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Faith, Hope and Love, these three.

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DR. LEONARD WOOLSEY BACON says: "It is seriously proposed that we buy out the monastic orders in the Philippines, which may become practicable when two unlikely conditions coincide, first, that the orders wish to sell their magnificent domains (sure to appreciate in value now that their title is guaranteed by treaty) and, secondly, that the American people care to spend some scores of millions in fitting out with enormous cash endowments these aggressive orders."

It looks now as if the American Protestants are going to do that very thing. There is little protest against the Spooner amendment to the Army appropriation bill, under cover of which the Taft commission will buy out the friars. The money paid over will make Protestant parents in the United States yet weep tears of blood. But they will deserve it, for keeping supremely silent and indifferent now.

THE *Watchman* says: "The proposals for getting all the churches to do the same thing at a given time are becoming so numerous that they do not amount to anything. People are becoming confused, and they pay little attention to the programme." It is to be hoped that the self-appointed popes who issue these orders will become discouraged and quit.

OVER one thousand Catholic priests in France have turned Protestant. The movement has reached the people. Whole villages are breaking with the Catholic church and asking for Protestants and Bibles. In the department of Correze alone sixteen Catholic congregations went over to the Protestants, and the movement is extensive in other provinces.

THIS is a political movement. These people are not regenerated. But it is a blessed movement, because it frees them from the tyranny of Rome, and makes them eager to read the Bible, and to have Protestants to preach to them. It might be a good idea to send the missionaries who have returned from China to France.

WHETHER the world grew better or worse during the last century is to be decided by one thing and that only. Are more men in proportion to the population doing justly, loving mercy and walking humbly with their God? Are those who are so doing growing in justice, mercy and humble obedience to God?

Schade's Philosophy of History.

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

In a recent article I called the attention of the readers of this paper to Dr. Schade's remarkable attempt to interpret human history from a Christian point of view. He attempts to show how all pre-Christian history prepared the way directly or indirectly for the advent of Christ. He shows with admirable fullness how widespread and intense the longing for an incarnation of deity that should bring to men certitude as to the divine will and salvation from sin and from death had become among Jews, Greeks and Romans. The necessity of the incarnation he exhibits in a striking and convincing way. He is equally clear as to the necessity of the crucifixion. "Jesus the Christ bridged the chasm between the worlds spiritual and natural. By his intercession on high he equipped all strains here below. By descending into the abyss he shut it up. Unifying human nature with the divine through his person, he becomes not only one of us, but the head of all humanity and one with it. . . . The Pure One identifies himself with a wretched humanity. As its solitary healthy member, as its heart even, he is part of the organism of humanity, a body sick unto death. The poison and leprosy of the whole body throws its destructive force unitedly upon this single pure heart. It breaks. But the plague also spends its force. Outraging itself in raging against the Innocent One, the power of the Bad is broken. Hence the possibility is within the reach of all, to be healed and freed from sin and its effects. . . . There is a simple way of becoming embodied in the wonderful organism in which each is to prove a living member, by partaking of the vitalizing forces circulating through it: the Blood and the Spirit. . . . The cardinal facts—no mere doctrines—of this communion consist in these experiences, namely: Sins forgiven by virtue of the blood and death of Jesus Christ; new life given by the impartation of the Holy Spirit sent through him."

The author admits that the secret of the vicarious death and the imputation of righteousness to the petitioner for pardon are incapable of being fully comprehended or formulated in words. "To understand the mystery of the fact or person . . . would mean to stand above it, and to play the master with the mode and the combinations under which the consummation of the whole process of renovation is to be perfected." He unhesitatingly declares the cross to be the "key to human history." "In this death and resurrection all is disclosed now; and that is affirmed which the heralds of the forthcoming Ruler of all nations proclaimed by virtue of his commission and according to his instructions. . . . Nowhere else but here are we made acquainted with the personal God perfectly independent of the world; a Triune God, because possessing an organic nature of his own."

The absolute need of a crucified divine-human Saviour by a race that under the "management of the intelligent, personal will of the Evil One," is impressively set forth. The author narrowly escapes dualism in his delineation of the "Prince of Darkness" and his dominance over a mighty realm of human life. He rightly asserts that "the restoration to the true religion was impossible from below, since all the nations down to the time at which we arrived under the cross, progressed only in a downward devolution." This theory of "downward devolution" the author seeks to substantiate by reference to the rise and fall of the great civ-

ilizations of the ancient time. It is certain that the civilizations were based upon conquest and the merciless exploitation of human life, and they carried in their systems the destructive germs to which they were successively to succumb. It is certainly true, also, that moral and religious life showed no tendency toward improvement under the influence of these civilizations.

Equally striking is Schade's view of the resurrection of Christ: "Of still greater cosmic import [than the crucifixion] is his resurrection, inasmuch as the glorification radiating from the body of the Redeemer and his saved ones, extends through the whole cosmos, which is but the periphery of that central body." Again: "With his resurrection we plainly see the rise of the history of a new world, the history of one regenerated family as a leaven worked into the dough of humanity. By the working forces newly imparted, working in co-operation and standing in communication with the realm of divine influences: the veiled purpose of history becomes now gradually disclosed to ever widening circles through a process analogous to, and on the basis of, but not identical with, former developments." "Unless bodily risen from death as the glorified yet corporeal Mediator—in whom the spiritualization of nature is complete for the first time—he could not have been credited with being the Head, the First-born, the life-germ, prototype, and progenitor of a new family, a regenerated humanity. As such, however, he showed himself. He appeared only to the disciples, prepared by himself for the reunion in the higher sphere of true life. For, unless ethically prepared, the humanity of the mere natural and therefore lower grade, does not see, much less comprehend or receive, the higher life, the life divine. Whoever becomes, in this order, a member of true discipleship, to him it is manifest, to a degree of unshakable certitude, that the Lord of Glory, whom their hands had touched, is the very same One in whom the thought of the world was conceived, by whom and for whose sake the world was called into being, and who came in the fullness of time to seek and lift up persons lost and under bondage, and to guide them back to the Father. . . . There by the disciples, in their using numbers, recognized as never man had before the human being in, its ideality and eternal value. This is something entirely new in human history. It is a revelation. It is not the discovery of advanced evolutionism, which posits an ideal quite different. . . . After the divine nature had taken possession of the friends of Jesus, after the Risen One had poured out the Holy Spirit into their minds, humanity comprehended itself—despite the diversity of languages, etc.—as a unity in respect to both origin and destiny. . . . All their new experiences were analogous to first creation; they knew themselves to be new creatures. It was not a reform—it was a renovation. A fire quickening, purifying and light-giving is kindled as the Son of Man had desired that it should be. This new life in the similitude of fire shall henceforth, by mere praying and preaching and without any ostentation, raise nation after nation, and form history and transform the world. . . . It was an unheard-of story which spread like fire in ever increasing circles from the Orient to the Occident. The world's history had been crying to Heaven. The call of this undiminished but enriching love is to respond to the world's ends, and behold—it connects them so, that there be no end in the circulation of love."

These are truly noble utterances, and

reveal to us our author's deep sense of the world's absolute need of an incarnate, crucified, and risen Saviour, and the absolute supply of that need in the Word that became flesh and tabernacled among us. I have not met in many a day a book in which enlightened faith shines forth more brightly. I had hoped in the present article to give some intimation of the way in which the author handles post-apostolic history, and his views regarding the future of humanity and of Christianity. But his statements regarding the crucifixion and the resurrection so interested me that no space is left for this purpose. From the quotations I have given, it is sufficiently evident that the book is not easy reading; it is also clear that it will repay careful study.

Plain Sermons.

Intelligibility is really the first requisite of successful preaching, and it ought to be an intelligibility which extends to the uneducated and simple-minded. If the whole sermon cannot be within the grasp of children, part of it should. Large words and complex sentences in spoken discourses are too often indexes of confusion or imperfection of thought on the part of the speaker. It is difficult to analyze and clarify our thought and set in order our impressions of truth, reducing them to their simplest elements, but the overcoming of that difficulty is the secret of power. Preaching is of the intellect, but the mere display of intellectuality hinders its access to the heart. Like the small bullet of the modern rifle, the little word goes further and sinks deeper than the large one. Let the preacher take his written sermon, if he uses one, and go through it, substituting little words for large, and short sentences for long ones, and see whether he will not be rewarded by the attentive and responsive looks of his congregation. If he speaks without a manuscript let him think of himself as a herald who delivers the message from his Lord as directly and forcibly as possible.—The Congregationalist.

WHAT the people of our communities need is definite teaching of the things revealed in God's Holy Word. The common people of Christ's day had heard enough of human scholarship. They listened to Christ gladly because he indoctrinated them with unadulterated instruction. So the masses of the people of our day have grown tired of pulpit essays on philosophic themes, or on science and poetry and art and politics. They need, and they want, God's Word expounded by those whose hearts are filled with the illumination of the Holy Spirit. When they ask for bread, why give them a stone? Or, for fish, why give them a serpent?

The popular preachers of these times are those who follow the example of Christ. These are the men that God honors. These are the men that the common people hear gladly. These are the men that will never know a "dead line." They will continue to bloom in God's garden clear down into old age, and then the Lord will transplant them into the heavenly garden beyond.—E.

How many answers have been missed simply because we did not follow our petition with a heavenward eye, and with the calm waitings of expectant faith! Remember, when you pray, go at once from the footstool to the tower.—J. Vaughan.

The Rock of Matthew 16:18.

BY REV. J. J. TAYLOR, D.D.

"Thou art *Petros* and upon this *Petra* I will build," said the Lord Jesus. Had he said, Upon this rock I will split my church, he would have predicted what has come to pass. Scholars have dug into Greek roots, and scrutinized Aramaic nouns, and ransacked the realms of exegesis, and yet have arrived at no settled conclusion. The difficulties of the subject suggest modesty of opinion, but do not inhibit investigation.

With more or less cogency, three distinct views have been urged: That Christ is the rock; that Peter alone or with others is the rock; that the confession of Peter is, or in some way contains or discloses, the rock. These views will be examined in order.

I. Is Christ the rock? Some hold that Jesus referred to himself in contrast with Peter, whose name suggested the idea. Thou art *Petros* and upon this *Petra* (pointing to himself) I will build my church. This view was advocated by Augustine, and has been adopted by many others noted for piety and wisdom. It has much to sustain it, not only in the force of noble names, but also in the Scriptures. Speaking of his bodily abode Jesus said to those who sought a sign, "Destroy this temple, and in three days I will raise it up again." Similarly he might have referred to himself as "this rock," the foundation of the church. Paul speaks of a foundation, "which is Jesus Christ" (1 Cor. 3:11); he uses the word *Petra* in referring to Jesus the rock of offense laid in Zion (Rom. 9:33), as does Peter also (1 Peter 2:8), and speaking of the rock which followed Israel he specifically declares, "That *Petra* was Christ." The general use of the term to indicate bed rock, as distinguished from a loose stone, also harmonizes with the idea that Christ is the rock, especially as in other figurative uses of the term in the New Testament it refers to him. Indeed, unless the case under consideration be the exception, *Petra* is nowhere used in the New Testament to designate a human being.

This line of argument reinforced by a certain sense of loyalty to Christ has convinced many, but to others it is inconclusive for the following reasons: (1) If Jesus had meant himself, it would have been just as easy to say so in unambiguous terms: thou art *Petros*, but I am the *Petra* upon which I will build my church.

(2) The fact that *Petra* is used to represent Jesus does not preclude other metaphorical uses of the term. *Lithos* (stone) is used to represent Jesus (1 Pet. 2:8), and also his people (1 Peter 2:5), and the elements which enter into Christian character (1 Cor. 3:12). *Phos* (light) is used to designate God (1 John 1:7), Christ (John 8:12), Christians (Matt. 5:14), the excellence of the kingdom (Col. 1:12), the saving efficacy of Christ (John 1:5), etc. So there is nothing in linguistic usage that requires *Petra* to be used as a designation of Jesus only.

(3) In this case Jesus is clearly represented as the Builder; how then could he be the foundation? How is it possible for a foundation to be set up a structure and at the same time engage in the activity of building? The thing seems irrational. Jesus is not the rock in this verse.

II. Is Peter the rock? The Roman Catholic view is that Peter alone is the rock and the original Pope. This is modified by some Protestants and Baptists, who hold that Peter with others (Eph. 2:20) is the rock. Either view seems quite untenable, and probably both originated in the mere similarity of the terms *Petros* and *Petra*. Catholics, through design or ignorance, used the interpretation to establish the authority of the Pope; and their compromising opponents, anxious to concede something, said, "O, yes, Peter is the rock"—but something else. The case is worthy of calm consideration.

(1) Either phase of this view rests upon the hypothesis that Jesus here means to pronounce special benediction on Peter, "Blessed art thou!" But the hypothesis is not well founded. (a) On

that occasion Peter simply did what he had previously done (John 6:68, 69), what Nathanael had done at an earlier date (John 1:49), and what uncounted millions have since done, he simply confessed the Christ; and the dramatic efforts of biographers and exegetes to make this confession appear conspicuously meritorious suggest mental bias. (b) It is distinctly implied that Peter merited nothing by the part he took, "Fish and blood hath not revealed it unto thee, but my Father." (c) The word "blessed" is not a participle implying an objective bestowment, but simply an adjective (*makarios*) describing a subjective state: "Happy art thou Simon Bar-Jonah"; and according to his capacity equally happy is every soul that obtains like precious faith. (d) The compromise view destroys itself. It could be no special distinction to Peter, if others are admitted to the same privilege.

(2) If Jesus had meant to declare Peter the foundation, it would have been quite natural to say, Thou art *Petros*, and upon thee I will build; instead, he said, Upon this *Petra*. Dr. Broadus' discussion of the use of these two terms is quite remarkable. (a) He thinks the variation in terms originated in an inclination to play upon words. In any case, it would be strange for a serious writer to sacrifice perspicuity for euphony, especially in a permanent record; but here such a change in terms would have been entirely gratuitous, as the construction, changing *Petros* to the dative *Petro*, would have met the demands of euphony without introducing the new word. (b) He observes that Jesus originally made no such distinction, since it was not in the Aramaic, which Jesus spoke; but the point seems to be against the Doctor's position. Using a language incapable of such a distinction, Jesus of course ignored it; but for a permanent record he chose a language capable of the distinction, and by the Spirit had it put on record. The inference seems irresistible that the distinction is vital, and that *Petra* is not *Petros*.

(3) The incongruity which renders it irrational for Jesus to be at the same time Foundator and Builder is equally fatal to the theory that Peter is the foundation. In this immediate connection Jesus says to Peter, "I will give unto thee the keys of the kingdom." Especially knotty is the problem presented to those who hold that in this passage "church" and "kingdom" are synonymous terms. When in all the course of providence did the foundation of a church or kingdom ever rise up and carry the keys of the same? Aladdin, with lamp and ring, never performed a more wonderful feat.

III. Does the confession constitute or in any way contain the rock? Multitudes have so thought. Happy art thou, Simon; my Father revealed it unto thee; upon this rock I will build! What is this "it" revealed by the Father? Not the act of confessing, for that comes after the revelation. Not the faith of Peter, for that was a result of the revelation. Not the confession objectively considered, for that may be made insincerely. But the revelation to the individual soul of Jesus as the Christ, the Son of the living God. In every case this is a divine revelation (1 Cor. 12:3), and blessed is he to whom it is made. A regenerate church membership. Christ revealed to the individual soul (Gal. 1:15, 19). The one essential and changeless condition of membership in a New Testament church, unique and peculiar. "On this rock I will build."

Norfolk, Va.

Tough people have a hard time. They are always getting hurt. Somebody is always slighting them, or offending them, or doing something which vexes them. It is really better—more comfortable, at least—to be thick-skinned, so as not to feel the thousand little impacts and contacts which make such painful impressions on thin-skinned people. Truly, it is not manly to be so touchy as some people are. It only makes one miserable, and one's friends miserable, too. This is one of the childish things we should put away when we get grown-up.

Spiritual Lessons of the Lilies.

BY REV. THEODORE DUYLER, D.D.

A Gospel preacher can find abundant texts in this picturesque region. In this "mountain apart" the Master often holds intercourse with his disciples; and these "manitions of rocks" are emblems of the strength and security of those who make Christ their refuge. Yonder garden stems with spiritual teachings; especially by that wonderful family of the lilies whose varieties extend from the gorgeous Japanese "Golden lily" to those snow-white creatures whose beauty mantles the surface of the little pool beside the pine-grove.

The chief question with us should be whether we have been truly converted and whether we really have Christ within us: if we are sure of that, we may dismiss anxiety just as the lilies do, and grow just as they grow without any worry. Some sincerely good people distress themselves needlessly. We are not required to furnish the growing principle or agent; the Spirit of Christ furnishes that. The mariner is not required to furnish the wind; his work is to spread his sails to the breeze, and to steer by his compass and chart. Saving faith is receiving the Christ-life into the heart; while that divine life is there, growth may go forward. Precisely this did the Master teach when he said, "If ye abide in me, and I in you, ye shall bear much fruit."

A true servant of Jesus draws his motives of action from his deep heart-love and loyalty to his redeemer. There are his roots. Up from these hidden roots spring his daily obedience, and his devotion to the things which are pure and honest and of good report. These motives hold him firm in times of temptation as the stout roots hold yonder hemlocks against the assaults of a hurricane. The reason why any Christian does not fall from grace is that Jesus Christ holds him and supplies to him strength; this is the double office of a root; it holds and it feeds. Here is the test-question with all my readers who profess and call themselves Christians. Are our hearts in all their motives, desires and affection, united to Christ that we draw him up into our daily lives? Do we keep the connection close by secret prayer? Is the law of Christ our law, are his interests our interests, do we give conscience the casting vote, and do we constantly ask our Master "what wilt thou have me to do?"

There is a second fact about the growth of the lily that must not be lost sight of by the person who desires to grow in grace. The lily grows not only by its inward principle of life, but by the aid of its surroundings. Put it into an exhausted receiver and it dies for want of air; put it into a dark cellar, and it perishes for want of light; send it off to the Arctic regions, and it dies for want of warmth; thrust it into a bed of sand, and it dies for want of moisture. Give it air, light, warmth and moisture and then observe how readily the flower assimilates into itself the required particles out of the atmosphere, out of the soil, out of the rindrops, and out of the sunshine. Similar provisions are made for us that we may develop our Christian character and enlarge our Christian lives. God's Holy Word is our light; we must open our souls to it. God's Book is our soul food; the strongest Christians are hungry feeders on the Bible, and the want of this daily bread makes some of the emaciated skeletons in our churches. Christ's love shed abroad in our hearts supplies warmth. The descent of the Holy Spirit, like the dew or the rain, supplies the needed moisture. And so God giveth the increase. But if we neglect God's Word, if we steep our hearts in the frigid atmosphere of worldliness, if we quench the vital fire of the Holy Spirit, then are we cast out and withered. If growth does not kill sin, sin will kill growth. It is not possible for us to create spiritual life, but it is fearfully possible for us to produce spiritual death!

Those lilies up in yonder little pool spring up out of the mud; and yet they grow white and clean. Pure as a lily is a common proverb. We all inherit a

foul depraved nature, and live in a very unclean world, but Jesus can give us purity of heart. Then comes purity of living. Before all of us our Master presents an ideal which we are to aim at; it is "the beauty of holiness." Our daily ambition and prayer must be that the beauty of the Lord our God may be upon us. A Christian is the representative of Christ; then how important is it that we make our religion visible, attractive and lovable. The lives of such men as Spurgeon, Phillips Brooks and Moody are the most eloquent sermons in behalf of the Bible they fed upon. No group of lilies in the garden of Mohonk shows fairer in the sunlight than Clara Barton in the hospital of suffering, or Elizabeth Fry preaching Jesus in Newgate prison, or Mary Lyon training her pupils at Mount Holyoke to "go for their Master where nobody else was willing to go."

"Consider the lilies," said our Divine Teacher and Lord. Our neighbors will put sharp eyes upon us. They will expect to find moral beauty, courage, honesty and some distinct traces of Christ-likeness in the conduct of those who profess to be followers of him who went about doing good.

A follower of Jesus ought to be worth looking at. Very brief at the best is any human life; as a flower of the field so it flourisheth. The transplanting into a heavenly clime goes on continually. When we read of one and another noble and beautiful life closed on earth, we say, "My beloved has gone down into his garden to gather his lilies."—Evangelist.

We accepted Deacon Philip's invitation to attend prayer-meeting with him last evening, and found the mid-week service rather poorly attended. The brethren spent most of the time praying that the Lord would direct them in the choice of "an under-shepherd" who should "go in and out with the flock," who should "care for souls," and, as "steward of the mysteries of God," "give to each his portion in due season." The fact is that the church has been without a pastor for three or it may be nearly four years, and the brethren have become quite glib in the use of Biblical phrases supposed to apply to the situation. On our way home I told Deacon Philip that I was deeply affected by their depression and wished it were in my power to help them a bit. I suggested that I had heard the Rev. John Zebodee very well spoken of and thought he "could be moved" from Ephesus if right measures were taken; but I learned that Mr. Urbane had been to hear him and objected to any one who had such evident reminders of his early sea-faring life in his manner. Mr. Urbane is not very particular whom the church shall call provided only he is a "gentleman." "How would Dr. Peter do, who is just now at Babylon?" "Never in the world," said Deacon Philip; "why man, he is past forty-five, almost fifty, in fact." "Well, I do not think you would make a mistake if you were to call the Rev. Simon Zelotes." "He will do well enough for the Salvation Army," was the reply, "but we must avoid calling a man who is too radical." "Brother Apollous is a very eloquent man," we ventured. "Yes, but he has not been out of the seminary more than three years." We did not say anything rude. We make it a point of conscience never to say anything rude. But we turned the corner somewhat abruptly and went our way thinking what a precious lot of unconscious humbugs some people are, who pray the good Lord for things they have no intention to accept. Ministers are called, it seems, for reasons which have not one thing to do with their usefulness; rejected for reasons in no way connected with their spiritual life, or peremptorily dismissed for some trifling difference of opinion in spite of their fidelity or their success. Stop praying for a pastor, brethren, or else put a little more genuine piety into your search for one. No, thank you, Brother Philip. We do not care to go to prayer-meeting to-night. We mean to stay at home and read the third chapter of First Timothy; and we suggest the same to you, if we may.

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Questions Answered.

BY SENEX.

The date of this question shows how far behind hand I am in some of my answers. I beg this brother's pardon, because in the circumstances he should have been answered promptly. A Campbellite preacher came to the town to preach against the Methodists, but took occasion to attack the Baptists also. Among other things, he ridiculed the idea of praying for sinners, and spoke in the most contemptuous way of "Holy Ghost religion," meaning by that, I suppose, regeneration by the Holy Spirit. His expression was that he had rather have yellow fever. A debate between a Methodist preacher and this man was arranged for some months afterwards.

As soon as a meeting held by the Campbellite was over, the Baptist pastor, thinking that some of his members had been shaken somewhat, preached a sermon in reply. Some of the members were angry because of the discourtesy, and said the pastor ought to have waited to reply till after the debate some months ahead. I am asked if he did right to reply when he did.

If this questioner is right in thinking that the only objection to the reply was the discourtesy of not waiting for the debate, I am amazed, and I thought I had about reached the point where nothing can amaze me. Things have come to such a pass that a Baptist preacher is not to defend the doctrines of Baptists in his own pulpit, whenever it seems best to him. And especially that fundamental doctrine of regeneration. What other people are doing, or are proposing to do, has nothing whatever to do with his duty to his God and his church, not to shun to declare the whole counsel of God. A cringing attitude to other bodies, a morbid fear of offending them, instead of fearing to offend God, has not been among the sins of Southern Baptists generally. It shows itself occasionally, but I hope our pastors will not give place to it—no, not for an hour.

But I must not be understood as approving of what may be called the "knock-down-and-drag-out" style of argument. All personal denunciation of a man who has preached against Baptists is wrong, no matter how guilty he may have been on his part. We must not imitate a bad example. Denunciation is not a mark of earnestness and conviction; it always seems to me rather to indicate a lack of these things. If a man is thoroughly convinced of the truth of his faith, he does not require abusive epithets for his opponents. He feels that the truth calmly put is strong enough without the aid of rhetorical lyddite shells.

Now the friend who asks the question does not indicate that the pastor said anything of the defamer of Baptist doctrine which could be considered in any way personal. Nor that he defended the faith in any such flippant way as it was attacked. But it seems so inconceivable that any Baptist should have been offended for no other reason than that he ought to have waited till after the debate, it seemed to me possible those who objected might also have had additional reason that they objected to the style of the defense.

"What do you think of the members of a Baptist church calling their pastor Mister instead of Brother?" I am so accustomed to hearing members call their pastors Doctor or Mister, that I probably should not notice their doing it unless my attention was called to it. Of course, I like "Brother" or "Pastor" much better. The feeling which actuates them depends on the place and the custom of the church. In a town where the members generally call the pastor "Brother," to fall to do so would seem to indicate a more or less unfriendly spirit. But a wise pastor would not seem to notice it, and a wise friend would not call his attention to it.

Some time since I answered a question saying, I did not fully understand the circumstances. A good brother has kindly written me a long letter, full of details. It seems from the letter that the church clerk did not rather hastily, and that the first pastor did not exactly know his own mind. I can only relate

erate my advice that the church, if it cannot make peace among its members otherwise, choose a council of discreet brethren, from each of other churches, to lay the whole matter before them, both parties agreeing in advance to abide by their decision.

"What would the Saviour have called John the Baptist in the language he spoke while on earth?" I do not know. Our Lord spoke Aramaic, a dialect of the Hebrew, and my knowledge of that language is confined to the few words quoted from it in the New Testament.

A deacon was guilty of an offense which caused the charge of gross immorality to be brought. So far as known, and he had been a member of the church for twenty-five years, he has never been guilty of the slightest offense along that line before. He was universally loved and respected. Some of his friends think his mind was affected at that time, though it does not appear from the statement that he has ever given any other evidence of insanity. He expressed the greatest penitence, and the church by a vote decided to restore him, the questioner says, but I cannot see in what the restoration consisted as he was never excluded from the fellowship of the church, and he asked if the church did right. The questioner does not say whether the restoration refers to church-membership or the deaconate also.

If the church retained him in her fellowship, but required his resignation as a deacon, it is probable she did right. He made a public confession of his guilt. His retention turned upon the humility and thoroughness of that confession, and the sincerity of the repentance. There ought to have been an humble acknowledgement of guilt with no shadow of an attempt at excusation or excuse, or justification or blurring of the guilt. I am afraid that these and they only have I sinned and done this evil in thy sight," said the truly penitent David, and in all that confession he does not attempt the slightest justification of himself. I am rather inclined to be skeptical of the sentence which comes only after confession. I think that it is safer, in a majority of cases, to exclude the offender, and if his after conduct shows true penitence, then restore him. But there are exceptions. It is not enough that a brother says he is sorry. The church has a right to judge of the repentance and confession.

But the brother ought no longer to be deacon. He has shown that he is not qualified for that office. In one of his lectures to his students Spurgeon said that if a preacher fell into an outbreaking, open sin, he might be re-ferred to the pew. Never to the pulpit was right, and the same rule applies to deacons.

A brother says he heard a Baptist minister say in the pulpit women had a Scriptural right to hold any office in the church except that of preacher. That they could Scripturally be ordained as deacons. He said that he had been a Baptist twenty-five years, and he never heard such a doctrine preached before. I hope it will be twenty-five years before he will hear a similar statement.

If he had asked the preacher to mention the text on which he based his assertion of a Scriptural right, I imagine he would have found a difficulty in doing so. The Scriptures know two church officers, elders and deacons. The seven deacons of the Jerusalem church were men. The qualifications of a deacon are such as in their entirety apply to men. Deacons are set in authority in many respects, and therefore are they carefully examined and ordained. And women are forbidden to usurp authority over the men.

As for any other offices in a church, there are no Scriptures about them at all. But the general command of the apostle is that therefore women must hold their office in a church which would lead them to break the silence enjoined on them, or which would give them any authority. It does me good to get such protests as this one from pious and intelligent laymen who think for themselves.

Why Don't You Go To Church?

BY ROBERT J. BURDETTE.

"Why don't you go to church?" For a long time it was the custom of the American people to lay all the blame for this non-attendance upon the meeting-house. It was so stuffy. No ventilation. Men couldn't breathe. Air had enough poison in it. But when it came to it as it dawned upon the man himself that he could—and on occasion, say several times during a space of period—he did confine himself at a political caucus or a ward meeting, in a room with one door and no window, in an atmosphere reeking with tobacco smoke from such pipes as no man would want to remember long enough to describe, human perspiration and garments of all sorts and conditions of labor, it began to impress itself upon his intellect that this ventilation excuse was not better than none. And the woman-sinner began to see the inconsistency of her own plea, for when everybody knew, long before she found it out herself, that she lived in a cell of her own construction when she was at home; that she shut out every ray of sunshine from her house, lest it fade the carpets and drapery; and that every breath of air lest the dust and the odor of the street should come in, she would come in with it, and that she had such horror of what is known as "night-air"—as though there was any other kind of air on earth between sunset and sunrise—that so far as fresh air was concerned, she went to sleep every night in a bottle, carefully pulling the cork in and the other end of the glass in for two or three hours in a theatre crowded with women, lighted to sun-stroke temperature, the

atmosphere a mixture of heat and glare and stinking stuff, and the people who express their feelings with the things that sensible people walk upon, and now and then a faint, sensuous—but not too sensuous—odor of some "between the acts" perfume, brought back from an "interval" by the citizen who goes out to "see a man." Therefore the blame ceased to be laid upon the building. It has been a long time since you heard a man say that he didn't go to church because the house was so uncomfortable. In these days of luxurious temples of worship that excuse is thrown out of court without the beginning of a hearing.

Now with a unanimity that was perfectly startling, like the echo of the chorus of the monks of Rheims when the little jackdaw came limping in, the full strength of the entire company lined up in the front row, and pointing at the preacher, regardless of grammar, they said out, "That's him!" The preacher was the culprit. All these people who do not go to church would go to church willingly, eagerly, gladly—several times a week, you might think—if it wasn't for the preacher. Not that they want the sermon entirely omitted, or that they want him completely reformed. He doesn't preach to suit them—that is why they don't go to church. They have their excuse at last. The preacher is too old-fashioned. Why, he was antiquated. Do you know, he took his texts from the Bible. And lost of times from the New Testament, instead of preaching from the "Sermon on the Mount," a portion of the Scripture apparently sought after with most ravenous avidity by many people who never read it, and don't know where to find it. And he didn't let it go, but he preached from the Book that they have got hold of the correct reason. And it is a good one. It is a reasonable reason. It will stand, not because it is new, but because it is so old. It has stood the test of ages. Nearly three thousand years ago the King of Judah said, "Is there not here a prophet of the Lord?" asked the King of Judah, "that we might inquire of him?" And the King of Israel replied, "There is yet one man by whom we may inquire of the Lord, but I hate him; for he never prophesied but to trouble and vex me, and to despise me, and to mock me, and to say, 'I have no answer, and I have no answer.' And he has been looking for the right kind of a preacher. And he found him. And went out to battle as his kind of preacher told him to do, with strong assurances of victory. And an unknown soldier drew a bow and shot an arrow at a venture, and he hit the joints of Ahaz's armor, and he bled him, and he said, 'And about the time of the going down of the sun he died.' You can find any kind of a preacher you want in these days, just as easily as a king could thirty centuries ago. But he isn't always the kind you ought to have. He isn't always the kind you want. He isn't always the kind that President Weston, of Crozer Seminary, and said, "Doctor, I don't believe you are the kind of a preacher I like to hear preach." And the doctor said, "My man, I hope I will never be the kind of a preacher you like to hear."

So the preacher may as well make up his mind and give up for all the non-attendance upon church services. Somehow or other the people have alighted upon the fact. It is the preacher's fault. He knows better than any one else can know wherein lies his weakness; or his strength. He is only a man. And there are unsuccessful lawyers and doctors who are utterable failures, and poets who deserve early death, and merchants who are successful only in bankruptcy, and school teachers who should be sent back to the kindergarten, and singers who should be auctioneers, and journalists who should be trying to learn carpentering, and so on, and there are preachers who are utterly unuseful, and might as well be dispersing a mob, or in obstinate casts of chronic incontinence. But there has resulted this one good from the many years' discussion of this question. The non-church-goer has so far absorbed the beneficent influence of the preacher, that he is not so big about it now, at least, the true reason for remaining away from church. He doesn't like the preacher. That's a good, honest reason. But there are good reasons for bad things. A man may jump overboard because he is tired of the ship. That's a good honest reason, and it may cure the man's sea sickness. But as it cures him just the same, it's hard to see what the man gained by being honest with himself. Honesty is a virtue, but it isn't all the virtues. The man would have lived to get ashore if he had lied about it, and said he loved to be seasick, and run the ship by ship. By so doing he might have done what he had to do, and said he hated to be seasick and still remained aboard.

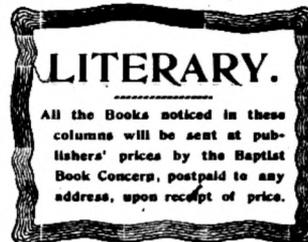
So, also, you had better go to church to-day, and next Sunday, and the Sunday after that, and keep it up until you get into a habit of it, and then you can stop. The preacher who preaches gives you is good for you, although it is bitter as wormwood. If you are the kind of a man or woman I think you are—that is, if you are like all the other men and women I have ever known in all my life, irrespective of class, and race, and age, sex, or color, you need a little talking to once or twice a week. You are not so good as you think you are—not that, either, for you are fully and exactly as good as you think you are—but you are not half so good as you would like the rest of us to believe you are. And right there is where the other kind of preacher is for you, the kind for you. A smart dose of the knut, deftly laid upon your spiritual nature, acts after the manner of a tonic. It excites a vigorous circulation; stimulates activity in the muscles you write with, exercises the vocal chords and puts an elasticity in your whole body. You know your own mind, perfectly well, that the sermon which made you the

maddest told you the most true things about yourself. And the worst of it is you know them all before. And the thing which most provokes you is that the preacher seems to have found you out. True, he wasn't thinking of you, and didn't know you were in the congregation, but he lays the lash on you at exactly the right place every time. That's the best kind of preaching.

COMMON WEALTH.

You are "too tired to go to church?" That's sheer nonsense. There isn't a place on the continent so restful as the church. You are going to lie around the house all day; do as a hammock; loll in a rocking chair; go to sleep over a book. That isn't resting. That's loafing. Tell yourself, honestly—you like to think you are honest—did you ever in all your life see a loafer who looked rested? Did you ever see a loafer who didn't look tired all the time? The people who try to rest are always tired. Resting is the hardest work in the world, when you make work of it. About a year ago I stopped in a Boston street to watch a group of laborers. It was noon-hour. They had been at work all morning digging a sewer excavation. They had not even stood up and look tired. They had their lazy chins resting on their little tin pans, and now they were "resting." Some of them were pitching "quoits," and the others were "putting the shot" with a great round boulder. They were working men "resting." And sitting on the curbstone watching them—too lazy even to stand up and look tired. They had their lazy chins resting on their lazy hands, and their lazy elbows supported on their lazier knees, were the loafers who had been watching them work all morning. Those fellows were too tired even to join the games by which the workers rested themselves. You have no need to loaf all day Sunday. Two hours in church; two hours of the quiet; the sermon; the reading; the uplift which comes from the new channels into which your thought, your mind is led, will rest you more, physically, morally, intellectually, than will all the day spent in trying to "rest."

Why don't you go to church?—Commonwealth



MAGAZINES.

Fiction readers will turn first in the March Century to the opening pages of a new story by Irving Bacheller, author of the record-breaking "Eben Holden." Continuing his Webster series, Prof. McMaster considers this month his hero's experience as the leader of the opposition in Congress. It will surprise most readers of The Century to learn that the flight of the Empress Dowager from Peking did not occur until the city was actually in the hands of the "foreign devils." It was on August 15 that she, with the Emperor, Empress, and Her Apparent, set forth, each in a separate cart, towards Tai-yuan-fu. Luella Miner, an American mission, has discovered this begonia, has drawn her information from a hitherto unpublished account written by a Chinese gentleman of high standing whose authority is unimpeachable. As a companion paper to this may be taken Bishop Potter's "Impressions of Japan," the third of his series on the East of To-day and To-morrow. Augustus Birrell's "Down the Rhine," with Castaigne's pictures, which is resumed this month, covers the stream from Worms to Coblenz. Jones Stalling gives a second instalment of his account of the search for Andree in Siberia.

Scribner's Magazine is lavish of good things in the March number. Richard Harding Davis gives an account of his journey along the East coast of Africa. Thomas F. Millard writes of the Settlement in China. He writes what he knows, and his arraignment of Germany is scathing. Were there nothing else in the magazine these two articles would each of them sell a large edition.

The Ladies' Home Journal is publishing a series of articles upon the famous beauties of the United States. In the March issue two of these beauties are sketched, Mrs. Sallie Ward Downes, of this city, and Mrs. Octavia LeVert, of Alabama. The latter was distinguished for her brilliant intellect as much as for her great beauty.

Maurice Thompson's death lends added interest to his latest story which is published complete in the March Lippincott. Thompson was an author who grew, whose later works were better than his first, and whose last was the best of all. Therefore this story, published after his death, will command a wide reading.

BETWEEN the great things that we cannot do and the small things we will not do, the danger is that we shall do nothing.—Adolphus Moody.

SUNDAY-SCHOOL LESSON.

SUNDAY, MARCH 17.
THE LORD AND PILATE.

Luke 23:18-26.

MOTTO TEXT.—"I find no fault in this man."—Luke 23:4.

"And Pilate, when he had called together the chief priests and the rulers and the people."—To hear the report of Herod's trial. He called the people together, because he knew the envy of the chief priests, and hoped to find the people more merciful. No doubt Pilate was deeply chagrined that Herod did not release his countryman instead of sending him back. His effort to escape responsibility was a failure.

"Ye have brought this man unto me, as one that perverteth the people."—One of the charges they made was that the Lord stirred up the people to sedition against the Romans. The other charges were that he taught them not to pay tribute to Caesar, and the third that he proclaimed himself a king. There was no shadow of proof of the first charge. Instead of refusing to pay tribute to Caesar he had ordered such tribute paid, saying: "Render unto Caesar the things that are Caesar's," and he told Pilate that his kingdom was not of this world. Therefore all these charges had no foundation, and the judge could find no fault with the man.

"No, nor yet Herod: for I sent you to him; and lo! nothing worthy of death is done unto him."—Or, rather, by him, Herod was a Jew, and their rightful king. He knew all their customs, and he understood his Galileans. If the prisoner had done anything to incite them to sedition Herod would know it. And Herod had found no fault in the man. It was evidently the duty of the judge to give the prisoner his freedom. He had twice pronounced him guiltless, and Herod had also. Up to this point Pilate had acted a wise part. He had not needlessly offended this strange people whom Roman governors found so difficult to control, but he had refused to condemn an innocent man at their behest.

"I will therefore chastise him and release him."—Here he shows his cowardice and indecision. The Roman chastisement was by itself a severe punishment under which criminals had died. It was always a preliminary to crucifixion. In his desire to be saved from putting an innocent man to death, Pilate offers to compromise with the mob. As the Lord was innocent, Pilate himself being witness, it was wicked and cowardly to scourge him. The shrewd priests knew from that moment the weakness of the judge and their own certainty of final success.

"For of necessity he must release unto them at the Feast."—This was a custom of the governors of Judea. It was not a Roman custom, but was probably a Jewish one adopted by the Roman governors to please the people.

"And they cried out all at once, saying, Away with this man and release unto us Barabbas."—"All at once." Alas for poor, wicked human nature! Where were the

Galilean who had cried "Hosanna" so few days before? Where the hundreds whom he had healed, and their friends and kindred? Where the thousands whom he had fed? Only one voice was raised for him in this dark hour, and that was the voice of a heathen lady who bade her weak husband not to condemn a just person. But when we choose the world rather than the Saviour we are guilty of a more shameful choice than that old Jewish people, because we sin against more light. Alas! who among us can cast a stone at those men as they cry, "Not this man?"

"Who for a certain sedition made in the city, and for murder, was cast into prison."—John tells us he was a robber. It was such a man that the people preferred to the Lord of glory. They were moved to their choice by the priests who persuaded them to cry for Barabbas.

"And Pilate, therefore, willing to release Jesus, spake again unto them."—He was not only unwilling to kill an innocent man, but his fears were aroused. He was afraid when told that Jesus claimed to be the Son of God, and his fear was increased by the dream of his wife. He went out from the hall again to the multitude to plead with them.

"But they cried, saying, Crucify him, crucify him."—This was a new phase in the character of this strange people, for their method of capital punishment was by stoning, and they were wont to resent fiercely the Roman crucifixion for any of their nation. The envy of the chief priests Pilate could understand. But the malignant cruelty of the people towards an innocent fellow-countryman was astounding.

The Roman governor still tried to reason with them. "Why, what evil hath he done?"—They could make no answer. Again he made his compromising offer, only to have it lost in the wild cry, "Crucify him." The chief priests about this time brought their last argument, and it was the conclusive one. They threatened to report Pilate to the Emperor. The gloomy tyrant Tiberias was then on the throne, and Pilate knew that such a charge brought against him by the Jewish high dignitaries would certainly cost him his position, and almost as certainly his life. This was the "voice of the chief priests" which prevailed. "And Pilate gave sentence that it should be as they required."—After having vainly washed his hands and tried to lay the responsibility for the death of an innocent man upon them. Verily that was the hour of the prince of darkness.

Caiaphas and Judas and Pilate have long since gone to their reward. But in this day, and in all days, are men choosing between Christ and Barabbas. Let each one of us ask our own consciences which one we are choosing.

DEAR RECORDER:

I am sure that you will join us in sorrow at the fact that the wife of our pastor of the Second Baptist church, Dr. M. L. Thomas, passed away yesterday afternoon at 5:15, after a painful illness of only one week with a grip and pneumonia. Dr. Thomas is greatly grieved. Join with us in prayer for him and his children, of whom there are three. A young daughter about sixteen, just at such age as greatly to need the companionship and counsel of a mother, and two boys, about eight and ten respectively.

Yours sincerely,
A. J. BARTON.

FROM ALABAMA.

Alabama Baptists are grieving over the departure of Dr. B. D. Gray, who accepts the Presidency of Georgetown College. We predict great things for him, for Gray knows well how to bring things to pass. We can ill afford to give him up, but we do not grumble, when we remember that Alabama has drawn some good material from Kentucky, such as Davidson, Shelburn and Risner.

We are arranging for a big campaign in Alabama this year. The latter part of March, Twentieth Century meetings will be held in most, if not quite all, of the associations in the state. Secretary Crumpton is engineering, and is sparing no effort to make these meetings a success. Some of the more prominent churches will be asked to release their pastors for a week that they may go into the more needy places and render service.

Our Institute Board is lengthening its cords and strengthening its stakes. In June there is to be held a big Ministers' Institute at the Blue Mountain Chautauqua. Dr. J. P. Shaffer President of the Board, is now busily engaged in getting up a good programme. He will draw on the Seminary for one of the professors—Dr. McGlothlin—to give a series of lectures on Systematic Theology.

Besides this annual Institute, local institutes are to be held at different points over the state during the year.

Pastor A. C. Davidson, of the South-side church, Birmingham, has been quite sick, but has about recovered. He is much beloved, not only by the members of his church, but by the Baptists throughout the state.

After an absence of several years the Recorder has again put in an appearance in my sanctum, and is much enjoyed.

T. M. CALLAWAY,
Talladega, Ala.

A CRAVING.

Nature Made in the Form That is Needed.

It is interesting to know that food alone, if of the right kind, will surely cure most diseases.

A young lady in Corry, Pa., was seriously ill as the result of two serious falls, and from overwork, was an invalid for 5 years. She says: "It was impossible to gain strength. I had to lie down most of every afternoon whether I had company, work or pleasure. I wanted ever so much to enjoy."

"Two months ago I began using Grape-Nuts Food and experienced a gain in strength at once. In less than a week I did not require more than an hour's rest, and now when I have eaten my dinner, of which Grape-Nuts forms the most part, I am not obliged to go to bed, but go to work or play instead. I am always hungry for Grape-Nuts, for they satisfy some craving I can scarcely define."

"A friend of mine is nursing a 5 months' old baby, she is inordinately fond of Grape-Nuts Food but found it necessary to forego the luxury of the usual amount because it increased the flow of milk so much as to cause discomfort."

Name can be given by Postum Cereal Co., Ltd., Battle Creek, Mich.

EVERY one has his routine of pious exercises; and there are few days in which these do not entail upon us some little inconveniences. Perhaps it is one of their uses to do this.—Faber.

PROMISES BEING FULFILLED.

During the District Associations last year several hundred brethren (and occasionally a good sister) promised to lay before their churches the claims of our Baptist Ministers' Aid Society and ask them to set apart one Sabbath in the year for making an annual offering to the same. We are very much gratified to know that a large number have fulfilled this promise, and that the churches have generously agreed to make annual offerings, and have fixed the day. Every mail, nearly, brings us one or more notices of days being fixed by different churches. To-day we received from one active pastor notice that his four churches had agreed to make annual offerings, and had fixed the days. How encouraging and helpful this is, to know that our brethren are not forgetting their promise, and that our churches are so readily expressing a desire and willingness to help us in caring for our disabled and indigent preachers. But all the promises have not yet been fulfilled, so we write this to show what is being done, and to remind others of their promise and to ask them to lose no time in requesting their churches to fix a Sabbath for remembering this worthy object every year. If our churches will co-operate in this work as they should, and as we believe they will, if given an opportunity, we will be enabled to do a great work without being a burden to any. We give of our substance to pay our preachers (not as much as we should in most cases), and for missions, and for orphans, and educate our young preachers, and to endow our schools and seminary, and for flood and cyclone sufferers. We may do all this, and it is right that we should, and fail to provide for our disabled and suffering preachers, and we fail to do our whole duty. There is just as much Scripture for one as the other, therefore it is just as much our duty to do one as the other. Let us do it all and thus fulfill the whole law. Proverbs 3:27, 28: "Withhold not good from them to whom it is due, when it is in the power of thine hand to do it. Say not unto thy neighbor, Go, and come again, and to-morrow I will give; when thou hast it by thee." Jesus says: "Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto me."

Help us, brethren, and the Lord will help you. We appreciate the many kind invitations we receive to visit churches in the interest of this noble work, and will accept just as many as we possibly can. Brethren, let us have your sympathy, prayers and contributions. The work is growing, and we need them. At our last Board meeting two new beneficiaries were received, making twenty-eight.

GEO. H. COX, Cor. Sec.
Owensboro, Ky.

OVER AND OVER AGAIN.

The battles for good morals and sound doctrine have to be fought over and over. Each generation, each community, each home and each individual are separate battle fields where the battle must be fought. No victory will stand for all time and for all places. It will never do to consider any victory as permanent. The territory must be guarded or it is in danger of being retaken. People sometimes talk very vaguely and very foolishly about the superiority of our own times. We have made, to be sure, some very noticeable advances along

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material lines, for larger ease and celerity in travel, in communication and in the comforts and conveniences of life. In these lines we excel our predecessors, but like them we must eat and drink and sleep and be clothed, and like them we must live and learn and sicken and die. Our children must learn the alphabet of knowledge, or they grow up in ignorance. Schoolhouses everywhere proclaim the fact that each generation commences its life in ignorance. The world may be very wise, but the children of each generation must begin with the alphabet. We must not presume that they know all that their adult predecessors have learned. The child of the twentieth century must study even as did the child of the eighteenth. It is so even with religious truth. Young people of to-day must learn the Word of God or be ignorant of it. The battle against ignorance must be fought over every year.

It must be line upon line, and precept upon precept, here a little and there a little, until each one comes to grasp the duty of total abstinence for the individual and prohibition for the State and nation. If we do not work thus continuously, the fight for temperance will go the wrong way in spite of all that has been said and done in other places and in other years.

Thus it is with the menace of Romanism. The great Reformation under Calvin, Luther and Knox lays a great ways behind us. The children, growing up, must be taught of it, and of its meaning. They must know the difference between Romanism and Protestantism. The forces of Rome march on, endangering civil and religious liberty. The only way to keep our evangelical faith safe and our liberties secure is to keep on, aggressively, teaching and warning and contending for truth and life.—Selected.

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma and all Throat and Lung Affections; also a positive and radical cure for Nervous Debility and all Nervous Complaints. Having tested his wonderful curative power in thousands of cases, and feeling desirous to relieve human suffering, I will send free of charge to all who wish it, this recipe, in German, French or English, with full directions for preparing and using. Sent by mail, by addressing, with stamp, naming this paper, W. A. NOYES, 66 Power Block, Rochester, N. Y.

To REPROVE a brother is like as when he has fallen to lift him up again; when he hath broken a bone to help set it; when he is out of the way to help put him in it; when he has fallen into the fire to pluck him out.—Matthew Henry.

The best preparation for the future is the present well seen to.

THE GIANTS OF THE OLD SENATE



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The Curtis Publishing Company, Philadelphia, Pa.

OUR HOME MISSION WORK.

BY W. H. FRELIX, D.D.

But few of us have any just conception of the vastness of our Home Mission work. To me it is simply herculean, and I wonder not that the Board often staggers under the crushing load. The men who compose the Board are earnest Christian men, who realize, more than any one else, the serious responsibilities they have voluntarily and unselfishly assumed, because they are necessarily more familiar with the urgent needs of the field. Let us be patient with the Secretary if he, with more than ordinary earnestness, presses the work upon our consideration. It will certainly elicit our sympathy and co-operation if we study carefully and prayerfully the vastness of the field and the pressing need of the work to be done. The popular idea of the field is a vague, general one, but this is not sufficient, we must particularize. The field is composed of all the Southern States and Territories within the bounds of the Southern Baptist Convention and the Island of Cuba. In this field is a mixed population of native white people, negroes, Indians, foreigners, with different habits and customs, and speaking different languages, all of which must be considered in the work to be done. This is an immense field to be occupied by one Board, but none too immense if it could only have the earnest support of the churches, and this it must have if the demands are to be met. In each of the old settled states there is still a growing demand for work to be done, notwithstanding all that has been done. We are too apt to suppose that this destitution is supplied by the State and District Boards, but this is not the case. Suppose we take Kentucky, our own state. There are large sections of this state where there are no churches and no Gospel preaching. The whole mountain section is practically unevangelized. There are whole counties crying for the Gospel

and begging us to build them churches. Towns and cities are filling up with a population without the Gospel. The State and District Boards are grappling with the situation, but are unable to meet the demands. The Home Board is trying to supplement the effort to the best of its ability. What is true of Kentucky is true of every other state, especially those states through which the mountains extend. Then there are the territories filling up rapidly with a population destitute of churches and preachers of the Gospel. Then there are Indians and the negroes to be evangelized. Then there is Cuba, a field of destitution, itself sufficient to need all the energies and means of the Board. If the State and District Boards were able to meet the destitution of their own bounds there would still be destitution where there are no State and District Boards sufficient to tax the Home Board beyond its capacity. I do not wonder our Home Board is almost frantic in its appeals for help.

To do this work requires the expenditure of a large amount of money. Let us not imagine that our Board can make brick without straw. The Board depends upon the voluntary contributions of the churches. It has no other capital with which to do business. Last year nearly \$80,000 were expended on this field. Think of such a paltry amount spread over such a vast field. It is very much like sowing a bushel of grain on a hundred-acre field. This small sum has had to be scattered in so many places, and in such insignificant amounts considering the needs that even that amount was not as efficient as it might have been had the amount been larger. The Board could to-day judiciously expend \$500,000 and not supply the need. Think of limiting the Board to an expenditure of only \$80,000. Is it any wonder that the Secretary presses this matter upon the churches. Let us remember, brethren, that this is our work. The Board is only our servant. We told them to put the missionaries in the field and we would see that they were paid. The missionaries generally are very poor men, working for very poor salaries, and they can ill afford to be kept waiting for their money. Too many, I fear, feel that the appeal of the Board for money is an appeal for themselves. They need not our money. They give their time, their money, their prayers and their close attention and get no salary except the Secretary, who must needs give his whole time to the work, and I often think he must wish himself a half dozen men that he might be in a half dozen places at the same time. The Board needs our prayers, our sympathy and our liberal contributions.

We have entrusted this work to the Board first of all because we want to save the perishing, furnish the people with the facilities for worshipping God and build up moral and God-fearing communities. This is our contribution to the happiness and elevation of the people. Can we clear ourselves of the responsibility and leave the work for others to do? And then as Baptists we have a responsibility. We believe we have the truth as God wishes it to be taught the world. Are we under no obligation to give it to others? Our Home Board is spreading Baptist principles and planting Baptist churches for us.

Another reason for supporting liberally the Home Board is its

intimate connection with the Foreign Mission work. The surest way of helping the Foreign work is to support the Home work. Some persons refuse to support the Home Board because they think the Foreign work is the most important. With all my heart do I believe in Foreign Missions, but it is difficult, if not impossible, for me to say which is the most important. If you destroy one you destroy the other, in my judgment. To destroy the Home Board would be to kill the goose that laid the golden egg. Let us work for both with all earnestness, and remember that to build up one is to build up the other.

FROM TEXAS.

I am delighted with the Recorder. It is so sound in Gospel doctrine, and guards with sleepless vigilance, the principles and history of our denomination. It rings no "uncertain sound," but zealously advocates what Baptists recognize to be right, and vigorously opposes what they believe to be wrong.

Its well-known faithfulness to the cause of truth led Baptists to look to it for a thorough vindication of our history, which was suffering under gross misrepresentations from a source from which we had a right to expect better things, and we did not look in vain. It reaffirmed its denominational loyalty, and maintained historical verity regardless of the fear or favor of man. I have watched it closely over twenty years, and have ever found it on the right side of all important questions. I am happy to see that, almost by common consent, it has virtually become a Texas institution.

Next to our faithful Texas Baptist Standard I am satisfied that the Recorder goes into more Texas homes than any other Baptist paper now published.

I arrived here on January 30. My family is comfortably ensconced in the pastor's home, which was enlarged in anticipation of our coming. La grippe in my family and bad weather have retarded my work, but with the return of good health and good weather we are confident of a bounteous spiritual harvest. A neighboring pastor pronounces this one of the best churches in East Fork Association, and developments thus far prove the correctness of his opinion.

IN TENNESSEE

People Know Something About Coffee.

A little woman in Rita, Tenn., ran up from 110 pounds to 135 pounds in a few months by leaving off coffee and taking up Postum Food Coffee. She had been sick for a long time; subject to headaches and a general nervous condition, with stomach trouble, caused by coffee drinking, and when she left it off and took up Postum Food Coffee she made the change that cured her and fattened her quickly. She says: "I can now do as much work in a day as I want to, have no more headaches, and feel like a new person."

People comment on how well I look and want to know what I am doing. I always say, "drinking Postum Food Coffee."

My husband has been cured of rheumatism by leaving off coffee and using Postum, and his mother, who was always troubled after drinking coffee, has abandoned it altogether and now uses Postum three times a day. She sleeps so well and says she never expects to taste coffee any more." Mrs. L. M. Edmondson, Rita, Tenn.

PRACTICAL ATHEISM.

BY REV. HENRY COLLIN MINTON, D.D.

The psalmist speaks of the wicked men as the godless man; "God is not in all his thoughts." In our common speech, we make godlessness or ungodliness about equivalent to wickedness. The godless man is a reprobate; he is pre-eminently the irreligious man. He looks up at the stars and out into the spaces and down into the depths, but he sees no place for God. He looks from nature up—but he does not find "nature's God." Like the French government, in its statute prohibiting the use of the name of the Deity in its school books, he has erased the sacred name from his speech, except for conveniences of profanity upon occasions of emergency. He knows well the Golden Rule, relating to his fellowmen, but those other words of the Great Teacher are jargon in his ears, "Thou shalt love the Lord thy God with all thy heart and soul and mind and strength."

There are two kinds of atheism. There is an atheism of the books and schools, and there is an atheism of the heart and life. The one affects to be scientific or philosophical, and is for the most part confined to the dry regions of speculative thought. Dr. Chalmers used to distinguish between what he called anti-theism and atheism. The first is a dogmatic denial of theism. It says, "I believe that there is not a God." The second is skeptical. It only says, "I do not believe that there is a God." The former is the bolder position. "Truly the fool hath said in his heart, 'There is no God.'" Only a God is competent to affirm dogmatically that there is no God. One must have visited every corner of space and swept up every atom of world-dust and analyzed every grain and germ of potential being; one must himself be omnipresent and omniscient, else the traces of the Divine might, conceivably, elude one's gaze or escape one's grasp. Few men have ever been so foolish. Mr. John Fiske has happily said, "Atheism is bad metaphysics." Science is possible because God has brought his intelligible thought-like world into being. But there is also a skeptical atheism. Agnosticism is virtual atheism. The man who says at his highest reach, "I do not know;" who answers all other men, "You do not know;" and who gathers up his whole philosophy into the dictum, "Nobody can know," is very little better off than is the man who has settled down into the negative position, once for all.

But there is an atheism of the heart. It does not deny God; it simply ignores him. "God is not in all his thoughts." Formal atheism thinks and reasons about God, but practical atheism entirely passes him by. It is always less cruel to be hated than to be forgotten. Even contempt remembers its object, but to have passed entirely out of mind is the unkindest of all.

There is a good deal of this kind of atheism in Christian countries to-day. Without professing atheism, men practice it. If they do not "utter their creation of its God," they utter their hearts of a God. Many a business man lays his plans and works hard to carry them out; he takes into the account every contingency and forecasts every factor in his shrewd calculations; only "God is not in all his thoughts." Prof. Pfeiderer, of Berlin, in responding to a toast one even-

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ing in Edinburg, is said to have gotten a trifle tangled in his English, and, in referring to his first answer in the Westminster Shorter Catechism, quoted it as saying, "Man's chief end is to glorify God and to enjoy himself forever." But if the practical atheism of which we speak about should gather up its policy into a creed it would run thus, "Man's chief end is to glorify himself and to enjoy himself forever."

The godless man looks not at the things which are unseen, but at the things which are seen, for the things which are seen are eternal, but the things which are not seen—are not. He lives and acts, and talks and works, and plans and eats, and sleeps, precisely as he would if there were no God. He is without God, however it may be about his hope in the world. "He hath said in his heart, I shall not be moved; for I shall never be in adversity." He feeds upon the bounties of God's providence and luxuriates amid the riches of his kingdom as heedlessly and as ungratefully as the goat that picks its food from the rocky mountain-side or the dumb ox that grazes in the sweet clover of the meadow. Was it the French philosopher who observed that he did not need the hypothesis of a God? Certainly, the self-sufficient, self-complacent, self-satisfied soul of man can take up the remark. This is the atheism that dwarfs and atrophies all that is good and god-like in man. It is not the atheism of the creed, but of the conduct, it is not the atheism of the head, but of the heart. It has no God to worship, to obey or to love.—Presbyterian.

For Loss of Appetite

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IMAGINE Jesus examining your work as He will at the last day; and strive that there may be no flaw in it; that it may be thoroughly well executed, both in its outer than and inner spirit.—Dean Goulburn.

THE NEW JERUSALEM.

I will sing to you of a city Whose founder and builder is God, And all who enter this city, The path of a Christian must trod.

CHORUS.

Then why not enter this city, This beautiful city of God, Be redeemed by Christ your Saviour, And be a child of God?

The name of this city is Jerusalem, You've heard it so often before, That all that enters this city Must pass through Redemption's door.

CHORUS.

Now only a few that can enter This beautiful city of light; Then pray to God, your maker, That you may be one alright.

CHORUS.

And now that Christ, my Saviour, Offers salvation to you, Accept his precious promise, And that city was built for you.

CHORUS.

OUR PULPIT.

TWO VIEWS OF SERVICE AND ITS REWARD.

BY ALEXANDER MAULAREN, D.D.

Blessed are those servants whom the lord, when he cometh, shall find watching; verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. Blessed is that servant whom his lord, when he cometh, shall find so doing. Of a truth I say unto you, that he will make him ruler over all that he hath.—Luke 12:37 and 43:4.

You have, I daresay, anticipated my reason for putting these two verses together, though each of them might have afforded far more material than one can undertake in one sermon. As in looking at a stereoscopic picture, we have to combine the two images in order to make a solid image. There is also a remarkable other duplication of points of view in the context, which I may just notice as an illustration of a characteristic that runs through it all. Our Lord not only represents, in a two-fold fashion, the attitude of his servants here, and their reward hereafter, but he represents similarly, in a two-fold fashion, the aspects of his own second coming. It is as the coming of the master of a household when he returns from a feast; and that suggests images of feital repose and gladness. But it is also as a thief cometh in the night to take away from men, by force or craft, treasures that they would fain keep. Stereoscopic these two, and always remember the double aspect of that Divine Advent—but that is by the way. I wish to fix attention upon the two-fold representation in our two texts; first, of the servant's attitude, and, second, of the servant's reward. You notice the intentional precise verbal parallelism which is intended to suggest to us that we are to put the two things together. "Blessed are those servants whom his lord, when he cometh, shall find"—first, "watching;" second, "so doing."

I.—THE TWOFOLD ATTITUDE OF THE SERVANT.

If a man is to watch, the first thing he has to do is to keep awake; that is clear. And that means not to allow the poppy-syrups that make sleeping draughts for all high issues and lofty purposes and pure aims, to make us drowsy; but to cast these aside and keep ourselves, by a

definite effort, in wide open-eyed awakenedness to the realities that the most of men think to be dreams. They that sleep do not know that they are sleeping, and they take the figments of their own fancies for solid realities; Christians are the only people that are really awake, but even for them it is uncommonly hard, as John Bunyan taught us long ago, to keep their eyes open in the enchanted ground, and in touch with realities, and seeing through the dreams of other men.

But besides that initial duty of keeping one's self awake in the midst of a night full of soporific influences, by definite effort, there is included in the servant's watchfulness, a vivid anticipation of, and an onlooking gaze to, that coming of the Lord. Now, no doubt the early Christians, including the apostles, who did not know when the Master was coming, expected him to come in their own lifetime. But did you ever notice how, even in the words of our Lord which seem most to confirm that belief, there are little hints dropped which showed that he did not share it? "After a long time the Lord of those servants cometh and reckoneth with them;" or again, "if that servant say in his heart, my Lord delayeth his coming," etc. So that Christ gives no instruction as to the time of his return. He wills that that expectation should be cherished absolutely independent of speculations about dates and arithmetical puzzles, and should burn like a great light at the far end of every vista of the future. Do you not think that the beleaguered Europeans in the Legations at Peking had eyes and ears on the stretch for signs of the approach of the relieving force? And do you not think that that is the way in which Christian men should live in this "present world, looking for the blessed appearing of our great God and Saviour?" I believe that much harm has been done, and many good people been taught to be suspicious of a line of thought which ought to be much more prominent in our Christianity than it is, by the unfortunate fact that those who have been its most eager teachers have clogged it with chronological schemes which have, one after another, been proved baseless. But the breaking down of these elaborate errors does not shatter the great hope of the church, nor alter the true Christian attitude. It is our plain duty and high privilege to cherish an onward-looking hope, rising to a certainty, and an onward-stretching desire which calls "things that are not as though they were," and brings into this grim, narrow, contemptible present—for it is that, if the light beyond is struck out from it—the radiance of a great hope, and the glorious vision of a coming Lord. It seems to me that theologically our conception of Christianity has suffered because it has gone back historically to the cross far more than it has gone forward prophetically to the throne. And it seems to me that neither a faith which grasps exclusively the past, nor even the deeper faith, as I take it, which, building upon that sacrifice in the past, rejoices in the indwelling Christ with us in the present, but has little anticipation of the coming Christ in the future, is adequate to our position. Not backward only, even though it be the Cross of Calvary which fills the past, are our glances bent. There are two great thoughts, the watch-words of the church, which ought never to be parted.

CHRIST HAS COME; CHRIST WILL COME

These are the two pillars on either side of the stream of Time, suspended from which is the bridge along which our faith is to travel. Let us never recognize that there is something wanting in our conception of the Christian revelation unless, side by side with our grateful remembrance of him that died, we have the glorious anticipation of him that cometh "the second time without sin unto salvation." The message of the two white-robed mysterious strangers that sought to woo the gazing eyes of the forlorn disciples from their disappearing Lord, is as relevant to us as to them. "This same Jesus," corporally the same, and in mind and heart the same, "shall so come"—in no mere metaphor, but in the body of his glorified humanity—"in like manner as ye have seen him go into heaven." That is the faith of the church; and unless we give that Second Coming a much larger place in our minds than, I am afraid, most of us do, we have failed to take up all the riches that belong to us.

So much, then, for one view of the servant's attitude. Now turn to the other. "Blessed is that servant whom his Lord when he cometh shall find so doing." From the primitive days, as Paul's earliest Epistles—those to the Thessalonians—show us this great hope of the church was used by some Christian people in a wrong way. The Apostle says, in one of his letters, "if we hope for that we see not, then do we wait with patience." And I daresay some of us have often read that passage, and said to ourselves, "Ah! well! that is not my experience. The more vivid my hope, the more impatient I am." Many people in regard to the nearer and more insignificant objects of hope which are upon the level of their eyes, find that hope sets all their pulses dancing and quivering, and makes their hands too unsteady to keep doggedly at their work. So Paul had to write to these Thessalonian Christians, who were troubled in mind, not because they were terrified, but because they were agitated with the great hope that unsettled them, and to exhort them "that with quietness they should work and eat their own bread." That is exactly the course of thought which our Lord here marks out for us by this stereoscopic view of the Christian attitude. Hope? Yes; as much of it as you like; only balance it with work. "Whom the Lord when he cometh shall find so doing"—there is the test of the genuineness and the depth and the purity of that which calls itself Christian hope. I have seen men that were always talking about the second coming of the Lord, and so did no work worth mentioning for God or man. I pray you to remember that it was no fault in Noah's generation, or in the people of Sodom, that "they bought, they sold, they planted, they builded, they married, they were given in marriage till the day of the Lord came." These were the very things they ought to have done. There is an old story about some one who was playing a game of chess, when some strait-laced brother said to him, "Do you think that you ought to be doing that? What would you do if your Lord came?" "Do," he said, "I would finish the game." Stick to your daily work, be it great or small—the task that the Lord has set you to do, and that you know he has set you to do. You may be quite sure that that is the best preparation

for the coming of Christ, and "our being gathered together unto him." No foolish contempt of present duties as trivial is involved in this watchfulness, but rather the completer doing of them all, and a more resolute buckling to the task that is before us. So if you wish to see the solid picture of what a Christian man ought to be—if I may go back to my former metaphor—stereoscope these two views, and let the watching and the working help each other.

II.—THE TWO FOLD ASPECT OF THE SERVANT'S REWARD.

I do not know that I need say anything about that wonderful and magnificent promise which constitutes the first part of this two-fold aspect. "Verily, I say unto you, he will gird himself, and make them to sit down to meat, and will come forth and serve them." The servants at the table, and the Lord waiting upon them! Now, perhaps, you will remember the singular contrast presented to that transcendent view of the future relations of Christ and his servants in the passage where our Lord, speaking about that relation in its harshest form, asks whether, if a slave comes in, wearied from the field, muddy and wet, and tired with a day's ploughing, his lord will say to him, "Go and have your supper," and will not rather say, "Take to another piece of work; make ready that I may sit down to meat, and gird thyself, and serve me, till I have eaten and drunken, and afterward thou shalt eat and drink." That is the picture of service which is bondage. This is a picture of mastership which by serving rewards service which is love. The Lord himself comes and serves. Is that a new thing for Jesus Christ to do? I have spoken of a Spiritual contrast to our text. Let me remind you of an earthly fulfillment of our text, when the Master laid his garments, and took a towel and girded himself, and took a basin and filled it with water, and did wash the disciples' feet. It is not only when we get to heaven, blessed be his name, that Jesus Christ girds himself to serve, but it is also here to-day, and every day, and all through our experience, "I am among you," said he, "as he that serveth." Of course it is so; it cannot be any other way, for the prerogative of love is to serve, and be served in serving, and serve in being served. The highest is necessarily the servant of all, since all depend upon him, and all draw from him the rest and blessedness and satisfaction which they need. But this service of us is imperfect here on earth, though it is the very heart of our relationship to our Lord, and the secret of all our strength and blessedness, and it is going to be completed yonder. In ways of which as yet we have no conception, we are privileged to believe, that Jesus Christ, Chiefest of all, will through eternity be the Servant of all, and there will be no Peters then-to say, "Thou shalt never wash my feet;" but we shall all thankfully accept the service of our King. That is heaven; and there go with that wonderful representation other thoughts, such as that sitting at table which means rest, and the fulfillment of all our desires.

But there is the other aspect of the servant's blessedness. Verily I say unto you, "He will make him ruler over all that he hath." Not rest only, but work; not only the feast, and the joy, and the repose of limbs outstretched

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upon the couch, but administrative activity, and the exercise of authority coextensive with his authority who is Lord of all things. Who can fathom that? But Christian men ought to rise to the conception, and no longer to talk about that future as if it were only a place of repose so blessed after the toils of earth. What a confession it is of the universal weariness that there is no aspect of that future which appeals so strongly to us all, as that thought of "the rest that remaineth for the people of God." But we rob ourselves of ennobling, elevating, and strength-giving conceptions of that future life unless we bring in the other view of what I have ventured to call administrative activity and universal dominion. We do not know how; we do not need to know how. But let us see to it that we combine watching and working here, and Christ will unite repose and working hereafter.—The Freeman.

THE AFRICAN MISSION.

"The field is the world," and the Yoruba Country is one of the acres in that field. The fertility of the soil is a picture of the fertility of the soul. The soil when scraped together and sown with corn and vegetables yields abundantly, and of corn two crops in the year. And that the spiritual harvest is not less abundant, can be seen by the statistics of any and every missionary society at work amongst the people. Let us work this out for the benefit of those who are inclined to think (if they have not already said so) that the African Mission does not pay for working. The Wesleyan Missionary Society was first upon the field, and their success in Lagos is, I venture to think, phenomenal. They have four self-supporting churches, a high school and a number of out-stations. Their present membership is about 2,600, and their annual contributions to Home and Foreign Missions about \$10,000. For close upon sixty years the supply of missionaries has been continuous. In the interior they have not, until recent years, had any work, except at Abeokuta, where they have several churches and a fairly large membership.

The Church Missionary Society has prospered even more at Lagos, Abeokuta and at Ibadan. Their membership, financial strength and number of churches outnumber those of their sister society.

The Roman Catholics engage in school work at Lagos, but are not numerous, most of their adherents being colored people from Brazil.

Then we come to our own societies' work, which deserves particular attention at the hands of your readers. Southern Baptists know too well at what cost this work was begun and carried on. It is by far the most expensive field as regards the sacrifice of human lives; but from a money standpoint it is, and always has been, the least expensive. For fifty years, with a break of fifteen years in the middle, the mission has been carried on under great difficulties and with great loss of life. We have in Lagos two self-supporting churches, with a total membership of about 800. In our interior stations the total membership would be about 200. The annual contributions for all purposes would be about \$2,000, exclusive of the \$5,000 the church at Lagos is paying to the Board for the church property. The cost per convert would

gratify even the most mercenary critic of missions, and by comparison with missions in any part of the world, the African Mission has no cause for complaint. Judged by any standard of success—numerical, financial or spiritual—the churches of the South have reason to be proud of their share in the evangelization of Africa. Indeed, if the proportion of missionaries, and expenditure and converts in the African Mission be compared with those of any of our missions, poor, dark, despised Africa would take the palm.

All this is known to our Foreign Mission Board, and to the Committee on Africa in particular, and yet it is so difficult to obtain thoroughly qualified men for this field. Is this the result of confining our attention to the four main stations, viz., Lagos, population 60,000; Abeokuta, 100,000; Awoyewa, 70,000, and Ogbomoso 75,000? Do our churches know that there are 30 large towns and a hundred small ones that are not so much as occupied by any Christian workers? I do not advocate enlargement of the present force in either of our four stations; but I do earnestly plead for a speedy doubling of our staff for the opening up of new work in those neglected centres. So much do I feel the need for entering these regions beyond (although every one of the places mentioned are Yoruba towns), that I would willingly give up my home here and start a new work. May I appeal, then, for devoted brethren for pioneer work? We do not ask for pity, we do not wish to be treated as a pet child; let us stand or fall as we may deserve; but if, as Luke says, Christ came "to lighten the Gentiles," "to give light to them that sit in darkness," let us see some of Christ's torch bearers in this dark land.

CRITICISING CHURCHES.

Just now it is quite the fashion to criticise churches and ministers. The average non-church-goer is a good way behind the times if he cannot tell exactly how churches ought to be conducted, and how ministers ought to preach and to spend the rest of their time. But we sometimes wonder, after reading reams of this stuff—some of it, by the way,

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The reasons are: (1) both mothers and babies live less naturally than they used to; (2) mother's milk is not so plenty, and not so good, as it used to be; (3) Scott's emulsion of cod-liver oil is mother food as well as baby food—enables the mother to feed her baby naturally.

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in manuscript—whether there is any other institution that has to put up with so much impertinent suggestion as the church, or whether there is any other class of men who show anything like the patience and toleration manifested by our ministers in not being exasperated to the explosion point.

Every other institution is judged by its own ideal of what it is designed to do; the church is too often judged by the ideal that those who are utterly unsympathetic with its real purpose and temper in their wisdom set for it. The difficulty with many criticisms of evangelical churches that believe in regeneration, is that they would cease to be churches if they conformed themselves to the ideas of their critics. They would become more or less excellent social organizations and philanthropic societies, but they would not be evangelical churches. Perhaps the critics think that that would be a gain, but at least let them admit that Christian people have a right to support the kind of institution they believe in. If the corner loungers and the Sunday morning newspaper readers and the men about town, who originate a great deal of this talk, which is caught up and repeated by more respectable and intelligent people, think that the churches could do a great deal more in certain directions, there is no conceivable objection to their showing their devotion to the kind of work they would like to see the churches do, by taking off their own coats and going to work and giving generously of their money as well as their time.

Christian people certainly may sometimes receive good suggestions from these outside criticisms, but they will do well not to be influenced by them. We have in mind a minister who was badgered into making his prayer-meeting "attractive" to the general public. To be sure, he trebled the attendance, but the service ceased to be in any proper sense a prayer-meeting. It became simply another entertainment associated with the church. Time and again we have seen Sunday congregations increased greatly under the stimulus of what is called "up to date" preaching, but the church as a spiritual body, effective for achieving the true ends of a church, became progressively weaker. The outsiders said that it was doing a tremendous work, but really it was not doing anything like the work it did in the days of its comparative obscurity.

It will not do for pastors and deacons and the members of our churches that set the tone and standard of church life to lose sight of the main objects of a church. The making of the services of the sanctuary "attractive," the promotion of a bustling and officious philanthropy, and great success in purveying amusements, do not necessarily make a church effective. Many a device that is used as bait to lead men into the kingdom of God, fails miserably. Men have all the facility of an old trout, in nabbing the bait but escaping the hook. It is a great thing to get large numbers of people to come where the Gospel is preached, but the motive that leads them to come may eliminate almost all the possibilities of a response in their hearts to the Gospel.

Pastors and congregations should not be unduly disturbed by the criticisms of those who know little and care less about the ideals of an evangelical church.—Watchman.

J. Bacon and Sons,

Market Street, Above Preston, Louisville, Ky.

Great Removal Sale

Our new store will be ready for occupancy about March 15th. Special Bargain Sale now going on

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EDITORIAL.

DEAR DR. EATON:—I notice in the last RECORDER (Feb. 21st) you say: "Nowhere in the Scriptures is the church called the bride." Now, while that may be true as to the common use of the Scripture, is it not a fact that Scriptures do illustrate the relation between Christ and His people by that of bride and bridegroom, and of husband and wife? To eliminate from the Bible this conception of the relation between Christ and His chosen ones, will it seem to me, rob many passages of their true meaning, as well as of their power to comfort. Let me hear from you more fully on that point. As ever, yours faithfully, J. H. KILPATRICK.

White Plains, Ga. Exactly so. The "Scriptures do illustrate the relation between Christ and His people by that of bride and bridegroom." It is also true that "to eliminate from the Bible this conception of the relation between Christ and His chosen ones, will it seem to me, rob many passages of their true meaning, as well as of their power to comfort." In all this we heartily agree with Dr. Kilpatrick. And far be it from us to try to eliminate anything from the Bible.

THE BRIDE.

The people of God are called many things in the Bible, and each designation serves to reveal some phase of the relation they bear to Christ. They are the elect, branches of the vine, stones of the temple, sheep, wheat, members of the body, &c., &c. So they are the bride. This is one of the most beautiful and most tenderly suggestive of all the designations, and it is to be taken in all its beauty and glory. There is one aspect of Christ's relation to His people which is happily set forth as that between bridegroom and bride.

THE CHURCH.

Similarly there is one aspect of God's people illustrated by the designation "the church," since they are "called out" from the world and gathered at last in glory, "the general assembly and church of the first born." The meaning of the word church in Scripture is as clear and definite as the meaning of any other word, and that meaning is an assembly. Then when the redeemed are conceived as all gathered together in Heaven, they may fitly be designated as a church. When they are like a church they are called a church; but the term church does in no way change its meaning by being so used, any more than bride changes its meaning by a similar use. Church means an assembly, and in Scripture is always used in that sense; the redeemed being regarded as a church when they are regarded as all assembled in glory.

There are those who think that because the term church is applied to the redeemed, when conceived as thus gathered, they are warranted in calling the redeemed who are alive at any given time a church, or the redeemed in general a church, now in existence. So they talk about "the universal invisible church." They might as well talk about "the universal invisible bride," "the universal invisible wheat," or "the universal invisible sheep," since the terms bride, wheat and sheep are likewise applied to the redeemed: In one respect the redeemed are called a church; in another respect they are called a bride; in yet another respect they are called wheat; in still another respect they are called sheep, &c., &c.

PEDOBAPTIST ARGUMENT.

Of course, we are not authorized to conclude, because the elect are in one respect called the bride and in another respect called the church, that therefore the church is the bride. As well say that because Christians in one respect are sheep and in another respect are wheat, therefore sheep are wheat. Pedobaptists argue in exactly this fashion when they seek to prove that pouring is baptism. They tell us that Christ called the gift of the Spirit at Pentecost a baptism, and that Peter, quoting Joel, called the same thing pouring, and then they conclude that "therefore, hence, consequently," pouring is baptism. As well say that because Christ is called a rock and also called a vine, that therefore a vine is a rock; Christ is a lamb; Christ is a lion, therefore a lion is a lamb.

We cannot argue across from one comparison to another, in any such fashion. In one respect the gift of the Spirit at Pentecost was a baptism—i. e., the people were overwhelmed and filled by the Spirit. In another respect it was a pouring—the Spirit came down from above upon the people. And it is to be noted that while the Spirit is spoken of being poured, it is the people who are said to have been baptized.

In one respect the redeemed are called a bride, and in another respect they are called a church, but we have no Scripture warrant for saying a church is a bride. How would it do to call a bride an assembly? We are always glad to hear from Dr. Kilpatrick, one of our ablest, brightest and soundest preachers, and we wish he would favor us oftener with communications.

CHARLES S. MIALL (History of Free Churches in England, p. 18) says: "There were certainly Baptist churches in England as early as 1589, and there could scarcely have been several organized communities without corresponding opinions having been held by individuals and some churches established for years previous to this date."

This distinguished author goes on to concede that Baptists were the pioneers in religious liberty. He says (p. 19):

"It is the singular and distinguished honour of the Baptists to have repudiated, from their earliest history, all coercive power over the consciences and actions of men with reference to religion. No sentence is to be found in all their writings inconsistent with those principles of Christian liberty and willingness which are now equally dear to all the free Congregational churches of England. They were the proto-evangelists of the voluntary principle." A star follows the last word, referring to a foot-note which says: "The author is not connected with the Baptist denomination; and has therefore, perhaps, greater pleasure in bearing testimony to undoubted historical fact."

More and more are the scholars of other denominations doing justice to Baptist history.

Through the kindness of Miss Rachel Howard, of this city, we have a copy of "Hymns" compiled by Dr. W. O. Buck. There are 578 hymns in Part I. and 211 in Part II. We are specially struck with the small number of these old hymns which are found in the books now in use. We have not taken time to enumerate them, but we have seen

enough to be surprised at the small number of the hymns the fathers used which we use today.

We are also struck by the absence from this old book of hymns that were then old and which are now in common use. This illustrates how hymns become popular, then are dropped, and afterward become popular again. Fashion changes in hymns as in other things.

We notice also that we have different versions of a number of his hymns. For example, in this old book the well-known hymn of Toplady begins—

"Rock of Ages, shelter me," while in our books it is—

"Rock of Ages, cleft for me."

These hymns, too, are longer than those in our modern hymn books. All the stanzas are given. The fathers took their time in singing, as in other things, and were not seized, as we are, with the hurry to get through and get away. In the process of shortening hymns, sometimes the best parts are left out, though the compiler, of course, would seek to select the best stanzas. We find in this book stanzas we did not know ever belonged to familiar hymns. For example we did not know that the hymn,

"All hail the power of Jesus' name," ever had the following stanza:

"Babe, meth, and sires, who know his love— Who feel your sin and thrall, Now joy with all the hosts above, And crown him Lord of all."

These hymns tell the story of the environment at the time they were used. In that day the struggle for religious freedom was still fresh in the minds of the brethren, for those were living who had suffered for conscience's sake. So we find such hymns as the following:

"A beard and vain attempt, to bind With iron chains the free born mind; To force conviction, and reclaim The wandering, by destructive flame!"

"Bold arrogance, to snatch from Heaven Dominion not to mortals given! O'er conscience to usurp the throne, Accountable to God alone."

"Jesus, thy gentle law of love Does not such cruelties approve; Mild as thyself, thy doctrine wields No arms but what persuasion yields."

"By proofs divine, and reasons strong, It draws the willing soul along; And conquests to thy church acquires, By eloquence which Heaven inspires."

There are many interesting points in regard to this old hymn book, but we mention only one more, which strikes us as being rich. Dr. Buck, in the Preface, laments that there were so many different hymn books in use among the Baptists, those of South, Miller, Dupuy and others, which were far from being what they should be; and he urges, since Baptists hold to "one Lord, one faith, one baptism," that they use one hymn book also, and, of course, that one should be the one here offered for sale.

Dr. Buck was a great and good man, and he did the denomination great service. This hymn book did much good. It was widely used in the South and West. The first edition of 10,000 copies was soon sold, and other editions followed.

Mr. H. E. BRADON commissioner of customs at Shanghai, was in the siege at Pekin, and he bears the following testimony to the missionaries:

I feel that my experience in the legation siege has raised very considerably my opinion of the missionary, Anglican and non-Anglican, English and American, his capacity and his

work, and of the native Christian and the influence of his religion on him.

Consul General Goodnow, of Shanghai, is now in this country, and in Minneapolis at a banquet recently given in his honor, he said:

Our missionary enterprises, hospitals, schools and churches have won for us the good will of the Chinese people. One cannot overestimate their influence. Before I went to China I had my misgivings as to adult Chinamen ever becoming true converts to Christianity. But when the time of trial came last year, and tens of thousands of Chinese in the North refused to renounce their Christian professions, but sacrificed their lives, martyrlike, on the block, they gave a supreme testimony of their belief in the Saviour of mankind.

These are simple testimonies of outside men who are in a position to know the facts. They show what nonsense many of the secular papers are publishing in regard to the missionaries' being responsible for the troubles in China, &c.

G. COBLIN, Esq., of Port Royal, Ky., tells of a couple in that region, years ago, who on going to housekeeping, took the WESTERN RECORDER. They had bought a little farm on credit, and they found it hard to make ends meet and to make the payments on the farm as they fell due. They left off one luxury after another, and still it was a struggle. The question arose—shall we not drop the WESTERN RECORDER until the farm is paid for and then take it again? The wife was devoted to her RECORDER, and did not wish to give it up. Her feminine tact was equal to the emergency, and so she set a special hen, whose chickens were to be sold to pay for the paper. The hen hatched a fine brood of chickens, and the prospect was fine, when lo! one night some cruel minks came and killed every one of these chickens. The lady was greatly distressed, and she took a good cry. But her husband at once set some traps for minks, and the very next night he caught two whose skins he sold for \$2.50 (that being then the price of the paper), which he sent in payment for his wife's RECORDER for a year. "Where there is a will, there is a way."

We are always glad when the newspapers chronicle deeds which show honour, honesty and integrity, and wish more space was given to them and less to crimes. However, there is a compliment to human nature in the fact that more is said about the wrongdoing. It shows that good deeds are thought to be the thing to be expected as a matter of course, from the majority of the people. In 1893, Herman Schaffner & Co., bankers in Chicago, failed. The failure was due to the default of a creditor. Mr. Schaffner committed suicide by drowning himself in the lake, though, so far as we know, the only fault of which he had been guilty was putting too great confidence in the creditor. Mr. A. G. Becker, who was a member of the firm, was left penniless, but he did not follow the cowardly example of his partner. He went to work, and, being a man of ability, has been quite successful. The total indebtedness of the wrecked bank was \$500,000. Among the losers were many poor who had made small deposits. Mr. Becker began with paying the most needy among the depositors first. He has now paid \$100,000, and if his life and strength are spared, intends to pay the whole amount which the bank owed.

Editorial Varieties

King Edward VII is now king, but he has not yet been crowned, and will not be until next fall. All believers are kings and queens, but their coronation is not until they reach Heaven.

"If you want a large Baptist paper, thoroughly sound in its views, you should subscribe for the WESTERN RECORDER, published at Louisville, Ky."—Harmony Baptist, Sedalia, Mo. Thanks.

An extra fashionable family in Philadelphia went into mourning. In order to be thoroughly stylish, they ordered their butcher in sending them mutton to send only the flesh of black sheep.

The commencement sermon at Georgetown College will be preached by President Strong of Rochester, unless he should be abroad. The commencement sermon at Bethel College will be preached by President Mullins of this city.

We hear that the Filipinos, who have been Roman Catholics, are rapidly turning away from Romanism. It is said that 4,000 Filipinos have lately joined the Methodists in Manila. The Methodists are vigorously pushing their work in the Philippines.

The Congressionalist, speaking of progress, says editorially: "And the theologian is coming to recognize as never before that the book of nature is as truly written by the hand of God as is the Bible." Nonsense! We challenge the Congressionalist to name any theologian who has admitted that God is the author of nature as of revelation. Why does not somebody say "theologians are coming now to eat three meals a day, as never before?"

Congress has voted \$3,000,000 to the great St. Louis Fair, requiring that the Fair be closed on Sundays. It is to be hoped the St. Louis managers will show more respect for their agreement in accepting this money than the Chicago managers showed, who accepted money from Congress on the same condition and then went ahead and opened the Fair on Sundays all the same, although the case in the courts went against them, but after the suit was closed.

Dr. E. K. Folk is secretary of the Southern Baptist Free Association. On a recent trip to Cincinnati and Louisville to arrange with some railroad authorities in regard to transportation for the representatives of the papers, he paid a pleasant visit to this office. We are always glad to see Dr. Folk. We hope the coming meeting of the Association in Richmond, Va., March 30-32, will be well attended.

The Alabama Baptist asks whether an editor (and it might as well ask whether any other man) who indulges in "hostile criticism of our organized work," "opposes the Sunday school Board and slanders the faculty and students of the Seminary," "whether such an one should be admitted to membership in the Southern Baptist Convention. How ugly a man can behave and still be allowed to be a member of the Southern Baptist Convention has never been determined. If our esteemed contemporary wishes to raise that question, it is its privilege to do so.

The State Board Institute at London last week passed off well. Pastor McGarity was in his glory and contributed much to the interest of the occasion. The writer was present only the first day and he heard the lectures of Mrs. Warder and Oody. We were specially impressed by the latter, lecture on the Incarnation. It was clear, strong and sound. While there, the writer visited the new and flourishing Laurel Baptist Seminary, Prof. Edgar L. Morgan Principal. It opened with the new century and is doing splendidly. It is expected that the Hon. W. E. McGarity will give some time to raising money for this new school and we hope he will be eminently successful. He has done and is doing a great work in the mountains.

Time was when the great universities were expected to be theologically sound, but now, it seems, some of them at least, have relegated theology to the rear; and a professor can hold his place, as does Dr. Briggs, however ungodly theologically he may become. But now the professors are expected to be sound in financial doctrine, and not to advocate anything offensive to the great capitalists. President Andrew left Brown University because of the free silver views, and now Professor Ross is dismissed from the Leland Stanford University, as he says, because of his views on finance. May we infer that finance (i. e. mammon) is taking the place of theology?

"As long as a boy sits at my table he must sit in my pew" was the saying of a Christian father who required his sons to attend church regularly. Now that father is dead and his sons sit in his pew and they are pillars in the church. Some parents foolishly think that if they compel a boy to attend church, it will give him such a distaste for religion that when he becomes of age he will never go to church at all. As well think that if a boy is compelled to attend day school, he will grow up with such a distaste for education that he will insist on being an ignoramus when he becomes of age. As well think that if a boy is made to work, he will grow up with such a distaste for work that he will never do any work at all after he becomes of age.

A Prominent Minister.

How He Was Rescued Twenty Years Ago From The Horrors Of Catarrh.

Rev. J. Cal. Littrell, of Warrenburg, Mo., writes as follows: "I was a sufferer from nasal catarrh for twelve years, and it developed into the worst form, impairing my eyesight and injuring my hearing. It also seriously affected my bronchial tubes. My nervous system gave way, unfitting me for the duties of life."

By the use of Dr. Blosser's Catarrh Cure I was permanently cured in the year 1881, making twenty years in which I have not had a return of the disease, nor have I felt the effects of it.

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If you are a sufferer from Catarrh, Bronchitis, Asthma or Catarrhal Deafness, write to Dr. J. W. Blosser & Son, 115 Broad Street, Atlanta, Ga., for a free sample of the remedy that cured Mr. Littrell, and has cured thousands of others.

If you wish a box containing a month's treatment, send \$1.00 and it will be forwarded, postage paid.

AMONG THE CHURCHES

LOUISVILLE.

Walnut-st.—Pastor Eaton preached on "Grieving the Holy Spirit," and on "The conditions of salvation." Three received by letter, one for baptism and one under watchcare. Last week the church turned over \$181 for missions. This is distinct from the amount recently raised for the State Mission Church Edifice Fund. Young people's social Friday night.

Broadway—Pastor Jones preached on "A message to mothers," and on "A message to young men."

Chestnut-street—Pastor Weaver preached on "Receiving Christ," and at night there was a Sunday-school rally. One joined by letter.

East—Pastor Felix preached on "Personal effort and on 'Saving faith.'" Two received for baptism and one by letter. Bro. Broughton, of Chattanooga, will aid in a meeting soon.

McFerran Memorial—Pastor Hamilton preached on "A miniature revival," and on "Faith in God." Two received by baptism, one by letter and one for baptism. Meeting every night. Bro. Argabrite assisting. In the Dumesnil-street mission there were 11 professions.

Twenty-second and Walnut—Pastor Dement preached on "God's wonderful work," and on "Who cares for my soul?" Two received for baptism and one baptized. There were 607 in Sunday-school.

Clifton—Bro. J. G. Bow preached on "The living Redeemer," and Pastor Foster preached on "What think ye of Christ?"

East Mead—Pastor Cooper preached on "Adoption," and on "The judgment day."

Franklin-street—Pastor Jenkins preached on "The sufficiency of grace," and on "God's love for a lost world." There were 207 in Sunday-school.

German—Pastor Wm. Ritzmann preached on "The marriage supper of the Lamb," and Bro. von Miller preached on "Christ knocking at the door." One received for baptism. Meeting every night, preaching by Bro. J. H. Merkel, of Cleveland, O.

Highland—Pastor Dawes preached on "Watchfulness of God," and on "Servants and enemies."

Logan-street—Bro. J. A. Bromfield preached on "The suffering Saviour," and Pastor Montgomery preached on "Indifference." Three received for baptism and five baptized. Meetings continue.

Parkland—Pastor Taylor preached on "Christ watching contributions," and on "Gratitude."

Portland-avenue—Pastor Traffe preached on "Grounds for church discipline," and on "Backsliding."

Southgate—Pastor McFarland preached on "The Gospel in power," and on "God's forgiving Israel."

Third-ave.—Pastor Boyet preached on "The salt of the earth," and on "The divine reserve." One received for baptism. Sunday-school collections increased to over \$10 a Sunday.

Twenty-sixth and Market—Pastor Thompson preached as usual.

Oakdale—Pastor Hill preached on "Love for God's commandments," and on "Cleanliness from sin." One received for baptism and two baptized.

The Point—Pastor Farrer preached on "Cross-bearing." One received for baptism and one baptized. Cottage prayer-meetings well attended.

Jacob's Addition—Pastor Whittinghill preached on "The Christian's weapons," and on "Forsaking all to follow Christ."

Preston-street—Bro. Montgomery preached on "Christ knocking at the door."

Highland Park—Pastor McLendon preached on "The Christian's refuge," and on "Sacred convictions." One joined by letter, two received for baptism and three baptized.

Deatville—Bro. W. O. Carver preached on "The betrayal and arrest of Christ."

Hope Mission—Pastor Bruce reported 82 professions during February. Collection for Foreign Missions. Open-air meetings being Sunday.

SEMINARY NOTES.

Spring—Copass and Smith are out recuperating. A special exam in Missions class this week.

Dr. Mullins is out of town for ten days. Dr. Carver has recently been to London, Ky.

Many of the students are interested in a meeting conducted by Geo. W. Argabrite with McFerran Memorial.

This March. Let all students take warning; for the book agent and cyclopedic man will come.

Dr. M. Ilin recently gave a special lecture to the class in Systematic Theology on the subject of Election.

Prayer-meeting was conducted this week by Bro. East. He also lead the weekly missionary meeting.

Leland Malone of Texas, who recently left us, has been holding a meeting with the church at Carthage, Texas. We hear good tidings of his work.

Dr. Jenkins has recently visited L. C. Wolfe, a former student of the Seminary, at North Madison, Ind. He also preached for Wolfe on Sunday and Sunday night.

Dr. Eaton recently visited the dining room. When he arose to speak he asked for a subject. He spoke actively. No letters being in turn as the moments passed on the first subject called out: "Love." Come often, Dr. Eaton.

The society for missionary inquiry met at Norton Hall on Friday, March 1st. Dr. Carver in the chair, a short session was spent in a devotional service. Reports were given and discussed from the various missions throughout the city. There were statements made also by such brethren as work in the school of reform, the home for the aged and infirm, and the orphan. No letters being on hand from missionaries on the field, the lecture of the day was then heard. Warren G. Partridge, of Cincinnati, brought us almost a wonderful message on "City Missions." Much gratitude is due him, since, as much thankfulness is felt that he has been among us.

HAL. F. BUCKNER.

THE STATE.

Pastor J. T. Lewis writes: "On Feb. 7 we commenced a protracted meeting with my Irvington church. Bro. U. S. Thomas of Tennessee, was with us, and did the preaching. We closed the greatest revival our town ever saw on the 24th. Truly the Lord sent us a 'man of God' in the person of U. S. Thomas. He carried with him many stories to turn men, but preached 'the word of God' with great power, warning the wicked to flee to the cross of Christ from the wrath of God. He is indeed a man of great faith. The keynote of his preaching was 'My God will hear me.' No other foundation will stand, holding up the cross of Christ to dying men. If sinners did not come to him, he went after them—at the card-table or wherever they could be found. Prayer was the leading idea, with him." Brothers Ask and ye shall receive! "God will give us the victory," with these truths he continually pressed us into line. We had between 30 and 40 conversions, 21 for baptism, 29 addition to the church. I feel that our church has been greatly strengthened. Members working for the Lord and leading in prayer that thought before they could not possibly do either. May the Lord help

us to take care of this great responsibility and continue the good work, in our prayer."

Pastor J. W. Porter, of Mayersville, has been absent adding Pastor Walker, of Huntington, W. Va., in a three weeks' meeting. Thirty-one were added to the fellowship of the church. 37 by experience, and 11 new families were represented, thus widening the church's opportunity for usefulness. One husband and wife were baptized, and also an entire household, consisting of a father and his three daughters.

Pastor G. W. Perryman has had a continuous revival. Since he took charge of the First church, Paducah, 42 have been received on profession of faith and baptism into the fellowship of the church, and pastor and people are mutually delighted with each other.

Bro. R. C. Kimble, of Elizabethtown, is in a meeting with Pastor Waaburn at Millwood, Ky., and reports a good revival.

The Cox's Creek church gives up Pastor J. E. Hunt with great reluctance. And from the reputation of a noble church, so wise a man as Bro. Hunt must have felt a very strong sense of duty calling him away to have led him to leave it. In their resolutions, they express the hope that his labors and teaching will abide with the church for many years to come, and tenderly commend him to the love of those to whom he goes.

Mission Circle No. 2 will meet at Union church on March 30th and 31st. An interesting programme has been provided, and a fine time is anticipated.

Pastor Francis W. Taylor writes from Henderson: "A good meeting is in progress at the First Baptist church. Bro. I. N. Compton is preaching some telling sermons, and the interest is growing daily. A number have united with the church to date. Bro. Compton knows how to help a pastor and strengthen his work and hold on his people."

Pastor A. J. Clere writes: "We have just closed a very successful meeting at Louisa church, county seat of Lawrence county. Bro. R. H. Brown was the guest preacher, and did some strong preaching. The people of Louisa will long remember Bro. Reynolds. He is an earnest worker, and his life is absorbed in the great work. The church is greatly strengthened. The number of additions in all—16 for baptism, 2 by letter, 5 by relation. The work of the

The Value of Charcoal.

Few People Know How Useful it is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose. Charcoal is a remedy that the more you take of it the better, it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after smoking, drinking or after eating onions and other odorous vegetables. Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and the most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or mixed in the form of large, pleasant tasting lozenges, the charcoal being mated with honey. The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from their continued use, but on the contrary great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in the stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they coat but twenty-five cents a box at drug stores, and although I have a patent preparation yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

SUNDAY SCHOOL BOARD

SOUTHERN BAPTIST CONVENTION.

J. M. PROST, Corresponding Sec'y.

Have you seen a copy of KIND WORDS in its new and enlarged form?

It has eight pages, all filled with good reading matter, without any advertisement. It is greatly improved in every way. One teacher writes:

"Thank you for the work you are doing for our Southern boys and girls. The improvement in Kind Words makes it rank very high among all possible commitments. I judge of standing through it and then throwing it away, as I have seen them do, they watch for it, and then they read it through."

Another says: "My mother always tells me to be sure and bring her a copy of Kind Words."

BAPTIST SUNDAY-SCHOOL BOARD, 67 NORTH CHERRY STREET, NASHVILLE, TENN.

All Periodicals were changed and much improved with January issue.

PRICE LIST PER QUARTER.

Table with 2 columns: Periodical Name and Price. Includes The Teacher, Advanced Quarterly, Intermediate Quarterly, Primary Quarterly, The Lesson Leaf, The Primary Leaf, Weekly Kind Words, Kind Words monthly, Kind Words semi-monthly, Bible Lesson Pictures, Picture Lessons.

B. Y. P. U. QUARTERLY For Young People's Prayer Meetings. For quarterly, the single copy, ten or more to same address, \$1.00 each.

Lord in East Kentucky is prospering.

A brother writes from Monticello: "Last Sunday closed Pastor J. Wendell Blackburn's fifth year as pastor of the Main-street Baptist church here. He was called by a unanimous vote for the future without stipulation and united this church in, and how solidly it grows. No better people can be found than those who compose its membership. Few equal Bro. Blackburn as a Gospel preacher and faithful shepherd."

Pastor Hugh F. Sheary writes: "We had a very pleasant day at Lewisburg, Sunday, Feb. 24. The patriarch of our Association, Bro. Cleon Keyes, preached for us. It was the 80th anniversary of his entrance into the ministry. All seemed to enjoy his neat presentation of the steadfast and united this church in, and how solidly it grows. No better people can be found than those who compose its membership. Few equal Bro. Blackburn as a Gospel preacher and faithful shepherd."

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OTHER STATES.

Pastor Napier has been aided in a meeting at Borden, Ind., by Bro. J. P. Jenkins of this city. A very interesting meeting. Some valuable additions.

A five weeks' meeting has been held in the Elizabeth church, Tennessee. Pastor Waller had no help except for four days. There were 90 professions of religion, 50 were added to the fellowship of the church by experience and baptism, and four by letter.

Pastor T. J. Flemmons writes from Abbeville, S. C.: "Please change my address from Abbeville, S. C., to Reynolds, Ga., where I go this week to take charge of the Baptist church."

A meeting in the Cherry Creek church, Mississippi, closed with 25 additions by experience and baptism and three by letter.

A six days' meeting in the Harperville church, Mississippi, closed with 18 additions to the fellowship. The church is happy and unified.

Ten were added to the fellowship of the Walnut Grove church, Miss., and two others who were converted will join sister churches in the county.

Tuscumbia is a little church, near Lona, Mississippi. It was organized two years ago and a meeting 27 have been received just doubling the membership.

A meeting in the Wellington church, Texas, greatly revived the church, and resulted in 25 additions to its fellowship with two others awaiting baptism.

Pastor J. M. Missell held a meeting in the Madison church, Texas, which continued 10 days and closed with 25 additions to the fellowship of the church.

A meeting in the Trinity church, near Rutland, Texas, closed with 24 additions to the fellowship of the church.

Elder Madison Flowers held a meeting in the Yockanookany church, Mississippi in which the membership were revived but there were no accessions.

The Taylor church, Mississippi, has set apart Bro. J. R. Taylor to the full work of the Gospel ministry.

A meeting in the Pisgah church, Mississippi, closed with 20 additions, 19 by experience and baptism, and one by letter.

The Unity church, Mississippi, has set apart its new house for the worship of God. The meeting was continued and resulted in addition to the fellowship of the church.

A meeting in the Chalk Mountain church, Texas, closed with 14 additions to the fellowship of the church.

Colony and Elm Grove churches, Texas, held a union meeting under an arbor half way between the churches. There were 21 added to the fellowship of the two churches.

Twenty-eight have been added to the fellowship of the Sanger church, Texas. In a meeting in which there were 18 professions of religion. Pastor M. F. Wheeler carried on the meeting without any help except from the faithful membership.

The Farmersville church, Texas, has set apart its new house for the worship of God.

PASTOR JERRY D. RAY has resigned at Calwell, Texas, and has accepted the care of the First Baptist church of Corsicana. In accepting he stated frankly what they might expect from him. In regard to his support he said: "I shall expect the church to make such provision for my temporal support as to entirely relieve my mind on that subject," &c. He said he would press the claims of "all our Baptist co-operative work, missionary, benevolent and educational," and would expect their hearty cooperation. He would oppose the use of intoxicating liquor as a beverage, card-playing, dancing, theatre-going, all forms of gambling, including "dealing in futures." He said if they still unanimously rejected such provision for my temporal support as to entirely relieve my mind on that subject," &c. He said he would press the claims of "all our Baptist co-operative work, missionary, benevolent and educational," and would expect their hearty cooperation. 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FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

THE GIRL WHO SMILES.

BY MARY A. GILLETTE.

The wind was east, and the chimney smoked. And the old brown house seemed dreary. For nobody smiled, and nobody joked. The young folks grumbled, the old folks croaked; They had come home chilled and weary. Then opened the door, and a girl came in. Oh, she was homely—very!

ONE SABBATH DAY.

BY MARY A. GILLETTE.

My great-grandmother's name was Anstis Descomb. When she was ten years old she became an orphan. As her parents left no property for the support of their children, the selectmen of the town found homes for them, blinding them out to any respectable persons who would assume their support. Anstis was taken by Mrs. Nancy Woodbury.

She gave the little orphan exactly what she lacked and needed in her changed life; not the commiseration that is so freely and so cheaply given, but the clear-eyed, loving sympathy that inspires courage, hope and self-help. With such a friend Anstis could not be unhappy, and though her look may have been more subdued and her laughter less merry and uncontrolled, the change was not for the worse, and there was no bitterness rankling in her heart.

yellow and drop all their leaves. When you go to get in your wood you may hunt up a little bit of board for the chair, or a piece of wood to make a mark on the sill; and whenever you water it be careful not to sprout all round."

and fear and she went up-stairs, and an element of bitterness entered in, so that when she knelt to say "Our Father" and then cried more and more piteously about forgiving, and springing up from her knees, jumped into bed, where she cried till her pillow was wet with tears.

GET UP!

That's the morning call of Chanticleer. It's a welcome cry to a well man. But to a man whose sleep seems to have been only an unrefreshing stupor; who wakes with burning eyes, throbbing head, and a bad taste in the mouth, it means only a new day's misery.



In such a physical condition health is most surely and swiftly restored by the use of Doctor Pierce's Golden Medical Discovery. It cures diseases of the stomach and organs of digestion and nutrition, and it cures through the stomach diseases of the liver, lungs, kidneys, etc., which have their origin in a diseased condition of the stomach and other organs of digestion and nutrition.

HOOPING-COUGH GROUP.

Reech's Herbal Emulsion. The celebrated and effective English Cure without internal medicine. Proprietors, W. E. Wainman & Co., 20, Abchurch Lane, London, England.

ROYAL INSURANCE COMPANY OF LIVERPOOL. The leading Piano Dealers of Louisville. Write for the catalogue of the famous KURTSMANN Pianos, the most popular piano now being sold in the United States.

SMITH & NIXON COMPANY. The leading Piano Dealers of Louisville. Write for the catalogue of the famous KURTSMANN Pianos, the most popular piano now being sold in the United States.

U. S. Mail Steamships or the Peninsula & Occidental Steamship Co. PORT TAMPA to KEY WEST & HAVANA, 3 SHIPS EVERY WEEK. Leave Port Tampa 6:30 a. m., Tuesdays, Fridays and Sundays. B. W. WRENN, Passenger Traffic Manager.

SMITH & NIXON COMPANY. The leading Piano Dealers of Louisville. Write for the catalogue of the famous KURTSMANN Pianos, the most popular piano now being sold in the United States.

Children's Corner.



ATTENTION, CHILDREN.

A friend who has more than once devised good things for the Recorder directs us to make this offer to children only:

Any child fifteen years old and under who will send ten new subscribers to the Recorder shall have as a premium a nice Bible with a ten-dollar gold piece in it.

Any child fifteen or under who will send five new subscribers shall have Bunyan's Pilgrim's Progress with a five-dollar gold piece in it. The money is to be the child's own to be spent just as he pleases.

The limitations are that we give no further premium nor allow any discount, and require the cash with the new names. This offer holds up to \$5,000 in money with the necessary Bibles and Pilgrims.

THE SECRET OF "ONE BRIGHT FACE."

One day not long since, as I chanced to be out on the street in a storm, I came to a number of people who were waiting somewhat impatiently for some obstacle to be removed from the street-crossing, writes Mrs. M. A. Holt in *Christian Work*. As it was evident that the hindrance would soon be gotten out of the way, the crowd seemed inclined to wait rather than to go on to the next crossing, which was quite a distance away. All, however, seemed to be annoyed, while a few appeared so much out of humor as to attract general attention. Some expressed their impatience in words, while others only revealed it by their looks. In the midst of this unpleasant waiting, the little trill of a whistle was heard somewhere in the crowd. It was so clear and bird-like that it sounded very pleasantly, and we all looked to see who this happy one could be. We soon knew that the whistler was the little newsboy who carried a large package of papers and could not very well get out of the crowd. Of course he knew that it was no time to sell news papers in the midst of a storm, when people were holding um-

brellas, and also out of humor, so undoubtedly he thought he might as well use his breath in whistling.

I caught a glimpse of the boy's face, and although somewhat thin and pale, it was as bright as a sunbeam and had just about as much sweetness and beauty. I could see the looks on other faces soften as the people glanced at the boy.

"Guess you are the only happy one in the crowd," some one said to him.

"Yes, I am happy," was the quick reply.

"Say, little chap, just tell us the secret of your happiness on this unpleasant day," some one else said in a bantering manner.

The newsboy looked up into the man's face so pleasantly that all knew he did not take offense easily, and so the fun stopped immediately. A man who seemed to know the boy then said:

"Yes, Sam, tell them why you are happy."

"All right, Mr. Mason, I will if you say so. One thing that makes me happy is because I am well enough to work and help my mother, another is that people are so good to me, but the greatest one is because I am a Christian!"

Here the brave little fellow that dared to confess Christ in a crowd looked up with a brighter light still upon his face.

"I guess that you ought to be happy, Sam," the same man said again. "You evidently enjoy your liberty after getting out of the hospital, even though you did leave one of your feet there."

We all looked down at the boy's feet, and while doing so he said in the same quick voice as before:

"But I have a cork foot and can not sit so well that I often forget that it is not a real one."

Then, as if remembering some other important fact connected with the matter, he added:

"The Christian people sent me to the hospital and gave the money for my cork foot."

This was said in such an earnest manner that all were evidently impressed, and a silence followed until some one said:

"Say, good people, let us all buy a newspaper of this little chap."

In a moment all seemed to be getting their hands into their pockets, and soon Sam's papers were sold, and it was evident that some extra nickels found their way into his hands.

"I think that you must all be Christians, too," he began; but seeing smiles upon several faces, he suddenly stopped. No one said anything, however, and he went on, "Thank you just the same, for you are very kind. I hope that you will all soon become Christian men, as I think you will. It does not take one long to become a Christian if he really tries."

Just then the street-crossing was cleared, and the crowd passed along quickly in a good-natured way, for each had

caught a little of the sunshine from one bright face among them. Sam limped away, too, unconscious of the good he had done, but very happy because he had Christ in his soul.

A DOG'S SUPPLICATIONS.

"Mike" is the name of a little gray, silky-haired spaniel, whose home is on Maryland avenue, and he is a most cunning and amusing animal, and as wise as it is possible that a little dog can be, says the *St. Louis Globe-Democrat*. His mistress has taught him many tricks. He can tell you what he does when the policeman comes, playing dead dog, and he can tell his mistress when the telephone bell rings, and is altogether a delightful dog. He has been taught to beg for things, and his begging looks for all the world like coaxing, so cunningly is it done. The other day his mistress sent him up stairs to get her slippers. He came down presently with one, and she sent him back for the other, but again he returned without it. He was sent back, and this time he stayed so long that his mistress went up stairs to see what was keeping him. A heavy satchel had fallen upon the slipper, and the little dog, after trying in vain to move it, sat on his hind legs, with his little paws raised in supplication, hoping that he might persuade the satchel to get off the slippers. He probably was convinced that his prayer was efficacious when his mistress lifted the hindrance.

MARY'S OCCUPATION.

At the great exposition in Omaha it was the custom for the people to register or sign their names in the different State buildings. People who registered were asked to give their occupations, so that the book read like this: John Smith, farmer; Thomas Brown, carpenter; and so on.

A little golden-haired girl asked that she might register. She was told to write her name and occupation, and this is what she wrote: "Mary Jones; I help mamma."

What a beautiful occupation Mary had! I think that we all ought to have this occupation. I am sure of this, that every child who tries to help mamma and to please Jesus will have the happiest possible life.

FIVE BLACK CHILDREN.

At a recent church dedication the invited preacher followed his sermon by taking subscriptions for the balance needed to pay for the building. As the subscriptions proceeded one of the collectors announced: "The five Black children, \$1!"

This courteous money-raiser amended by saying: "Five little colored people, \$1!"

Amid an outburst of laughter the pastor hastily explained that the donors were white children by the name of Black.—*Epworth Herald*.

THE STEWART DRY GOODS CO.

Woolen Goods.

A chance for the early Spring Novelties. We are receiving daily fine, exclusive patterns in Wool and Silk and Wool materials—weaves and designs that are confined to this house and can not be duplicated elsewhere. The staples in popular colors we carry in large quantities, and this week we offer as specialties the following:

75c A 48-inch All-wool pretty quality Nun's Veiling, full assortment of colors.

55c An extra line of All-wool Alpha Cross, the popular things for waists, 28 inches wide.

Black Goods.

New weaves and designs are arriving daily. We are offering for sale a full line of Lupin's Chevots. Camel's hair (grenadines, Nun's Veiling, All-toss and All-wool Batiste.

50c For 48-inch All-wool Chevot, worth 60c.

65c For 48-inch All-wool Chevot, regular 75c quality.

75c For 48-inch Pique Cloths and Jacquards, reduced from 75c and 80c.

85c For 48-inch Imported Chevot, worth \$1.

\$1.25 For Mohair Toppans and Pique Cloths, worth from \$1.00 to \$1.50 per yard.

Ladies' Neckwear

New spring styles arriving daily in great variety.

\$4.00 Persian Stocks, in different shades, beautiful in effect.

\$2.50 Blue and Gold Stocks, in high novelties.

\$1.25 Polka Dot Tie and Stock combined, in all colors.

50c Tucked Ties, in polka dots.

25c Windsor Ties, in silk and grenadine.

Silks.

98c 28-inch beautiful line of Crepe de Chine, in all of the very newest colorings.

69c Elegant line of plain and twilled Printed Japanese Silks. For combination of colors they can not be equaled.

39c 50c—One of the best lines of Plain and Embroidered Wash Silks ever offered.

Men's Furnishings.

\$1.00 Men's new fancy-striped Dress Shirts.

\$1.25 Men's fancy striped Panama Shirts, 44's, 46's, 48's, reduced from \$1.75.

75c All of our \$1 quality in Men's winter-weight Woolen Shirts and Drawers.

25c Odds and ends Men's mixed Wool Shirts or Drawers, reduced from 75c.

Knit Underwear.

43c Reduced from 50 cents Ladies' heavy ribbed Cotton Shirts or Drawers, 40's, 42's, 44's.

60c Reduced from 75 cents Ladies' Union Suit, heavy cotton, 40's, 42's, 44's.

50c Reduced from 60 cents Ladies' Merino Shirts or Drawers, in scarlet, natural or cream colored.

50c Reduced from 60 cents Ladies' Black Cotton Tights, knee lengths.

25c Children's Winter-weight Union Suits, 40's, 42's, 44's, reduced from 50c.

10c Boys' Heavy Winter-weight Union Shirts or Drawers, reduced from 25c.

98c For Boys' New Spring Patterns, 40's, 42's, 44's.

Hosiery.

19c Ladies' fancy Vertical Stripes, Polka Dots, zigzag effects, etc.

25c Ladies' fancy 1 or 2 Line Thread Hosiery, in new hues, purple, red, etc.

35c Ladies' New Effects in Drop-stitch, a Fancy Boot Pattern, Lace Effects, etc.

50c Ladies' Silk Lisle Hosiery in Lace Ankle, Lace All-over, Fine Ribbed and Drop-stitch.

85c Ladies' Fine Lisle Hosiery, with Fancy Looking.

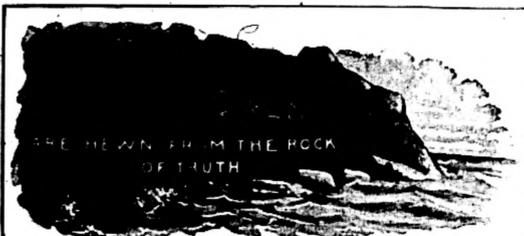
12c Special Ladies' Fine Black Knee Band, Winter-weight Hosiery, worth 15c.

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Young Reader (monthly)	2 "

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It is a great matter for a man to learn how to rest himself without being idle, and to make his necessary repose subservient to the glory of God.—Queensel.

FROM TENNESSEE.

Things are quiet on this side of the line, but it is not the quiet of sloth and inaction. The workers are sowing beside "all waters" for the reaping by and by.

Down by "the father of waters," Potts, and Boone, and Thompson and the rest are not only working each his own field, but they are "going out into the beyond"—and the long needed work of City Missions in Memphis is already auspiciously begun. If these wise and progressive men can be seconded and aided by that faithful and most efficient ally of our work in the South—that glorious home guard, the Home Mission Board—Baptists may yet become a mighty host even in Memphis. May we live to see and to rejoice in that day.

In Jackson the eloquent Haywood rejoices in crowded houses, enlarged Sunday-school and many another sign of promise and prosperity. There, too, the gracious and courtly Inman, loved of all the saints, is leading his flock with his accustomed wisdom and success.

The University is having a most prosperous session, and if the good folks would only take better care of the ministerial students and not keep the great hearted Dr. Savage in constant dread of an empty larder, he would be far more free from care and his bright face would be brighter still.

In Nashville, in spite of the ever-flowing adverse current, the forces are moving forward. Against staggering odds the work advances. The work in Nashville is splendidly manned. One would go a long way before he could find a superior set of pastors. Some of the churches are small and weak and the work is difficult and of slow growth, but it grows, and each day brings a brighter dawning. But here, as in Memphis, the work is larger than the churches can manage, and there are many reasons why Nashville deserves all the assistance that can be given her by both the State and Home Board.

Many doors are now open, but we cannot enter them because we are not able to employ the men to do the work. Give those loyal and loving pastors a chance and they will show results that will satisfy the most exacting among us.

In Chattanooga, Brounger is a sensation and carries the crowd. He is well reported of in all the region round about. His church is a bee hive of activity, and he rejoices in great audiences and in frequent additions. They have up there among the hills a sort of mutual admiration society. No church has such a pastor, and no pastor such a church. Pastor Brounger is manifesting very decided gifts as an evangelist, and his services are much in demand.

Fristoe is doing the best work of his life at the Central. Already they have outgrown their house, and plans are being made for a larger and better building. Mr. Fristoe is father of the census work. He is proud of his progeny, and, good as are the results already achieved, he believes the census work capable of almost unlimited use in reaching and bringing the people in.

At the Second, T. G. Davis has had marked success. Every department of the work is marked by vim, push and progress. Davis is young yet, but he is built for success, and sure to succeed. You will hear of him again further on and higher up. From the other pastors come tidings of good cheer.

From Knoxville, the Baptist strong hold of Tennessee, where Sunday-schools and congregations are the admiration and despair of us all, we hear nothing but good.

Pastor Egerton, of the First, has quickly won his way to the hearts of his people, and is now strongly entrenched in their affections. He has the largest Sunday-school in the State, and the end is not yet by many.

Snow, the pet and pride of everybody, holds his work with a firm grip, and has many tokens of the divine favor. He is a model pastor, and his work at Centennial will be his enduring monument.

I'd be glad to speak of the rest of our pastors in "the Queen City of the Tennessee," but this letter is already too long.

I do not hear of any pastoral changes. We do not care to give up any of our men, but we are sadly in need of pastors for Murfreesboro, Gallatin, Springfield, Spring Creek, Kirkwood and other fields, just as promising and important.

Later I will tell you some things of our town and country churches. They are the best of them all. R. R. A. Clarksville, March 1.

DEAR RECORDER:

I had a full day Sunday—preached on "Missions" at Twenty-sixth and Market-street church in the morning; again in the afternoon I preached at the jail and had a remarkable service. In the yard there were at least forty prisoners and every one asked for prayers and there were several professed conversions. At night I lectured on China at the Third Christian church.

Have just received a kind letter from Rev. Wm. H. Sears, returned missionary from China. His letter is dated "Clifton, Mo., March 1st," and he writes as follows: "I got home day before yesterday. Had a fine trip through Georgia and Texas. Only one thing marred my trip and that was the death of Mrs. Sears' father. He died while I was away and I did not get the news until some time after he was buried. They did not know where to telegraph me. When I got home, I found all the rest well. We are going to start from Missouri for Pingtu, China, April 15th. The sinking of the Rio Janeiro changed our plans, so we sail on the "Doric" April 25th. Bro. L. W. Pierce and wife will be in Louisville some time the last of this month. See him if you can. (Bro. Pierce is from Yang Chow, China). I saw Brother and Sister C. W. Pruitt, of Whang Hsien, China) in Georgia."

I should also like to state that I have changed my place of residence in this city from No. 1527 West Walnut St., to No. 812 Sixteenth St., only a short distance from my old place. EARLE D. SIMS.

The electrician cannot charge your body with electricity while a single thread connects you with the ground, and breaks the completeness of your insulation. The Lord Jesus cannot fully save you while there is one point of controversy between you and Him. Let Him have that one last thing, the last barrier and fast to a life of blessedness, and glory will come filling your soul.—F. B. Meyer.

The man deserving the name is one whose thoughts and exertions are for others.

GUARD THE THRESHOLD!

BY WM. W. HARKER.

Read this ye ministers and people of God! Read this, ye theological teachers! Read!

One of the proofs of the divinity of the religion of the Lord Jesus Christ is that it has stood not only battles without the churches that are true exponents of it, but within them as well. All along, the word of the Lord is tried. All along, the devil gives people his substitute of truth mixed with error for the entire truth. All along, hypocrites do their deadly work. But the truth lives!

Now it is not pessimism to say a thing is wrong if it is wrong according to the Scriptures. The time has fully come for the use of good Saxon words. Therefore I will risk the howlings of false optimists that cry "Peace! Peace!" and fearlessly state that there is a great wrong among us as Baptist churches that we ought to set right. I will go on then and state what I have to say and also speak of one or two things that are affecting many, yes all churches (for churches live not to themselves), as a result of this particular thing.

Churches have rights. Rights that should be recognized by all the churches and ministers. Though distinctly separated in government we are yet members one of another. The true Baptist spirit is shown in that hymn by a Baptist: "Blest be the tie that binds our hearts in Christian love." What are these rights? There are many, but of one in particular will I speak now. Baptist churches believe certain things, among them these: The plenary inspiration of the Scriptures; the atonement of Christ; the immersion of believers, and the doctrine of heaven and hell. These are believed by the people of the denomination as a whole. If a church is formed to believe otherwise you will possibly find that one of those that I describe later has poisoned it. Try any one of the "common people" of the denomination and you will find him just as I say. The people who are the rank and file, the bone and sinew of the denomination are those that accept these doctrines. Now, then, when these churches look about for pastors they look for men of their belief and practice. They are not fools to engage any other kind of teachers. When any man is settled as pastor of one of these churches—speaking generally, for some churches are already tainted—it is expected that he will preach the doctrine commonly believed among us. I repeat, the people expect it. They would not have him preach otherwise.

And yet (here's the rub) men have accepted the pulpit of such churches under cover, not believing the atonement as it is generally believed, taking the ostensible view, the exemplary view, or any other but the orthodox one of this cardinal doctrine. Then as a result of this deviation from the truth they prove absolutely untrustworthy on other doctrines. Mark ye! When a man's wrong on the atonement he can not be trusted on other lines, he has no foundation.

All honor to the man that changing his views gets out of the denomination. But what shall be said of the one that keeps in it to poison those that trust him! Hear me! A man that will take a church that expects him to preach its doctrines and

that pays him to do so is a religious scoundrel (if they are different from other scoundrels.) He is certainly a hypocrite. If he'd state his position like a man no Baptist church would have him. All honor to the man that goes to the Unitarians, Universalists or elsewhere rather than cheat people. But methinks God will not hold the effeminate, euphemistic preacher guiltless that steals a pulpit under false colors, poisons a church, and helps to undermine the whole denomination. These may appear hard words, but they come from a heart that loves the truth and souls, from one that esteems soul-poisoning worse than that of murder.

If any man should be transparent and open it is a man of God. I call upon all the men to take up arms.—Baptist Commonwealth.

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ST. LOUIS TO SAN FRANCISCO.

Pullman Tourist Sleeper leaves St. Louis 8:15 P. M. Thursday, Nov. 14th, and every Thursday thereafter, via Iron Mountain Route through Little Rock to Texarkana, Texas & Pacific Ry. through Dallas and Fort Worth to St. Paul, Southern Pacific to Los Angeles and San Francisco without change. The best route for winter travel through the "Sunny South," avoiding ice and snow blockades. Special agent in charge of sleepers, map holders, etc., call on nearest ticket agent or address R. T. G. Main St., Louisville, Ky., or H. C. Townsend, G. P. & T. A. St. Louis, Mo.

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SHALL WE DO OUR DUTY TO THE HOME MISSION BOARD?

What is our duty to the Board? The Southern Baptist Convention unanimously adopted the Report of the Board asking for an increase of one hundred per cent over last year.

Frontier missionary boxes are acceptable and desirable in a supplementary way, but if they come in any way a substitute for cash contributions to the Home Board, they become almost or quite a hindrance.

Cuba is wide open to receive the Gospel. Our Southland is filling with unsaved strangers. Our frontier is more populous and needy than ever before.

To neglect Home Missions is not only to neglect Home Missions, it means to neglect world missions, because the home field is the source of future supply for the world field.

CHARLES HARRIS NASH.

A WORD FOR OUR PAPER.

The mail a few days ago brought to our office a letter from one of the best pastors in the South, with this kindly remark:

"I am a little late in congratulating you on the improvement in the periodicals, but I am not late in observing the same. The Teacher is decidedly better and Kind Words has taken a long leap in advance.

This is a fair sample of the good words which are coming to us nearly every day from pastors and Sunday school workers. It is our aim to make Kind Words a young people's paper, and yet of such cast as to please both those who are younger and those who are older.

aiming to hold all of them on the highest plane. The missionary department under Miss Alice Armstrong, of Baltimore, is the best missionary literature for our young people within the whole range of my reading.

J. M. FROST. Nashville, Tenn.

A LITTLE BAPTIST HISTORY.

I am now preaching to the Zion church, in Lee county, East Kentucky. By the minutes of the Booneville Association I see the meeting of this body was held with this church twenty years ago—1880.

Resolved, That John Blankenship, Owen Hamilton and Thomas Lynch be appointed a Committee on Sunday-schools.

Resolved, That we still stand auxiliary to the General Association, and that Eld. Riley Williams write a friendly letter to said association, and that Eld. H. P. Hall bear the same when that body convenes in 1881.

Resolved, That we recommend the WESTERN RECORDER and the American Baptist Flag.

By these minutes it will be seen that we had, twenty years ago, twelve churches in Lee county—Bear Creek, Cross Roads, Elk Lick, Meadow Creek, Hope-well, Sinking, Mt. Gilead, Old Landing (?)—not sure of the name.

THE MARKETS. LIVESTOCK. Report for week ending Mar. 2.

Extra good export steers, 1,200 lbs and up \$4 50/55 75 Light shipping, 1,200 to 1,500 lbs. \$4 25/30 50 Best butchers, 1,200 to 1,500 lbs. \$4 00/45 50 Fair to good butchers \$3 75/80 50 Common to medium butchers \$3 50/55 50 Thin, rough steers, poor cows and heifers \$2 50/30 50 Good to extra oxen \$3 50/40 50 Common to medium oxen \$3 25/30 50 Fat calves \$3 50/40 50 Steers \$3 25/30 50 Bulls \$3 00/35 50 Veal calves \$3 50/40 50 Milk cows—Chesee \$3 50/40 50 Fair to good \$3 25/30 50

Bro. Roberts' conversion will no doubt be interesting. Bro. J. D. Spencer was holding a protracted meeting in Buffalo-Lower Buffalo. Bro. Roberts was an uncouth and, I guess, a pretty wicked man.

S. E. WHIPKEY. Jackson, Ky.

CHRISTIAN GROWTH.

The Arabs have a saying about the palm tree, that it stands with its feet in salt water and its head in the sun. They often cannot drink of the brackish water found in the oasis where the palm grows; but they tap the tree and drink the sweet palm wine.

Ask for regulated tastes and desires. This one gift will cut off at once a thousand occasions of murmuring.

'A Lady Tells How She Made Money.'

I have sold sugarcane for 3 months. Cleared \$110 I make the sugarcane at home. Do not care. People send or come for it. Every housekeeper buys a box. It is equal to 25 lbs. sugar and retails at 17c, thus costing less than one-half. It is pure (not adulterated like sugar), and is better for table use, cooking, etc., than sugar, which contains so much glucose. It is 100 times sweeter than sugar and is lovely to sell. For 7c, in stamps, I will send you prepaid 1 lb. of the sugarcane for making it and help you start in the business. Any intelligent person can make big money. FRANCIS GAREY, St. Louis, Mo.

THE MARKETS.

LIVESTOCK.

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No other package coffee goes so far or gives such entire satisfaction as ARBUCKLES' ROASTED COFFEE

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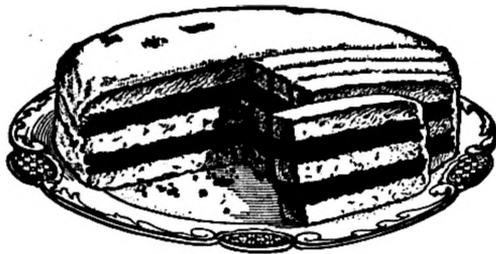
Table with columns for Good to extra light, Fat sheep, and Receipts for 1901, 1900, and 1899.

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Table with columns for Good to extra light, Fat sheep, and Receipts for 1901, 1900, and 1899.

Table with columns for Good to extra light, Fat sheep, and Receipts for 1901, 1900, and 1899.



At this season the housekeeper must look specially after the baking powder.

As she cannot make good cake with bad eggs, no more can she make cake that is light, delicious and dainty with inferior baking powder.

Royal Baking Powder is indispensable for the preparation of the finest food. It imparts that peculiar lightness, sweetness and flavor noticed in the finest cake, biscuit, doughnuts, crusts, etc., which expert bakers say is unobtainable by the use of any other leavening agent.

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There are cheap baking powders, made from alum that are exceedingly harmful to health. Their stringency and caustic qualities add a dangerous element to food.

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Items of Interest.

NEWS THE WORLD OVER.

The plague at Cape Town is spreading. There were seven new cases on Feb. 26th. It is spreading in New Orleans has quarantined against Cape Town on account of it. What makes it more difficult to control is the negroes conceal the cases. Rigid sanitary rules have been adopted.

We are glad that Mr. Conger has been ordered home. President McKinley bore with him too patiently in his disregard of people's orders sent him from Washington. Mr. Rockhill who is known to be strongly in favour of human methods succeeds him. Two high Chinese officials have been headed in Pekin.

The House of Commons sustains Lord Kitchener in his war on women and children. Mr. Dillon introduced an amendment to the address objecting to the burning of houses and the imprisonment of women and children, and it was defeated by a vote of 158 to 81 votes. The English records her action in the Hague Conference by which such war was forbidden in the law of nations.

A negro man was lynched at Terre Haute, Ind. He had killed a white lady whom he met in the road, but had done nothing worse. He had been in the insane asylum for some time and had recently been released. The mob hung him first and then burned his body, which was more merciful than burning alive. How far off is a French revolution?

General Dan McKies has written a letter protesting against the slight to the G. A. R. in the arrangements for the parade at the inaugural, and announces that the veterans will refuse to take part in the procession. His action is endorsed by the leading commanders of posts. There is little doubt, however, that the protest will cause a change to be made in the parade, through some pretext or other.

Prof. Schramm, who was head of one of the "committees" to the Philippines, says a large army will be required there. He added that the soldiers are dying at the rate of five a day, that they are scattered and the Philippine having things very much

Their own way. Prices for meat and rice, the staple foods, have risen 50%, the natives mistreat all whites, and conditions are no better than they were under Spanish rule.

The officers of the naval recruiting station in Chicago have kept a record of the country boys and city boys who have applied for enlistment. One out of five of the city boys could pass the examination as to their physical condition, while half of the country boys passed. This great difference in favour of the country boys is due largely to the smoking of cigarettes by city boys. This injures their hearts.

There has been a widespread outcry at the course of the Rev. Mr. Ament, a Congregational missionary in China, for going around on his own hook and making the poor Chinese peasants in their little villages pay 30 cents for every native Christian murdered. His excuse is that he did not force them. He told them that if they would pay him, the soldiers would not come to their villages. This would be understood to mean that the soldiers would come if they did not pay. And the soldiers destroyed without mercy.

Mr. Ament also declared that he appealed to their sense of justice. If a man was murdered in Louisville no matter how foolish, imagine Lexington agreeing to pay \$25,000 for him from a sense of justice. Imagine even Louisville paying it unless forced to do so. We are glad to say Mr. Ament is not a Baptist, and we hope the Congregationalists will recall him.

William M. Everts died at his home in New York City on February 28, from an attack of pneumonia. His health had been feeble for several months. He was born in Boston, February 8, 1818. For forty years Mr. Everts was a foremost figure in this country. He was Ambassador, Senator, Cabinet officer. But his greatest distinction was as a lawyer.

Lord Kitchener at last got his net ready to catch Botha and DeWet, and failed miserably. There is discussion going on as to where the blame lies. Some say in too much red tape. Some say that Kitchener cannot successfully command an army so large, though he is a fine organizer and engineer, and that Roberts should not have been called back to England. Meanwhile the plague situation grows worse in Capetown, and, although it is asserted the disease has not reached the army, its presence interferes with recruiting in England.

MARRIED.

Dr. D. M. Sloan and Miss Maudie Parris were united in marriage at the home of the bride in Union county, Feb. 27, at 4:30 P. M., by the writer. Also on the same date at 7 P. M., Mr. Hilton Callendar and Miss Joie Thomas were married at Seven Gunns church, Union county, the writer officiating. Both couples were very popular, and the marriage ceremony of each was witnessed by a large circle of friends.

J. H. SPURLIN. Sturgis, Ky., Feb. 28, 1901.

SUBSCRIBE FOR THE RECORDER.

HELP FOR GALVESTON CHURCHES

After due consultation with Dr. Gaudin, the secretary of the Texas State Board, it has been agreed that pastors everywhere should be asked not to press any further, at the present time, collections for rebuilding the Galveston churches. It is of the utmost importance that nothing should interfere with the collection for Home and Foreign Missions during the months of March and April. If, therefore, any pastors have not taken up a collection yet for the Galveston sufferers, the brethren are respectfully urged to drop this for the present, and to give their immediate attention to the usual collections for Missions. This also is the understanding and request of the Home Mission Board.

F. H. KERFOOT, Corresponding Sec'y.

OOSHEN ASSOCIATION.

The following is the programme of the Ministers' Meeting to be held at Pilgrim church, beginning at 10 A. M., on Friday before the fifth Sunday in March, 1901:

- 1. The importance of proper church discipline.—Joseph Duggins, A. V. Armstrong.
2. Need of care in receiving members into our churches.—J. R. Ward, I. C. Winchell.
3. The distinctive doctrines of the Baptists.—J. T. Lewis, I. M. Washburn.
4. How may we most effectively preach our distinctive doctrines?—H. B. White, W. B. Rutledge.
5. Evils arising from the introduction and practice of infant baptism.—J. B. Oldham, W. V. Harrell.
6. How shall we develop the latent forces in our churches?—J. N. Lynch, J. D. Duncan.

The District Mission Board convenes Saturday, at 1 P. M. The Association provides (see minutes, page 10) that each church may be represented by one messenger at each session of the board. It is desired that there be a full attendance, as there will be business of unusual importance before the board at this session. W. V. HARRELL.

FROM OREGON.

DEAR RECORDER:—Have you some extra copies of the Recorder of Jan. 31st; if so, I would like to have two or three copies. The article by W. T. Sanders on the Veterans Societies in the Churches is the best thing I ever saw on the subject. I was sad when I saw in an Eastern paper that our Baptists of the dear old Southland were trying to get the B. Y. F. U. in their churches. If it is any advantage to true, genuine Christianity, I have not seen the fruits of it here. The children in the Sunday-school do not stay to hear the sermon; when the Sunday-school is out they get up and leave. It may be all right, but it is old-fashioned to see that way. They get some of the Sunday-school children into the church, ask them if they love Jesus, and they will say yes, and they take them in and baptize them. The old-fashioned experience of conversion and conversion is few and far between. May God bless you in your work. The Recorder is the best Baptist paper I ever read. It stands up for the old landmarks and true Baptist principles. Very truly, Miss N. C. DOZIER.

Ashland, Oregon.

PROGRAMME.

The following is the programme of the Clear Fork Ministers and Members meeting to be held at the old church at White Stone Quarry, March 29-31:
Eveing—What is the greatest work Christ gave his churches to do on earth?—B. T. Mayhugh.
Eveing of March 31—J. R. Kennerly of the believer—A. B. Dorris.
Qualifications for the Lord's Supper—W. B. Fishback.
Skeleton of a sermon (Gal. 5:17)—S. W. Williams.
The design of Christ in establishing his church—F. M. Welborn.
Exegesis of Hebrews 6:1-5—D. H. Howerton.
The necessity for the preacher to give more attention to the doctrines of grace—J. W. Bristol.
Bible elements of church music—Sam Hall, Jr.
How to develop a church in spirituality—J. B. Jenkins.
D. E. HOWERTON, Clerk.

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Our immense importations of Chinese and Japanese Matting of about 8,000 rolls have arrived. These to be closed out prior to our removal.

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Our select stock of Silk Goods, Denims, Cretonnes, Silko-lines and all yard goods now being sold at sacrifice prices.

Pillow Covers, Table Covers, Couch Covers, Portières, Draperies, Brilles, Rugs and Carpets at Removal Sale Prices.

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"PILLARS OF ORTHODOXY."

I have just examined with some care and great pleasure "Pillars of Orthodoxy," by Rev. Ben M. Bogard. The picture, master production and biography of any great preacher would be interesting, but we have the same of seventeen great preachers in "Pillars of Orthodoxy," and so we have a book supremely interesting. The sermons by Eaton, Fuller, Penn and Hall are, in my opinion, each worth \$2.00, the price of the book. The sketches of the lives of the seventeen are in an easy, simple, readable style. The productions are so arranged as to make a grand work on theology; so, taken all together, no one, and especially a Baptist, should be without the book. THEODORE N. COMPTON.

PORT ROYAL.

It was my privilege and pleasure to preach last Sunday for Pastor Mahoney. I found the Port Royal church strong and influential in the community, with 260 members and an elegant brick building, with a seating capacity of about 500. The church is well able to have preaching at least twice a month instead of once. I found Pastor Mahoney very popular with his own people and all the community. H.

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PRICES ONLY—Goods full value, perfect, instant delivery, etc. \$10 Cans for \$4.95. 25 Cans for \$12.50. 50 Cans for \$25.00. 100 Cans for \$50.00. 200 Cans for \$100.00. 400 Cans for \$200.00. 800 Cans for \$400.00. 1600 Cans for \$800.00. 3200 Cans for \$1600.00. 6400 Cans for \$3200.00. 12800 Cans for \$6400.00. 25600 Cans for \$12800.00. 51200 Cans for \$25600.00. 102400 Cans for \$51200.00. 204800 Cans for \$102400.00. 409600 Cans for \$204800.00. 819200 Cans for \$409600.00. 1638400 Cans for \$819200.00. 3276800 Cans for \$1638400.00. 6553600 Cans for \$3276800.00. 13107200 Cans for \$6553600.00. 26214400 Cans for \$13107200.00. 52428800 Cans for \$26214400.00. 104857600 Cans for \$52428800.00. 209715200 Cans for \$104857600.00. 419430400 Cans for \$209715200.00. 838860800 Cans for \$419430400.00. 1677721600 Cans for \$838860800.00. 3355443200 Cans for \$1677721600.00. 6710886400 Cans for \$3355443200.00. 13421772800 Cans for \$6710886400.00. 26843545600 Cans for 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