

WESTERN RECORDER

Faith, Hope and Love, these three

77th YEAR.

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WESTERN RECORDER.

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RELIGION is using everything for God.—Henry Ward Beecher.

THE way to rise is to sink self; the lower we fall in our own esteem, the higher we shall rise in our Master's estimation.

EIGHTY-FIVE Stundists were arrested and fined by one of the magistrates at Ekaterinof, Germany. They appealed to the Chief District Tribunal, affirming that they were Baptists, and the Baptists are included among the "tolerated foreign confessions" in Russia. The Court decided they were right, and reversed the decision of the magistrate.

THE birds are fed by God: will he not feed us? They are free from the fret that comes of hoarding and trading: why should not we be? The children of God may quietly work on from day to day, casting all their foreboding cares on him: seek him first. Let the one aim of their lives be to promote the reign of Christ and to practice righteousness.

THE Watchman says: "It is safe to say that during the last five or six years the cause of co-education has not made many new conquests in the educational world. * * As a matter of fact, the system of co-education, according to which the sexes recite in the same class-rooms, and are subject to the same discipline, has been steadily losing. * * In the same period the distinctively women's colleges have received a great access of public favour, as seen in increased attendance and augmented endowments."

Mrs. DEBORAH KING died recently in Muskingum county, O., aged 105. When she was twenty-four years old she engaged herself to James King. Her father dying soon after, she refused to marry her lover, because her first duty was to her blind and invalid mother. Finding her resolute, this modern Jacob waited for her for forty years, thus far surpassing the ancient Jacob. They were married in September, 1863, when she lacked but a few days of being 88. Mr. King lived thirteen years after the marriage.

THE story has been going the rounds of the papers that Miss Mary P. Eddy, a Presbyterian missionary in Syria, is planning to expose herself to capture by bandits in Syria in order to be released to come back to the United States and go around "lecturing" about her adventures. The Congregationalist refuses to believe that she has any desire to imitate Miss Stone, and it also tries to excuse and justify Miss Stone's lecturing scheme. Miss Eddy is entitled to be considered innocent of such a design till she is proved guilty. Common fairness demands that

Fairness for Tom Paine.

BY DR. HOWARD OGGOOD.

I plead for common morality and fairness. To kidnap other people's ideas is the same as kidnapping their children.

Mr. Charles Watts wrote in the London *Free-thinker*: "The difference between the bold, rough and ready, but exceedingly effective criticism of Thomas Paine, and others of his day, and that of more modern critics of the Bible, consists not so much in its nature as in its style, and in the fact that much of it at the present time comes from avowed Christians. * * * The higher criticism may be regarded as a refined and scholarly confirmation of the trenchant work of Paine. Of course, we welcome the new style because it is not only up to date, but it adds to the successful results of free-thought propagandists."

Every one acquainted with the works of Thomas Paine, who called himself a deist, and was always the virulent accuser of the whole Bible, 1793-1809, knows that what Mr. Watts says is true. There is not a single argument used by the scholars of the higher criticism to-day that is not to be found stated in clear, vigorous English by Paine, and closely joined with the unavoidable inference of those arguments. Paine found that the Old Testament was fictitious and therefore a fraud, and by necessary inference, with abundant proofs satisfying to him, he found the New Testament to be just as great a fraud.

Kuennen, the real brains of later higher criticism, his friend and biographer says, did not believe in God. Wellhausen, the captain of the rough riders of higher criticism, has published that he is both a monotheist and polytheist. These are the formative minds, the pre-eminent leaders, of the higher criticism of the Bible. They both come to the conclusion often expressed, that both the Old and New Testaments are fictitious, unworthy of belief.

Paine the deist, Kuennen the atheist, Wellhausen the monotheist and polytheist, these are the men who have furnished and polished the arguments which are vaunted by some professed Christians as the supreme result of the best scholarship of the day.

There is a belief in common morality. Is it moral to take the ideas of these very learned scholars, which they with great toil worked out and labeled with their trade-mark, "Sure Death to the Bible," and cover their trade-mark with "the best Bible food?" Is it moral to offer this to the young or the unsuspecting of any age as the best Bible food the market affords? Is it moral to use other people's property without due acknowledgment? Is it moral for professed Christians to serve the guns of the declared enemies of Christianity? Is it moral to advise the unsuspecting to go rowing in the rapids above Niagara? The deists, atheists, polytheists have had these ideas in their possession for two hundred and fifty years, and they have always resulted in them according to their trade-mark, "Death to the Bible."

When young or old Christians take that falsely-labeled food, they, too, come to see the Bible is filled with fictions. And they further see that if it professes to be the very word of God, as it does, and is filled with fictions, it is infallibly a fraud. For no honest man can believe that God is the author of, or participant in a fraud. Or, as Wellhausen said, "God does not use liars to write books for him."

Brought Out and Brought In.

Many historical passages and personal incidents in the Bible illustrate great spiritual truths. For example, the narrative of the restoration of blind Bartimeus illustrates the process of conversion. The awakened sinner feels his need—prays for mercy—flings away his "garment" of sin—comes to Jesus and the Holy Spirit does the regenerating work. There is a line in the sixth chapter of Deuteronomy which describes the exodus of the children of Israel from Egypt into Canaan by the divine guidance: "He brought us out from thence, that he might bring us in." That illustrates the out-bringing and the in-bringing of every genuine Christian.

First, there is a deliverance from the slavery and condemnation of sin by the redeeming work of Jesus Christ. How constantly that expression occurs in the Pentateuch: "Out of the land of Egypt, out of the house of bondage." The eighth chapter of Paul's Epistle to the Romans is the believer's magnificent song of deliverance. There is therefore and thenceforth no condemnation to them that are in Christ Jesus. He brought them out from darkness into light, out from death into life. No one can sing this "new song" unless Christ has accepted him, pardoned him and made him free from the law of sin and death. John Wesley said that his first joyful sense of deliverance came when he realized the perfect security of every soul that is sheltered in the Saviour. I once visited the little room in London where this glorious light poured into Wesley's soul; it was the birth-place of Methodism.

Does this in-bringing imply a perfect freedom from temptation or the possibility of any lapse into sin? No, indeed. The children of Israel had long marches and severe discipline ere the first foot stepped into the promised land. Every converted soul must go in battle harness, fighting every furlong of the road to heaven. I suspect that the first moment of absolutely sinless perfection any of us will experience will be after the gates of the "Father's house" have shut us in. Perfect assurance never means perfect holiness. It means that Jesus Christ promises never to desert us. Is not that enough?

Conversion does not only bring a person out of an old position; it brings him or her into new practices. Conduct is the test of conversion. Old sins are renounced; old habits sloughed off; there is another hand at the helm, as well as other colors at "the peak." When sharp Mr. A—begins to do business on the square; when stingy Mr. B—begins to send coal to the poor and gladly drops his "greenbacks" into the missionary plate; when churlish Mr. C—begins to treat his poor relations kindly; when gay young D—refuses to go to the theatre, preferring to escort his good mother to the prayer-meeting; when godless Mr. E—sets up a family altar, there has been a new departure. There has been a bringing out of old ways, and a bringing into new practices; and if this continues, then Jesus Christ has been at work on those hearts. Conversion begins with first steps, sometimes very small steps; but if it is genuine it does not stop there.

Vital and vigorous religion depends on a coming clear out of the old sinful ways, and coming thoroughly and decidedly and fearlessly into the life of honest conformity to Christ. The secret of the feebleness and fruitlessness of thousands of church members is that they have never entirely broken with their former selves

and their former sins. The soil of Egypt still sticks to their shoes, and the spirit of Egypt still lingers in their hearts. No man can serve two masters. "Come out, and be ye separate," is Christ's clear command to every one who enrolls in his church. The Bible draws distinct lines; and no one can stand on both sides of the dividing line. On one side walks the Master, on the other drifts the worldling; and Christians need never expect to draw their frivolous, fashion-loving, unconverted neighbors over to Christ's side of the line by compromising. The moment that we walk one mile with worldlings they will compel us to "go with them twain." Egypt and Canaan lie in opposite directions. When Moses wanted to win Hobab he did not offer to stay with him; he said, "Come, go with us, and we will do thee good." That is the only way to win souls to Jesus.

Finally, what a new and cheerful aspect this passage from the dear old book gives to dying. It is a bringing out and a bringing in, that's all. It is an escape from the toils, the trials, and the tears, from the head winds and the hard climbs, the sins and the sorrows of this old sobbing world into the rewards and the raptures of the Father's house eternal in the heavens. Jesus died to bring us out of the prison-house of sin into the palace of his everlasting glory.—THEODORE L. CHYLAK, D. D., in Christian Advocate.

They who live longest do not necessarily make the most of life. Long life is desirable provided the years are all filled with that which is good. But an empty life cannot be redeemed from vanity by length of days. A life filled with good fruit is better than a long life. Jesus, who made more of life than any other, did not live long. His life was cut short by violence while he was yet a young man. A life poured out in blood for the sake of righteousness is far better spent than one which has been carefully guarded and preserved even down to old age at the expense of righteousness and truth. In order to make the most of life it may be necessary to lay it down as a sacrifice.

One who finds most pleasure does not necessarily make the most of life. Some think there is nothing better in the world than to have what they call a good time. They count that day lost which does not bring them some social delight or worldly gratification. But all wise men agree that mere pleasure should be sacrificed to some higher good. They who live in pleasure, are dead while they live. Jesus, whose life was a perfect model, never ran after pleasure. We do not know that he ever sought it for a moment. It was his meat and drink to do his Father's will and finish the work which was given him to do. The joy of a good conscience and the approval of the heavenly Father are infinitely superior to all worldly pleasure.

The man who makes the most money does not always make the most of life. Money is not to be despised nor thrown away. Money is a means of great good when properly used. But "a man's life consisteth not in the abundance of the things which he possesseth."—Ex.

A TRUE Christian living in the world is like a ship sailing on the ocean. It is not the ship being in the water that will sink it, but the water getting into the ship. So, in like manner the Christian is not ruined by being in the world, which he must needs be while he remains in the body, but by the world being in him.—J. Mitchell.

My Grandmother's Loom.

BY H. H. CARROLL, SR., D.D., LL.D.

The mystery of my childhood was my grandmother's loom. Often did I vex her by curious questions. What is this and what is that? And little could I understand when she would explain about batten and bobbin and beam, and warp and woof and web, and treadle and spindle and shuttle. I well remember I thought the poor bobbin was imprisoned in the shuttle, and that his buzzing and humming was only his way of crying, while he danced around with lively motion, always carried where he would not until all his thread was unraveled.

So I determined to liberate the prisoner. In a favorable opportunity while my grandmother was out of the room, I fumbled at the shuttle until I set the bobbin free to rolling on the floor, unwinding his thread in any direction that seemed good to him. A boy's mischief could not well make a worse tangle than that floor presented. When my grandmother was through with me, I understood why it was better for the bobbin to be confined in the shuttle and supply the filling of a piece of valuable cloth than to be set free on the floor to unroll his thread in a worthless snarl.

There is a sermon in my grandmother's loom. The universe is one great factory. God the Maker is also the Weaver. The warp consists of prophecy, those threads that run lengthwise without a break of continuity through all time from the creation till the final judgment, and are rolled, until fulfilled, around the beam of the inscrutable and inflexible purpose of God. The woof is the cross thread of human agency wound around the bobbin of human purpose but enclosed in the shuttle of Divine Providence which sends it back and forth to supply filling between the upper and lower threads of prophecy. The bobbin of human judgment is very active and noisy in its small shuttle-sphere whirling and humming around its little axis as it reels off its thread; but the beam of divine purpose around which the threads of prophecy are rolled is still and silent. The batten is the divine judgment whose continuous strokes drive home and close up each thread of human effort as it reaches the limit of shuttle play. The web is history—the intermingled compacted threads of fulfilled prophecy and human effort—that much of the piece of cloth so far woven. When the judgment day completes history and the whole bolt is taken from the loom, it will be made to appear that this earth-loom is but a small part of the complicated machinery of the universe.

From our standpoint, looking towards the future where the threads of prophecy are seen, part moving up and part moving down under the play of the treadle with the cross threads of human effort rushing to and fro, it all seems confusion and disorder. But looking backward at so much of the web as is woven, we discern one compact textile fabric whose patterns of form and color reveal designs of exquisite order and beauty. This encourages us to hope that that apparent chaos before us shall conform under superintending providence to the same pattern of order, beauty and utility.

The Lord had promised a son of his own body to Abram. But as the time rolled on Sarai, believing that she could not be the mother of the son determined to help the Lord out of the difficulty, and so comes in the cross-thread of the Hagar incident.

So the Lord had purposed that Isaac's older son should serve the younger and that too before the children were born or either had learned to distinguish between good and evil. But just here many cross threads of human agency come in. Jacob by buying off Esau with a mess of pottage; Isaac wills that Esau shall have the birth-right; Esau runs to get the venison; Rachel and Jacob work their little scheme of deception before Esau returns. And so each bobbin unreels its cross thread. Here it is well that the bobbin is shut up in the shuttle of Divine Providence and so each intersecting thread by the batten of judgment becomes compact filling between the long threads of prophecy.

Thus reads the New Testament: "So then it is not of him that willeth, nor of him that runneth, but of God that showeth his mercy." Jacob and Rachel did not help God's plan but only hurt themselves by interference. Esau came to regret the profanity of despising the birth-right and of selling it for a mess of pottage, and when afterward he would have inherited the blessing, he was rejected for he found no place in Isaac for a change of mind, though he sought it with many tears.

Lot's daughters failed in their unrighteous plan for relieving Divinity of the problem of peopling the earth after the destruction of Sodom and Gomorrah.

Abraham and Isaac did not aid God's protecting power in their little stroke of strategy for guarding their wives from Pharaohs and Abimelechs.

Joseph dreams and his brethren hate him. The bobbin of their purpose sells him into slavery, but the shuttle sends him into Egypt to prepare for the salvation of all his father's house.

Jacob, looking only at the cross threads of human effort, wound round the several bobbins of perverse human purpose, and not seeing the play of the shuttle and the stroke of the batten, unwisely concludes that all these things are against him. All these human agents followed their own bent without coercion of will, but the shuttle placed each unreel thread of effort where it would.

To illustrate the thought, I have selected and modified a little poem found in Wharton's European Notes.

THE WEAVER.

"The Weaver at his loom is sitting,
Throws his shuttle to and fro,
Up and down the treadles go;
What a rattling,
What a bustling,
What a scuffling!
As the Weaver makes his shuttle
Hither, thither, come and go.

"See the Mystic Weaver sitting
High in Heaven, his loom below;
Takes for warp prophetic gleaming,
Takes for woof man's will and scheming,
Throws his shuttle to and fro
Mid the rattle and confusion,
As if chance wove the web.
But the batten stroke of judgment,
Keeping pace with shuttle movement
Wedges home each intersection,
While the treadle up and downward
Changes threads from high to low.
Well the Weaver seems to know
What each motion and commotion,
What each fusion and confusion,
In the grand result will show.

"See the mystic web unfolding,
Soft and smooth, and even spreading,
As if made for angel's trading;
Every figure has its plaidings,
Brighter form and softer shadings,
In wrought figures fading ever,
Tufted circles touching never,
Each illumined—what a riddle,
By a cross that gems the middle.

"'Tis believed by all believing,
That great God himself is weaving;
Bringing out the world's dark mystery
In the light of faith to history;
And as warp and woof diminish
Comes the great and glorious finish,
From the loom the bolt is taken,
Web of blessing and of auster;
All its figures in their stations,
Not themselves complete relations,
But matching earth with universe."

The Beginning Place.

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

The beginning should be at the bottom. No house was ever built from the top. All education begins at the bottom, and proceeds upwards. No man ever entered professional life from the top. We cannot climb in at the upper windows. Whoever neglects the foundation rears a worthless structure if he builds at all.

In the spiritual life and toil we often grope and blunder. We fail to discover the place of beginning. It ought to be understood and remembered that the place of beginning, for every good thing on earth or in heaven, is

THE HOME.

That was the first institution established after the creation of the first moral and intelligent beings. God knew what the race needed, and how to make provision for human necessities—physical, intellectual and moral. Hence he laid the foundation broad and deep for all

that is best for us in the home.

What is the home? It is not a mere structure of wood or stone, architectural-ly beautiful, adorned with the most elegant things that wealth can provide. Paintings, libraries, music and the best intellectual culture can not of themselves make a home. The legal marriage of a man and woman, and the coming of children, well groomed and stall fed, into their married life, do not make a home. These are the visible things of the home, but the home itself is deeper down. The divine life must enter in and dominate the physical and intellectual to make the ideal, the spiritual home.

The Christian home is the only real home. The non-Christian may furnish shelter, food, raiment, intellectual culture and a show of outward morality, and utterly fail in meeting the design which God had in instituting the home.

To make our homes to-day what God would have them be, they must be sheltered under the blood, and illuminated by the altar of prayer, whose fires are never extinguished.

We are looking for the day when all professedly Christian homes shall have light, when the darkness that can be felt in many of them shall pass away, and the light of the altar of prayer shall shine. Shall not that day come?

May it not be suggested here that this is the time to begin at the beginning? There can be no mistake if we begin with the family and in the family, where God has laid the foundation for all the good that is to come to our churches and the world through Christ. If the family is prayerless, it is godless. If the family is godless, the very fountain that is to bring spiritual life and power to the church can only bring formalism and death. The streams that flow from the prayerless family can bring no help to the church, will make no contributions of godly young men to the ranks of the ministry. A bitter fountain can not bring forth sweet waters. Let us begin at the beginning, to make these suggestions practical, suppose, as pastors, we address personal letters to every family connected with our church, asking two questions: (1) Do you have an altar of prayer in your home, to which you gather your children and servants morning and evening? (2) If not, why not? Let the families answer their pastor frankly. The pastor will then know where his work lies and to get at it.

If all the families in our churches should return from Egypt and build God's altar in their homes, as Abraham did, there is not the shadow of a doubt but that God would open the windows of heaven and pour us out a blessing that there would not be room enough to receive it.

Beginning here we begin at the bottom, at the right place. Here is the short road to such a revival as the American churches have never seen. After all these years in the ministry, we have never known an altar of prayer to be erected in a home without salvation coming to that house. The thought of such great things is enough to startle all the sleeping households in our churches. Will we begin at the beginning? To our families, our country and to God let us answer "Yes."
—Herald and Presbyterian.

Ecclesiastical Bossism.

BY ARTHUR S. PHELPS.

CHURCH had his Brutus, Charles the First his Cromwell, and where is the pastor with any experience who has not met in one or another of his pastorates his Bill Johnson? "Resist the devil," said Dr. Amstutz to a young ministerial aspirant, "and he will flee from you; resist your deacon, and he will fly at you." Dr. Gambrell told of one of the Baptist Anniversaries of a hunter who heard a tremendous noise in the bushes, and, stealing cautiously near, found the cause of the disturbance to be a stick so crooked it couldn't lie still. It was not an occasion for the use of the gun.

Did the Lord make crooked sticks? Let us leave that question to be settled between the theologian and his brother

the evolutionist, and remark that crooked sticks have their uses. They will make "straight asher" in the right fire. One thing is certain: the ecclesiastical boss is not invariably in the wrong. The contention of the sons of Korah is not always so ill-founded as it was in Moses' case: "Wherefore lift ye up yourselves above the congregation of the Lord?" Perhaps it is because he "takes too much upon him" that many an ambitious minister is swallowed by the earth in our day. Alexander the coppermith has other pastors than Paul the Apostle. Ministers will spoil, like any other fruit—good sisters, remember that! It is unfortunate to look upon him as either more, or less, than a man.

The craze for young ministers is the seed from which tall tyrants grow. The fledgling is the natural prey of the hawk. Consciousness of longer experience in the ways of the Lord, wider acquaintance with the methods of church work, a witness of the disastrous result of flaunting doubts from the pulpit—these things make the older member lift the warning finger; and if that warning is not always raised opportunistly or tactfully, the weakness of human nature must be taken into account.

The desire for authority, whether on the part of the pastor, or on the part of the leading layman, is the *causa belli*. Too often the Scripture is forgotten that it is only they that have kept the Master's works unto the end, to whom it is given to rule the nations with a rod of iron. The desire to rule is innate in certain types of character. Sometimes it unduly magnifies its privilege in the pulpit, sometimes it is carried into the pew from the professional life in the instructor's chair or doctor's office of the week-day. I am convinced that much apparent zeal for church discipline is only love of authority masquerading in disguise. The root of bitterness grows in various soil. Now it is found in an ignorant bigot thrust into office by peace-makers. Now it appears in a retired pastor whose gifts of disputation are more conspicuous (though not longer drawn out) than was his gift for preaching. Again it is the Oshite woman, whom some ministerial Moses has married, that excites the murmurings of Aaron and Miriam in the parish camp.

Whatever the cause, the thing is here, and should be squarely faced. If Joshua finds a man with drawn sword upon the wall, let him put the question frankly: "Art thou for us, or for our adversaries?" Sometimes he is, or is not, and the clerical Joshua finds that he has been walking too heavily shod on holy ground. If so, let him take his reproof like a man, remembering that "open rebuke is better than love that is hidden." Who shall say that the meekness of Moses was not partly owing to the fiery opposition of James and Jambres? Let the church and pastor dig about the roots of this barren fig tree with consecrated effort, and fertilize it with prayers and tears, "if it bear fruit well."

But suppose Diotrephes, who loves to have the pre-eminence among God's brethren, is not subject to loving kindness? Suppose he turns every business meeting into a campus martius, and spends his time in nothing else than to tell or hear some new thing against the pastor? Then what shall be done with him? He ought to have sense enough to leave. An interesting conversation is in circulation between such a character and his pastor:

"Pastor," he said, "I think you ought to go somewhere else."

"My brother," replied the pastor, "that is just what I have been thinking about you."

"But I can't. My home is here."

"So is mine."

"My family is here."

"So is mine."

"But my business is here."

"So is mine."

This put matters in an unexpected light. It is clear that the one the church needs least ought to go. Shall the taro be rooted out by the vote of the church, or shall they be allowed to grow with the wheat until the harvest? The question is left to you.—The Standard.

SUNDAY-SCHOOL LESSON.

SUNDAY, MAY 18.

THE EARLY CHRISTIAN MISSIONARIES.

Acts 18:1-12.

MOTTO TEXT.—"Go ye therefore, and teach all nations."—Matthew 28:19.

"Now there were in the church that was at Antioch."—Antioch was a great city, third in population and wealth in the Roman empire. It was situated on the river Orontes, sixteen miles from its mouth, and was 300 miles from Jerusalem. The church was founded by disciples who fled from persecution after the death of Stephen, and Barnabas and Paul had preached there for a year.

"Certain prophets and teachers."—Prophets in the New Testament always mean those who spoke by inspiration, though not necessarily those who foretold the future. Teachers included the prophets, but also other preachers. "Simeon that was called Niger."—Nothing more is known of him. Niger was a common Roman name, and does not indicate that Simeon was a negro. "And Lucius of Cyrene."—Cyrene was a province in Northern Africa. Lucius may be the same one who is mentioned in Rom. 16:20. "Mananah which had been brought up with Herod the tetrarch."—The Herod who killed John the Baptist, son of Herod the Great, and uncle of the Herod whose death is mentioned in the previous chapter. This Herod was still alive, but was living in exile. Mananah must have been nearly fifty years old, and was probably a man of rank.

"As they ministered to the Lord and fasted."—The word translated ministered means worshipped. Who fasts in these days? Why is not this example of the early church, of the apostles, of the Lord, followed? "The Holy Ghost said."—How, we are not told, but so that the church knew of a surety that he had spoken. "Separate me Barnabas and Saul for the work whereunto I have called them."—The Holy Ghost had called them; it was for the church to solemnly set them apart for this work.

"And when they had fasted and prayed."—As before, the fasting and praying was done by the entire church, and not by the prophets and teachers alone. "And laid their hands on them."—As is done in ordaining preachers. "They sent them away."—Thus went out the first foreign missionaries. Especially called of God to this very work; set apart to it by a praying and fasting church.

"So they, being sent forth by the Holy Ghost, departed unto Seleucia."—Seleucia was the seaport of Antioch, sixteen miles distant. There they took ship and went to Cyprus, which was the home of Barnabas, and was not unacquainted with the Gospel, as men from Cyprus were among the first preachers at Antioch (Acts 11:19, 20).

"And when they were at Salamis," the capital of Cyprus, on its eastern shore, nearest to Seleucia. "They preached the Word of God in the Synagogues of the Jews."—That the Jews were

That Tired Feeling

Is a Common Spring Trouble. It's a sign that the blood is deficient in vitality, just as pimples and other eruptions are signs that the blood is impure.

It's a warning, too, which only the hazardous fall to heed.

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Hood's Sarsaparilla promises to cure and keeps the promise.

quite numerous in Cyprus is shown by their having several synagogues, and it is known from history that they were numerous in Cyprus. The Gospel was everywhere preached to the Jews first, and after that to the Gentiles. "And they had also John to their minister."—John Mark, the nephew of Barnabas. He looked after the comfort of the apostles while they gave themselves to preaching.

"And when they had gone through the isle unto Paphos."—This is about 150 miles from east to west, Paphos being 100 miles from Seleucia. "They found a certain sorcerer, a false prophet, a Jew, whose name was Bar-jesus."—Sorcerers from eastern land were very common in those days. They professed to be able to foretell the future, and told fortunes. It was strange how intelligent Romans believed in and heeded them. Bar-jesus means the son of Jesus or Joshua.

"Which was with the deputy of the country, Sergius Paulus."—One of his associates whom Sergius kept with him to consult in regard to the results of his actions. "A prudent man," that is, a man of wisdom and intelligence, yet a man who had so much faith in a sorcerer he kept one in his train. But while Sergius Paulus heeded Bar-jesus, he was not blinded by superstition, but was anxious to get all the light he could, and so sent for Barnabas and Saul that he might hear them preach.

"But Elymas the sorcerer (for so is his name by interpretation)."—Elymas is an Aramaic word, meaning magician. His position in the court of the procurator was gone if Sergius Paulus should believe this new faith.

"Then Saul (who also is called Paul)."—Thus abruptly is the name by which the apostle has ever since been known introduced. Some think Saul called himself Paul in honor of Sergius Paulus, his first distinguished Gentile convert. But such an action is contrary to all we know of Paul's character. Others think he was called "Paul," "the little one," to distinguish him from Barnabas, and that in humility he adopted the name. But the most reasonable explanation is that he had had the two names all the time, as so many Jews had, Saul being his Hebrew name, and Paul being his Latin one. Now as he was going into strange places in the Roman empire, the use of his Latin name was natural, and might be of advantage to him as a Roman citizen. "Set his eyes on him."—It could not have been a pleasant

(thing to have the eyes of Paul looking with hot indignation upon a guilty man. "O full of all subtilty and all mischief."—He was full of deceit and villainy. "Thou child of the devil;" evidently Paul's views of the universal fatherhood of God were those of his Lord, and not of modern sentimentalists. "Thou enemy of all righteousness."—Strong words this apostle uses in his wrath. His denunciation sounds like an echo of the strong words his Lord spoke to the scribes and Pharisees, hypocrites. "Wilt thou not cease to persecute the right ways of the Lord?"—As a Jew, Bar-jesus understood much of the ways of the Lord, and had used his knowledge in evil perversions.

"And now, behold, the hand of the Lord is upon thee."—It was God who was punishing Bar-jesus, not Paul. "And thou shalt be blind, not seeing the sun for a season."—Should be totally blind, so that he could not even distinguish light from darkness. He had been trying to blind the understanding of Sergius Paulus, and to keep him from seeing the truth, and his punishment is that he shall be blinded. This miracle proved to Sergius Paulus that the Lord was with Paul, not with the sorcerer. But it was the doctrine by which the deputy was led to believe.

"Now when Paul and his company loosed from Paphos."—Sailed away. Whether there had others joined them, or the company consisted of himself, Barnabas and Mark, cannot be said.

PUZZLED.

Hard Work Sometimes to Make Children.

Children's taste is oftentimes more accurate in selecting the right kind of food to fit the body than that of adults. Nature works more accurately through the children.

A Brooklyn lady says: "Our little boy has long been troubled with weak digestion. We could never persuade him to take more than one taste of any kind of cereal food. He was a weak little chap and we were puzzled to know what to feed him on. One lucky day we tried Grape-Nuts. Well you never saw a child eat with such a relish, and it did me good to see him. From that day on it seemed as though we could almost see him grow. He would eat Grape-Nuts for breakfast and supper and I think he would have liked the food for dinner.

The difference in his appearance is something wonderful. My husband has never been known to fancy cereal foods of any kind, but he became very fond of Grape-Nuts and has been much improved in health since using it.

A friend who has two children who were formerly afflicted with the rickets. I was satisfied that the disease was caused by lack of proper nourishment. They showed it. So I urged her to use Grape-Nuts as an experiment and the result was almost magical. They continued the food and to-day both children are well and strong as any children in this city, and, of course, my friend is a firm believer in the right kind of food, for she has the evidence before her eyes every day.

When I have some task to perform about the house and don't feel very strong, a saucer of Grape-Nuts and cream stimulates me and I am able to do the task at hand with ease.

We are now healthy family and naturally believe in Grape-Nuts." Name given by Postum Co., Battle Creek, Mich.

"They came to Parga in Pamphylia."—Parga was the capital of Pamphylia, a mountainous province in Asia Minor. "And John departing from them returned to Jerusalem."—It is evident from Paul's resolute opposition to taking John Mark with him on a second trip, that the young man acted in an unbecomingly and cowardly way in leaving.

A NUT FOR THE CRITICS.

Three Sermons From Three Great Preachers—Winkler, Burrows and Tucker.

BY REV. J. H. KILPATRICK, D. D.

At the session of the Southern Baptist Convention in Columbus, Miss., I had my first opportunity of hearing a Baptist preach in a Jewish house of worship. It came about in this way: Looking over the list of appointments for Sunday preaching, I saw that Dr. E. T. Winkler was assigned to the "Jewish temple" for 11 o'clock A. M. Having a curiosity to be present at a religious service in such a place, and being a great admirer of Dr. Winkler, and especially wishing to hear how a brother of his ability and his boldness would preach to a Jewish congregation, I concluded to go and hear him. He gave an able discourse on human sin and guilt, and the impossibility of appearing before God with acceptance without a sacrifice of atonement. The instructed and thoughtful hearer could clearly see that his discourse pointed to Jesus Christ as the great Lamb of sacrifice, but, to my surprise and, I must add, to my regret, he never once mentioned the name of Jesus, and I doubt if any of his Israelitish hearers thought that he had in mind our Saviour's sufferings and death as the great sacrifice for sin. He did not even mention the name of Jesus in his prayers, nor in the benediction. Perhaps that was the wisest way to do, but very differently did another brother do when preaching in the Jewish synagogue in Onatanooga in 1896.

Dr. J. L. Burrows, whom I first saw at the Convention in 1855, was one of the wisest, best and most useful men that this country ever produced. I think I probably heard him preach often on Convention occasions than any other brother, partly because he was often put up to preach, and partly because I loved to hear him. I remember one notable instance when he preached to an overflowing congregation during the sitting of the Southern Baptist Convention in 1881. It was on Sunday, at the Methodist church. He hardly ever preached more than forty-five minutes, but this time he went beyond—how much I do not know, for I did not look at my watch when he began. It was a great sermon from a great man on a great occasion.

Henry Holcombe Tucker—what shall I say of him? Born in Georgia, and not far from where I now write, a grandson of the celebrated Dr. Henry Holcombe, of Savannah, reared in Philadelphia, baptized by the elder Brantly in the Delaware river, ordained to the ministry in 1851, he burst forth before the Baptists of Georgia as a preacher of great brilliancy and power at their State Convention in 1856. A later sermon of his on "The place of baptism in the Christian system," was, I believe, the most absorbingly interesting sermon I ever heard. He was especially remarkable for his clear elucidation of the great doctrines of

grace. I call to mind a particular occasion when I heard from him a profound and deeply impressive presentation of the doctrine of election. The discourse was preached on Sunday during the sitting of the Southern Baptist Convention at Columbus, Miss., and in the Baptist house of worship. The closing appeal to the ungodly, as he dwelt upon their utter helplessness and dependence upon the sovereign grace of God, was especially powerful.

THE NUT FOR THE CRITICS.

Here it is: The minutes of the Convention for 1881, when it met in Columbus, Miss., at which time and place I heard those three distinguished brethren, as above recited, have this: "Baptist church—H. H. Tucker, Georgia, 11 A. M. Methodist church—J. L. Burrows, Kentucky, 11 A. M. Jewish temple—E. T. Winkler, Alabama, 11 A. M."

These three brethren filled their appointments, as here given, and I heard all three of them just as I have above recited—now reconcile my statements. How could I hear all these brethren, put down as they were for the same hour, and at three different houses of worship, and in different parts of the city? And, I may add, without previous intimation on my part to do such a thing; and, once beginning to listen, I heard each discourse through to the end of it. I think, if hundreds of years hence, some one should come across my statement, and then, also, find the minutes of the Convention, he would decide that there was hopeless contradiction.

THE EXPLANATION.

I first went to hear Dr. Winkler, and heard him through to the end. He began on time, had short introductory service, preached about thirty minutes, made a short prayer and dismissed us. It was not yet 12 o'clock. My way to my lodgings led by the Methodist church, where the Convention had been meeting, and where Dr. Burrows was appointed to preach. The congregation was so large that it took a long time to seat them; and then the choir had arranged an elaborate musical programme, and it took some time to go through with that. So it was, anyway, that when I got to the church Dr. Burrows had just got started good, and I had the privilege of hearing him about his usual time—forty-five minutes. As I had to hear him standing, as soon as he finished I left. My way home led me by the Baptist church, and when I got there I found Dr. Tucker preaching to a spell-bound audience on the doctrine of election. I had the privilege of hearing him for a full half hour. When the facts are known the explanation is easy. Is it a wonder that there are some things in the Bible that seem to be contradictory? I doubt not that God has suffered apparent contradictions and discrepancies to give opposers a chance to find fault, and thus reveal their true character—also to teach his people to trust him in the dark.

NEW CURE FOR FITS

If you suffer from Epileptic Fits, Spelling Stitches or St. Vitus' Dance, or have children or friends that do so, my New Discovery will CURE them, and all you are asked to do is to send for my FREE REMEDY and try them. They have cured thousands where everything else failed. Sent absolutely free with complete directions, or price prepaid. Please give A.D. and full address.

DR. W. M. HAY, 84 Pine Street, New York City.

SHOULD THE SECRETARIES APPOINT SPEAKERS?

Your editorial against the Secretaries of the Board's appointing speakers for the mass-meetings in the Southern Baptist Convention is, in the main, timely. I say a hearty amen to the suggestion of removing the money basis of representation in the Convention. There is no danger whatever of non-contributing churches trying to pack the Convention. The main thing these "dead churches" need is information, instruction, teaching.

But there is one utterance in your editorial which, taken in its broadest and unqualified sense, I find myself unable to agree with. Of course this may be none the worse for the editorial. You say, "We are in favor of the Secretaries inviting whom they please to speak at these meetings," etc. If the editor of the Recorder were not always thoughtful I should think that he has nodded, but since I suggest an unusual condition we shall have to accept the statement as the deliberate opinion of our wide-awake chief. I confess that I am not "in favor of the Secretaries inviting whom they please to speak." Let no one misunderstand me. I love and honor the good men whom the brethren have chosen to lead in missionary work, but I do not believe they have any more right to select speakers for the Convention than I have. In the first place, I think it would be a dangerous departure for the Convention to drift into the formalism of set programmes. The Convention is not a place for dry dissertations on subjects selected by any Board, but a missionary counsel for the purpose of deliberating and planning. To set the precedent of pre-arranged programmes, is to follow the example of the Northern Anniversaries and to degenerate into a meeting for dry platitudes.

Let the Secretaries notify certain brethren that they want them to speak, and let those notified speak, provided they get the floor just like every other member of the Convention. But don't say, "Secretary So-and-So has the meeting in charge and will call on certain brethren to speak," and thereby just as effectively call on every other brother to keep silence. I don't know whether I shall ever want to make a speech before the Southern Baptist Convention, but if I should I would insist on my Baptist prerogative and privilege of doing so regardless of the appointment of the Secretaries. One other word. If we must have appointed speakers and "cut-and-dried" programmes, then let the Convention pass upon it and have the speakers appointed the year before hand by the Convention itself. Don't give the Secretaries the power of saying whom I must hear speak. Begging a thousand pardons, and meaning no offense whatever to any brother, let me say that the well-informed messenger thinks he knows just as well as the Secretaries who is capable of making a missionary speech, and he would like the privilege of voting on the question, if we must have designated speakers. Of course there are certain parliamentary regulations that must not be disregarded. For instance, the one who presents the report has right of way in opening the discussion. The mover of a motion is entitled to close the debate, and these are right and just, but as for any Board or committee's

manipulating a discussion, I enter my protest. It would be a serious mistake to sacrifice the spontaneity of the Convention for a flourish of rhetoric or pyrotechnics of oratory. Let the brethren so study and saturate themselves with the objects and purpose of the Convention, that the inspiration of great themes will call forth great speeches from a multitude of delegates.

L. E. BARTON.
Suffolk, Va.

APRIL closed the financial year of our Boards. The report for April is best in the history of Kentucky missions, both as to the monthly and annual report. Foreign Missions for Kentucky stands second in the list of states; increase over last year \$6,411.78. Home Missions \$16,840.09; increase over last year \$4,350.19. State Missions \$12,401.04; increase over last year \$5,195.09. Colportage increase about \$300. The amount reported for State Missions does not include any of the mountain school work, except the salaries of J. A. Burns and O. A. Dugger designated by Broadway church, nor does it include Dr. and Mrs. J. B. Marvin's gift of more than \$4,000 to Mr. Burn's school for buildings, nor the funds reported for state work by the Woman's Missionary Union, but only that which was given for State Mission work, and which passed through the Secretary's hands.

J. G. BOW.
Louisville, Ky.

AN HONEST FRIEND.

Clears Away the Family Troubles.

There is not one thing on earth that could enter a family and do as much honest good and bring as much happiness as in certain cases where coffee drinking is left off and Postum Food Coffee used in its place.

A family in Iowa Park, Texas, furnishes a good illustration. The mother says: "I want to tell you what happened in our family when we left off coffee and took up Postum. About eight months ago we made the change. I had been, for quite a while, troubled with rheumatism in my right hip and shoulder, swimming of the head, and fluttering of the heart, so I thought I had heart trouble.

Sometimes in walking my head would swim so that I would be obliged to sit down. I had other disagreeable feelings I cannot describe, but they will be readily understood by coffee drinkers if they will confess it.

My family were also more or less ill and were all coffee drinkers. Well we gave up the coffee and started in on Postum Food Coffee; husband, myself and four children. Even the two year old baby (she had been puny since having the grip) had her coffee along with the rest of the family. When we made the change to Postum she began to fatten and now is perfectly healthy and fat as a pig.

My boys, ten and twelve years of age, are so stout and muscular that people remark about them and ask what makes them so. I do not have any more trouble with rheumatism or with my head, neither does my husband, who was troubled much in the same way. We are all in better health every way than we have been before in years and we are always glad of an opportunity to recommend Postum. I hope what I have said will lead others to make the change." Name given by Postum Co., Battle Creek, Mich.

LOUISIANA ITEMS AND OPINIONS.

With many others, you will allow me to express my appreciation of the valuable service the WESTERN RECORDER has and is rendering to the denomination. It is extensively read in Louisiana, and we have given it a "pic-name"—"The Old Stand By." I suppose you will not dislike us for the name, for we mean to honor its hoary age, as the last issue said—Age 77; Number 21. Thirty-seven years before the writer was born, the Recorder was contending for the faith once delivered to the saints, and we are satisfied down this way that, while the present editor holds the helm, she will not drift into uncertain or unknown seas.

Louisiana Baptists have much to encourage them in the Master's work. The spirit of progress and aggressiveness characterizes the brotherhood throughout the state.

We have a number of Kentucky and Virginia preachers and many laymen who have the same kind of blood running in their veins, and this means for things to move in the Baptist ranks. But we also have many Louisiana Baptists that were born here, that are as true to the Master's cause as any people on earth.

Present indications forecast quite an increase in missions over past years. Elder E. O. Warr, our State Mission Secretary, is beginning to see the fruits of a systematic plan inaugurated by him several years ago. As the brethren have watched the working of this plan and the results following, they have been drawn closer to him, and he is stronger in the estimation of the brethren now than ever before. The cause of education is now being agitated as never before in the state. Not only are the Baptists waking up to the importance of higher Christian education, and the importance of supporting Baptist institutions, but there is a general move throughout the state for more and better-equipped state schools. Sunday, April 20th, through an invitation of Prof. J. B. Aswell of the Industrial College at Ruston, La., the writer had the pleasure of addressing the student body there. There are 534 enrolled—\$19 boys, 215 girls. They come from 39 parishes in this state and five other states are represented. It is a school of great magnitude and will prove a mighty factor in the future of Louisiana.

Mt. Lebanon, the Baptist Male College, is only a short distance from Ruston, and Dr. J. R. Edwards has nearly 200 there in the present session. A move is now before the Baptists of Louisiana to partially endow this College, and it is a wise one, as this school is an important factor in denominational affairs.

The writer is now on his third year as pastor in Monroe. While we have not measured up to our responsibility or duty, yet we have many things for which to thank God and rejoice over. A solid and marked advancement along all lines of church work and growth has characterized the present pastorate.

Recently I had the pleasure of spending two weeks with Pastor M. J. Hoover at Alexandria, La., in special meetings. He is a lovable brother and true yoke-fellow in the Master's work. It occurred to the writer that some of the elements of John and Paul were combined in this noble pastor. Speaking after the manner of men, Alexandria is a hard field for the Baptists, but he has

proved himself equal to the occasion, and his work is moving grandly on. He has some of God's elect to stand by him and a rich harvest in the future for this church. Brethren Ware, Boone and Johnson live there, and they are in touch with the pastor, and it was a pleasure to the writer to have their association during the meeting.

J. S. EDMONDS
Monroe, La.

LETTER FROM CINCINNATI.

The WESTERN RECORDER has many readers on this side of the Ohio river who follow with interest the work of Southern Baptists. And no less will some items from this great center of population (well nigh 500,000, including Covington, Newport, Dayton and other Kentucky neighboring communities) give encouragement to trailblazers in other parts of the great field. Nearly 10,000 Baptists are enrolled in the three associations adjacent to Cincinnati—Miami (in Ohio), 22 churches; Campbell county, Ky., 14 churches; North Bend, Ky., 20 churches. It is a matter of rejoicing that in Greater Cincinnati, as in Louisville, Baptists are in the front rank of evangelistic work.

THE MINISTERS' CONVENTION meets every Monday at 10 o'clock a. m., at the Hotel Emery, room in which mine host Tysor kindly offers without charge. Visitors are always welcome, laymen as well as ministers. Rev. W. B. Hall, pastor of the Dayton (Ky.) church, is President, and Rev. O. E. Stanton, of the Linwood church, Cincinnati, is Secretary.

On May 19 Pastor Hall is expected to report the Asheville meeting of the Southern Baptist Convention. June 16, Pastor J. S. Sowers, who is doing a fine work as pastor of the Norwood church, will read a paper on "Ritualism."

Rev. O. M. Thompson has been warmly welcomed at the Newport church, and the work grows under his hand.

The affliction of Rev. C. G. Jones, D.D., in the loss of his little daughter, and his own prolonged illness, elicit deep sympathy from his many friends on this side of the river.

W. H. Doane, Esq., who spent some weeks in Cuba this year, visited the Madison-avenue church, in Covington, recently and spoke to both the Sunday-school and the church. He was cordially welcomed by Pastor Burkinder and Superintendent Burks.

President Gray, of Georgetown College, was in the city this week.

The Baptist Social Union will give its annual banquet May 19 at the Grand Hotel.

The Ninth-street church has recently cleared off a heavy indebtedness, and the pastor, Rev. Warren G. Partridge, D.D., is receiving many congratulations upon his energy and skill in directing the effort.

Rev. G. R. Robbins is pushing work, and steadily reducing the debt on the splendid new building of Lincoln Park church. This church also maintains a vigorous mission in the attractive suburb of Price Hill.

Rev. A. L. Vickers gives the Ludlow church some of the best preaching they have ever had.

GEORGE E. STEVENS.

By a curious fatality, a slight mistake changed greatly the meaning of our reply to Pastor Hall's questions last week. We wrote that conventions and boards should not "lay down the law" to churches. In printing this, the *not* was omitted.

A LETTER TO OUR READERS.

NEW HAVEN, Addison Co., Vt. Dr. Kilmer & Co., Binghamton, N. Y. Gentlemen:—About a year ago I was suffering from what I supposed was rheumatism. I became so bad that I could hardly get on my feet from a sitting position. I ran down in weight from one hundred and ninety-five to a hundred and forty-five pounds. I tried different kinds of medicine but received little or no help. I saw Dr. Kilmer's Swamp Root highly recommended for kidney trouble, but I never had any idea that my kidneys were affected. I thought I would try a fifty-cent bottle of Swamp-Root and see what the effect would be. I commenced taking it according to directions and in a few days I saw that it was helping me. I used the fifty-cent bottle and then bought two more dollar bottles, and they completely cured me. I have got back to my original weight one hundred and ninety-five pounds, and I am a thorough advocate of Dr. Kilmer's Swamp-Root.

Very Truly,
Feb. 17, 1902. WM. M. PANTON.

You may have a sample bottle of this wonderful remedy, Dr. Kilmer's Swamp-Root, sent absolutely free by mail, also a book telling all about Swamp-Root. If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

THE HELPFULNESS OF FRIENDS.

Thank God for helpful friends. How immense is the number of good men and good women found in the world; and how much occasion for gratitude this fact gives us. There doubtless are bad people, far too many of them; but we are very liable to forget how many good people there are. Society is full of men and women who do justly, love mercy, and walk humbly with their God. In every community we may find them, people who love their kind, give handsomely out of the pure love of giving, work faithfully, pray importunately, and do all in their power to put down evil, enthroned the good, and make this world more like heaven. Let us thank God for the multitudes of good men and good women there are in the world. And the proportion is greater than people think. One man who jumps over Niagara makes far more excitement than the thousands who go there and do not jump. You heard all about that man who leaped from Brooklyn bridge, not long ago; but not one word concerning any of the thousands upon thousands who passed quietly over.—Ex.

GENERAL ASSOCIATION, 1902.

The General Association of Baptists in Kentucky will meet in London, Wednesday, June 11. The Chairmen of Committees, appointed last year to report this year, have recently been notified that they might have ample time for their work.

If the pastors and churches will co-operate with them by furnishing all needed information, no doubt, we will have full and encouraging reports when we meet in London.

J. K. NUNNELLY, Sec'y.
Georgetown, Ky.

SOMETIME, SOMEWHERE.

BY ROBERT BROWNING.

Unanswered yet? The prayer your lips have pleaded in agony of heart these many years? Does faith begin to fail; is hope departing? And think you all in vain those falling tears? Say not the Father hath not heard your prayer; You shall have your desire sometime, somewhere.

Unanswered yet? Though when you first presented This petition at the Father's throne, It seemed you could not wait the time of asking, So urgent was your heart to make it known, Though years have passed since then, do not despair; The Lord will answer you sometime, somewhere.

Unanswered yet? Nay, do not say ungranted; Perhaps your part is not yet wholly done.

The work began when first your prayer was uttered, And God will finish what he has begun. If you will keep the incense burning there, His glory you shall see sometime, somewhere.

Unanswered yet? Faith cannot be unanswered.

Her feet were firmly planted on the Rock; Amid the wildest storms she stands undaunted, Nor quails before the loudest thunder shock. She knows Omnipotence has heard her prayer;

And cries, "It shall be done," sometime, somewhere.

OUR PULPIT.

ONWARD.

BY G. H. SPURGEON.

"Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.—Phil. 3:13, 14.

So far as his acceptance with God is concerned, a Christian is complete in Christ as soon as he believes. Those who have trusted themselves in the hands of the Lord Jesus are saved: and they may enjoy holy confidence on the matter, for they have a divine warrant for so doing. "There is, therefore, now no condemnation to them that are in Christ Jesus." To this salvation the apostle had attained. But while the work of Christ for us is perfect, and it were presumption to think of adding to it, the work of the Holy Spirit in us is not perfect; it is continually carried on from day to day, and will need to be continued throughout the whole of our lives. We are being "conformed to the image of Christ," and that process is in operation as we advance toward glory. The condition in which a believer should always be found is that of progress. Nearly every figure by which Christians are described implies this. We are plants of the Lord's field, but we are sown that we may grow—"First the blade, then the ear, then the full corn in the ear." We are born into the family of God; but there are babes, little children, young men and fathers in Christ Jesus; yes, and there are a few who are perfect or fully developed men in Christ Jesus. It is a growth evermore. Is the Christian described as a pilgrim? He is no pilgrim who sits down as if rooted to the place. "They go from strength to strength." The Christian is compared to a war-

rior, a wrestler, a competitor in the games: these figures are the very opposite of a condition in which nothing more is to be done. They imply energy, the gathering up of strength, and the concentration of forces, in order to the overthrowing of adversaries. The Christian is also likened to a runner in a race, and that is the figure now before us in the text. It is clear that a man cannot be a runner who merely holds his ground contented with his position; he only runs aright who each moment nears the mark. Progress is the healthy condition of every Christian man; and he only realizes his best estate while he is growing in grace, "adding to his faith virtue," "following on to know the Lord," and daily receiving grace for grace out of the fulness which is treasured up in Christ Jesus.

Now, to this progress the apostle exhorts us—nay, he does more than exhort, he allures us. He stands among us; he does not lecture us *ex cathedra*, standing like a learned master far above his disciples, but he puts himself on our level, and though not a whit behind the very chief of the apostles, he says, "Brethren, I count not myself to have apprehended." He does not give us the details of his own imperfections and deficiencies, but in one word, he confesses them in the gross, and then declares that he burns with eager desire for perfection, so that it is the one passion of his soul to press onward towards the great goal of his hopes, the prize of his high calling in Christ Jesus. We cannot desire to have a better instructor than a man who sympathizes with us because he humbly considers himself to be of the same rank as ourselves. Teaching us to run, the apostle himself runs; wishing to fire our holy ambition, he bears testimony to that same ambition flaming within his own spirit. I desire so to speak from this text that every believer may pant for progress in the divine life.

Paul's statements in the text call us to look at him under four aspects: First, as putting a just estimate upon his present condition.

He was not one of those who consider the state of the believer's heart to be a trifling matter. He was not indifferent as to his spiritual condition. The apostle takes account, but when he had done so, he was dissatisfied: "I count not myself to have apprehended." Nor was that dissatisfaction to be regretted; it was a sign of true grace, a conclusion which is always arrived at when saints judge themselves rightly. Most weighty is that word of Chrysostom, "He who thinks he has obtained everything, has nothing." Had Paul been satisfied with his attainments, he would never have sought for more. Most men cry "hold," when they think they have done enough. The man who could honestly write, "I press forward," you may be quite sure was one who felt that he had not yet apprehended all that might be gained. Self-satisfaction rings the death-knell of progress. There must be a despondent discontent with present attainments, or there will never be a striving after the things which are yet beyond.

Now, beloved, remark, that the man who in our text tells us that he has not apprehended, was a man vastly superior to any of us. Among them that were born of women, there has never lived a greater than Paul the apostle; in sufferings for Christ,

a martyr of the first class; in ministry for Christ, an apostle of foremost degree. Where shall I find such a man for revelations? for he had been caught up into the third heaven, and heard words which it was not lawful for him to utter. Where shall I find his match for character?—a character splendidly balanced, as nearly approximating to that of his divine Master as we may well expect to see in mortal men. Yet, after having duly considered the matter, this notable saint said, "I count not myself to have apprehended." Shame, then, on any of us poor wretches, if we are so vain as to count that we have apprehended! Shame upon the indecent self-conceit of any man who congratulates himself upon his own spiritual condition, when Paul said, "Not as though I had already attained, either were already perfect." The injury which self-content will do a man, it would be hard to measure; it is the readiest way to stunt him, and the surest method to keep him weak.

Yet, brethren, far too often of late have I come across the path of those who speak as if they have apprehended—brethren whose own lips praise them, who descant upon their own fulness of grace, with anunction rather too unctious for my taste. I am not about to condemn them; I cannot say I am not about to ensure them, for I intend to do so, from a deep sense of the necessity that they should be censured. These friends assure us that they have reached great heights of grace, and are now in splendid spiritual condition. I should be very glad to know that it is so, if it were true; but I am grieved to hear them act as witnesses for themselves, for then I know that their witness is not true: if it were so, they would be the last men to publish it abroad. There are brethren abroad whose eminent graciousness is not very clear to others, but it is very evident to themselves; and equally vivid is their apprehension of the great inferiority of most of their brethren. They talk to us, not as men of like passions with ourselves and brethren of the same stock, but as demigods, thundering out of the cloud, giants discouraging to the little men around them. If it be true that they are so superior, I rejoice, yea, and will rejoice; but my suspicion is, that their glorying is not good, and that the spirit which they manifest will prove a snare to them.

I meet, I say, sometimes with brethren who feel contented with their spiritual condition. They do not ascribe their satisfactory character to themselves, but to the grace of God; but for all that, they do feel that they are what they ought to be, and what others ought to be, but are not. They see in themselves a great deal that is good, very much that is commendable, and a large amount of excellence which they can hold up for the admiration of others. They have reached the "higher life," and are wonderfully fond of telling us so, and of explaining the phenomena of their self-satisfied condition. Though Paul was compelled to say, "In me, that is, in my flesh, there dwelleth no good thing," their flesh appears to be of a better quality: whereas he had spiritual conflicts, and found that without were fighting, and within were fears, these very superior persons have already trodden Satan under their feet, and reached a state in which they have little else to do but to divide the spoil. Now,

brethren, whenever we meet with persons who can congratulate themselves upon their personal character, or whenever we get into the state of self-content ourselves, there is an ill savor about the whole concern. I do not know what impression it makes upon you, but whenever I hear a brother talk about himself, and how full he is of the Spirit of God, and all that, I am distressed for him. I think I hear the voice of that stately professor who said: "God, I thank thee that I am not as other men are." I feel that I would prefer to listen to that other man who said, "God be merciful to me a sinner," and went down to his house justified rather than the other. When I hear a man crow about himself, I think of Peter's declaration—"Though all men should deny thee, yet will not I, and I hear another cock crow. Self-complacency is the mother of spiritual declension. David said, "My mountain standeth firm; I shall never be moved"; but ere long the face of God was hidden and he was troubled. In the presence of a professor who is pleased with his own attainments, one remembers that warning-text: "Let him that thinketh he standeth take heed lest he fall." Great! great! I wher-ever thou art, thou must come down. Great is always opposed to great Christ: John the Baptist knew the truth when he said, "He must increase, but I must decrease." There is so room in this world for God's glory and man's glory. He who is less than nothing magnifies God, but he "who is rich, and increased in goods, and hath need of nothing," dishonors God, and he himself "is naked and poor and miserable."

Furthermore, we have observed that the best of men do not talk of their attainments; their tone is self-depreciation, not self-content. We have known some eminently holy men, who are now in heaven, and in looking back upon their lives, we note that they were never conscious of being what we all thought them to be. Everybody could see their beauty of character except themselves. They lamented their imperfections, while we admired the grace of God in them. I remember a minister of Christ, now with God—I will not mention his name—if I did it would be familiar to your ears as household words; it was proposed by some of us, when he left the ministry in his old age, that he should hold a meeting to bid him farewell, and testify our esteem for him. It was my duty to propose the fraternal act, but I hesitated as I saw the bluish mantle his cheek, and I paused when he rose, and besought us never to think of such a thing, for he felt himself to be one of the most unworthy of all the servants of the Lord. Every man of the associated ministers that day assembled felt that our venerable friend was by far the superior of us all, and yet his own estimate of himself was lowliest of the lowly. He had sacrificed much, but I never heard him speak of his sacrifices; he lived in habitual fellowship with God, but I never heard him declare it, much less glory in it. Shallow streams brawl and babble, but deep waters flow on in silence. Of all the departed saints whom it has been my lot to esteem highly in love for their work's sake, I do not remember one who dared to praise himself, though I can recollect several poor little spiritual babes who did so to the ruin of their souls. If ever true saints speak of what God has done for them,

they do it in such a modest way that you might think they were talking of some one five hundred miles away, rather than of themselves. They have scrupulously laid all their crowns at the Saviour's feet, not in word only, but in spirit. When I remember these sacred names of the great departed, I feel it hard to have patience with the unspiritual, unholily boastings of personal holiness and high spirituality which are getting common in these days. D.ums make much noise, but we know by observation that it is not their fulness which makes the sound.

Again, we have noticed that we ourselves, in our own holiest moments, do not feel self-complacent. Whenever we get near to God, and really enter into fellowship with him, the sensations we feel are the very reverse of self-congratulation. Job, in this, was the type of every believing man. Till he saw God he spoke up for his own innocence, and defended himself against the charges of his friends; but when the Lord revealed himself to him, he said: "Mine eye seeth thee, therefore I abhor myself and repent in dust and ashes." We never see the beauty of Christ without at the same time perceiving our own deformity. When we neglect prayer and self-examination we grow mighty vain fellows, but when we live near to God in private devotion and heart-searching, we put off our ornaments from us. In the light of God's countenance we perceive our many flaws and imperfections, and instead of saying, "I am clean" we cry out, "Woe is me, for I am a man of unclean lips." Now, if this be our own experience, we infer from it that those who think well of themselves must know little of that revealing light which humbles all who dwell in it.

Let me add, once more, that whatever shape self-satisfaction may assume—and it bears a great many—it is at bottom nothing but a shirking of the hardship of Christian soldierhood. The Christian soldier has to fight with sins every day, and if he is a man of God, and God's Spirit is in him, he will find he wants all the strength he has, and a great deal more to maintain his ground and make progress in the divine life. Now, self-contentment is a shirking of the battle. I do not care how it is come by. Some people shirk watchfulness, repentance and holy care, by believing that the only sanctification they need is already theirs by imputation. This, which they call faith, I take the liberty to call a lazy, self-concoited presumption; and though they persuade themselves that their sins are dead, it is certain that their carnal security is vigorous enough, and highly probable that the rest of their sins are only keeping out of the way to let their pride have room to develop itself to ruinous proportions.

What is it at bottom, that makes men contented with themselves? It may be, first of all, a forgetfulness of the awful holiness of the law of God. If the

CANCER.

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law of the ten commandments is to be read only as its letter runs, I could imagine a man's judging himself and saying, "I have apprehended;" but when we know that the law is spiritual, how can we be self-complacent? My dear brother, if thou thinkest thou hast reached thy perfect height, I ask thee to hear these words: "Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength, and thy neighbor as thyself." Canst thou say, in the sight of a heart-searching God, "I have fulfilled all that?" If you can, I am staggered at you, and think you the victim of a strong delusion, which leads you to believe a lie.

It is to be feared that there is springing up in some parts of the Christian church a deceitful form of self-righteousness, which leads even good people to think too highly of themselves. It is a fashionable form of fanaticism, very pleasing to the flesh, very fascinating, and very deadly. Many, I fear, are not really living so near to God as they think they are, neither are they as holy as they dream. It is very easy to frequent Bible readings, and conferences, and excited public meetings, and to fill one's self with the gas of self-esteem. A little pious talk with a sort of Christians who always walk on high stilts, will soon tempt you to use the stilts yourself; but indeed, dear brother, you are a poor, unworthy worm and a nobody, and if you get one inch above the ground, you get just that inch too high. Remember, you may think yourself to be very strong in a certain direction, because you do not happen to be tried on that point. Many of us are exceedingly good-tempered when nobody provokes us. Some are wonderfully patient, because they have a sound constitution, and have no racking pains to endure; and others are exceedingly generous, because they have more money than they want. A ship's seaworthiness is never quite certain till she has been out at sea. The grand thing will be to be sound before the living God in the day of trial. I pray every believer here to get off the high horse, and to remember that he is "naked and poor and miserable" apart from Christ, and only in Jesus Christ is he anything, and that if he thinketh himself to be something when he is nothing, he deceiveth himself, but does not deceive God.

II. In the second place, look at Paul as placing the past in its true light. He says: "Forgetting those things which are behind." What does he mean? Paul does not mean that he forgot the mercy of God which he had enjoyed; far from it. Paul does not mean that he forgot the sins which he had committed; far from it; he would always remember them to humble him. We must follow out the figure which he is using and so read him. When a man ran in the Grecian games, if he had run half way, and past most of his fellows, and had then turned to look around and to rejoice over the distance which he had already covered, he would have lost the race. Suppose he had commenced singing his own praises, and said, "I have come down the hill, along the valley, and up the rising ground on this side. See, there are one, two, three, four, five, six runners far behind me." While thus praising himself he would lose the race. The only hope for the racer was to forget all that was behind, and occupy his entire thoughts with the piece of ground

which lay in front. Never mind though you have run so far, you must let the space which lies between you and the goal engross all your thoughts and command all your powers. It must be so with regard to all the sins which we have overcome. Perhaps at this moment you might honestly say, "I have overcome a very fierce temper," or "I have bestirred my naturally indolent spirit." Thank God for that. Stop long enough to say, "Thank God for that," but do not pause to congratulate yourself, as though some great thing had been done, for then it may soon be undone. Perhaps the very moment you are rejoicing over your conquered temper it will leap back upon you like a lion from the covert, and you will say, "I thought you were dead and buried, and here you are roaring at me again." The very easiest way to give resurrection to old corruptions is to erect a trophy over their graves; they will at once lift up their heads and howl out, "We are alive still."

III. And now the third point. Paul, having put the present and past in their right places, goes on to the future, aspiring eagerly to make it glorious; for he says, "Reaching forth unto those things which are before." Does he not give us the picture of a runner? He reaches forth. The man, as he speeds, throws himself forward, almost out of the perpendicular. His eye is at the goal already. His hand is far in advance of his feet, the whole body is leaning forward; he runs as though he would project himself to the end of the journey before his legs can carry him there. That is how the Christian should be; always throwing himself forward after something more than he has yet reached, not satisfied with the rate at which he advances, his soul always going at twenty times the pace of flesh. The aim of the Christian is to be perfect; if he seeks to be anything less than perfect, he aims at an object lower than that which God has placed before him. To master every sin, and to have and possess and exhibit every virtue—this is the Christian's ambition. Perfection, brethren, absolute perfection, may God help us to strive after it! That is the model, "Be ye perfect, even as your Father which is in heaven is perfect." "Shall we ever reach it?" says one. Thousands and millions have reached it; there they are before the throne of God, their robes are washed and made white in the blood of the Lamb; and we shall possess the same, only let us be struggling after it by God's good help. Let every believer be striving that in the details of common life, in every thought, in every word, in every action, he may glorify God. This ought to be our object; if we do not reach it, it is that which we must press for—that from morning light to evening shade we shall live unto God. Whether we eat or drink, or whatsoever we do, we should do all in the name of the Lord Jesus. This is what we are to seek after, praying always in the Holy Ghost to be sanctified wholly, spirit, soul and body.

IV. And now the apostle is our model, in the fourth place, because he puts forth all his exertions to reach that which he desires. He says, "This one thing I do," as if he had given up all else, and dedicated himself to one sole object—to aim to be like Jesus Christ. There were many other things Paul might have attempted, but he says, "This one thing I do." Prob-



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bly Paul was a poor speaker; why did not he try to make himself a rhetorician? No; he came not with excellency of speech. But you tell me Paul was busy with his tent-making. I know he was; what with tent-making, preaching and visiting, and watching night and day, he had more than enough to do, but all those were a part of his pursuit of the one thing; he was laboring perfectly to serve his Master, and to render himself up as a whole burnt offering unto God. I invite every soul that has been saved by the precious blood of Christ to gather up all its strength for this one thing, to cultivate a passion for grace, and an intense longing after holiness. Ah, if we could but serve as God should be served, and be such manner of people as we ought to be in all holy conversation and godliness, we should see a new era in the church. The greatest want of the church at this day is holiness.
 Why did Paul pursue holiness with such concentrated purpose? Because he felt God had called him to it. He aimed at the prize

of his high calling.—God had elected Paul to be a champion against sin. Selected to be Jehovah's champion, he felt that he must play the man. Moreover, it was "God in Christ Jesus" who made the choice, and as the apostle looked up and saw the mild face of the Redeemer, and marked the thorn-crown of the King of Sorrows, he felt he must overcome sin, he could not let a single evil live within him; and though he had not yet apprehended, yet he felt he must press forward till he had apprehended that to which God in Christ had called him. He felt he was a saved man, and he meant through the same grace to be a holy man. He longed to grasp the crown and hear the "Well done, good and faithful servant," which his Master would award him at the end of his course. Brethren and sisters, I wish I could stir myself and stir you to a passionate longing after a gracious, consistent, godly life, yea, for an eminently, solidly, thoroughly devoted and consecrated life. You will grieve the Spirit if you walk inconsistently; you will dishonor the Lord

that bought you; you will weaken the church; you will bring shame upon yourself. Even though you be "saved so as by fire," it will be an evil and a bitter thing to have in any measure departed from God. But to be always going onward, to be never self-satisfied, to be always laboring to be better Christians, to be aiming at the rarest sanctity, this shall be your honor, the church's comfort, and the glory of God. May the Lord help you to perfect holiness in the fear of God. Amen.

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To PRAY is but half of the Christian privilege; to watch for the answer is the other half.—Aton.

EDITORIAL.

We extend our heartiest greeting to the Southern Baptist Convention, and invoke upon the meeting the richest blessing of God. We trust the meeting will be thoroughly spiritual and will be Spirit-guided. Let the members give their best thinking and their earnest prayers to the measures for "eliciting, combining and directing" the sympathies and efforts of our churches for the extension of Christ's kingdom. Surely our best thinking and most earnest efforts, guided by the Spirit, are needed for enlisting the great number of our people who are not identified with our Convention work. We have just received this statement from Dr. G. S. Anderson: "Of the 19,449 white Baptist churches in the South, 8,647 have been reached, leaving 10,802 unenlisted in the organized work of the Convention."

We have not verified these figures, but Dr. Anderson is a careful man and is well informed, and we take it that he is about right. Add to this that even in those churches which contribute most generously, the contributions come from a small minority of the members, the great majority contributing nothing. For example (thanks to the benevolence of Mrs. Smith), Walnut-street church of Louisville, for the year just closed, gave more to both Foreign and Home Missions than any other church in the South, and yet the large majority of her members made no contribution at all to either Board.

The great practical problem before us, as a denomination, is to reach our people, "to elicit, combine and direct" their sympathies and contributions. We hope the report of the Committee on Co-operation will be helpful in solving this great problem.

We congratulate our Boards on their successful year's work. At one time our Foreign Board was over \$50,000 behind, but now that is all provided for. Dr. Bomar writes: "Kentucky did nobly. Contributions the greatest in her history."

The Dixie matter, we hope, will be adjusted in a way that will be satisfactory all around, and that will especially conserve the interests of our cause in Cuba.

The new Secretary of the Home Board, successor to the lamented Dr. Kerfoot, Dr. McConnell, has taken hold of his great work finely, and there is every reason to believe that he has "come to the kingdom for such a time as this."

We are glad that Dr. Frost's health is so nearly restored, and regret that he should have had such a long and serious siege. The Sunday School Board have had a prosperous year, and each year has shown a solid advance on the year previous. Their report will be most encouraging.

And now if the Convention will accept the invitation of Walnut-street church, and hold their next session in the splendid new edifice at Third and St. Catharine Sts., the finest church edifice of any denomination in the South, then the meeting at Asheville will be complete.

According to the best information within our reach (Hudson's Journalism of the United States, pp. 44-5), the first paper published in America was "Public Occurrences," and it was issued in Boston, Sept. 25th, A. D. 1689.

The announcement stated the following three purposes of the paper:

"1st. That memorable occurrences of Divine Providence may not be neglected or forgotten, as they too often are.

"2dly. That people everywhere may better understand the circumstances of public affairs, both abroad and at home; which may not only direct their thoughts at all times, but sometimes also to assist their business and negotiations.

"3dly. That something may be done towards the curing, or at least the charming of that spirit of lying which prevails among us, wherefore nothing shall be entered but what we have reason to believe is true, repairing to the best fountains for our information. And when there appears any material mistake in anything that is collected, it shall be corrected in the next."

It was also declared that the paper, in case any one was proved to have raised a false report, would "expose the name of such person as a malicious raiser of a False Report."

Thus it appears that there were liars in those "good old times," and also that there were people who were determined to suppress lying. It is quite refreshing to find one of the leading aims of a city secular paper was to stop lying. There are liars in these days also, but we do not observe any similar zeal to note any particular seal in this direction on the part of leading city papers, even in Boston. There is a widespread impression—of whose correctness or incorrectness we offer no opinion—that there are some liars connected with some of our city papers.

It was on the 21st of January, 1728, that the first religious paper appeared in America, the "Boston News Letter" on that date assuming a religious character. In 1818 N. F. Willis proposed that a religious paper be published in Boston, and Dr. Griffin said he "never heard of such a thing as religion in a newspaper." But Willis carried out his project and started *The Recorder* in Boston on January 24, 1816.

That paper had no connection with the *WESTERN RECORDER*, though at that date at least two Baptist papers in Kentucky had been started, viz., *The Kentucky Missionary and Theological Magazine*, by the Rev. Stark Day (A. D. 1812), who compiled "Duppy's Hyman," and *The Gospel Herald* (1815), by the Rev. Silas M. Noel. This was soon changed to *The Baptist Herald* and then to *The Baptist Chronicle*. Here were the beginnings of the *WESTERN RECORDER*.

Dr. Griffin was badly posted, for when he said he had "never heard of such a thing as religion in a newspaper," there were several religious papers published in the country, and would any one dare to say there could be an avowed religious paper with any religion? Perish the thought!

An honored brother in Tennessee wishes us to state why Christians observe the first day of the week instead of the seventh. Within the limits of an editorial like this, only the barest outline of the reasons can be given; but since it is a practical question we gladly answer it.

First let it be noted that the Sabbath as an institution is entirely distinct from the day on

which it is observed, so that changing the day does not change the institution. God's resting from the work of creation might be celebrated on one day of the week as well as on another, it would be resting one day in seven just the same.

But since God named the seventh day, in instituting the Sabbath, men are bound to observe that day until He authorizes a change. The Sabbath is not a part of the Mosaic economy. It was observed by Adam and Eve, and the command in the Decalogue is, "Remember the Sabbath day to keep it holy." The Sabbath was not something new to the Israelites.

We must look, therefore, for some ground for substituting the first for the seventh day, and we find it in the New Testament. Jesus arose from the dead on the first day of the week, and rested from His work of Redemption. He met with the disciples on that day, as they were gathered together (Luke 24:38, John 20:19). They evidently understood that they were to meet on that day. Just a week later, again on the first day of the week (John 20:26), Jesus met with them again, while they were assembled. The day of Pentecost was on the first day of the week, and on that day God ratified in a wonderful manner the observance of the first day. In Acts 20 we read, "Upon the first day of the week, when the disciples came together to break bread, Paul preached to them."

The Apostle Paul tells the Corinthians (1 Cor. 16:2) and Galatians to make their contributions "on the first day of the week." Here is apostolic sanction for the observance of that day. John said, "I was in the Spirit on the Lord's day," and that was the first day of the week.

It is to be noted as a most significant fact that while the other commands of the Decalogue are repeated in the New Testament, the command about the Sabbath is not mentioned. Nowhere in the New Testament is it said that we should observe the seventh day. Christ continually did things on the Sabbath (seventh) day that shocked and horrified the Pharisees. One of their main charges against Him was that he violated the Sabbath. All this fits the idea that a change of day was at hand.

It is certain also that the early Christians observed the Lord's Day, rather than the seventh. Ignatius, who was associated with John and knew Paul and Peter, says, "Let us not Sabbatize"—meaning that Christians should not keep the Jewish Sabbath—but let us keep the Lord's Day, on which our Lord arose." Justin Martyr, beheaded A. D. 165, says: "On the day called Sunday is an assembly of all who live in the city or country, and the writings of the Apostles and the writings of the Prophets are read." This is the way he designated the New and Old Testaments.

Irenaeus, who was a disciple of Polycarp, who was associated with John, wrote: "To-day we celebrate the Lord's Day." So Dionysius and others.

We find, therefore, that Christ observed the first day of the week, the Apostles observed it, the early Christians observed it and these immediately after the time of the Apostles observed it; while there is no command in the New Testament to observe the seventh day.

Such, in brief is the case in regard to the day to be observed. And it is fitting that it should be so. It was Christ who made the

worlds (John 1:8), and it was His rest from the work of creation which was celebrated in the Jewish Sabbath. He completed His work of redemption when He rose from the dead, and then He rested from that work, so on the Lord's Day we celebrate that. As the work of creation was in order to the work of redemption, which is its culmination, so the Jewish Sabbath was in order to the Lord's Day which is its culmination, as well. Both these rests are commemorated by Christians on the first day of the week. The old Sabbath is not abolished—it is of perpetual obligation—but it is crowned and consummated.

"HERESY HUNTING."

Prof. McGarvey hits the nail on the head, as he usually does, in saying: "Some people have very confused ideas about heresy hunting, and about Christian liberty. If a man advances and seeks to propagate teaching which I regard as very injurious, if not ruinous, and I assail it with vigor, such vigor as he feels unable to resist on the merits of the question, it is common for him and his friends to cry out, 'Heresy-hunter! Heresy-hunter!'"

We are hunting for the man who will explain to us why it is worse to oppose error and so be a "heresy hunter," than it is to oppose contagion, and so be a "disease hunter," or to oppose filth and so be a "dirt hunter."

We also would like to find a man who can tell why we should take the advice of Gamaliel when he said: "Refrain from these men and let them alone; for if this counsel or this work be of men, it will come to naught; but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God." We have never heard it claimed that Gamaliel was inspired. Luke was inspired to tell us what Gamaliel said, but the Scriptures do not intimate that the noted teacher was right in his statement. Nowhere does the Bible teach that we should let error alone, but always and everywhere the reverse. Suppose when yellow fever appears, and it is proposed to fight it, some wiseacre should arise and say: "Let it alone, for if it be of men, it will come to naught; but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God." What would be thought of such an utterance?

Or when it is proposed to fight gambling, suppose some one should say, in a sage and imposing manner: "Refrain from these gamblers and let them alone, for if this counsel and this work be of men, it will come to naught; but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God."!!!!!! Yet, when it is proposed to fight some dangerous error, you can see a wiseacre arise, and with an air of profundity say: "Refrain from these men and let them alone; for if this counsel or this work be of men, it will come to naught; but if it be of God, ye cannot overthrow it, lest haply ye be found even to fight against God." Ahem! and ahem!!

To rise in Christ's kingdom we must descend. He who would be chief or first among saints must be their bondsman or slave. The lower we have stooped the higher we have risen. In this kind of rivalry we shall be allowed to exult without exciting the indignation of the brethren.

Editorial Varieties

Before the reign of Henry VIII there were no strawberries, raspberries or cherries in England.

In the Argentine Republic there are 4,700,000 people and 1,810,000 horses. This is the only country on earth where there are more horses than people. Even beggars can ride there.

The Rev. William Carey, grand grandson of the famous William Carey, is a Baptist missionary in India and he has recently visited Tibet and has written a book about his observations there.

It is remarkable that those who had charge of entertaining at Prince Henry of Prussia's wedding in this country, made no arrangement for his attending church. Did they think he had no need of preaching? Or did they regard him as a hopeless case?

In Canada there are in all 81 divorced people (men and women) while the number of married couples is 1,200,000. This is one divorce for every 17,000 marriages. In the great city of Montreal there are only 11 persons who have been divorced. Many a village in this country can produce a larger number. Marriage is not a failure in Canada.

The announcement is made of the death of Francis, ex-king of Spain, at the age of eighty years. Nobody could say he was living, and this announcement of his death revives him in the public mind. His title to fame rests on his being the ex-husband of Queen Isabella II. The new king of Spain, Alfonso XIII, is to be crowned on the 17th inst. at the city of Madrid.

On Wednesday of last week Mr. Clarence R. Brown and Miss Mary M. Roe, of Shelbyville, were married at 5:30 P. M. at the Galt House. They were accompanied by Mrs. R. A. Campbell and J. F. Middleton, Esq. The ceremony was performed by the editor of the *Recorder*. They are a well known and a brilliant couple, and we wish them all possible happiness.

The Rev. H. W. Merrill writes: "You deserve the title—The Defender of the Faith. As was Spurgeon in England the mighty champion of the Old Faith, so is the *Recorder* and its scholarly editor in this country, as it is the champion of the churches and is safe from the withering blast of the higher criticism wherever the *Recorder* circulates." This is a sample of many letters we are receiving and which we most highly appreciate.

Dr. R. H. Carroll's visit to Louisville was greatly enjoyed. The saints at Pewee will never forget his sermon there Sunday morning. The same saint who heard his great sermon at Walnut-street Sunday night will ever remember it; and those who heard his brilliant and forceful address at the Seminary on "preaching toward the mark" Monday morning, will carry the impression through their lives. His coming was a blessing. We publish an article from him this week, and we publish such ever and anon.

One of the "assured results" of the recent criticism of the Scriptures is that a lot of "smart Alecks" are airing their ignorance in the daily papers on the subject. One of them recently published an article a thousand or two years before Bethlehem was ever heard of. Another one of them said the account of the cock's crowing at Peter's denial cannot be true, because "there were no cock crowings" in Jerusalem on that night. How can a religious law of the Jews, all of which are based from the city during the celebration of the feast of the Passover." These are samples.

President K. E. Alderman of Bethel College, at the close of this session, will be commencement speaker at Yonkers, New York. This is the first time that James R. Colgate and family are members. For whom Colgate University is named. Mr. John B. Trevor was a member there up to his death and Gen. T. J. Morgan is a member now. It is a stirring church and it is a high compliment to Dr. Alderman to be called there. Southern preachers are demanded in and around New York. We hope Dr. Alderman will be greatly blessed in his work at Yonkers.

The way the "higher critics" claim everything is well illustrated in the recent claim of the Congregationalist that no professor of Old Testament in the United States, in any Presbyterian Theological Seminary, believes that the story of Adam and Eve in the first two chapters of Genesis is literal history." This is met by Professor Wilson, who is professor of Old Testament in Princeton Seminary, who says: "I have never known, and do not now know, any professor in any Presbyterian theological seminary who has claimed or thought that the story of Adam and Eve in the first two chapters of Genesis was not literal history." It is to be remembered that Union Seminary (New York) is no longer Presbyterian. Here the Congregationalist claims that all the Presbyterian professors hold what one of them says none of them hold. Since the higher critics (among whom the Congregationalist holds high rank) are so badly off in regard to facts at hand and easily learned—a dozen letters were all that was needed—what possible dependence can be put on these articles' notions of facts of thousands of years ago? Are they not great "scoundrels after truth" say? Ahem!

AMONG THE Churches

LOUISVILLE.

Walnut-st.—Pastor Eaton preached on "The one foundation." It was his twenty-first anniversary as pastor. There were present at the Sunday-school and 83 at church who were present on the first Sunday in May, 1881. During the past year there were 106 additions. Present number 1,881. During the year the members of the church contributed in all \$46,716.78. During the twenty-one years there were 4,807 additions. The church then numbered 673. These have grown, including the growth of the colonies, to 4,887. During the twenty-one years the members of the church contributed \$235,647.74. At night Bro. B. H. Carroll, Sr., preached a great sermon on "The sifting of Peter."

Broadway—Pastor Jones preached on "Paul's prayer for the Ephesians," and on "Why sit we here till we die?" Three joined by letter.

Chestnut-street.—Pastor Weaver preached on "The sons of God now and hereafter," and on "Seeking and forsaking God." One baptized.

East—Pastor Felix preached on "The Lord's teaching to pray," and on "The supremacy of God's commands." Young people organized.

McFarren Memorial—Pastor Hamilton preached on "Christian graces," and on "Herodias." During the year the church contributed \$1,539.17 outside of church expenses.

Twenty-second and Walnut—Pastor Dement preached on "Importance of little things," and on "Trust and obey." Two received by letter and one baptized. Sunday-school contributions doubled this year.

Clifton—Pastor Foster gave a history of the church. At 3:30 p. m. the new edifice was dedicated. Bro. J. T. Christian preached on "The city on a hill," and raised \$1,500. It was a great occasion. Two joined by letter.

East Mead—Pastor J. E. Johnson preached on "An unfaithful church," and on "Why men are un saved." Young people re-organized. Bro. Hill ordained Friday night. Bro. Dent and Daves took part.

Franklin-street.—Pastor Jenkins preached on "Lovely things," and on "The unchangeable Christ."

German—Pastor Jansen preached on "The one talent," and on "The water of life."

Highland—Pastor Dawes appealed for contributions for addition to the building and preached on "The widow and her blessings." One received by letter and one baptized. It was the ninth anniversary of the church. It has grown from 33 to 316. Never had any debt.

Lozan-st.—Bro. J. H. Dew preached on "Good works," and Pastor Tralle preached on "Barren figs."

Parkland—Pastor Taylor preached on "Barnabas," and on "Power in meekness."

Portland-avenue—Pastor Henderson preached on "The ever present Lord," and on "Christ seeking to save." Two baptized.

Southgate-street—Pastor Clarke preached on "The rest for God's people," and on "Unbelief." A church re-organized by relation and one by letter. They contemplate a new building.

Third-ave.—Pastor Allen preached on "The heavenly home," and on "Balaam's prayer." One joined by letter.

Twenty-sixth and Market—Pastor Reid preached on "God's requirements," and on "Unbelief." Two baptized.

Oakdale—Pastor Hill preached on "The home," and on "Christ the foundation." During the whole meeting 21 were received for baptism and 10 by letter. Bro. Lamoreux did fine service.

Telferoville (Ind.)—Pastor McFarland preached on "The second coming of Christ," and on "The way that seemeth right." One joined by letter.

Tabernacle (New Albany, Ind.)—Bro. Humphrey preached on "What manner of child shall this be?" and on "The fatherly provide." One received by relation.

Elizabethtown—Pastor Bringle preached on "Gratitude." Two additions by letter and one for baptism. Three were received for baptism the week before.

Lobanox Junction—Pastor Cates preached on "The greatness of love," and on "Paul's persecuting men."

One received for baptism and four baptized.

Bro. J. T. Christian and J. H. Dew were present at the Pastors' Conference and spoke pleasant words.

SEMINARY NOTES.

E. H. Robinson, of Missouri, was called home last week on account of the death of his brother.

Dr. Carroll lectured to the students in session Hall Monday; subject, "The Calling of God."

C. T. Willingham, son of Dr. R. J. Willingham, was appointed missionary the first of the week.

The mid-week prayer-meeting was led by E. T. Smith, of Mississippi; subject, "Faithfulness."

Supplies last Sunday: Dr. Robertson, Dayton, Ohio; H. W. Ferguson, of Maine, at Knob Creek, Ky.; Dowlis, of Virginia, has finished the picture of the student, and it is thing to be admired as well as interesting. It contains 167 faces.

The writer had the pleasure of supplying for Bro. W. M. Wood at Harrodsburg last Sunday. Bro. Wood is very much endeared in the hearts of his people, and the outlook for the church is very bright.

H. C. Smith has accepted a call at Navasota, Texas, and expects to begin his work some time in June. He is pastor of two churches in Kentucky—one-half time at each place. We regret to lose him from Kentucky.

The following brethren have been appointed by the faculty to deliver addresses at the commencement: W. T. Amis, Arkansas; A. B. Kennedy, S. C.; H. H. Mashburn, North Carolina; H. E. Walker, Louisiana; C. T. Willingham, Virginia.

During commencement week the following addresses will be given: Dr. Stately, of Alabama, on "The Philosophy of Missions;" Dr. J. W. Millard, of Baltimore, the Alumni address, and Dr. Farmer, of Canada, the Seminary address.

The following is a brief summary of a work done by the students this year: One hundred and thirty were pastors and mission workers; sermons preached, 2,458; conversions, 633; baptisms, 363; addresses, 193; given for missions by students and faculty, \$37.35.

H. C. McGILL.

THE STATE.

Castrol O. M. Huey writes from Carrollton: "We have just closed a grand meeting in which we were assisted by Bro. J. F. Williams of Versailles, Ky., who did the preaching for two weeks, beginning April 7 and closing April 23. Bro. W. leaving the 21st. We had with us for a little more than one week Pastor G. W. Clark, of Southgate, at church, Louisville. We had fine congregations from the beginning. There were thirty five additions, thirty-one by experience and baptism and four by letter, most of them from the city, which is by far the best in town, having an attendance of 175, the largest attendance of any Sunday in the history of the church. Our church is in fine condition, and we are hoping for great things from the Lord. Bro. Williams is a fine preacher, and without any clap-trap work or methods, and all the people of the town who heard him are still praising him. May the Lord continue to bless him and make him a great power in winning souls to Christ. We are all grieved that the mother state has again made her daughter give another of her sons back. Bro. R. C. Hubbard goes from Ghent to the Second church, Newport News, Va. What will we do without him? Everybody in our new Association (White Run) knew and loved him, and we so much need him now, but we must bow. May God bless him in his new field, and send us a good man to take his place. He was good teacher, a very commendable brother, and a true yoke-fellow. We will let his mother state have him awhile, and then we hope that Kentucky will call back her adopted son. God bless the Richmond and all its readers, and hasten the way when the kingdom of the world will become the kingdom of our Lord."

Pastor Jno. W. T. Givens writes from St. Elmo: "We have just closed our contributions to Foreign Missions for this year, and find that Salem has more than doubled her last year's gift. When our books closed we had \$154.10. The church more than doubled all of its missionary contributions this year, and will give about \$400 to combined missions. We feel very grateful to God for this people and for His attendant blessings upon

them as manifested in this growth. We have the best people in the world."

Bro. Earle D. Sims writes: "The Sulphur Fork Association has engaged me to visit all its churches and preach and lecture on missions and try to raise mission money and awaken an interest in missions. This is a grand Association of 23 good churches, and may God bless this effort to spread His kingdom, in my prayer. Our churches need information along these lines. I will spend several days at each of the churches."

Our church at Keene pays the expenses of Pastor McCall to the Convention. Well done! He is to preach the baccalaureate sermon at Ewing College, Ill., on the first Sunday in June, and he will also deliver the annual address before one of the literary societies. On the 4th Sunday in this month the church at Keene will ordain two deacons.

Pastor Henry B. Stonebaur has resigned at Leitchfield, and he will preach during the summer at Front Royal, Va.

Pastor McCall at Calhoun has been aided in a meeting by Bro. J. M. McFarland, in which there were 12 additions.

OTHER STATES.

Bro. G. W. Riley writes from Lake Charles, La.: "Our meeting closed here last Sunday night, and was pronounced by all a success. We were unable to seat the great crowd on the last night, notwithstanding the Campbellites were holding forth only two squares away. At the close of the service 12 or 15 grown men and women came for prayer. Pastor Weaver is one of the strongest young pastors in the South. This is also the home of Bro. J. T. Barratt, President of Acadia College, the finest school man in all the country. Bro. Weaver, Barrett, Ware and Boone are men of God, and all doing a great work. I go next to West Lake, La. Pray for me, brethren."

Pastor John Bass Shelton, of Montgomery, is conducting a meeting at Opp, Ala. The meeting commenced April 13, and already there has been 30 additions to the Baptist church, and a total of about 90 conversions. This is the first of the summer revivals held in this section. Bro. Shelton preaches with marked eloquence and power, and his efforts are resulting in great good to this community.

Pastor Edgar W. Barnett writes from Jellico, Tenn.: "We have just closed a meeting with our church here. Bro. D. P. Montgomery was with us and did the preaching. God was with us, to his name be all the glory. We had 38 additions, 25 by experience and 13 by baptism. Bro. Montgomery is safe and sound."

Pastor W. Y. Quisenberry, of New Decatur, Ala., recently held a meeting of ten days in Hattiesburg, Miss. There were 69 additions to the church and many more conversions.

Pastor I. P. Trotter writes from Hattiesburg, Miss.: "I send you a manuscript of the first Baptist church containing 446 names of members; 93 of these came in since I took charge in January, 49 joining by baptism. I have the names of between 225 and 250 Baptists in the community who have not yet come. This will indicate, in some measure, the wonderful possibilities of this church. Our Sunday-school has increased its teaching force by five. Our \$5,000 debt is provided for, except some \$500, which we expect to secure in a few days." Amen!

Pastor Weston Bruner, of Lee-St. church, Baltimore, writes: "Next Sunday, May 4th, I celebrate my sixth anniversary as pastor. These have been years of trial, and yet years of blessed harvest. For 26 consecutive weeks we have been saved more than 100 in all during this time, without any protracted effort. We are unable to seat our evening congregations. Notwithstanding our heavy outlay of between \$3,000 and \$4,000 for repairs, the church is out of debt, and the pastor's salary is paid for over a month in advance. Surely God was never so gracious to any people." We all rejoice with Bro. Bruner.

Adams-street church, Montgomery, Ala., report nine services every Sunday.

Eld. E. M. Stewart was set apart to the full ministry of the Gospel in the church at Greenville, Ala. Bro. Stewart will be pastor at Sheffield, Ala.

Bro. W. A. Simmons closed a meeting at Emanuel church, Kansas City, Mo., resulting in about 30 conversions.

The meeting near Huntsville, Mo., closed with 70 conversions and an

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organized church of 60 members.

One of the best meetings in the history of the church at Louisville, Miss., closed with 21 additions to the membership—10 by baptism and 11 by letter.

The meeting with the church at Bethel, Va., closed with 35 baptisms and 8 restored.

A new church was organized in Roanoke, Va., to be known as Belmont church, and Eld. W. L. Richardson was elected pastor.

Mount Hermon church has closed a meeting, resulting in a general revival in the church and 10 accessions to the membership.

The new meeting house at Decaturville, Tenn., has been set apart to the worship of God. This church is in a country town, and in a fine community.

The meeting at Evergreen, La., closed with 12 accessions—10 by experience and baptism.

Dr. J. T. CHRISTIAN paid us a pleasant visit last week. He came to preach the dedication sermon for Clifton church. He sails for England on the 19th inst., where he will supply the pulpit of the People's Church in London for June and July. He will then travel on the Continent and will sail for home from Naples about Sept. 1st. Mrs. Christian will accompany him. Dr. Bernardson has charge of the general work of this People's church. He has found homes for 23,000 orphan boys. The pastor is Dr. Notman, who preaches four months in the year, and he serves as pastor all the time. Special preachers are engaged for the rest of the time.

OWING to the letters we have received telling the good that Spurgeon's sermon "Oward," published some weeks ago, has done, and the desire for more copies of it, we republish in this issue. We hope the brethren will carefully preserve it. The insidious heresy against which it is directed assumes many names, the latest of which we have heard being "the surrendered life."

THE GENERAL ASSOCIATION AT LONDON.

The London Baptist church is praying that the coming General Association may be the greatest missionary meeting ever held in Kentucky. As our State Board stands for all our mission work, the work of the State Board ought to be made prominent. A deep missionary spirit will unify all, and do away with every minor issue. The thirty-three mountain counties, the six mission schools, the destitution in cities, the church building fund, the colportage work, the work of the Home Mission Board, the Foreign Board and Sunday School Board ought all to have full time. In proportion to what we seek to save others, we shall ourselves be saved from everything contrary to the will of Christ.

W. M. B. MCGARITY.

Those who expect to attend the meeting of the General Association of Baptists in Kentucky, which convenes at London June 11, will please send their names to Mr. S. A. Lovelace, London, Ky.

W. M. B. MCGARITY, Pastor.

DEAR RECORDER:—

As your readers will remember, my article in defense of Dias was based upon the supposition that he had done no more than the early Baptists of Virginia did in their struggle for civil and religious liberty. I have since received a letter from Dr. McConnell, which turns on the light I needed, and I beg to say that had I known then what I know now, I could not have written as I did. It is painful to be disappointed in one whom I had so highly re-estimated, but the Lord reigns, and His kingdom will endure, in spite of the unworthiness of some of His professed followers. I have ceased "hurling" for Dias. Yours truly, C. F. JAMES.

Danville, Va., April 21.

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ONE day a countless number of cars were stalled on the streets of a city. The people needed them. The men worked hard, but there was no advance. It was discovered that the burning out of one little fuse had broken the connection of the cars with the power house. The last break in our connection with God means lack of power. If the Christian or the Church would advance it must be in union with God.

Children's Corner.

JACK'S DRAGON.
BY BARBARA GRIFFITHS.

Jack found the park rather stupid. All the children of the city neighborhood were lived used to go there; but there were no boys of his age, and Jack did not care for girls; they liked to play such silly games. Jack tried to teach them baseball, but though they ran well to the bases, they could not hit the ball with the bat, no matter how easily he pitched to them. So he gave it up and took to books.

His favorites were hero books. Uncle Tom had given him Plutarch's "Lives," with pictures that would stir any boy to enthusiasm; and on this summer day Jack was lying on the grass, with his fingers in his ears to keep out the chatter of the girls behind him, and reveling in the wealth of heroes served up in its pages.

Mrs. Randall was not far off; she had her little toddling boy along, the one who had been so sick all spring. Jack did not like Mrs. Randall much, she was so afraid of caterpillars. The idea of a grown person being scared at a harmless little green and yellow thing like that! Jack felt that he himself would not be afraid of a dragon, like the one in the stories of Greece; in fact, he was sorry that dragons did not live any longer, and that even the most heroic explorers had found none in modern days. Jack had a plan of his own about dragons, which included dynamite.

It was a lovely afternoon. The big policeman strolled by the fence in the distance, whistling softly. Everything was still and warm. But all of a sudden there was a noise and a scattering among the children farther down toward the road, and somebody called out, "Mad dog! mad dog!" while a big yellow car, red-eyed, and with an ugly slaver on his hanging jaw, came running across the grass straight toward the little group by the tree.

Jack jumped to his feet. Mrs. Randall had done the same. Jack expected her to scream, but she did no such thing. Instead she put her little boy behind her, and stood still, waiting. There was no shelter to run to, indeed. The other children huddled behind her, too, all but Jack, who, with a quick inspiration, caught up the chair on which she had been sitting, and rushed in front of her. It was not a heroic weapon, perhaps, but there was neither sword, nor club, nor shield at hand, and time pressed. The dog came straight at them, snarling, the foam dripping from his open mouth, and Jack felt a shiver go down the boyish back; but he faced the danger.

"Hold the chair low, Jack,"

said Mrs. Randall, in a quiet, tense voice. The dog, making a clumsy charge, snapped at the rungs, but could not reach Jack. He backed off and made a sideways dash, but the boy was too quick for him, and the dog found the legs of the chair again in his way. This time he nearly knocked both Jack and the chair over by his weight, and the children began to scream.

"Hush!" said Mrs. Randall, still in that quiet, controlled tone. "Just once more, Jack! The policeman is coming, and we will be safe very soon."

Jack's boyish muscles stiffened like steel. The dog crouched and jumped again, this time with all his strength, at the barrier that angered him. Jack gave the chair a twist and then held it firm, the result of which maneuver was that one of the legs, catching the dog in the mouth, rammed itself down his throat, and sent him back howling and choking. For a moment the mad creature was helpless, and that moment was fatal to him. A shot rang through the air, and he lay dead on the grass.

"Shure, 'tis a brave by'e are!" cried the policeman, who came up panting. "Niver fear, ma'am, the creature's dead!" But Mrs. Randall faintly just the same, and did not come round for a minute or two.

Nevertheless, Jack knew she was a heroine for all that, and forgave her all the caterpillars of the past. "I never could have done it by myself," he explained to the big policeman, "if she hadn't been there. I tell you, I was afraid, but she wasn't, not one bit." But the big policeman only smiled, for he knew that heroes can afford to be modest.—Morning Star.

CUMULATIVE ECONOMY.

An old bookkeeper says, in the *Youth's Companion*, that it is surprising to see how many valuable things a man can buy if he simply economizes in little things.

"I once made up my mind I would become the possessor of a gold watch. I saved up the money for it in this way. When I felt like eating a 50-cent lunch, as I often did, I ate a 25-cent one instead, and put the other quarter aside for my watch fund. You will hardly believe it, but in less than six months I had saved enough money to purchase the watch."

"But you don't seem to have bought it," said his friend, observing that there were no outward signs of such a purchase.

"Well, no. When I found how easily I could get along without 50-cent lunches, I concluded I would get along without the gold watch, and the watch fund is growing into a house-and-lot fund now."

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- 75c For 44-inch Figured Kalmine.
- 85c For 44-inch Mistral, worth \$1.50.
- \$1.00 For 44-inch Mistral, both plain and striped.

Corsets.

- 50c For the Art Empire Girdle Corset.
- 50c For the Straight-front Corset.
- 79c For the U. H. Madras Corset; sizes 21 to 32; worth \$1.00.
- \$1.00 Straight-front Corsets, in P. N., W. B., K. U., J. B. and Warner's.
- \$1.50 Straight-front Corsets, in U. H., P. N. and J. B.
- \$2.50 Straight-front Corsets, in U. H., B. A. Spritte, Hiedlers and P. D.
- \$3.00 Straight-front Corsets, in U. H., B. A. Spritte and Hiedlers.

Neckwear.

- We are showing a large assortment of Ruffs in white, black and black and white effects, full neck pieces and long ends, which will be worn all through the summer season. Prices remarkably low. Also novelties in Wash Neckpieces.
- 98c Wash Assoite Hooks, embroidered silk dot.
- 50c Fashionable Hooks and Ties in large variety.
- 25c Assoite Ties in pink, blue and white. Extra value.

Shoes.

- \$2.25 For Ladies' Patent Leather Oxford Ties, extension soles, made on the latest style last, very well; worth \$3.00.
- \$2.75 For Ladies' Velour Gait Col. onlins, the latest style low shoe, extension soles and handsome looking; worth \$3.50.
- \$3.50 For Ladies' Ideal Kid Oxford Ties, hand sewed extension soles, very well, new shapes; regular \$4.00 Oxford.

Handkerchiefs

- A beautiful line of All-linen Colored-bordered Handkerchiefs for 25c, worth 30c.
- 5c Plain White Narrow Hem Handkerchiefs.
- 10c All-linen Sheer Narrow Hem Handkerchiefs.
- 10c All-linen (initial) Hand embroidered Handkerchiefs.
- 15c All-linen Embroidered Hem-stitched Handkerchiefs, very sheer.

Sundries.

- 15c Belts in varied assortment, formerly sold at 20c.
- 10c Girdles and ends Belt Buckles, 10c French Pins, etc. reduced from 20c and 30c.

Woolens.

25c A Challe Male—Wearer one lot of odd lengths in All-wool Cheviot that sold for from 30c to 40c yard. You'll find a few half-cotton with stripes in this lot that sold for 35c. All for 75c.

89c Vellings and Crepe—Please 10 Pieces of All-wool Velling and Crepe Please, two new fabrics for this season, 45 inches wide, and worth \$1.25 yard; full size of colors. This is a rare chance for a spring suit.

Silks.

We are offering some great values in Novelty Silks, comprising stripes, Louisiana and taffetas in the Umbra, Iona, Faking and Grogan effects. All this season's goods. Reg. 79c for \$1 and \$1.15 materials; per yd 79c.

Special sale of All-silk Peas de Note and Haini finish—Trinidad, India, 59c the yard, reg. 60c quality.

These goods are extra fine quality and are shown in the very newest colors and designs, all new goods.

Gloves.

Ask to see our Perforation-proof gloves in white and pearl, 7 o'clock glove—latest embroidery.

Remember we are sole agents for the most celebrated makers of Kid gloves—Parry and Jones of Eng., Jovian of Eng. and Centener. We carry them in all grades, all colors, over-seam and single glove and made, from \$2.00 to \$1.00.

We carry a splendid assortment of Warm-weather gloves—Kaysers' long-knitted silk and tan, ladies' thread gloves, which fit like a kid glove; cool, stylish and comfortable, 50c, \$1.00 and 75c and.

See our bargain sale of Kid gloves on our counter—Lilacs and Buds. 69c

Infants' Wear.

- We call special attention to attractive prices in this department.
- 25c Infant Caps, made of Ladies' Hosiery, trimmed with French laces and hemstitching, Val. lace finishing.
- 35c Mull Cap with French laces and four rows of hemstitching with India lines tie.
- 50c Mull Cap with clusters of French laces, Swiss inserting and Val. lace.
- 75c To \$1.00 also a beautiful assortment of Infant Caps and Mull Hats, ranging up to \$2.50.

Notions.

- 5c Pair Stockinet Dress Shields.
- 8c Card Self-looking Skirt and Waist Fastener.
- 9c 4 yard piece Black Velvet Skirt Binding.
- 10c Mohair Braided Skirt Binding, 5 yards, all colors.
- 10c For the Priscilla Skirt and Waist Holder.
- 15c For one dozen Shell-brand Hair Pins.

Automatic Sewing Machine

With all the Attachments,
Only \$35.00.

Mail Orders Receive Prompt Attention.
Please Mention this Paper when writing.

Stewart Dry Goods Company.

**DRY GOODS
NOTIONS
SHOES
CAPS
UPHOLSTERY**

NEW YORK STORE

**IMPORTERS
JOBBERS
AND
RETAILERS**

LOUISVILLE, KY.

DESS MAKING, MILLINERY, MEN'S FURNISHINGS, CLANKS, HATS, GLASSWARE, STATIONERY.

IMPRESSIONS OF THE ORIENT—EGYPT'S REGENERATION.

For thirty centuries Egypt was at a standstill. Before that she dominated the then known world. During Joseph's administration she became the world's great granary. "But the Nile is Egypt and Egypt is the Nile." Because of its great overflows, bringing down the rich alluvium, the soil could produce four crops annually. But the section reached by this life-giving flood was comparatively small. Joseph, far-seeing Israelite, saw the necessity of extending the territory reached by the waters of the Nile, and, under his direction, several canals were made, one of which, the Bahr-Yusef, "Water of Joseph," remains a monument to his enterprise and wisdom. When the dominion of the Pharaohs came to an end, Egypt's prosperity went down. Later rulers, notably Mehemet Ali, were astute enough to see how great gain could come by harnessing the Nile and driving it at will, and, actuated by the greed of personal gain, and with the aid of a French engineer, a great dam was begun, or rather series of dams, near Cairo. Hence "history repeated itself." Under the cruel Mohammedan, the natives were driven out to work on them, under the task-master's lash, just as were the descendants of Joseph and his brethren thousands of years ago. For twenty years the work went on, but lack of funds made the scheme a failure, and not until the British came in was anything effective accomplished. For a dozen years the Cairo dams have performed the work desired and a large area of land reclaimed. Now a great work is being done for storing the Nile in Upper Egypt. Great dams are building at Assiout and Assuan. We saw the one at Assuan, on which 10,000 men have been at work three years, and which, it is said, will redeem 600,000 acres of rich Egyptian land, storing up over one billion tons of water. This threatened at one time to submerge the historical and lovely Isle of Philae completely. Here is the Temple of Isis and many ruins of rare value to the Egyptologists. Under the vigorous protest of many of them, led by the President of the British Academy, the plans were altered so as not to destroy the temples.

The same quarries which supplied the stone for Cleopatra's Needle, the Temples of Philae, &c., are furnishing the great blocks which are used in this greatest feat of modern engineering yet planned, and which, it is said, will remain as grand a monument to the rule of England in Egypt as the Pyramids are to the reign of the Pharaohs.

"This taking charge of Egypt by Great Britain," Sir Alfred Milner says, "was the most absurd experiment in human government, but it has been productive of one of the most remarkable harvests of human improvement."

Certainly all the promises of humanitarianism and civilization, made by the protecting nation in the face of the jeers and scoffs of the world, seem to be in a fair way to be redeemed.

The schools are plentiful and marvelously varied in character—native and foreign, primary, secondary and technical, the native, of course, largely alike and crowned by the great University connected with the Mosque of Alzar at Cairo, to me one of the wonders of Egypt. The attendance on it has decreased wonderfully of late, and, in the schools with European methods, and

teachers, young Egypt is gaining knowledge far better fitted than that of the Koran, sole text book of the Moslem, to aid him in his greatest ambition—getting a government position. European enlightenment is in the air, and 75 per cent. of the youth now study English. Of course Arabic and the Koran hold their ground with the devout Mohammedan, but English and the technical arts are powerful. These are working a revolution second only to that which Christianity is accomplishing through the British and American missions and many other agencies.

French and Italian, Belgian and Greek, German and English have all introduced new ideas, and the manifold result is palpable. The effendi, or Egyptian gentleman of to-day is said to be "the native who has donned coat, waistcoat and trousers." He is a genuine exquisite, faultlessly attired. Others are seen who are clearly in the half-way house. They wear the coat over the galabeh or flowing robe. Here, too, are horses with silver-mounted harness, rubber-tired vehicles, elegant residences and hotels with all modern appliances, supplanting in many cases the cramped, over-hanging buildings, and beautiful, wide, well-kept streets instead of so many narrow, evil smelling lanes.

After all, as yet, it is largely Western veneering upon the ancient civilization, and perhaps if deserted by their Anglo-Saxon benefactors and left to themselves, the people would shortly return to the wretched condition from which they are being emancipated. GEORGE B. EAGRA.

NOTES FROM LEXINGTON.

Bro I. N. Yohannon has been visiting Lexington and surrounding country for the last two or three weeks lecturing. He lectured at both of my churches, the First Baptist church and Fifth-street church in Lexington and Mt. Vernon church, to the delight of all who heard him. He has a very fine lecture. It is both instructive and entertaining. My people were deeply impressed with his sincerity and earnestness. I believe he would do a great work if he were sent back to his native country, and I hope our Foreign Mission Board will see their way to send him back real soon. Those who are inclined to criticize Bro. Yohannon for not returning to his country sooner will please remember that it is not his fault that he has not returned. He is ready and waiting, but "how can he preach except he be sent?" He has a wife and three children to support, and the only means of support is what the people give him where he lectures, and who would say that it is not his duty to support his family?

Bro. W. D. Nowlin has just returned from Hickman, where he held a very successful meeting. He will go to Chicago the first of June to supply for Dr. Christian for two months.

Bro. Owen, pastor of the Fifth-street church, has been called to Tennessee to the bedside of his mother, who is very ill.

Zion is still moving at the First church under the leadership of Preston Blake.

Several will leave Lexington May 7 over the O. C. railroad for the Convention at Asheville. May the Lord give us a great meeting at Asheville.

Sincerely,
T. H. FLEMING.

LEXINGTON, KY.

MONTEAGLE ASSEMBLY.

The great Southern Assembly Summer School, including School of Music, Art and Elocution, and Bible School and Sunday-School Institute, able teachers; on summit of Cumberland Mountains, 2000 feet above sea level. Beautiful views; purest air; purest water; no mosquitoes; delightful days; cool nights. Facilities for pleasant living, for board or light housekeeping. Moderate prices prevail.

The Platform furnishes a miscellaneous programme of popular lyceum entertainments. Splendid orchestra; concert two or three times daily. Freighting and Sunday School every Sabbath. Thirty minute twilight prayer service before each evening entertainment. Paradise for children. Kindergarten, swimming pool, gymnasium, bowling alley, lawn tennis, croquet, play-house. Free reading room. Many charming drives.

Special occasions at Monteaule during the season of 1903

SCHEDULE OF DATES
Assembly opens July 8
Dentist Association July 8
Monteagle Bible Institute July 7 to Aug 15
State Teachers' Association July 23 30
Oratorical Contest July 25
Mission Week July 25 28
L. E. C. Day Aug 2
Woman's Congress Aug 4 7
Assembly's Annual Meeting Aug 5
Sunday School Institute Aug 5
Ladies' Association Meeting Aug 11-15
Assembly Closes Aug 12

M. B. PILGRIM, GENERAL MANAGER, Nashville, Tenn.

As show is itself cold, yet warm, and refreshes the earth, so afflictions, though themselves grievous, yet keep the soul of the Christian warm and make it fruitful.—John Mason.

THE MARKETS.

LIVE STOCK
Report for week ending May 8.
CATTLE
Extra good export steers, 1,200 lbs. 10 25 1/2
Light shipping, 1,000 to 1,200 lbs. 9 75 1/2
Butcher steers 9 50 1/2
Fair to good butchers 9 25 1/2
Common to medium butchers 9 12 1/2
Thin, rough steers, poor cows and milk cows 7 50 1/2
Good to extra cows 7 75 1/2
Common to medium cows 7 50 1/2
Frothers 6 50 1/2
Heifers 7 25 1/2
Bulls 6 50 1/2
Vest Calves 8 25 1/2
Milk cows—Choice 9 50 1/2
Fair to good 10 50 1/2
HOGS
Dressed packing and butchers, 200 to 250 lbs. 6 50
Fair to good packing, 150 to 200 lbs. 6 25
Good to extra light, 120 to 150 lbs. 5 75 1/2
Pig steers, 120 to 150 lbs. 4 75 1/2
Pig steers, 80 to 120 lbs. 4 50 1/2
Pigs, 60 to 80 lbs. 5 50 1/2
Hoglets, 100 to 120 lbs. 5 50 1/2
SHEEP AND LAMBS
Good to extra shipping sheep 4 50 1/2
Fair to good 4 25 1/2
Common to medium 4 12 1/2
Hogs 4 75 1/2
Rags and mailbags, per head 7 50 1/2
Butcher lambs 7 50 1/2
Fair to good butcher lambs 6 50 1/2
Tall-ends 5 50 1/2

GRAIN
Report for week ending May 8.
SALES WITH COMPARISSON.
Following were the sales for the week and year to May 8, with comparisons:
Year 1902 1,504 10,382
Year 1901 4,192 27,347
Year 1900 2,476 16,877
Year 1899 2,111 71,219

RECEIPTS AND SALES
Total sales of new crop to date 72,217 26,747 62,217
Sales new crop to date, original inspection 56,723 26,747 62,217
Rejections this week 514 911 509
Percentage of rejections to custom order 15 34 25
Rejections Jan 1 to date 17,775 14,001 15,369
Receipts this week 1,187 1,267 1,200
Receipts Jan. 1 to date 57,541 65,136 65,137

THE PRICE TEST

It is a very good one, but you must always bear quality in mind as well as price. The combination of low prices and high quality is what wins trade, and is what makes us successful. Read these suggestions carefully and then look at the goods, and remember all the time that

Credit Is Your Privilege.

- CHAMBER SUITES—A hundred different patterns to choose from. New spring styles; all grades from \$20 down \$15.00.
PARLOR SUITES—Three and five-piece suites, all styles and all prices. Our new Mahogany Island Milk Suit is the finest in town; prices on suites \$13.50.
IRON AND BRASS BEDS—Our assortment will give you the best choice of a big variety of patterns, and the prices are \$1.75 way down, and commence at \$1.75.
COUCHES AND LOUNGES—Box Couches, Red Couches, Turkish Couches, covered with leather or velvet; prices run from \$5 to \$7.00.
FURNY STOCKING—Every kind and style of Hosiery at greatly reduced prices. Clobber suit for \$17; case and saddle \$1.25.

Baby Buggies and Go-Carts.

NATHAN BENSINGER, 315 MARKET STREET, 315. BET. 3D AND 4TH, LOUISVILLE, KY. Store Open Saturday Nights Until 10 o'clock.

MISS MONIE BOWEY, No. 38 Perry Street, DETROIT, MICHIGAN.

A couple of winters ago I slipped on a frozen sidewalk and fell flat on my back. On being examined I found that I had sustained internal injuries which laid me up for more than two months. After that I noticed that I had pains in the back and groin which I never had before. I doctored and doctored for several months but as the pains increased instead of growing better I decided that I was not having the right treatment. Reading in the papers of the wonderful cures performed by Wine of Cardui I wrote to one of the parties and received a very satisfactory reply and I immediately sent for some. In a very short time I felt generally better and after seven weeks faithful use I was once more well and strong. I have never had a sick hour since and I daily bless your splendid medicine.



Wine of Cardui makes women more womanly by curing their weakness and making them stronger. Wine of Cardui cured Miss Bowey. As a medicine for all women in every trying period of their lives can you think of a better medicine for yourself, your sister, your daughter or your mother? Can you think of a more acceptable present to give your friend than a bottle of this medicine which will bring her health and happiness? You are suffering? Your duty is to rid yourself of this pain. If your daughter, mother, sister or friend is sick and in need of relief, your duty is equally great to them. Many women, now well, owe their lives to friends who brought them Wine of Cardui.

WINE of CARDUI is one medicine that should always be kept on hand in every home for immediate use when female weakness that makes its appearance. Miss Bowey's painful and dangerous accident would not have resulted so seriously had she taken Wine of Cardui promptly.

WINE of CARDUI A million suffering women have found relief in Wine of Cardui.

WINE of CARDUI
BULLY—100 GRAP.
Red. Colory.
Trach, green or mixed 25 75 1/2
Trach, second 4 00 1/2
Medium tags 4 25 1/2
Good tags 4 50 1/2
Common leaf, short 4 00 1/2
Common leaf 4 00 1/2
Medium leaf 4 00 1/2
Good leaf 4 00 1/2
Fine and selections 11 25 1/2
SALES—100 GRAP.
Trach, green or mixed 25 75 1/2
Trach, second 4 00 1/2
Medium tags 4 25 1/2
Good tags 4 50 1/2
Common leaf, short 4 00 1/2
Common leaf 4 00 1/2
Medium leaf 4 00 1/2
Good leaf 4 00 1/2
Fine and selections 11 25 1/2

SOME ONE TO BLAME.

BY REV. HENRY T. SCHOLL.

It is said that an Eastern Drummer who was in Knoxville listened to the complaints of a mountaineer about hard times for ten or fifteen minutes, and then observed, 'Why, man, you ought to get rich shipping green corn to the Northern market.' 'Yes, I orter' was the reply. 'You have the land, I suppose, and can get the seed.' 'Yes.' 'Then why don't you go into the speculation?' 'No use, stranger,' sadly replied the native; 'the old woman is to lay to do the ploughin' and plantin'.' The native came short of financial success because some one else failed to do what he should do himself; and for like reason many a soul in our commonwealth and country is coming short of spiritual success. I was once urging some friends of mine to attend our social meeting. Quickly the response came: 'Well, Mrs. N. does not go.' I replied that this is a personal matter, and tried to impress upon them the duty of personal attendance. When you are invited out to dinner, and sit down to the table with a good appetite, do you refuse to eat because some one else has a sick headache, and is inwardly disturbed by the very sight and smell of food? I trow not. Appetite with you is a personal matter, and the only stomach in which you are individually concerned is your own. You may regret that a table companion is indisposed, but you are not minded to practice fasting because the is too sick to eat; and those of us who hunger and thirst after righteousness are not disposed to neglect our spiritual viands because some professor has temporarily lost his relish for them.

If, my kindly reader, you are still a sinner, it is because you are personally minded to yield yourself as an obedient servant to sin. 'Oh, no,' you say, 'I would be a true-hearted Christian if'—and this 'if' is followed by a stock assortment of excuses. Quite often the alleged fault lies with the minister. If the pastor suits them personally, they do not have to hunt far for a scapegoat among the membership. 'O, yes, I would be a Christian to-day, if it wasn't for so and so. He's a professor, and he's done this, and said that; and I cannot have fellowship with men of that sort.'

Sometimes the sinner tries to shoulder an excuse for his sins on the minister; sometimes he utilizes the church membership; and sometimes he seeks to cast the blame on God. 'God,' he says, 'knows what sort of a man I am, and will be. He put me into this world, and is chargeable with the character of my exit. I have no freedom, am simply wound up; and will run through a predetermined course in character, concept, and conduct.' Do you suppose that a man will say this noon: 'I am hungry, and want my dinner; but my conduct in the matter of eating is predetermined, and I will simply let events take their own course.' Not so. He knows that if he eats, it will be because he wants to eat; and when he does eat, it will be an expression of self-conscious freedom. I do not understand how God can be sovereign, and man free; nor do I understand how the mere application of heat to an egg will convert the white and yolk thereof into a vigorous chick; but I believe in the sovereignty of God, and the freedom of man, for Scripture unmistakably teaches both, and I am also conscious personally of freedom of will.

You, too, my friend, are self-conscious of freedom of will. You may assert that you would be better than you are, but for someone, or something else; and yet in your heart of hearts you admit that your every sin or act is an expression of voluntary desire. It is not because your

will towards spiritual betterment is thwarted by externals, that you still yield your members as instruments of unrighteousness to sin; but because you are wilfully resisting the strivings of the Holy Spirit, and are steadfastly antagonizing the efforts of solicitous friends. There was that night, when your friend tried to get you out to prayer-meeting, deeming it probable that you might hear something there to your spiritual betterment; and you chilled his ardor with the procrastinating excuse: 'Not this time.' It is, also, possible that you have not forgotten a recent Lord's Day, when the sermon began to tell on you, when longings after a life of righteousness were experienced, and when you were almost persuaded to repent, and be converted, and have your sins blotted out with the atoning blood of Jesus Christ. You have not, I suppose, forgotten this, nor how you voluntarily let the mind of the flesh master, the strivings of the Spirit; how you withdrew your attention from the speaker, and forcefully fixed it elsewhere; and how you went home and wilfully let in a flood of worldliness that put out effectually the twinkling sparks of heavenly aspirations. You can, if so disposed, recall this much, and more, too; and your heart of hearts tells you frankly that the reason why you have thus long been in the service of unrighteousness, is because snob has been your disposition. There is, assuredly, someone to blame for your lack of loving faith in Jesus Christ, and for your manifest shortcoming of God's glory; and that one, alas, is your individual self.—The Presbyterian.

DEAR RECORDER—Murray, Ky., is dearer to many in Jackson and vicinity now on account of the blessings resulting from the earnest, faithful and Scriptural preaching of H. Boyce Taylor, of that place. Bro. Taylor preached more repentance, more about God as Judge, more about God's hatred of sin, and love for sinners, and more about the torments of hell, than I ever heard in a series of meetings. These doctrines that the Master himself preached, as well as all the apostles, with Paul at the head, are too much neglected to-day. Bro. Taylor also greatly emphasized the vicarious atonement, holding up Christ at every night service as the only hope for the sinner. He did not make the way any easier than the Bible makes it, but he made it so plain by the Bible, and so easy to comprehend. Bro. Taylor knows the Bible, and uses the Bible in his preaching, is why Pastor Rease Moore and his people are so wonderfully blessed. The visible results so far are 21 public professions. His sermon on 'How God deals with disobedient children,' did great good.

The back-woods Baptists of the South, living in the hills and hollows, who were represented by Dr. Hawthorne in his Boston speech in 1898, 'As believing that baptism was essential to salvation, and that the church at Louisville could trace its succession back to the church at Jerusalem,' were greatly delighted to hear so many of the captains of the hosts of Israel condemn so severely that Evening Post article. What a noble tribute paid to Southern Baptists by the great Dr. Carroll, of Texas, 'That the soul of J. R. Graves goes marching on in the souls of a million Southern Baptists.' So long as this march is kept up, so long will Southern Baptists be true to doctrine, to principle, to missions and to Boards of our organized work. J. B. MOODY, Jackson, Tenn.

SUBSCRIBE for the RECORDER

SSS SKIN DISEASES



The skin is provided with millions of little pores and glands invisible to the natural eye, yet through these tiny outlets the larger part of the deadly matter that daily collects in the body is carried off. But nature never intended that poisons of an irritating or acid character should be eliminated through the skin, the Liver and Kidneys being their natural outlets, and it is when these important organs fail to perform their functions that these acid poisons are absorbed into the blood and find their way to the surface of the body through the pores and glands of the skin, producing intense itching and burning, inflammation and swelling, and eruptions of every conceivable size, shape and character.

Skin Diseases differ greatly in their general characteristics and degrees of intensity. Red and angry looking spots break out upon some part of the body with a mass of small pustules or blisters, from which is discharged a clear or straw colored fluid, which dries and flakes off in bran-like particles and scales, or forms into hard and painful sores and scabs. The skin often hardens and dries, cracks and bleeds from the effects of the fiery acids, which the blood is continually throwing off. Pimples, black-heads and blotches are evidences of a too acid blood, which has inflamed and clogged the pores.

Skin Diseases being dependent upon the same causes require the same treatment, which must be constitutional and not external. Nothing applied locally to the inflamed surface can bring much relief. The disfiguring eruptions will continue to annoy and pain you in spite of soaps, washes or powders. There is no hope of getting rid of a skin disease except through the purification of the depreciated blood and neutralizing and filtering out of the circulation all poisonous substances and acids.

SALT RHEUM, ECZEMA, TETTER, NETTLE RASH, PSORIASIS, ACNE, BOILS.

Our Medical Department has been of the greatest assistance to thousands seeking relief from blood and skin troubles. Write us fully about your case, and our physicians will help you, for which no charge whatever is made. Our illustrated Book on Skin Diseases will be sent free to all who write for it. THE SWIFT SPECIFIC COMPANY, ATLANTA, GA.

Ottumwa, Iowa, April 10, 1901.
In 1883 I broke out with Eczema on my head, legs and arms. The Doctors treated me for about two years without giving relief. I next tried various ointments, soaps and washes, but those did me no good. I finally quit taking medicine, as the physician said the disease had become chronic and incurable. Having endured this tormenting malady for about 16 years, I determined to make another effort to get rid of it and began S. S. S. in July, 1900, and continued it until November, when I discovered, to my surprise and joy, that not a spot could be found on my body, which before had been almost covered with the eruptions. It has now been nearly a year since the Eczema disappeared, but not a sign of it has ever returned, and I am satisfied the cure is permanent. F. C. NORFOLK, 1017 Hackberry Street.

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A Webster's International Dictionary
This is an up-to-date work of the highest authority, and contains a wealth of information that should be available in every home, school and office. Some idea of the vast amount of matter it contains is indicated by the fact that it would make seventy-five or more volumes such as are usually sold at \$1.00 each. Why not possess this "library" in one of its rich and substantial bindings? Why not try to earn it NOW? It affords a constant fund of instruction to both old and young alike, and the opportunity is now presented to you for its possession. This edition is made from entirely new plates, 25,000 new words having recently been added. It contains 2,384 pages, with 6,000 illustrations. It is the recognized Standard Dictionary of the English language—reliable, trustworthy and easy to consult. It is yours FREE—all we ask is a little work on your part to help us secure new subscribers. Here is the
WAY TO SECURE ONE OF THEM.
The price of the New International is \$5.00; with index \$6.25, the purchaser paying the express charges. We have ten copies to offer as premiums for new subscribers to the WESTERN RECORDER, the greatest Baptist paper on earth. Anyone sending us 10 new annual subscribers at \$2 each may have a copy of the New International Dictionary, with the index, for his labor. This offer is for 30 days.
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