himself with Luther's politico-ecclesiastical movement, which from the first portended the fearful revolution that culminated in the Thirty Years' War. It is just as unreasonable to blame Erasmus for not following Luther in his extreme and self-contradictory teachings, and in his efforts to array the princes of Germany in carnal warfare against the Emperor and the Pope, as it would have been to find fault with John A. Broadus for not becoming a follower of General Booth or Dr. Fulton.

"He did not seek suddenly to change the world; for it is difficult to remove from men's minds what they have imbibed in childhood, and what has been handed down to them by common consent from their ancestors. First, John went before with the baptism of repentance; then the apostles went forth, not yet announcing the coming Messiah, but only that the kingdom of heaven was at hand. By means of poor and unlearned men the thing began.... and for a long while he bore with the rudeness and distrust of even these, that they might not seem to have believed rashly.... When about to ascend to heaven, he upbraided all of them for their hardness of heart and difficulty in believing what they had seen.... He added the evidence of miracles, but even these were nothing but acts of kindness. He never worked a miracle for any one who had not faith. The crowd were witnesses of nearly all he did.... And for all the benefits he rendered, he never once took any reward, nor glory, nor money, nor pleasure, nor rule, so that the suspicion of a corrupt motive might not be imputed to him. And it was not till after the Holy Spirit had been sent that the gospel trumpet was sounded through the whole world, lest it should seem that he had sought anything for himself while alive. Moreover, there is no testimony held more efficacious amongst mortals than blood. By his own death, and that of his disciples, he set a seal to the truth of his teaching."

If he who penned these words, about 1517 was sincere, as I believe him to have been, he would have cut a sorry figure in hurrahing for Luther and his carnal methods of warfare against a carnal ecclesiastical despotism, and in seeking to justify the Wittenberg professor in his rash proceedings and his still rasher words.

A recent writer whom I greatly respect and with whom I generally agree has expressed the opinion that if Erasmus had lived in the nineteenth century he would have been an avowed agnostic of the most offensive type. On the contrary, I am inclined to attribute the glaring faults in his character to the cruelty of his circumstances, which left him hardly an alternative between following Luther, with whose methods he was utterly unsympathetic, and seeking to keep on living terms with the hierarchy to whose corruption he was keenly alive. I think Erasmus in the nineteenth century would have been far more likely to figure as an A. O. Kendrick or a John A. Broadus, than as an Ingersoll, or even as a Strass or a Renan.

How free Erasmus was from ecclesiasticism and how completely sympathetic he was with modern spiritual religion, is evident from the following:

"Read the New Testament through, you will not find in it any precept which pertains to ceremonies. Where is there a single word of meats or vestments? Where is there any mention of fasts or

the like? Love alone he calls his precept. Ceremonies give rise to differences; from love flows peace. And yet we [Catholics] burden those who have been made free by the blood of Christ with all these almost senseless and more than Jewish constitutions."

I hope in future articles to place before the readers of the *Recorder* a correct view of Erasmus' relation to modern Biblical study, and of his relation to the Protestant Revolution. I intend also to examine into the grounds on which unfavorable judgments regarding his character have been based.

RELATED LOVE.

I have known a husband to neglect his wife in his pursuit of pleasure or business, and when finally she died he wrung his hands over her dead body, called her his angel wife, said his heart was broken and home desolate, and climaxed the whole by having built over the unconscionable body the finest marble monument in the graveyard. She asked for love and he gave her a stone. And I thought as I pondered over the whole scene that if some of the loving words he was pouring into the dead ear had been uttered in life, and if some of the dollars he had spent on the coffin had been invested in a way to make life and body easier and less toil-worn, she would have been the happy-faced wife and mother of the home circle instead of sleeping alone under the cedars and among the white monuments on the hillside.

What we want is kindness in life, and not in death. It is not flowers scattered on her coffin-lid that will make a woman happy, but a bunch of them tied together in the form of a bouquet and given her with the words, "I love you." That makes her pulses leap, the crimson come into her cheek, the light come into her eye, and the warm, happy feeling rush to her heart.

We want kindness shown us in this life. This is what our servants look for; this is what the children need—they crave to be treated gently and kindly in life, not wept over in death. Hearts everywhere cry, "Treat me lovingly now." When dead we do not hear the cries of affection around the coffin, or feel the tears dripping from overflowing eyes on our faces. Be kind now.—Revival Sermons.

THE Apostle Paul uses, very often, the illustration of life from the dead, or the resurrection, to impress his conception of Christian life. As the dead Lazarus, in the grave, was cut off from all vital relations with the living things of earth while he lay in the grave, so the un saved soul is living without any part in the blessed and spiritual realities of the kingdom of heaven. He lives without faith and prayer, and hope and love. He does not recognize God's presence. It is for him as though there were no divine life brooding over him. It is for him in his deadness as though there were no light and life and love in other lives. But there comes the new life to his soul. There comes the rising from the dead. He is a new creature. Old things have passed away. His heart beats with love for Christ. His eyes see the beauties of Immanuel. His ears hear the voice of the Son of God. His voice speaks the language of faith and prayer. His hands are outstretched to labor for the good of his fellowmen. His feet are ready and willing to walk in the ways of life and holy service.—Sel.

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

BY J. H. KILPATRICK, D.D.

In this paper I touch on a side issue for a little while. We hear a great deal about the doings of other denominations in comparison with ours—their zeal, their labors, their contributions, etc.; and they themselves sometimes glory over us and reproach us for our delinquencies, and hence infer the superiority of their systems. Well, I think we deserve to be reproached; for I firmly believe that Baptists ought to be the most zealous, and devoted, and liberal, and consecrated people on earth, and I believe we would be, if we were faithful to our principles, and as a consequence more in harmony with the exalted type of Christianity which we are seeking to establish. Those denominations which excel us in their zeal and in their contributions, (and I grant that some of them do) are more in harmony and sympathy with their religion than we are with ours. This is my explanation of the difference in results, and not that they are either more Scriptural in faith, or more godly in heart or life. As to their and our relative Scripturalness, I answer, "To the law and to the testimony"—by the infallible Word I am willing for our respective claims to be judged, and by that Word to stand or fall. Nor do I believe that, as denominations, any of them are more pious. I see how their members live—they are not better than we. Well, have they got more money? Whatever may be true in individual cases, as a general thing, I do not believe they have—at least not within the range of my observation. And yet, it must be confessed, that many of them give more money to support and extend their religion than we do to extend ours. Are they naturally less parsimonious and stingy, and so more willing, other things being equal, to part with their money? I can think of no possible reason why this should be true. Besides, multitudes of our people who give little or nothing to the cause of Christ, spend their money quite freely for what they take an interest in. For instance, I saw it stated once that a Baptist man readily gave five hundred dollars for a calf and yet quite grudgingly doled out five dollars to missions. Have these other denominations more intelligence? Are they better informed, or better educated? Whatever may have been true in generations past, at the present time, so far as my observation goes, Baptists are naturally as intellectual as any, as well enlightened, and as well educated. Maybe the plans of these others are better? Well, I grant that their plans are better, in one sense—they are better adapted to get people to work and give whose hearts are not in loving subjection to Christ. But this brings us right back to what I conceive to be the true explanation of the discreditable difference between ourselves and others, namely, that it takes more religion—more genuine, vital, heart-reaching godliness—to run the Baptist type of Christianity than that of others.

Another thing which has an important bearing upon this question of relative zeal and liberality is this: It is a fact that Baptists have an unbounded confidence in the truthfulness of their principles, and believing that "truth is mighty and will prevail," they very largely and very *sinfully* leave the truth to do its own work and fight its own battles. Others not feeling so sure that truth is on their side, are stimulated to make up for their disadvantage by putting forth greater effort. But if our people had more religion (that is, hearts more in cordial and loving harmony with Christ and in sympathy with his cause) they would not thus leave the truth to do its work and fight its battles alone. On the contrary, with hearts full of love for Jesus and for his cause and for the souls of men, they would become zealous, liberal, faithful "fellow-helpers to the truth," (or, as it might be rendered, fellow-workers with the truth) and so wonderfully speed the day of the truth's triumph. Surely "love for Jesus and for his cause and for the souls of men" ought to move our hearts more than any inferior

motive should move the hearts of other Christians, yes, and more than inferior motives should move our hearts in pursuit of other things. Here, again, I stop for the present.

P. S.—If the editor of the RECORDER, or any of its readers, should hear my position questioned that Baptists have more confidence in the truth of their doctrines than some other leading denominations have in the truth of theirs, I am willing to give an article telling why I have reached that conclusion.

White Plains, Ga.

HOUSEHOLD RELIGION.

The assertion has been frequently made by those who are familiar with the internal life of some of our best churches, that, when the older men of character, standing and power are taken away, their places are not being filled by the younger men who succeed them. All such statements, of course, should be subject to the deduction that it is always difficult to see how the place of any pre-eminently strong and useful man can be supplied. On the other hand, the current history of our churches shows that there is too much truth in the general position. It is probably within bounds to say that there are a dozen Baptist churches in Boston and vicinity which would be crippled in their work if three or four men should be taken out of each of them. These churches have sustained their numbers, their congregations are as large as ever, but they have not been raising up young laymen of ability, character and devotion to take the places of the older men.

If you will ask any middle-aged religious man who was brought up in a Christian home what his influences and associations were, you will be apt to find that the entire family was expected to be at church on Sunday; that daily family prayer was the rule, and that the things of religion and the welfare of the church were frequently the topic of conversation in the home. If the parents were people of marked piety, the principles of Christianity were explained at length, and there was an earnest desire on their part that their children should grow up in a noble Christian manhood and womanhood. We know of many New England homes that were veritable nurseries of the church of Christ. The sons became missionaries and ministers or devoted Christian laymen. They believed in religion and in sustaining its institutions. And the daughters carried into new homes the choice influence of Christian womanhood.

If you were to consult the personal histories of the fifty laymen that have done most for the Baptist churches of Boston for the last fifty years, you would find that the majority of them came from such homes. They were not rescued from the slums; they were not dug out of the depths of debauchery; they had a noble Christian heredity; and, though their fathers may have been poor men, wringing a livelihood from a reluctant hill farm, they were God-fearing men, whose chief desire was that their sons should be good men rather than that they should be rich or famous. The New England deacon has been much caricatured and maligned, but we imagine that no homes have been more fruitful in noble Christian character than the homes of New England deacons.

We cannot expect that the successors of the true and tried men who have been the pillars of our churches, will be those who have never enjoyed the priceless blessing of Christian homes. The leaders of the churches must largely come from Christian households, having been trained to Christian character and devotion by the slow processes of heredity and early association and parental influence. A man may become a Christian in an instant, but Christian character is the slow product of the years.

And this leads to the reflection whether our pastors are justly emphasizing the place of the Christian home in the economy of Christianity; whether the tone of church life is keyed to a recognition of its importance, and whether Christian parents are alive to a responsibility which cannot be delegated to any Sunday-school

teacher or to the officers of a Young People's Society.—Watchman.

MINISTERIAL REPUTATION.

The minister is the most helpless and defenseless soul in the world against the malice of a slanderer. He is precluded from any and all the defenses which civil and ecclesiastical law and the common customs and rights of man assure to the layman. We did not come to a full appreciation of this till within a short time past. The illustration which made it impressive was this. A minister complained that he had an enemy who had cut him off from a number of promising calls by writing to the churches which wished to call him and denouncing him to them as a "dangerous man." "Why do you not arrest him and carry him before the civil courts for libel?" One reason was because the letters were always marked "confidential" and professed to be disinterested. Discussing this subject with a wise and able minister, he explained that it would not do for a minister to take legal measures of defense against such calumnies. "It would preclude him from receiving a call from any church," he said. "The churches are suspicious of a minister who is engaged in such a conflict. They would be afraid that he might be a quarrelsome man, and get them into trouble. We ministers can not afford to defend ourselves as you laymen do."

We confess that while the truth of this view was apparent, yet it was a surprise. It reveals a defenseless situation that ought not to be allowed to continue; and we do not believe that a church before whom the whole facts of such a case were exposed would fail to approve a minister in defending his ministerial life. At any rate, it would be a life not sacrificed in vain if it resulted in the exposure of the character of a man who was thus engaged in secretly and stealthily knifing the reputations of his "brethren." It is the same thing that we indignantly exposed and denounced two years ago, in the case of Brother Hulbert, the only objection to whom, from a doctrinal standpoint, was his extreme conservatism.

The lesson for laymen to learn is that of personal loyalty to a good and true minister. As he can not defend himself, let us who are free, brave and devoted, not fear to defend him. Any minister who has consecrated himself to the service of the Prince of Peace, and who is living as blameless a life as is allowed to poor human nature, and is praying and laboring to bring souls to Christ, to help us bring up our children to lives of piety, honor and usefulness, and is giving his influence and his example to whatever is for the moral and spiritual elevation of the community—such a man, though he possess not the highest talent or attractiveness, is worthy of our whole-souled loyalty, and as true Christians we ought to render it.

But what if the assailant be another minister? Has not he also a delicate reputation to preserve? He may have, or he may have thoughtlessly become over-zealous and imprudent, or indifferent to the danger to himself. However that may be, such an assailant has left his place and entered the lists of common fighting humanity, and he is entitled to no ministerial consideration. He is the "dangerous man," and is not to be fought with his own weapons. All that is necessary is the remedy suggested for the trusts: publicity.—Interior.

A WARNING.

Rev. Dr. C. H. McCaslin, of Bucyrus, O., has been having some experience with a group of young Syrians, which has led him to be very suspicious of them, and has made him look of them as more traders in "Syrian wares" rather than as Christian students from Beirut, preparing for Princeton, as one at least of them claimed. He gives their names as Michael Shaid, F. G. Yaris and sister. They had a number of credentials, but he was led to believe that some of the genuine ones were given on the strength of fictitious ones, previously secured, and he desires

to put people on their guard.

Syrians and other Orientals have a right to travel about in this country and dispose of bric-a-brac, if they do so in accordance with the laws. The trouble is that a good many of them presume to trade on the missionary interest of religious people, who are made to believe that they are helping on the cause of missions if they buy a piece of brass or woolen from one of these traders. Sometimes credentials are improperly secured that furnish the bearer credence as students for the ministry, or as embryo missionaries. Our Board will not assist in the education, in this country, of foreign youths who promise to return as missionaries to their own country, knowing that the risk is too great and that they are generally ineffective.

There is a sort of missionary interest in the churches of our land that must be fed by addresses from natives of various countries, the description of manners and customs, and the exhibition of curios. No doubt this is interesting, in its way; but it seems a little strange that there should be any dependence placed on it for the stirring up of missionary zeal, which should be a genuine desire for soul-saving and for the spreading of the Gospel of Christ. When shall we cease depending on adventitious aids and get right down to the work of bringing the world to Christ.—Herald and Presbyter.

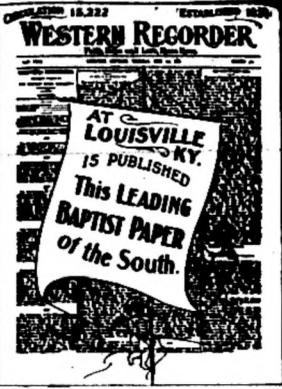
AS OTHERS SEE IT.

One of our secular papers, in commenting upon the alleged falling off of church attendance, attributes the cause to the secondary position now occupied by the sermon. It says that "people want to hear a sermon and most go for that purpose." In older times this want was recognized, and the sermon occupied the chief place in the order of procedure, and the larger part of the time and attention. But this is not so now. Even in many of the so-called non-liturgical churches the tendency has been to relegate the sermon more and more to the background, the larger emphasis apparently being placed on the music, the responsive reading and other features. As a typical instance it may be noted that in a certain Presbyterian church, recently, the exercises that went before the sermon occupied three-quarters of an hour, and the sermon itself thirty minutes.

Herein we believe that a serious mistake has been made, and one which accounts in material degree for the decline in church attendance. People are wearied out with all the uprisings and down-sittings which the service calls for before the sermon begins. So much time is occupied with what are regarded as incidental or preliminary exercises that many hearers are brought to a frame of mind where the sermon does comparatively little good. The long wait has taxed the patience and wearied the body, and the sermon falls on hardened and unresponsive soil. The sermon is what the people go to hear more than anything else, and nothing should be allowed to overshadow it or push it off the background. Let it be short, practical and full of vital force and truth, and it will attract and hold the people.

In all criticism there is more or less truth. No ritual can ever displace the sincere, earnest exposition of God's Word. Some prefer what they call an enriched service, just as some buy a picture for the frame. But the value of a garment depends upon the texture, more than in the buttons and frills.—Presbyterian Journal.

The Lord's Day should be kept as a day of home influence. The scattered family of the week should make every Sunday a sort of Thanksgiving Day. Parents and children should be gathered together about the table and the altar in the home. The old Book gets a new glory as its pages are opened and its truths are gathered in the family circle. In the rush of business life home religion will be crowded out unless it holds on to the Lord's Day as its God-given opportunity. A well-kept Sunday is an inspiration for both young and old.



STUDIES IN JOB.

BY PROF. J. C. METCALF.

I.

THE SPEECHES OF ELIPHAZ, BILDAH AND ZOPHAR.

The Book of Job is one of the newest old books in sacred or secular literature. It can never be out of date because it deals with a subject of abiding interest. The mystery of suffering is a problem which appeals to every generation...

And so the Book of Job touches us all. There is, however, need from time to time of a revival of interest in this book; and this renaissance of spiritual enthusiasm is proved by the numerous scholarly interpretations of Job which have appeared of late years.

Were an apology necessary for my presuming to add this very imperfect series of articles on Job to the already vast literature on that subject, it might be set forth thus: There is always room in the world for a loving friend to a person or a book which has proved to be an unchanging spiritual friend.

In this series of three articles I shall attempt to illustrate from the several speeches of the five leading personages in the dialogue some of the striking characteristics of the men in their respective attitudes towards the central theme of the book.

It must be remembered that the Book of Job is a sacred drama with an epic spirit. The arrangement of the book is dramatic; the movement is projected on epic lines. In so far as it has to do with a tremendous spiritual struggle, the scene of which is a human soul passing through a mighty crisis, it is an epic.

It is proper at this point to make acknowledgment of the assistance of scholarly interpreters of Job as Davidson, Genuyn, Moulton and Gibson. I have placed in one group the speeches of Eliphaz, Bildah and Zophar, because these three friends are in sentiment really one.

Eliphaz, apparently the eldest of the friends, speaks three times. His speeches contain two hundred and twenty-six lines, not count-

ing the introductory line of each speech, which is, of course, not part of it. The first speech of Eliphaz (ninety-eight lines) is carefully, tactfully even apologetically, worded. The speaker thinks it is strange, yes, "passing strange," that Job, who has never been accused to assert that all suffering is a punishment for sin, should now utterly fail to apply this doctrine to his own case.

One is reminded in this connection of Hamlet's reply to his mother when she comforted him for the grief that he had for his father by saying, "Thou know'st 'tis common." And the son replied with the withering sarcasm of a significant intonation, "Ay, madam, it is common." Eliphaz was bearing Job's sufferings most bravely.

It is worthy of note that Eliphaz thinks of himself as the friend of Job's position and reputation, but that he is not so in the restoration of his property. But Job himself was beginning, dimly and feebly, to grope after light from other than a human source.

Eliphaz's second speech begins with a rebuke to Job for his arrogant impiety. He is particularly angry in his references to Job's failure to accept the teachings of the fathers. Job seems to him to "drink iniquity like water." Eliphaz simply appeals to the authority of the Wisdom Philosophy, and restates with greater emphasis, amounting almost to defiance, the doctrine of retribution which he finds so readily by a fearful picture of the fate of the wicked.

Eliphaz, in his third speech, directly accuses Job of oppression and cruelty. There is, of course, no positive proof of this, but it may be said that the indignities which Job has suffered are a clear case of begging the question. The theory must stand regardless of the facts. At the last, however, Eliphaz grows gentler and begs Job to be at peace with God. Perhaps he is softened by the sight of his old friend's sufferings, and forgets in the presence of the agony the demands of his own honorable philosophy. It will be observed that there has really been no progress in the speeches or growth in the soul of Eliphaz.

The speeches are practically the same in sentiment with tone variations. It is the same Eliphaz at the end of the third speech as at the beginning. He is a pompous, self-righteous, proud and boastful man, with a few traditional antidotes and conventional life-preservers, but lacking in that appreciative sympathy which comes from a profounder understanding of the unsearchableness of the laws of divine love.

In his second speech Bildah grows more angry, more bitter, more unfeeling. He appeals to the deeper, often forgotten, olden contempt for his "explanation." This leads him into an almost hysterical reiteration of the judgments which await the wicked. The apparent taunt that the wicked "shall have neither son nor son's son among his people," is particularly cruel, in view of Job's fearful arguments which are nothing more than the presentation of plain facts, such as Bildah himself cannot deny.

The third speech of Bildah contains just ten lines. It is probably an example of ignorant demerit, or arguing beside the point; for instead of attempting any further refutation of Job's arguments, she simply offers up the presentation of plain facts, such as Bildah himself cannot deny. She expresses an indignant protest against the spirit of Job's words: Can a worm of the dust be pure before God? (God's tribute to Job in the Prologue must not be forgotten.) Bildah seems to be an echo of arguments which are nothing more than the presentation of plain facts, such as Bildah himself cannot deny.

feel the hopelessness of arguing with Job. Zophar makes only two speeches, though they contain five more lines than are to be found in Bildah's three. Zophar is even more bitter than Bildah. His first speech opens in rather violent terms of rebuke. Inasmuch as the three friends cannot teach Job wisdom, Bildah earnestly wishes that God might appear (as Job has desired) and show him wisdom. He impresses upon Job the impossibility of finding out God by searching. The use of the subjunctive present in the book is rapid in movement, glowing with divine poetic fire. Zophar exhorts Job to repent, promising great material honor. The friends never get beyond this; they certainly do not serve God for nought. The lofty conception that God is to be loved and served for his own sake, they do not appear to have had. Hence there is no growth in their religious life.

In his second speech Zophar answers in haste. The wicked may triumph, but it is only for a little while; they may prosper, but judgment cometh speedily. The speech is bitter; the meter is broken, quick, nervous, indicating excitement. This speech does not differ essentially from the preceding. The fact that Zophar spoke no further, indicates a lack of fresh material for argument. He seems to be the youngest and most violent of the three friends, further removed from anything like a calm appreciation of Job's condition, blind in his devotion to commonly-accepted theories, least open to truth. His very youthfulness prevents him from calmly facing a fact; experience has not disillusioned him.

The argument of the friends may, as Gibson remarks, be expressed in the following syllogism:

"All suffering is the punishment of sin: Job is a great sufferer: Therefore Job is a great sinner."

It is evident, then, that the speeches of the friends proceed in a circle—we end where we began. Passages of marvelous beauty relieve the monotony of the circle, but the most striking individuality. The inspired dramatic causes to pass before us three stately figures, and yet with all that, men of like passions with ourselves.

Georgetown College.

REGENERATION.

However disputants may variously account for the fact, the fact remains that a child does not need to be schooled in sin. A child needs to be schooled, forbidden and disciplined as regards lying, but not as regards truth. It is as easy for a child to sin as for a duckling to swim, or a puppy to bark, or a lion's whelp to roar. Although in our Christian homes and under the shadow of Christian churches we do not see the spiritual nature of the natural world, forbidden and disciplined as regards our restriction and restraint, nevertheless in our Christian cities and amid Christian nations vice flourishes despite the utmost efforts of the best citizens. That human nature is a fallen nature is as plainly established by deduction from obvious phenomena as that cohesion and gravitation are natural laws.

But here comes in the revelation from heaven, also established by observation of innumerable facts, that this nature, this bias, this tendency, can be changed. The leopard cannot change his spots, but the blackest sinner may become the whitest saint. Man is the only creature of the universe known to us who can work against his naturally tendencies, away from his inborn tendencies to die for regenerated preferences. No lion, tamer ever yet trusted a tame lion. He knows that to be off his guard for a moment is to lose his head. There are a thousand Pauls to-day preaching the Gospel of the Son of God, men who in their earlier years were naturally tendencies, and were filled with all bitterness, but who by the power of an invisible agency were changed into ministers of righteousness and are become examples of unselfish love.

It seems somewhat strange that scientists who are so eager to investigate the phenomena of table-tipping and slate-writing and banjo-thrumming should not devote a little time to an investigation of these fundamental facts of Christian experience. Left to himself a child will inevitably develop all the nature of a savage. What, then, is the original character of a child? Brought under the influence of the Gospel a man will die at the stake rather than commit sin. What, then, is the character of that child's nature, and what is its effective force? The facts are patent. They establish by most palpable evidences the Christian doctrines of depravity and regeneration. They are worth studying.—Ex.

THAT was a wise and effective lesson Mr. Spurgeon once gave a person who asked him to pray for her, and she knew what she knew her all, and he replied to her request with a blunt No. "But," said the inquirer, "I am very anxious to be saved. Won't you pray for me?" "No," was the answer again, and then he added, "I have set forth the Lord Jesus before you, and if you won't have him, it is no use praying; you will be lost. There is no other way, and I don't want there should be any other way." "Will you have Christ, or will you not?" Then a pause, a struggle, a victory. "Yes, I will, if I may." "Then," said the preacher, "let us kneel. If you are willing to obey the commandments, we will pray." They prayed, and she was saved. There is much praying to-day concerning which God is still saying, "Wherefore criest thou unto me?"—Commonwealth.

LITERARY.

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

MAGAZINES.

In the May Delimitator are two valuable articles—one by Elliot Gregory, a New York clergyman of the former name, who for thirty years made his home in Paris as much as in New York. He writes very skillfully regarding Paris. The other is by the famous Mrs. Burton Harrison, on "The Trip Abroad; Suggestions for Travelling, Hotel Life, etc." The two articles are full of good suggestions for those who will this summer abroad, and see the Paris Exposition.

THE FEAR OF GOD.

It has been suggested that men do not fear God now as they did in former times. Some prominent facts appear to confirm this suggestion. The law of the Sabbath is ignored and trampled under foot in these days, not only by worldly men and women, but also by many professing Christians. The corruption of municipal government in every city and town in the United States is notorious. The prevalence of a spirit of greed is manifest. This spirit overrides every restraint of conscience and law, and every rule of virtue and honesty. These things indicate that men do not fear God very much. This principle is less pronounced and less active than it was in former times. In the daily newspapers, in popular works of fiction, in the amusements which are tolerated and encouraged by public sentiment and patronized by men and women who claim to represent the best circles of society, there are signs of the decay of the fear of God.

Perhaps the pulpit must share the blame for the decline of the fear of God. It is the business of the preacher to declare that God has said, not what he thinks. He is not a philosopher setting forth his own speculations, but a herald proclaiming the message of the King. The word of God does not always come from the pulpit with authority. It is to be feared that the love and reverence for God have been sown in the preaching of our times to the disparagement of his justice and wrath. God is love, and his mercy is everlasting; but if we dwell on his love and mercy altogether, and neglect to declare his justice and wrath, we misrepresent his character and weaken the force of his truth.

Jesus emphasized the love of God, but he spoke quite as distinctly of the wrath and indignation against sin. It was Jesus who said: "I will forgive you whom ye shall fear: Fear him, which after he hath killed the body cannot be cast into hell; yea, I say unto you, Fear him." Strenuous efforts have been made to break the force of these words, but they shall stand until heaven and earth shall pass away. They teach us that fear, in the sense of dread of punishment, is a legitimate feeling. It is a religious principle, a Christian virtue. It is the principle which seems to be fading out. It is fading out because the doctrine on which it rests is fading out. We are told that the doctrine of future punishment, and of a pagan doctrine, and that it has no place in modern theology. Many preachers who profess to believe that it is a true and essential doctrine never say anything about it in the pulpit.

No one imagines that sinners can be frightened into the path of duty. The object of the Gospel to frighten men into the kingdom of God, but to set forth the truth. One cannot be carried up the river to its source by the current which flows downward. Still the current does flow downward. No one thinks of sending boats upward on that current. But no wise man will ignore the current. In his effort to send vessels to the mouth of the river, he will recognize the current and provide for it. Men cannot be brought to God by the fear of hell. Still hell is to be dreaded, and the current which sweeps men downward must be overcome. Fear which has torment carries us into the kingdom of God, but the fear of hell which is a fruit of the Spirit, carries them toward him and causes them to seek his face and rejoice in his fellowship. "The fear of the Lord is the beginning of wisdom." "Fear God and keep his commandments, for this is the whole duty of man."—N. Y. Advocate.

A DULL or moping spirit willfully cherished would be as contrary to the spirit of the Gospel as it is to our natural inclinations. Christ has done all for us. If we be his true followers, we have relieved us of the load of every kind of corrupt inclinations, of carnal passions. If the great Burden-bearer bore these burdens for us, why are we to bear them ourselves? Why, if I can only realize these great things—why should not a well of joy and thankfulness spring up within me, which shall make the heart ever merry and the conscience ever shining, and the mind accessible to all possible enjoyments which are pure?—Edward M. Goulburn.

SUNDAY-SCHOOL LESSON.

SUNDAY, MAY 6.

WARNING AND INVITATION.

Matthew 11:20-30.

Morro Tarr—"Come unto me, all ye that labor and are heavy laden, and I will give you rest."—Matthew 11:28.

Then began he to upbraid the cities wherein the most of his mighty works were done, because they repented not.—Our Lord often spake stern and terrible words. He was just as well as merciful, and he is the Judge who shall condemn at last. The most terrible of all things is the wrath of the Lamb. Mighty works means miracles. The greater part of the miracles of our Lord are not recorded. There are but few mentioned which occurred in these cities where the greater number were done. The aim of the miracles was to prove the truth of his words and lead men to repentance. To bring sinners to repentance is the great work for his people.

"Woe unto thee, Chorazin!"—Chorazin is only mentioned here and in the similar passage in Luke 10:13, and we have no account of any of the miracles wrought there. In the days of Esau's it was already deserted. He says it was two miles from Capernaum, and it is not certainly known where Capernaum was. "Woe unto thee, Bethsaida!"—There were two Bethsaias. This one was the home of Peter and Andrew, and was on the northwest side of the lake of Genesaret. "For if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes."—Thus the people of Nineveh repented. Sackcloth was a coarse cloth made of the short hairs of the camel. It was worn to express deep sorrow, and ashes were strown on the head for the same purpose. Tyre and Sidon, cities of the Phoenicians on the seacoast, and were great centers of commerce. His hearers knew the cities.

Here is one of the strongest illustrations of God's sovereign electing grace in the Bible. God knew that Tyre and Sidon would repent if the miracles wrought in Chorazin and Bethsaida were done there. Yet he chose the latter cities as the scenes of the miracles. This conclusively disproves the Arminian idea that God elected those whom he foresaw would repent if the opportunity was given them.

"But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, than for you."—One of the saddest signs in these days is that so little is heard from the pulpit and in the Sunday-school of the day of judgment about which our Lord spoke so often. Men shall be punished more who have had more light. Those who knew the Lord's will and did it not shall be beaten with many stripes.

"And thou, Capernaum, which art exalted unto heaven shall be brought down to hell."—It was exalted to heaven in that it was chosen by the Lord as his home. It is probable that our Lord was referring to the ambitious hopes of Capernaum, situated as it was on the great highway of traffic,

that it would become a magnificent city. Some manuscripts indicate that the clause is a question, "Art thou exalted to heaven?" Many miracles are recorded which were wrought in Capernaum, and our Lord preached much there and on the shores of the lake near by. The city has been so entirely destroyed there is no certainty in regard to its site. And the people who would not repent have gone ages ago to face the wrath of the Lamb.

Sodom was the leading city of the plain which God destroyed because of its great wickedness. Yet God knew that had he given Sodom the privileges which he gave Capernaum it would have repented and would have remained to that day. God was just. He punished Sodom no more than the city deserved, and he is under no obligation to give the guilty anything but justice.

"But I say unto you, That it shall be more tolerable for the land of Sodom in the day of judgment, than for thee."—A most awful warning to Gospel-hardened sinners who have heard and rejected God's offer of mercy. To sin against light is to receive so many stripes.

He had been rejected by the people who had seen his great works. This rejection must have grieved him, and he turns for comfort and joy to that most comforting of all doctrines, the absolute sovereignty of God. He rejoices in this sovereignty. He thanks his Father first because he has hidden these things from the wise and prudent, and then because he has revealed them to the childlike. Our Lord delighted in the doctrine of sovereign election more than did Paul even. And the reason for this hiding from the one, and revealing to the other was the good pleasure of God, "Even so, Father, for so it seemed good in thy sight."

The more Christlike we are the more we shall rejoice in the sovereignty of God, and thank him for doing what seems good in his sight, not in ours. Are we not rather given to rejoicing when the leading men become Christians more than when the humble and childlike are converted? Whatever afflictions come upon us, let us say with our Master, "Even so, Father, for so it seemed good in thy sight."

"All things are delivered unto me of my Father."—The Mediator is king till he has put all enemies under his feet. He spoke with the authority of the God he was—woe to those who did not heed his words. "No man knoweth the Son but the Father."—The Greek means knows thoroughly. The Son, as infinite God, cannot be fully known by a finite mind. And all earth's wisdom cannot give a true knowledge of the Father to guilty men. The humblest disciple has a truer and deeper knowledge of God than the greatest unregenerated man.

"Come unto me all ye that labor and are heavy laden."—These words are spoken to those who are seeking the pardon of their sins, laboring in some way to get a claim on God for forgiveness, and heavy laden by the exertions which others lay on them as the price of regeneration. The Jews made keeping the law a grievous burden by their traditions. Fallen human nature is always anxious to earn salvation by works. It is this feeling which gives the Catholic church with its penance such a hold.

"I will give you rest."—He only can secure for them forgiveness of sins, and therefore the great rest of feeling at peace

with God. "Take my yoke upon you and learn of me."—The yoke symbolizing obedience to him. "The Jews call the law a yoke." Our Lord refers to his rule, doctrine, leadership. They must learn to be meek and lowly of heart as their Master. And to willing hearts his yoke is easy and his burden light.

TEMPTATIONS CEASELESS.

At all times, when not asleep, the Christian has temptation in some form to contend with. By signs sufficiently clear the tempter's work may be discerned, for it invariably hinders spiritual progress in the soul.

Called from darkness into light, and from death into life, the child of God is directed to use all his ability, and at every moment of his after career in the perfecting of himself for spiritual usefulness, likeness to Christ, and preparation for heaven. Doubtless he would faithfully conform to these obligations but for the hindrance of temptation; but Satan is allowed to employ his arts against this advancement toward the loftiest spiritual attainments.

Encumbered with flesh and imbedded, as it were, in the world, the child of God finds himself in the closest contact with foes from which he cannot escape while mortal life continues. Full well Satan understands how to urge the charms of fleshly indulgence and worldly conformity, and he never tires in his bad employment.

Get this truth fixed in your mind, Christian, that Satan never wearies in his tempting work any more than the atmosphere wearies in pressing on our globe. His skill and cunning in varying the forms of temptation, and in so mixing honey and poison as to make the combination dangerous, is little less, to our understanding, than infinite.

In atmospheric pressure the farther one removes from the center of the earth the lighter the pressure; and this well illustrates in spiritual things, since the farther above the world a child of God is able to rise, the slighter the force of temptation upon him.

SUPLANT COFFEE.

Revel of a Raymond Lady.

Mrs. J. T. Bartlett, Raymond, N. H., says: "I suspected that coffee was the cause of my persistent dyspepsia and terrible feeling of weakness and faintness at the heart. It was hard to give up coffee, but when I got some Postum Food Coffee and learned how to make it properly, I quickly obtained relief from the old troubles. The unpleasant sensation of faintness at the heart has entirely gone.

"When I first tried Postum I failed to notice the injunction to boil it fifteen minutes, and so let it boil just a few minutes, as I would coffee. I was disappointed in the flavor, and did not try it again until told by a friend that this was one of the absolute essentials. I have since observed the rule and am entirely satisfied with the drink. It is simply perfect. I believe it to be the beverage of the future, and that it is destined to supplant coffee everywhere.

"One of our business men here has been improved in health by the use of it. No one could wish to return to coffee drinking after properly testing your delightful and healthful Postum Food Coffee."

Made at the pure food factories of the Postum Cereal Co., Ltd., Battle Creek, Mich.

Justified by faith we may be, but the fulness of Christian attainment through sanctification of the spirit is realized in overcoming the world, the flesh and the devil, and this requires full consecration of life and talents to God from the beginning to the end of the Christian course on earth.

NOTES AT RANDOM.

Religious Holdups.

BY W. H. CRISTWEIT.

That is a startling title; reads much like the headlines in our Chicago papers nearly every day in the week. There is not a night (owing to the excellent (?) police system) but two to half a dozen people are held up and robbed.

Can it be possible that religious people are engaged in the hold-up business? I am inclined to think they are. The conclusions arrived at are the outcome of considerable experience and observation. The writer freely admits that on several occasions, considerably distant in the years, he and joined in with the business here condemned; if the Lord will forgive him he will never do so again.

But what form does this hold-up business take; do Christian people waylay a man in the dark place and tell him to hold up his hands and then go through his pockets "for the sake of the kingdom?" Not exactly; but we come pretty close to it. Take this sample. He was a pastor of a church not far from me when I was connected with a church—in the moon, say; but every word here is a fact. He was printing a paper for the benefit of his church; he wanted advertisements to help pay the bill; he went to a dealer and said: "I want you to take a half-page ad.; it will cost you \$6." "Well," said the dealer, "it will be of no benefit to me; I really cannot afford to give that much to the church, and as for putting it in an advertisement in the little paper it will render no service whatever." "Well," said the pastor, sharply, "if you don't go into this thing I'll see that none of my people patronize you." That angered the dealer; in a hurried way he pointed to the door and said: "Go out that door; I do not want any of your people to patronize me, if this is the principle upon which you people do things."

And as the good man did not have a gun, he went out. It will be a very clear day when that dealer is restored to even a decent opinion of church people—and who can blame him; it was a case of religious hold-up, one that did not work.

"You have no idea how we are bored on these things," said one of the best business men, and one of the noblest I know. "My drawer is full of tickets to every conceivable entertainment; tickets we never use, and never want to begin with; but we cannot well refuse to buy; it is a case of bulldozing that we simply submit to for fear of losing some excellent people."

It is the time for the annual fair or bazaar. Each good woman in the society makes a break for her grocer; will he give a hain, some sugar, oranges—anything? "Fair desperado who is after the good of the church does not care very much just what the grocer gives. If she were the only woman, and had the only church, he might meekly accept the situation; but he has other customers; and they belong to other churches, and other churches have fairs and festivals; and each in turn "holds him up."

Of course his hands go up, but his heart goes down; and his opinion of the whole method of the church institution would be interesting, but perhaps not edifying. He is mad. If he has any religion this religious burglary does not add to it; if he has none, he is less likely than ever to come to the kingdom. The trouble with the man is that he is always confounding the church with the kingdom; I am sorry to say that both are not always synonymous—in their character.

Almost every week I find announcements at my door; I am invited to the church and also told in the next line where I shall have my laundry done. Sometimes it is a programme of a church concert. The programme fills about five inches on one page, perhaps two pages have a few inches each; but the programme is a large paper, filled with advertisements that are of no value whatever to the advertisers; nobody believes they will bring in a dollar; they are the result of religious hold-ups. Men consent to be victimized lest they be boycotted later on. And all the while there is going on an education of prejudice away from the church which is appalling. The very men who ought to come to us, will not. They look upon us as nothing other than money-grasping crowds; and we confess by our methods of raising money that the principles underlying the institution have not a great hold on the members, else they would conduct their business in other and more honorable ways. Doubtless they would be willing to give a dollar to the church, if they were asked squarely for it; but to get it in a way represented as an advantage, when they know that there is none; when they are really forced to enter our schemes for self-protection from possible loss of customers—they often smile and give us the money; but they do not smile when the hold-up man or woman has left the store.

What adds to the serious aspect is that usually the small dealer is the victim. A large merchant simply says, "We have decided as a principle in our business that we will not advertise in any local church circular or paper." And that is an end to it; we do not think of insinuating to him that he may possibly lose our custom; he is too big for us to try that threat; but that small dealer, to whom every dollar means much, who cannot even carry much advertising in regular newspapers which touch the whole community, he is an easy victim, because the poor fellow cannot help himself.

Of course if you go to your advertisers with this article and ask them whether they have looked upon you as religious highwaymen, they will say, "Never for a moment." They have good reasons to say it—the same reason that is behind their giving you the "ad." But I know them better; have talked with them; they believe every word I have said. It was the warm word of thanks from a merchant quite a few years ago—who expressed his gratification at the fact that the church was not forever on the street with tickets or schemes to raise money—that settled him on the policy here pleaded for. Since then he has had conversations with other business men, and their feeling on the subject is such that to-day he would not put a line of advertising on his church printing for any price whatever.—Standard.

Every individual nature has its own beauty.—Emerson.

THE BIBLE SCHOOL OF BAYLOR UNIVERSITY.

BY PROF. JOHN S. TANNER.

This is not a Theological Seminary, does not confer degrees, neither claims to offer a course adequate to a theological education. It is intended to meet a practical condition.

There are nearly 200,000 Baptists in Texas, with about 2,500 churches and 1,200 pastors. Owing to conditions incident to a new and progressive civilization, an unusual per cent. of these pastors, not to speak of the still larger number of licensed or ordained men not in the pastorate, have had meagre opportunities for education. In short, the leading problem with Baptists in the Southwest is that of training a ministry. If Texas could have 800 men in the Seminary right along for twenty-five years, the problem would be solved. This is impracticable. Only fifteen to twenty-five go. Something of some sort and to some degree must be done here. The question is what thing helpful may be carried on in Baylor for the host of needy pastors who cannot go to the Seminary? At the same time it is useful that a larger number be stimulated and induced to attend the Seminary, and that these be better prepared to profit by its course.

The growing importance of training Christian women for mission work on home and foreign fields calls for a provision for their needs. They should be as serious, systematic work, in the English Bible at least, as is thought needful for men. It is not well that our young women should be forced to go to Chicago to prepare for the service of our Southern boards.

But the Bible is the greatest of the classics in history, literature and philosophy. Why should it not hold a respectable and undisputed place alongside Political Economy, Shakespeare and Calculus? Is it altogether proper to apply the name "Christian College" to an institution in whose curriculum and classrooms the Bible has no worthy place? Does not Bible knowledge contribute more toward a liberal or practical education than the same amount in any other field? The times seem ripe for a bold stand on this line.

While the University Extension work is carrying the opportunities of college instruction in science and literature to the shops and homes of thousands who cannot go to college, and through the correspondence courses of Northern institutions theological dragons' teeth are being sown all over the South, it appears that this great method should be employed by some orthodox agency for the highest ends.

In view of these considerations the work is laid out in three divisions:

1.—REGULAR RESIDENT COLLEGE COURSES.

There are as yet only three teachers, viz.: Dr. B. H. Carroll, the principal; Dr. A. W. McGaha, and the writer. Owing to Dr. Carroll's present engagement in the financial work of the Educational Commission, his teaching is temporarily suspended.

In the University the curriculum unit is the "course," which is a study such that five courses require the student's full time for five months. Forty-two college courses are required for the bachelor's degree. Of these, twenty-eight are prescribed. The remaining fourteen are selected by the student from the 80 elective

Hood's Sarsaparilla

Cures those eruptions, boils and pimples which are so likely to appear in the Spring; cures scrofulous diseases in their most tenacious forms; cures salt rheum or eczema with its dreadful itching and burning; cures all stomach troubles due to generally weak condition and impure blood; cures debility, sick headache and "that tired feeling," which just as surely indicate that the blood is lacking in vitality and the elements of health. Hood's Sarsaparilla

Never Disappoints

courses offered in the various departments. The Bible studies are elective. And no one about the institution supposes that they are "snap" courses. Credits in the Bible department cost the student as much in time and effort as in mathematics or English.

The following are the courses given hitherto: (1) In the English Bible—(a) Old Testament History, 1; (b) Old Testament Prophecy and Poetry, 1; (c) Life of Jesus Christ, 1; (d) Apostolic Age, 1; (e) Critical study of selected books, periods and doctrines (Dr. Carroll), 4; total, 8 courses. (2) In Hebrew, 3 courses; (3) In New Testament Greek (for which the preparatory and Freshman Classic Greek is prerequisite), 3 courses; (4) Pastoral Ministry, two-thirds course, making in all fourteen and two-thirds courses. Some of these studies are repeated each year, while others only on alternate years. A preacher may elect sufficient Bible work in his college course to enable him to complete the full Seminary course in two years. But many young men and women, aside from the preachers—some who are unconverted—elect these studies, especially in the English Bible. One Catholic lady was led to Christ and to the Baptist faith by the course in the Life of Jesus.

2.—THE SUMMER BIBLE SCHOOL.

This is a four weeks' session immediately following the Commencement, this year from June 14 to July 12. The work is general in scope, varied in content and popular in method, intended for pastors, missionaries, Bible women, Sunday-school workers and Bible students generally. More earnest or enthusiastic study was perhaps never seen among students anywhere than has prevailed in these three past summer Bible schools. The religious fervor is intense. Some single lectures are epoch-making in the lives of many present. Dr. Willingham has never lived a greater hour than that of his fourth lecture in the last summer's Bible school. The total attendance last summer was 376, including several from other States. We are praying and working for a much larger number this year.

The lecturers and teachers thus far engaged for this year's session are: Dr. B. H. Carroll, principal; President O. H. Cooper, Dr. A. H. Newman, of Toronto; Dr. F. H. Kerfoot, Dr. J. M. Frost, Dr. J. B. Gambrell, Dr. R. N. Barrett, Dr. B. R. Womack, Rev. Geo. W. Truett, Dr. R. C. Buckner, Missionary E. Z. Simmons, Dr. A. W. McGaha, Rev. E. G. Townsend, Prof. R. S. Coward, singer; Mrs. M. J. Nelson and the writer.

Their work will be in Interpretation, Doctrines, Homiletics, Church History, Ecclesiology, Pastoral Ministry, Missions, Charity, Biblical Geography, Personal Work, Sunday-school, Primary Teaching, Women's Work, Congregational Music, Christian Education, Parliamentary Law, New Testament Greek and Hebrew. A circular of full

announcements will soon be issued.

3.—CORRESPONDENCE STUDIES.

The course in the Life of Christ, the two first in Hebrew and two elementary courses in New Testament Greek are given by correspondence. The intention is to add to the list from time to time others in the English Bible, Greek, Hebrew, Homiletics, Doctrines, Biblical Introduction, History of Christianity and Missions.

There is no longer any question as to the feasibility of doing thorough scholarly work by correspondence. The period of experiment is past, and hundreds of busy men and women are carrying on by systematic employment of otherwise wasted hours of serious studies under the direction of the different universities, and are thus steadily advancing their knowledge, culture and professional efficiency.

Our effort is to bring the opportunities of systematic Bible study within reach of the pastors, Sunday-school teachers and other Christian workers of the South who desire to pursue such work, and prefer to have it under orthodox instructors.

Each course is divided into forty written lessons fully laid out with book references, directions and questions. The recitation is criticized and returned with suggestions. An examination is given at the close.

By attending the summer Bible school each year, and doing correspondence work during the fall, winter and spring, one may accomplish much of real and permanent value in the course of a few years, and with benefit rather than detriment to his or her regular employment.

Waco, Texas.

We are pleased to learn of the success of Pastor W. J. Holtzclaw, of Perry, Ga. This is one of our best churches, and we congratulate Bro. H. on his success in this important field of labor. We had the pleasure of meeting him at the great Georgia Convention at Griffin, and his Kentucky friends will be pleased to learn that he is in fine health and spirits.

DEACON JAMES A. SLAUGHTER, of Danville, in company with his wife and daughter, called at our office on their return from Florida, where they spent the winter. Sister Slaughter had just learned of the death of our sister, Mrs. Branham, of Georgetown. The family have our profound sympathy in their bereavement.

CATARH CAN NOT 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 medicine. Hall's Catarrh Cure is taken internally, and acts directly on the blood, and cures Catarrh. 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 known ingredients, combined with the best blood purifiers, acting directly on the mucous surface. The patient can continue his usual business, and without producing such wonderful results in curing Catarrh. Send for testimonials, free. F. J. CROSBY & CO., Prop., Toledo, O. Sold by druggists, price 50c. Hall's Family Pills are the best.

PRESENT-DAY ELEMENTS IN PREACHING.

BY JOSEPH PARKER.

The present day affords, indeed, quite a number of tempting topics, many of which should be avoided by the most of preachers. Here and there a preacher may be able to handle them effectively and most usefully, but the common run of preachers should studiously avoid them. In the pulpit we want to hear as little as possible about labor and capital, strikes and wages, classes and masses; in the pulpit we want to hear as little as possible about public events which can seldom have other than the most transitory interest. We want to preach to the common experience of mankind. We need not say a word about capital and labor, yet we can so preach the universal Gospel of Christ and the everlasting law of God as to put an end to all strifes and bitter competitions and hostilities. The true sermon is not a summary of the week's events. We are to go for our materials not to the newspapers, but to the Bible. There will always be a minor grade of humanity caring most for anecdotes, events, eclipses, and collisions, and to whom an eruption or an earthquake would be more interesting than the vision which Isaiah saw when the seraph came with a living coal to his waiting lips. An anecdote is not a revelation. A newspaper is but the sheet of the dying day.

If we would escape ineffective preaching there are some present-day elements which should be avoided. We want no mere dabbling in science. I well remember a young preacher who used to exclaim and apostrophize after the manner of Horvey's "Meditations among the Tombs," "Ye men of science," when there was not a man of science within telescopic distance of his pulpit. The most godly people in a congregation do not want in a sanctuary exercise to hear any thing about science, about criticism, and even as little as possible about the Pope, and nothing at all about evolution. The men who have exercised the profoundest influence in the Christian pulpit are the men who have kept most strictly and most fervently to the declaration that Jesus Christ came into the world to save sinners.

If young ministers would become really effective in the pulpit they would do well to read some of the best ministerial biographies. Read the lives of Wesley and Whitefield, of Baxter and McChesney, and not least, the lives of the early Methodist preachers. What was it that defied the devil and awoke angry passions and caused the bitterest persecution? It was evangelical preaching. What was it that made the English agricultural laborer a man, and gave him a vote and made him to be politically counted? It was fervent preaching. The early preachers had no learning, they had no academic degrees, they took no scholastic prizes, but in

the power of God they shook the world! The same elements and instruments are at our disposal. They are the present-day elements of effective preaching, and there are no other. You may criticize parliaments, denounce oppressors, call employers thieves and hand laborers archangels, and sit down amid the loud and long-continued applause of plotting socialists, and yet have no right to be in the Christian pulpit. You may be effective preachers, but preachers of what? That is the question. You may even preach effectively about the Gospel without effectively preaching the Gospel itself. You may, indeed, be in the pulpit with a Bible in front of you, and yet be nothing more than an infidel lecturer or a speculator or a dramatist, or a schemer in search of a salary. (Ah, that miserable salary! That is the ruin of us all!) I am far from saying that such is largely the case, yet I have seen enough of it to justify a very impressive personal inquiry and a very emphatic public warning.

I will add, in praise of people truly godly, that mere pulpit lecturers on accidents, revolutions, acts of parliament, and the like are seldom able to get a solid congregation, or to keep it for any length of time. Nothing but the Gospel, evangelically interpreted and applied, can maintain a lasting and growing hold upon public attention. Newspapers address powerful temptations to the preacher. Only get into the newspaper! See one's name in a bold headline! If possible be mentioned in a leaderette! That is fame—that is the sunny side of the wall where all flowers grow! Oh, the pity of it! The hollow-heartedness! The sordid degradation! Take a congregation of five hundred people, and I undertake to say that four hundred and ninety of them do not want to hear about the Pope, or about the Sultan, or about the Colorado beetle. Most of the people are weary, sad, disappointed, full of fear, and nothing but the love of God in Christ Jesus can get at the wound which makes the heart bleed. Ministers of the Gospel, let a brother plead with you to heal the sores of time with the balsam of eternity.—Homiletic Review.

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W. F. HARVEY, Manager.

DUTY.

BY ROBERT LEIGHTON.

I reach a duty, yet I do not,
And therefore see no higher; but if
done,
My view is brighten'd, and another
spot
Seen on my moral sun.
For, be the duty high as angel's
flight,
Fulfill it, and a higher will arise,
E'en from its ashes. Duty is infinite—
Receding as the skies.
And thus it is the purest most deplore
Their want of purity. As fold by
fold,
In duties done, falls from their eyes,
the more
Of duty they behold.
Were it not wisdom, then, to close
our eyes
On duties crowding only to appal?
No; duty is our ladder to the skies,
And, climbing not, we fall.

OUR PULPIT.

HEROIC FAITH.

BY ALEXANDER MACLAREN, D.D.

I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way; because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him. So we fasted and besought our God for this. The hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way. And we came to Jerusalem.—Ezra 8:22, 23, 31, 32.

The memory of Ezra the scribe has scarcely had fair play among Bible-reading people. True, neither his character nor the incidents of his life reach the height of interest or of grandeur belonging to the earlier men and their times. He is no hero, or prophet; only a scribe; there is a certain narrowness as well as a prosaic turn about his mind, and altogether one feels that he is a smaller man than the Elijahs and Davids of the older days. But the homely garb of the scribe covered a very brave devout heart, and the story of his life deserves to be more familiar to us than it is.

The scrap from the account of his preparations for the march from Babylon to Jerusalem gives us a glimpse of high-toned faith, and a noble strain of feeling. He and his company had a long, weary journey of four months before them. They had little experience of arms and warfare, or of hardships and desert marches, in their Babylonian homes. Their caravan was made unwieldy and feeble by the presence of a large proportion of women and children. They had much valuable property with them. The stony desert, which stretches unbroken from the Euphrates to the uplands of the East of Jordan, was infested then as now by wild bands of marauders, who might easily swoop down on the encumbered march of Ezra and his men, and make a clean sweep of all which they had. And he knew he had but to ask and have an escort from the king that would ensure their safety till they saw Jerusalem. Artaxerxes' surname, "the long-handed," may have described a physical peculiarity, but it also expressed the reach of his power; his arm could reach those wandering plunderers, and if Ezra and his troop were visibly under his protection, they could march secure. So it was not a small exercise of a higher hand that is told us here simply. It took some strength of principle to abstain from asking for what it would have been so natural to ask, so easy to get, so comforta-

ble to have. But as he says, he remembered how confidently he had spoken of God's defense, and he feels that he must be true to his professed creed, even if it deprives him of the king's guards. He halts his followers for three days at the last station before the desert, and there with fasting and prayer they put themselves in God's hand, and then the band, with their wives and little ones, and their substance—a heavily loaded and feeble caravan—flung themselves into the dangers of the long, dreary, robber-haunted march. Did not the scribe's robe cover as brave a heart as ever beat beneath a breastplate?

The symbolic phrase, "the hand of our God," as expressive of the divine protection, occurs with remarkable frequency in the books of Ezra and Nehemiah, and though not peculiar to them, is yet strikingly characteristic of them. It has a certain beauty and force of its own. The hand is of course the seat of active power. It is on or over a man like some great shield held aloft above him, below which there is safe hiding. So that great hand bends itself over us, and we are secure beneath its hollow. As a child sometimes carries a tender-winged butterfly in the globe of its two hands that the bloom on its wings may not be ruffled by its fluttering, so he carries our feeble unarmored souls enclosed in the covert of his Almighty hand. "Who hath measured the waters in the hollow of his hand?" "Who hath gathered the wind in his fists?" In that curved palm, where all the sea lies as a very little thing, we are held; the grasp that keeps back the tempests from their wild rush, keeps us, too, from being smitten by their blast. As a father may lay his own large muscular hand on his child's tiny fingers to help him, or as, "Elisha put his hand on the king's hands," that the contact might strengthen him to shoot the arrow of the Lord's deliverance, so the hand of our God is upon us to impart power as well as protection; and our "bow abides in strength," when "the arms of our hands are made strong by the hands of the mighty God of Jacob." That was Ezra's faith, and that should be ours.

Note Ezra's sensitive shrinking from anything like inconsistency between his creed and his practice. It was to talk about God's protection when he was safe behind the walls of Babylon; but now the push had come. There was a real danger before him and his unworlike followers. No doubt, too, there were plenty of people who would have been delighted to catch him tripping; and he felt that his cheeks would have tingled with shame if they had been able to say, "Ah! that is what all his fine professions come to, is it? He wants a convoy, does he? We thought as much. It is always so with these people who talk in that style. They are just like the rest of us when the pinch comes." So with a high and keen sense of what was required of his avowed principles, he will have no guards for the road. There was a man whose religion was, at any rate, not a fair weather religion. It did not go off in fine speeches about trusting to the protection of God, spoken from behind the skirts of the king, or from the middle of a phalanx of his soldiers. He clearly meant what he said, and believed every word of as a prose fact, which was solid enough to build conduct on.

I am afraid a great many of us would rather have tried to recon-

cile our asking for a band of horsemen with our professed trust in God's hand; and there would have been plenty of excuses very ready about using means as well as exercising faith, and not being called upon to abandon advantages, and not pushing a good principle to Quixotic lengths, and so on, and so on. But whatever truth there is in such considerations, at any rate, we may well learn the lesson of this story—to be true to our professed principles; to beware of making our religion a matter of words; to live, when the time for putting them into practice comes, by the maxims which we have been forward to proclaim when there was no risk in applying them; and to try sometimes to look at our lives with the lives of people who do not share our faith, that we may bring our actions up to the mark of what they expect of us. If "the church" would oftener think of what "the world" looks for from it, it would seldom have cause to be ashamed of the terrible gap between its words and deeds.

Especially in regard to this matter of trust in an unseen hand, and reliance on visible helps, we all need to be very rigid in our self-inspection. Faith in the good hand of God upon us for good should lead to the abandonment, and always to the subordination, of material aids. It is a question of detail, which each man must settle for himself as each occasion arises, whether in any given case abandonment or subordination is our duty. This is not the place to enter on so large and difficult a question. But at all events, let us remember, and try to work into our own lives, that principle which the easy-going Christian of this day has honey-combed with so many exceptions, that it scarcely has any whole surface left at all; that the absolute surrender and forsaking of external helps and goods is sometimes essential to the preservation and due expression of reliance on God.

There is very little fear of any of us pushing that principle to Quixotic lengths. The danger is all the other way. So it is worth while to notice that we have here an instance of a man's being carried by a certain lofty enthusiasm further than the mere law of duty would take him. There would have been no harm in Ezra's asking an escort, seeing that his whole enterprise was made possible by the king's support. He would not have been "leaning on an arm of flesh" by availing himself of the royal troops, any more than when he made the royal firman. But a true man often feels that he cannot do the things which he might without sin do. "All things are lawful for me, but all things are not expedient," said Paul. And the same apostle eagerly contended that he had a perfect right to money support from the Gentile churches; and then in the next breath flamed up into, "I have used none of these things, for it were better for me to die than that any man should make my glory void." A sensitive spirit, or one profoundly stirred by religious emotion, will, like the apostle whose feet were moved by love, far overrun the lower soul, whose steps are only impelled by the thought of duty. Better that the cup should run over than that it should not be full. Where we delight to do his will, there will often be more than a scrupulously regulated enouch; and where there is not sometimes that

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What shall we say of people who profess that God is their portion, and are as eager in the scramble for money as anybody? What kind of a commentary will sharp-sighted, short-tongued observers have a right to make on us, whose creed is so unlike theirs, while our lives are identical? Do you believe, friends, that "the hand of our God is upon all them for good that seek him?" Then do you not think that racing after the prizes of this world, with flushed cheeks and laboring breath, or longing with a gnawing hunger of heart, for any earthly good, or lamenting over the removal of creaturely defenses and joys, as if heaven were empty because some one's place here is, or as if God were dead because dear ones die, may well be a shame to us, and a taunt on the lips of our enemies. Let us learn again the lesson from this old story—that if our faith in God is not the veriest sham, it demands, and will produce, the abandonment sometime, the subordination always, of external helps and material good.

Notice, too, Ezra's preparation for receiving the Divine Help. There, by the river Ahava, he halts his company like a prudent leader, to repair omissions, and put the last touches to their organization before facing the wilderness. But he has another purpose also. "I proclaimed a fast there to seek of God a right way for us." There was no foolhardiness in his courage; he was well aware of all the possible dangers on the road; and whilst he is confident of the divine protection, he knows that, in his own quiet, matter-of-fact words, it is given "to all them that seek him." So his faith not only impels him to the renunciation of the Babylonian guard, but to earnest supplication for the defense in which he is so confident. He is sure it will be given—so sure, that he will have no other shield; and yet he fasts and prays that he and his company may receive it. He prays because he is sure that he will receive it because he prays and is sure.

So for us the condition and preparation on and by which we are sheltered by that great hand, is the faith that asks, and the asking of faith. We must forsake the earthly prop, but we must also believingly desire to be upheld by the heavenly arms. We make God responsible for our safety when we abandon our other defense, and commit ourselves to him with eyes open to our dangers, and with full consciousness of our own unarmed and unwelcome weakness, let us solemnly commend ourselves to him, rolling all our burden on his strong arms, knowing that he is able to keep that which we have committed to him. He will accept the trust, and set his guards about us. As the song of the returning exiles, which may have been sung by the river Ahava, has it: "My help cometh from the Lord. The Lord is thy keeper. The Lord is thy shade upon thy right hand."

So our story ends with the triumphant vindication of this Quixotic faith. A flash of joyful feeling breaks through the simple narrative, as it tells how the words spoken before the king came true in the experience of the weaponless pilgrims: "The hand of our God was upon us, and he delivered us from the hand of the enemy, and of such

as lay in wait by the way; and we came to Jerusalem." It was no rash venture that we made. He was all that we hoped and asked. Through all the weary march he led us. From the wild, desert-born robbers, that watched us from afar, ready to come down on us, from ambushes and hidden perils, he kept us, because we had none other help, and all our hope was in him. The ventures of faith are ever rewarded. We cannot set our expectations from God too high. What we dare scarcely hope now we shall one day remember. When we come to tell the completed story of our lives, we shall have to record the fulfillment of all God's promises, and the accomplishment of all our prayers that were built on these. Here let us cry, "Be thy hand upon us." Here let us trust thy hand shall be upon us. Then we shall have to say, "The hand of our God was upon us." And as we look from the watch-towers of the city, on the desert that stretches to its very walls, and remember all the way by which he led us, we shall rejoice over his vindication of our poor faith, and praise him that "not one thing hath failed of all things which the Lord our God spake concerning us."

HOME MISSIONS.

The importance of the Home Mission work of the Home Mission Board of the Southern Baptist Convention cannot be over-estimated, when we consider the widespread destitution in our own Southland, and also in Cuba, and of the money contributed. Bear in mind that the Home Board has contributed nearly \$2,000 to the mission work in the mountains of Kentucky, and made contributions towards building houses of worship in destitute regions in our state. Let those who have already made contributions, give again, if possible, and forward all monies to our Corresponding Secretary, Dr. J. W. WARDER, Louisville, Ky. I know that Dr. Kerfoot, our Home Mission Secretary, who is universally loved in the state, will greatly appreciate an increased amount from Kentucky this year. He is doing a great work, and let us stand hard by him, and make him feel that we greatly appreciate his able leadership.

W. P. HARVEY, Vice-Pres. Home Mis. B'd. for Ky. The offered rest is not for idlers. It is the weary and the heavy laden who are asked to come. For idleness there can be no rest because there is no contrast. Christ's gift is never freedom from all work, but freedom in that work which God has given us to do.

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CHRISTIAN CITIZENSHIP.

However much the Christian, or Christian minister, may be engaged in his Master's work, he should never forget that he is a citizen, and owes a faithful service to his country as well as to his God. The professional politician is accustomed to cry out against preachers meddling in politics, especially when he cannot control their action. But it is clear to every one that no man knows less about a minister's duties and rights than the politician, and no man knows them better than the minister himself. Hence criticism from such a source, like the barking of a cur at one's heels, is worthy of little attention, and should terrify no man from the faithful discharge of his duty. The true minister of Jesus Christ should always be faithful, fearless and brave as "a good soldier" for his Master. In a republic like ours no man has more to do with rebuking evil, moulding public opinion and securing good and wholesome laws than the minister of the Gospel. Especially is this true in the temperance question. Now that our Legislature has adjourned, after killing our local option bill, and another is not to be elected for two years, why should not the work of educating the people to temperance and to all the rights and duties of Christian citizenship go bravely on? If we are faithful victory is only delayed, and our final triumph is certain. Let all the pastors in every town in our State—even where whisky is sold—meet together in a protracted service and instruct the people in the duties of citizens to the town and Commonwealth. Give the saloon-keeper his legal rights, but see that he takes nothing more. Limit his power for evil by the prescribed legal bounds. Elect good officers and encourage and support them in the enforcement of law. Make the law respectable and secure the greatest amount of protection and good to all the citizens. In a campaign like this Dr. Young, our Interdenominational Secretary, would be of incalculable service. No man in our State fills his calling more ably than he. He captured our town in five days and went away with the praises, prayers and benedictions of all good people. The Christian workers of Franklin were united against a common foe, and victory was assured before the battle began. Let us make truth, virtue and principle respectable, and let the deformity of demagoguery, deception and vice appear in glaring colors.

Vice is a monster of such frightful mien, That to be hated needs but to be seen.

Brethren, will we marshal our forces and continue the good work of educating and liberating the people? Failing for the present to get such laws as we wish, let us fully enforce such as we have, and prepare the people for securing such as we wish. Combined effort in the right direction is all that we need. The true and faithful worker will find at last that his "works have not been in vain in the Lord."

E. N. DICKEN.

WHEN men do anything for God, the very least thing, they never know where it will end, nor what amount of work it will do for him. Love's secret therefore is to be always doing things for God, and not to mind because they are very little.—F. W. Faber.

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EDITORIAL.

We have received letters from honored brethren in Canada, who read the Recorder regularly, who complain of what they think is our anti-British feeling. This they claim has been shown in various criticisms on the conduct of British generals and statesmen in connection with the war in South Africa.

If criticizing the course of certain British statesmen in regard to their course in this war, proves that we are anti-British, then the leading Baptists, Methodists and Congregationalists of England are anti-British, for they have done this same thing much more sharply than we have done it.

The committee in charge of the great Methodist celebration at the old Wesley Chapel in London, invited Mr. Chamberlain to speak on the occasion. The simple announcement of this, raised such a storm among the Methodists of England, because Mr. Chamberlain was an anti-Boer leader, that the committee were constrained to cancel the appointment.

We utterly disclaim any anti-British feeling. While we do not approve of all the Boers have done, we think they are capable of independence, and that they ought to have their independence; and we do not see how anybody can believe the American "Declaration of Independence" and think otherwise.

We recognize gladly, the great service Great Britain has done and is doing for civilization, and we would regard any serious crippling of England as a world calamity. We think that the kindest feelings should be cultivated between citizens of our great country and those of our mother country; and we do not believe that any considerable part of our American people desire harm to Great Britain, though they do not want to see the Boers crushed.

It is to us a curious and an interesting phenomenon that Canada should be so unanimous against the Boers, while such a large part of the people in England are in favor of the Boers in this war. It is a curious fact.

In a recent issue of the Recorder we published articles on both sides of the question, and we are determined, in this and in all else, to treat all sides with perfect fairness. We greatly esteem our Canada brethren. They are stalwart Baptists—such as are after our own heart, and we hold them in the highest regard; and we hope they will not think we are anti-British.

MISS HELEN GOULD happens to have great wealth, and to have shown a disposition to give money to such benevolent objects as meet her approval. The papers have told the public about this, and people have found out that there is a very rich woman willing to give money away.

The natural result has followed, and she has been deluged with letters calling for money for a great variety of objects. Here is a list of some of the 1,303 calls she received in one week, and it is an interesting array. Thereby hang 1,303 tales. Here they are:

- For a million dollars to establish a colony in Cuba.
Two hundred and thirty-one requests for money (149 not naming sum), \$187,880.
Ninety-one requests for loans (18 not naming sum), \$156,335.
One hundred and forty-nine requests to raise mortgages (four not naming sum), \$77,575.
Forty-three requests to aid churches (27 not naming sum), \$56,981.
Twenty-seven requests to aid educational institutions (22 not naming sum), \$38,400.
Twenty-six donations to libraries (24 not naming sum), \$10,000.
Five requests to buy places, \$5,300.
One anti-saloon league of Idaho, \$5,000.
Thirty-four requests to aid religious and charitable institutions (30 not naming sum), \$3,900.
One wishes to sell farm, \$2,000.
Four wish help toward trousseau (three not naming sum), \$2,000.
Eleven requests for pianos (three not naming sum), \$1,450.
Twelve requests to buy inventions (10 not naming sum), \$1,300.
One wishes to sell ring, \$1,200.
One wishes to sell brooch, \$625.
One wishes donations to patriotic league, \$500.
One wishes to sell Sevres vase, \$500.
One wishes monument to parent, \$500.
One wishes help to redeem jewels, \$250.
One church organ, \$175.
Thirteen treatments (cancer, morphine, Keeley, etc.), \$150.
One wishes to sell quilt, \$60.
One wishes help, \$25.
One wishes to buy set of teeth, \$15.
Often when rich people give money and do not wish their names mentioned, we think they are simply modest. Sometimes they are so, but sometimes also they wish to save themselves from being deluged with applications. These applications, however, are not apt to come to any extent to those who are only moderately rich. The deluge comes only to those who are very rich, and who have made a reputation for generosity. If a man is very rich and very close-fisted, people do not run after him for money. Hence it is a compliment to one's generosity to be often called on for contributions.

BOTH the leading political parties seem at a loss in regard to their respective candidates for Vice-President. It seems to be settled that the two leaders will be McKinley and Bryan, but who shall run second behind these respective chiefs is the problem.

The Springfield Republican tells of a similar dilemma in regard to one of the state offices in New York. The managers of the party machine had fixed their slate, and every place was filled but this one, and over that they had trouble. Mr. Richmond, who was then "boss," offered a happy solution. He broke out, "I have it; we'll leave this nomination for the Convention to make."

How would it do, for once, at least, to carry out the theory of each party, and leave the nominations to the respective Conventions. Let both parties choose their best men as delegates, and then trust them to make wise nominations—is that too wild to be considered? Let it be remembered that Mr. Bryan's name was not on anybody's slate four years ago. The Chicago Convention certainly nominated him in an outburst of enthusiasm.

We will not be connected with either Convention, but from the standpoint of a citizen, and in the sole interest of good government, we suggest that the doctrine on the subject, held by both parties, be put into practice for this centennial presidential campaign. Let the wisest men be chosen to form the Conventions, and let them, after due deliberation, make the wisest choices in their power. Let the people have a show, this time at least.

The Northern Presbyterians are again agitating the question of revising their creed. This time, however, attention is centered on chapter III, on election and predestination, that part to which Dr. Hillis specially objected. Speaking of this revision, the New York Sun says: "The Westminster Confession has no vitality except as it gets it from the theory of the inspired infallibility of the Bible. Upset that theory and it is dead, root and branch, and with it goes all Christian theology."

Now it is just because we believe "the theory of the inspired infallibility of the Bible," that we refuse to believe those parts of that great Confession which are contrary to Scripture. We should be glad to see the Presbyterians revise their Confession if they would bring it closer to Bible teaching; but we fear that those who are demanding revision would carry the Confession much farther from the Bible than it is now.

VISITORS to Paris during the Exposition can do good service to the cause of truth and righteousness if they will. Let them look up and encourage the evangelical work going on in that great and wicked city. The Signal is the daily paper to buy and read. It is Protestant and anti-clerical. Then Le Chretien Francais is a weekly filled with telling articles by ex-priests. We have two struggling Baptist churches in Paris, who would be greatly encouraged by visits of their American brethren.

Here, then, is an opportunity to do good, and an exceptionally good one, too, because there is in France at this time a reaction against Romanism on account of the Dreyfus matter. It will do the Parisians good to see their visitors interested in evangelical

work there, and this will greatly help the earnest workers to get hold of the public heart.

So we earnestly entreat all our people who go to Paris during this season to show their religious colors while there, and to strengthen the hands of our faithful friends.

DR. ROBERT KOCH, the great German bacteriologist, has announced the result of his experiments in the Java malarial expedition as proving his theory that mosquitoes are the cause of malaria. When a man starts out to investigate, armed with a theory, he is sure to find plenty of confirmation of his theory.

The New York Christian Advocate proceeds to refute Dr. Koch's theory thus: "New Jersey has hundreds of thousands of citizens who have lost altogether immense quantities of blood by mosquitoes [how much religion they have lost our contemporary does not say.—Ed.] and taken much nocturnal scratching exercise, and never have had a touch of malaria."

It seems to us quite absurd to claim that mosquitoes are the cause of malaria. It may be true that the causes which produce malaria are favorable to the multiplication and growth of mosquitoes; but we are utterly unable to see how mosquitoes can produce malaria. It seems to us equivalent to saying that the waves produce the wind.

THE Positivists in England, of whom Mr. Frederick Harrison is the most prominent member, do not—at least in their religion—recognize the names and dates observed by other people. Instead of calling this the year 1900, for example, they call it the year 112, that being the number of years since August Comte evolved Positivism from the depths of his own consciousness. They do not call the months as other people do, but after famous men, e. g., Cæsar, and the days are named after men also. A recent deliverance of these Positivists in London was dated on the day of Augustus, the month of Cæsar, and the year 111.

This is absurdly ridiculous, of course, and it shows to what absurdities people will go who turn away from Christianity. Horace Greeley was right when he said that people who say they cannot believe the Bible, can believe just anything, provided only that it is not in the Bible.

A CONGRESSMAN from Tennessee is a candidate for re-election, and to help his canvass he has issued a tract giving a summary of his services for circulation among the voters of his district. Here is the list:

- 825 war claims put through regarding \$1,200,000.
65 private pension bills.
41 men commissioned in the army by his influence.
29 postmasters appointed.
74 new postoffices established.
19,000 calls at the Pension Office.
25,000 packages of seed sent out.
37,000 pamphlets and books sent out.
167,000 copies of his own speeches sent out.
47,000 letters written to his constituents.

That is truly a remarkable array of services rendered. If, after all that, his constituents do not re-elect him, where is their gratitude for favors? Just think, this Congressman averaged over 16 visits a day to the Pension Office, and over 67 letters a day. We wonder how he ever found time to be in his seat in Congress at all. Yet he must have been there a good deal to have those bills and claims put through.

Editorial Varieties

The Rev. A. B. Rudd, lately a missionary at Matlillo, Mexico, is now laboring at Peace, New Mexico. His experience in Mexico stands him in good stead now.

M. Baillif recently discovered in Orleans France, a codex containing a Latin translation of some sermons of Origen that have hitherto been unknown to modern scholars. This is an interesting find.

The Ecumenical Conference of Missions met as advertised in New York last Saturday and was very largely attended by delegates from all parts of the world. Dr. B. H. Carroll and the editor-in-chief of the Recorder are in attendance and they will both give our readers their impressions.

The meeting of the Biblical Congress in Washington last week was highly successful. The speaker a noble and a stirring address from Dr. B. MacArthur, of New York, on the Bible and the welfare of our country. Dr. MacArthur believes things and says them. We will speak of the Congress more at length next week.

A gold statue of an actress, costing \$100,000 (i. e., the statue cost that, not the actress) was planned to be exhibited at the World's Fair in Paris, and was about to be shipped. But the authorities at Paris refused to allow the exhibition. Put that down to their credit.

The American Baptist Home Missions Society closed its year March 31st with \$20,000 debt. But since during the year \$60,000 was added to its permanent funds and \$60,000 to its annuity funds, the year was financially a prosperous one. At the Anniversary in Detroit next month Dr. Madison F. Peters is to be one of the most prominent speakers.

The Interier says that Baptists have come to an understanding with the Presbyterians that the former will leave the island of Luzon to the latter, while the former work in the more southerly islands of the Philippines. With the utmost good will to all, we believe that Baptist principles should be put within the reach of every man, woman and child on earth.

It was a peculiar pleasure to be in the home of the late Dr. G. S. Williams in Washington and to meet his good people at Metropolitan Baptist church at prayer-meeting. This is the church of which the lamented Hon. and Rev. Green Clay Smith was pastor. The church is prospering under Dr. Williams' care and they have just erected a new building. Dr. Williams has been pastor four years.

The Methodist Preachers' Meeting of New York City, under the leadership of Dr. J. W. Johnston, have declared themselves in favor of abolishing presiding elders and the time limit on pastors and of assigning the bishops definite territory. This will make a Methodist bishop just like an Episcopalian bishop in the matter of jurisdiction. We are curious to see what will come of this new departure among the Methodists.

A German professor has brought out the theory that Friedilla, the wife of Aquila, was the author of the Epistle to the Hebrews. This is to us a bran new theory. Generally what is broached as a new theory is simply an old theory revived in, perhaps, a little different form. But, so far as we know, this theory about Friedilla as the Epistle to the Hebrews is new. Of course the Holy Spirit could have inspired Friedilla to write this, or any other, epistle, had He seen fit to do so.

The British-Boer war has greatly improved the Kentucky horse market for the grade of horses wanted. The Manchester English breeders say the British have just 11,000 horses in the South African campaign. Hence horses are being bought in large numbers in this country for shipment. It has been prophesied that when electricity is used to drive all vehicles, horses will become useless and will be allowed to die out. But such persons forget that automobiles, etc., etc., cannot take the place of horses in war, neither can bicycles.

On his way to New York, the writer stopped over a couple of hours in Philadelphia and visited the new and splendid quarters of the American Baptist Publication Society. Dr. Rowland, Seymour and Filipo were in their glory; the last as radiant as ever, despite a recent severe attack of grip, from which he has not fully recovered. The magnificent building of the Society, in beauty, finish, elegance and taste, is unsurpassed by anything of the sort the writer has ever seen. The Society is in a highly prosperous condition and will make a fine report at Detroit.

Was it stupidity or malice? There has been a marble tablet placed in the Fifth-Avenue Presbyterian church, New York, in memory of Dr. John Hall, who was so long pastor there. After stating his birth, his length of service and his death, the inscription closes with: "There remains a rest for the people of God." It is well known that Dr. Hall had some bitter opponents in the church and now that he is dead, it seems they have got in their work on the tablet to his memory, by declaring, though in Scripture language, that now he is dead the people of God will have rest. Or were the people stupid and failed to see the bearing of their quotation?

AMONG THE CHURCHES

LOUISVILLE.

Walnut-street—Bro. L. T. Mays preached in the morning and Bro. J. H. Clay at night. Pastor Eaton will return this week.

Broadway—Pastor Jones preached. Two received by letter.

Chestnut-street—Pastor Weaver preached as usual. One received for baptism.

East—Bro. J. J. Porter of Missouri, is conducting a series of special meetings, and preached two powerful sermons. Much interest is being manifested, and the Lord is greatly blessing the church. Services will continue for the next two weeks.

McFerran Memorial—Bro. W. O. Carver preached on "The widow's mite." A collection of \$145 for students' fund. At night Pastor Hamilton preached. Four received by letter and one baptised.

Twenty-second and Walnut—Pastor Dement preached. Five received by letter.

Franklin-street—Pastor Jenkins preached. One received for baptism.

German—Pastor Wm. Ritsman preached at both services.

Highlands—Pastor Dawes preached. One received by letter.

Logan-street—Pastor Montgomery preached.

Parkland—Bro. S. W. Campbell, of Perryville, preached at both services.

Southgate-st.—Pastor McFarland preached.

Third-ave.—Pastor Boyet preached. Two received for baptism, two by letter and six baptised. Revival meetings closed, Bro. Fenrod returning home.

Twenty-sixth and Market—Pastor Thorton preached. There were \$17 given for missions.

Clifton—Pastor Foster preached at both hours.

East Mend—Pastor Cooper preached as usual.

Oakdale—Pastor Hill preached at both hours.

Addresses were made by Bro. J. J. Porter, of Missouri, and P. Stephens, returned missionary from China. Both were very interesting and instructive.

SEMINARY NOTES.

H. Louis accepted call to Upton. Lena J. Bristol is now well on the road to recovery from grippe.

A. J. Copas has just returned from a visit of some length up somewhere in the Bluegrass.

L. T. Mays led the mid-week prayer-meeting. Bro. Mays is the only Texan that is a prospective Th. D. this year.

Bro. E. D. Solomon addressed the Monday night missionary meeting on Japan. His talk was amusing, interesting and instructive.

Marydale mission has changed its quarters. The new place is just one block north of the old one, and is really a better location.

Bro. O'Hara reports a good day Sunday with the Cedar Creek church. A good collection for missions was taken, and two joined by experience and baptism.

Bro. J. H. Boyet, pastor of Third-avenue, and Bro. Fenrod, who is holding a meeting with Pastor Boyet's church, were the visitors to our dining hall last week. An interesting talk from Bro. Fenrod.

George W. McDaniel has just returned from Texas. He went to see his new field at Tyler. Large crowds heard their new pastor, even though it was a very rainy and disagreeable day. Bro. McDaniel will take full charge of the work June 8.

Some interesting things about our last catalogue are quickly seen and gratifying indeed. Two hundred and twenty-six men are enrolled, of which two hundred and eleven are counted as college men. Wake Forest College has more representatives here than any other. The church stands ahead of all (Kentucky, of course, excepted) the States in number of representatives.

Sunday-school: L. T. Mays and J. H. Clay, Walnut-street; J. P. Isohauer, Marydale; H. M. Goren, New Albany; H. E. Walker, Belmont; Buck Swartz, Pleasure Ridge; W. A. Tallamore, E. Church South; Worthington; J. L. Parise, Millersburg; L. W. Dodson, Russellville.

H. A. F. BUCKNER.

THE STATE.

Pastor J. G. Bow, of Pembroke, called on his way home from a meeting in which he assisted Pastor I. P. Trotter at Bardstown. He reports a good meeting, resulting in 23 additions to the church. He was charged with Bro. Trotter and his church.

Pastor W. K. Fenrod, of Paducah, who assisted Pastor Boyett at Third-avenue church, Louisville, had a successful meeting, and left a deep impression on the congregation and the community. On account of absence from the city most of the time during the meeting, we did not get to hear him.

Bro. W. J. Mahoney has accepted the pastorate of Pleasureville church, and entered upon his labors. He is now engaged in a meeting at Corbin, Ky. We congratulate the church at Pleasureville on securing his services.

Bro. J. J. Porter, of Mexico, Mo., now assisting Dr. Christian, is meeting in Louisville, called at our office. He is always a welcome visitor. He is a Kentuckian who has made a great reputation as an able minister of the New Covenant.

Bro. Wm. Shelton writes: "Please do me the favor of announcing in the Recorder that the annual literary address to the faculty and students of Stanford Female College will be made by Bro. W. H. Ryals, of Richmond, Ky., on Thursday, June 7th, President W. B. Gwynn, of Lynnland College, while in the city tomorrow, and that the church enjoyed having in our office Bro. N. Fenrod, Tralle, Dew and Stevens.

Pastor J. A. McCord writes from Crofton: "Sunday, April 8, I closed my work as pastor of Kirkwood church in Montgomery county, Tenn. It was my pleasure to succeed Bro. Clarence Hodge in this pastorate, which I filled to the best of my ability for two years. There were years of pleasant labor to me, and I trust the cause is strengthened and God's children edified. We were assisted in one meeting by Pastor J. H. Burnett, of Glasgow, Ky., and in our last by Bro. W. C. Golden, of Nashville, Tenn. This church is composed of some of the 'salt of the earth,' faithful, kind, loving and liberal. During the time I was their pastor I baptised 4 into the fellowship of the church and two joined by letter. The church is surrounded by Methodists, Campbellites, Free Will and Episcopals, all in a small area, which makes the territory for each small. I resign to accept work closer home. May the Holy Spirit direct them in the selection of a pastor."

Bro. S. E. Whipple writes: "Bro. S. F. Thompson and I, after preaching two weeks, succeeded in organizing a small church at Irvine. About twenty names were secured for the organization, but sickness prevented several from being present when the organization was effected. Three were baptised and several others were added when we returned. We think the brethren are determined to secure a house of worship and a pastor right away, and there is every promise that the church will grow. Irvine is the county seat of Estill county. The town is a hundred years old, and is the first Baptist church. The town is the terminus of the Nicholasville, Richmond, Irvine & Beatyville R.R., and a good timber and coal point, and an important centre from which to push our work. We expect to organize a church in Lee county next week."

Pastor W. R. Elliott writes: "On the first of the year I was called to take the care of the Gardnersville church, in Pendleton county. While I have been providentially hindered from being with my people part of the time, I feel that I have not been going to bless our labors. The membership is made up of a noble band of consecrated brethren and sisters, who seem anxious to do all in their power to advance the cause. Our work is being done in the efficient management of Bro. G. W. Bagley, who is doing a noble work. The building is comparatively new and neatly furnished, and while we have not as large a membership as some, yet they are active, and I feel that much will be accomplished."

Pastor I. P. Trotter writes from Bardstown: "We closed a meeting here last night. In all 22 were added to the church, 14 of them by baptism. The meeting was a great blessing to the church. I am sure we are drawn closer to each other and the Lord. Many have resolved to try to live more consistent lives as Christians and church members. Bro. J. G. Bow, of Pembroke, was here for the last two weeks of the meeting. He is an able, earnest and safe pastor-

evangelist, who expects the preaching of the Gospel to save souls."

OTHER STATES.

Pastor J. A. Scott writes from Tecumseh, Okla.: "We have just closed one of the greatest revivals ever held in Oklahoma Territory. Bro. Gao, L. Hale, former pastor of William Wells Baptist church, of Kansas City, did all the preaching, and his true yoke-fellow, Prof. J. M. Hunt, had charge of testifying. The Lord signally blessed their labors; there were 79 conversions, 47 additions, 37 of whom came in by experience and baptism with more to follow, and the church is greatly strengthened and built up in the faith, and many backsliders were restored. Out of the number added to our membership were 5 Presbyterians and 3 Methodists. When we came here in October the church had a membership of 62, now we have a membership of 137. We have double the membership of any church in our little city. Bro. Hale is a fine Gospel preacher, an orator, logician and a commander of assemblies. He preaches the doctrines of the Bible clear and distinct, and while he is kind toward other denominations, he has no compromise to make with them. His sermon on last Sunday upon 'The Church and its Ordinances,' was a clear and judicious one, and our position upon that question, and was unanswerable."

We are glad to hear good reports from Pastor A. W. McGaha, of Waco, Texas. No more than we expected. Since he took charge, six months ago, he has received 150 into the fellowship of the church. For education and missions this church has raised \$10,000. Dr. McGaha succeeded Dr. B. H. Carroll as pastor, and he has no stronger supporter in his work than Dr. Carroll.

Pastor Geo. C. Cates writes from Huntsville, Texas: "I write to urge with all my heart that every child of God will pray for us. We are in the midst of a gracious meeting which the Lord started Sunday, April 15. He has had conversions, and additions from the first service. Eight additions on this, the fifth day. Scores are crying for mercy. I tried to get some one to help, but the church said, 'Go on with the meeting,' and truly the Lord is helping. Brethren and sisters, do pray for us that great and lasting work of grace may be done."

A meeting in the Five Forks church, Ga., greatly revived the church and added 11 to its fellowship.

Pastor T. R. Morgan held a meeting in the New Providence church, near Marietta, Ga., which resulted in 10 additions to the fellowship of the church.

A meeting in the Union church, Madison county, Ga., closed with the addition of 33 by experience and baptism and 4 by letter.

A meeting in the Pecan Grove church, Ala., closed with 13 additions to the fellowship of the church.

A second church has been organized at Ponce de Leon, Fla., and Eld. R. W. Brooks chosen as pastor.

A meeting in the New Hope church, Cola Water Association, Miss., closed with 12 additions to the fellowship of the church.

A nine days' meeting in the Enon church on Cassidy Bayou, Miss., closed with 18 additions by experience and baptism and one by letter.

Pastor J. D. Rice held a meeting in the Ashland church, Miss., which resulted in 23 additions to the fellowship of the church.

Twenty-six have been added to the fellowship of the Cowarts church, Ala. Among them were two from the Methodists and 2 from the Free-will Baptists.

Fifteen have been added to the fellowship of the Bassett church, Fla., of which Eld. J. J. White is pastor.

A meeting in the Mt. Pleasant church, Dale county, Ala., resulted in 15 additions to the fellowship of the church.

The New Hope church, Ala., has set apart Bro. J. O. Chancey to the full work of the Gospel ministry.

Pastor A. W. Ericson held a meeting in his Russellville church, Ala., which resulted in 14 additions to the fellowship of the church, all by experience and baptism.

A meeting in the Mount Harmon church, N. C., closed with 13 additions, 12 by experience and baptism.

A meeting in the Shiloh church, Cleburne county, Ark., resulted in 78 professions of religion. Fifty-eight were baptised into the fellowship of the Shiloh church and others will be added in the near future. A large number of these were middle-aged and elderly persons.

Liberty College. We want to call your attention to a few facts about this college. It is located at Glasgow, Ky., a prohibition town of about 1,000 inhabitants, one of the healthiest spots in the state; it is situated on a hill, overlooking the town. The faculty contains none but first-class teachers. Pupils receive the best Christian influence, and are safe from immoral influences as if they were under your own roof. Who seems as well as a spiritual food is served—in fact everything that goes to make up a first-class institution can be furnished here. You want to learn Greek, Latin, French, German, English, Science, Mathematics, Short-hand, Book-keeping, Art, Vocal or Instrumental Music, or any other course better elsewhere at the price we ask. This College confers the degrees of M.A., B.A. and B.S. If you wish other information, send for our catalogue. J. H. Barnett, President; George J. Barnett, Vice-Pres.

A meeting in the Corinth church, Columbia county, Ark., closed with 20 additions to the fellowship of the church, 17 by experience and baptism.

Pastor C. R. Newton held a meeting in the Antioch church, Ark., which resulted in 14 additions to the fellowship of the church.

AFTER enjoying short but very pleasant pastorates in Ohio and Butler counties, the writer came from Hartford, Ky., to this place about three years ago. Five meetings have been held with this church covering a total of twenty-two weeks, with outside ministerial help for eight days. During the pastorate there have been 200 additions to the church. During the winter just past there have been between 60 and 70 conversions. Since the first of December there have been 81 additions. Present membership 354.

The B. Y. P. U. is in a healthy condition. Twenty new members were recently at one service. Our people entertained, a short time ago, the semi-annual B. Y. P. U. rally of the Springfield Association. It was a splendid meeting.

I remember most pleasantly my brief ministry in my native State. It was my good fortune to attend the General Association which met at Bowling Green in June, 1898. It happened that I was the youngest preacher present in the ministers' meeting having been ordained in January preceding, and hence it fell to my lot to relate my Christian experience and call to the ministry. No young preacher who passed through that experience will ever forget and I shall ever be the stronger for the warm words and hand grips of encouragement the brethren gave me in that meeting.

The Recorder is a welcome visitor. I enjoy the news from the Seminary and State churches, and especially rejoice at the Recorder's able contending for the truth in this age when it is popular to compromise with error. Pray for us here.

Jo. B. ROGERS.

Morwaqua, Ill.

FREE BLOOD CURE.

An ever prevailing faith to Sufferers.

Is your Blood Pure? Are you sure of 127 to cure or scratches heal slowly? Does your skin itch or burn? Have you Pimples? Eruptions? Aching Bones or Back? Rheumatism? Old Sores? Boils? Scrofula? Kneezing? Eczema? Itch? Are you pale? If so purify your blood at once with B. B. B. (Hotanic Blood Balm). It makes the Blood Pure and Rich, heals sores, and gives a clear, smooth, healthy skin. Deep-seated cases like ulcers, cancer, eating sores, Pains, Swellings, Blood Poison are quickly cured by B. B. B., made especially for all obstructions. Blood and system so the symptoms cannot return. Give it a trial. Incur them all else fails. Thousands tested and cured. Sold at drug stores at 25¢ per large bottle, 5 large bottles (full treatment) \$1.00. No suffering. Write for it. Address BLOOD BALM CO., 6711 N. Forsyth St., Atlanta, Ga. Write for it. Describe trouble and free medical advice given.

SOUVENIR VIEWS ENROUTE TO CALIFORNIA

Via the Union Pacific Railroad.

We have just received from the Union Pacific Railroad a beautiful publication containing forty colored views of scenery between the Missouri River and California. This is one of the most artistic publications ever issued by any railroad company. The same will be mailed free on receipt of 4 cents in stamps for postage on application to J. F. Aglar, General Agent, St. Louis, Mo.

DR. NEWMAN REPLIES.

I do not think that Dr. Thompson's remark that my "defense of anti-Christian proselyto baptism hangs on the notion that baptism is a form of 'bathing' is a correct representation." I was not comparing Jewish ablutions with Christian baptism, but well-attested Jewish ablutions of the earlier time with later ablutions that are known to have been prerequisites to the enjoyment of the Jewish religion. The same Hebrew word, *tabal*, is used to designate the earlier as well as the later ablutions. Of course Christian baptism has different symbolism and significance, and I do not think anything I wrote in the book or the article implied the contrary.

ALBERT H. NEWMAN.

PROGRAMME.

- The following is the programme of the Fifth Sunday Ministers' and Missionary Meeting of Concord Association, to be held with the Harriburg church, April 27th-29th. 1. Sermon (Friday night) G. W. Perryman. 2. Is the pure Gospel preached in all its fullness in this age? If not, where is the Responsibility? J. W. Waldrop. 3. The nature and spirit of true Worship.—J. S. Gattson. 4. The Home Mission Board and its Work.—W. E. Mitchell. 5. Bird's-eye view of Missions in all Lands.—W. P. Harvey. 6. Religious use of Money.—O. S. Huey. 7. Foreign Missions.—R. C. Hubbard. 8. Baptist Missions a Century Ago.—W. J. McGlothlin.

The meeting will convene Friday night, the 27th, and will continue till Sunday night. Free discussion of subjects. The "question-box" will be a prominent feature.

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 28th.

J. W. WARDEN, Cor. Sec.

OLD RELIABLE.

Delegates and visitors to the Southern Baptist Convention should see to it that their tickets, either on the L. & N. or Illinois Central, read via Iron Mountain Route from Memphis to Hot Springs and on Air Line or J. H. & St. L. to St. Louis and via Iron Mountain Route to Hot Springs. Through free reciting chair cars from both St. Louis and Memphis. The Air Line is 63 miles the shortest route to St. Louis and no change of cars between Louisville and St. Louis.

HON. GERMAN STOUT, Representative from Woodford county in the Kentucky Legislature, died the 23rd inst. He was a leading member of Mt. Vernon Baptist church, and superintendent for many years of the Sunday-school. He was one of Woodford county's most popular citizens.

FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

THE OTHER ONE.

Sweet little maid with winsome eyes That laugh all day through the tangled hair; Gazing with baby looks so wise Over the arm of the oaken chair...

A DIPLOMATIC MISSION.

BY SOPHIE SWETT.

If it doesn't beat all!" exclaimed Mrs. Tackaberry as her daughter Olive came along the trim garden path between the rows of dahlias.

daughter as she spoke and Olive flushed suddenly. "I'm perfectly well, and am not in need of any change," she said quickly.

place over on to the corner back- all! That was since Caddy took to her bed. I expect she'd send for the minister if she knew it!

It's only in the family that you can speak of such a thing and—and she says that it's to cover up the place where little Leander let the rain come in—



Going to bed to tremble and toes and dream; to pursue in vain the phantom sleep through long weary hours and rise to a new day unrefreshed and unrefreshed.

Have You These?

The Little Baptist Contains 200 pages, best cloth bound, and thousands of copies at a time.

THE MODEL Church Roll and Record

This book leads all others as the best and cheapest. Church clerks will have no other.

Baptist Book Concern Louisville, Ky.

HOURS SAVED TO TEXAS. The Iron Mountain Route New Train—'FAST TEXAN'—leaves St. Louis at 1:11 (afternoon) and Memphis 8:30 P. M. Daily.

The Value Of Reputation.

A reputation based on half a century's experience, dealing directly with the women of the family all over the world, is unique, and stimulates a worthy pride. THE SINGER MANUFACTURING COMPANY aims to maintain its well-earned reputation for fair dealing during all time. It is permanent, its offices are in every city of the world, and parts and supplies for its machines can always be easily obtained.

Sold on instalments.
Old machines taken in exchange.

The Singer Manufacturing Co.,
"Sewing-Machine Makers for the World."

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ROYAL
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Agents in all the towns of the South.

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Consolidated Railroad.

63 Miles Shortest Route,
AND
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SOLID TRAINS
BETWEEN
LOUISVILLE AND ST. LOUIS.

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Parlor and Dining Cars,
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SHORTEST LINE AND FASTEST TIME
TO
EVANSVILLE.

Depot Ticket Office, 7th and
River. City Ticket office, S. W.
Cor Third and Main.
J. B. CAMPBELL, D. P. A.,
LOUISVILLE, KY.

CHESAPEAKE & OHIO RAILWAY, Union
Depot, foot of Seventh Street, one block
from Louisville Hotel. Additional stop at
Sloated Station, foot of Oak Street. City
Ticket Office, Fourth Ave. Schedule in
street map in use.

P. V. LIMITED, DAILY.

Through Pullman Vestibule service to
New York, commencing at Ashland and the
James F. V. Limited, running south to New
York via Washington, with Dining Car and
Observation Car. Return train lighted with
electricity.

Leave Louisville	8:00am
Arrive Washington	8:00am
Arrive Baltimore	8:00am
Arrive Philadelphia	8:00am
Arrive New York	8:00am
Arrive Providence	8:00am
Arrive Boston	8:00am
Arrive Old Point Comfort	8:00am
Arrive Norfolk	8:00am
Returning arrives in Louisville	8:00pm

WASHINGTON EXPRESS DAILY.

Only electric lighted train leaving Louis-
ville in any direction. Through Pullman
Vestibule Sleeping Car, Louisville to Wash-
ington.

Leave Louisville	8:00am
Arrive Washington	8:00am
Arrive Baltimore	8:00am
Arrive Philadelphia	8:00am
Arrive New York	8:00am
Arrive Providence	8:00am
Arrive Boston	8:00am
Arrive Old Point Comfort	8:00am
Arrive Norfolk	8:00am
Returning arrives in Louisville	8:00pm

LEXINGTON SHORT LINE.

Left Louisville trains daily.

To Lexington	8:00am
To Ashland	8:00am
To Ashland	8:00am
To Lexington	8:00am

heartfully set about restoring the sec-
retary and the parlor organ to their
places. Miss Caddy heard her and
sent Olive to remonstrate.

"Tell her the don't want to kill me
to let them be!" she cried. "I've
got a realizing sense of how mean
and selfish I've been. She's young"
(Miss Robena was fifty and her sister
fifty-six), "and she ought to have a
chance to be a little mite frivolous if
she wants to!"

Olive called to Miss Robena to come
upstairs.

"I've thought of a compromise,"
she said. "We have some paper in
our attic that is exactly like that on
the sitting-room over on the bracket.
Leander's room was father's once, you
know, and he remembered the paper and
when he saw some like it he bought
it for our guest chamber. There were
two or three rolls left—fully enough
to paper the discolored place. Then
I noticed that you were so mortified
if there isn't anything to cover it but
Ann Lucy's hair wreath—and Aunt
Caddy won't feel as if you were."

Miss Robena said that it did seem
as if it were a real providence that
Olive had some paper like it. She
never had been to Portsmouth since
she noticed the paper without looking
for it at all the paper hangers'. An
Miss Caddy wept feebly and said
that it was more than she deserved,
but if Robena could be happy so she
should die happier knowing that the
old secretary stood between the win-
dows just where it had stood when
she was a girl.

Robena cried and clung to her when
she talked of dying. She said hard
things didn't matter anyway when
people loved each other. She won-
dered how she could ever have been
so foolish as to think they did.

"If the Lord will only spare us to
live together, Caddy, I'll never move
another thing 'round' never in this
living world!" she cried chokingly.

"Yes, you shall!" cried Miss Caddy
firmly. "And you shall have the
sitting-room clock over on the bracket."
How did I know it? Isy For-
bush told me you'd moved it, when
she came over to see me this morn-
ing! And I said to myself that I
would never get up off this bed till
you had moved it back again. I was
wicked and that, and now the Lord
has punished me with these terrible
feelings! I want you should leave it
on the bracket, Robena!"

"It's just a little bit of a thing,
Aunt Robena, Olive interposed
soothingly. Small differences ought
not to count when people have a real
affection for each other. And Aunt
Caddy, you must make haste to get
well and have Leander and his wife
and baby to visit you, for I know
Aunt Robena wants them!"

The two elderly women looked in
each other's faces and laughed a lit-
tle and cried a little both at once.

"He was only sixteen. I've been
wondering that you couldn't forgive
him Robena!" murmured Caddy.

"Why, I did, long ago!" I thought
you were too—too set," faltered Ol-
ive.

"I have been a terribly set old
woman," said Miss Caddy penitently.
"But I never shall be again. Only—
I will live long enough to see little
Leander and his wife and baby! It's
such a ridiculous thing that he's got
a wife and baby!" and Miss Caddy
smiled happily into her sister's face.

"Olive, I'm glad you came!" said
Miss Robena. "Now we must go
away and let dear Caddy get calm.
I've not yet interposed Miss
Caddy, anxiously. "I want to
know about Olive! I've been so self-
ish, not to think of Olive. She says
she is not going to marry Frank
Thurston, as her mother wrote—"

"I broke the engagement, that's
all!" said Olive, nervously handling
the knob of the door. "Frank would
not give in about living in his old
house away out of the village and—
and—"

"You let such a little thing as that
come between you!" gasped Miss
Caddy from her doorway.

"Such a little mite of a thing!"
echoed Miss Robena. "I don't see
how you could! Of course there
wasn't any real affection between
you."

"Yes, there was," faltered Olive.
And then she firmly struggled a sob
in her throat. "And I've been taught
better here. I'm going straight home
to make up with Frank!"

Miss Caddy sat upright in her bed
as Olive fled. "Now what can she
mean, not by saying she has been
taught better here?" she said. "We
never should have had a difference
about any little thing."—Interior.

A STORY of a bright-eyed, barefoot-
ed, shabby little fellow is told by
Forward. He was working his way
through a crowded car, offering his
papers in every direction, in a way
that made the passengers used to
business, and of a temperament not
easily daunted. The train started

while he was making change, and the
conductor, passing him, laughed.

"Caught this time, Joe!" he said.
"You'll have to run to Fourteenth
street."

"Don't care," laughed Joe, in re-
turn. "I can sell all the way back
again."

A white-haired old gentleman
seemed interested in the boy, and
questioned him concerning his way
of living and his earnings. There was
a younger brother to be supported, it
appeared. "Jimmy" was lame, and
"couldn't earn much himself."

"Ah, I see. That makes it hard;
you could do better alone."

The shabby little figure was erect
in a moment, and the denial was
prompt and somewhat indignant.

"No, I couldn't! Jim's somebody
to go home to, he's lots of help. What
would be the good of havin' luck, if
nobody was glad or sorry 'bout it?"
"Living and his earnings. There was
a younger brother to be supported, it
appeared. "Jimmy" was lame, and
"couldn't earn much himself."

"Ah, I see. That makes it hard;
you could do better alone."

HIS MOTHER'S TRAINING.

Roland stopped and looked at the
sign.

"BOY WANTED."

It hung outside a large cutlery es-
tablishment, next to a store where
there had been a big fire. He had made
up his mind that he was old enough
to look for work and try to relieve
mother. Should he go in? He hesi-
tated, then with all the courage he
could command went inside. He
was sent back to a room where men
on high stools were writing in big
books, too busy to notice him, but a
tall gentleman did and questioned
him so fast he could hardly answer.

"What kind of work do you expect
to do?" "Don't know? Most boys do.
Never worked out before? Suppose
you think it's all pay." "Well,"
pointing to some steps "go down
there, and the man at the foot will
tell you what to do."

Roland went down and found half
a dozen boys at work, with their
sleeves rolled up, cleaning and polish-
ing knives. The man at the foot of
the steps looked up and said:

"Come to try your hand? Well,
three have just left in disgust;
doesn't seem to be boys your 'some-
how, but it's got to be done. You
see," he said, picking up some knives
and scissors and showing spots of
rust on them, "the water that saved
our building the other night injured
some of our finest goods. If you
want to try your hand at cleaning, I'll
show you how. We pay by the dozen."

"That's fair," said one of the boys;
"some have more rust on than others."

"If you don't like our terms, you
needn't work for us," said the fore-
man, and the boy, muttering that he
wanted to be errand boy and see
something of life, left, while Roland
went to work with a will. As he
finished each piece he laid it up,
examined it critically, and wondered
if mother would think it well done.

When the hour for closing came,
the gentleman who had sent him
down stairs appeared and, looking
round at the boys said:

"There is the boy we want," said
the foreman, pointing to Roland.
"He will take pride in doing any-
thing you give him to do. He has
been well trained."

Again the tall man spoke quickly.
"That's what we want. Boy want-
ed doesn't mean any kind of boy.
Mother know you came? No? Well,
take her your first wages and tell her
there's a place open to you here.
Then put your arms around her neck
and thank her for teaching you to be
thorough. If more boys were thor-
ough, more boys would succeed in
life."

"I guess, mother," said Roland,
when he told her about it, "it was
because I tried to do everything as
you would like it. I forgot I was do-
ing it, because there was a 'boy want-
ed.'"—The Sunday-school Advocate.

God's promises are ever on the as-
cending scale. One leads up to an-
other, fuller and more blessed than
itself. In Mesopotamia, God said,
"I will show thee the land," "In Can-
naan," "I will give thee all the land,
and children innumerable as the
grains of sand." Is it thus that God
leads us to sainthood. Not giving us
anything till we have dared to act
—that he may test us. Not giving
everything at first—that he may not
overwhelm us. And always keeping
in hand an infinite reserve of bless-
ing, that the unemployed may be
God's! Who ever saw his last start?
—Rev. F. B. Meyer.

- AMSTRONG & MERRITT Pittsburgh
- BEYER-BACHMAN Pittsburgh
- DAVE-CAMERON Pittsburgh
- FINCH-PHOENIX Pittsburgh
- FAIRBANKS Pittsburgh
- AMERSON Cincinnati
- ECHEVERRIA Cincinnati
- ATLANTIC Cincinnati
- READLY Cincinnati
- BRONKHORST New York
- BRONKHORST New York
- JEWETT New York
- UNION New York
- SOUTHERN Chicago
- GRIMMAN Chicago
- COLLIER Chicago
- MINISOTA St. Louis
- AND SEAL St. Louis
- SOUTHERN St. Louis
- JOHN T. LEWIS & BROS CO. Philadelphia
- MOBILY Cleveland
- SALEM Salem, Mass.
- OSWELL Buffalo
- KENTUCKY Louisville

HALF the trouble people have with
paint, nowadays, is because they
hurry the painter. If you want the
old-fashioned kind of painting—the kind
that lasts—employ a competent
painter and see that he uses Pure
"old Dutch process" White
Lead [these in margin are genu-
ine brands] and allow time
enough between coats for the
paint to dry.



FREE For colors use National Lead Com-
pany's Pure White Lead Tinting Col-
ors. Any shade desired is readily
obtained. Pamphlet giving full information and
showing samples of colors, also pamphlet entitled
"Uncle Sam's Experience With Paints" for-
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DOORS SASH BLINDS

LUMBER.

W. J. HUGHES & SONS CO.

Fourteenth and Maple Streets, Louisville, Ky.

26 Tracts for 1 subscriber!

In order to increase our subscription list, and
at the same time distribute good Baptist lit-
erature, we have arranged to give this lot of
good tracts for one new subscriber. If there
are any books you would like to have, write
us and we will tell you how to get them.

The Western Recorder.

FORTHCOMING BOOK.

The Baptist Book Concern will soon bring out a remarkable
book, entitled,

"Pillars of Orthodoxy"
Or: DEFENDERS OF THE FAITH.

prepared and written by Elder Ben. M. Bogard. This great book
which will soon be on the press, will contain a brief biography of
seventeen Baptists, such as Richard Fuller, J. R. Graves, J. M.
Pendleton, J. B. Jeter, A. P. Williams, A. C. Dayton, Jas. P. Boyce,
John A. Broadus, W. E. Penn, Wm. Vaughan, who have passed
over; and such living men as J. B. Moody, J. N. Hall, T. T. Eaton,
J. S. Coleman, S. H. Ford, W. P. Harvey, J. T. Christian. In
connection with each biography will be a picture of the "Pillar of
Orthodoxy," and a specimen sermon, essay or address. The book
will contain 476 pages and will be put up in good style with substan-
tial binding and will sell at \$2.00 a volume. It will be an album,
a history and a book of the choicest sermons and addresses from some
of the brightest men in the denomination, living or dead. To those
who will order and pay for the book in advance, we will offer it for
the low price of \$1.50 with 15c added for postage, total \$1.65 per
copy. The book will soon be out and this offer will close. Order
now with the money. Send to

Baptist Book Concern, Louisville, Ky.: or, Ben. M. Bogard, Searcy, Ark.

Remember the price is only \$1.15 to advance subscribers.

VERY LOW RATES
—VIA—
THE SOUTHERN RAILWAY
MAY 25, 30.

During the Confederate Re-union at Louisville, The Southern Railway will
make rate of 1 cent per mile traveled in each direction: making rates to Louis-
ville and return as follows:—From Lexington \$1.75; Lawrenceburg \$1.25; Geor-
getown \$1.50; Versailles \$1.50; Harrodsburg \$1.75; Burgin \$1.50; Shelby-
ville \$2.00.

Tickets will be sold May 25, 29 and 30, good to return until June 6th.

Also reduced rates from stations on Louisville & Atlantic R. R., Queen &
Greenest Route and all points South in connection therewith, and from other
stations on the Southern Railway not named above, at similar reduced rate of
1 cent per mile traveled, 3 cent per mile round-trip.

Convenient Train Service and the Best Accommodations.

Passengers for Louisville via The Southern Railway arrive at Seventh
Street Union Depot, within a block of the Confederate Veterans' Amphitheater.
For tickets and other information, apply to nearest Agent of Southern
Railway or connecting lines.

Wm. H. Taylor, Assistant General Passenger Agent, 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 8 P. M.

H. L. MORSEHOUS, 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 these 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.

Women's Missionary Union, Auxiliary to Southern Baptist Convention.

The twelfth annual meeting of the Woman's Missionary Union will be held in connection with the Southern Baptist Convention,

which meets at Hot Springs, Ark. The Eastman Hotel has been selected as the place where both the Convention and Woman's Missionary Union will assemble. The Convention will occupy the "Dining Room" and the Woman's Missionary Union, "Assembly Hall."

Daily sessions of the Woman's Missionary Union 9 A. M. Friday, Saturday and Monday, May 11, 12 and 14, and on Sunday 13, at 2:30 P. M.

The delegates are appointed by the Central Committees of the different States, and are limited to four from each State besides the Vice-Presidents. It is earnestly desired that not only delegates, but many other workers and friends from all the States will be in attendance.

There will be no free entertainment, and delegates, as well as others, are expected to defray all personal expenses. A list of hotels and desirable boarding-houses has been secured for the accommodation of those who purpose attending. Copies may be obtained on application to Central Committees in the different States, or to the Secretary of the Woman's Missionary Union, 804 N. Howard street, Baltimore, Md. ANNIE W. ARMSTRONG, Corresponding Sec'y.

Special Hotel Rates at Hot Springs For the Southern Baptist Convention.

Arlington—\$2.50 per day, same rate if delegates stay longer than Convention, but re-arrangement of rooms. Park—\$2.50 per day, same conditions as Arlington.

Eastman—European plan—\$1.00 per day each person for room without bath; \$2.00 per day for room with bath. Meal tickets, good at Arlington Hotel, 50c.

Wankasha—\$2.00 per day; \$12.00 per week up, if delegates stay longer than Convention.

Waverly—\$1.50 per day, same to members if they stay longer than Convention.

Avenue—\$1.50 per day, same for longer stay.

Jones House—\$1.50 per day, same for longer stay.

Pullman—\$1.50 per day, same for longer stay.

Milwaukee—\$1.25 and \$1.50 per day, same for longer stay.

Great Northern—\$1.50 per day, same for longer stay.

	Per day.
Moody	\$1.50
Plateau	1.00
Pulman	1.00
Dewey	1.00
Nettles	1.00
Josephine	1.00
Southern	1.00
St. Cloud	1.00
Marion	1.25
Gardner	1.00
Clarendon	1.00
Watkins	1.00
Bloomington	1.00
Blue Sulphur	1.00
Taylor	1.00
Claybrook	1.00
Brookway	1.00
Magnolia	1.00
Burlington	1.00
Grand View	1.00
Butterfield	1.00
Hotel Leonard	1.00
United States	1.00
Clifton	1.00
Hotel Worrell	1.00
Illinois	1.00
Palmyra	1.00
Chestnut	1.00
Alhambra	1.00
Globe	1.00
Columbia	1.00
Howard—Rooms	1.00
St. Nicholas—Rooms	50

About fifty additional small hotels, boarding-houses and furnished-room houses will make the rate of \$1.00 per day, or 50c per day for rooms for this occasion.

There are also numerous restaurants where meals can be obtained at 15c, 25c and 50c. Many of the above boarding-houses will make a rate by the week of from \$4.00 to \$6.00.

Any other information cheerfully given on application.

DR. A. U. WILLIAMS, Chairman.
Judge J. B. WOOD,
J. R. MCJUNKIN,
Local Com. of Arrangements.
Dr. E. C. ELLIS,
Ch'm. Com. Entertainment.

To the Southern Baptist Convention.

DEAR BROTHERS:

We have been appointed a special committee to request the Convention to meet in Chattanooga in 1901.

You may have forgotten, but we have not, that you were with us a few years ago. We tried to entertain you as you deserve to be entertained. We trust you have forgiven our short-comings. Since that time we have made many advances in all respects, and especially in our capacity to provide accommodations for your meetings and homes for delegates and visitors.

Among other things the city has built a handsome auditorium with a seating capacity of 4,000, dedicated to convention uses.

If you will come we will give you a hearty welcome, see that ample and pleasant accommodations are provided for all at minimum rates, and will do all for your comfort and convenience that is possible.

Sincerely and fraternally,
E. B. WISK,
I. B. MERRIAM,
A. W. CHAMBLISS,
LEWIS SHEPHERD,
H. D. HUFFAKER,
JUDSON BUCHANAN,
J. WHITCOMB BROUGHNER.

I AM just back from a trip to Adair and Russell counties in the Sunday-school and colportage work. I have been going over this territory for several years, but I have never seen things (religiously) as bright as they are now. Several preachers that have been missionary haters, this trip talked in favor of missions and Sunday-schools. One especially that has taken great delight in abusing me about education, mission and Sunday-schools talked in favor of them, saying that they were good things, and ought to be in every church.

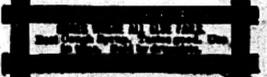
Times here are very close now, and the people are poor, but they want books, Testaments, etc. In the last three weeks I have sold one man six small Testaments, five large and Psalms, and if I were to meet him to-morrow I expect that he would want five or six more.

Some time ago I stopped at a house (Baptist) and they advocated open communion. I loaned them "Behind the Scenes." They were delighted with most of it, but that part about the "council" they thought a little strong. I gave them a copy of the Recorder and loaned them the "Little Baptist," and last Saturday they said that they were two of the best books that they had ever read, and the sermon in the Recorder was the best they had ever seen; and did not know when I would get my books back. I told them that I was sowing seed, and some would fall good. A man had come there and took away "Behind the Scenes," and had read it through and was re-reading it, and had promised it to several of his neighbors. I told them to tell him that he must not read the "Little Baptist," and I know now that he will come and take and read it. It is good medicine for weak Baptists, and it builds strong Baptists.

Bro. Editor, pray for me, and request the prayers of your church for me and my work.

SINBAD.

Excursion Rates to Evansville. Account of Women's Presbyterian Board of Missions of the Northwest Meeting, May 2d and 3d, the "Air Line" (E. & S. R. Co. E. S. L.) will sell tickets to Evansville and return at one and one-third fare on certificate plan.



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.

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A Special Bargain.

25c For New Plaid Mixtures, 31 inches wide, all-wool styles, in blue, tan and light green, worth 37 1/2 cents per yard.

35c For New Scotch Mixtures, 30 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.

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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.

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Market Street, Above Preston, Louisville, Ky.

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Purchase now your Rugs and have your Hardwood Floors laid with borders to conform. The oft-quoted adage: "A thing of beauty is a joy forever," herein applies; well-laid floors are Permanent, Healthful and Beautiful. Our Floors are the best obtainable.

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Mouree Porcelain-lined Refrigerators; Shades; Summer Draperies; Cozy Corners and Window Seats; Tabourettes; Rope Portieres; Screens and Enslas; Venetian Blinds are now greatly in vogue; our prices for these Blinds are reduced in order to introduce them in Louisville.

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EVIDENCE OF ELECTION.

BY REV. HENRY T. SCHOLL.

Multitudinous Gentiles, resident in Pavidian Antioch, "were ordained to eternal life," and "believed." They evidenced their election through a "faith that worketh by love." They eagerly availed themselves of the ministry of the Word. They realized that their election was unto obedience, and they were minded to supplement faith with the full chorus of Christian graces, thus making both calling and election secure. Graced with the joy of Christ's salvation, they were eager to teach transgressors the ways of the Lord. Winsomely they voiced the glad tidings of salvation, "and the word of Jehovah was published throughout all the region." Reprobate Jews of Antioch stirred up the devout and honorable women, and the chief men of the city, and raised persecution against Paul and Barnabas. In this persecution elect Gentiles were presumably, involved, but through it all "were filled with joy, and with the Holy Spirit." Thus did multitudinous Gentiles evidence their veritable election, and thus is election evidenced in your case and in mine.

Election certifies increasing conformity to the image of the Son of God. (Rom. 8:29.) The elect are "created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." (Eph. 2:10.) They have been graciously chosen "to salvation through sanctification of the Spirit, and belief of the truth," and their election is invariably unto "obedience and sprinkling of the blood of Jesus." (2 Thea. 2:13; 1 Peter 1:2.) While election is "according to the purpose of him who worketh all things after the counsel of his own will," it evokes diligence in the elect, and disposes them to certify their election by supplementing faith with the full chorus of Christian graces. (Eph. 1:11; 2 Peter 1:1-11.)

Elect Gentiles of Antioch eagerly availed themselves of the ministry of the Word. On the day appointed, they thronged the synagogue, and harkened heedfully to the vital doctrine of justification through faith. Certified that man is not justified by the works of the law, but by the faith of Jesus Christ, they promptly, and heartily accepted him as Mediator and Master. Upon Him they trustfully relied as their sole hope of salvation, and unto him they steadfastly rendered loving and loyal obedience.

In like manner the elect of this country and century eagerly avail themselves of the ministry of the Word. Their soul longeth for the sanctuary, and in its stated services they heartily delight. Is it thus, my friend, in your case? In the matter of church attendance an example that merits wide imitation has

SOME FALLACIES.

There are some things quietly assumed by those who pride themselves on being "advanced thinkers" as *postulates*, which are not only not *postulates*, but which, if not absolutely untrue, are, of, at least, questionable truth.

The first of these is, that the Bible is so obscure and mysterious that it requires great learning and astuteness to understand its meaning—what of religion, morals and manners it would teach mankind. Now is this true? Clearly not. The Bible is a revelation from God to man, not to philosophers and learned men, nor, yet, to scholars, except as they are men. If this be true, then if only scholars and learned men can understand its teachings, as a revelation it is a failure, for the masses of men in all nations and in all ages, have been, are now, and, perhaps, always will be, both not learned and without accord to the teachings of those who are; hence, have to add to the misfortune of poverty and ignorance in this world the greater misfortune of losing their souls in the next, because God was unwilling, or unable, to reveal his will so common people could understand it. But, "God is love," and who can believe such a God capable of giving an unintelligible Bible, only comprehensible by sages and philosophers? For one I cannot. So far otherwise, I believe the safest interpreters of "salvation by grace"—the one great theme of the Scriptures—is some humble, godly man or woman, whose pious heart gives the interpretation. Paul disdained worldly wisdom in preaching the Gospel though one of the most learned men of his age, not that he would do despite to learning, but, that being promised the leading of the Spirit into "all truth," he dared not try to supplant such teaching by worldly wisdom. The preachers of this age have the same promise, and yet we often hear them prating about no man being able to preach unless educated in our schools. I believe in learning, and in all our efforts to give high culture, but if this is to be substituted for Spirit-filling and Spirit-leading in the ministry, then far better we had never had a school or college on this earth.

"If this be treason, make the most of it." Yes, the Bible is a plain revelation of God's will, and, so far as matters of salvation are concerned, so plain "that the way-faring man, though a fool, shall not err therein." Being a revelation from the God of nature, like nature itself, it has its profound mysteries, its unscalable heights and fathomless depths of wisdom to which the profoundest scholarship and the most consecrated learning may address themselves; but, glorious as may be the results of such wise research, they add no essential thing to human salvation, nor to the knowledge necessary to understand the plain way of life through the merits of a crucified Saviour, received by faith "as a little child."

The next fallacy is, that the creeds and formularies of truth must be thrown away or re-cast to suit this age, because of the want of learning of the past centuries compared with ours. Now, I suppose this age has some facilities for understanding revelation not possessed by the "fathers." But that our modern Bibliolites are superior to those of former centuries, is questionable, to say the least of it, and, in fact, might, with good show of reason,

be wholly denied. Those who formulated our creeds had the same Bible we have, were as fine Hebrew and Greek scholars as any of our day, and, while they did not have modern text discoveries, it must be remembered that not one of these textual improvements is claimed as changing or modifying any doctrine or practice essential to salvation. And, then, it may be said of the former ages, the Bible was not treated as a book to be picked to pieces, carped at and contradicted, but was received by its Christian scholarship as the very Word of God, and profoundly studied as such. The "human element" in it was recognized, but as extending to the vehicle only, not to the subject matter of the revelation.

In every word and line from Genesis the Revelation it was God speaking through men. This line of thought made them approach the Word of God with an awe and worshipful reverence, that it may well be thought, in Scripture interpretation, to heavily discount all modern advantages of text criticism, as far as arriving at the true spiritual meaning of the Scriptures is concerned. For if "with the heart man believeth unto righteousness," with the heart, as well as with the head, must the Scriptural basis of that belief be interpreted.

Again, this age is not favorable to that profound thought and quiet, persistent application and long, patient research necessary to formulate systems consistent with truth, or even with themselves. This is an age of rush. We travel by steam, talk by electricity, skip from place to place, and think by snatches as we go. It is no disparagement of the brains of our age to say we are not capable, under the circumstances, of successfully formulating creeds, as our fathers did. They could not have done any better than we under similar circumstances. But, it would seem, we ought at least, not to recklessly throw away their work as unworthy of our age, which, perhaps, may be as incapable of appreciating as of producing it. And the argument that would reject formularies of truth because old, if logical, would reject God, the Author of truth, because the "ancient of days"—and often does. The argument that has for its terminus a quo the contempt for things because ancient, has no other logical terminus ad quem but indelicacy.

The next fallacy is that every age must have a Christianity suited to that age. In one sense this is true. Every age has its peculiar needs, and Christianity must, as the religion of all ages, meet those needs; but this is adaptation, not change of creed, and it is the latter insisted on by "advanced thinkers." God's truth is as eternal as Himself, and revealed at any time may be formulated for all time. The part of it to be applied to any time must be determined by the needs of that time, but no changed conditions can change the formula once formed, if that formula be true. Each age can no more demand a new creed than it can demand another and a new God. This would seem too near self-evident to require discussion, yet how much we hear of the "age outgrowing creeds," and the "necessary re-adjustment of truth" to meet the demands of an age that has "outgrown its former creeds." Now it may be because we have no better sense, and they say it is, but some of us still believe something, and have

Wants Others to Know.

MRS. SUSAN H. EDMONDS, OF NEWBURYPORT, MAKES A STATEMENT.

Although Eighty Years Old She is in Excellent Health, Thanks to Dr. Williams' Pink Pills for Pale People.

Those who know Mrs. Susan H. Edmonds, of 37 Broad Street, Newburyport, Mass., know her to be a genial lady and a charming companion notwithstanding the eighty years which she has been living. Not long ago Mrs. Edmonds suffered severely from rheumatism but was cured and now wants others to know of the remedy which brought her the long sought for relief.

When recently interviewed Mrs. Edmonds said:



"A year ago last February I was taken with rheumatism. My hands swelled and I suffered from excruciating pains in my arms and limbs. At my age this was quite a serious matter and I employed two doctors but they did not cure me.

"One day my son found a little book at the door which contained a statement by a minister who formerly preached here and was known to be a man of great truth and honesty. Over his signature he stated that he had been cured of rheumatism by Dr. Williams' Pink Pills for Pale People. I told my doctor if he was willing I would try the pills myself. The minister whose statement had read was known to the doctor and the latter did not object, so I tried the pills.

"I soon began to see an improvement. The swelling went down and there was less soreness. I continued taking the pills, in all seven boxes, and was entirely cured. If I am ever troubled with the rheumatism again I shall surely take Dr. Williams' Pink Pills for Pale People and advise others to do so who are afflicted with this disease."

Dr. J. C. WILSON, of Newburyport, N. H., writes: "All the elements necessary to give new life and richness to the blood and restore shattered nerves are contained in Dr. Williams' Pink Pills for Pale People. They are sold in boxes (never in loose form, by the dozen or hundred) at 60 cents a box, or six boxes for \$2.50, and may be had of all druggists or directly by mail from Dr. Williams' Medicine Co., Schenectady N. Y."

not found any occasion to change the creeds of our fathers, nor to alter and mangle our Bibles to please this present age. We find no difficulty in doing all within the compass of our time and strength to honor God and bless men, not in the least hampered in our creeds, though in the estimation of our critics, "medieval" and "out of date," nor have we yet felt the need of a new creed to enable us to do more, nor have we discovered that the rejection of our creeds by others has been an incentive and an aid to them to do more for God and humanity. So they must excuse us if we "inquire for the old paths and walk therein," until they do what they have not yet done, "show us a more excellent way." Then, and not till then, we will throw away the creeds of our fathers.

W. A. MONTGOMERY, Doctor, Ga.

HARRY BRUCE, aged twenty-four years, the only child of Tip Bruce, the popular and well-known horseman, died on the 23d inst., of inflammatory rheumatism. We deeply sympathize with the stricken family.

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Asheville is conveniently reached from all directions, North, East, South and West by the Southern Railway, the greatest Southern system of 1000 miles. Write for Summer Home Folder and other information.
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The Absolutely Pure BAKING-POWDER

is the baking powder of general use, its sale exceeding that of all other baking powders combined.

Royal Baking Powder has not its counterpart at home or abroad. Its qualities, which make the bread more healthful and the cake of finer appearance and flavor, are peculiar to itself and are not constituent in other leavening agents.

Great efforts are made to sell alum baking powders under the plea that they are so many cents a pound cheaper than Royal. The admission that they are cheaper made is an admission that they are inferior. But alum powders contain a corrosive poison and should not be used in food, no matter how cheap.

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

Items of Interest.

NEWS THE WORLD OVER.

The rioting at Orton, New York, has been so great that the troops have been called out and Major-General Hobbs has gone in command of them. There has been no fighting since the troops reached the scene, except that one striker shot Sergeant Douglas. So far the man who did it has not been found out.

Nothing more is heard of the bubonic plague in San Francisco and this is great cause for thankfulness. It has broken out in Persia in the Javanrod district, and 196 deaths have occurred. Last week 4,000 deaths were reported from India.

Three hundred Filipinos attacked the United States troops in the town of Marikina, but were repulsed with a loss of 100 killed. The Forthigh Infantry were attacked at Carayan by 1,000 Filipinos who were driven off after a stubborn fight. The Americans lost 15, the Filipinos 20.

Turkey has never paid that \$10,000 promised for the destruction of property belonging to American Congregationalists during the massacres. This week the daily papers had coarse lines in regard to war with Turkey if she did not pay up promptly. But by degrees the war faded into bombarding Smyrna, ceasing diplomatic intercourse, and then to a mere insisting that the money be promptly paid.

Our people may rest easy. Smyrna will not be bombarded. The Sultan of Turkey persuaded the Sultan of Persia to acknowledge the supremacy of the United States in return for tribute paid him by us and our promise not to interfere with polygamy. A word from the Sultan of Persia would send into the field against the United States the fierce Mohammedan warriors of Sulu, whose fighting is far more to be dreaded than that of the Filipinos.

The insurrection against British control in West Africa continues, and the situation is grave unless relief is promptly sent. Kumassi is closely invested by the Ashanti and the British officer in command at a station north of Kumassi says it cannot hold out much longer. A reliever force is on its way and the probability is that it will arrive in time.

The British War Department has made public a report from Lord Roberts in which he accuses Generals Buller and Warren very severely. Comments upon this action are various. There are two parties in the army, the Wolesley party and the Roberts party. It was the Wolesley influence which got Gen. Buller in command, and Roberts

has made it necessary for Buller and Warren to resign or be recalled. He has already sent Gatacre home. At this rate Wolesley men will soon be rooted out from the army. The whole affair seems very much like the Alger and Miller differences during the Spanish war.

The storm in the South has done great damage, especially in Louisiana and Mississippi. The rivers are out of their banks, the railroads are tied up and the loss of property runs up into the millions. Your lives have been lost at Meridian, Miss., and two near Hattiesburg. The water is five feet deep in the streets of Enterprise and the Enterprise Academy and a number of other buildings have been demolished. The rivers are still rising and the loss of life will be great. It is feared, when the reports are all in.

The plague grows worse in Manila. Sudden deaths in the market led to an investigation which showed that within a week there had been in the market fifteen cases of plague, of which fourteen died. The market is in the heart of the city and from it infection has spread all over the city. The buildings are old and filthy and those in them will be quarantined for two weeks and then the buildings will be burned.

The War Department in Washington City has been notified that the cable between Manila and Iloilo has been cut by the Filipinos, thus shutting off communication between Luzon and all the southern provinces. It will be impossible to receive any official news from those provinces before May 1st. It is not known whether the cables farther south have been cut.

Gen. Wharner Barker, of Philadelphia, in a recent interview, says he is convinced Mr. Bryan will not be nominated at Kansas City, nor does he think that Dewey has any chance whatever. He prophesies the nomination of Senator Sherman and thinks Olney has the next best showing for the nomination. Whether he is a prophet remains to be seen.

General Dunoop, in command of the Tenth French Army Corps will not allow any liquor to be sold in the barracks and camps under his control. This is good news, but makes us regret that Gen. Dunoop cannot be borrowed to command the United States troops in Manila.

The Amer of Afghanistan has written an autograph letter in which he says that Russia is closing in upon him, and that his appeals to the English are in vain. He declares that for twenty-one years he has been the firm friend of England and that he must inform his powerful ally that it is now time for deeds and not for talk. The only answer which he has received was that he might perhaps best yield to Russian demands in regard to railroads and telegraphs, but this he refuses to do.

MATT. 16:18—ANOTHER VIEW.

BY REV. H. D. NORWOOD.

It is not with any desire to be captious that I offer the following exposition of this much discussed and long controverted passage of Scripture.

For a long time I have felt the inadequacy of anything which I have yet seen, to satisfy the real spirit of the passage in connection with its context. And since preachers are supposed to know all about those difficult passages, and because I have been frequently asked to explain this one, I have made some study of the text with the following result.

It seems to me that any fair interpretation of the passage, must include a careful study of the context. Beginning with verse 13. Jesus abruptly introduces a new subject,—“Whom do men say that I the Son of Man am?” and—“Whom do ye say that I am? Now Peter's answer—“Thou art the Christ the Son of the living God”—comes not from Peter himself as a man, nor because he was any wiser, or had any greater ability to discern divine truth than his fellow disciples; “for no one can say that Jesus is the Lord but by the Holy Spirit” (1 Cor. 12:3), and “no man knoweth the Son, but the Father, neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him” (Matt. 11:27).

And Jesus assures Peter in a very solemn manner that this knowledge of himself as the “Messiah, the Son of the living God,” was given him from heaven by the Father. Now this knowledge is the subject which Jesus is discussing, and it seems to me most natural that this heaven given knowledge in the human heart openly confessed, is the (petra) rock upon which Christ says he will build his church, and against which the gates of hades shall not prevail. Now this is quite a different thing, than being able to say with the lips that “Jesus is the Son of God.” It is to know Christ in the heart through the power of the Holy Spirit; “whom to know aright is life eternal.”

This means then, that the church which Jesus said he would build, would be a church composed of living stones, each one of which had been brought to a knowledge of Jesus Christ as the Son of the living God, the Messiah, (i. e. their Saviour) by the power of the Holy Spirit, and of which, Peter stood that moment as a specimen. It was not to be composed of church members and their children; but of those who had received a personal knowledge of Jesus Christ as their Saviour, and who had openly confessed it. It was to be a regenerate church.

This interpretation does not, like some, twist the passage out of all harmony with the context, and leave the context simply as a make-shift which Jesus used in order to bring Peter into especial prominence that he might exalt him; but is in strict accord with it throughout. It also shows a reason why the gates of hades shall not prevail against it. Because “the Spirit itself beareth witness with our spirit, that we are the children of God” (Rom. 8:16), and of whom Christ himself has said, “And they shall never perish” (John 10:28).

That the word ‘church’ is used here in its genuine sense, I think the Recorder has already clearly shown. Hence any, or every true Church of Jesus Christ is composed of those only who have received and confessed, just as



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Peter did, this divinely defined prerequisite; and who, by and by, shall enter with Christ at their head, into the great assembly of the first born in heaven. But that church has not yet assembled, and will not assemble till Christ himself shall appear at the consummation of his mediatorial work, when he himself will present it without spot or wrinkle before the throne of his Father.

PROGRAMME.

The following is the programme of Circle No. 2 to be held at Woodburn on Saturday and Sunday, April 28th and 29th.

- SATURDAY MORNING.**
 9:30—Devotional exercises.
 Exegesis of Luke 16:9.—Rev. T. J. Lam.
 Exegesis of Luke 11:37-42.—Rev. Wm. Lunsford.
 Exegesis of Luke 19:23.—Rev. E. N. Dickson.
 General discussion. Intermission.
- AFTERNOON.**
 1:30—Devotional exercises.
 How can church-members be induced to do more Bible Reading?—F. N. Downer.
 Discussion.
 The Bible and Young Men.—George A. Wallace.
 The relation of the church to the Bible School.—B. R. Downer.
 Discussion.

SUNDAY MORNING.

- 9:30—Devotional exercises.
 How I prepare the Lessons.—Mrs. Rufus Oliver.
 What can I do to assist my pupils in preparing the Lesson?—Mrs. George Mercer.
 How to teach the Lesson.—Prof. Ed. Bryant.
 Discussion.
 11:00.—Sermon.—B. R. Downer.
 F. N. DOWNER, Ch'm. pro tem.

Has Eight Colleges.
 Prof. J. F. Draughon, who is well-known in the Business College work, will on May 1st open a well-equipped Business College in Montgomery, Ala. Prof. Draughon already has flourishing Business Colleges established at Nashville, St. Louis, Savannah, Little Rock, Fort Worth, Galveston and Silver Spring. See his ad elsewhere in this issue and write for a catalogue at either place.

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 Affords the best routes and service to
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 W. S. Sawyer, Gen. Western Agent,
 220 Clark Street, Chicago.
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 340 Broadway, New York.

THE MARKETS.

LIVE STOCK.
 Report for week ending Apr. 21.

CATTLE.

Extra good export steers, 1,200 lbs.	4 1/2 @ 5
Light shipping, 1,200 to 1,500 lbs.	4 1/4 @ 5
Best butchers	4 1/4 @ 5
Fair to good butchers	4 1/4 @ 5
Common to medium butchers	4 1/4 @ 5
Thin, rough steers, poor cows and scalliwags	4 1/4 @ 5
Good to extra cows	4 1/4 @ 5
Common to medium cows	4 1/4 @ 5
Feeders	4 1/4 @ 5
Stockers	4 1/4 @ 5
Stalls	4 1/4 @ 5
Veal calves	4 1/4 @ 5
Milch cows—Choice	4 1/4 @ 5
Fair to good	4 1/4 @ 5

HOGS.

Choice packing and butchers, 250 to 300 lbs.	6 1/4 @ 7
Fair to good packing, 150 to 200 lbs.	6 1/4 @ 7
Good to extra light, 100 to 150 lbs.	6 1/4 @ 7
Fat sows, 150 to 180 lbs.	6 1/4 @ 7
Pigs, 50 to 100 lbs.	6 1/4 @ 7
Moults, 150 to 200 lbs.	6 1/4 @ 7

SHEEP AND LAMBS.

Good to extra shipping sheep	4 1/4 @ 5
Fair to good	4 1/4 @ 5
Common to medium	4 1/4 @ 5
Wethers	4 1/4 @ 5
Stags and scalliwags, per head	4 1/4 @ 5
Best butcher lambs	4 1/4 @ 5
Fair to good butcher lambs	4 1/4 @ 5
Tall-lands	4 1/4 @ 5

LEAF TOBACCO.

Report for week ending Apr. 21.

SALES WITH COMPARISONS.

Year	1905	1906
Year 1905	4,271	4,271
Year 1906	4,104	4,271
Year 1907	1,997	4,271
Year 1908	4,484	4,271

REJECTIONS.

Total sales of new crop to date	66,447	67,265	65,000
Sales new crop to date, original inspection	63,600	66,700	64,377
REJECTIONS.			
Rejections this week	1,900	1,900	1,900
Percentage of rejections to auction sales	2 1/2	1 1/2	3
Rejections Jan 1 to date	12,876	11,547	10,781

RECEIPTS.

Receipts this week	1,000	1,000	1,000
Receipts Jan. 1 to date	47,371	46,493	46,502

TRASH—1895 CROP.

Trash, green or mixed	5 00 @ 50	5 00 @ 50
Trash, sound	5 00 @ 50	5 00 @ 50
Common lugs	5 00 @ 50	5 00 @ 50
Medium lugs	5 00 @ 50	5 00 @ 50
Good lugs	5 00 @ 50	5 00 @ 50
Common leaf, short	5 00 @ 50	5 00 @ 50
Common leaf	5 00 @ 50	5 00 @ 50
Medium leaf	5 00 @ 50	5 00 @ 50
Good leaf	5 00 @ 50	5 00 @ 50
Fine and selections	12 00 @ 50	12 00 @ 50

TRASH—1896 CROP.

Trash, green or mixed	5 00 @ 50	5 00 @ 50
Trash, sound	5 00 @ 50	5 00 @ 50
Common lugs	5 00 @ 50	5 00 @ 50
Medium lugs	5 00 @ 50	5 00 @ 50
Good lugs	5 00 @ 50	5 00 @ 50
Common leaf, short	5 00 @ 50	5 00 @ 50
Common leaf	5 00 @ 50	5 00 @ 50
Medium leaf	5 00 @ 50	5 00 @ 50
Good leaf	5 00 @ 50	5 00 @ 50
Fine and selections	12 00 @ 50	12 00 @ 50