

WESTERN RECORDER

Faith, Hope and Love, these three.

75th YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, MAY 10, 1900.

NUMBER 23.

WESTERN RECORDER.

PUBLISHED WEEKLY BY

THE BAPTIST BOOK CONCERN.

(INCORPORATED.)

OFFICE

642 Fourth Ave., Opposite the New Postoffice.

One copy one year (in advance)..... \$3.00

After three months..... 7.25

After six months..... 2.50

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Undoing wrong is a most difficult thing. Therefore we should take all the more pains to do right.

BECAUSE something is a good thing and you have the ability to do it may be no reason whatever for your doing it. Your duty may be to use your ability in doing other things for which God has laid the responsibility upon you.

We hold, past all possibility of conviction to the contrary, that the first three chapters of Genesis are an infallible account of events which occurred. Therefore we receive no theory of evolution, theistic or atheistic, which is not consistent with the creation of Eve as related in Genesis. And so far no such theory has been evolved.

WHEN a theory of evolution has been evolved which does not deny, dodge, or explain away the creation of Eve, and can be held at the same time with a faith in the infallible accuracy of Genesis to the last jot and tittle, we shall be entirely indifferent to it. So long as the leading scientists of the world refuse to accept it, we shall not, but we shall not be opposed to it.

A LADY who was witness in court showed her readiness of wit in a neat way. She was asked her age, and replied that her knowledge in regard to it was only hearsay, as she had no recollection of her earliest days. And hearsay evidence was not required from a witness. The question was not pressed; she evidently had the best of it.

PROF. LE CONTE, in the *Popular Science Monthly*, says that the nebular hypothesis is now going out of fashion. We have no tears to shed, although we have never felt any opposition to that theory because it did not necessarily contradict Genesis. Genesis is true to the last letter; any theory which contradicts it is false; any which does not, may be true or false.

In his speech before the Ecumenical Conference, ex-President Harrison said of the foreign field that, "Rum and other corrupting agencies come in with our boasted civilization, and the feeble races wither before the hot breath of the white man's vices. Is it too much to ask of the great nations that they shall combine to prevent the sale of spirits to men who, less than our children, have acquired the habits of self-restraint?"

THE ONLY BASIS OF CHRISTIAN UNION.

BY A NORTHERN PASTOR.

Recently I was talking with an Episcopal minister on some divisive influences at work among Christians in our time, and he said this: "Oh, Protestantism is split all to pieces; the only basis of union among Christians is the Catholic basis." I did not ask him to define what he meant by "Catholic," for I thought I knew, as Episcopalians speak of the three great sister churches, the Romish, Anglican, and Greek. Pure Protestantism, where individualism is brought out and nurtured in the broad daylight of the Scriptures, is not a "sister," of course. But mark this: the Dissenters in England have kept religion alive in that country. Formalism would stiffen into the cold rigidity of death, but for the new wine of active Protestantism that cannot be confined in the bottle of formal worship. Note also that one of the deepest religious awakenings that ever took place in Europe is silently in progress in Russia, in the very heart of the Greek church, and in spite of it. Religion is taking hold of that hardy race with whose name we are habitually associating nothing but greed for territory.

Another fact: one of the neediest fields for Christian activity is in the borders of the Romish church. The Romish church of to-day presents to the world a mass of organized error. I venture to assert that there is not one distinct Christian doctrine taught in the Romish church in America. The doctrine of salvation through Christ has vanished from Romanism. It is salvation through "sacraments." Every doctrine, in some aspect of it, I believe, has been mutilated by Roman Catholicism. There is no Trinity with Catholics; it is Quaternity—Mary is worshipped as God. There is no reliable Bible, except where the "church" gives her consent. There is no regeneration by the Holy Spirit alone; but the Spirit works in bondage to forms. The spiritual is mixed with the material. Roman Catholicism is essentially materialistic. Its very worship is materialistic. A man must be buried in "consecrated ground," if he is a good Catholic, as though the God of heaven cursed the grains of sand in this fair earth, and made it necessary for a foolish jargon to be uttered over a spot of ground, in order to fit it for the resting-place of the dead. The blood of Jesus is identified with wine, and his flesh with bread, though Christ's glorified Body is not flesh and blood as we know flesh and blood; for "flesh and blood cannot inherit the kingdom of God" (1 Cor. 15:50). Purgatory is a materialistic invention. The soul, in its essence spiritual, suffers a materialistic purification on its way to eternal life. A material offering is made for it after death. Roman Catholicism is mechanical in its worship, and as such it is absolutely unable to cleanse the conscience from dead works. A mechanical, purely intrusive priesthood is superinduced upon Christ's single and sufficient Priesthood. The materialism of Roman Catholicism is manifest in the fact that it is an easy and short step from it to blank infidelity. The mighty, abiding laws of spirit are suppressed and obliterated by Catholicism.

Now, I may not be able to surmise just how Protestants are to come together in one solid union, when conditions are taken into account; but of this I am deeply and unalterably confident—No union worthy of the name can be consummated on "Catholic" grounds. No body of accredited religionists ever had such opportunities to bless and purify human-

ity as Roman Catholicism, and it has failed in every great instance. I do not say that there are not godly Catholics in this great mass; let us thank God that there are; but Catholicism has borne its fruits all over the world.

What are we to do for a standard? Go to Rome for it? Go to German universities and borrow their God-dishonoring Rationalism? Shall we take part Bible and part Rationalism and make this a basis of union? That is what those hypocrites, the higher critics, commend. Is a basis of union discoverable? Has God given one? Did he give one distinct in utterance and final in authority? God did not inspire the Westminster Confession, nor the Philadelphia Confession, nor the Thirty-nine Articles. His Spirit inspired men to write the Bible, a task covering about fifteen or sixteen centuries. And here we are, O dear Lord, quarreling over the Book. When men could not get it, they died trying to get it; now that we have it, we abuse it.

The only true basis of Christian union is the Bible. If it is accepted as final and unalterably authoritative, we have a safe guide. And this book is not a book of riddles and "problems." It was not written for "critics," but for praying, hungry souls that want to know God's will in order to do it. God has set his veto on higher criticism, given it its Cain-mark. Let Germany, right now in its heathen blindness, speak out in proof of this. "The Lord hath spoken." It is his Book, rich, blessed, purifying, abiding, that forms our only basis of union. But suppose we cannot unite on it; suppose men will not consent to union on its basis; what then? Withdraw from them and unite with those who will meet us on the basis of the Book. The curse of Protestantism to-day is its toleration, at its very heart, of those things which logically work its ruin.

How is this union to be consummated? By letting the Bible speak its own message. On our very knees before God let us give audience to his word. Pick out the central truths and put them in the centre, and never take them away for peripheral truths. God, the Trinity, redemption through Christ, justification, sanctification, the kingdom and the church, resurrection, heaven, hell. There is your body of truth. But why is Protestantism at all divided? Because it does not launch forth trustfully in the deep of revealed truth.

The time of our necessity is approaching; the birth-hour is near at hand when men shall feel an agony of soul for their treatment of the Book. But the logic of the Book in doctrine should never have been separated from its true logic in life. If I were to state the difference between Baptists North and South (for I think most of my own people and of their part in Christ's service) I should say that Northern Baptists are frequently more orthodox in life than certain heresies they tolerate to their shame in doctrine, and that Southern Baptists are often more heretical in conduct than their received orthodoxy should allow.

But if Baptists North and South would simply thank God for their inheritance, and get straight at their business and keep at it, and not quarrel any, except with the devil, things would move mightily, and the sole basis of union for Christians would become more and more apparent.

Though God has reserved to himself a liberty of afflicting his people, yet he has tied up his own hands by promise never to take away his loving-kindness from them.—John Flavel.

HOPE FOR THE PHARISEE.

The Pharisees represented the orthodoxy, the dogmatism of their time, while the Sadducees typified the heterodoxy and the freethinking of that time and of all time. It is quite the fashion to pour broadside after broadside of indignant denunciation into the ranks of those old Pharisees, which is a comparatively safe thing to do seeing that they have been a good while dead. And doubtless they deserved all the execration that has been poured upon them, for their orthodoxy was mostly a dried shell, which long before had been emptied of life. Their forms were perfunctory and their prayers ordinarily pretentious and hypocritical. They were occupied chiefly with punctilios of contemptible littleness while they neglected the infinitely weightier matters of the law, in this respect very closely resembling some of our modern pattering Bible critics.

Under cover of this cloud of indignation raised against the Pharisees, the Sadducees are apt to escape unscathed. And yet these sneering, cynical, and contemptuous Sadducees were far from being the most admirable or most hopeful of men. In the great matters of doctrine at issue between these ancient Jewish parties the Pharisees had the right of it, and doctrine counts for something. Jesus was invited to a feast at a Pharisee's house, but never was such courtesy accorded him by a Sadducee. Some of the foremost of his followers were from among the Pharisees, many of whom believed on him. Nicodemus was one of God's noblemen, and Nicodemus was a Pharisee. And the great apostle of the Gentiles assures us that he himself was a Pharisee of the strictest sect, and it was one of the things that he had to glory in.

It is hardly to be presumed that he would have gloried in having been raised a Sadducee if that had been the fact. The age in which we live is pre-eminently Sadducean, and the Sadducee is much accounted of as the leader of "the new thought," only he is denominated now a rationalist, a naturalist, or a new theologian, while the estimation of the Pharisee is sufficiently indicated by the fact that to brand a man as pharisaical is to damn him beyond redemption.

There were Pharisees in Christ's time who, while orthodox in doctrine, were abominably heterodox and hypocritical in life. And doubtless there are multitudes of such men now, and some, recoiling with loathing from these hypocrites, have come to hate the very name of orthodoxy, and proudly and defiantly range themselves under the banner which is emblazoned with the name of "heterodoxy." And some of those who thus glory in their shame are men who occupy conspicuous positions in the pulpit and in professional chairs. Such men may be lauded by the newspapers, as they are apt to be, and may covet the crown of martyrdom, their only chance for earthly immortality, but it is a pitiful sight for all that to see men who are set for the defense of the truth—and that is what orthodoxy means if it means anything—rejoicing to be accounted heterodox, and, instead of being fellow-helpers of the truth, doing all they can to give aid and comfort to the enemy.

Long time ago our beloved brother Paul declared: "The time will come when they will not endure orthodoxy, but having itching ears, will hear to themselves teachers after their own lusts, and will turn away their ears from the truth, and turn aside unto fables." Whether that time has already come, judge ye.—Baptist Teacher.

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

BY J. H. KILPATRICK, D.D.

Returning from the digression with reference to the doings of other denominations as compared with ours—their zeal, liberality, &c.—we come to the practical question, "What shall we do, in view of all the facts before us?" What shall we do in order to take the move forward which the call of the great Master and the needs of fallen humanity and the very honor and fair name of our loved denomination seem to make an absolute necessity? As a Christian people, we are not as zealous and liberal as we ought to be, we are not as zealous and liberal as we *must* be, to meet the responsibilities upon us—nay, with all our assured persuasion that the truth is with us, we are suffering others who are clogged and hindered by error, to surpass us in labors and sacrifices and expenditures—*What shall we do?* I am satisfied that there will never be any material change with us, without a greater and more complete harmony between ourselves and the cause we are engaged in. This harmony between cause and supporters must exist to awaken interest, arouse enthusiasm and incite to zealous working and liberal spending. How, then, is this harmony to be brought about? Shall we lower the type of our Christianity? Shall we become less Scriptural in our polity?—abandon the simplicity of the New Testament and adopt the complicated schemes of men? I, for one, say, never—a thousand times, never. Instead of lowering the type of our Christianity, let us elevate that of our polity—instead of becoming less Scriptural in the *externals*, let us become more Scriptural in the *internals*, and thus secure the needed harmony and sympathy between ourselves and the cause we are trying to establish. We can never maintain and perpetuate a high grade of Christianity while we ourselves maintain a low grade of piety. The thing will not work. God did not intend for it to work thus. We will be like Samson shorn of his locks. We may shake and shake, (you know Samson said he would go out and "shake" himself) yes, we may shake as much as we please, the capabilities and resources of our people will not come at our bidding—hearts will not respond, lives will not be consecrated, purse-strings will not be untied—secretaries and Boards and trustees and colleges and missionaries and perishing millions will all still plead in vain.

MORE RELIGION NEEDED.

The grand necessity, then, pressing upon us as Baptists in order that everything may move forward, I verily believe, is more religion—yes, *more religion*, a deeper work of grace in our hearts, a larger realization of the quickening, purifying, elevating power of the Gospel—more love, more faith—more of the Spirit of Christ dwelling within, and bringing thoughts, feelings, motives, desires, all, in more complete and cordial subjection to his will. Yes, my brethren, I repeat it, this is the great and crying and overshadowing necessity upon us now—**MORE RELIGION.** Not that we have less pure, vital religion than other denominations—I do not believe it. I believe we have as much as any of them; but it takes more for us than for them, and so we ought to seek for more. It is not more money, nor education, nor machinery, nor plans, nor methods, that we especially need, but more religion. This is the foundation necessity, the very root necessity, without which everything else will be worthless, with which everything that is really needed will be speedily forthcoming.

WHAT OF MONEY?

As to money, it is certainly needed and much of it—God demands it of us, and more than has yet come into his treasury. And our people may not, as a general thing, have much money; but if we had the religion, the money would soon come—all that the Lord calls for. If we only had the religion of Jesus in measure as we ought to have it, we would then be more anxious to make and spend money

for him than we are now to make and spend it for ourselves and our families; and this anxiety to make and spend money for him would, by his blessing upon us, bring all the money that his cause needs. No fear for lack of money if the religion were all right. And I doubt not that if we had as much religion as we ought to have, one dollar would then do more good than two does now, or, may be, than ten—God could thus bless our contributions, and I believe he would.

WHAT OF EDUCATION?

As to education, I believe that it, also, is a great necessity, and none of us, perhaps, have as much as we might have, and ought to have. But let us not forget that the Bible doesn't stress education like it does religion. I know the celebrated saying of South, that if the Lord had not need for our learning, he had still less for our ignorance. But then I also know what Paul said: "Christ sent me to preach the Gospel, not with wisdom of words, lest the cross of Christ should be made of none effect." And, "Not many wise men after the flesh are called; but God hath chosen the foolish things of the world to confound the wise... that no flesh should glory in his presence." I heartily favor, however, an educated ministry and an educated people. But I firmly believe that if we had more religion, we would soon come to have more and better education. A large measure of the religion of Jesus would make us try harder to prepare ourselves for his work, and also make us do more to help others to prepare, and so the money would flow in thousands and tens of thousands to our educational centers.

WHAT OF INFORMATION?

But here comes a good brother, saying, "It's neither religion, nor money, nor education that our people especially need, but information—they don't know the necessities of the cause, nor the sad condition of a perishing world." Well, our people may lack information, doubtless they do; but their information is far ahead of their labors and their contributions. They already know enough to stir their hearts and incite them to quadruple their efforts and their expenditures for the Master's cause, if they only had a plenty of religion. And, then, religion of the right kind and a plenty of it would make us seek information. Love a cause, and then not try to find out its condition! Never. Love (the very essence of true religion) will move us to seek information about Christ's cause—that we may find out about its triumphs and rejoice in them, and find out what its necessities are, and so minister unto them.

WHAT OF PLANS?

Another brother comes to the platform and says: "You haven't struck it yet. It is not information, nor education, nor money, nor even religion, that our people are especially deficient in—but *plans*. We haven't yet fallen upon the right plans, and therefore it is that our people don't give and do more."

Well, I don't know that we have got just exactly the right plans; good plans are certainly desirable, and ours are doubtless capable of improvement. I will agree to that. But what are the best plans in the world worth without they are carried out? And how can we Baptists carry out any sort of plans if we have not access to cords of love whose vibrations will reach, and move, and thrill the hearts of our people? And I know of nothing that will bring about such desirable condition, but pure and undefiled religion and plenty of it. What wonderful plan did Moses adopt with the old Israelites when he got so much that he had to make proclamation to them to stop their offerings? Nothing but the plan of willing, loving hearts—hearts in sympathy with the object to be accomplished. And what elaborate and nicely-adjusted scheme was that according to which the early disciples went everywhere preaching the Word, and so successfully? Nothing but the scheme of hearts fired with love for Christ and for souls.

I know that many make excuse for not working and giving that we haven't got the right plans. The trouble is they don't want to do anything any way, or precious

little, and so they parade these excuses. If they only had plenty of religion, such excuses would fly like chaff before the wind. The fact is, the soul full of love is bound to respond in some way or other to the calls of the Master. Oh, no, it is not machinery, not organization, not plans, nor methods, nor committees, nor societies, that we so much need, (however good some or even all of them may be in their place) but the great and indispensable necessity is an all-controlling desire to do something for him who has done so much for us, and to bring others to share with us the blessings of his grace and mercy—and the way to have this desire is to have more religion, more of the life and spirit of the blessed Savior.

Yes, dear brethren of the great Baptist brotherhood, here is the great necessity upon us, and here is our help under God. Let us get into closer heart-union with Jesus, and so have a larger, freer, fuller indow of his divine life. Let us become more like him, more fully stamped with his image, and more largely imbued with his Spirit. Let his great constraining love be a more constant and conscious power upon our souls, thereby awakening in us an answering love to him, and mightily moving us to fresh zeal and energy and high attainment in his service. Then will we no longer want others to do the praying, or the working, or the sacrificing, or the giving; but with hearts overflowing with love and gratitude and praise, we will each and all gladly say: "Here, Lord, am I, send me, send me: Here am I, ready to be, or to do, or to suffer, according to thy will and for thy glory."

And may "the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make [us] perfect in every good work to do his will, working in [us] that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen."

White Plains, Ga.

THE SUPREME AIM OF MISSIONS.

BY REV. ROBERT E. SPEER, D.D.

[At Ecumenical Conference.]

There is danger that the aim of foreign missions may be confused with other aims. I read recently in a foreign paper that missionary enterprise, to be successful, must reorganize the whole human fabric. It is a mischievous doctrine. It is a dangerous doctrine. If we charged ourselves openly before the world with the reorganization of States and the reconstruction of society, how long could missions live? It is a misleading doctrine. It confuses the immediate issues with the aims. We aim only to plant that life that God can approve in the hearts of men.

It will help us, also, to remind ourselves that we must not confuse the aim of missions with the methods of missions—and how many of us have seen this done in philanthropic work. On the mission field it is a pleasant thing to feed the hungry. It is a grand thing to heal the sick. And how many there are who direct their efforts to those philanthropic objects, only to see them absorb the aim itself. How many times we have seen it happen in the schools. We establish schools with reference to the maintenance of our aim. But the maintenance of our aim becomes a difficult thing. The maintenance of the school is easy.

Our work is not a philanthropic, political, secular movement. I would rather plant one seed of the life of Christ beneath the crust of heathen life than cover the whole crust over with the "social influences" of western civilization. The aim of foreign missions is to make Jesus Christ known to the world with a view to the salvation of men.

It is pleasant to hear words such as we heard Saturday night, but our supreme aim is not to establish republics and limited monarchies throughout the world, or to induce heathens to wear our dress or change their social life, often now good and pure.

We have allowed ourselves to drift into methods of work which presuppose a

quite contrary aim; but the supreme and determining aim must rule our methods by an iron hand. The line is sharp and clear. That is our work. We must go out with the cause committed to us by Christ. Those responsible for this conference are calling the Christian church to a magnificent work.

I was glad to read on the first page of the programme, the dying words of old Simson Calhoun, that "it is my deep conviction, and I say it again and again, that if the Church of Christ were what she ought to be, twenty years would not pass away till the story of the cross will be uttered in the ears of every living man."

And there came back across my memory this morning the words of the resolution of the American Board in one of its early meetings: "Resolved, that in view of the signs of the times and the promises of God, the time has now come to undertake the evangelization of the world, with some scheme of work based upon the expectation of its speedy accomplishment."

I believe that God's hand to-day is surely upon the forces which make the world. I will not acknowledge that the course of "political influence" has escaped from His control!

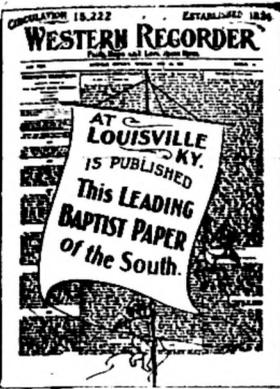
KEEPING THE LORD'S DAY.

The sacredness of the Lord's Day appears to be less regarded every year. As the spring opens there is a fresh impulse on every hand to set aside its distinct features. Excursions invite. Summer houses are to be selected and Sunday offers opportunity for it. A long bicycle ride is especially attractive. The family are invited to visit relatives and it takes the whole day. At least, the house piazza, the Sunday paper and the novel set up their attractions against public worship.

The most painful fact about this gradual loss of the Lord's Day is that its sacredness is being destroyed by the Lord's followers. If every person lived up to his convictions on this subject, the day would be protected. Its value is lost through Christians doing what they would not wish other Christians to do on that day. If Sunday should cease to be the Lord's Day, it would be because Christians have resisted the pleadings of their own consciences concerning it. No legislature can Christianize the weekly rest day. It can only free the day from the burdens of continuous toil. But if each Christian keeps it as in his best moments it might be kept it cannot be destroyed.

We therefore appeal to the followers of Christ to set His seal on His day in our land. Keep it free from labor. Lay no unnecessary burdens of toil in it on others. Make it a day for the conscience. Worship God in it, both in private and in public. Do some kindly service to others every Sunday in honor of the day. Make it an ideal day in your own life. Then plead in its behalf. But your own life will be the strongest plea. A Christian's character is largely determined by his use of his Sabbath. The Christian character of the nation is decided by the way its Christian citizens regard the Lord's Day. To every citizen it comes each week as a sacred trust. Whatever others do, will you make it in your own life and experience the Lord's Day?—Congregationalist.

SOME time ago a father sent his little son up-stairs for a book that was needed. The lad was gone a long time, and on the father going out of his room to ascertain why the book was not coming, he saw the boy sitting at the top of the staircase, sobbing as if his heart would break. "O, father," the little man cried, "it is too heavy; I cannot carry it." In a moment the father was up the stairs, and, lifting the lad and the book in his strong arms, carried them both together. The child's tears all ceased and the burden was gone; it was borne by his father, and not by him.—G. S. Barrett.



PROF. ROBERTSON AND TERTULLIAN.

By GEO. VARDEN, PH.D., LL.D.

I have just received a sample copy of the Baptist Argus of April 12. It has a very attractive appearance. I have read the first article, written by Prof. A. T. Robertson, of the Southern Baptist Theological Seminary—"Baptism as Held by Baptists; Light from All Sources." He sets forth herein the lines of proof that baptism is immersion and nothing else. The content of the article would be better indicated by the Mode of Baptism, as held, &c. But all of us are somewhat guilty of making the head of our articles bigger than the body.

I have nothing here to say on the assumption of the first paragraph, a part of which follows: "Since the immersion of believers was restored in England, English and American Baptists have made a marked impression on the world by their distinctive doctrines." This appears to have become the accepted doctrine of the Seminary. Let Bro. Hall note.

I desire, in the interest of sound theological learning, to call attention to Prof. Robertson's statement concerning the Latin word employed by Tertullian to express Christian baptism. Finding it impossible in a limited article to quote at any length from the numerous works of the fathers because of the *embarras de richesse*, the Professor, wisely enough, makes a sort of summary of their teaching on the mode of baptism by introducing the lexicon of Sophocles, who in a sense speaks for the fathers by giving as definitions of *baptizo*, dip, immerse, plunge; and then, to justify these definitions, or this definition, for practically they are one, he refers to Barnabas, Ignatius, Justin Martyr, &c. Prof. Robertson then adds: "Moreover, Barnabas and the Shepherd of Hermas both speak of dipping into the water and coming up out of the water. Tertullian uses the Latin word, *mergito*, to plunge." Passing by all the other Latin fathers, the Professor sees fit to cite only the word employed by Tertullian, which, according to his knowledge, is the Latin verb, *mergito*. Only this, and nothing more.

Now, it is painfully apparent that the writer of this leading article in this doctrinal number of the Argus has never studied, indeed I may say, has never read the original of Tertullian's *De Baptismo*. If he had, such a misleading statement could never have found its way to the point of his pen. Of more hurtful because of the modicum of truth it contains. We submit that writers for the Argus ought to be mindful of the mythical significance of this name. This unique personage was surnamed Panoptes, the all-seeing, and was never caught napping, since, as the fable goes, some of his hundred eyes were always awake. Plainly our Professor's eyes are both closed. In his

TRACTATE ON BAPTISM,

this quondam Roman jurist never once uses *mergito* in any of the forms known to Latin verbs. *Tingo* (also compounded with *in*) is his favorite word for expressing the baptismal act. He also at times employs *mergo*. I will just open the door of *De Baptismo*, and let the reader look in for a few minutes. The first mention of the mode (and this is only incidental and not of the nature of proof) is in the second chapter. At the outset Tertullian premises that the only way to receive the divine sacraments is often an offence to the unregenerate heart. Hear him: "There is absolutely nothing which makes men's minds more obdurate than the simplicity of the divine works which is visible in the acts, when compared with the grandeur which is promised thereto in the effect, so that they are amazed at the fact, that with so great simplicity, without pomp, without any considerable novelty of preparation, finally without expense, a man being lowered in water (*in aqua demissus*) and during a few words being immersed (*inctus*), rises again not much or no cleaner, the attainment of eternity is attained the more incredible." Here *tingo* is coupled with *demitto*.

In the fourth chapter we read that "the Spirit of God, who hovered over the waters from the beginning, would continue to linger over the waters of those immersed (*inctus*). Let no one say, Why then indeed are we immersed in the water? (*in aqua demissus*) which then existed in the beginning. It makes no difference whether a man be washed (*lavatus*) in a sea or a pool, a stream or a font, a lake or a trough; nor is there any distinction

between those whom John immersed (*inctus*) in the Jordan and those whom Peter immersed in the Tiber, unless also that unto whom Philip immersed (*inctus*) in fortuitous water (the water they came to on the way) derived from the sea of Galilee. Both *tingo* and *mergo* are used in this paragraph.

Speaking of unctio in the seventh chapter, Tertullian traces an analogy: "For truly they were gathered together in this city against the holy Son whom thou hast anointed. Thus too in our case the unctio runs carnally, but profane, and finally in a carnal way, the sea of baptism itself is also carnal in that as immersed in water (*in aqua mergitur*); the effect spiritual in that we are freed from sin." Here we meet with *mergo*. In the twelfth chapter this verb recurs with two others: "I will reply to those who say that the apostles were not immersed (*non tinctus*)." And again in the twenty-first: "Others make the very forced suggestion that the apostles virtually submitted to baptism when in their little ship, being sprinkled (*aspergers*), they were covered with the waves; that Peter himself was also sufficiently immersed (*mergum*) when he walked on the sea. It is, however, the sea, which is to be sprinkled (*aspergers*) or intercepted by the violence of the sea, another to be immersed (*tingui*) according to the discipline of religion." While *tingo* and *mergo* are the favorite words of this early Latin writer, he sometimes, like a skillful rhetorician, introduces *mergo* as a pleasing and euphonious variety in sentences which call for a repetition of the thought.

In confirmation of the prevailing use of *tingo*, I adduce another passage, highly important for the historical truth it contains. Replying to the objection in the thirteenth chapter of the *De Baptismo* that the word baptism, Tertullian writes: "The law of immersion (*in tinguendi*) has been imposed and the form prescribed, Go, teach the nations, immersing them into the name (*inquantis in nomine*) of the Father and of the Son and of the holy Spirit. And thus from that time all believers were accustomed to be immersed (*tingebantur*)." Other objections are offered and answered in this chapter. "That Christ himself immersed not (*tingebatur*) should not trouble any one. For into whom should he immerse (*tingebatur*)?"

Other passages could be adduced from *De Baptismo* in illustration of what I am maintaining, to say nothing of references to baptism in *Adversus Praxean* and *De Resurrectione Carnis*; but this paper is already becoming too long. I must, however, cite some lines from Tertullian's

DE CORONA MILITIS,

in which *mergito* occurs. And, so far as my studies in this old author have gone, I freely state it as my opinion that this is the only place where he employs this verb. I now quote from the third chapter of *De Corona*: "When we are going to enter the water, but a little before, in the presence of the congregation and under the hand of the president (*antistes*), we solemnly profess that we renounce the devil, and his pomps and his angels. Then we are thrice immersed (*in tinguimus*). Then, in somewhat ample pledge, the Lord has appointed in his gospel." This verb, *mergito*, is a sort of intonative, coined perhaps with reference to the supposed frequentative form of the Greek verb, *baptizo*, which seemed to justify trine immersion. The absence of *mergito* from *De Baptismo* is a significant fact. Tertullian had believed that *baptizo*, being perhaps frequentative in form, was also in use, it may well be supposed that he would chiefly, if not exclusively, have employed *mergito*. Moreover, had *baptizo* conveyed to his mind repeated immersions, he could, according to analogy, have written *mergito*. Instead of the keen Tertullian, who finished about a century after the last of the apostles, declares that the custom of trine immersion prevalent in his day was more than the Lord had in his gospel required of his followers. Such seems to me, to be the incontestable meaning of the text in this place.

And now, what shall be said of a Professor in the School of the Prophets who is bold enough to evince such deplorable ignorance of the church literature of the early centuries? It seems to me well nigh incredible that a brother who has stepped into the shoes of the learned and cautious Broadus should run so far short of the historical facts concerning one of the great distinctive ordinances for which Baptists have so persistently contended. Perhaps it would not be out of place to impress upon the young, unballasted Professor the language he saw fit to employ against one of the ablest preachers and editors in the state. It ran somewhat thus: "Some knowledge of the Greek language and some acquaintance with the *Four Gospels*." The word *baptizo*, both in sacred authors and in classical, signifies to dip, to plunge, to immerse, and was rendered by Tertullian, the oldest of the Latin fathers, *tingo*, the term used for dying cloth, which was by immersion. It is always construed suitably to this meaning, and is to be found in scores of works on the mode of baptism. See Conant's *Baptism*. The *Four Gospels* from which I make this extract was published A. D. 1811, with the author's last corrections. So that Dr. Campbell's statement that Tertullian rendered *baptizo* by *tingo* is not only true, but is written by the author a century and a quarter ago by "the ablest and most cultivated theologian the Church of Scotland has produced." In his exegetical instructions to his Seminary pupils, I would

kindly charge the young Professor not to foist an erroneous meaning on the words of the Apostle—"forgetting the things that are behind." For there are two or three of the old things that are well worth remembering. May the Professor will yet see this. What will the students of the Seminary think, when in this doctrinal number of the Argus, they peruse this leading article, occupying a page and a third of the paper. For thirty-five years I have had a very nice edition of Tertullian, curate E. F. Leopold, Ph. D., Leipzig, 1839. I shall be pleased to lend the volume to Bro. Robertson, as I have little use for them nowadays.

A WORD TO JINOOES.

BY LORD HOBHOUSE, P.O., K.C.S.I., C.I.E., ETC.

(Lord Hobhouse is a Nestor of British political and judicial life. He is not merely a member of the Queen's Privy Council, but one of the most important members of the Law Committee before whom come for settlement questions affecting rights of the many nations over the British colonial and protectorate dominion. This judicial committee of the Privy Council has much of the same sort of work that falls to the members of our Supreme Court. In general one may say that legal questions which cannot be settled in the colonies ultimately come before Lord Hobhouse's committee. Lord Hobhouse is eighty years old, but full of work and enthusiasm for measures which promise to leave the world better than he found it. These words were spoken in his London house at a gathering of representative Englishmen; and they were spoken so bold and timely that one who was present begged the speaker to write them out for the benefit of a larger audience. Lord Hobhouse did so, and they appear therefore now for the first time in print.—EDITOR.)

There is no class of disputes in which it is more essential to keep the judgment undisturbed by passion than international ones; if it were only because there is no common superior to step in and decide them. And the difficulty of doing it is much increased by the fact that large numbers of people think it unpatriotic to decide, or at least to say, that their own country is wrong in a dispute with another. That is mere confusion of thought. Patriotism has nothing to do with the usual being consistent with either view. Patriotism is a virtue which leads a man to sacrifice himself for the good of his country. There is no patriotism in flattering one's own countrymen, or in assuring them that they are right in what they are doing. That is merely swimming with the stream, and is the most alluring form of indolence. A man is not a patriot because he desires that the community to which he belongs shall be aggrandized at the expense of other communities to which he does not belong—when a man desires that he or his family shall be enriched at the expense of others, he is not a patriot. A man is not a patriot if his desire leads him to be unfair, we call him selfish. It is only a change of degree, and not of kind, in the feeling, when the desire is extended to a man's colleagues, his sect, his party, or his nation.

The inherent selfishness of desiring the success of a cause because it is his own, and not because it is right, is as apparent and indeed is not less in amount when its range is wider than when it is narrower. That is all. "My country, right or wrong," is a cry which one has heard called of late years a patriotic one. It is just as patriotic as "Myself, right or wrong." It is essentially selfish, and is generally acted out by him who utters it. It is impossible except by war, when once those who speak for a nation have committed it to explicit demands. A man who will take pains to find where lies the right and wrong, or it may be the wise and the unwise, course; the man who, being convinced that the existing course of his country is wrong and injured, has the courage to stand up and say so, who confronts rulers, and penalties legal or social, and frowns, and sneers, and howling multitudes; that man is a patriot, is he who sacrifices himself for his country's good. And among our roll of patriots by general consent such men are to be found.—Independent.

The happy people of nation is the one in which God's laws are obeyed. If all the people of our own nation would live in accordance with God's laws, and the laws of the Ten Commandments and the Sermon on the Mount, they would soon find that God's commandments are not grievous, but that in the keeping of them there is great reward. If people would live in this way, all the expenses, and all the burdens, and all the paraphernalia for the maintaining of a large army and navy, and all the poverty and sorrows that afflict our race would soon be found to be the result of wrong-doing, and that wrong-doing being a thing of the past, we would soon have no prisons, nor work-houses, nor asylums, nor reformatories, nor criminal courts, nor police. Every evil institution, and as a consequence, every bad and bad place of ill-repute would disappear. People would be industrious and well-to-do. They would deal justly and kindly one with another, and would walk softly and humbly before God.—Exchange.

In answering advertisements please mention this paper.

LITERARY.

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

BOOKS.

The authorized LIFE OF DWIGHT L. MOODY, which has been prepared in accordance with his expressed wish by his son, Wm. R. Moody, is published this week from the press of Fleming H. Revell Company, advance orders alone requiring a first edition of 150,000 copies. The book is being printed in Chicago and New York, and not less than five large printing establishments and a half-dozen binderies have been engaged in connection with this work.

THE STORY OF THE BOERS. 12mo. 2st pp. New York: Harper & Brothers.

This book was prepared under the authority of the Dutch Republics by C. W. Von der Hooft, of Baltimore. It contains the three treaties with the English—that of 1852, in which England recognized their independence; that of 1881, in which she claimed suzerainty, which was never ratified by the Volksraad; and that of 1884, in which suzerainty was formally given up.

The most touching thing in the book is the appeal of Gen. Joubert to Queen Victoria, in which, with simple eloquence, he gives a brief history of the struggles of the Boers. His death makes the appeal a strong one to the hearts of the world.

The great sympathy which is felt, as Senator Hale, of Maine, said, by nine-tenths of the American people for the Boers in their fight for independence, is shown by the demand for this book all over the country. It is published in cloth for 40 cents, and in paper for 50c. There are fine pictures of Kruger, Cronje and Joubert in the book.

MAGAZINES.

The following are the contents of the *New England Magazine* for May: The Founding of Small Hospitals, illustrated, George W. Shinn; The Cost of a Song, James Riley; The Founder of Arbor Day, Ellen Brainerd Peck; Aurore, Houshaken; The Pastor of Raistrick, Josephine Mason Leslie; A Sylvan Episode, a story, Harriet A. Nash; The National Soldier's Home, illustrated, Emerson O. Stevens; The Original Shaker Communities in New England, F. B. Sanborn; The Evolution of a Child, a story, Annie C. P. Searing; Unintentional in America, illustrated, George W. Cooke; A Poem, Quatrain, Edward Payson Jackson; According to His Light, a story, Caroline B. Burrell; The Phantom Guest, William Herbert Carruth; The Town of Leicester, Massachusetts, illustrated, John White Chadwick; Editor's Table, Warren F. Kellogg; Publisher, 6 Park Square, Boston.

The *Treasury of Religious Thought* is indeed a treasury. The editors show great ability in securing a variety of valuable things for every number, and in avoiding that which is either dry or uninteresting. The May number opens with an illustrated article by Thomas J. Allen on Pilegah and the Highlands of Moab, a part of Palestine which is but little known. The sermons are excellent, and the whole number is in a high degree interesting. Published by E. B. Treat & Co., 241 West 23rd St., New York.

The recent death of Osman Pasha, the hero of Plevna adds to the interest with which Stephen Crane's "Siege of Plevna" in *Lippincott* for May will be read. But there would be no lack of interest in so vivid an account of one of the world's most famous battles. The complete novel of this number is "April Showers," by Alice Brown, which we have not read, but which one can take for granted is good, as it is written by the author of "Iverson Tales."

Good Housekeeping for May has the following contents: Editorial—City Playgrounds—Education that Educates—Home-Making a Vocation, Caroline Abbot-Stanley; The Best Way, In Doing All Manner of Things About the House, Hester M. Poole; The Abandoned Farm and its Future—H. Helen Campbell; Family Friction, Caroline Leslie Field; Impressions of Early Childhood, Mary Curtis Blamont; A Sign of Blue Envelopes, Edwin L. Sablin; Mothers in Council; Janitors Have Met, and Some Others, Albert Bigelow Paine; Home Belongence—Motherhood and Society, Mrs. Burton Smith; Talks With Fathers and Mothers, Margaret H. Sangster.

Gov. Theodore Roosevelt continues his Life of Cromwell in the *May Scribner*, this article covering the period of the Protectorate. The *Life* will be concluded in the June number. E. C. Feltozto gives "Some Picturesque Sides of the Exposition in Paris, illustrated by his own drawings. J. M. Barrie continues his story of Tommy and Grizel. There are other interesting articles, but these we think the best.

SUNDAY-SCHOOL LESSON.

SUNDAY, MAY 20.

PARABLE OF THE SOWER.

Mat. 13:1-9 and 18:23.

MOTTO TEXT—"The seed is the word of God."—Luke 8:11.

"The same day went Jesus out of the house, and sat by the sea side."—He was in Capernaum. This was a very busy day, as is shown in Matthew 12 and Mark 8. "And great multitudes were gathered together unto him, so that he went into a ship and sat."—Into one of the fishing boats. The crowd was so great that he could not see them easily, nor could they hear him while he stood among them on the shore. He got into a boat and pushed out a little way from shore. The multitudes stood on the curving shore of the bay and could all see him and hear him.

"And he spake many things unto them in parables."—Our Lord did not use parables in the first part of his ministry as he did later. This was the beginning of his speaking to the multitudes chiefly in parables. "Behold, a sower went forth to sow."—The farmers lived in villages to be safe from robbers, and went forth in the morning to the open fields.

"And when he sowed, some seeds fell by the wayside, and the fowls came and devoured them."—The paths ran through the grain fields which were not fenced, the grain growing right up to the road. Some of the seed fell on the track beaten hard by the passing of many feet, and became the food of the birds, because the seed lay in plain sight.

"And some fell upon stony places where they had not much earth."—Where there was only a thin layer of soil over the solid rock, not where the soil abounded in loose stones. "And forthwith they sprang up because they had no deepness of earth."—The shallow earth was more quickly heated than that which was deeper. The seed then grew more quickly than that sown on the other soils, and for a while presented a most encouraging picture to the sower. "And some fell among thorns, and the thorns sprang up and choked them."—In a part of the field where the roots of the thorns were in the soil. The seed sprang up, but before the heads of the wheat were formed the thorns had grown up and stopped the growth of the wheat. This soil was not hard like the first, nor shallow like the second, but good soil which could have yielded an abundant harvest.

"But other fell into good ground, and brought forth fruit, some a hundred fold, some sixty fold and some thirty fold."—Even on the good ground there is thus seen to be a great difference in the crop. The seed was the same in each case. The difference was due to the soil and to the cultivation—deep plowing, etc.

"Hear ye therefore the parable of the sower."—"Ye" is emphatic. Our Lord had no explanation of his parable for the hardened and unbelieving Jews. His disciples needed also to consider the parable that they might be guarded from discouragement when the results of their preach-

ing the Word seemed so much less than they might hope. Great multitudes were following the Lord, but he was not deceived by the numbers. He warns his apostles that much the largest part of their hearers would not be true converts, and they must not feel they had failed when this proved to be the case.

These four classes of hearers are in every congregation to this day, but how few in number the last class so often is! "When any one heareth the word of the kingdom and understandeth it not."—They are utterly indifferent to religion, are not conscious of their guilt and their need of a Saviour, and have no fear of the wrath of God with hell following devil. "Then cometh the wicked one and catcheth away that which was sown in his heart."—The devil. Although their hearts are hard, yet the devil knows the power of God's Word and catches it away lest it may make an impression. Many are the means which he uses to make them forget.

"But he that receiveth the seed into stony places the same is he that heareth the word and anon with joy receiveth it."—These are the superficial and excitable ones who are easily roused by appeals to their emotions. There are distressingly many of these brought into the churches by the high-pressure methods of some evangelists. They "count" among the converts, but the church learns by degrees that they are a hindrance and an evil.

"Yet hath he not root in himself, but dureth for a while."—These hearers are not hypocrites, they are honestly deceived. Their religion has not root, because the underlying rock of their will has not been broken by deep conviction and deep repentance; only the soil of their emotions has been stirred. "For when tribulation or persecution ariseth because of the word, by and by he is offended."—The Greek means "straightway" rather than by and by. Offended means stumbled. Tribulation or persecution if he is not prepared for, and his emotions subside as suddenly as they arose. Tribulation which shows the lack of strength of their religion may be but a little thing. Those who greatly enjoy meetings may fall when it comes to needing truth, honor, meekness, integrity and a close adherence to justice in their homes or in their business.

Verse 22—The third class hear the Word, in their hearts also it appears to have taken root. But the care of this world, the anxiety of those who are poor; and the deceitfulness of riches, with those who are desirous of being rich whether they succeed or not, prevent the seed from bringing forth fruit. There was never a greater evil than worldliness, and never a time when it has more successfully invaded the churches.

But let the disciples take heart. There is a fourth class, thank God! There are those who receive the Word into hearts which have been deeply plowed by the Holy Spirit with the ploughshare of conviction, and these bring forth fruit according to their varying capacity.

The question for each one of us to ask his own conscience, in the fear of God, is to which of this class of hearers do I belong? The question is a vital one, no matter how long one may have been a member of the church! Another most important point in these days in which running around and talking is given the name of "Christian work" is to remember that the fruit of the

Word which the good soil hearers brought forth was the fruits of the Spirit enumerated in Gal. 5: 22. Be very careful on this point.

EASTER.

The American Encyclopedia Dictionary says "Easter is the appellation given, with some small variation in the several languages and dialects by the nations of Teutonic descent, to the festival kept in commemoration of the Saviour's resurrection."

The Universal Dictionary of the English language defines the word in almost this same language verbatim.

The Americanized Encyclopedia Britannica says Easter is "the annual festival observed throughout Christendom in commemoration of the resurrection of our Lord Jesus Christ."

Both of the two first works mentioned above say that "the year A. D. 68, or thereabout, has been named as the time of the formal institution of Easter." Both of these works also say that Ostara, the German for Easter, was "a goddess worshipped by the Teutonic family of mankind. She was patroness of light and spring."

The Encyclopedia Britannica says that "Ostern-like the names of the days of the week is a survival from the old Teutonic mythology."

According to Bede "Ostern is derived from Eastra, or Ostara, the Anglo Saxon goddess of spring, to whom the fourth month answering to our April—then called Eastur-monath—was dedicated."

Now I call attention to two facts above indicated viz.: That Easter celebrations were not instituted until A. D. 64, and that they are of heathenish origin. The Catholic church borrowed it from heathenism.

CALIFORNIA LADIES.

Experiences with Drink.

"While using Mocha and Java coffee, I was finally thrown into a serious case of nervous prostration, with heart trouble and dizzy headaches. My husband also had most serious stomach trouble for years. We finally gave up coffee and began the use of Postum. Both husband and myself have now been perfectly well for three years.

"Mrs. C. R. Holmes of 1940 Adair St., and Mrs. Ade Leonard, 234 Twenty-seventh St., Los Angeles, both tried Postum Food Coffee but did not boil it fifteen minutes, according to directions, and therefore did not like it. I made a cup for each of them the right way and now they use it daily and like it very much.

"Mrs. Ida Sherman of 6113 Wentworth Ave., Chicago, had been quite ill for years with dyspepsia and nervousness and I urged her to leave off coffee and take Postum Food Coffee. She now writes me that she is entirely cured.

"Mrs. Julia Moore of Riverside, Cal., and also Mrs. Lily Staldin of Riverside, were both ill for some years with heart trouble. I told them of my experience with coffee and induced them to drop it and take up Postum Food Coffee. Mrs. Moore was cured and in three months after making the change Mrs. Staldin wrote that she had been relieved more from leaving off coffee and using Postum than she had obtained from any medicines.

"I am naturally a strong advocate of Postum." Ina Maud Magee, 122 N. Johnson St., E. Los Angeles, California.

The Encyclopedia Britannica truly says: "There is no trace of the celebration of Easter as a Christian festival either in the New Testament, or in the writings of the apostolic fathers."

The above should have read "Christian festival," for that is what was meant and what is the fact in the case. The Easter festivals are intensely papalistic, and borrowed from heathendom. I suppose no informed man would think of denying this.

And yet many, indeed I suppose most, Protestant denominations ape Rome in this presumptuous practice. I say presumptuous practice, for it is presumptuous. It is assuming to dictate to our Lord Jesus Christ a celebration and ceremony, and I had almost said sacrament which he never authorized. I challenge the world to name a single inspired passage showing that our Lord authorized the commemoration of his resurrection by any kind of ceremony or celebration.

So far from it he has left us in utter ignorance of the time he was resurrected except that it was on some first day of the week, but as to what month it was in, is all conjecture. What else can it be, then, but sin to engage in Easter celebrations, or lend them any kind of encouragement? I can see it in no other light. The reader, then, can well imagine with how much mortification I noticed the strong tendency of our great American Baptist Publication Society in this direction. In the Baptist Teacher for April we find such expressions as these: "In the light of this joyous Easter-tide he (Christ) calls you to rise up to a new life with him."

"He calls us this Easter Sunday to rise above any fear of death and the grave." Most primary teachers are familiar with the song, "Nature's Easter Story" music for which will be found in "song stories for the kindergarten," etc. "Have seeds and a plant hidden away, or a bulb and an Easter lily." "That was the first Easter morning, and that is why we keep Easter, because we are so glad," etc. "Soon after that first Easter morning Jesus went to heaven," etc.

Finally, to cap the climax, the Baptist Teacher says, "So we will sing."

They laid him in the grave away. 'Tis his good time, And then he rose from out the grave At happy Easter time; And so, to-day, we hear him say, 'I'll make you too, some day.'

The Intermediate Quarterly, page 42, has this: "As this is Easter Sunday, this story is chosen for our lesson that we may be led to think of the power of Jesus to give life after death."

On page 43 the question is asked: "Why is Easter such a joyful time to us?" But this is enough. What need we for further quotations? The sympathy for this Romish institution, and the decided tendency to ape Rome as thus manifested, is exceedingly disgusting. Not only does this literature ape Rome; it actually expresses its following after Rome! Listen! "That was the first Easter morning, and that is why we keep Easter," etc. Isaiah T. E. RUCKY.

Sullivan, Ky. This fall of Judas is a warning against giving any evil passion judgment in our hearts. His crime was likely the outgrowth of his love for money. Had this feeling been crushed in the beginning, his end would have been different. A sin not struggled against will grow, and at last bring in a throng of other sins with it that will result in the soul's overthrow,

REV. H. D. NORWOOD ON MAT. 18:18.

In the Recorder of April 16th, 1900 there is a well written, and a very clear, and correct interpretation of Mat. 18:18. The writer, Rev. H. D. Norwood is a stranger to me, but he has given the only interpretation that I have ever seen of that passage, which fully conforms to known facts, as set out in the New Testament. I have been contending for that in interpretation for nearly four years.

The history of it, so far as I am concerned is this: I was preaching a series of sermons to my church at Kirkwood four, or possibly five years ago, on the Elements of the church of Christ.

I made a re-examination of the text in question, and found what I had never seen before, that, when the Lord said; "On this rock I will build my church" he meant by "this" to refer to what he had said about Peter, not what Peter had said about him. The demonstrative in the latter case would have been, not "this," but "that," "this rock" there was the group of facts that made Peter blessed, a "converted man." The foundation of the church then, is the conversion or regeneration of its members. I presented that view in a sermon about that time, and the next morning, at Pastors' Conference, I submitted the explanation to the brethren; Dr. H. McDonald asked me, where I got it. I told him, if I had ever seen it, I did not recollect the time or place, and I did not remember to have ever heard it before." Dr. McDonald said "It is new to me; I have never seen that view of the passage presented."

Afterwards, about the first week in March 1899, I presented that interpretation in an article from my pen on "Church Propagation—A priori" which appeared in the WESTERN RECORDER.

Now I accept of course Bro. Norwood's interpretation of the passage, but I want to know where he got it. Did he ever see it before my article appeared in the Recorder? Did he see my article, and forget that he had seen it? Or have we both been enlightened by some exegesis, that has escaped general notice, and which we have forgotten?

My father, who had held to the same interpretation, which is favored by Dr. Broadus, and had preached and written on that subject forty years ago, told me in the last conversation I had with him, that my interpretation, all things considered, is the most satisfactory one that he had ever seen, these are not his words, but convey his meaning. If I had known where to address Bro. Norwood, I should have been glad to write to him a private letter. I trust however that this will meet his eyes and elicit a kindly response.

Fraternally, J. L. D. Hillyer. 62 Trinity Ave., Atlanta, Ga.

HOW'S THIS? We offer One Hundred Dollars Reward for any case of Cholera that cannot be cured by Hall's Cholera Cure. F. J. CHERRY & CO., Props. Toledo, O. We, the undersigned, have known F. J. Cherry for the last 12 years, and believe his purity verifiable in all business transactions and especially able to carry out any obligations made by their firm. Wm. G. TUCK, Wholesale Druggist, Toledo, O. WALTERS, KIRWAN & MARVIN, Wholesale Druggists, Toledo, Ohio. Hall's Cholera Cure is taken internally, acting directly upon the blood and mucous membrane of the bowels. It is a safe and reliable. Sold by all Druggists and Retail Dealers. Hall's Family Pills are the best.

TRUE prayers are desires spoken; true works, desires passing into endeavor.

TWO PRAYERS.

BY MYRA GOODWIN PLANTZ.

One cried in earnest, pleading prayer:
"Lord, take the burdens from my heart;
Lift from my brow its crown of care,
Take from the rose its stinging smart.
Choose for the lonely, rugged way
By dark Gethsemane for me;
But lead me gently, day by day,
In pleasant pathways up to Thee!"

Another voiced his soul in prayer:
"Lord, take no burdens that are best,
For while my brow is worn with care
My spirit finds in Thee sweet rest.
Some souls but dimly see the light,
Let me their loving helper be;
And give me strength to climb the height
That leads at last to love and Thee!"

One lost his burdens, and repined
In idleness unloved, unsought,
And learned the rose with thorn entwined
Is sweeter than to cherish naught.
One found in duty highest need,
While unseen angels near him trod;
An almoner for souls in need,
He passed through human love to God.
—Occident.

OUR PULPIT.

GOD AND HIS SAINTS.

BY ALEXANDER MAOLANEN, D.D.

He loved the people; all his saints are in thy hand and they sit down at thy feet; every one shall receive of thy words.—Deut. 33:10.

The great ode of which these words are a part is called "the blessing wherewith Moses blessed the children of Israel before his death." It is mainly an invocation of blessing from heaven on various tribes, but it begins, as the national existence of Israel began, with the revelation of God on Sinai, and it lays that as the foundation of everything. It does not matter, for my purposes, in the smallest degree, who was the author of this great song. Whoever he was, he has, by dint of divine inspiration and his own sympathy with the inmost spirit of the Old Covenant, anticipated the deepest things of Christian truth; and these are here in the words that I have read.

I. And the first thing that I would point out is the divine love which is the foundation of all.

"He loved the people." That is the beginning of everything. The word that this singer uses is one that appears only in this place, and if we take its etymology, there lies in it a very tender and beautiful expression of the warmth of the divine love. For it is probably connected with words in an allied language which mean the bosom and a tender embrace, and so the picture that we have is of that great divine Lover folding "the people" to his heart, as a mother might her child, and cherishing them in his bosom.

Still further, the word is in a form in the Hebrew which implies that the act spoken about is neither past, present nor future only, but continuous and perpetual. Thus it suggests to us the thought of timeless, eternal love, which has no beginning, and therefore has no end; which does not grow, and therefore will never decline nor decay, but which runs on upon the one lofty level, with neither ups nor downs, and with no variation of the impulse which sends it forth; always the same, and always holding its objects in the fervent embrace of which the text speaks.

Further, mark the place in this great song where this comes in. As I said, it is laid as the beginning of everything. "We love

him because he first loved us" was the height to which the last of the apostles attained in the last of his writings. But this old singer, with the mists of antiquity round him, who knew nothing about the cross, nothing about the historical Christ; who had only that which modern thinkers tell us is a revelation of a wrathful God, somehow or other rose to the height of the evangelical conception of God's love as the foundation of the very existence of a people who are his. Like an orchid growing on a block of dry wood and putting forth a gorgeous bloom, this singer, with so much less to feed his faith than we have, has yet borne this fair flower deep and devout insight into the secret of things and the heart of God. "He loved the people"—therefore he formed them for himself; therefore he brought them out of bondage; therefore he came down in flashing fire on Sinai and made known his will, which to know and do is life. All begins from the tender, timeless love of God.

And if the question is asked, Why does God thus love? the only answer is, Because he is God. "Not for your sakes, O house of Israel...but for mine own name's sake." The love of God is self-originated. In it, as in all his acts, he is his own motive, as his name, "I am that I am," proclaims. It is inseparable from his being, and flows forth before, and independent of, anything in the creature which could draw it out. Men's love is attracted by their perception or their imagination of something lovable in its objects. It is like a well, where there has to be much work of the pump-handle before the gush comes. God's love is like an artesian well, or a fountain springing up from unknown depths in obedience to its own impulse. All that we can say is: "Thou art God. It is thy nature and property to be merciful."

"God loved the people." The bed-rock is the spontaneous, unalterable, inexhaustible, ever-active, fervent love of God, like that with which a mother clasps her child to her maternal breast. The fair flower of this great thought was a product of Judaism. Let no man say that the God of Love is unknown to the Old Testament.

II. Notice how, with this for a basis, we have next the guardian care extended to all those that answer love by love.

The singer goes on to say, mixing up, in the fashion of Hebrew poetry, his pronouns somewhat arbitrarily. "All his saints are in thy hand."

Now, what is a saint? A man that answers God's love by his love. The notion of a saint has been marred and mutilated by the church and the world. It has been taken as a special designation of certain selected individuals, mostly of the ascetic and monastic type, whereas it belongs to every one of God's people. It has been taken by the world to mean sanctimoniousness and not sanctity, and is a term of contempt rather than of admiration on their lips. And even those of us who have got beyond thinking that it is a title of honor or belonging only to the aristocracy of Christ's kingdom are too apt to mistake what it really does mean. It may be useful to say a word about the Scriptural use and true meaning of that much-abused term. The root idea of sanctity or holiness is not moral character, goodness of disposition and of action, but it is separation from the world and consecration to God. As surely as a

magnet applied to a heap of miscellaneous filings will pick out every little bit of iron there, so surely will that love which he bears to the people, when it is responded to, draw to itself, and therefore draw out of the heap, the men that feel its impulse and its preciousness. And so "saint" means, secondly, righteous and pure, but it means, first, knit to God, separated from evil, and separated by the power of his received love.

Now, brethren, here is a question for each of us: Do I yield to that timeless, tender care of the divine Father and Mother in one? Do I answer it by my love? If I do, then I am a saint, because I belong to him, and he belongs to me. And in that commerce I have broken with the world. If we are true to ourselves, and true to our Lord, and true to the relation between us, the purity of character which is popularly supposed to be the meaning of holiness will come. Not without effort, not without setbacks, not without slow advance, but it will come. For he that is consecrated to the Lord is separated from iniquity. Such is the meaning of "saint."

"All his saints are in thy hand." The first metaphor of our text spoke about God's bosom, to which he drew the people and folded them there. This one speaks about his hand. They lie in it. That means two things. It means absolute security, for will he not close his fingers over his palm to keep the soul that has laid itself there? And "none shall pluck them out of my Father's hand." Nobody but yourself can do that. And you can do it, if you cease to respond to his love, and so cease to be a saint. Then you will fall out of his hand; and how far you will fall only God knows.

Being in God's hand means also submission. Loyola said to his black army: "Be like a stick in a man's hand." That meant utter submission and abnegation of self, the willingness to be put anywhere, and used anyhow, and done anything with. And if, by my reception of, and response to, that timeless love, am a saint belonging to God, then not only shall I be secure, but must I be submissive. "All his saints are in thy hand." Do not try to get out of it; be content to be guided as the steersman's hand turns the spokes of the wheel and directs the ship.

Now, there is a last thing here. I have spoken of the foundation of all as being divine love, of the security and guardian care of the saints, and there follows one thing more.

III. The docile obedience of those that are thus guarded.

As the words stand in our Bible, they are as follows: "They sat down at thy feet; every one shall receive of thy words." These two clauses make up one picture, and one easily understands what it is. It presents a group of docile scholars sitting at the Master's feet. He is teaching them, and they listen open-mouthed and open-eared to what he says, and will take his words into their lives, like Mary sitting at Christ's feet, while Martha was bustling about his meal.

But, beautiful as that picture is, there has been suggested a little variation in the words which gives another one that strikes me as being even more beautiful. There are some difficulties of language that I need not trouble you with. But the general result is this, that perhaps instead of "sitting down at thy feet," we should read "followed at thy feet." That sug-

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gests the familiar metaphor of a guide and those led by him who without him know not their road. As a dog follows his master, so the sheep follow their shepherd, so, this singer felt, will saints follow the God whom they love. Religion is imitation of God. That was a deep thought for such a stage of revelation, and it in part anticipates Christ's tender words: "He goeth before them, and the sheep follow him, for they know his voice." They "follow at his foot." That is the blessedness and the power of Christian morality, that it is keeping close at Christ's heels; and that instead of its being said to us, "Go," he says, "Come," and instead of us being bade to hew out for ourselves a path of duty, he says to us, "He that followeth me shall not walk in darkness, but shall have the light of life." They follow at his foot, as the dog at his master's, as the sheep at their shepherd's.

"They receive his words." Yes, if you will keep close to him, he will turn round and speak to you. If you are near enough to him to catch his whisper he will not leave you without guidance. That is one side of the thought, that following we receive what he says; whereas the people that are away far behind him scarcely know what his will is, and never can catch the low whisper which will come to us by providences, by movements in our own spirits, through the exercise of our own faculties of judgment and common sense, if only we will keep near to him. "Be ye not as the horse, or as the mule, which have no understanding, whose mouths must be held in with bit and with bridle, else they will not come near to thee," but walk close behind him, and then the promise will be fulfilled: "I will guide thee with mine eye." A glance tells two people that are in sympathy with what each wishes, and Jesus Christ will speak to us if we keep close at his heels.

They that follow him will receive his words in another sense. They will take them in, and his words will not be wasted. And they will receive them in yet another sense. They will carry them out and do them, and his words will not be in vain.

So, dear brethren, the peace, the strength, the blessedness, the goodness of our lives flow from these three stages, that this singer so long ago had found to be the essence of everything; recognition of the timeless tenderness of God; the yielding to and answering that love, so that it separates us for himself; the calm security and happy submission which follow thereon; the imitation of him in daily life, and the walking in his steps, which is rewarded and made more perfect by hearing more distinctly the whisper of his loving, commanding voice.—Homiletic Review.

CHRIST continues his work in the world through his people. Those who believe on him shall not only do the work that he did, but even greater works. So excellent is faith that God makes it "the victory that overcomes the world." This faith does greater works than Christ's, because it asks largely at the hand of God, and because Christ works through it. But faith works not without praying, and it prays not without working. It does the "greater works," and yet is always conscious that Christ does them in answer to its asking.

We often do more good by our sympathy than by our labor.—F. W. Farrar.

BAPTISTS THE CHAMPIONS OF RELIGIOUS LIBERTY.

BY REV. E. O. WHITE.

"The Bible, and nothing but the Bible"—this has ever been the key-note of the Baptists through all the centuries, whether known as Christians in the first century, Puritans in the fifth century, Waldensians in the tenth century, Anabaptists in the fifteenth century, or Baptists in the later centuries, under whatever name designated, the Bible alone has been their rule of faith and practice, and as a result they have ever contended for soul-liberty. "The truth shall make you free." "He is a free man whom the truth makes free." Error leads to bondage. Luther and Calvin, at the Semi-Reformation, added to or deducted from the truth; as a consequence, their followers, with but a partial truth, remained ignorant of true religious liberty, and only eventually enjoyed the great privilege through the championship of the Baptists. This view of the subject is brought out forcibly by the Rev. B. D. Newton, in his book, "Babylon and Egypt," pp. 453-456, he says:

Two things are needed in reformation: first, rejection of that which the Scripture condemns; secondly, acceptance of that which it approves. There were many things that prevented this from being thoroughly done at the time of the Reformation; and the consequence now is that the Reformation needs to be reformed. Has not the condition of Scotland, England, Germany, France and Switzerland for years demonstrated this need? Individuals, at any rate, have felt it to be so, and are feeling it acutely, and will yet feel it more and more as truth recedes and error advances. "As it was in the days of Noah, so shall it be when the Son of Man is revealed." Are not those the words of Jesus Christ himself? Not only are the foundations of all things out of course, but they will continue out of course until Christ shall return in all the fulness of his glorious power, and bring in "the times of restitution." Yet very few believe this. Men persist in saying that for the last eighteen hundred years a work of gradual rectification has been proceeding. They aver that present powers and present agencies are fully competent to complete, and that they are completing, the rectification. What is there that civilization, science, philanthropy and right government, aided by Christendom's missionary energies, cannot effect? Such is the deceiving cry. The light of Scripture is not allowed to be shed upon the scene:

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therefore darkness is mistaken for light, and progress toward the pit is deemed to be progress toward heaven. Babylon, the Harlot, is virtually confounded with the Heavenly City—the Bride of the Lamb. Half the Scripture is employed in revealing the mighty agencies that are to be employed by God in affecting those wondrous changes in the government of earth that are now about to be accomplished. The Bible teems with instruction respecting the coming crisis. But Satan has labored to bury the light, and he has fearfully succeeded. Even in the circle in which Godwin, and Owen, and Clarkson, and Flavel stood, we find little, if any, light as to these things. In the writings of those servants of God we find none, I believe. The general gloom of the Nonconformist period seems only once to have been illumined by a public testimony as to these things. Thankfully I record it.

In the Baptist Confession of Faith, presented by them to Charles II., in March, 1680, for which (say they) "we are, not only resolved to suffer persecution to the loss of our goods, but also life itself, rather than decline from the same," we find the following statement:

"We believe that the same Jesus Christ, who showed himself alive after his passion, by many infallible proofs (Acts 1-3), which was taken up from his disciples and carried up into heaven (Luke 24:51), shall so come in like manner as he was seen go into heaven (Acts 1:9-11). And when Christ who is our life shall appear, we also shall appear with him in glory" (Col. 3:4). For then shall He be "King of Kings and Lord of Lords" (Rev. 19:16). "For the Kingdom is His and he is the Governor among the nations" (Ps. 22:28), and "King over all the earth" (Zech. 14:9), and we shall reign with Him on the earth" (Rev. 5:10). The kingdoms of this world (which men so mightily strive after here to enjoy) shall become the kingdoms of our Lord and of His Christ (Rev. 11:15). "For all is yours (ye that overcome this world), for ye are Christ's, and Christ is God's (1 Cor. 8:22-3). "For unto the saints shall be given the kingdom, and the greatness of the kingdom under (mark that) the whole heaven" (Dan. 7:27). Though (alas! alas!) now many men be scarce content that the saints should have so much as a being among them; but when Christ shall appear, then shall be their day, then shall be given unto them power over the nations, to rule them with a rod of iron" (Rev. 19:20-7). Then shall they receive a crown of life, which no man shall take from them, nor they be by any means turned or overturned from it, for the oppressor shall be broken in pieces (Ps. 70:5), and their vain rejoicings turned into mournings and bitter lamentations as it is written (Job 20:5-7).

This Confession is "subscribed by certain elders, deacons and brethren, met in London, in the behalf of themselves and many others unto whom they belong in London, and in several countries of this nation, who are of the same faith with us." Then follow 41 names, after which is written, "owned and approved by more than 20,000."

The united testimony of these brethren it gives me pleasure to record. When was it given? It was given at a period when there had been manifested among the Nonconformists of England a de-

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sire for holy separation from the world and worldliness, and a willingness to suffer for the truth's sake, as great as, if not greater than, any that had been displayed throughout the whole period of Christendom's post-apostolic history. The failure of Cromwell's effort to unite within the same circle the government of the church and of the world had been most marked. The Nonconformists of the reign of Charles II. seem to have profited by the lesson which Cromwell's failure taught, and to have recognized that the words, "My kingdom is not of this world," however professedly received, had not been acted on. In the reign of Charles II. many of the Nonconformists suffered bitterly. The revived Episcopacy of England persecuted them to death. Yet they patiently bore it, and to the era of that persecution the Confession just recorded belongs. Possibly the light of prophetic truth led them into this place of honored testimony. At any rate, it strengthened them and gave to them comfort whilst holding it. That they were really strengthened by it, is proved, by the fact

that twenty years later their faithfulness saved their country. James II. coveted their support in aid of his scheme of liberating and re-establishing Popery. He promised as a bribe liberation from the cruelty of their Episcopal persecutors. But they declined, preferring to suffer rather than to consent to the liberation of Popery. The Nonconformists faithfully resisted James, and the renovation of Popery was stayed. Toleration was forced in England by Independents and Baptists. They both agreed in the statement of the principle, but they differed in regard to its enforcement. Phillip, Nye and Thomas Goodwin suffered for toleration of a certain restricted order; John Bunyan, Hanserd Knollys and Roger Williams suffered for absolute religious freedom without any qualification whatever.

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EDITORIAL.

We extend our greeting and congratulation to the Southern Baptist Convention. The work of our Boards for the past year has been most blessed. It has been in many ways the best year of the Convention's history, and is a fit closing of the Century. The Twentieth Century is at hand, and along with it a broader horizon and a wider door of opportunity. Let the key-note of this meeting of the Convention be "Go forward."

The Bible Student for May, in noticing Dr. MacArthur's last book, commends it as a whole, but criticizes it for not being strong enough on inspiration. The Student says: "The author commits himself to the dynamic theory of inspiration, and may have been led into the rejection of the verbal theory by confounding it with the mechanical, which he does. He should have applied the dynamic theory to the verbal text, *verbum et littera*, thus presenting the true theory of inspiration—the dynamic-verbal or plenary theory."

We take it Dr. MacArthur believes in the plenary inspiration of the Bible, and rejects simply the "mechanical" theory. We have no issue on inspiration with one who believes that the Bible is throughout really God's Word. Whether God dictated the exact words, or whether He moved on the hearts and heads of the writers, leading them to write in their own way, and over-ruling them so as to secure the exact result He desired; in either case, God is responsible for the exact language, so that we can rely absolutely upon all the Bible says, and it comes to us with plenary authority.

Any theory of inspiration, however, which leaves room for error of statement in Scripture, is radically wrong, and undermines the authority of the Bible. An inspiration that does not inspire is, of course, worthless. An inspiration which inspires here and does not inspire there, so that the inspired and uninspired utterances are mingled, and have to be unraveled by human wisdom, is of no practical value; because it would require an inspired man to do the unravelling. Those who hold such views have been often asked, and asked in vain, to make the separation, and to give us those utterances of Scripture which they admit to be inspired. They owe it to themselves as well as to the public to do this. The very fact that they dare not undertake such a task is evidence of the vanity of their claim, and indicates that, after all, they do not have confidence in their theory.

The theory that the thought is inspired but not the language, leaves us suspended in mid-air, because all we can know about the thought is what the language tells us. If, therefore, we cannot depend on the language, we have nothing on which we can depend. To deny inspiration to the language, therefore, is to deny revelation, since if the language does not really give us the thought, that thought is not revealed to us at all. An inspiration which does not inspire the language, but inspires only what is utterly worthless to us.

There are some who are un-

willing to accept what they call the "mechanical theory" of inspiration on the ground that it does away with the personal qualities of the sacred writers, whereas the different books of the Bible exhibit differences of style and of standpoint. But this "mechanical theory" does not preclude such differences. A musician plays "Home, sweet home" on an organ, a piano, a violin, a flute, a guitar and a cornet. All the peculiarities of each instrument show themselves, although the performance is wholly mechanical. The musician is the sole agent, the instruments being simply the means he uses. So God may have used (we do not say he did) the sacred writers as instruments without in the least interfering with any of their individual characteristics. Those who call this theory "mechanical" and reject it because they have given it a name, are unreasonable.

The other theory of real inspiration, is that God moved upon the minds and hearts of the sacred writers, and so over-ruled and directed their writing that of their own accord, they produced the thoughts in the manner God desired, so that the result, the language given, was just what God intended. This makes the Holy Spirit responsible for the language, and makes the Bible the real Word of God, by the inspiration of the language. The Bible consists wholly of language. If, therefore, the language be not inspired, then the Bible is not inspired; and that conclusion is bald infidelity. A theory that thus lands us logically in infidelity, is not a theory for men to dabble with. Seeking to cover this up by fine phrases and *saguispedalia verba*, does not help the case one whit.

This editor of the Recorder recently had a very pleasant interview with James B. Colgate, Esq., in New York. Mr. Colgate is a stalwart Baptist. If he lived in the South they would call him a Landmarker. He has long been one of the leading figures in the denomination, and he has exerted a wide and beneficent influence. His home is at Yonkers, where he led in building the beautiful Warburton-avenue Baptist church edifice, to which he contributed \$125,000. Mr. John B. Trevor, deceased, gave a like amount. Mr. Colgate has been a very large contributor to denominational objects, his largest single gift being to Colgate University (more than a million dollars), and in recognition of his service to denominational education, Madison University took the name of Colgate, by which it is, and henceforth will be, known.

At the recent inauguration of President Merrill at Colgate University, Mr. Colgate made a characteristic speech, which is published in the neat pamphlet containing the account of the inauguration. In presenting the keys to President Merrill, among other things Mr. Colgate said:

This air is a Baptist institution. Are not the times ripe for a revision and return to principles of its fathers, who drew their inspiration from the teachings of Christ? Deep spirituality was the secret of their success. Unique, indeed, they are, and succeed best when they walk alone, freed from affiliations with such as are the fruitage of Luther's Reformation. Baptist churches are companies of baptized believers, converted souls, a spiritual body. When spirituality dies out of a church it receives no more addition and happily ceases to exist. It cannot be hereditary.

Then, after contrasting vividly the Baptist and the Romish be-

liefs, "the two pivotal points" between which all the other denominations lie, Mr. Colgate continues:

In confessing these truths, we are aware that we shall be accused of illiberality; we accept the accusation, and beg to remind those who make this criticism that there is nothing so illiberal as truth—like the straight line in mathematics; which, if deflected, ceases to be straight. Only error, not truth, can afford to be liberal.

Mr. Colgate has taken a lively interest in the religious welfare of the colored people. He built a house of worship for them, wholly at his own expense, in Yonkers. This is one of many manifestations of that interest.

He is what Henry Clay was called, a great commoner. He loves the rank and file, and seeks to elevate and guide the masses of the people. He glories in the fact that the Baptists preach the Gospel to the common people, and he says the Lord will always furnish them with plenty of good leadership so long as they are true to their principles. The blunders of Baptists are more serious than those of others, because more is at stake and more depends on them than on others, since they have the truth beyond others.

Naturally, the chief object of Mr. Colgate's denominational interest is the great university that bears his name, and for which he cherishes a deep affection and entertains high hopes. His honored father was one of its founders and one of its largest benefactors and warmest friends. He regards this institution as a great instrument for the establishment of the truth as held by Baptists in the world. He is a sure enough Baptist.

The coming total eclipse of the sun (May 28th) will be the best observed of any that has ever taken place. The conditions promise to be favorable, except that the path of the totality is narrower, and the duration of the totality, at any given place, is less than could be desired. The total eclipse next year, visible in Sumatra, will be much larger, but it will be seen mostly at sea, and under conditions nothing like so favorable for accurate observation.

This difference is caused by three things: 1st, the climate—which affects the atmosphere, rendering it cloudy or clear; 2nd, the location of the path of the total shadow across the earth's surface; and, 3d, the relative distances between the sun, moon and earth. The orbit of the earth around the sun, and that of the moon around the earth, are not circles, but ellipses. Hence sometimes these great orbs are nearer to each other than at other times. If now the total eclipse of the sun—caused by the moon's getting between the earth and the sun—should occur when the moon is in perigee (that is, nearest the earth) while the earth is in aphelion (that is, farthest from the sun), then the shadow of the moon on the earth will be the largest possible. While if the eclipse occurs when the moon is in apogee, while the earth is in perihelion, then the shadow is the smallest possible.

The reason the eclipse is visible only on a small part of the earth, is because the moon's shadow is not big enough to cover more. If the earth were a little farther from its satellite, its shadow would not reach the earth at all, and we could never have any eclipse of the sun at all. In that case we could have only transits of the moon, exactly like the transits of Venus and of Mars.

The track of the coming eclipse will be only about 50 miles wide, and will include New Orleans, Biloxi, Miss., Union Springs, Ala., Washington, Ga., Raleigh, N. O., and Norfolk, Va. The shadow begins off the West coast of Mexico at sunrise, and disappears from Egypt.

The duration of the totality at a given point will average about 84 seconds. The eclipse next year, which will not be visible in this country, will last over six minutes at a given point, and the path of the shadow will be correspondingly wider.

The various observatories have arranged to station men at chosen points with the best instruments to make observations. It is to be regretted that none of the observatories themselves lie within the path of totality.

The Canadians are not disposed to acquiesce in the expressions of sympathy with the Boers on the part of people in this country. Not long since the school-boys of Philadelphia made a great demonstration of sympathy to Paul Kruger.

And now the Board of Education of Windsor, Canada, (right across from Detroit) have decided to send by a delegate a message of sympathy to Aguinaldo, in retaliation for the action at Philadelphia.

We cheerfully accord to the people of Windsor the right to express sympathy with whosoever they choose, and we have no criticism to offer, provided their action be the result of their real sympathies. But when they express sympathy with Aguinaldo simply to get even with the people of Philadelphia for expressing sympathy with Kruger, the case is very different. Let such things be the expressions of real and hearty sympathy, and not acts of retaliation.

If our Canada cousins really do sympathize with Aguinaldo, by all means let them say so freely, but it does not seem to us fitting to get up sympathy for Aguinaldo in retaliation for American sympathy with Kruger.

A widely circulated paper recently criticized conservative Biblical scholars for defending all that the Bible teaches. Said paper manifestly believes that each man can reject whatever suits him and still be all right in faith. Speaking of the result of holding the conservative view, this paper says: "Then we have on our hands the talking serpent and the speaking ass, the whale of Jonah, and the rib that was made into a woman, the great astronomical miracles of the book of Joshua, &c."

Why did not the editor say: "Then we have on our hands the creation of the heavens and the earth, the resurrection of Christ from the dead, His ascension and all the miracles which the new theology men are willing to admit!" He had just as well have said that. A miracle is a miracle. One miracle that the Bible tells us took place, is as valid as another to the man who accepts the authority of the Bible. True, there are some miracles for which there is outside evidence, but Christians believe them not because of the outside evidence, but on the authority of the Scriptures. Infidels reject all miracles—on precisely the same grounds on which this editor rejects those he names. It is just as real infidelity to reject a part of what the Bible teaches as it is to reject it all. The principle is not changed by the amount rejected.

Editorial Varieties

An esteemed contemporary heads an article "Irrigation in Congress." It would not be a bad idea to do some irrigating in Congress.

It is announced that a carriage road will soon be constructed from Jerusalem to Nabulus. It is simply a trail now, rocky and rough the most of the way.

We congratulate our honored friend Mr. George M. VanDerlip, of New York, on his recent marriage. Our congratulations are none the less sincere because a little tardy.

The South Carolina Baptist advocates the re-election of Dr. Kerfoot as Professor in the Seminary. He is doing noble work as Secretary, but, as we did not favor his leaving the Seminary and Kentucky, we would heartily welcome his return if it should be brought to pass.

Dr. Frost writes: "We have closed up the year gloriously and will go to the Convention with the best report we have ever had. It ought to awaken songs of rejoicing in every heart who is interested in the work of the Board and in the larger work of the denomination." We congratulate Dr. Frost and the Sunday School Board.

The Pope is disappointed at the comparatively small number of pilgrims that have visited Rome so far in this, the jubilee year. We are sure that the Paris Exposition will attract many who will visit Rome on their trip and would not have gone but for the Exposition. So the number who do visit Rome must not be credited to the jubilee year.

More than half the population of the world to-day are heathen, and there are more people without any knowledge of Christ to-day than there were in the days of the Apostles. With the commands the same and the promises the same, while the needs are greater now than then, shall we fall before the early Christians in missionary zeal and effort?

"Yes; I found my hat where I had mislaid it myself, just as my wife said."
"And did not apologize to her, with due humility, for blaming her?"
"No; I had humility enough, but I did not have time to hear all she would have wanted to say on the subject."—Record.

We observed in the notices of the worship of a certain Baptist church in New York the following pieces of music announced: "Lead me forth," Roberts; and "Come unto me," Handel; "Show me thy ways," Roberts. This Roberts is not the British commander in South Africa who is called on to lead forth and to show his ways—it is a musical composer. And Handel is not really expected to come.

The trustees of Georgetown College had a called meeting last Thursday. A good lunch was served in the new building by the Rev. J. H. Nunnally and family. The resignation of Col. Thomas Rodman as a trustee was presented. J. A. Middleton, Esq., was put on the committee to nominate a president. The subject of electing a president was freely discussed; and it is expected that one will be elected in June at the annual meeting. There was a free and a very pleasant conference as to the condition and affairs of the college, and the meeting was most satisfactory.

Walnut-street church has voted to purchase the lot on the southeast corner of Third Avenue and St. Catherine St., with 110 feet on Third Avenue and running back 120 feet, for their new building. It is a beautiful lot in the heart of the residence portion of the city. There is no church of any denomination on Third Avenue south of Broadway till you come to the Third-Avenue Baptist church, which will soon build over a mile south of St. Catherine. A handsome church edifice at Third and St. Catherine will be a great ornament to the city. Third Avenue is the boulevard of Louisville.

The recent deaths of Drs. George F. Bagby and Andrew Broadus in Virginia, removed two of our most useful ministers. Dr. Broadus was not widely known outside of Virginia where he spent his life in labor among country churches, and was thereby stronger in mind, heart and soul than if he had lived in a city. He was called in the faith and strength in the power of God. Dr. Bagby spent a good part of his life in Kentucky and was well known to the brotherhood of the state. His son, the Rev. H. A. Bagby, of Virginia, has kindly condescended to furnish us some data of his father's life from which a sketch will be published.

It turns out to have been exceedingly fortunate that the Walnut-street church property was sold when it was. Turning down the building has revealed a condition of which no one dreamed. The building was utterly unsafe and every time the congregation gathered there would have involved a serious disaster with appalling loss of life. It was found that some of the timbers of the roof had given way and others were on the point of doing so. It was also found that the floor of the main audience room was liable to give away at any time. To have continued to use the old building for church purposes would have involved a serious disaster with appalling loss of life. These facts have greatly modified the feelings of those who most vigorously opposed the sale of the property.

AMONG THE CHURCHES

LOUISVILLE.

Several things conspire together to take our professors away just now. The Southern Baptist Convention gets Drs. Mullins and Sampey and may be another.

It is gratifying indeed to see an interest taken at least in the Gospel wagon work by our people's confidence. They have agreed and decided to run the wagon through the summer. On last Saturday night, Pastor W. W. Hamilton was out with it and made several talks to the people of the streets.

Bro. Ryland Knight led our Thursday night prayer-meeting. His talk was along the line of personal purity and was indeed uplifting. Bro. L. W. Marks addressed us on Monday night on "Italy as a Mission Field." He was instructive and interesting in manner and the material of his talk.

MISSION DAY.

The usual reports from the city mission stations were read and interesting features of them were discussed. Several letters from foreign missionaries now on the field were also read. The special features of the day were the reports of Drs. Sampey and Mullins of the great Ecumenical Conference in New York. We fancy that something of the same spirit was felt here that was felt there on the ground.

Sunday supplies: W. J. Ray, East Mead; F. P. Gibson, Preston street; J. Q. Farise, Millville; H. R. McLondon, Park and A.; Berta, Mt. Pleasant; H. W. Hubbard, Owenboro. Bro. L. W. Doolan has accepted a call to the Central City work.

HAL F. BUCKNER.

THE STATE.

Pastor J. E. Watson writes from Corbin: "Our meeting has just closed. We had 37 conversions and 37 additions, 23 by baptism and 9 by letter. Bro. W. J. Mahoney, of Pleasant Hill, was with me and preached 10 days to the great delight of everybody. He is eloquent in song and sermon; strictly Biblical and convincing in argument."

Pastor I. P. Trotter writes: "I am grateful to God for the good meeting we had. My cup of pleasure is still increased by the kind words of the members in vindication of the Southern Baptist Convention and paying my expenses. They thus place this church among the first-class churches of the State. They are a kind and good people. The longer I live here the better I love them."

DESERVES IT.

Remarkable Success of a New Treatment for Piles.

For many years it has been supposed that the only absolute cure for piles was by surgical operation, but the danger to life and the pain and expense has been so great that many thousands suffer for years rather than submit to this last resort; or they seek the temporary relief in the many remedies claimed to relieve piles and similar simple remedies, ointments and similar simple remedies which give only slight and very temporary relief.

A new preparation which is painless and harmless, but which affords immediate relief and in many cases a complete cure in a very short time, is sold by druggists under the name of Pyramid Pile Cure.

It is in suppository form used at night, and its regular use has cured thousands of obstinate, long standing cases, and it seems to be equally effective in all the various forms of piles, whether itching, bleeding or protruding.

The Pyramid Pile Cure allays the inflammation and intolerable itching, reduces the tumors and itsstringent properties cause the enlarged blood vessels to contract to a normal, healthy condition.

A Baltimore gentleman relates his experience with the Pyramid Pile Cure in these words:

"It affords me unusual pleasure to add my endorsement to those of others who relate to you the really wonderful pile remedy. I was a sufferer for years until told by a fellow salesman of the Pyramid Pile Cure. It has entirely cured me, and I cheerfully send this for publication if you wish to use it in that direction. I wish you would send me one of your little books on cause and cure of piles. I desire to show it to some friends."

Any pile sufferer may use this Pyramid with certainty that it will give instant relief and regular use a permanent cure and the still further certain relief to you from cocaine, morphine or metallic or mineral poison.

All druggists sell Pyramid Pile Cure, 50 cents for full sized treatment.

CARPETS!

Art Squares, Rugs, Oil Cloths, Linoleums and Mattings are occupying the housekeeper's attention at this time. Our Salesrooms, 429-439 Green avenue, between Fourth and Fifth, Louisville, Ky., are laden with new and elegant goods. Now is the time and this is the place to get floor coverings at 25 to 50 per cent. less than at regular dealers, in lots to suit all-cut, made and laid if desired.

S. T. MOORE CO.

Manufacturers' Agents.

Rev. J. F. Williams, of Harrodsburg, aided Pastor J. E. Woolford in a meeting at Vincennes, Indiana. The result was a revival of the membership and 10 additions. We are pleased to learn that Bro. Woolford is doing a fine work at Vincennes.

The Roanoke church in Alabama passed resolutions thanking their sister church of Columbus, Ind., for letting Pastor Lamereaux go to help their beloved pastor Risher in a meeting in their church. The church was greatly blessed in the meeting, and took this action to show their appreciation of Bro. Lamereaux's work among them.

Pastor B. M. McCarter writes from Walsboro, Ind.: "I am happy on my new field. We have given cordial welcome. I believe I am where the Lord wants me to be. I will baptize about twenty the first Sunday in May. The Lord is blessing my labors here. I am preaching a series of sermons on the 'work of the church.'"

Pastor Wm. D. Nowlin writes from Lexington: "I have just returned from a three weeks' meeting at Mt. Sterling. This church is one of the best churches in Kentucky, and Pastor Bolin is one of our most successful and popular pastors. We are moving along nicely with our work in Lexington. Our church contributed to the two Boards this last year more than enough to entitle her to representation in the Convention."

Pastor I. A. Halley writes from Clinton: "I have taken charge of the church at this place, and am very much pleased at the outlook. I am now a full-fledged Kentuckian and ready for the Master's work as a Kentucky Baptist. I hope the brethren will pray for me. Change my address from Nashville, Tenn., to Clinton, Ky."

Pastor Otis Hughson has resigned the pastorate of the Fifth-street church in Lexington, his resignation to take effect when a successor has been chosen. God has marvelously blessed his work. In 1893, when he took charge, there were six members, and they had no house of worship. The church has grown to 300, and they have a neat house. In his letter of resignation Pastor Hughson gave two reasons; that he began at first doing work which the church ought to do, and it is always difficult to change a precedent, and that he wished more time to study. The best way to secure the best being to preach to country churches, those near Lexington have a rare opportunity for securing one of the best preachers in the State.

OTHER STATES.

Mrs. E. Boswell writes from Enterprise, Wallawa county, Oregon: "Please find enclosed \$3.00 for Western Recorder. I am much pleased with the paper. We have not heard a Baptist sermon here for two years. I hope some Baptist minister will soon come to our isolated valley. We have a good many Baptists here, but have not been able to secure a minister. We are 50 miles from a Baptist church, so you see we need in much need of good Baptist literature. May God's richest blessings rest on the Recorder and its many readers. The Lord is greatly blessing the churches in Richmond, Va. Thirty-four have been baptized or received by baptism at the First church, 11 added to the Barton Heights; 12 to the Grove-avenue; 11 to Venable-street; 10 to Leigh-street, and 20 to

Bainbridge-street. Pastor B. M. McCarter writes from Walsboro, Ind.: "I had the happy privilege of baptizing 16 persons in the beautiful White River on May 21st. Had a very large congregation present; many said a thousand or more were present. I know they came from all the regions round about White River. Six more stand approved for baptism. We have good congregations Sunday-school and prayer-meeting. Bro. F. B. Lamoreaux is getting a good hold upon his people at Columbus."

Pastor Francis W. Taylor writes: "There are several substantial Baptist families living at DeKoven, holding membership at Henderson. I have been preaching for them several nights with good results. Received 6 by letter and 6 by baptism; organized a church, mission of First church, Henderson, with 40 members, and raised \$300 to employ a pastor for fourth time. Henderson First church is making advances along all lines. Our mission contributions are far in excess of the past and we have added 140 members in sixteen months."

Pastor J. W. O'Hara writes: "The fourth Sunday in April was mission day with us at Cedar Creek. Bro. F. F. Soren, of Brazil, made us a very helpful and stirring address on his native country. Our collection just amounted to about \$25 in cash and pledges. At the close of the service there was one profession of faith; at the night service we had another. I will baptize both on the second Sunday. Last Sunday was mission day at Knob Creek. Bro. H. F. Buckner, of Texas, was with us, and gave a most helpful address on Italy and Mexico. Our collection for missions amounted to \$17.47. Bro. Buckner also preached us a very helpful sermon Saturday before on Eph. 2:8. I obtained leave of absence for June to take a much needed rest."

A church has been constituted at Argyle, near Denton, Texas.

A ten days' meeting in the Plain View church, Texas, resulted in 20 professions of religion and 37 additions to the fellowship of the church.

A meeting in the Cottonwood church, Texas, closed with 20 additions to the fellowship of the church, and the healing of a dislocation which had done much harm to the church.

A church has been constituted at Comstock, Texas.

A meeting in the Harmony church, Florida, closed with 19 additions, all by experience and baptism.

McNeel's Chapel church, Dodge county, Ga., has set apart Bro. W. H. Buchanan to the full work of the Gospel ministry.

Pastor W. W. Arnold of Georgia, reports the meetings in his churches. There were 16 additions to the Piano church, 13 to County Line, Stewart county, and 6 to Omaha church.

Sixty-six have been baptized into the fellowship of the Carnesville church, Ga., as the result of a meeting which was held by the pastor, Ed. C. J. Branyon.

A meeting in Tinkle Chapel church, Texas, closed with 15 additions to the fellowship of the church. Among the converts was a man who had been a great sinner.

FACTS BUTCLIFFE & CO.

Publish a book on the subject of "The Facts of the Case" in the "Western Recorder" for \$1.00. Write this firm for Book No. 27.

GENERAL ASSOCIATION OF KENTUCKY BAPTISTS, 1900.

The General Association of Kentucky Baptists will meet with the Third Baptist church—Rev. Fred D. Hale, pastor—Owensboro, June 16, at 10 A. M. (The ministers' meeting convenes same place and hour June 14). Rev. W. B. McGarity was elected to preach the annual sermon. The railroad rates will be a fare and a third on certificate plan. Pay full fare at starting station and get certificate from the agent. Have the certificate signed by the Secretary of the Association. This will entitle to one-third fare returning.

J. K. NUNNELLEY, Secretary.

We were deeply pained to learn of the death of Prof. Charles H. Cooke, of Hollis Institute, Virginia. His venerable parents and his own family, as well as the institution, are in great grief. A letter from Mrs. Childs to her brother, Deacon Theodore Spelden, dated May 8d, says: "We are all in address to-day. Mr. Charles Cooke passed away this morning at half past two, peacefully at the end, but after three days of most painful agony. Just three weeks on Saturday next he reached home from Florida—where he had spent most of the winter. Disease developed most rapidly. Funeral to-morrow."

Prof. Cooke's death is a serious blow to the cause of Christian education. We deeply sympathize with our sorely bereaved friends.

We tender our sincerest condolence to Deacon Oscar Farmer and family in the sore bereavement that has fallen upon them in the death of Mrs. Farmer. She was a woman of remarkable force of character and of high conscientiousness. For two or three years she has been a great sufferer, and she has manifested a degree of patience and of fortitude, as beautiful as rare. Duty and conduct meant the same to her. She was Miss Sallis Freeman, belonging to and among the best of the prominent family connections in the State. She leaves her husband and three children, who mourn her death and cherish her memory. The burial was in the old family lot in Frankfort. Her memory will be a benediction to all who know her. Her faith, her hope and her love were her most marked characteristics.

DR. LANSING BERRIOWS is to preach the baccalaureate sermon at Georgetown College this year. Prof. Ayers will preside at the annual of C. A. sermon, and the Hon. V. F. Bradley will deliver the alumni address.

BRO. J. H. RICH, of the Seminary, has been called home to Farmington, N. C., by the critical illness of his father. We hope that the sickness may not be unto death.

The Colorado & Southern Railway is the popular line from Denver, Colorado Springs and Pueblo to all the finest summer resorts in Colorado. The following handsomely illustrated publications sent on receipt of postage:— Picturesque Colorado, 3 cents; Resorts in Platte Canon, 2 cents; Fishing Pools and Picturesque Scenery of the State, 1 cent. Extremely low excursion rates during the summer. T. E. Fisher, General Passenger Agent, Denver, Colorado.

Walnut-st.—Pastor Eaton preached on "We will arise and build," and on "Bible study." It was the 19th anniversary of the pastor's service. One received by religion. During the year there was no protracted meeting, yet four additions, including 19 baptisms. During the year there was \$19,085.04 contributed for various religious objects. During the 19 years there have been 4,613 additions. \$48,085.04 contributed.

Broadway—Pastor Jones preached on "The secret of the Lord is with them that fear him," and on "Beating with the heart." Two professions, 3 received for baptism and 3 received by letter.

Chestnut-street.—Pastor Weaver preached on "Meekness for the saints' inheritance," and on "Lydia's conversion and baptism." One baptized.

East—Pastor Christian preached on "The heart answers to a doer," and on "It is good to be here." One baptized and 1 received by letter.

McFarren Memorial—Pastor Hamilton preached on "The watchword of missions," and "The individual life." Over \$1,300 subscribed to missions, closing a week of missionary meetings. Meeting begins Sunday, Bro. Wm. Lansford aiding the pastor.

Twenty-second and Walnut—Pastor Demant preached on "Abounding in Christian graces," and on "Redemption in Christ." Two joined by letter.

Franklin-street.—Pastor Jenkins preached on "Love," and on "Mary's choosing the good part." Bro. J. H. Dew lectured Tuesday on "From heel to toe."

German—Pastor Wm. Ritsmann preached on "Meaning of the Lord's Supper," and on "Woe and welcome."

Highlands—Pastor Dawes preached on "Realizing our ideals," and on "The down grade of the soul." Two received by letter.

Logan-street.—Pastor Montgomery preached of "The bath done what she could," and Bro. Gibson preached at night on "The upper and lower springs." Church decided to move.

Parkland—Brother H. R. McLondon preached on "God's forces," and on "The greatness of God."

Portland avenue—Bro. J. H. Dew preached on "The Gospel of sunshine," and on "Influence." During the three weeks' meeting 35 have been added, 11 by baptism, 9 of whom were baptized Friday night. Meeting greatly benefited the church. Meeting closed.

Southgate-st.—Pastor McFarland preached on "The divine hand," and on "Honor at home."

Third-ave.—Pastor Boyat preached on "Christ the bread of God," and on "Points of faith." One received by letter, 1 for baptism and 2 baptized.

Twenty-sixth and Market.—Pastor Thompson preached on "Beginnings in evil," and on "Well wishing."

Clifton—Pastor Foster preached on "Anger," and on "The woes on the Galilean cities."

East Mead—Brother W. J. Ray preached on "Christian bravery," and on "Christ seeking the lost." Two received by letter and 1 for baptism. Meetings daily at 3 and 7:45 P. M.

Oakdale—Pastor Hill preached on "Hall religion," and on "Christ our advocate." One received for baptism.

The Point—Brother Montgomery preached every night during the week, aiding Pastor Farmer. So far 18 professions of faith are reported.

NECESSARY NOTES.

J. L. Wise will make the alumni address at Mt. Lebanon, Louisiana, June 5th.

Nearly all classes have suspended action already. (Guess the breast-works over which the poor student will have to charge in order to rout the faculty will be extra strong this time.)

The writer had a most pleasant visit Saturday and Sunday with the people of Bro. O'Hara's church at Knob Creek. An excellent pastor and a cordial, hospitable and missionary-spirited people are here joined in love.

ASTHMA FREE.

If you suffer from any form of Asthma we want to send you free by mail, prepaid, a bottle of the famous Kola tonic. It is Nature's Best Remedy for the disease, and we guarantee that it will forever stop all your suffering. We are sending out 10,000 bottles by mail to sufferers to prove the wonderful power of this New Discovery, and we will be pleased to send one to you, send your name and address on postal card.

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CHESAPEAKE & OHIO RAILWAY

Depot, foot of Seventh Street, Union Block, near Louisville Hotel. Additional stop at elevated Station, back of Galt House, City Ticket Office, 224 Fourth ave. Schedules in effect May 15, 1897.

F. F. V. LIMITED, DAILY.

Through Pullman Vestibule service to New York, connecting at Ashland with the famous F. V. Limited, running solid to New York via Washington, with Dining Car and Observation Car. Entire train lighted with electricity.

Leave Louisville	8:25am
Arrive Washington	8:47am
Arrive Baltimore	9:25am
Arrive Philadelphia	10:45am
Arrive New York	12:05pm
Arrive Providence	1:25pm
Arrive Boston	2:45pm
Arrive Richmond, Va.	4:05pm
Arrive Old Point Comfort	5:25pm
Arrive Norfolk	6:45pm
Returning, arrive in Louisville	11:25am

WASHINGTON EXPRESS DAILY.

Only electric lighted train leaving Louisville in any direction. Through Pullman Vestibule Sleeping Car, Louisville to Washington.

Leave Louisville	8:25am
Go Harpers	9:05am
Arrive Washington	9:45am
Arrive Baltimore	10:25am
Arrive Philadelphia	11:45am
Arrive New York	1:05pm
Arrive Richmond	2:25pm
Arrive Old Point Comfort	3:45pm
Arrive Norfolk	5:05pm
Returning, arrive in Louisville	11:25am

LEXINGTON SHORT LINE.

Solid Vestibule trains daily.

Lv. Louisville	8:25am	8:25am
Ar. Indianapolis	11:00am	9:25am
Ar. Frankfort	12:15pm	10:40am
Ar. Lexington	1:30pm	12:05pm
Ar. Winchester	2:45pm	1:20pm
Ar. Mt. Sterling	4:00pm	2:35pm

HENDERSON ROUTE - LOUISVILLE.

HENDERSON & ST. LOUIS RAILWAY - Union Depot, Seventh and River. Ticket Office, 224 Fourth street.

LOUISVILLE TO ST. LOUIS & WEST.		
Lv. Louisville	No. 41	No. 42
Lv. Owensboro	11:00am	11:00am
Lv. Henderson	12:00pm	12:00pm
Ar. Evansville	1:00pm	1:00pm
Ar. St. Louis	7:00pm	7:00pm

ST. LOUIS TO LOUISVILLE & EAST.		
Lv. St. Louis	No. 44	No. 45
Lv. Louisville	7:00pm	7:00pm

LOUISVILLE TO EVANSVILLE. AND RETURN.		
Lv. Louisville	No. 46	No. 47
Lv. Owensboro	10:45 pm	10:45 pm
Lv. Henderson	12:00 pm	12:00 pm
Ar. Evansville	1:15 pm	1:15 pm

Evansville to Louisville.		
Lv. Evansville	No. 48	No. 49
Lv. Henderson	7:15 am	7:15 am
Lv. Owensboro	8:15 am	8:15 am
Ar. Louisville	11:00 am	11:00 am

All trains run through solid to Evansville. Through parlor car and Pullman sleepers on all trains to Evansville and St. Louis.

Trains Nos. 41, 42, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

Reduced Rates to Colorado.

The Union Pacific Railroad will make one fare, plus 25c, or 50c, for the round-trip from Kansas City or Omaha to Denver, Colorado Springs, Pueblo, Fort Collins, and Salt Lake, June 1st and 15th. For particulars address J. F. Agler, Gen'l. Agent, St. Louis.

THE LION AND THE MOUSE.

A New-Old Story.

BY MARY HOWELL WILSON.

Leo, the king of the jungle, lay asleep.

"Tip-toe past, my children," cautioned the fox. "Softly! Oh you reckless babies! No one knows what would happen, should you rouse the sleeping lion!"

"Don't climb the tree under which King Leo is lying," chattered mother monkey. "It's good-by to the little monkey who would dare drop so much as a leaf or wave a branch above our king's head."

Close by Leo's paw lay a nut. "Oh, mother," coaxed the baby monkey, "that nut looks so nice! It is of no use to a lion. I could go so softly, and snatch it so quickly he would never miss it!"

"What!" exclaimed mother, sharply. "Are you sick of life—wary of climbing trees and merry-making in the branches, tired of playing tag and following the Leader with your brothers? Who but a thoughtless baby monkey would dare go within reach of a sleeping lion? Plenty of nuts on the trees, and the only reason this looks so fine is because it's just out of reach."

Suddenly the mother monkey stopped her scolding, and, parting the leaves, looked keenly down. "Which!" she cried. "Look at that mouse! He, too, longs for that nut, and he has no mother to hold him back. Now there will be an end of him."

Close to the king crept a wee gray mouse, looking keenly down at a warm nut, but he would not listen. Just as he touched the nut Leo stirred, yawned and opened his eyes. "Run, little brother!" called baby monkey.

But the mouse was too terrified to move after the glimpse he had just had of that huge red mouth. "Great sir," he squeaked, "let me go, pray do! I did not come to harm you."

Now this amused his Royal Highness mightily. "You monkey chit-chat!" he said, gravely. "But how dare I turn such a mighty monster loose on the forest? How many elephants you might devour! How few wolves he left to hunt and to feed their families!"

"Your Majesty," began to perceive that his Majesty was pleased to jest, and he recovered some courage and presence of mind. "Your Majesty," he said quite bravely, "set me free and I promise you I will go, all I can to return your kindness."

"I hardly think you can be of great assistance to me," said Leo, with a yawn which made poor mouse's heart beat fearfully. "I am king. Even the great elephant must obey me, and should I need them, a single call would bring to my service all the best of the forest. However, I like your life freely, and be more careful of it next time, as it seems to be of value to you, feeble though it be."

Off crept grateful little mouse, and Leo stretched himself to sleep once more.

He woke with a start, as the folds of a heavy net enveloped him. Roar after roar echoed through the forest as the enraged lion rolled over and over in his efforts to free himself, only succeeding in tangling himself more helplessly in the net. Bound as he was, he was still so dangerous that the hunters were obliged to leave him and go for more assistance, for they were resolved to carry off this wonderful lion alive.

"Where is the elephant?" roared Leo. "He must tear this wretched net from me at once!"

By this time the news had reached every animal in the forest. Great was the excitement. "The king is in captivity!" "And is it true that he cannot free himself? Why, then, we must have a new king!"

Noisy complaint by reason of his size and strength, had secretly aspired to the position of king of the forest. So he sent a polite excuse to the lion's call for help.

ords that dare to hold your kind!" said the bear sniffed along, granting out that he had just heard of a tree full of wild honey, and had no time to spare.

Next the lion called the eagle to seize the net in his strong talons, and carry it away; but the eagle was soaring too high to pay any attention to one so far below.

"Is there no one of all my subjects who will help me?" roared Leo. "I am here, dear king," squeaked graycoat. "I saw you when the hunters first cast the net over you, and I hurried off to bring all my friends. We will soon free you."

And the next minute numbers of little mice were gnawing the ropes that bound the prostrate lion. At last they had so weakened the strands that, by using his great strength, he freed himself, and bounded off out of sight. But first he paused to say: "You have done me great service, little friends. How can I reward you?"

"I have only paid my debt," squeaked little graycoat. "I am glad to think that I, though so tiny, could help you."

"Farewell, then!" said Leo. "Take with you the thanks and friendship of the king of the forest. You have saved my life, and taught me such a lesson. Gratitude and love are more powerful than strength or cunning; for a friend in need is a friend indeed, and in my adversity you only did not desert me. I will not forget the little friend who helped me in my hour of need."—Christian Register.

"OH, MY!"

She was a little woman, with three or four children, and they had all been in the country to spend Christmas week. Upon their return, she noticed her eyes were red with weeping; so were the children's.

Upon being asked the matter, she sobbed out: "We have been spending Christmas on a farm, and we didn't any of us want to come home. And the boys tried to smile through their tears."

"Don't you like the city?" was the next question. "Yes," was the reply, "but not like to do the farm. We all had such a good time, and there was such full and plenty of everything. When they wanted potatoes for dinner, they'd go out and buy them by the quarter peck, but went down cellar to whole bins; and oh, my! the lovely cabbages that were buried in the field to keep them white and tender! Why, I have to give fifteen cents here for a cabbage, and here they fed me on their stock. When they wanted meat there was a smoke-house full of sweet juicy hams; and, oh, my! fresh eggs and butter and cottage cheese and chicken, and hanging shelves down cellar just full of pumpkin and mince pie and great fat doughnuts!"

"It made me heartache when I thought how I had to twist and turn here in the city to make things hold out, thinking I can't afford this and that. Oh, my! We are so fond of hot cakes and milk gravy for breakfast, but oh, my! how we used to eat here; it takes so much milk to mix up the cakes and for gravy, too."

"We lived on a farm once and had just as full and plenty, but I wanted Will to sell out and live in the city. I thought city folks had so much better times, and didn't have to work so hard; but, oh, my! how we have found it since. When we did have some days and hours to rest when we were on a farm, and when we brushed and cleaned up it didn't get dirty right away again. Why, as much dust collects on your furniture in a day here as in a whole week in the country."

"I know there are a great many more places to go to here; but, oh, my! you have got to pay well for them, and, after all, what can compare to a merry evening in the farmhouse around a big table, with books and papers and games, and a nice great apple and nut before you go to bed? And, oh, my! the children had such good times around the great cookstove making molasses candy and popping corn."

And the little woman, with a quiver of her upper lip, looked sympathizingly around. "Surely you had children, didn't I hear of her she was saying, 'Oh, my! oh, my!' and I went on thinking to myself: 'It is the same old story. Becoming tired of farm life, you go into the city to repeat at leisure."

"I change a prosperous farm life for a city home in like going out of the Garden of Eden into a den of wickedness for many folks. If farmers only knew how city folks envied them their peace, quietness and plenty I think there'd be a lot of changes and fewer young people running to cities for pleasure."—Mrs. A. E. O. Haskall, in N. Y. Tribune.

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THE PHILADELPHIA CONFESSION.

Among the curious sophistries exploited in support of the "invisible, spiritual, universal and unassembled" church, nothing has been more surprising than the frequent and almost frantic appeals to the Philadelphia Confession. Nothing has been said of the equally honorable and more concise New Hampshire Confession, or of the more ancient London Confession of 1648; but the changes have been rung on the Philadelphia document, and bigotry, ignorance, popery, priestcraft, sacerdotalism and departure from the faith have been charged upon those who reject the "invisible church" as lacking Scriptural warrant. Indeed, it has been coolly suggested that such persons ought to depart in peace from the Baptist ranks, on the ground that they are in open rebellion against the Philadelphia Confession. In this connection several observations are worthy of consideration.

1. The Philadelphia Confession is a document from "a Pedobaptist standpoint." This does not imply that it contains no good; for in many things Baptists and Pedobaptists heartily agree; yet this fact suggests caution in appealing to the document. According to Oathart, thirty-two of the thirty-four articles of the Philadelphia creed were taken from the English fathers of 1689, which, according to Schaff, is simply the Baptist edition of the Westminster Confession, following both the sentiment and language of the Presbyterian creed with remarkable closeness. "The preface sets forth that the Confession of Westminster is retained in substance for the purpose of substantiating the agreement of the Baptists with the Presbyterians and Congregationalists in all the fundamental articles of the Christian religion." The Westminster Confession is a Calvinistic recension of the Thirty-nine Articles of the English Church; and as its compilers did not wish to endorse the idea of a state church comprising all the Christians of the land in one ecclesiastical whole, and as they had not grasped the idea of the church as an institution, the abstract term being applicable to any New Testament church, they escaped the state church by fleeing to the equally unscriptural "universal church." In trying to avoid the error they fell into another.

The Baptist Confession of 1648 was a more independent document; but by 1689 the erroneous learning of the Westminster divines had done its work, and the Baptist fathers, who also desired to escape the state church, adopted the inaccurate phraseology of their Presbyterian brethren, in part, as they say, to convince all that they had "no itch to clog religion with new words."

2. The Philadelphia creed further shows its Pedobaptist bias by retaining something like the Episcopal rite of confirmation, when Episcopacy was the state religion, having the prestige and "livings" and emoluments. Our Baptist fathers, imprisoned, fined, scourged, persecuted in various ways, had a mighty struggle to maintain their organizations in any form. Finding it needful to concede as much as possible to popular prejudices, or unconsciously biased by the thought of the times, they said, Art. XXXI: "We believe that laying on of hands, with prayer, upon baptized believers, as such,

is an ordinance of Christ, and ought to be submitted to by all such persons that are permitted to partake of the Lord's Supper." This is especially a Philadelphia utterance; and the strenuous appeals to the Philadelphia Confession by those who reject or ignore this article of the same, suggest the words of Jesus to the Pharisees who accused him of breaking the law: "None of you keepeth the law."

3. The Philadelphia Confession, with its Pedobaptist origin and bias, has no bearing whatever on the *ekklesia* question. No one has denied that the "universal church" is a notion familiar in English literature and thought; on the contrary, this is distinctly admitted in the charge that the brethren of the "invisible" order have reasoned from the English to the Greek, and so have been guilty of *cisgenesis*. The discussion relates solely to the New Testament use of the word church, and specifically to Christ's use of the word in Matthew 16:18. But the Philadelphia Confession does not undertake to interpret any passage of Scripture. It simply summarizes what Baptists of that day were supposed to believe.

4. The Philadelphia Confession, with its various imperfections, does not undertake the absurd task of constructing an "invisible" church out of corporeal and visible believers. Without any reference to the Scriptures, it finds the "universal church" in the vocabulary of Christianity, the same having come down from the days of Ignatius, and it correctly defines the phrase as meaning "the whole number of the elect that have been, are, or shall be gathered into one under Christ, the head thereof, and is the spouse, the body, the fullness of him that filleth all in all." This language, which embraces the elect of the old dispensation as well as of the new, can not possibly refer specifically to the New Testament church; and even this "universal church," which is not the New Testament institution, is not "invisible" except "with respect to the internal work of the Spirit and truth of grace."

And yet when by reason of age and position brethren ought to be teachers, it seems that some of them need to learn, or if they know, to practice, what be the first principles of interpreting the oracles of God.

J. J. TAYLOR.
Norfolk, Va.

"THE OLD PATHS."

BY J. C. DICKSON.

Jeremiah 4:16, "Thus said the Lord, Stand ye in the ways, and see, and ask for the paths, where is the good way, and walk therein, and ye shall find rest for your souls," represents a state in which a man stands bewildered when two or more roads converge, and he does not know which one to take. He stands trying to see some indication by which he may know the right one, but all in vain. Then he must inquire from some one who knows. At last the right path is pointed out—beaten and old—and he goes on rejoicing. Such is a picture of life. Man seeking, God pointing.

Let us notice:
1. It is a command of the Lord. There is no room in this world for the Micawber spirit, for nothing "turns up" unless by effort. God commands in order that we may obey and find the blessing incident on obedience. If the Almighty were like the heathen gods, he would have so

little concern in us that he would not bother to command. What is heathenism—past and present—but blind effort to find out what their gods want? They never command, nor express their minds, and the oracles were always ambiguous. A command from God always carries with it, and underlying it, an intelligent regard for those commanded. The fates which played such a part in ancient Greece have no part whatever among Christians. If the study of mythology does nothing else, it emphasizes the thoughtfulness of our God. Let us rest assured that in everything where God has commanded, he has an intelligent reason behind it, whether he sees fit to make it known or not.

2. It is also an old path. In our day of bustle and invention, and the craze for novelty, it is well to remember that because a thing is old it is not, therefore, of necessity, worn out or useless. The solar system, the air, and many things, are old, but nevertheless good. True, much that was at one time treasured as true and good has now been superseded by better; but let us not form the impression that because a thing is new it is, of necessity, good.

The subject of how to convert men is receiving considerable attention from all evangelistic bodies; and, in all considerations, there forces to the front the idea that we must cater for men in various ways, and in questionable ones, too, sometimes. Hence all the farces enacted under the guise of religion are enough to make the angels weep. And yet the masses are not converted. The fact is that the churches must urge upon men not that God needs sinners, but the sinners need God, and need him desperately.

Give men the impression that they must be angled for, and that the catching of them will be an acquisition to the church, and they get the "big head" at once. And the big head will always keep men from God. But urge upon men continually that they are lost, blind and helpless, and that they need God and must come to him in the old paths, and when such come they will be worth having.

3. We notice that God calls the old paths the good way. The bridge that has carried over its millions may be considered a good one, for it has been well tried, so the path that has brought millions to glory, and only leads there, must be a good one. God says it is good, and he is the best judge of what is good. In the creation he pronounced the work good, and subsequent ages have simply assented to this verdict. And the promise to this inquiry for and seeking and walking in the old paths is for a definite purpose, "and ye shall find rest for your soul." Oh, comforting words to the weary, groaning ones of earth's millions, pressed by care and trouble on every hand, a cooling, refreshing assurance that rest can be for the soul. The suicide was seeking peace but in death; the drunkard in his cup; the butterfly of society in the whirl; but these are not the place for such a jewel. Jesus said, "Come unto me, and I will give you rest." And again; "And you shall find rest unto your soul." Yes, we must find our rest in walking in the old paths, following the man of Nazareth, as devoted disciples, if we would find that rest for our souls.—Selected.

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THE FIFTH SUNDAY MEETING.

This scribe was recently invited by the Richland church, Owen county, to take part in their fifth Sunday meeting. It began Friday night with a sermon, and continued through Saturday with a discussion of subjects of interest to the church and community. Bro. E. E. Ayres and the writer preached Sunday morning and Bro. P. T. Glass and H. G. Harvin preached Sunday evening.

From first to last the audiences were large and quite attentive. They were an inspiration to the speakers.

This church has more than four hundred members, and they are an intelligent and earnest people, capable of doing great things for Christ.

Bro. W. T. Ellis is their pastor, and pastor and people seem to be earnestly united in the work. The writer was entertained by the widow and children of the late Thos. W. Burford. Theirs has been the preachers' home so long, that they are experts at entertaining. With the Burfords, the O'Banions, the Glasses, the Lusby and other excellent families I do not recall, this church certainly has in it the elements of great strength. I discovered that many of them were acquainted with the Western Recorder. It will not be a cross to visit them again.

J. K. N.

A MATTER OF CONSCIENCE.

Educational institutions are receiving much attention; many of them large gifts in money. It is encouraging to see that the wealthy are inclined more and more to put their money into institutions where the young men and young women of the country may receive the best educational advantages. Those with less money should not think that they are released from their part of the obligation to give such aid. Possibly few appreciate as they should the great responsibility that rests upon the Presidents, the professors and the trustees of our schools and colleges. It may be that many who are in official positions are not as conscientious in the performance of duty as they should be. I have just read with interest the following from the Outlook of April 21. It may stimulate some college man who reads the Western Recorder to dare and to do his duty:

"A very successful university president was asked some time ago what he considered the most important quality in a thorough administration of a college. He promptly replied, 'The ability to bear and to give pain.' Probably no new President of a college ever assumed his duties without finding in his faculty men who ought to be removed; those who were unfitted for their work, or who had allowed their work to outgrow them. Such men are to be found in almost every college faculty, and it is due to a certain lack of conscience that they are permitted to stay. For, after all, the supreme concern of a college is its ability to do what it ought in the best possible way for its students, and any one or anything which stands in the way of the highest efficiency ought to be put out of the way. This does not mean that such changes should be made heartlessly; on the contrary, they ought to be made with the utmost consideration; but they ought to be made. Most men are cowardly when it comes to giving pain. They are ready to bear it, but they shrink from imposing it upon others, and the

result is that there is a great deal of poor work in the world and a great deal of misleading and insincere endorsement of incompetent people. There is nothing more painful than to refuse to aid a thoroughly conscientious man who is trying to do something for which he is not fitted. Society is full of struggling men and women eager to work and ready to make any sacrifices, but entirely without fitness for the tasks they have set themselves to do. These men and women claim encouragement and indorsement, and one would be delighted to give the fullest possible indorsement to their character, their spirit and their willingness to work; but if one has any conscience, he has no right to indorse the enterprises they have in hand, or to send them to the community with an indorsement of their ability to do the things which they have undertaken....

Every man is guilty of a breach of faith who indorses any enterprise in the wisdom of which he does not believe, or any person whose competency he mistrusts. It is very painful to refuse such requests, and the man who has the courage to do it must endure misunderstanding and sometimes misrepresentation; but there is no character without pain, and no man can do his duty to himself or the world if he shrinks from either bearing pain or giving it. To give pain for conscience' sake is sometimes an imperative duty."

OBSERVER.

DEAR RECORDER—The Fifth Sunday Missionary and Sunday-school meeting of South District Association convened with Perryville Baptist church April 28-29. At 10:30 Saturday Elder W. D. Moore, of Anderson county, preached the introductory sermon. Text: Acts 11:22. His sermon was well prepared, and was delivered in the spirit of the Master, and was gladly listened to by the large audience present.

After the sermon Bro. J. W. Bradshaw called the body to order for business, which was then organized by electing Bro. Bradshaw moderator and the writer clerk. When the roll of churches was called, twelve responded. There were nine preachers present, and they, together with several lay members, made the exercises pleasant and instructive from start to finish. Several speakers whose names appeared on the programme were absent. They may all have good reasons for being absent, but the writer does not know that to be true. However, a few sent in plausible excuses, telling the body that business of importance demanded their attention at other points.

After the Sunday-school adjourned on Sunday morning the subjects, "The Sunday-school as a moral force in a community," and "How may the Sunday-school be rendered most effective," were ably discussed.

Eld. R. L. Pardom, of Central Association, was with us on Sunday and gave us a very good talk on the subject of the Sunday-schools. On Sunday the house could not hold all the people who wanted to hear and many were turned away because all the available space in the church had already been occupied.

At 11 A. M. Sunday Eld. T. H. Coleman, of Burgin, preached a "missionary" sermon. Text: Luke 12:21. Theme: "Not rich toward God." His sermon was very instructive, and at the close a vote of thanks was given the church and citizens of Perryville

for their kind hospitality. The body then adjourned "sine die." J. B. GURMAN, Clerk.

SECRET PRAYER.

BY REV. JOHN OLIFFORD, D. D.

Before Christ chose the twelve apostles he spent the whole night in prayer to God. It was a crisis in his work as the founder of the kingdom of heaven; momentous issues for time and eternity rested upon his election, and he qualified himself for the difficult and perilous task by isolated, undisturbed and intense communion with his Father. He "shut the door" for a while on the world, so that he might come back to the world its almighty and victorious Redeemer.

Christ's best disciples are like him. They prepare for public work by quiet soul-talk with God, and by the consecration of the inward life secure that divine anointing for service which is the prophecy of success and the pledge of victory. They hear and obey their Leader, who says, "Shut thy door." Exclude the "world." Get away from men and from work to God. Be alone with the Source of all purity and power. The "shut door" is the symbol of the useful life.

Never were Christian men and women in such imminent danger of forgetting this as now. We live in the street, and do all our work on the pavement. We are in public from morning till night, and scarcely, if ever, get the door fairly closed on the pushing, clamorous "church and world." The need of beneficence is urgent, the cry for workers fierce and loud, the facilities for activity manifold, and the spirit of work is exultantly abroad. We get no rest. Do what we will, we can not get it; and so

"The heart has no leisure for feeling; And thought has no quiet to grow; Everybody is expected to work, and to work at high pressure; and not many of us can develop courage enough to work quietly and noiselessly. We give; we must give; and we gazette our gifts, and the left hand is as wise as the right, not without some subtle danger to the sensitive heart.

Individual culture of piety is a supreme duty. As the spiritual life is personal and single, so must be its nourishing. Each one for himself must eat the bread of life; eat daily and regularly; and so grow up into the strength and purity and grace of a health-filled and perfect man in Christ Jesus, and thereby be ready to do a man's work with a man's full power. If the aster planted in a garden of roses is neglected, no special rose-culture in that same garden will make the aster a thing of autumnal beauty. Each separate spiritual life must be fed and nourished by private and inward communion with God.

For even Christian men can not give out what is not in them. It is impossible for us to surpass in deed what we are in real character. True, we are not sufficient of ourselves to think anything as of ourselves. Our sufficiency is of God. But even this divine sufficiency is restricted by human "worldliness" and self-seeking, vulgar pride and unbelief, foolish unrest and false ambitions. Neglecting personal growth, inward consecration and communion, we enfeeble the church, paralyze the ministry of the word, and hinder Christ himself!

"Shut thy door" is, then, our word as we contemplate another year's work for Christ and men. Isolation for communion with

God is one prime condition of faithful and efficient spiritual service. No doubt the Everlasting Worker will graciously meet us in the paths of Christian labor and fill us with good; no doubt he will abundantly refresh us as we have fellowship with one another in worship and work; but his best, most purifying, and quickening words will be uttered in our hearing when we are alone with him in earnest, and believing and loving communion.

Very truly and suggestively says Martineau: "There it is—in such patient silence, that we accumulate the inward power which we distribute and spend in action; that the soul acquires a greater and more vigorous being, and gathers up its collective sources to bear down upon the piecemeal difficulties of life and scatter them to dust; there alone can we enter into that spirit of self-abandonment by which we take the cross of duty, however heavy, with feet however worn and bleeding."

Nor should we be so likely to surrender ourselves to false aims and unworthy principles in our church work. Fresh from fellowship with God, spiritual ideas and principles will hold a foremost place, and be treated as of capital importance. Pastors, deacons, and elders will not expect diplomatic ingenuity to do the work of spiritual feeling. Official adroitness will not be expected to bear the strain that can only be carried by an inward life. Ardor of holiness will not be regarded as worth more than all imaginable fertility of resource and skill in management. The kingdom of God will be sought first, and always first sought along the lines of spiritual communion and endeavor.

O that each one of us may be drawn by the Spirit of God into such personal, close and invigorating fellowship with him, through Christ his Son, that as we go forth to our work we may be filled with his purity, peace and power, and many of our fellows be brought to the knowledge of his loving will!

So will the "open" life bear witness to "the shut door."—London Baptist Magazine.

WALNUT VALLEY CONFERENCE.

Last Thursday I went to visit the Ministers' and Layman's Quarterly Conference of the Walnut Valley Association which met with the Pleasant View church.

Our hearts were made to rejoice many times as the meeting advanced. Twelve ministers from different fields of labor came to enjoy that fellowship that exists between Kansas Baptists and ministers. Of the twenty-seven on the programme, all were present and well prepared but three, these having their places filled. This meeting was a great blessing and benefit to this church, and everything was done in a spirit of "love and kindness."

We enjoyed the presence of Rev. E. B. Meredith, Missionary Secretary of the Kansas Baptist State Convention, and also Rev. Wm. Wilbur, District Missionary for Western Kansas. These good brethren were very helpful to all in imparting to us plans by which the work of the Lord may be done more effectively. The pastor, W. A. Ayres, was very much delighted to have such a grand meeting for his brethren to enjoy. The presence of the Lord was realized and felt from the very beginning. Each pastor will return to his work with good news for his brethren.

Light After Darkness.

Mrs. Cameron, of Lockport, N. Y., Restored to Health by Dr. Williams' Pink Pills for Pale People—the Remedy That Has Made So Many Miraculous Cures.

Brought back to life.

This was virtually the case with Mrs. Nellie Cameron, of Lockport, N. Y. She was the victim of a severe case of stomach trouble and was slowly starving to death. She could derive no nourishment from her food, as the stomach was too weak to retain it long enough to digest it. She wasted to a mere shadow, doctors failed to help her and she had all hope of recovery, until finally on the advice of a friend she began to use Dr. Williams' Pink Pills for Pale People and to them she owes her life. Here is her own story:

"In the fall of 1898 I was in a deplorable condition. I had stomach trouble in the very worst form. Nothing at all would stay on my stomach, and I had to almost starve myself. My side pained me constantly. The lack of nourishment made me lose flesh rapidly. I dropped from 136 to 97 pounds, growing weaker all the time. There was not the slightest color in my face; it was simply a shadow of my former self. Able physicians treated me, but failed absolutely. I was a complete wreck. My friends told me to try Dr. Williams' Pink Pills for Pale People. One box greatly improved my condition; it was astonishing how quickly they built me up. Dr. Williams' Pink Pills for Pale People saved my life. I was unable to sleep, and in the morning I felt refreshed and rested. My stomach was strengthened, what I ate benefited me, my weight increased, and I soon regained all I had lost. I am now well and strong. I cannot speak too highly of Dr. Williams' Pink Pills for Pale People.

DR. WILLIAMS' PINK PILLS FOR PALE PEOPLE.

Subscribed and sworn to before me this 24 day of July, 1899.

STACY D. BERRY, Notary Public.

All the elements necessary to give new life and richness to the blood and restore shattered nerves are contained in a condensed form in Dr. Williams' Pink Pills for Pale People. They are also a specific for those peculiar to females, such as suppression and all forms of weakness. They build up the blood, and restore the pink color to the face and allow cheeks. In men they effect a radical cure in all cases arising from mental worry, overwork or excess of whatever nature. Dr. Williams' Pink Pills are sold in boxes (never in loose bulk) at 50 cents a box or 6 boxes for \$2.50, and may be had of all druggists, or direct by mail from Dr. Williams Medicine Co., Schenectady, N. Y.

In the absence of Dr. S. A. Smith it was my joy and pleasure to preach Sunday morning to a very attentive congregation. There were many present who found the Lord precious to their souls, in the dear old Kentucky State and by reading the Western Recorder, therefore we rejoiced and praised the Lord together.

At night Rev. G. Barth, of Augusta, Kas., delivered a very helpful discourse on Hebrew 2:1. Then closed one of the best conferences Walnut Valley has enjoyed in many years.

As pastor of a church the work is gliding along nicely. Brethren, pray often for your brethren in the Master's work in the West. I hope to meet many of my Kentucky brethren at Hot Springs. Success to the Recorder. I am glad I can read it every week.

Prayerfully yours, M. T. BARRY.

Wichita, Kas.

Bro. J. H. Dew has held four meetings, with four Louisville pastors, resulting in the reviving of the churches and 129 additions. We claim Bro. Dew as a citizen and he is an honorable exception to the adage that "a prophet is not without honor save in his own country."

Gen. JOHN B. GORDAN will deliver his famous address, "The Last Days of the Confederacy," in connection with the commencement exercises of Shelbyville College. Dr. Henry McDonald will deliver the commencement sermon and Dr. W. P. Harvey will deliver the commencement address.

SACRED SONGS

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Items of Interest.

NEWS THE WORLD OVER.

On a recent night the rain was pouring down upon the Boers who were fighting at Jammersburg Drift at such a rate that they could not sleep. So they started a debate on the subject of the good to be derived from virtue and courage. The debate lasted for the most of the night, British shells at intervals interrupting the speakers. Parliament has reassembled, and the first thing on hand were questions from members in regard to the war. The government explained that the difficulty in securing ships had hindered the War Office in sending out horses and mules, but by the end of the next session 200,000 mules would have been delivered at Cape Town. The publication of Lord Roberts' strictures on the other generals is to be investigated.

Queen Wilhelmina, the girl queen of Holland in a recent audience to the Journalists' Club, complimented very highly Dr. Kuyper on his article in regard to the South African crisis, and expressed a hope that it would be widely read in the United States. As Americans are famous for their kindly readiness to gratify the wishes of pretty girls, the demand for the article in this country will be great. It has been published in either the *Forum* or the *North American Review*, we have forgotten in which magazine.

The government of Nicaragua has conceded to the Maritime Canal Company to build the canal. The time of the concession expired Oct. 25th, but the Company insisted circumstances beyond control had prevented their carrying out their contract and asked for arbitration. Nicaragua agreed, but the Company has failed to appoint arbitrators and the contract has been finally canceled. It is a good thing, for that Company's claims have been in the way of the canal's being built.

Prince Hararion Morgaff, a Russian nobleman, has been killed fighting for the independence of the South Africa Republic. The French General Mareuil was killed in the same fight. When the war is over, these men's memory will be revered in the Republic as Lafayette's and Polak's, who helped us in our war for freedom are revered in the United States.

The census of Cuba has been taken, and it is gratifying to know that the loss of life among the reconcentrados was not as great as was feared, as the population has increased since the last census was taken. The population is 1,571,790. Of this population, the majority are white persons of Cuban birth. The negroes and mixed breeds amount to only 7%, and are not in the majority in any province.

A despatch from London says that among the Boer prisoners captured in battle are two Boer women, and that several women have been found among the dead in the battlefields. An American correspondent said he was on the train with a young bride and groom who were going to war. The girl had her rifle and accoutrements and was a good shot. The women at Pretoria are practicing shooting to improve themselves in marksmanship.

Dr. Thompson, President of the Board of Health at Sydney, Australia, says there is no hope of the early cessation of the plague in that country. In spite of their best efforts, the disease has spread from Sydney. Relentless war has been waged upon the rats. A new feature at Sydney has been the death of thousands of fish. Their dead bodies cover the surface of some portions of the harbor. It is thought the disease was communicated to the fish by the dead rats.

A resolution in the House of Commons, appropriating money to the Indian famine sufferers, was voted down by a vote of 158 to 72. The House voted \$200,000 to kill the Boers. But the reason given for refusing any money to help India was the good ones that the Indian government has a large surplus and is fully able to deal with the problem without aid from the English government.

Governor-General Wood has issued an order giving the police courts jurisdiction over libel cases in Havana. This is bitterly opposed by the newspapers, which will be subjected to all sorts of reason on a certain point. However, they have to submit until Cuba has a government of her own, and is no longer under military law.

The Japanese have not been excluded from the United States as the Chinese have been, and it is doubtful whether they can be under existing treaties. But they are now coming in great numbers. About 6,000 have been landed in Victoria, B. C., since January 1, on their way to the United States. The cause of this increased immigration will be investigated.

There have been many native Chinese Catholics murdered in the province of Fochin-ki in China. This is thought to have been the work of the Boxers. As they have refrained from hurting the foreigners, but have attacked only Chinese citizens, the Foreign Powers have no treaty right to interfere, and the punishment of the murderers belongs exclusively to the Chinese government.

DEATHS.

For actual subscribers we insert an ordinary notice of 100 words free. We charge one cent a word for all over 100 words, invariably in advance. Count the words and you know at once what the charge will be. Unless the money accompanied the notice, it will be brought down to 400 words.

SHERRILL.
On April 15, 1900, Master Caroline Sherrill died at the home of her uncle, Mr. Mollie M. Tucker, in Greensburg, Ky. She was born in Green county, Ky., where she lived for 27 years, having been converted at the age of 14. She lived a consistent member of Greensburg Baptist church for 74 years. Though deprived of the senses of hearing and speech, she wielded a silent influence for good on those who knew her. She possessed a strong mind and willing hands. A large portion of her life was spent in the welfare of others at home and abroad. Her life exemplified to those around her. Here was a model life in her home, in her church, in her social relations. Her winning modesty, her many Christian graces, were gifts worthy of our emulation. She was the only sister of Bro. Mason W. Sherrill, long a member of Fourth and Walnut-street Baptist church of Louisville. Gentle hands laid her body peacefully to rest in Greensburg cemetery in certain assurance of the resurrection of the just. T. M. GREEN.

ROGERS.
Mrs. M. V. Rogers died April 19, 1900, age 82 years; professed faith in Christ early in life and was baptized by the writer into the fellowship of the Baptist church at Baughs Station, Logan county, Ky., when she moved to Louisville. She joined the Baptist church at Mt. Pleasant, where she remained until death. The congregation was called together at 10:30 a. m. on a Sunday, April 22nd to listen to a funeral sermon delivered by the writer and to bid Sister Rogers farewell for the last time on earth. Many tears were shed. She was consistent Christian, a good worker for Christ, a kind neighbor. She had been a loving member of our Bro. Henry Rogers for 25 years and a kind mother to two orphan children. She has gone home to rest. J. N. GARDNER.

TURNER.
Ida Mildred Turner, wife of J. C. Turner and daughter of Kilsabeth and William H. Solter, was born near Mt. Vernon, Mo. She professed faith in Christ and united with the Mt. Pleasant Baptist church in 1878. She departed this life Jan. 28, 1900, in the 22nd year of her age. Sister Turner was called away right in the bloom of life. She said, "I am ready"; her only regret was leaving her loved ones at Mt. Vernon. May the Holy Spirit guide them in the service of God and at last gather them to his praise in glory in the prayer of their pastor, Heath, Ky. T. M. McGEE.

PATE.
[Tribute of respect to the memory of Bro. Thomas E. Pate, who departed this life April 12, 1900.]
Bro. Pate was an exemplary member of the Baptist church for forty-four years, twenty-four years of which was with the church now at Staley, Ky. He was model Christian man. Born in Rockcastle county, Ky., Feb. 4, 1827; was married to Miss Sarah K. Newman in Breckinridge county, Jan. 29, 1852. Three children were born to them, all of whom are dead. Sister Pate survives him and bears her bereavement with Christian patience. He was perfectly resigned to his death. N. M. NEWMAN, Secretary.

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Items of Interest.

NEWS THE WORLD OVER.

The London correspondents report that Lord Roberts prophesies the war will be over in six weeks. That depends on several things, the chief being whether the Boers were in earnest or merely vaporing when they declared for "liberty or death." If they were in earnest, six years will not see them conquered. If they were only boasting and are ready to quit if defeated, the world has been cheated of its sympathy and they deserve to be subjugated.

Judge W. C. Endicott died at his home in Boston on the 8th, aged 73 years. He was taken with pneumonia after a ride on Wednesday. Judge Endicott was Secretary of War under Cleveland. His daughter is the wife of Joseph Chamberlain. Ex-Governor David B. Culbreth died of grip in Jefferson, Texas, on last Monday. He was the father of Senator Culbreth, was a leading man in Congress and one of the best constitutional lawyers in the country.

The Filipinos attacked the garrison at Oubang and besieged them for five days. Major Gilmer succeeded in sending them reinforcements, and the Filipinos were driven off. There were 15 killed among the United States soldiers, about the largest number yet reported in any one fight.

There was a terrible explosion in a coal mine at Heohfield, Utah, which is attributed to the blowing up of a number of bags of blasting powder. Two hundred and fifty were killed by the explosion and the fire damps, and a few were rescued severely injured.

King Oscar of Sweden has been on a visit to England and expresses his wish that England should conquer the little Dutch Republic. This is not surprising, the surprising thing is, if anything, in the depths of his heart favors any republic.

A fight took place at Leambanno on the island of Panay in which the Filipinos attacked a detachment of the Twenty-sixth Infantry. These were defeated and compelled to retreat, leaving 30 dead and wounded on the field. But reinforcements were sent from Iloilo and the Filipinos driven back to their mountain stronghold.

Gen. Douglas, in a lecture on Stonewall Jackson in New York City, said he was with Jackson every moment of the time Jackson was in Fredericksburg, and there is not one word of truth in the story of Barbara Fritchie as told in the poem. Barbara,

never denied it long ago, but these denials do not prevent the continued repetition of the story.

The first week of the Paris Exposition was a great success in the number of visitors. The number averaged 200,000 a day. And the attendance was not what it will be when all the exhibits are in place and everything is ready. Those who cannot afford a long stay at an Exposition prefer to wait till all the preparations are completed.

There is evidence of a growing coolness between Russia and France and a good thing it is for France. For that country has been used as a cat's paw by Russia, who has never done anything in return for France. The Bourne Gazette, of St. Petersburg, which is supposed to speak officially, accuses France of taking a bribe from England to let her wreak vengeance on the South Africa Republic, and says such conduct is monstrous and cannot be resorted to the credit or honor of the French. It is worse in France to take pay in Morocco than in Russia to take similar pay in China and Persia?

The Names Guest of Antwerp gives authentic details of atrocities inflicted by Belgians on the natives of Congo. In one case twenty-two women were shot for not having come in time to carry away a load of rubber. In another case sixty women were chained and starved to death because their villages had not supplied any rubber. To read such things as these of the way the white man carries "his burden" is enough to convert the strongest Universalist to a belief in eternal punishment.

Captain O. M. Carter, of the United States Army, who was convicted of embezzling large sums and condemned to the penitentiary so long ago, that most people have long since forgotten his name, has at last gone to the penitentiary. Every possible article of the law has been used in his favor, but he failed. He is now in the penitentiary at Leavenworth, Kansas, to work out what remains of a three years' sentence.

Two thousand Porto Ricans rose at Puerto Tierra and attacked the negroes from St. Thomas and other places who had been engaged at work on the pier. They were angry because these negroes, who were British subjects, were brought to the island and given work while so many Porto Ricans are starving. Troops were sent against them and they quickly dispersed. One man was killed and four dangerously wounded.

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A BLESSED EXPERIENCE.

BY REV. D. F. LAMSON.

Christmas Evans, the fervid Welsh preacher, gives a vivid account of a remarkable visitation which he received when crossing the Cadair Idris, one of the mountains of Wales. He says:

I was weary of a cold heart toward Christ and his sacrifice, and the work of his spirit; of a cold heart in the pulpit, in secret prayer and in study. For fifteen years previously I had felt my heart burning within me, as if going to Emmaus with Jesus. On a day ever to be remembered by me, as I was going from Dolgelly to Mochynlleth, and climbing up toward Cadair Idris, I considered it incumbent on me to pray, however hard I felt my heart, and however worldly the frame of my spirit was. Having begun in the name of Jesus, I soon felt, as it were, the fetters loosening, and the old harness softening, and, as I thought, the mountains of frost and snow dissolving and melting within me.

This engendered confidence in my soul in the promise of the Holy Ghost. I felt my whole mind relieved from some great bondage; tears flowed copiously, and I was constrained to cry out for the gracious visits of God, by restoring to my soul the joy of His salvation, and that he would visit the churches in Anglesea that were under my care. I embraced in my supplication all the churches of the saints, and nearly all the ministers of the Principality by their names. The struggle lasted for three hours; it rose again and again, like one wave after another, or a high-flying tide driven by a strong wind, until my nature became faint by weeping and crying. Thus I resigned myself to Christ, body and soul, gifts and labors, all my life—every day and every hour that remained for me—and all my cares I committed to Christ. The road was mountainous and lonely, and I was wholly alone, and suffered no interruption in my wrestling with God.

From this time, I was led to expect the goodness of God to the churches and to myself. The result was, when I returned home the first thing that arrested my attention was that the Spirit was working also in the brethren in Anglesea, including in them a spirit of prayer, especially in two of the deacons, who were particularly importunate that God should visit us in mercy, and render the Word of His grace effectual amongst us for the conversion of sinners.

This experience, so nearly akin to that of David Brainerd, shows that there are possibilities of communion with God and consequent power with men, to which it is feared many Christians are entire strangers. Why should such experiences be so exceptional as they appear to be among the children of God? The question is suggested, In there not a fulness of divine grace and blessing beyond all that the majority of Christians appropriate and enjoy?—Watchman.

A PROMINENT Texas Baptist sends us the following from the "Evangelical Baptist": "Dr. Buckner is a perpendicular Baptist." That is the way Dr. Moorehouse, of New York, put it when Dr. Buckner was helping to shape up matters in South McAllister after a Baptist sort. "The prominent Baptist adds: 'How could he be bent otherwise after reading the WESTERN RECORDER for more than fifty years?' It is written that by their fruits ye shall know them, and we are quite willing to have the RECORDER judged by its 'Old Guard' and comparisons among those is Dr. E. C. Buckner, of Texas.

PRESIDENT J. E. BURNETT, of Liberty College, Glasgow, favored us last week with a very pleasant visit. He is enthusiastic over his work, and rejoices in the blessing of God upon that work. He is one of our most valuable and useful men.



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ORDINATION SERVICE.

Upon request of the Warsaw Baptist church, a Presbytery met at Warsaw, Ky., on Saturday April 28 to examine Bro. Clarence D. Graves with a view to ordaining him to the Gospel ministry. The Presbytery was composed of Revs. Carter Helm Jones, O. M. Huley, A. C. Cree and Ryland Knight, and deacons John Crouch, A. Smith and H. S. Rowlett. The Presbytery organized by electing Rev. Carter Helm Jones, Chairman and Ryland Knight, Clerk.

After a thorough and most satisfactory examination the Presbytery recommended that Bro. Graves be ordained, and on request of the church proceeded to the ordination. The ordination sermon was preached by Rev. Carter Helm Jones. Rev. Ryland Knight presented the Scriptures. Rev. A. C. Cree delivered the charge to the church and Rev. O. M. Huley to the pastor. The ordaining prayer was offered by Rev. Carter Helm Jones, and the benediction was pronounced by the candidate.

Bro. Graves is blessed with a pleasant and among delightful people and the outlook is most favorable.

CARTER HELM JONES,
Chairman.
RYLAND KNIGHT,
Clerk.

DEAR RECORDER:—Let me say some things through your column that may be of interest to some of your readers. Our Circle Meetings at Hebbardsville church last Saturday and Sunday were a success. Brethren E. H. Maddox and M. E. Miller were with us. Our lay members took hold of the work, so our subjects were well and profitably discussed. This is an old battlefield (I mean where fighting in the way of debates has been done.) I have been serving this church as pastor for fourteen months. When I commenced my work here, the church was in debt and, I thought, almost dead on missions. But, by the help of the Lord, we labored and prayed until we paid the old debt and awakened a missionary interest. At our last monthly meeting, there were two approved for baptism. So we had the pleasure of troubling the waters of Green River at the same place where the writer was baptized forty years ago. The Lord be praised for all.

W. H. BELL,
Hebbardsville, Ky., May 4.

We are pleased to learn that Beaumont College, presided over by Thomas H. Smith at Harrodsburg, has had a most prosperous year. President Smith can have no greater success than he deserves.

Reduced Rates to Denver, Colorado Springs and Pueblo

May 10th, June 5th and 10th, the Union Pacific will sell round-trip tickets from St. Louis and Kansas City or Omaha to above points at one fare, plus \$1.00. For illustrated publications, time tables and any desired information, direct to J. F. Aglar, General Agent, St. Louis, Mo.

THEY OVER CURIOUS ARE NOT OVER WISE.
Philip Massinger.

THE MARKETS.

LIVE STOCK.

Report for week ending May 6.

CATTLE.

Extra good export steers, 1,200 lbs. and up	\$4 75/00 00
Light shipping, 1,200 to 1,250 lbs.	\$4 50/00 00
Best butchers	\$4 50/00 70
Fair to good butchers	\$4 50/00 00
Common to medium butchers	\$4 50/00 00
Thin, rough steers, poor cows and cullings	\$4 00/00 00
Good to extra oxen	\$3 75/00 00
Common to medium oxen	\$3 75/00 00
Blockers	\$3 75/00 00
Bulls	\$3 50/00 00
Veal Calves	\$4 00/00 00
Milk cows—Chosen	\$3 50/00 00
Fair to good	\$3 50/00 00

HOGS.

Choice packing and butchers, 200 to 250 lbs.	\$5 00/00 00
Fair to good packing, 150 to 200 lbs.	\$4 75/00 00
Good to extra light, 100 to 150 lbs.	\$4 50/00 00
Fat sows, 150 to 200 lbs.	\$4 50/00 00
Fat sows, 100 to 150 lbs.	\$4 50/00 00
Pigs, 50 to 100 lbs.	\$4 50/00 00
Range, 100 to 200 lbs.	\$4 50/00 00

SHEEP AND LAMBS.

Good to extra shipping sheep	\$3 75/00 00
Fair to good	\$3 50/00 00
Common to medium	\$3 50/00 00
Block	\$3 50/00 00
Wethers and maulwags, per head	\$3 50/00 00
Best butcher lambs	\$3 50/00 00
Fair to good butcher lambs	\$3 50/00 00
Wethers	\$3 50/00 00

LEAF TOBACCO.

Report for week ending May 6.

SALES WITH OVERTHAUSING.

Following were the sales for the week ending year to May 6, with comparisons:	Week.	Year.
Year 1899	1,670	58,282
Year 1898	1,311	71,812
Year 1897	1,716	54,730
Year 1896	1,027	71,743

SALES.

Total value of new crop to date	\$7,070	72,150	47,151
Stales new crop to date, original inspection	55,500	61,511	57,700

REJECTIONS.

Rejections this week	500	100	200
Percentage of rejections to another sales	7	10	37
Rejections Jan 1 to date	15,100	18,471	11,200

RECEIPTS.

Receipts this week	1,200	1,200	1,200
Receipts Jan. 1 to date	45,200	62,500	37,500

TRUCKS—1899 GROUP.

Truck, green or mixed	\$2 50/00 00	Calvary.
Truck, round	\$2 50/00 00	\$2 50/00 00
Common legs	\$2 50/00 00	\$2 50/00 00
Medium legs	\$2 50/00 00	\$2 50/00 00
Good legs	\$2 50/00 00	\$2 50/00 00
Common leaf, short	\$2 50/00 00	\$2 50/00 00
Common leaf	\$2 50/00 00	\$2 50/00 00
Medium leaf	\$2 50/00 00	\$2 50/00 00
Good leaf	\$2 50/00 00	\$2 50/00 00
Fine and selections	\$2 50/00 00	\$2 50/00 00

TRUCKS—1900 GROUP.

Truck, green mixed	\$2 50/00 00
Truck, round	\$2 50/00 00
Common legs	\$2 50/00 00
Medium legs	\$2 50/00 00
Common leaf, short	\$2 50/00 00
Common leaf	\$2 50/00 00
Medium leaf	\$2 50/00 00
Good leaf	\$2 50/00 00
Fine and selections	\$2 50/00 00

Recitations

Schools, Colleges or Individuals desiring good recitations will find them in our list of recitation books. These recitations are Order one by mail. A silver dollar will bring it to you.

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