

WESTERN RECORDER

and Love, these three

7th YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, APRIL 9, 1903.

NUMBER 19.

Published Weekly by
THE BAPTIST BOOK CONCERN.
[Incorporated.]

Fourth Ave. (Opposite New Postoffice), Louisville.

TERMS OF SUBSCRIPTION.

Per year in advance, \$2.00; after three months, \$2.50; after six months, \$3.00. Single copies, 8 cents. Credit of payment is shown in about two weeks by the date on the address label. If proper notice has not been given within two or three weeks, notify this office at once.
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We have been under the impression that evangelists would allow others to partake of their communion, although they do not allow their members to commune at other churches because their pastors are not in the "succession." It seems we are mistaken. One day recently in Boston, Dr. E. E. Hale communed in an Episcopal church, and they have been protesting vigorously. "The Living Church" is in its protest: "The clergy are ministers and stewards of God's mysteries, they are answerable for seeing that table of the Lord is rightly fenced." I think the Churchmen did right to protest. And we hope it will hereafter prove to say about "Baptist bigotry."

The *Congregationalist* has kept statistics of the deaths of ministers in its denomination for some years. And it says average age has steadily grown. It has dropped more than seven years since 1898. This is a rapid decline, shows how wearing on ministers are conditions of modern "church work" in many organizations.

The *Daily News* took the religious census of Islington, a precinct of London which has 328,000 inhabitants. In this there were 5,000 more men in the nonconformist congregations than in the Established Church. And the largest attendance was at a Baptist church whose pastor is Rev. John Wood, the President of the Baptist

every section of London in which census has been taken the number of men both night and mornings was large. This was true in all the sections of all the denominations. In morning the children outnumbered women and at night they were almost equal. How many children would you find in churches of all kinds in your country?

Who published letter Ruskin thus justly with Voltaire: "His in comparison with good literature nitric acid is to wine, and sulphuric hydrogen to air. Literary men can not but take account of the stench of him, but he has no library of a thoughtful

Rocky Mountain Baptist speaks needed words when it says: "The great cry that if you condemn my work you condemn all work in religion is too silly for modern times and ought to be delegated to the 'childish things.' It is only those methods will not stand the test of Scripture that resort to such

The Baptists of the Early Times.

REV. JOHN T. GRIFFITH.

We care very little for the "historical church" argument, but if there be anything in it at all the plea ought not to be filched by the clients of Rome, but should be left to the community, which all along has held by "one Lord, one faith, and one baptism." This body of believers has not been exalted into temporal power, or decorated with worldly rank, but it has dwelt for the most part in dens and caves of the earth, "destitute, afflicted, tormented," and so has proved itself of the house and lineage of the crucified. The church which most loudly claims the apostolical succession wears upon her brow more of the marks of anti-Christ than of Christ; but the afflicted Anabaptists, in their past history, have had such fellowship with their Lord, and have borne so pure a testimony, both to truth and freedom, that they need not to be ashamed. Their very existence under the calumnies and persecutions which they have endured is a standing marvel, while their unflinching fidelity to the Scriptures as their sole rule of faith, and their adherence to the simplicity of gospel ordinances is a sure index of their Lord's presence among them. . . . That the (so-called) Anabaptists are no novelty in England is admitted by those least likely to manufacture ancient history for them. That rampant Ritualist, W. J. E. Bennett, of France, in his book upon "The Unity of the church Broken," says: "The historian, Lingard, tells us that there was a sect of fanatics who infested the north of Germany called Puritans. Usher calls them Waldenses; Spelman Paulicians (the same as Waldenses). They gained ground and spread all over England; they rejected all Romish ceremonies, denied the authority of the Pope, and more particularly refused to baptize infants. Thirty of them were put to death for their heretical doctrines near Oxford; but the remainder still held on to their opinions in private, until the time of Henry II (1158), and the historian, Collier, tells us that wherever this heresy prevailed—the churches were either scandalously neglected or pulled down, and infants left unbaptized." We are obliged to Mr. Bennett for this history which is in all respects authentic, and we take liberty to remark upon it that the reign of Henry II is a period far more worthy of being called remote than the reign of Henry VIII, and if the Baptists could trace their pedigree no further, the church of Thomas Cranmer could not afford to sneer at them as a modern sect. . . . Induced no doubt to flee to this country from the Continent by the rumoured favour of Henry II to the Lollards, they found nothing of the hospitality which they expected, but for Jesus' sake were accounted the offscouring of all things. Little did their enemies dream, that instead of being stamped out the so-called heresy of the Baptists would survive and increase till it should command a company of faithful adherents to be numbered by millions. All along from Henry II to Henry VIII there are traces of the Anabaptists, who are usually mentioned either in connection with the Lollards or as coming from Holland. We will leave the continent line to return to our brethren in England. Latimer who could not speak too badly of the Baptists, nevertheless bears witness to their numbers and intrepidity. "Here I have to tell you what I heard of

late by the relation of a credible person, and a worshipful man of a town in this realm of England, that hath about five hundred of heretics of this erroneous opinion. To it, The Anabaptists that were burnt here, in divers towns of England (as I have heard of credible men, I saw them not myself), met their death even intrepid, as you will say, without any fear in the world. Well, let them go. There was, in the old times, another kind of poisoned heretics, that were called Donatists, and those heretics went to their execution as they should have gone to some jolly recreation and banquet."

Latimer had ere long to learn for himself where the power lay which enabled men to die so cheerfully. We do not wonder that he discovered a likeness between the Baptists and the Donatists, for quaint old Thomas Fuller draws at full length a parallel between the two, and concludes that the Baptists are only "the old Donatists new dipped." We can survive even such a comparison as that.

Bishop Burnet says that in the time of Edward VI Baptists became very numerous and openly preached this doctrine that "children are Christ's without water." (Luke 18:15.)

Ridley, himself a martyr in the next reign, was joined in a commission with Gardiner, afterwards notorious as a persecutor of Protestants, to root out Baptists. Among the "Articles of visitation" issued by Ridley in his own diocese in 1550, was the following:

"Whether any of the Anabaptists' sect, and others, use notoriously any unlawful or private conventicles, wherein they do use doctrines or administration of sacraments, separating themselves from the rest of the parish."

It may be fairly gathered from this "article of visitation" that there were many Baptist churches in the kingdom at that time. This truth is also clear from the fact that the Duke of Northumberland advised that Mr. John Knox should be invited to England, and made a bishop that he might aid in putting down the Baptists in Kent.

Marsden tells us that in the days of Elizabeth, "the Anabaptists were the most numerous, and for some time by far the most formidable opponents of the church. They are said to have existed in England since the early days of the Lollards."

Even Dr. Featly admits the existence of the Baptists in the reign of Elizabeth. He says: "This fire which in the reign of Queen Elizabeth and King James and our gracious sovereign (Charles I) till now was covered in England under the ashes; or if it brake out at any time, by the care of the ecclesiastical and civil magistrates; it was soon put out. But of late, since the unhappy distractions which our sins have brought upon us, the temporal sword being otherwise employed, and the spiritual locked up fast in the scabbard, this sect, among others, has so far presumed upon the patience of the state, that it hath held weekly conventicles, re-baptized hundreds of men and women together in the twilight in rivulets, and some arms of the Thames, and elsewhere, dipping them over head and ears. It hath printed divers pamphlets in defence of their heresy, and challenged some of our preachers to disputation. Now, although my bent has always been hitherto against the most dangerous enemy of our church and state, the Jesuit, to extinguish such balls of wildfire as they have cast into the bosom of our church; yet seeing this strange fire kindled in the

neighbouring parishes and many Nadabs and Abihus offering it on God's altar, I thought it my duty to cast the water of Siloam upon it to extinguish it." The waters of Siloam must have been strangely foul in Featly's days if his "Dippers Dipped" is to be regarded as a bucketful of the liquid.

"The neighboring region which was so sorely vexed with 'strange fire' was the borough of Southwark which is the region in which the church now meeting in the Metropolitan Tabernacle was born."

The above extracts have been taken from the history of the Metropolitan Tabernacle of London by the late C. H. Spurgeon, published in 1876.

The "strange fire" referred to by Featly was kindled not in 1641, but it was kindled at least in Britain in the days of Tertullian in the second century, and has been burning there ever since, though at times it may have been "covered under ashes."

Fresland, Pa.

Beneficent Tempests.

BY FRANK DE WITT TALMAGE, D. D.

A vessel had been caught in a storm, and was sinking. A tug was signalled. All were placed upon the tug; the vessel plunged, and disappeared. Every moment the disciples, like the ship's captain, expected their boat to founder. The disciples were in spiritual danger, as well as in danger of being drowned. They thought of Christ as being a King. To counteract this conception, he compelled them to enter into a fearful combat with a Galilean tempest. So, in order to compel us to seek from him the highest spiritual blessings, God clouds our sky, and brings upon us a tidal wave of disaster, that we may be driven to climb into his loving, protecting arms. Luther, Savonarola, Knox, Ridley, Latimer, Adoniram Judson, suffered tempests of trial, for their highest Christian development. One of the most celebrated singers of the world attained to her extraordinary vocal development through persecution in her own family circle. Make your trials the stepping stones to a complete consecration to the cross. I want you to feel that Christ constrained you to enter that "leaky boat" that you might truly see his face, as the disciples saw the living Christ, in the fourth watch of the night on the sea of Galilee. The dark, tempestuous nights in the sick room have often been, in the sight of God, the bright dawn of a day of distinguished usefulness in the Christian life. Saul, a member of the Hebrew Sanhedrin, was transformed through trials and afflictions into the mighty Paul, who fought with beasts at Ephesus, and lived to love and plead for a spiritual and saving Christ alone. It was physical pain that largely made Frederick W. Robertson one of the greatest soul-winners of his day. It was this that largely drew the multitudes to the Cross when Robert Hall preached in London, and when John Summerfield preached in America. Let us turn our faces toward the Great Physician, who can heal the body and the soul.

Trouble comes in two ways. It may be sanctified, or it may be un sanctified. It rests with us. To one of the thieves it was sanctified, to the other, it was un sanctified. Shall ours be sanctified, or shall they be sanctified trials?—Examiner.

Or all combats, the sorest is to conquer ourselves.—Thomas a Kempis.

The Higher Critics of the Third Century

BY E. O. WHITE.

"Writers of all denominations affirm, and a strict adherence to truth compels them to do so, that the churches of the earliest times were small independent societies, who assembled at least once a week on the first day, each in his own place to worship God; that in these assemblies prayer and praise were offered to the Deity by one at a time in the name of the rest; that the Holy Scriptures were read, expounded, and enforced, and that giving instruction was open to all; that the doctrines taught were few, plain and simple, taken immediately from the Gospels; that the ceremonies were baptism of believers by immersion, and the Lord's Supper; and that the morals of the members were irreproachable." (1)

"The writings attributed to those called apostolical Fathers, as Ignatius at Antioch, Polycarp at Smyrna, and Barnabas teacher at Rome, only prove the piety and illiteracy of those good men." (2) Some of those second century writings are worse, and the best not much better than the golly epistles of Baptists of the 17th century. (3)

"At the beginning of the third century most of the churches assumed a new form, the first simplicity disappeared; and insensibly, as the old disciples retired to their graves, their children together with new converts came forward, to a new modelled cause." (4)

"The first, and the most fatal of all events to the simplicity and purity of the primitive religion, was the setting up of a Christian academy at Alexandria in Egypt. The school was first kept by Pantenus, whom Clement succeeded, as Origen did him." (5)

Each of these philosophical teachers of Alexandria improved on his predecessor, and all together invented questions about the Christian religion sufficient to perplex and puzzle the whole world. These higher critics of the Holy Scriptures, under the spurious name of wisdom, and philosophy, imbibed a chaos of errors, and bewildered their youthful students with vain questions about Matter and Spirit; the whole and parts, human souls, demons, and the first great cause; time, place, circumstance of events; were all diligently applied by these scholastics to the Christian religion, and the inspired writers of the Gospels and Epistles, were put upon the rack, and tortured to give answers and determine points, of which probably they had never heard the names. The students were bewildered under pretence of being taught; here the most dangerous of all rules of interesting Scripture was laid down, and the tutors first amazed themselves with it, and then distracted the minds of their pupils. This was "that Scripture had a double sense; the one obvious and literal, the other hidden and mysterious, which lay concealed, as it were, under the veil of the outward letter." The former they treated with the utmost neglect, and turned the whole force of their genius and application to unfold the latter; or in other words, they were more studious to darken the holy Scriptures with their idle fictions, than to investigate their true and natural sense." (6)

Some Christians foresaw the mischief which this school would produce, and remonstrated against it; but they soon sunk into neglect and contempt. Time, however, hath discovered that their fears were not groundless, for from this wisdom-intoxicated school proceeded in a regular train most of the evils that have since afflicted the church. Having laid down a double sense of Scripture as a first principle, all the rest followed in due course. The four Gospels became hard books, common Christians could not find the meaning, for that lay in the mystical sense; consequently the aid of the school-men became necessary to unravel the secrets. In proportion as academies taught in the churches, and men applauded, unphilosophical teachers were slighted. The title and dignity of philosophers, delighted so much the worldly minded mass, that modest, plain, consecrated people retired and kept at due distance. The Christian church is very little obliged to these wisdom-filled teachers for their inventions. The use of unscriptural terms, to which men were led to attach either no ideas or false ones, has destroyed charity and peace without promoting truth or knowledge. Such teaching has produced heresies of the worst kind." (7)

Every effect produced by these causes became itself the cause of another effect. Every church had in course of time its own opinions, and it became of consequence to determine which was right, for each maintained its own with a degree of gravity and obstinacy, which it would not have done, if it had not been set forth as of the last

importance to the salvation of the flock. To settle, then, the right opinions it was necessary for the churches to form a council of delegates; and who so proper to be elected as the "school men," who understood the inner meaning of the Word, and knew how to defend it. Thus the churches sold their individual independence to councils. Having first lost the right to interpret the Word for themselves, they next took the right to govern themselves in spiritual matters (8). Here these Christians lost their liberties. Orthodoxy was to be decided by the school men. The learned arguments of the scholastics, was to silence the convictions of the devout believers of the church which Jesus purchased with his own precious blood and to which he gave the inspired Apostolic Scriptures to be their guide "into all truth." It was an enormous compliment, the scholars paid themselves. The gospel, said they, is evidently divine, because nothing but the miraculous power of God could support it in the hands of illiterate men. As if they, and their quirks, were in all succeeding ages to supply the place of God's Holy Spirit. (9)

Third century Baptists, of the Bunyan and Roger Williams type, left the school men to their own devices, and formed churches, taught Scriptural doctrines, and held separate assemblies everywhere. These in great numbers followed their own convictions, and were probably men of more zeal than the most numerous party, who arrogated to themselves the one Catholic and orthodox church, and who calumniated all the rest as heretics who troubled the peace of Israel.

Such were the "benefits" which the learned Alexandrian school-men and chiefly Origen, conferred on the primitive church. From his double meaning of Scripture, literal and mystical, grew that most serious error of the church of all the centuries—Infant Baptism—in the literal interpretation of Scripture it cannot be found (10), but in the mystical interpretation it, with all the other errors of the Greek and Romish church can be easily discovered by scholastics. Their presumptuous affectation of wisdom and orthodoxy were so great that they drove thousands of honest devout Christians into every country of Europe, and they became known in after centuries as Puritans, Waldensians, Anabaptists and Baptists. (11)

Under whatever name they were known and in whatever country they were found, and in whatever century they lived, the one first principle with them was to read the Word for themselves, and take the prime and literal meaning for their rule and practice. (12) This method led them to eschew the errors which grew out of the mystical meaning hidden in the Scriptures—and requiring the wisdom of the school men to explain.

Would to God that twentieth century Baptists were as wise to avoid the school men of Chicago with their mutilated Bibles as the seventeenth century Baptists were to avoid the school men of Geneva with their "Institutes," "Directories" and "Articles," and as the third century Baptists were to avoid the school men of Alexandria, with the double mystical meaning of the Word.

1 Mosheim. 2 Cotelerii. 3 De Chain. 4 Robinson. 5 Jona Potteri. 6 Mosheim. 7 Dr. King. 8 Mosheim. 9 Dr. Lardner. 10 Bishop Jeremy Taylor. 11 Dr. Ypeji. 12 Orchard.

Orthodoxy vs. Heterodoxy.

REV. WM. D. NOWLIN.

"Heterodoxy showing kindness is a better thing than orthodoxy manifesting indifference." "I would rather be a heterodox firebrand than an orthodox icicle."

These and other such like expressions are frequently heard and read in these latter days. What do they indicate? They evidently manifest not only a feeling of dislike in those who use them, for orthodoxy, but a purpose to cast reproach upon the very name. As a matter of fact, is there anything in the very nature of heterodoxy to make one kind? And is there anything in the very nature of orthodoxy to make one indifferent to the wants of his fellow men? If not, why make the statement of that way? Why not say, "Orthodoxy showing kindness is a better thing than heterodoxy manifesting indifference"? This, I am sure, would be more in keeping with the real facts. If there isn't more of the real Christian spirit in orthodoxy than there is in heresy, we would all better be heretics. But then heresy would be orthodoxy, and we would need to keep changing.

Again, why say "I would rather be a heterodox firebrand than an orthodox icicle," unless there is something in heterodoxy to make one more zealous, and something in orthodoxy to make one less

zealous and indifferent? If the statement doesn't imply this, then I am unable to understand its purpose. If you should hear people going about saying, "I prefer a just devil to an unjust God," would you not get the impression that they intended to imply that the devil was more just than God? You certainly would never get the impression that they were intending to teach the justice of God and the injustice of the devil. Is it a fact that one must be either a "heterodox firebrand" or an "orthodox icicle"? May one not be an orthodox firebrand? I have always felt that there was nothing that could so fire one's zeal and give one strength and courage as truth. When I think of the zeal, courage and strength of Bunyan, Luther, Calvin, Edwards, Finney and others, I think of these qualities as the offspring of truth. Error instead of strengthening always weakens, vitiates and destroys character to the extent of its acceptance. We should be very careful never to use language misleading and calculated to cast reflection upon orthodoxy. Orthodoxy quietly and unostentatiously doing the work of the Master is a better thing than heterodoxy making a great noise and posing as a martyr.—Baptist Advance.

Did Paul Make a Mistake?

BY O. F. EACHES.

It is oftentimes affirmed or implied that Paul made a profound mistake in the nature of his ministry at Athens. The sermon upon Mars Hill is regarded by many as full of the teachings of natural theology, as a masterpiece of philosophic discussion, but largely deficient in the evangelical spirit. It is affirmed or assumed that his ministry in Athens was largely a failure because Jesus Christ was not more fully set forth. Dr. McLaren feels impelled to join in a mild criticism upon the general procedure adopted by Paul in Athens. "Perhaps Paul would have been more successful in Athens if he had followed there what he soon afterwards 'determined' (perhaps because he remembered his small harvest at Athens), when he came in weakness and in much trembling to Corinth, 'to know nothing among you save Jesus Christ, and Him crucified.'"

In my judgment Paul acted in the only way in which a wise man could act in his endeavor to get the assent of the judgment and the consent of the will. Anything like a Moody address to a twentieth century audience among us would, if addressed to an Athenian audience of the first century, have been a studious failure.

When Paul addressed Jews, believing in Jehovah and accepting the Old Testament as God's revelation—he invariably began with the older revelation. He adopted in this, God's method. He made Moses and Zachariah and Isaiah bear testimony to Jesus. He showed their fulfillment in Jesus Christ. Before he can present Christ to them, he must find some common ground. Paul and the Jews had in common a belief in one God, in the Scriptures, in a coming Messiah. When Paul addressed believers in Jesus, he could make the beginning and ending of his discourse center about the accepted Christ.

When Paul went to Athens he met men who knew of Mars and Mercury and Homer—but had never heard of Jehovah or Jesus or Moses. To have begun an address to such people with an appeal to believe in Jesus would have been unnatural and unreasonable. The missionary of today must find some common ground on which he may meet his hearers and from this go on to present Christ. All Paul's hearers had some conception and recognition of the powers above. This furnished Paul a starting point. In this, at least, they would agree with him.

He presented a true conception of God, as personal, as one, as Creator, as upholder, as spiritual, as yearning over us and having an interest in us. And, therefore, polytheism and idolatry and material conceptions of God and the possibility of His dependence upon us were untrue. He presented a true conception of man, as coming from God, dependent on Him, as needing a change in the moral nature, and the moral end of whose existence is found in fellowship with God. He presented a true conception of Jesus Christ, as that one through whom God is known, as sent from God. He spoke of His sufferings, death and resurrection. His reign and His supremacy as manifested in a Judgment. The address was clear, compact, rising from admitted truth until he brought them face to face with Jesus—the Lord of men before whom they must bow in repentance. Did Paul make confession in 1 Cor. 2:2 that he made a mistake at Athens? On Mars Hill Paul knew only one person, that was Christ, the mention of whose resurrection brought ridicule. Paul knew only the Christ who was crucified—he did not hide the cross or the Christ from

his cultured audience. It is implied that the address found in Acts 17 was a failure. Blessed is that minister who has such failures! A sermon that wins a converts judge, a noted woman, a score of others is not a failure. A sermon to-day that wins twenty persons to Christ cannot be mere rhetoric or natural theology or a philosophy of history. If a Paul were put to-day in every town in the land, the pride of intellect, the love of the world, the blinding power of Satan, the unbelief of the heart would lead people largely now as then to reject him and the Christ whom he presented. I think Paul made no mistake at Athens.—Baptist Commonwealth, Hightstown, N. J.

Com and See Jesus.

BY REV. THEODORE L. CUYLER, D. D.

It will be a good evening's work here if I, in the name of my Master, can persuade one soul to come to Jesus. I desire to speak to the unconverted heart against heart, and ask you to come and be at my Saviour. Come and see for yourself and accept and serve him and you will thank God that this was your birthright into the kingdom. It is not necessary that you should see Jesus with a physical eye to believe on him. There is not one in this audience who has seen the Father of our country, whose anniversary it is, and who August 27, 1776, stood on that end of Old street. On that day Washington crossed the river and stood upon the Heights over there. We believe it because we have the records. We see Washington with the eye of faith, and you can see my Saviour with the eye of faith. Yonder Capitol is no more a memorial of Washington than the edifice is a memorial of my Lord and Saviour. The skeptic might dispute the existence of Washington, but in entering that door he would more absurd if he disputed the work and reigning love of Christ.

Jesus of Nazareth lived, spoke, died and rose again. Come and look at one who, all through an earthly career, copied no one, but was original everything. He was a Saviour who, wherever he exerted his omnipotence, did it for others. Come in your weakness and trust the infinite strength of the Saviour. How often we lean upon some other in our weakness. I ask you to come and lean upon his almighty strength. I ask you to come and see Christ as your elder brother, went among the poorest, the lowliest and most sinful. The sick gathered about and children ran to him. People crowded about and fell at his feet and shed tears of praise. I would that some of you might wear Jesus' penitence to-night. He has infinite pity, and will save anyone who will ask him in faith.

I ask you to come and see the infinite strength of God in his infinite strength and compassion. Words are apples of gold in baskets of silver, spoke with logic and force, and his work never pass away while the world lasts. Is my long pastorate among you here if I never have gone into some homes of sorrow if I have not have told you of the infinite love of the Saviour. No skeptic can deny the existence of a Saviour who planted such a system of salvation upon the earth as he did. Words will not do. You and I were sinners under condemnation, and more needed to be done for you and me than a faithful saying and worthy of all accept that Jesus came into this world to save sinners. Example will not do it. Paul put the Gospel five words—Jesus died for our sins. If I live to live over I should preach from his text—Jesus died for me. Accept and love that you may ask, why do you come here to see that old message? It is old, and I think that it is. So is that sun that shows to-day the first time in seventeen Sabbaths. My smile this pulpit when it ceases to preach the gospel of salvation and almighty grace.

What can Jesus Christ do for you? That's a great question. He invites you to come and trust him.—Examiner.

O TASTE and see how gracious the Lord is. Make it a personal thing, begin it to-day, before, and let it never cease from to-day. We sit down together in the kingdom of where the feast is spread, where they will come from the north and from the south, from the east and from the west, and it will be asked, who are they who feasted that day? They are they who feasted that day is gracious; they fed upon the manna in wilderness, and now they have crossed the Jordan sit at endless peace in the uppermost room, taste and see that the Lord is good.—Baptist

The web of our life is a mingled yarn, all together.—Shakespeare.

Text and the History of the Revised Version of the New Testament.

BY GLANVILLE TERRELL, Professor of Greek in Georgetown College.

It is a field which has been much worked in the past twenty years. The straw has been threshed and thrashed over many times, but I believe that a plain statement of the main facts of this important work may still be made without saying that these articles are intended for the general reader and I shall endeavor, therefore, to be as simple and untechnical as I can. My claim is made to accuracy. No statement as to the accuracy of the original, I have simply tried to give the opinions—often in their own language—of the best and most recent scholars on these men as Westcott and Hort, Scrivener, Kenyon, Lake, Hammond, Vincent, Nestle, and others.

These articles are written from a conviction that the revision which led to the Revised Version of the New Testament are not only generally understood, but are very generally misunderstood. It is to be the common opinion that the English Authorized Version had fallen out of date and needed to be brought more in touch with the original. This is a grave mistake. To correct this error, a stronger argument is needed. It should be added that the tendency with both clergy and laity cling to the Old Version in spite of the great superiority of the Revised Version in the essential points of translation of this nature—accuracy and conformity to the original sources from which it derives its authority. On the whole, the Revised Version is generally considered as inferior to the English to the Old. Out of deference to a certain fastidiousness of the English laity, which from its richness in synonyms seeks its expression, the translators of the Old Version, James, Version of 1611, are constantly being accused of accuracy to elegance. While the revision has been to produce the most enduring and lasting existence of the power, simplicity and beauty of the English language, we must heartily commend the translators of the Revised Version for having the courage to place their own above elegance in those cases where it is necessary. A good illustration of my meaning is found in Matt. 25:46: "And these go away into everlasting punishment; but these shall go into life eternal." Here the same word is translated in one part of the verse, "eternal," in another part by "everlasting" and "eternal." There may be some question of opinion whether "eternal" or "everlasting" is best here as a translation of the Greek, but in both cases in English, as it is in the other languages, the word is the same. Dr. Broadus on this point: "We find here a notable instance of that unnecessary and unneeded variation in translation which so often occurs in the versions from Tyndale to King James. The Greek here applies the same adjective to punishment and life. The Latin and other versions translated both by the same word, 'eternal' and 'eternal' in the Vulgate, render 'everlasting' in both cases; Tyndale and followers, 'everlasting pain' and 'life eternal.'" Dr. Broadus's further comment on this passage is so full of wisdom, so clear and far-reaching in principle, that I can do no more than quote him more at length.

It is a question of English literature, the revision has been made in order to give it style by diversifying their renderings; but James's translators, in their 'Address to the Reader,' have expressly defended themselves and their predecessors for this practice. But they have seriously obscured the verbal content throughout many a passage and between these passages the careful reader of the Revised Version, using Concordance and Reference Bible, comparing Scripture with Scripture, has been obliged to consult the same Hebrew or Greek text when they do not, because the English has been changed, or failing to learn, often in highly important places. Two passages do contain the same word in the original, English and Greek, but in different forms. It is, of course, impossible to translate the same Hebrew or Greek word in any one by the same English word; but this can be done with due regard to the original. It is a grave fault to neglect it merely for the sake of gratifying a certain fastidiousness of the English style." Examples of this fault are multiplied; see Dr. Broadus on the passage which rendered revision necessary.

It is however important these verbal improvements in accuracy of translation, though some made at the expense of elegance, they are essential when compared with the causes which rendered a revision necessary. What then are these causes? The discovery of new documents of the highest value which was made by the translators of the Authorized Version and the application of the principles of textual criticism, alike entirely unknown to the translators of the Authorized Version, and the great ignorance on their part, if not the want of any words in general about the history of the text on which they were the original writers of the same or our own. As is well known the original was composed in Greek, and it has been handed down to successive generations, just as the works of the Classical writers, by means of manuscripts. We possess no manuscripts written by the authors themselves. The oldest in existence go back only to about the year 350, or about three centuries after the time of the apostles, and there are only two as old as this. The number of extant Greek manuscripts of the New Testament is very large. The most recent computation which I have at hand gives the number at 5,829. Most of these are late and many are mere fragments, often consisting of only a few verses, and very few contain the entire New Testament—only one Uncial and about thirty Cursive. (These terms will be explained later.) Generally speaking the older a manuscript is, the better it is. This does not necessarily follow, but one can readily see that it is reasonable to expect it. A multiplication of copies always means a multiplication of errors, and the nearer a copy is to the original, the less the opportunity for this kind of error. This seems to be especially true of New Testament manuscripts; thus, the two oldest referred to above (and which I shall later describe briefly), are probably of more value than all the others taken together.

Writing Material. Papyrus was the material almost entirely used for writing during the first three centuries after Christ, and it is therefore quite certain that the original writers used this substance. This is supposed to have been the case, inasmuch as papyrus was not bound into book form as the material subsequently used, but was wound around a stick so as to form a roll; that is, single sheets, varying in height, but averaging nine or ten inches, were glued together so as to form a sheet of the above height and of whatever length might be desired for the writing in question. The writer thus began on the left and wrote in parallel columns of five or six inches in width, gluing on sheets after sheet to the right as long as they were needed. Now it was found in practice that a roll of more than thirty feet was exceedingly cumbersome and even this length was rarely reached. Consequently most works as we have them to-day would have existed into several rolls, and only very short treatises could be contained on a single roll. Thus the eight books of Caesar would form eight different rolls. The important deduction which I wish to make from this is that no complete copy of the New Testament in a single volume could exist in the Papyrus period. Such a copy, even when written in a small hand and with a narrow margin, would amount to a roll more than 200 feet in length, which is far in excess of even the largest Egyptian papyrus, and is seven or eight times the length of an average Greek papyrus. It would not even be possible to include all the Gospels in a single roll. Matthew alone would require the maximum length of thirty feet. Each of the other Gospels would be contained separately, and if any individual copy of any of them, he would not necessarily possess the rest also. This serves to explain the fact so few manuscripts contain the entire New Testament; and when we consider this fact together with the labor of unrolling a roll 25 or 30 feet long to verify a quotation, remembering also that there were no dividers in this material, a few after the second century of agreement in quotation from any one Testament by early writers is to be expected rather than wondered at.

Change to Parchment. About the beginning of the fourth century, vellum, or parchment, made from the skins of goats, sheep, calves, antelopes or asses began to supersede papyrus as writing material. Nearly all the extant manuscripts of the New Testament are written on this material, a few after the 12th century being written on paper. From the papyrus period, covering the first three centuries of Christianity, no complete copy of any book of the Bible is extant. Of all the copies that must have been written during that period, only a handful of small scraps is at present known to exist, and of these only two belong to the New Testament, the rest being of the Old Testament. These contain about fifteen verses of Matthew and about twice as many of John. This change in material brought other important consequences with it. Parchment being much more substantial than the thin and brittle papyrus, and on account of its stiffness not so easily made into rolls, the idea was early suggested of fastening the separate sheets together by means of strings passed through holes punched in the margins, just as we often at the present day tie up separate sheets of paper. This was technically called a codex, and of course, was used by our modern books, of which it was the remote forerunner. Vellum being a thick substance, admitted of writing on both sides; the arrangement of the leaves occupied much less space than the old papyrus roll, and thus for the first time complete texts of the New Testament in one volume became possible. This change in material was also accompanied by a change in the style of writing. Since parchment is a far stronger substance than papyrus, it admitted a firmer style of writing, with thicker and heavier strokes. Moreover, economy of space and the use of larger letters could be employed; and the general result is that early writing on vellum is on a larger and more handsome scale than most writing on papyrus.

According to the style of writing employed: Uncials and Cursive. Uncials are written in capital letters. Each letter is formed separately, and there are no divisions between the words. This style continued in use until towards the close of the 9th century, when the cursive began to supplant it. This latter, as the name implies, is a running hand, and much smaller than the uncial. The difference in the two styles is easily marked in the accompanying handwriting and print. We have little or nothing to do with papyrus manuscripts in connection with New Testament criticism, except as affecting the transmission in the early centuries, but this division into Uncials and Cursive, since the periods of time to which they respectively belong are so distinctly marked, is of the highest importance. If a new manuscript is discovered, and it is found to be written in Uncials, we know at once that it is earlier than the 10th or 11th century; if in Cursive, we know that it cannot be earlier than the 9th; there being about a century or two in which the two overlap each other. It is possible therefore for some Cursive to be older than some Uncials, but the presumption is all the other way.

Manuscripts are rarely dated, yet experts can date them with considerable certainty to within a hundred or even fifty years. Thus those written in square, upright, simple Uncials are early; if in addition to this they are without accents, consisting merely of the letters and vowels, they are just claim to still greater antiquity. The spelling also varies at different periods, so likewise divisions of the text, and many other minor features easily recognizable by the specialist in this branch of learning.

The Wonderful Teacher, And What He Taught. David J. Burrell, D. D. \$1.20, net. Fleming H. Revell Company, Chicago and New York. Dr. Burrell has given us a noteworthy book and one of signal value. First we have Christ set forth as the wonderful Teacher—"never man spake like this man." Then the Master's teachings on great topics are presented, first as to fundamentals—His doctrine of God, of Man and of the God-Man. Second, we have the Kingdom and its factors; then the Ethics, on which chief stress is laid; the ethics as applied to the moral law, the ceremonial law, the home, the labor problem, civil government, missions, wealth, the Sabbath, common honesty, temperance, prayer and the work of God. Chief interest centers on this part of the book, because it is the most practical.

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In view of the current discussion of the church question, we note what Dr. Clark says on Ephesians V 23, 24: "Christ is the head of the church, the congregation of his called out people." "In addition and beyond the parallel, Christ is the Saviour of his congregation of believers." "A glorious church, or, the church arrayed in glory, his congregation of glorified people (Rev. 19:7-8) free from sin and holy, as explained in the rest of this verse." "The glorious condition of the church here presented is that which will be realized at the marriage supper of the Lamb (Rev. 19:9)."

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any evil deed to go unpunished would be to destroy the moral order of the universe. I would say that the whole world would fall to pieces if we gave up the idea, in any sense of the word, of eternal punishment, which, coming from God, must be eternal correction and eternal reward. Without eternal punishment we should have no touch with God, the world would be Godless, God-forsaken." Dr. Hartman has given us the best book on the subject within our knowledge. Its wide circulation will do great good, especially in view of the lax notions now so widely current.

Pilgrim Sermons. A. C. Kempton. \$1.00. Fleming H. Revell Company, Chicago and New York. A young preacher of most brilliant promise was Arthur C. Kempton. He was born in Nova Scotia in May, 1870, and died in December, 1902, after a noble, though brief, career, and his death is greatly lamented. These sermons are a treasure of celestial fire. They are: A Mighty Fortress, Living Sermons from Dead Life, Reminders of St. Paul, Treasures of Egypt, Glimpses of Immanuel's Land, Mountain Top Views of Immanuel's Land, Joppa, Jerusalem, Bethlehem, The River Jordan, Nazareth, The Voices from the Flowers, Lake of Jesus, Well Between Two Mountains, Mount of Temptation, Illustrated Bible, Palestine To-day, Life in the Holy Land, Sanctuary of the Mind, The Soul's Vision of God.

These sermons were selected for publication by the author's widow and brother, and they form a fit memorial volume.

Literary. All the Books noticed in these columns will be sent at publishers' prices by the Baptist Book Concern, Louisville, Ky., postpaid to any address, upon receipt of the price.

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neglect. In this manner, nations have been enslaved by tyrants, because of neglect to recent trivial encroachments; early death is precipitated by neglect of "slight colds" or "slight contusions"; Christianity becomes a mere irksome, formal routine of services and ordinances through neglect. To political neglect we attribute the unhealthy tone of the commonwealth; to parental neglect the unhealthy condition of families; while to minority neglect most oftentimes is charged the unhealthy condition of churches.

In relation to things purely personal, the sense of being neglected on the part of those who ought to feel an interest in us, and of whom we expect words and offices of kindness, is the bitter pang to a sensitive heart; consequently, there is nothing more cruel in the conduct of men than to treat with silence or indifference the humblest person who might rationally or naturally reckon upon respectful attention, if not deference, to their wishes. This habit of negligence, like others, gathers strength in trivial matters, and betrays itself in a thousand ways, and perhaps unconsciously. The bird pines in the cage; the plant droops in the window! This gratuitous array of springs of thoughtlessness. Many a shaft of sarcasm discharged at random in the presence of strangers, has entered a too-refined and oversensitive retiring spirit, and drank up its life.

In relation to the great work of uplifting humanity, this crime assumes vast proportions, and its effects are far-reaching. Throwing a match or neglecting an ember from a pipe upon the prairie has resulted in conflagration disastrous alike to life and property. The carelessness of a guide or tourist amidst the Alpine snows has set in motion a snow-slide which with irresistible sweep has carried destruction in its course. The neglect of to-day has become the avalanche of destruction to-morrow, so fast do events ripen. The opportunities neglected to-day, become the complex problems of to-morrow, the solution of which defies our utmost wisdom. The great social problems facing us to-day are wrought by the accumulated neglects of a century; which have become mighty antagonistic forces, threatening to overwhelm the camp of the virtues, and further neglect will serve but to increase the power of this antagonistic force.

May God help us as His fellow-workers to realize that our neglect is a very important source of supply to the forces of evil, and which ere long may fall with fearful retribution upon our own heads.—Commonwealth.

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Sunday-School Lesson

SUNDAY, APRIL 19.

THE LAW OF LOVE.

Romans 13:7-14.

Motto Text—"Love worketh no ill to his neighbor: therefore love is the fulfilling of the law."—Rom. 13:10.

"Render therefore to all their dues."—To all men as well as to the rulers. This is what justice and honour demand, and no one can claim to be a gentleman much less that highest type of a gentleman, a regenerated man, who does not do it.

"Tribute to whom tribute, custom to whom custom."—Sandy says that the tribute was taxes levied on a subject nation, such as the Jews, and by custom is meant the taxes paid by citizens. "Fear to whom fear; honour to whom honour."—Fear the powers that be, and honour the rulers. Of course, this command is controlled by the law of God. A man must not sin against God's law at the bidding of his rulers. The Christians went to their death rather than offer incense to the Roman idols.

Paul is writing from Corinth, from which city he was soon going to carry the alms of the Gentile brethren to the poor in Judea. After his closely reasoned argument in the first chapters of the epistle, he gives practical advice, as full of common sense as of religion, to the Roman brethren. All practice must be founded on principle, as all flowers must have roots. Hence the great, strong doctrines come first.

"This chapter treats mainly of our political duties," as Hodge says. First, Paul enforces the duties due to civil magistrates, and then to the obligations in view of their civil and social relations generally. Here Christians find their duties as citizens laid down and enforced. There never was a time when study of this chapter was more needed.

"Owe no man anything but to love one another."—Discharge all your obligations in every relation of life. But do your best, and you can not discharge the obligation of love. We will always owe that. The more active love is, the more it finds to do, its debt is undying. In these days, when love is dying out of so many of the relations of life, we need to be reminded of these facts. The love of employers and employees is about dead. Contrast the feelings of the old servants for their masters' families, and of masters for their "black mammies," with the feeling between labor and capital to-day! In so many of our public relations we need to be reminded of the debt of love we owe.

"For he that loveth another hath fulfilled the law."—No man can discharge his social and political duties without love. Love is the root from which obedience of the law springs. He who loves God will strive to please and to glorify him, and will do his utmost to keep his commandments. Any love which does not prove itself thus is not love but lip service, whether it be love to God or to man.

—The apostle proceeds to prove

All Humors

Are impure matters which the skin, liver, kidneys and other organs can not take care of without help, there is such an accumulation of them.

They litter the whole system.

Pimples, boils, eczema and other eruptions, loss of appetite, that tired feeling, bilious turns, fits of indigestion, dull headaches and many other troubles are due to them.

Hood's Sarsaparilla and Pills

Remove all humors, overcome all their effects, strengthen, tone and invigorate the whole system.

"I had salt rheum on my hands so that I could not work. I took Hood's Sarsaparilla and it drove out the humor. I continued its use till the sores disappeared." Mrs. I. O. Brown, Rumford Falls, Me.

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

his statement that love is fulfilling the law. He mentions some of the commandments as illustrations. They are taken from the second table or the duties to our fellowmen. Though, of course, our duty to God runs through all these commandments as first and most important. "Thou shalt love thy neighbor as thyself." That is, as you ought to love yourself, not as in your selfishness you may really love. A neighbor whom we really love as ourselves we will not kill, nor defraud, nor injure in any way. We will take as much trouble for his good as for our own, rejoice as much in his success and prosperity as in our own, and be as grieved at his misfortunes.

"Love worketh no ill to his neighbor: therefore love is the fulfilling of the law."—The law works only good to man, and those whom we love we do not willingly injure. The question is sometimes asked why Paul speaks here only of love to our fellowmen, and quotes the commandments which refer to them. The subject on which he is treating is our social and political duty. Godet says: "Duties to God do not belong to justice; the obligations which constitute the latter are, therefore, found solely in the second table of the law, which was, so to speak, the civil code of the Jewish people. It is this also which explains the negative form of the commandments. Justice does not require the positive doing of good, but only the abstaining of doing wrong to others. Love is spoken of here as only the means and the pledge of the fulfillment of justice."

"And that, knowing the time, that now it is high time to awake out of sleep."—Having told them their duties, Paul proceeds to urge upon them the fulfillment of these duties. Life is short, Christians have no time to lose. They must wake to their responsibility to God and to men. While they were estranged from God and enemies to him, they were as in a sleep. Now they know their responsibility, but the best of them need further awakening.

"For now is our salvation nearer than when we believed."—Paul longed to be saved from the body of this death, to be complete in Him. He calls the final freeing from sin; from the war in his members, which warred with the law in his spirit, from the old Adam whose presence made it still necessary that he should crucify his flesh. That time was soon coming in death—it was

closer than when they believed.

"The night is far spent, the day is at hand."—The time of their warfare was short; the night of life will soon be over, and then comes the brightness of the eternal day. What matter hardships and crosses and privations when the end is so near. "The salvation here intended is the consummation of the work of Christ in their deliverance from this present evil world, and introduction into the purity and blessedness of heaven. Eternity is just at hand, is the solemn consideration—Paul urges on his readers as a motive for devotion and deliverance."—Hodge.

"Let us therefore cast off the works of darkness"—things that need to be concealed. Things that are not suitable for the perfect day. All evil deeds are works of darkness. "Let us put on the armour of light."—For our life is a warfare, and there is no release in that war. (Eph. 6:11).

"Let us walk honestly, as in the day."—The word translated honestly means properly, decorously, as becomes the children of God. Walking with a constant sense of God's presence about us and his eye upon us.

"Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envy."—These cover a large part of the sins which do so easily beset us—intemperance, impurity, discord. All things that incite to these or lead to them, must be avoided by the children of God.

"Put ye on the Lord Jesus Christ."—So that men in looking on us will see Christ reflected in our lives. "And make not provision for the flesh, to fulfill the lusts thereof."—"Make not provision" means "be not preoccupied." The desires of the flesh, however innocent, must always be subordinate to the higher part of our own natures, and far more to the duties we owe to God. Those who are called to be saints must live near to God, loving him above all things, with all their soul and strength.

WOULD YOU

Blame Him?

The effect of coffee on brain workers is more injurious than on those who work with their hands, but still the hard physical worker is often seriously hurt with coffee.

A man from Mead, Wash., says, "Coffee drinking had a different effect on my wife than on me, it ruined her nervous system and put her in very bad condition that way. With me my nerves seemed to be all right but my stomach was disordered and I was suffering from dyspepsia from drinking coffee, so finally we concluded to begin using Postum instead of coffee."

"In a very few days the dizziness and headaches that she had suffered with more or less, disappeared, and her nerves kept getting better and my dyspepsia left, now I can eat anything. I have noticed that in hard work in the harvest field the days when I used coffee I was not near so strong and vigorous as when I used Postum."

"I have had many chances to prove and have proved that Postum is far and away better for me than coffee, besides I am well now and while I was using coffee I was half sick." Name furnished by Postum Co., Battle Creek, Mich.

"CHRISTIANS APPEARING WITH CHRIST IN GLORY."

In your issue of Feb. 26 is an article by Dr. Weaver on "Christians Appearing with Christ in Glory." I read this article with a great deal of interest and pleasure, and I agree with the article with one exception. In speaking of the relation of Christ to the Christian, he says: "He is our intercessor in the presence of the Father against Satan the accuser."

That statement calls to my mind a sermon preached by the good Doctor, and published in the *Argus* in 1801, on "The Bible Doctrine of Forgiveness," in which he makes the same statement in relation to the devil being the accuser of man to God. I was at a loss to understand him then, so am I now. I wrote him through the *Argus*, asking him to give a little fuller explanation, as I desired to be set right, if I was in error, but the *Argus* refused to publish my request. I dropped the matter then, hoping that it was some typographical error, or that I had misunderstood him. But since he makes the same statement here, I know there was no mistake. I do not desire or seek a controversy, but I do not understand that statement. If the Doctor is correct, then I have been preaching a falsehood. As I desire to understand the Scriptures, I would appreciate it if the good Doctor would give us a little more light on some parts of that *Argus* article.

I quote from said article: "The Christian when he sins is forgiven on confession. John says, 'If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness,' 1 John 1:9. The moment a man believes in Jesus Christ, Christ becomes his intercessor or advocate with God. He is not such to the impenitent sinner. Jesus does not intercede with God, but goes between the accuser and the accused. God is not the accuser. The devil is the accuser to God, and Jesus is the advocated and man is the accused."

There seems to be a contradiction here. He first states, "The moment a man believes in Jesus Christ, Christ becomes his intercessor or advocate with God," and then says, "Jesus does not intercede with God." We believe, and have taught, that Jesus does intercede with God for, or in behalf of, man. We do not understand the Scriptures to teach anywhere that Christ intercedes between the devil and God, or the devil and man. We believe that Christ is the intercessor between God the offended, and man the offender. God in His purity and righteousness can not tolerate sin in any form or any person. The person who sins incurs the displeasure of God. Jesus, who gave his life for us, comes to our rescue, and pleads our cause, and intercedes in our behalf. The Father forgives us for His Son's sake, for we are the purchase of his blood. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1 John 2:1). Paul, in writing to the brethren at Rome about their security, says of Christ, "Who is even at the right hand of God, who also makes intercessions for us" (Rom. 8:34). Again in writing to the Hebrews, he says: "Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to ap-

pear in the presence of God for us" (Heb. 9:24). This seems to me to teach very clearly that intercession takes place in heaven, at the throne of God, between God and man. "Who is gone into heaven and is on the right hand of God" (Rom. 8:32). "Wherein he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25). We are taught that we can't come to the Father but by Christ. And after we have come in this way, we are assured that we will be saved, for Christ, lives to intercede for us. In 1 John 2:1, we are told, "any man sin we have an advocate with the Father." We are told that the advocate is standing in the presence of God, but that he pleads with God in behalf of the sinner. It is to God the Father who sins must account. So it does not go between the accuser and man the accused, but between the righteous God and the sinful man.

But the Doctor says, the advocate goes between the accuser which is the devil, and man the accused. An accuser is one who prefers a charge, or brings an accusation against another. An advocate or intercessor is one who appears in behalf of another. Hence to intercede means to stand between parties at variance. What is at variance? Why God and man, because man has been faithless to the Lord. Christ the advocate between them, "if any man sin, we have an advocate with the Father, the righteous." As we understand it, there is only three concerned in this transaction: God the Father, Christ the Advocate and man the sinner.

As we read the remarkable statement (to us) of the devil in the accuser, and Christ interceding between the devil and man we were driven to this conclusion: Either that Christ was going to reconcile the devil to man (and they seem to be on good terms), or the devil is in heaven before the throne of God in the capacity of a peace officer charging or accusing man of violating God's law, and asking punishment; while Christ stands as the advocate of man, pleads either with the Father to forgive, or with the devil (the accuser) to withdraw his charge and speak it reverently and kindly that this is the only course I could come to from that statement.

We don't desire to argue the question, but have stated parts that trouble us. We would be glad to hear from the brethren again on this subject.

Fraternally,
Wm. McMillan
Georgetown, Ky.

(Dr. Weaver requests me to direct Bro. McMillan's attention to 12:9 and 10.—Ed.)

However nervous, depressed and despairing may be the feelings of any one, the Lord leaves no excuse for fretting, for there is enough in God's promises to over-balance all these material faculties. In the measure in which the Christian enjoys his promises above the things that are seen, hides himself in the promises provided for him, will he be able to voice the confession of the apostle, and say, "None of these things move me."—S. H. Tyng

SOUTHERN BAPTIST CONVENTION.

The forty-eighth session, fifty-ninth year, of the Southern Baptist Convention will be held in the meeting house of the First Baptist church, Savannah, Ga., beginning Friday, May 8th, 1903, at 10 a. m.

The Annual Sermon will be preached by Rev. W. J. Williams, of Missouri, or his alternate, Rev. W. M. Vines, of North Carolina.

The annual meeting of the Women's Missionary Union will be held in the lecture room of the Independent Presbyterian church, Savannah, Ga., beginning, Friday, May 8th, at 10 a. m.

The Annual Convention of the Baptist Young People's Union will be held in the meeting house of the First Baptist church, Savannah, Ga., beginning Thursday, May 7th, at 10 a. m.

Each local Young People's Union or Society is entitled to a delegate for every twenty members or major fraction thereof, and churches having no such young people's organization are entitled to one delegate for every fifty members or major fraction thereof.

The Alumni Banquet for the senior students of the Southern Baptist Theological Seminary will be held in the dining-room of the DeSoto hotel (headquarters) at 8 o'clock on the evening of Monday, May 7th, being the night before the opening of the convention. To this banquet all senior students of the Seminary, whether graduates or not, are invited. The price will be one dollar per plate. The Executive Committee also invites the trustees of the Seminary, all editors of Baptist papers, and the officers of the convention. Each person is privileged to bring a guest, whether male or female, upon the payment of an extra dollar.

It is necessary for all who intend to be present to send their money before the first of May, together with their dollar, to Rev. W. Kemp, 749 W. Cross St., Baltimore, Md., Treasurer of the Executive Committee.

The first-class fare plus twenty-five (25) cents for the round trip, minimum rate 50 cents) from all points south of the Ohio and Potomac and east of the Mississippi rivers to Savannah, Ga., and return, bearing contracts of standard form C will be sold from May 7, 1903, inclusive, with a limit May 20, 1903, from all points on, south and east of an imaginary line drawn from Wilmington, N. C., through Charleston, N. C., Asheville, N. C., Knoxville, Tenn., Chattanooga, Tenn., Birmingham, Ala., Montgomery, Ala., Bainbridge, Ga., Atlanta, Ga., Lake City, Fla., Jacksonville, Fla. From all points beyond tickets will be sold from May 7, 1903, inclusive, with a limit May 20, 1903.

Original purchasers of such tickets may secure, by payment of fifty (50) cents per ticket at the time of deposit, an extension of the final limit, by personally depositing their tickets with Richardson, Special Agent, Savannah, Ga., between 9 a. m. and 9 p. m., before May 20, 1903.

Special validating agencies will be located contiguous to the rail stations in Savannah, the location of the agencies to be announced later.

Special tickets will be on sale only at regular coupon ticket offices.

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

O. F. GREGORY, Secretary in Charge of Transportation, 5095 Lawrence Street, Montgomery, Ala.

DELEGATES AND VISITORS.

Delegates and visitors to the Southern Baptist Convention and Auxiliary Bodies may procure entertainment at the following places and terms per day:

700 The DeSoto Hotel—Headquarters, \$2.25, 50c, \$3.

200 The Pulaski Hotel, \$2 to \$2.50.

150 The Screven House, \$1.75 to \$2.00.

150 The Forest City—lodging only, and for men only, 50c to \$1, with swimming pool privileges; meals 25c to 50c nearby.

50 Broughton Street Hotel, 75c.

50 The Marshall House, \$1.

75 The Planters' Hotel, \$1.

60 The W. C. T. Union—new— with shower baths, \$1.

10 The Central Hotel, \$1.

10 The Ogletrope Hotel—for ladies only—\$1.

12 Helmsken's Cafe, \$1.50.

20 Mrs. Young, 104 Harris St., East, \$1.00.

16 Mrs. Jenkins, 125 Habersham St., \$1.

10 Mrs. Whatley, 224 State St., West, \$1.

75 Mrs. Allen, 18 Ogletrope Ave., West, \$1.

30 The Palmetto House, \$1.

8 Mrs. Miller, 120 Bryan St., West, \$1.

500 Tybee-on-the-beach will afford splendid accommodation at \$1.00 for bed and breakfast. Special train to meet the guests. Other meals from 25c to 50c.

All these places are within five blocks of Headquarters, and the meeting places of both men's and women's meetings.

The numbers to the left indicate the capacity of the house for guests. In a few days we will have a folder published with all places where guests can be entertained. These will be furnished in quantities to all State Secretaries, and may be obtained either from them or the undersigned.

The Committee shall be glad to serve any brother or sister, but we advise all to make their own arrangements in writing, with your host.

Bannon Lodge at Thunderbolt, three miles out on the salt, will entertain twenty gentlemen for \$1.50 each a day. Cars run both ways every 15 minutes. Here is the finest eating place for seafood in the South.

JOHN D. JORDAN, Savannah, Ga., March 12, 1903.

THERE are times when even the most patient of us feel rather glad that we do not live forever. Respect our mortal tabernacle as we may and treat it tenderly, as we ought to do, we may one day be not so very sorry to lay it down, not only with all its sins, but with its often infirmities. Dinah Mullock Craik.

"De trouble wif dis hyah church," said the deacon, "in de contributory negligence of de congregation." "De contributory negligence ob de congregation?" repeated the pastor, "what yo' mean by dat?" "I mean jes' what I see," replied the deacon; "when the plate am passed aroun' nearly all of dem necks to contribute."

—Puck.

NOTES FROM THE FOREIGN MISSION BOARD.

The blessings of God on our foreign mission work are wonderful. Year after year the reports of conversions have grown greater. We may expect to hear good things at the Convention in Savannah, but, brother, has your church a part in this year's work? What about the collection? Have you done your best to show your appreciation of these blessings?

The Foreign Mission Journal for April contains a number of very interesting letters from our missionaries. Tidings come from almost all fields of the blessings of God in the conversion of souls. God is plainly calling us to go forward, but that will be possible only as the men and means are furnished by the churches. April ought to witness great collections for the Master's work, and let us not forget to pray the Lord of the harvest to send forth laborers into His harvest.

Dr. John A. Broadus once called attention to the fact that the only specific prayer Jesus laid upon his disciples was "Pray ye the Lord of the Harvest to send forth laborers into His harvest." He also said that this was very frequently neglected. Our harvest fields in China, Japan, Africa, Italy, Mexico and Brazil are ripe. Let us pray God to send forth laborers, and let us contribute now, while the harvest is white, to send forth those whom God has called to this work. There are a number of choice workers applying to our Foreign Mission Board to be sent out. Shall we send them? God certainly calls on us to send them, as He has called them to go.

Now is a word that ought to be sounded in the ear of every

SMILES

Good Cheer and Good Food Go Together.

Improper feeding is the source of most human ills. Sick people don't laugh much. It is the healthy and strong who see the sunny side of everything. Pure, scientific food will correct most ailments and bring laughter and good cheer in place of sickness and gloom.

The wife of a physician of Dayton, O., says:—"Before I had finished the first package of Grape-Nuts, which I got at the urgent request of a friend of mine several months ago, I was astonished to find I was less nervous over small matters and worried less over large ones, laughed more readily and was at all times more calm and contented than I had ever been in my life. I found also that the hollow places in my neck and shoulders were filling out and that astonished me as I had always been very thin, as women with starved nerves are apt to be.

"After a time I discontinued the use of Grape-Nuts for two months and I found the old symptoms return at once. I went back to the use of the food again and feel well and strong. I can increase my weight at will from five to ten pounds a month by using more or less of the food. Before I was married I was for five years a trained nurse and I have never in all my experience seen anything to act as quickly and favorably as this scientific food." Name given by Postum Co., Battle Creek, Mich.

Missionary Baptist. Soon the 30th of April will be upon us, when the books of the Foreign Mission Board will close for the year 1902-3. Now, during the few days that remain, every church should do its best to make a good collection for God's work. Let us all get to work now.

March rains have hindered collections for foreign missions, but Baptists can do a mighty work in April. They must do it.

A consecrated pastor of a struggling church came into the office of the Foreign Mission Rooms at Richmond, Va., a few days ago to say that although his church had taken a collection for foreign missions some time since, for some reason (maybe on account of the weather) it was not satisfactory. He expressed his purpose to take another immediately. This incident raised the question, Are there not others who have not taken a satisfactory collection, but who could and should do so this month? Nothing is done until it is well done.

Collections may be classified as follows: The careless collection, the painstaking and thorough collection, the prayerful and great collection. Evidently that only is a good collection where the church does its best. In taking our foreign mission collection, we ought not to be satisfied with anything short of the very best we can do in the sight of God.

The time to take collections for foreign missions is short. What is to be done before the Convention, must be done soon, and the money must be in the hands of the Board by April 30th.

DEAR RECORDER:

Your familiar face is again seen in our home, and it takes me back to my girlhood days. It was the paper that came to my father's house, and I loved it as I loved no other. Well, our home is again in Kentucky, and I wish to say howdy to my friends through the dear old paper. I learned to read and love the Recorder when our lamented Dr. Caperton had charge of it. It seems that I can hear him now talking for the Western Recorder.

In the last issue, March 26th, I see an article from Bro. Woodall on Easter Services in Baptist churches. I would like to shake hands with him on that point. Why, I am such a crank that I don't want flowers in the churches on Easter Sunday, and if my children have anything new, I don't let them wear it unless it is really necessary.

We are located at Sebree, Ky., have been here about six months. My husband has all his time employed. I hope and believe that the Lord directed our moving here. I didn't want to leave Georgia, but if I can see that God is leading us, I will be more than satisfied. There are some fine people in Sebree, and they showed some of their good qualities soon after our arrival here in the way of a house warming. This was nice and timely, and a big help to the poor preacher who has moved a long way and has sold off, given away and left behind the biggest half of what he possessed. God bless those who help to make up the losses in this way.

We have a fine Sabbath School,

Nature's Greatest Aid.



Hon. H. L. Dunham

An interesting letter to our readers from Hon. H. L. Dunham, Ex Mayor of Dover, N. J.

Dover, N. J., Nov. 12th, 1902

I had both kidney and liver trouble for over three years. I tried the best physicians in Washington, D. C., Pittsburgh, Cincinnati and Chicago, and regret to say that I received very little benefit until I commenced taking the great kidney, liver and bladder remedy, Dr. Kilmer's Swamp-Root. After taking the first bottle I noticed quite a change which satisfied me that at last I had found the right medicine. I continued on until I had taken four bottles, by this time I noticed such a marked improvement in my health, in every way, that I felt satisfied I was cured. But, to be positive beyond a question or doubt, I was in Chicago during July, 1902, and went to the Columbus Medical Laboratory, No. 103 State St., and there made a thorough and complete microscopic examination which showed my kidneys and liver to be perfectly well and healthy. I have their written report in my possession, signed by the doctors of the above Medical Laboratory, which is recognized as one of the best in the country. Very truly yours,

H. L. Dunham, Ex-Mayor of Dover, N. J.

The mild and prompt effect of Dr. Kilmer's Swamp-Root, the great kidney, liver and bladder remedy, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. Recommended and taken by physicians, used in hospitals and endorsed by people of prominence everywhere. To prove what Swamp-Root will do for you a sample bottle will be sent absolutely free, by mail, also a book telling all about Swamp-Root and its wonderful cures. Address Dr. Kilmer & Co., Binghamton, N. Y., and be sure to mention reading this generous offer in Louisville Western Recorder.

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.

and the secret of that is a good superintendent. It is the few who know how to carry on a Sunday School and make a success of it. We have just organized a W. M. S., with good prospects. With many good wishes for the dear old Recorder, and love to my old friends, I am,

ANGIE DOWDNEY GEEGER, Sebree, Ky., March 31, 1903.

DEAR RECORDER:

Enclosed find check for \$2.00, which is my twenty-fourth subscription for the Recorder. My father began taking the paper in 1844 or 1845, and it has been a weekly visitor in our family since that time. I have been a constant reader of the Recorder for thirty-five years, and I think it is better than ever before. I greatly admire your bold, fearless, yet Christian manner of attacking and exposing error andisms of all kinds, and may the Lord spare you many years to continue your good work. I think Baptists need have no fears that our cause will suffer while we have so wise and able a defender as the editor of the Recorder.

J. W. ABROTT, Ripleyville, Ky., April 1.

Subscribe for the RECORDER.

TRANSCENDENT LOVE.

O Love divine, what hast Thou done! The incarnate God hath died for me!

Behold Him, all ye that pass by, The bleeding Prince of life and peace!

Is crucified for me and you, To bring us rebels back to God:

Then let us sit beneath His cross, And gladly catch the healing stream;

Our Pulpit.

FAITH - LIFE.

BY C. H. RUMMOND.

"The just shall live by his faith."—Habakkuk ii. 4. "The just shall live by faith."—Romans I. 17.

The fact that these words are so frequently found in the Word of God is a sufficient justification for often preaching from them.

As the truth contained in our texts is so often brought before us in the Scriptures—and is revealed at least four times in almost the same words—we ought to regard it as of the greatest imaginable importance, as indeed it is.

these first and foremost to thy faith. May God the Holy Spirit graciously strengthen it, and may our consideration of these four texts tend to the same end!

First, then, in the great change from condemnation to justification, these words are true: "The just shall live by faith."

We all need to be delivered from the condemnation which is our due because of sin. When a man's conscience is aroused to see the fearful penalty which he has incurred by his transgressions, he cries out for someone to rescue him from the death which looms before him as the result of his condemnation.

If I am addressing any who are trying to procure eternal life by their own works—if you have mended your ways a good deal, it was time you did so—if you have obtained a great many virtues to which you were strangers before, I am very glad to hear it, for it was your duty to do so—but, if you are hoping, by any such means to put away your sin, oh that some voice, more potent than mine, would speak not only to your ear, but to your heart, and say, "The just shall live by faith!"

It is well that you who have forsaken the ale-bench, it is right that you have abstained from profane language, it is good that you are honest, it is most commendable that you are seeking to be a comfort to your friends at home, and to observe all the laws of domestic and social life; but if you are seeking, in this way, to obtain eternal life, you will miss the object of your search.

There are, no doubt, others who are looking in various directions for salvation, but we may say to them all that it is of no use which way they look—this way or that, up, down, to the right, or to the left—until they look by faith to Jesus Christ; but, oh, what life comes streaming into the soul as soon as the eye is fixed upon Jesus!

There are some professing Christians who live upon their devotions. Now, no Christian can live without prayer—without praise—without feeding upon the Word of God.

believing in Jesus. It is like the discovery of buried treasures; there comes such a flood of delight upon the soul as must be experienced to be understood, for it can not be described. It does not come to all so suddenly, for some eyes are opened gradually; first they see men, as trees, walking; and, by-and-by, they see more fully; but, however it is manifested, the change that faith works in the soul is truly marvellous.

He relies upon a perfect atonement that puts away the whole sin of the man's earthly existence, and he rejoices with joy unexpressed and full of glory. Man, thou wilt die; the sentence already passed upon thee will be executed ere long unless thou believest in Jesus, for "he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God."

Now comes the second part of the subject, namely, that the whole after-life of the Christian, after he is made to live, is still by faith.

Note, first, that the believer, after his conversion, lives in no other way but by faith. No Christian remains a Christian except by still believing. Where we began, there we continue; we looked unto Jesus at the first, and we are still looking unto Jesus.

There are some professing Christians who live upon their devotions. Now, no Christian can live without prayer—without praise—without feeding upon the Word of God.

of the day. I admire habits of devotion; they should be maintained; but if the mere habit is mistaken for living power, and if it takes the place of coming continually to Jesus by living personal faith, you will soon find yourselves in a very strange case.

There are some other Christians who try to live by their works. They are believers in Jesus, but they have got into such a state of heart that they are happy, and restful, and comfortable, only when they can have a certain amount of activity in the service of God.

There are other Christians who live by feeling. Indeed, I have heard some advocate that we ought to live by feeling. Now, a true Christian man can not be without feeling.

And, beloved friends, he lives in all forms of his life by faith. I can only speak for a minute or two, upon this thought. In one form of his life, the Christian is a child at home with his Father. Well, as a child, he lives by

faith, for "as many as received him, them gave he power to become the sons of God, even to them that believe on him."

The Christian is, next described in the Word of God as a pilgrim. He is saying to "a city that hath foundation, but, all the way there, he goes by faith."

The Christian is also described as a warrior; and there is no fighting by faith, and no weapon of defence the great shield of faith.

The Christian is also continually described in the Word of God as a man. Now, all service done for God is done by faith.

Well, then, in any capacity by which a Christian is found, he must be believing. If you have to go to bed, and lie there for a night, suffer, you upstairs believing in Jesus, Lord will make your bed in the sickness.

Very rapidly, let me also say that this is the way the just shall live in every case and every condition.

prophecy Habakkuk is the one who first uttered these words: "The just shall live by his faith." I wonder whether he fully understood them himself. It is always pleasant to see whether a doctor takes his own physic, and whether a preacher preaches his own precepts. I think this is how Habakkuk understood these words; here is his practical exposition of them, in the last verses of his prophecy: "Although the fig tree shall not blossom, neither shall fruit be in the olive; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord; I will joy in the God of my salvation. The Lord God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places. To the chief singer on my stringed instrument." Why, it is a hymn, is it not?—the hymn of a man who saw the broad going, and the meat going, and the oil going, and everything going, and yet he rejoiced in the Lord. This is what he meant by living by faith—faith, you see, about fruit—faith about figs—faith about everything—yes, a faith that does without anything—a faith that can take and be content with it because it trusts everything in God—faith under the worst conceivable conditions. This is how the just are to live.

And as they are to live thus at their worst, so should they live at their best—still by faith. I was told of a friend, who walked with that blessed man of God, Mr. George Muller, of Bristol, and who made the remark to him that he thought he had 5,000 lb. balance one year. "Yes," said Mr. Muller, "God had been very gracious, and we had a large balance." "And I think," said the friend, "for some years you have always had a large balance." "Yes," he replied, "we have." "Well," asked the other, "do you now, my brother, trust in God just as simply as you did when you had to call the children together to pray because there was no bread to give them for dinner, and God graciously sent you the dinner just at the right time? Is your faith just as simple? Do you walk by faith as you did then?" And that good man said, "Yes, my dear brother, I live by faith now as I did then, only a great deal more so, for I find I have more need of faith now to prevent me beginning to trust in what I have in store." It is just so; if you are getting on in life, you need more faith to keep you from making a god of what you have, and trusting in it.

"The just shall live by faith" is every condition. When he comes to die, he shall live by faith. I recollect what a sage said about his master who was a Christian man. The minister said to the sage, "Sam, is your master dying?" "Yes, sir," he said, "he is dying." "And how is he dying, Sam?" "Sir," said the sage, "he is dying full of life." That is how a Christian should die, "full of life." The life of God is within him even to the last. Till he gets into glory, "the just shall live by faith." Ay, and before he gets there, he shall taste some of the joys of heaven, for living by faith means living in the heavens; it means getting to anticipate the glory that is yet to be revealed. Living by faith means to live the life of God; and he that lives the life of God must, in some degree, live the life of heaven. Oh, to have it so developed, strengthened, and full-grown that, from this time forth, we may live by faith even to the end!

The Lord bless you, for Christ's sake!
Amen.

HIGHER CRITICISM THE GUEST OF SOUTHERN BAPTISTS.

It may be that I am clumsy in my feelings, but almost nothing in Southern Baptist denominational life has sent such a chill of apprehension through my being as the announcement, recently, that two members of the Chicago University faculty were to deliver addresses

on important occasions, at Georgetown College and Baylor University. As for Mr. Henderson, the Georgetown speaker, it is my impression that he has the reputation of being one of the most orthodox—or rather one of the least heterodox—of all the Chicago faculty, but that does not specially mitigate the evil of his presence at the commencement occasion of a Southern Baptist College. His influence will, in all probability, lead young men, and young ministers to go to the University of Chicago where they will come under the influence of an organized system of unbelief and an atmosphere that is oppressively dense with skepticism. Every one knows that young men will most likely attend school where they have come within the magnetic field of the personal presence of one of the faculty, and Kentucky and Texas will be no exception to this rule. This writer claims to be no adept in the science (?) of Higher Criticism and still he has read enough of their utterances and gained sufficient experience from two weeks' association with the student body of the University of Chicago to know full well that Higher Criticism is not the gospel of our Lord Jesus Christ. It is the gospel of doubt, the gospel of agnosticism, the gospel of unbridled conceit, the gospel of narrow hide-bound specialisms who do not hesitate to ridicule the miracles of Jesus and scoff at the miraculosis conception of Christ by the Virgin Mary. W. R. Harper is a man of great scholarship and engaging personality, and will doubtless induce (by his presence at Baylor) some of Texas' best and brainiest sons to go to Chicago University where their minds are certain to be inoculated with the poison of the critics.

But I hear some one vociferating, "Those men are not going to preach Higher Criticism at Georgetown and Baylor!" Why, to be sure they are not. They are too much skilled in their craft. But their very presence is, in a sense, an endorsement of the scientific (?) method of study which they represent, and their presence will sow the dragon's teeth in the minds of some of our preacher boys. You bring Southern Baptist schools into close affiliation with the University of Chicago and you have laid the foundation stone on which rationalism will soon rear its colossal form in our land of boasted orthodoxy.

Some one remonstrates, "This is an educational matter and these men are eminent in learning, hence the fitness of these appointments." But it ought to be remembered that these are denominational schools and hence it becomes an ecclesiastical and theological matter. This is a cuneiform affair and will not fail to widen the breach in orthodox Christianity. Any one who can read the signs of the times knows that we already have enough "moral influence theory of the atonement," and "the dignity-of-man-theology" in our South land without rooting Higher Criticism in our soil. I know this too soon will cause some ineffably sweet brethren to hold up their hands in horror and say "heresy-hunter" at such "narrowness" and "bigotry," but still I am of the unwavering conviction that this doctrine is no more narrow and bigoted than the gospel of Christ. I read that the way of life is a narrow way, and I believe it is so narrow to contain rational criticism of what Christ said and did. In the name of our schools, in the name of our Southern Zion, in the name of our churches that are just beginning to awake on missionary activities, in the name of a thousand million of benighted souls that are now under the shadow of eternal death, I register my emphatic protest against the introduction of such instruction into our educational assemblies.

L. E. BARTON (M. A.)
Suffold, Va.

PRAYER MEETINGS AND THE SOCIAL ELEMENT IN CHURCH LIFE.

May I draw the attention of your readers to the growing tendency in the

Ladies', Misses' and Children's Spring Garments.

\$10 SUITS FOR \$6.98

We place on sale a lot of stylish mixed suits in blue and white or black and white effects—made in either Eton or Postillion back style—the coats lined through with black silk, the skirts made in best style. For general wear this suit has no equal in our whole suit department. Only \$6.98.

\$15 SUITS FOR \$10.98

Ladies' fine quality Oxford Gray Cheviot Suits, made with Eton and tight-fitting coats, fine black taffeta silk lined, with velvet collar and turn-back cuffs—the skirt made with the stylish flare and near silk lining.

\$5.50 Skirts for \$3.98

One lot of navy blue or black Cheviot Dress Skirts, trimmed with stitched bands of black taffeta silk, drop accordion plaited lining, new flare, \$3.98.

\$6.50 Skirts for \$4.98

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churches to foster the social element at the expense of the truly spiritual one? It is only too apparent to the ordinary observer that the prayer-meeting is fast becoming of quite secondary importance, while the "concert" and "lecture" are rapidly gaining in popularity with church members. This is a very serious sign of the times, and needs urgent attention.

In many places of worship—thank God for some glorious exceptions—where in days gone by the prayer-meeting was the most largely attended meeting of the week, it is to-day the most sparsely attended. In fact in not a few of our churches, meetings for united prayer are only held monthly, and in some cases the prayer-meeting finds no place in the list of engagements, and is entirely ignored. There can be no doubt that this to a great extent accounts for the comparative failure of the churches' work in spreading the gospel and leading men and women to the Saviour. When one reads that the additions for the year by profession are in most cases so small compared to the vast number entirely untouched by the work of the church, it is very evident there must be something radically wrong.

It is easy to blame the preacher, but

frequently he is not to blame. The fault lies with the members, who do not unitedly pray for and with him as they should. What is true of an individual is equally true of a church, that where prayer ceases, power ceases. However beautifully designed and marvelously made, and brightly polished the engines of a Limer may be, they are absolutely useless without the fires which set the machinery in motion. In our churches we are well equipped and splendidly organized, but the power is lacking in many instances.

A distinguished visitor, who was being shown over the Metropolitan Tabernacle, asked the late C. H. Spurgeon what heating apparatus was used to warm so large a building. Mr. Spurgeon opened a vestry door, and, pointing to a company of praying people, said: "That, sir, is what keeps the Tabernacle warm." Can we wonder at the icy coldness and lethargy of many a church where the prayer-meeting is neglected or entirely superseded? It is not surprising to find the sceptic asking such questions as, "Is Christianity played out?" and "Does God answer prayer?" when the church apparently relies so little on that means of grace by which the early Christians accomplished so much. It was after "all

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continued with one accord in prayer" (Acts 1:14) that we are told, "they were all filled with the Holy Ghost" (Acts 2:4). And so every religious revival must be preceded by united prayer. Prayer to a great extent is a lost art to-day, and consequently the church is losing ground, considering the vast increase in the population.

The census figures published by the Daily News are sorry reading indeed. I know there are many reasons for this, but there is no excuse. Let the church of Christ awake to its responsibility in this matter, and before all things cultivate the praying spirit; for, "more things are wrought by prayer than this world dreams of." Why should we not see the glorious results that the early church saw? For the gospel is still the power of God unto salvation; the atoning sacrifice of Jesus has lost none of its efficacy; the Holy Spirit's power is undiminished, and the weapon of all-prayer has not been blunted. Oh, that God would send the spirit of prayer upon the church to-day! Lord, teach us to pray as we have never prayed before!—W. L. Richardson, in London Baptist.

Subscribe for the Recorder.

Editorial

ECCLÉSIA IN MATT. XVI. 18.

Editor of the Western Recorder: Will you not give, briefly and clearly, your reasons for believing that the word ecclesia in Matt XVI 18 means the local assembly? Fraternally, A CONSTANT READER."

Most readily. We have seven reasons, but here we will take space for only three, either of which we believe to be decisive.

1st. It is conceded that according to the usage of classic Greek the word ecclesia means a local assembly. It is also conceded that it means the same thing according to the usage of the Septuagint, which is the Greek version of the Old Testament, in use in Palestine in the time of Christ. Can it be believed that our Lord, in using this word for the first time, would, without any explanation, give it a meaning entirely different from what it would be understood to mean by those to whom He spoke? It is not ingenious for a teacher, without a word of explanation, to use words to his pupils with a meaning entirely different from what they understand the words to have. Christ knew that the Disciples would understand Him to mean a local assembly by His use of ecclesia. Knowing that, He used the word to them, without a word of explanation. To charge Him with using the word with an entirely different meaning is to charge Him with disingenuousness, and this is not to be considered for a moment.

2nd. The usage of our Lord Himself compels us to believe that He meant local assembly when He said: "On this rock I will build my church and the gates of hell shall not prevail against it." Christ used the word ecclesia, so far as the record tells us, just 22 times. We will set aside for the sake of the argument this passage, Matt. XVI 18, as doubtful, and look at the 21 passages, to determine our Lord's usage of the word. Whatever that usage is, must be applied to this passage. In Matt. XVIII 17, Jesus says: "Tell it to the church, but if he neglect to hear the church." This is the local assembly. In Rev. I, 11 and III Christ uses the word ecclesia 18 times, e. g., "the seven churches," "to the angel of the church at Ephesus," &c., &c., and in every one of these cases there can be no sort of question that He means the local assembly. It is Christ that says this, because the one who told John to write what is here recorded, says of Himself: "I am he that liveth and was dead, and behold I am alive for evermore, and have the keys of hell and of death." Again in Rev. XXII 16 we read: "I, Jesus, have sent mine angel to testify unto you these things in the churches." Certainly here ecclesia means the local assembly.

Thus in every one of the twenty-one instances in which Christ uses the word ecclesia, there can be no question that He meant the local assembly. The probabilities, therefore, are twenty-one to nothing that He meant local assembly in Matt. XVI 18, the passage, which, for the sake of the argument, we set aside as doubtful. A probability of twenty-one to nothing, is a certainty. Hence it is certain that Christ meant the local assembly when He said:

"On this rock I will build my church."

3rd. Christ in Matt. XVI 18, promised to build His church, which certainly was very dear to His heart. He did not promise to build but the one. If He meant anything else than the local assembly, then we have this result, viz: He promised to build His church and then never made the slightest reference to it afterwards; but in speaking on the subject of church twenty-one times, He, in every case, referred to something entirely different from what He promised to build. That He should speak twenty-one times about the church He did not promise to build, and never make the slightest allusion to the church He did promise to build, is simply incredible. Can there be a reasonable doubt that the church Christ spoke of twenty-one times, and the only one He did speak of, is the church He promised to build?

These are three of our reasons, each one of which, by itself, we think is decisive. We have four others we will not now give. "A brokenfold cord is not easily breaken."

Our neighbor, the Argus, arranges its "deadly parallel" on us, and claims to see a contradiction in the following quotations from the editor's tract "Faith of the Baptists."

"Turning to the New Testament, we find the word church used in two special senses, first as a local body of baptized believers, and second as including all the redeemed of all ages and lands."

"These local churches, the only kind known to the New Testament, were independent bodies and were subject to no central authority."

It would have been amusing had our neighbor attempted to point out the alleged contradiction. The "two senses" are simply the literal and the figurative. "All the redeemed of all ages and lands" are conceived figuratively as a church, when they become a local assembly in Heaven. We reaffirm both those sentences. The claim that there is any contradiction between them, is simply a specimen of Argusism. We will give a chromo to the man that will point out the contradiction.

The Herald and Presbyter very vigorously warns - President Roosevelt against being caught in the trap Rome has set for him. We trust the warning is needless, but it would be a thousand pities if he were caught. It has been telegraphed from Rome that whether Archbishop Ireland will be made a Cardinal or not "is virtually in the hands of President Roosevelt. The Pope, replying to the insistence from the United States that Ireland be appointed a Cardinal, to-day said that owing to the division of the subject among the members of the American hierarchy, he would not appoint unless President Roosevelt requested it as a distinction to the United States."

Of course it is no more the business of the President whom the Pope appoints Cardinal, than it is the President's business whom the Southern Baptist Convention makes its President or whom the Presbyterian General Assembly make their Moderator. Yet here is a shrewd device of the Pope to establish diplomatic relations with the United States Government. He wants a diplomatic representative at Washington and an American diplomatic represen-

tative at Rome. Our country has no business with any sort of diplomatic relations with any denomination. Think of having Baptist, Methodist, Presbyterian, Episcopalian and Roman Catholic ambassadors at Washington!!!

PROF. NATHAN SHEPPARD, speaking of the opposition to Charles G. Finney, when he began his revival preaching, says: "He was opposed by Presbyterians, old school, new school and no school, by Methodists, Baptists, Congregationalists, Universalists, Unitarians, Deists, Theists and Atheists, by Princeton and Andover and Harvard and Yale, by all the 'schools' and all the fools, by D. D.'s and LL. D.'s. They found fault with his doctrine, his rhetoric, with everything he did and the method by which he did it." Yet God blessed Finney's labors and he won more souls to Christ than did all his critics.

DR. ALBERT EHRHARD, a Roman Catholic professor of theology in Freiburg, has written a book on "The Catholic Church of the Twentieth Century," in which he denies the oft-repeated Romanist statement that Protestantism is a failure and must perish. He also denied that only those in the Roman Catholic fold can be saved. Not only so, but he claims that such is not the doctrine of the Roman Catholic church. It would be easy to quote many authorities to prove that such is their doctrine, but suffice it to cite the decrees of the Council of Trent, which anathematizes all who hold to the principles to which all Protestants hold. Over and over again, as that Council were passing on the tenets of Protestantism, the "anathema sit" rang forth.

Still it is a hopeful sign for a leading Romanist theologian to deny that salvation is confined to his fold. If this doctrine spreads among Roman Catholics, it will prove fatal to the claims of the hierarchy. Once convince the masses of the Catholics that their salvation is independent of the priests, and the occupation of those gentlemen will be gone. Salvation independent of priests and of the sacraments is a doctrine fatal to the Papacy. We are curious to see what Rome thinks of Dr. Ehrhard's views.

"The Religious Education Association, as announced in our report of the recent Chicago meeting, invites to membership all persons who are engaged in religious and moral instruction, or who are desirous of promoting such instruction." - The Standard, Chicago.

This includes Mohammedans, Buddhists and all the rest. So this Association does not even claim to be Christian. We knew that Unitarians were welcomed, because some of the officers of the organization are Unitarians. We knew that the membership of Jews was desired, because Dr. C. J. Little, one of the leaders of the new "movement" said "I regret that Catholics and Jews exclude themselves from conferences of this kind, but I sincerely hope that soon we can all get together on common ground."

Of course that "common ground" cannot be Christian ground. Yet here we are complacently asked to let this avowedly non-Christian Association take the direction of our Baptist Sunday School instruction. And, what is strangest of all, some Baptists favor it!!!!!!

AN undenominational series of meetings was inaugurated in Atlanta and Dr. G. Campbell Morgan was chosen to preach the opening sermons. The Unitarian and the Universalist pastors were among the co-operating ministers. When Dr. Morgan appeared before the immense assembly he startled them by saying he would not join in such a movement with men who did not believe in the deity of Christ and in salvation through His redeeming blood. This had the desired effect, and the objectionable preachers were eliminated. Of course charges of "narrowness," "bigotry," &c., &c., are freely flung at Dr. Morgan and the others, by those who oppose the truth, and these have some sympathy from those who hold the truth, to be sure, but do not think that after all it is worth maintaining. While we should ever cherish a kindly spirit toward those in error and be ever ready to help them get right and to make it as easy as possible for them to get right, yet this does not involve co-operation with them.

How shall we treat persons who hold to deadly error? This is a practical question, and it has not received the intelligent consideration which its importance demands. How did Christ treat them? What has the Scripture to say on this subject? We will, ere long, have an editorial giving our views on this question.

PRESIDENT LOUBET, of France, and the Pope are in antagonism over the use of sobis in an official document. In the alliance between church and state in France it is agreed that the head of the government shall name the bishops. The Pope regards this as simply nominating them for his appointment. President Loubet regards it as giving him the power of appointment. So the Pope says the President nominatit sobis - "has nominated to us." The President objects to the sobis, and wants it stricken out. Two bishops are now hanging up awaiting the settlement of the question. Both sides are unyielding and the issue is not certain. The only satisfactory solution is an absolute separation of church and state. The controversy has been of long standing, and now the Government will not allow these two bishops to take possession of their sees.

On Sunday, 3 p. m., at the Warren Memorial Presbyterian church the Louisville Y. M. C. A. celebrated their Jubilee. They were organized July 13th, 1853. Just how April 5th, 1903, is the 50th anniversary of July 13th, 1853, was not explained. The meeting was for men only, and Dr. Wm. E. Harper, of the University of Chicago, made the address. He preached for the Warren Memorial church at 11 a. m. His subject at the Jubilee meeting was the relation of religion to the higher life, using the word religion in its most general sense. He argued along the broadest lines, that art, science, philosophy and ethical effort could not take the place of religion, which alone could give man peace and hope. He returned to Chicago Sunday night.

BRO. GEO. W. DENTON, now eighty years old, has all his life been a constant reader of the Recorder. He has been a subscriber to it from his youth. He is vigorous in mind and body, having taken a ten mile ride horse back the other day. He has made a noble record and we hope his last years will be his best.

Editorial Varieties

The North Carolina Baptist comes us enlarged to 16 pages. It is a paper, and shows manifest signs of prosperity. Its columns are clean and its utterances vigorous.

We congratulate Prof. and Mrs. J. W. McFarvey on the completion of half a century of happily wedded life. May they long be spared to each other and to the world.

The Rev. J. J. W. Mathis is publishing a bright little paper - Our Boys - Girls - 16 pages, at Summit, Miss. It is semi-monthly, and does not seem to be denominational. It has our own wishes.

There are those who try to make an impression that there is about to be a split among Southern Baptists. They want to split us ahead and split but we wish it understood that we are not in the ranks of the "splitters." "Splitters" can do their own splitting; they will get no help from us. We say "the split has already come." It has come, we do not intend to widen it. We are not in the ranks of the "splitters."

The death of Gen. Wm. H. Jackson, Nashville, removes another of the pillars of the Confederates. He was a leader of a division of cavalry under Forrest, and was one of the bravest of the brave, while tenderly considerate of the men. The writer was in close contact with him and knew him well in the trying times. The best part of Gen. Jackson was that he was an earnest Christian.

The last issue of Our Home Field is not report anything received from Tex for the month. Now really, Bro. Howard, will you not urge your Texas readers to rally to the organized work of the Southern Baptists? We call upon many readers in that great State to do their best for the Home Mission as well as for the Foreign Mission Board, between now and the end of the month when the Convention year closes.

Brethren who wish to go to the meeting of the Southern Baptist Convention in Savannah, as messengers from Kentucky, would do well to send their names to Dr. J. G. Bow, Cor. Sec., 642 Fourth Avenue, Louisville. It is not likely the more will wish to go than Kentucky. Be satisfied to send. So no brother hesitate to send his name for fear his name can not be enrolled. We have a number from Kentucky will be large.

We deeply sympathize with the family of the Rev. J. H. Burnett in the death of Mr. F. E. Low, who so recently married Miss Nellie. It was regarded as an ideal marriage in that great bright city of hope. Mr. Low died after a brief illness in Clarksburg, Mo. We specially sympathize with her on whom the Lord falls heaviest and who now stands "stretching empty hands from this world to the other."

"A New Jersey Baptist minister claims that St. Patrick was a Baptist and arranged a service in his honor March 17th." - The Congregationalist. Of course St. Patrick was a Baptist. Dr. Cathcart clearly proved that, and the evidence is on that great bright day. Notice that in continuing a brief of the Congregationalist does not deny the claim of this "New Jersey Baptist minister." So far from Baptists claiming too much, the fact is (whatever may be said of this or that particular claim that has been advanced) they have never claimed half their due.

Our neighbor, the Argus, persists in its claim that all Baptists were individualists till Dr. J. R. Graves; but this claim is no nearer true now than when first made, and repetition does not make it any more true. It is not true, and greater by the continued cry "Great Diana of the Ephesians." Our neighbor says it has produced Baptist authors all along who recognize "the present existence of the universal, spiritual church." It again mentions "the London Confession of 1644." Now we give our neighbor a handsome answer if it will produce any such statement from that Confession. The fact is, individualism is a new thing among Baptists, though it is centuries old among Pedobaptists. Whenever a Baptist takes up with the notion, he is playing on Pedobaptist ground. It is not one of the ideas that church membership is essential to salvation, and since Huss and others were out of the "universal visible church," they invented "the universal invisible church," to which they could belong and "escape the wrath of the Pope."

AMONG THE Churches.

LOUISVILLE.

St. Paul—Pastor Eaton's themes were "The constraint of love," and "The heart, not the garments," received for baptism.
St. Andrew—Pastor Jones preached on "Salvation enthusiasm," and on "The man who washed his hands of Jesus," joined by letter and one baptized.
St. Paul—Pastor Weaver's topics were "Christ's prayer in Gethsemane," "Salvation Illustrated." Four joined by letter. Pastor Weaver went to Monticello to aid in a meeting.
St. Paul—Pastor Gill spoke on "Delight in the Bible," and on "Hobab."
St. Paul—Pastor Hamilton has had the first last and last first. Four joined by letter. Pastor Hamilton has gone to Knoxville to aid in a meeting.
St. Paul—Pastor Foster's themes were "The good soldier of Christ," and "The use of time." One received by letter; 189 Sunday School.
St. Paul—Pastor Leonard discussed "The abiding things." Four baptized.
St. Paul—Pastor Jenkins preached "Why we should not grieve the Holy Spirit," and on "The way in which we grieve him."
St. Paul—Pastor Jensen preached on "The perfection of faith," and on "The day of salvation."
St. Paul—Pastor Dawes spoke on "The attitude for deliverance," and Bro. E. Mullins preached on "Prayer." One joined by letter.
St. Paul—Pastor Tralle's subjects were "Saving grace," and "The baptized." Two hundred and forty-seven in Sunday School. Bro. W. O. Lewis, of Mount, spoke Monday night on the "Germans."
St. Paul—Pastor Taylor's topics were "Obedience," and "Making peace." One joined by letter. Temperance massing at 3 p. m.
St. Paul—Pastor Longier preached on "Missions," and on "Satan, the slanderer."

to him." Five joined by letter. Planning for tent meeting.
Twenty-sixth and Market—Pastor Reed's themes were "Guarded by God unto salvation," and "The intermediate state." One hundred and eighty-three in Sunday School. One baptized.
Highland Park—Pastor Hill spoke on "Half-hearted religion," and on "The fall and restoration of Peter."
Third Avenue—Pastor Allen preached on "The new birth," and on "Babes in Christ."
Oakdale—Pastor Mohler's themes were "The Father's gift to Son," and "The two foundations." One baptized.
Van Buren St.—Pastor Ray preached on "The strength of life," and on "The drink evil."
Ormsby Avenue—Pastor Canada spoke on "Pitching the tent toward Sodom."
Jeffersonville (Ind.)—Pastor McFarland spoke on "God's bow in the cloud," and "Moses lifting up the serpent in the wilderness." One received for baptism.
Marydale—Bro. Blankenship preached on "Christian greeting."

McFerran Memorial Church—Pastor Hamilton preached both hours and conducted Young People's meeting at night. Morning subject, "Jesus in the midst," evening subject, "First shall be last and last first." Ten added by letter.
Glenview—Pastor George reports largest Sunday School and congregation. He spoke on "The revealing work of Christ," and on "God's kingdom." One received for baptism.
Hazlewood—Pastor Althoff preached on "Zeal." Meeting closed. Five professions of faith.

SEMINARY NOTES.

L. P. Groves, of Orleans, Ind., visited us one or two days recently.
C. D. Graves and family, en route to his new field, Wadesboro, N. C., spent a few days in the Hall with friends.
W. P. Stuart attended the wedding of W. M. Nevins in Georgetown last week.
We were favored with quite a number of distinguished visitors last week: Dr. Greene of Missouri, Dr. T. S. Dunnaway, of Georgia, and ex-Gov. W. J. Northern, of Georgia. Each favored us with a speech at the Monthly Missionary meeting.
Kirtley, J. A. Jr., visited his home recently near Cincinnati.
Dr. Dunnaway addressed the class in Pastoral Theology while here; subject, "How Members may Co-operate in Christian work in the community in which they live."
H. F. Aulick spent a few days in the Hall last week, also Bro. Harlan.
John F. Smith reports a pleasant time at Columbia, Ky., on the last 5th Sunday.
H. M. Sutton has returned to his home in Missouri.
J. T. McElhoolin passed through en route from Midway, Ky., to his new field of labor, Franklin, Ky.
G. T. Lumpkin and S. T. Matthews visited in Shelbyville last week and have since been suffering with sore throats.
John R. Straton conducted the meeting during the dinner hour at the L. & N. shops last Friday.
Dr. Dargan is giving a series of special lectures on Hymnology.
Jas. M. Gilmore, who had a severe attack of pneumonia has returned to his home in Georgia.
J. W. Dickens led the New York Hall Missionary Society Friday night, topic, "Prayer for Foreign Missions."
The Students' Missionary Society and Y. M. C. A. was led last Monday night by Bro. Geo. C. Cates, of the city.
Dr. Sampsy preached at 22d and Walnut Sunday.
The son of Dr. Eager has been chosen as representative by the Manual Training High School of the city to take part in the Southern Inter-collegiate oratorical contest at Nashville, Tenn.
Bro. Posey, of South Carolina, is conducting a meeting at Audobon, near Henderson, Ky.

Supplies last Sunday: S. M. Sowell, Bethel church at Cincinnati; S. T. Mat-

thews at Forks of Elkhorn, near Frankfort; J. B. Wakem, at Anthonston, Ky., W. P. Stuart at Mt. Pleasant, Ky.
The following is a brief summary of the mission work done by the students during the month of March: Average attendance, 523; total collections, \$53.87; conversions, 25. This is the best report during this year.
HENRY C. MCGILL.

THE STATE.

We are requested to publish the following resolution adopted by the Daviess County Association, at its meeting held with the Third church of Owensboro in 1901. The preamble states that W. D. Cox had once been employed by the Association as a missionary. Resolved, that this Association appoint a committee to visit any church in its boundary of which W. D. Cox is, or may be, a member, and prefer such charges against him as their knowledge of his errors may call for.

Pastor Wm. D. Nowlin writes from Lexington: "We have purchased a very desirable lot on Light street for our new church. I expect to go to Lake City, Fla. April 20th to assist Pastor Hubert in a meeting."

Bro. G. H. Dorris writes: "I have just closed a good meeting with the Joppie church, Edmonson county. Fourteen additions to the church by repentance, faith, regeneration and baptism, 4 others stand approved for baptism. 10 backsliders reclaimed. I baptized 12 converts not in the river Jordan, but in the river Green. The Green River Association meets with this church this year."

Pastor C. W. Daniel, of the First church at Covington, has closed his series of meetings, with the church revived and 26 additions, 22 of them by experience and baptism. He says: "Our people seem to have been greatly revived, and I, of course, am happy." He did all the preaching himself, and he held the meeting specially to rally the members of the church.

Our church in Campbellsville will celebrate their Centennial, May 30th and 31st.

Bro. R. T. Bruner is to preach the dedication sermon of our new church edifice at Deanfield, May 31st.

Bro. Carter Helm Jones lectured at Livermore, Thursday and Friday nights of last week. He reports that T. M. Morton doing a fine work there.

Pastor H. H. Hibbs writes from Williamsburg: "Bro. F. W. Taylor, of Henderson, Ky., has been with us for 18 days in a splendid meeting. Sixty additions, 27 for baptism and the meeting goes on over Sunday. He presents the gospel, mixing Baptist doctrine through all his preaching in such a plain, attractive way that the people come to hear him in great crowds. No man has ever gotten such a hold on our children as Bro. Taylor. He has no worldly methods, but is a self-forgetting, earnest, simple, attractive preacher of the gospel."

OTHER STATES.

Pastor R. G. Bowers writes from Waco, Texas: "The Columbus-street church has just closed its most precious revival meeting. This is the fourth meeting this church has had within 18 months, and the meetings have averaged about 50 accessions each. The meeting we have just closed was probably the most powerful meeting we have ever had. The church is only a little more than two years old, and has been in that of revival almost every day since its organization. Bro. T. N. Compton was with us during the entire meeting, which lasted 18 days. Bro. Compton is a powerful preacher. He is logical, forceful and wise. He is an evangelist of Bible kind, and is perfectly safe in all his methods of work. He is a true yokefellow, and helps the pastor along all lines. God's Holy Spirit was in our meeting in great power. There was no special advertising, yet the result was a powerful revival. The usual methods used, and no high pressure resorted to, and yet the spirituality of every service ran high, and it was a rare occurrence that we had a service that some one was not saved. The preaching was of a high order. The preacher held up Christ and crucified the remnant of sin and temptation toward God and faith in Christ as the only way of making application of the remedy. We thank God for His gracious blessing upon us, and we praise him for directing Bro. Compton this way."

At the close of the first year's work of Pastor C. W. Chadwick

at Honey Grove Texas, a roll call, and social reunion was held. Reports showed that God's blessing had been with the church. Forty-nine were added, a majority by baptism, and 13 dismissed. The present membership is 190. About \$3,000 were raised for all purposes. All current expenses were paid and a balance remained in each treasury. The Sunday school has done especially well, most of those baptized coming from this school. The members are greatly encouraged, and showed their gratitude by a generous filling of the pastor's pantry. The church and pastor enter into the new year of work together with enlarged purposes because of God's goodness in the past.

Bro. Earle D. Sims writes from Cove, Oregon: "It does me so much good to see the Brethren every week. On the 10th last I closed a gracious revival with the church at Elgin, Oregon, which resulted in a very large number of additions. I baptized several entire families. They made one collection of \$43 for missions. There are some noble little churches out on the Pacific Coast. All the churches of Grand Ronde Association are standing firmly against alien baptism. Last Saturday I convened a meeting with the Calvary Baptist church of Cove, Ore., and the prospects look bright for a great meeting."

Pastor Thos. M. Green writes from Fredricktown, Mo.: "I began my duties as pastor of First church here, August 1st, 1902. The people are loyal to both church and pastor. Many of them tell me that the outlook was never brighter than now. The church is harmonious in every department of her work. They are strong in point of numbers and doctrine. Our contributions are increasing every service. Our seven deacons are fine spirited men, and true supporters of their pastor. Since taking charge of the work, we have had more than two additions per week, having received 85 in eight months. Let the Lord be praised for His goodness."

Pastor Sam H. Campbell writes: "I have resigned at Monticello, Ark., to accept the care of the church at Dothan, Ala. I enter at once upon the work. Please change the address of my paper from Monticello, Ark., to Dothan, Ala. I can't afford to miss a single copy."

Pastor J. S. Edmunds writes from Monroe, La.: "After a month's absence, I have again entered upon the pastorate of the church here. I served the church here for three years and resigned, but later they recalled me to take up the paper from Benton, Ill., to Monroe, La."

Bro. J. B. Moody goes to Mt. Vernon, Ill., to deliver a course of doctrinal lectures. Several churches in the vicinity want him. We wish he could lecture in every church in Kentucky.

Pastor V. C. Neal writes: "Please change my WESTERN RECORDER from Moody, Texas, to Afton, I. T. I have just accepted the care of the First church at this place."

Pastor Thomas S. Potts writes: "Please announce that I have declined the call to Orchard Air church, Los Angeles. I request this because Argus contains erroneous announcement that I have accepted."

The meeting at Asherville, Kansas resulted in 14 following their Lord in baptism, and one restored into the fellowship of the church. Many feel that they have been wonderfully blessed.

Pastor W. T. Church, Gainsville, Mo., held a meeting of three weeks, resulting in 29 additions to the church and the interest still good.

The church at Wildwood, Fla., held a ten days' meeting; 29 additions to the church and a general spiritual uplift in both church and community.

Bro. H. L. Swain has been set apart to the full work of the Gospel ministry by the Second church, Dunaway, N. C. Bro. C. J. Thompson preached the ordination sermon; Bro. C. J. Parker offered the ordaining prayer and Bro. W. C. Barrett delivered the charge. Bro. Swain pronounced the benediction.

The outlook of the church at Osceola, Ark., is better than for many years. Their meeting closed with 17 additions to the church; 16 by baptism. The church out of debt and the Sunday school in good order.

The church at Rose Bud, Ark., have had their first revival in the winter season. Notwithstanding the bad

weather the congregations were large, and the meeting resulted, in ten accessions and a gracious revival of the entire membership.

The meeting at Star City, Ark., was characterized with deep interest all the way through; membership greatly strengthened spiritually and 15 accessions by experience and baptism, 7 by letter; 26 professed faith in Christ and many of these are expected to unite with the church.

A good meeting closed with the church at Fairgrove, Mo., resulting in two professions, 10 additions, 6 baptisms. This faithful band of brethren and sisters are at present without a pastor.

The Trough Shoals church, Tenn., Bro. H. P. Fitch pastor, is rejoicing in a gracious revival. Over 30 professed faith in Christ and 26 united with the church by experience and baptism.

The church at Guthrie, O. T., Bro. R. T. Mansfield pastor, has enjoyed the best meeting in all her history. The interest good from the first; 40 approved for baptism with others to come. Several restored to Christian joy and activity.

The meeting at Honey Grove, Texas, Bro. Cabell W. Chadwick pastor, resulted in 20 additions by experience and baptism; 3 by letter and one restored.

The new meeting house at Mitchell, Ind., has been set apart to the worship of God. Bro. Albert Ogle, superintendent of State Missions, preached the dedicatory sermon. This house cost \$10,295. Bro. E. R. Cleveder is pastor.

Pastor Deyoe has been wondrously blessed in a meeting, with his church at Hart Rock, Mo., in which 19 were added to the church. Two men over 50, one from the Catholics and the other a hard drinker. Also a good meeting with his Freedom church in which 8 were added to the membership.

The church at Norman, Okla., closed their meeting with 8 additions by baptism and two by letter.

The church at Mt. Zion, Ark., has been greatly strengthened and revived by their meeting; 26 accessions to the church; 16 by experience and baptism; 10 by letter.

Pastor V. M. McGuire writes: "The First church at Sullivan, Ind., will build a new parsonage and make other improvements."

Waco and Houston, Texas, both invite the 1903 meeting of the Southern Baptist Convention. It is also invited to Louisville by the Walnut-street church, though this invitation will not be pressed, but it will be allowed to rest simply on its merits.

Those were three telling speeches made in Norton Hall at the Seminary missionary meeting, Wednesday of last week, by Dr. Dunnaway, Gov. Northern and Dr. Greene. Dr. Dunnaway grandly opened up current problems and prospects; Gov. Northern, emphasized spirituality and smote the current commercialism titanic blows; while Dr. Greene pressed practical godliness and demolished shams and pretense. These speeches were greatly enjoyed and the reports brought into the meeting were most encouraging.

The list of Kentucky Baptist preachers sons-in-law, receives an important addition on the 15th inst. by the marriage of the Rev. Samuel Henry Tabb to Miss Edith Duncan, daughter of Dr. and Mrs. R. W. Dunean of White Mills, Ky. We extend congratulations.

DEAR READER:

Dr. E. C. Dargan will preach for us April 26th, 1903, at which time we expect to dedicate our church building. We have invited all the former pastors and their wives. Can you be with us on that day? We are expecting to have a great time! All the debt will be paid before dedication day.

Yours sincerely, J. O. S. CREEK.

Russellville, Ky., April 6, 1903.

Dr. G. C. Savage, the eminent oculist in Nashville, had to be operated on for appendicitis. He is doing well. It is the style these days to have a surgical operation.

A FINE KIDNEY REMEDY.

Mr. A. S. Hitchcock, East Hampton, Conn. (The Clincher) says if any sufferer from Kidney and Bladder Disease will write him he will direct them to the perfect home cure he uses. He makes no charge whatever for the favor.

DO THE RIGHT THING
at the right time. For all who suffer from Indigestion, Dyspepsia and Flatulency; for all who are tortured and harassed by constipation; for all who are weak or diseased kidneys, inflammation of bladder or enlargement of prostate gland, the right thing is to write immediately for a free trial bottle of Vernal Saps Palmetto Berry Wine. It will be sent Free and Postpaid by return mail. The right time to do so is by the first mail after you read this. Any reader of the WESTERN RECORDER may have a trial bottle of Vernal Saps Palmetto Berry Wine sent free and postpaid by writing to Vernal Remedy Company, 89 Seneca St., Buffalo, N. Y. It cures Catarrh of the Stomach, Indigestion, Flatulence, Constipation, weakness and disease of the kidneys and Inflammation of the Bladder. Only one small dose a day does the work quickly, thoroughly and permanently. Perfect health and vigor is soon established by a little of this wonderful curative medicine. Write for a free bottle and prove for yourself, without expense to you, the value of Vernal Saps Palmetto Berry Wine for the cure of your ailments. For sale by all leading druggists.

Family Circle.

Stories for the Young and Old.

EARTHLY GLIMPSES AND HEAVENLY GLEAMS.

Boom-a-loom-a, loom-a-boom-a,
Loud machines their work are plying;
Life's an endless sunny summer,
He's a fool that talks of dying.

Naught of Heaven and things before us,
All of earth and things around us,
Bullfrog song and jackdaw chorus,
Ever everywhere confound us.

Ponds of talk the croakers breeding,
Everywhere the tribe is thronging;
Fields of chaff the sneerers feeding,
Everywhere they are ding-donging.

Brazen horns without are blaring,
Donkey ones are shouting, braying;
Pilate doubts within are searing
Childhood faith at home from staying.

Laughing, swearing, mocking, jeering,
Market crowds are pushing, rushing;
Under modest bonnets peering,
Honest checks they set to blushing.

And, the face and form adorners
Mingle with the money-makers—
Gold-linked friends and poor folks
Scorners.

Mortgage-binders and heart-breakers,
Quickly green grow graves with grasses,
Dim's the shadow of Death Angel;
Swiftly from, the stricken passes
Echo of the Lord's Evangel.

Dead the dead they cannot aid us,
Safe above, they do not need us;
Think of folks who have not paid us,
And, when dunned, who do not heed us.

Mammon greed and skeptic apering
Fling their deadly witching o'er us;
Not His praises! God is hearing
Bullfrog song and jackdaw chorus.

God, forgot but not forgoing,
Hear the prayers we should be making;
Not for awe will thou be letting
Us to be our own way taking.

Back and back to happy youth-time,
Us to save from evil faring,
Back and back to heavenly truth-time,
Memory's ship us all is bearing.

Sainted ones who taught us praying,
Gone to be with seraphs singing!
On your graves old rays are laying,
In our hearts your words are ringing.

God of forbears long departed
Into homes of bliss foretold them!
Break our hearts that, broken-hearted,
We may seek the heavens which hold them.

— HUGH F. OLIVER.

JOHN SMITH, USHER.

BY MARE CLARE.

During the meetings of the Ecumenical Conference held in New York, in 1906, it was my good fortune to be a guest in the home of Mr. Wallingford on Ninety-second street.

I had known Mr. Wallingford for several years in a sort of public way, as a generous giver to various objects of philanthropy; as a trustee of more than one educational institution; and as a zealous friend of mission work in America and in other countries.

His invitation to spend the week of the conference with him in his own home was accepted with unusual pleasure—a pleasure which grew with each day of my visit.

The beauty of the home was not dependent on its stately proportions, its rich furnishings, or the works of art which I found there, though these were noteworthy, but on the family life.

In the library was a portrait which attracted my eye as often as I entered the room—the portrait of a young man not more than thirty, not handsome, with no look of special intellectual or other power, so far as I could see. It was the face of what might be called an ordinary young man. Not a son. There is but one son in the family, and he is an only child. I found myself growing curious concerning the original of this portrait, which occupied a conspicuous place than any other picture in the room.

Coming in late one evening, Mr. Wallingford stopped in the hall for a few moments, and I, passing on into the library before him, stopped in front of this portrait for a more careful study of the lines of the face. Then, for the first time, I read the words in small letters

under the picture on its frame: "John Smith, Usher."

As I read the name my host entered the room and met my glance with a smile.

"It is a portrait of my partner in business," he said. "You know, our firm name is Wallingford, Smith and Company. The picture was made some years ago, of course. He was younger than he is now. It is a very good likeness of what he was at that time."

He turned toward the fire smoldering on the hearth and indicated a seat for me, taking for himself one near to mine. We sat in silence for a little time; then I spoke of the meeting in Carnegie Hall, from which we had just come, of the import of the fact that in crowded, noisy, trafficking New York such meetings could be held day after day, attracting and holding thousands of people there, so every evening. I believed that missionary interest and missionary work all over the world would gain new impetus from the conference.

"Yes," he said, "yes, it gives a start. But the real work must be done by heart and hand to hand grip of man with man."

"I do not speak of it often," he said, "only my wife knows it all; but I feel like telling you the story of my life if you care to hear."

"There was a strange, rich tenderness in his voice, and a look almost of tears in the eyes that met mine.

"I ought to have been good from the start," he said at last, "but I wasn't. There have never been better people in the world than my father and mother. They were missionaries to Africa. They came back to this country when I was a little child. I remember being held up in somebody's arms in a great missionary meeting when I was four years old, and hearing him say, 'You will all be interested in seeing this little African boy, born in Africa, the child of Mr. and Mrs. Wallingford. He has been in America only six weeks.'"

"Filled with indignation I struggled away from my exhibitor, rushed to my mother, and showing up my sleeve held my bare arm to her saying, 'Is it not white? Am I an African boy?'"

"From that hour through all my boyhood I avoided missionary meetings. I got on pretty well in school. I was eager to get through and get into business. A good opening came to me; I took it. Everything that I laid hold of prospered for a few years, and I was doing the prosperity. I married the best woman in the world; we had plenty of friends. We had a good time."

"We didn't bother the churches much. I felt that I was living an honest, straightforward life; I knew how I had come by what I had and I meant to take the good of it all the way along. Well, a certain came—everything was swept away, through no fault of mine, unless it is a fault to endorse for your best friend."

"I felt pretty sore," he continued.

"We gave up our home and our furniture and moved into two rooms. My wife stood it all bravely, stood by me in everything. Our child sickened and died, then her health failed. For a whole year she was an invalid. I had the torture of seeing her day after day needing the things that money can buy and I hadn't the money. Nothing opened to me. I got a little employment here and there, just enough to keep soul and body together. Friends fell away, didn't know when I met them, some of them. I did look pretty seedy. I felt seedy then I looked."

"There was a church building a few squares from us that we called 'the hippodrome'; raised floors, circular seats, amphitheatre style. It wasn't so common a style for a church then as now. I fell to watching that church and speculating about it as the work went on. It didn't seem quite so sanctimonious and forbidding, somehow, as the old kind, with the pews set in straight lines and windows all in two rows. They seemed to be providing rooms for other things besides preaching. I got into the habit of going that way about every day and keeping an eye on that building."

"At last it was finished and dedicated with great crowds of people there at the services. We didn't go; didn't say anything about it."

"Hannah was getting some better; began to go out a little. At last, one Saturday night I said to her, 'Hannah, we've followed our own way so far. I'm getting pretty tired of it.'"

"It's been a hard way for you, Robert," she said.

Again he stirred the fire and put on another stick. "A new patience was in his voice when he began again."

"Well, we talked it all over together. I found that she was feeling just as I was. We both wanted to take a new start. We agreed to get ready and go to church the next day. We didn't go in the morning, but when evening came, we got up our courage and started. We went to the hippodrome. We got inside

and up into a back seat in the gallery and up as fast as we could get there.

"When the service was out we went home as fast as we had come. I didn't particularly enjoy it—some things that the preacher said seemed to have a personal touch, of course, I knew well enough he couldn't see me in the back seat of the upper gallery. He didn't know me if he could see me. But the effect of the whole thing was to make me sort of uncomfortable—reminded me of several things which I had made a business of forgetting for a good many years. I made up my mind that I was no better for going to church, and I wouldn't go again."

"There was nothing in particular said between us about it, but the next Sunday Hannah got ready to go and put on her things as if it were a matter of course. I hadn't the heart to disappoint her, so we went again."

"We went two or three more evenings. We went early, after the first time or two, and got a seat at the front of the gallery, where we could look down and see what was going on below. Finally I said to Hannah, one day:

"Hannah, this thing has got to be settled one way or another. If I am going to church, I am going in on the ground floor, as if I had a right there, and have a regular seat and go to it like a man. I'm not going sneaking in and out all winter as if I were ashamed of being there."

"Hannah looked troubled.

"That would be nice to have a regular seat," she said. "How much would it cost?"

"I said, 'I have no idea, but I am going to find out.' John Smith is an usher over there. I used to know him very well. We haven't run across each other for a good while now. I have been watching him these last two Sunday evenings. He hasn't seen me. May be he wouldn't know me if he did see me; but I am going to give him a chance. I shall walk right into that aisle where he ushers next Sunday night and see what he will do."

"I was having steady wages then, and Hannah suggested that we might go to a few weeks longer without making ourselves known until we could save enough money to make ourselves a little more presentable. An income and good clothes had proved to be very uncertain quantities in the past. If our welcome to the church was to depend on them, I determined to know it at the start; so it was settled my way."

"If John Smith should meet us cordially the next Sunday night I would look into the matter of pews and see if there was anything there that we could afford. If John failed us,—well, Hannah took the conclusion of the matter into her own hands. She said:

"Of course, Robert, expenses must be very large in such a church as that. If pews rents are too high for us there we must look for a smaller church where we can afford to go."

"I didn't say anything then, but more than once that week I found myself set-

ting my teeth and saying: 'You may settle this matter, John Smith. It's in your hands.'

"Well, we went the next Sunday, and straight to John's aisle. He had just seated someone and was coming back toward the door. We went in. I fixed my eye on him to see what he would do. As he came along down the aisle, I saw his face light up, and he held out his hand as he reached me.

"I'm glad to see you here, Wallingford," he said. "Where have you been so long? Haven't seen you for an age. I couldn't say much. I had it all made up what I would say if he met us coldly, but I hadn't anything ready for this sort of reception."

His voice trembled and his hand was unsteady as he stirred the fire and waited.

"I never can forget," he said, "I have never been able to steady myself to look at him at all. At the time I sort of braved it out and introduced him to my wife. He seated us in a good place, told us we must leave us and attend to business then, but he wanted us to stop a little at the close of the service, when he could have more time to talk."

"Well, the sermon that night broke me all up; showed me just where I was and where I ought to be. I felt before the preacher was through that I had a Father in Heaven and that it was time for me to give some sign of recognizing Him."

"John Smith came right up after church and said:

"Don't be in a hurry. I want to introduce you to our minister, if you haven't met him."

"I said: 'We haven't met him; we haven't been going to church till the last few weeks now. We are about deciding to take a pew now, if the rents are not too high.'"

"Pews don't go by rent here," he said. "Every man pays for the support of the church what he feels able to pay. I will give you a card that you can make your subscription on and send it to the treasurer. Choosing your place of sitting is another matter. Mr. Lysle has charge of that. I will introduce him to you. He will show you a schedule of the pews. You will take seats in the one that you like best of those that have not yet been chosen. Your seat has no relation to the amount of your subscription."

"We took it all in. He had no idea, of course, of how much it all meant to us."

"He introduced Mr. Lysle and his wife, and a lot of other people, told them that we were going to choose sittings and be there regularly. I kind of choked up and couldn't say much, but John didn't seem to notice that, just kept introducing more friends to us so that we didn't need to talk much more on our own account. Finally he brought the minister around. He spoke cheerfully and sort of excitedly; looked pretty fagged out, as I find preachers are apt to look when they have been at it all day, preaching and talking to everybody. But it didn't matter to us what he said. The usher and the other people had done their part so well by that time that the affair was all settled."

"We went home. We didn't say much on the way. When we got into the house I knelt right down, Hannah beside me. All I could say was: 'O, Lord, bless John Smith.' I meant to pray for ourselves. I needed to had enough, but I felt that I had to say something for 'Bless John Smith.' I have been praying that prayer ever since. It has been answered over and over again."

"That night was for us like the turning of the captivity of Job."

Before we separated for the night, Mr. Wallingford and I stood together for a little time before the portrait of John Smith, Usher.—Watchman.

PRIZES TO COOKS.

\$7,500.00 in Cash to be Distributed

Between now and July 1st, family cooks, whether employees or the mistress of the household, will be following the plan laid down for improvement in cooking in a contest for 735 cash prizes ranging from \$200.00 to \$5.00 offered by the Postum Cereal Co., Ltd.

The winners must show improvement in general cookery as clearly stated in the rules for the test.

No one has to buy or pay anything whatever. It is simply an earnest effort on the part of Mr. Post to stimulate the household cook to more careful and skillful cookery.

To have light, sweet bread and cakes instead of heavy, sour and indigestible things. To have no more greasy, burned or dried-out meats. To have properly delicate and digestible food, soups, sauces and a table, clean, tasty and a pleasure to look upon.

And so \$7,500.00 in actual money will be spent to encourage the cooks of the country to better effort. And you housekeepers, please forever abandon the term "third girl."

Teach your cook the dignified profession, call her the cook, let her duties include other services, and good but don't detract from her professional title by calling her the "third girl." That term don't fit a good cook. A certificate bearing the large seal of the Postum Cereal Co., Ltd., will go to each of the 735 winners in this contest. The certificates or diplomas will be as valuable to the holders, as a doctor's sheepskin is to him.

A postal card to the Cookery Dept., No. 394 of the big pure food factories of the Postum Cereal Co., Ltd., at Battle Creek, Mich., will bring a sheet of plainly printed rules for the contest.

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Little Ones.

CANDLELIGHT STORY.

Little Boy who had Roast Beef and the Other who had None.

There were five of them—the little Mamma Brown sometimes they would be just like the five little pigs except that they never went to school and they never had roast beef. They counted up that Jamie was out of the house, though he was the eldest, never went to market; that George was in the story, because he had roast beef; Will was without doubt the little pig who had roast beef, though he certainly had none. Little George surely did make a noise very like the famous "Wee, wee" call of a pig? You see, fairness is one of the things that Mamma Brown had managed to teach her five children, even though she couldn't teach them how to eat roast beef in a properly way—that is, because there was no roast beef to eat.

The boys were poor people, and an animal stew was the best meat they could get, so they always, sighed when they thought of the five little pigs, and roast beef seemed to be the very finest thing in the whole world. Their mother had to go to work every day, and she was so busy that she could not earn money. George went to school and brought the little bits of money they needed, after school, while Mamma was there to take care of the house. You see, George had given up when Jamie got his "job" in a big business, so he could stay at home and "mind baby." And as not to be a mischievous little Sam who was much minding, George found his work quite full. They spilled water on the floor watering the flowers; they were there with the only sound and the house contained, until they saw one of his legs; they so nearly fell out of the window one day that poor little Jamie had a big lump in his throat all day and never came back after a little while around the corner without wondering whether he should find a couple of angels bodies in the area way.

One of the trials of George's experience was the fact that all the other boys in the block were "minded" by their mothers—and the other boys in the block inclined to poke fun at him because he carried a baby about or led the head, in pleasant weather. The wonderful tales as Maggie Plumington told of the little mother's friends at the "Little Mother's" school, where the girls were invited to go to school and cook and have lots of fun when they could get a holiday from their little home charges.

It was too bad yet a boy, George, said, "for there's to be a grand holiday to the country for us Little Ones. But you see they don't take no notice of it."

There was no sister in the family. The "Little Mother's" school was in the block, and yet little George was cared for as lovingly as those of Mamma or Tildy Johnson. Those small persons spent much time sitting in the gutter the fine spring and many a cuff on the ear did the mothers get for gossiping while they were out into the mud and dirt themselves eating scraps out of the barrel at the restaurant at the

every May day George had settled down with the children on the front of the tenement when school was over and had made his plans for the summer. He would go and buy some of the best oatmeal and a loaf of bread, and some potatoes and molasses. He had

money enough to do all that if he used it carefully. And then he would come home and leave all these things, and go for a run by himself down to the docks. It was a good half mile, but he loved it there about the ships, and he always found other boys there ready to play a game of tag or "follow my leader."

In front of the butcher shop on the avenue he found quite a little crowd collected gazing with joy at a big red automobile that was standing waiting. Inside he had to wait while other people made their purchases, and he found himself much interested in a boy of his own age who was with a nice looking man, evidently the father. George found out in about two minutes that the automobile was there.

"I wish they'd hurry, father," the boy exclaimed. "We shan't have time to go all the way and back before dinner unless they hurry."

He swung around crossly, and struck accidentally against George, who stood meekly waiting his turn.

"Oh, excuse me," the other boy said and his father looked down kindly into the bright little face.

"What are you going to order, father?" the other boy asked. "I'll be awful hungry after that long ride."

"Roast beef," was the answer, and as George looked at this answer, to see a beaming smile on the other boy's face, he saw a scowl and the impatient reply was:

"Oh, bother! I wish mamma didn't always want to have roast beef. I hate it!"

Never had little George Brown had such a surprise in his life! That any one could hate roast beef, the crowning luxury of life to his mind, was beyond belief, almost.

The tall gentleman laughed and said cheerfully:

"Well, I'm sure this little boy wouldn't say that. Would you?" This to George.

"No, sir!" gasped George. "I haven't ever tasted it, but I know it's good, 'cause mother says so."

"Never tasted it! Why not? Can't afford it?" asked the gentleman.

"That's it, sir; I've only got ten cents to spend for meat to-day, so I can only buy lamb stew meat; but some days we have beef stew and that's fine. You see it takes a lot to feed five of us kids."

"Will you let me get you a piece of roast beef?" the gentleman asked. "I'd like you to have a good taste of it for once."

"Oh, but—it costs an awful lot!" George explained, and when the big man laughed and ordered it—one piece for his own house and another for the Browns, George stood with open mouth, gasping with astonishment.

"Where shall they send it, little man?" But the small boy stopped gasping then, and exclaimed with energy:

"I'll carry it home, sir, please, sir!"

So the gentleman laughed and the butcher wrapped the meat in a paper and handed it to George, whose arms were already pretty well filled with bundles.

George politely stood on the sidewalk to watch the new friends climb into their automobile, and he waved a goodbye with a full hand.

"Hallo! little chap! don't you want to ride home?" called the other boy just as they were about to start.

Again George gasped with amazement.

"You bet!" he called.

"Well, climb in!" the father called.

And all the little mothers on the block decided that there were joys beyond those of strawberry festivals and outings when they saw their old friend George sit arms full of bundles, step proudly out of a bright red automobile and, laying down his packages, wave a farewell to the other boy.

And all the five little Browns were at least quite like the five little pigs except that when the roast beef was served there was no little pig that had none—Exam-

A LITTLE HERO.

BY LILLIAN GREY.

Reginald Morton taught a class in mission school, to the great wonder of his many friends. If he had been connected with the Sunday school of the aristocratic church in which he held a pew; there could have been some allowance made; but to teach a class of newboys and bootblacks in that low quarter of the city seemed to them sheer waste of talent. He was well-nigh worshiped by his boys. To do as Mr. Morton said, and win his approving smile, became the desire of every boy's heart; for he was to each one a helpful personal friend, and through their love for him he was teaching them to know and love the Master, whom he so devotedly served.

One morning just as the newboys were starting out with the early edition of the papers, there was an alarm of fire from the hotel in which Mr. Morton had apartments. Instantly all was confusion, and a little later there appeared upon the scene a boy with a bundle of papers. He wormed his way along under the arms of policemen and between the fire engines, regardless of threatening words, and eagerly demanded, in shrill tones: "Is Mr. Morton got out? where's my teacher?"

No one knew or cared to answer, until the ringing cry went up that all of the people were not yet out of the doomed building. Then Benny dropped his papers, and unheeding the rushing streams of water which almost washed him off his feet, made a rush for the central doorway. At the entrance he was collared by a fireman, who said roughly: "Out of the way, boy! This ain't no place for the likes of you. Do you want to get killed?"

"Let go of me, mister, do! I'm after my teacher; I know his room—been to it afore!"

And squirming himself out of the man's hand, he dashed up the smoking stairway, then up another, through a hall where the flames were reaching their long tongues across as if to lick him up. Pressing his hands to his eyes he rushed past, and then strained them to discover, through the smoke, No. 59; and finding it he stumbled through the door, which fortunately was not locked, and felt his way to the bed on which lay the form of his beloved friend, who was nearly suffocated with the smoke pouring in through the transom.

The boy's cries and shakings were unheeded, and with almost superhuman strength he succeeded in dragging Mr. Morton on to the floor, where the current of air, more free from smoke, partially aroused him to a sense of danger. Pulling some blankets from the bed to protect them, they crawled along to the hall, where the man again lost consciousness; but brave Benny was not going to desert him now, and springing to his feet he dragged him down the hall, where the flames had given way to scalding steam; but at the stairway they were met and carried down and out by the valiant firemen amid the cheers of the excited throng.

The nearest hospital received them with other victims of the fire, some of whom were past all earthly help, as was poor Benny. Mr. Morton so far recovered in a few hours as to be helped to his bedside to weep over him unavailing tears, to listen to his last broken utterances, and bid him God-speed on his journey.

"My precious boy! What made you risk your life for mine? The firemen might have found me."

"But I—loved ye—an' I'm, ye know; I reckoned He'd—like it."

"If I could only help you somehow, Benny!"

"You be a helpin' me—jest—a seein' ye. I'm goin' up—yonder—ner I ain't afraid—'cause He'll—know how't happen—an' let me in—won't He?"

"Indeed He will, dear child!"

"An' tell the chaps, that—I love 'em—an' it better be me 'n them—'cause

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19c 3 for 50c—20 dozen Shawl knit half hose, plain black, tans, blue and mottled, medium weight cotton, stainless colors, and full seamless, all sizes, regular 25c quality; to close them at 19c.

25c 50 doz Men's impurpled fine cotton Half Hose, spring weight, a dozen styles of hand embroidered figures and vertical stripes, a splendid bargain; all sizes, at 25c a pair.

60c Men's Derby ribbed and lace stripe Balbriggan Underwear, medium weights, all sizes; a special offering at 60c.

25c Excellent quality, real lisle, fine webbing, with half ends to match, very neat effects; a splendid bargain at 25c.

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... and he was ...

they've—got folks; an' could you—read that there place—where—He liked their children—ye know?"

The nurse brought a Testament, and Mr. Morton, with trembling hands, turned to the chapter from which the last Sunday's lesson had been taken, and read the tender story, and, even as he read, the child's eyes closed, and it seemed as if he had already gone into the kingdom; but after a little he looked up sleepily, and said, "An' maybe you'll take—some other boy 'stead o' me—'n be good ter him?"

"Indeed I will! The dear Lord, helping me, Benny, you shall not have died in vain."

"An' could—could ye jest sing 'bout 'by 'n by'—an' ye don't think—but wot it'll be—al right—an'—an' He'll be glad—ter see me!"

"My precious child, yes! If I could ever hope to be as welcome in Heaven as you will be!"

And then (although it was the hardest thing that he had ever done) he sang softly.

There's a land that is fairer than day, and before the song was finished the passing soul had found its wings and was away.

They who know this story, wonder no more than Reginald Morton has given up all the brilliant worldly promise of his youth to become a city missionary; but his useful life is a monument to the little unselfish hero, Benny—Congregation- alist.

PUT AWAY ALL BITTERNESS.

Put away all bitterness. This is the Apostle Paul's admonition to those whom he addresses in his letter to the Ephesians. His words are: "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: And be ye kind one to another, tender-hearted, forgiving each other, even as God, also in Christ forgave you." It is evident that the word "bitterness" here indicates an evil feeling or disposition of the mind toward others. It implies something of hardness, resentment, anger. It is a product of selfishness, and apt to be associated with avarice and low ambitions. It is frequently found in company with clamor and railing, but frequently too the map of bitter spirit nourishes his jealous wrath in sulky silence. The world is full of the fruits of this evil plant which grows up in the hearts of men and women, feeding upon the poisonous elements of sinful human nature, and fruiting in jealousies, slanders, tumults and all the feuds and conflicts which blight and blast the peace of families, communities and nations.

No wonder, then, that Paul should teach that the atmosphere of a Christian church should be such that it would afford no nourishment to a plant of so noxious and hateful character. And yet his very admonition indicates solicitude lest seeds of bitterness and strife might find lodgment even in Christian minds and become a fruitful source of trouble and weakness in Christian churches. There is sufficient evidence in the New Testament that, in spite of the earnest and repeated admonitions of the Apostle, the holy fellowship of the churches were more or less disturbed and embittered by animosities and factions. This has been true of their successors. It has not always been possible to separate the evil weeds of the world from the good wheat of the Kingdom. And redeemed humanity itself is not altogether a sanctified and perfected humanity. Even in sincerely Christian hearts the seeds of bitterness sometimes find lodgment, and there remain, to bring forth their fruit of sorrow and pain to the individual member and to the church. It is very easy for a naturally jealous or fault-finding Christian to introduce the spirit of bitterness into a church; and the poison, once introduced, may spread from one individual and family to another, until the whole life of the church is more or less subjected to its vitiating and paralyzing influence.

Are there not a good many churches to-day in connection with our denomination in which a lack of spiritual vitality and fruitfulness is due to the presence of some root of bitterness which is sending its poison through all the avenues of the church's life? Instead of the spirit of love and trust, mutual service and united endeavor, there is distrust, suspicion, jealousy, resentment pervading the church, so that its atmosphere has become hostile to the great fundamental principle of Christianity and the spirit of Christ fails to find its true expression. The heart of the pastor is saddened and discouraged, the Holy Spirit of God is grieved, and the work of the church is rendered barren and unfruitful by a most unchristian and unlovely spirit of bitterness existing between its members. If that spirit

could be exorcised, so that mutual love and trust and fellowship should prevail, and every one be found seeking not his own interests only, but every one also the interest of others, there would come such a revival of spiritual life and such a revelation of saving power as would cause joy in earth and heaven.

What, then, is the antidote for this poison of bitterness in a church? It is, according to Paul, in the cultivation of a strong and positively Christian life. It is in a definite breaking with the old life of sin, and a definite and irreversible acceptance of the new life in Christ. It is in putting off the old man which is corrupt according to the deceitful lusts, and putting on the new man which after God is created in righteousness and true holiness. It is in cherishing toward the members of the church positive sentiments of kindness, tenderness, and forgiveness, and, in a word, living as a child of God should live. Is it too much to expect of men and women redeemed by the blood of Christ that they will rise superior to their natural likes and dislikes in their feelings toward those who are united with them in the bonds of Christian and church fellowship? Is it too much to expect of them that they will show themselves kind and tender-hearted toward their brethren, and even manifest a gracious and forgiving spirit toward those who may have offended them? It is surely not too much to expect that these graces shall appear in the people of God, and if these graces abound in them there will be no room for animosities and bitterness.

If any one finds himself in danger of losing the true Christian temper, nursing real or imaginary wrongs and cherishing a disposition which is not kind, tender and forgiving, but resentful and bitter, toward members of the church, let him consider the great controlling motive which Paul presents to help us cultivate the temper that shall save us from a hard and unforgiving spirit. It is the supreme motive springing from the consciousness of God's mercy in Christ manifested toward the sinner—"Even as God for Christ's sake hath forgiven you." He who has understood his own need of mercy at the hands of God, and who has felt the assurance of pardon secured to him through the divine compassion as expressed in the Cross of Christ, will surely not be the man to cherish a resentful and unforgiving spirit toward his brethren.—Messenger and Visitor.

THE MEDITERRANEAN SEA.

It may be possible that I might say some things of interest to some of the readers of the Recorder. I shall not go into details about things seen on this side of the sea, but simply mention some impressions that have taken hold of me as I have seen and thought.

After a safe passage, we sailed through the Strait of Gibraltar, the gateway into the historic Mediterranean Sea, and anchored by the strong fort of Gibraltar, that holds the key to this gateway, and carefully guards it with great guns and 6,000 men. Then we saw the great fort at Mainz, another British stronghold, which would take 25,000 men to fully man, standing guard over British interests. Then we sailed by the forts on the Dardanelles, and up the Bosphorus to the Black Sea under her guns, both import-

ant passes that different nations long to control. In addition to these wonderful forts, we saw many great war ships, flying different flags, anchored in different parts, guarding different interests. All this impressed us with the greed and jealousy of nations, and that might seems still to be considered right. It makes one feel that there remains a great work for the Christian church to do before war shall be no more, and when nations shall be dominated by the Christian spirit, and do right for the sake of right, and not because of the force of arms.

It seemed to me impossible for one to visit the ruins of the most magnificent works of art, and fail to feel that all things earthly must decay, and that if we are to live only in earthly temples, we are to be forgotten. It is the life of love, and the truly redeemed soul that lives forever, as a real monument. One can not stand on the Acropolis at Athens, amid the ruins of the Parthenon, and look about from this historic spot at other marble temples that are now great masses of ruins, without feeling that all earthly temples must crumble, and that it pays to build our lives into temples, and lay up our treasures in heaven.

This was more deeply impressed as we stood upon the ruins of the once proud city of Ephesus, with its great temple of Diana, one of the world's wonders. Nothing remains to mark the sight of this temple but an excavation with a few refused stones that have not been carried away. This great marble theatre, which is being excavated, which was supposed to have seated 25,000, has long been a thing of the buried past. Just a few people, and some of them in thatched huts, live where the proud thousands once lived, and where Paul, "by the space of three years," with all of his power, "warned every one night and day with tears." The temple has fallen, the city is forsaken, but Paul, who preached within her gates, still lives in the hearts and lives of the people.

We were in Spain on Sunday, and were impressed with another fact which I desire to mention; and that is, that Spain is practically without a Sabbath. This is not only true in the city, but is equally true in the country, that men have no regard for the Sabbath. This is sadder because Spain claims to be Christian. The desecration of the Christian Sabbath, at home and abroad, has become a question that should stir every preacher of the gospel and every church of Christ.

We are having very delightful weather, and a very pleasant and helpful trip, and hope for yet greater blessings in Palestine and Egypt. Yours fraternally,
W. H. BRINGLE.

FROM BRAZIL.

Our preaching hall has just in front of it several families of the better-to-do class, and a school called The School of Our Lady of Lourdes. At first many of them seemed curious to see and hear what we were doing. Then they seemed offended and shut their windows. Last night they all seemed to be seated on the sidewalk listening, and with them many visitors. A group of young ladies from among them came to the door and looked in on the singing with respectful attention. About seven or eight of our attendants profess to be converted, and as many more are deeply con-

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victed. The work is extending itself to other towns. We must ask the Lord of the harvest to send forth more laborers into this vast and open field. Oh, that our eyes might be opened to see the white fields waiting to be reaped! Let us arise and reap them.

J. E. HAMILTON.
 Caixa Postal No. 361. Para-
 Brazil, March 16, 1903.

DEAR RECORDER:—
 Since I have returned to Fordsville, I have been called to the care of the church at Olaton. This is a very important field and the Olaton saints are striving hard to hold the field. They have lately completed a good house of worship, and are striving to maintain it. Last fourth Saturday and Sunday was our regular days. We had good congregations both days and on Saturday night, and on Sunday night I had the pleasure of uniting in wedlock two of Olaton's most popular young people. The bride was the beautiful and accomplished daughter of Mr. Wm. Lions; the groom a prosperous young farmer and a highly respected gentleman. They were married in the presence of quite a gathering of friends. May the Lord abundantly bless them.
 Yours,
 JAR. W. BRISTOW.
 Fordsville, Ky., April 1.

DEAR RECORDER:—
 Rev. J. F. Hancock completed a four years' pastorate with the First church of Addyston on Apr. 1st, 1903, and severed his connection with the church the same day. Since his pastorate began, a church organization has been effected and the membership increased to 205, 132 of which have been by baptism.
 Nine months after the organization the church raised from once a month preaching to all time service. Three prayer meetings and a normal Bible class have been maintained each week, summer and winter. A church prop-

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Wholesale, when asked, when quoted, kindly, replied: "I know, reading my Bible, 'Henry's Commentary.' What I read it continuously through my times."

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erty has been purchased, consisting of three lots, 40x100 ft. on the main street in the town house of worship has been erected, and all bills paid and hundred dollars raised for missions. During the same time same pastor has obtained acre of ground near Bank Ky., on the L. & N. R.R., on a nice little church house been erected and all debts paid. A church has been organized at this place also.
 Respectfully,
 J. F. HANCOCK.
 Editor for the Recorder.

MISSOURI LETTER.

From the Pulpit.

In a Missouri newspaper appearing extracts which serve as the sample of preaching which people are treated in.

Here is one: Church—The Protestants are like a mob of discordant elements, where it should be together by a common spirit.

On the other hand, has the of splendid organization, provides the possibility of

—Rev. I. M. Haldeman, New York City." Haldeman includes the above (I do not know how he could), I dissent from

I don't admire the in connection with the church, or a church.

here is another: newspapers.—A good newspaper more influence than all others put together. It with living questions.—Rev. Ramsey, Louisville, Ky."

I believe the above. I the newspapers deal with twofold dead questions. I believe that a man who speak language in the pulpit to leave it and go into the super business, or somewhere

is another—and there is truth, Gospel in it: Character of Christ.—It almost incredible that in a family of culture and Christian men and women should not who have not reached conclusions regarding the character of Christ.—R. R. MacArthur, Baptist, York City."

Two former extracts remind me of what a quaint old said: "There are all sorts of preaching all sorts of doc-

trines from the papers that Rev. of Rochester, N. Y., will be by Rev. Everett Gill's at the Fifth-st. church, Mass. He has been on the and delighted the church.

Onek and Bethany churches, Pike county, are pastored by Mr. Long having several connection in January.

Mr. Wiseman, of Kansas, Kansas, will take part in white exercises to be held tomorrow, 29th inst. Rev. Miller, of Sedalia, and Dr. of Alton, Ill., will also be

The occasion is the fifty-anniversary of the organization of the Baptist church.

Amstrong, in the Central of, in commenting on some of the recent legislation, "The Missouri Legislature would limit quail shooting month in the year, and to keep-keepers license to run four hours a day, and 365 in the year. Such is the of law. Why not give protection eleven

and let the quails take themselves. Are our boys as much as birds?"

Turnage writes to the Baptist: "We are in a meeting here. Bro. Dew is before. The town is stirred as before. To date 14 have joined to the church."

meeting is in progress at Newark. Rev. H. C. is aiding Pastor Harris. Thomas is doing a fine work months, and 40 have been to the church. Columbia of Athens of Missouri," and is proving himself to be a worthy successor to the in-

domitable Hatcher, and master of the situation. Farmington is still pastorless, as well as a number of other churches.

J. N. BARBER. Louisiana, Mo., March 28.

SOUTHERN BAPTIST CONVENTION.

Savannah Ga., May 7-14, 1903.

The Southern Baptist Convention and its Auxiliary Societies will be held this year at Savannah, Ga., on May 7-14. For this meeting the Louisville and Nashville R. R., in connection with the N. C. & St. L. and Central of Georgia Rys., will sell round trip tickets to Savannah at one first class fare plus twenty-five cents for the round trip. Tickets will be on sale May 4th, 5th, 6th and 7th, 1903, with final limit returning May 20th, 1903. Parties desiring additional limit can deposit their ticket with joint agency in Savannah on or before May 20th, and upon payment of fifty cents have ticket extended until June 1st, 1903. The Louisville and Nashville R. R. will operate sleepers and coaches through from Louisville to Savannah, via Nashville, Chattanooga, Atlanta and Macon, for the accommodation of those who will attend this meeting, on train leaving Louisville at 3:00 p. m. and arriving at Savannah 6:00 p. m. following afternoon, insuring the quickest time and offering the most interesting route.

Persons desiring further information should call on or address W. A. Russell, City Pass. Agt., Louisville and Nashville R. R., S. W. corner 4th and Main Sts., Phone Main 258.

DEAR RECORDER: Pastor R. W. Morehead, being called to visit his aged mother-in-law, lying on her probable death bed at Pembroke, I cheerfully yielded to his request to occupy his pulpit in his fifth Sunday services with his Princeton church. The labor proved more than expected, being one Sunday school service, two preaching services and one baptismal service, the latter seeming to require a lecture on mode and subjects requisite to valid baptism. I baptized three candidates. One was also received by letter. There is a good prospect for several more additions to the church.

Another good thing to say for this church is that good progress is making in collecting the subscriptions taken by Bro. P. T. Hale, of Owensboro, while here in a meeting last fall. His stay among us was certainly a benediction, resulting as it did, in provision to cancel our heavy debt which seemed an unconquerable foe; also in the importation of numerical and we trust much spiritual strength to the church. Now, that the debt incubus is practically out of the way, or nearly so, the membership, to an encouraging degree, aggressively at work and gathering momentum in that way and additions getting more frequent as a result, Pastor Morehead can well afford to feel encouraged and all of us to rejoice with him. With one voice we all thank Bro. Hale.

T. E. RICKET. Princeton, Ky.

DEAR BRO. EATON: I guess I might be regarded one of the "Old Guard" as I have taken the Recorder ever since before the civil war, and my father took it before I did, so that I read and learned to love it when a boy.

During all these years there has never been a time when it was due in the mails that I was not nervous with anxiety till I could get it and look over it. It has always been rich in spiritual contents. But, in all candor, it does seem to me under the present regime, it excels even its own former self. The insidious evils of "Higher Criticism," "Universal, Invisible Church," "Alcoholism," "Isticism," fads, etc., receive well merited rebuke, yet all in magnificent spirit. It is a marvel to many how you can deal so fairly and be so patient in your editorial retorts to the unfair and misrepresenting attacks upon you. It must be because, being on truth's side, you are assured of triumph and assured of divine support. God bless you in your great work.

T. E. RICHY. Princeton, Ky.

THIRD CHURCH GIVES DR. WILLINGHAM OVER \$600.

Young and Old Buried Together in Baptism.

BY P. T. HALE, D. D.

Dr. R. J. Willingham's visit to Owensboro was fruitful spiritually and financially. At the Third church \$614.50 was raised for Foreign Missions, the largest mission collection in the history of this young church, and the committee will increase this by a canvass among those who were absent, so we hope to get over \$700. At Walnut St. over \$200 were raised, and at the First church \$125, although no formal collection was taken, only an opportunity given to any who might be willing to give in addition to their generous monthly offerings. The evening was ineluctable, too. So Owensboro will, it is hoped, give between \$1,200 and \$1,500 to Foreign Missions.

It was a renewal of delightful fellowship to have Dr. Willingham in my home and church, having once aided him in a meeting in Memphis, when 100 were converted. Under his sermon at 11 o'clock at the Third church there was at least one conversion; and the great audience, filling even the galleries, was swept with his heartfelt gospel message. I have never for a moment doubted that God gave us Willingham for this work, but his visit has deepened this impression. He preached three sermons the day he was here, and "chinked" the temporal interstices with appeals and mission talk. He seems never to tire. He should be called "Willingheart."

I have often said that no better mission money was spent than for the salaries of all our noble Secretaries. Willingham, by his personal efforts, is not only raising his salary many times over, but is himself a missionary of the first water, edifying the churches and leading sinners to the Saviour.

A REVIVAL IN THE THIRD CHURCH.

I thought I would preach each night for a while preparatory to the Foreign Mission collection, but the Lord is so blessing the word, that I will continue another week—maybe longer. Twenty-five or thirty new members have been added to us already during the meeting, and the church is earnestly at work. Tonight one of the finest business men in the city was received for baptism. About 150 have joined us in the last six months.

A few nights ago among those baptized were a little boy not much over eight years of age, a

prominent business man of forty, and an old man of over eighty. After preaching in my own church three or four weeks, my purpose is then to preach a couple of weeks at a mission of the Third church at Seven Hills, where we hope to organize a church at no distant day. The prayers of every reader are earnestly invoked for a great blessing upon this work. Owensboro, Ky.

THE PHILISTINE IN CHURCH

Contemporary literati have a penchant for talking of "Philistines" and "Philistinism." Unless one is glib with these pass-words of the guild, he could hardly hope for recognition among modern critics of letters and life. Unquestionably, ancient Goliath of Gath and his tumultuous compatriots, could they reawake to-day with their heads on, would be grieved and disgusted, to hear their national name so frequently taken in vain on the lips of this generation—the more at finding the term applied to men who love dollars and dinners rather than blood and battle shouts. It might mollify them to learn, however, that the learned etymologist of the dictionary absolves their historic race from responsibility for fastening upon the word its present meaning. German student cant deflected the term long since we are told, and by progressive divergence it has come at length to be definable thus: "Philistine—A person without appreciation of the nobler aspirations and sentiments of humanity; one whose scope is limited to selfish and material interests; one of parochial intellect; a satisfied person unaware of his own lack of culture."

The Philistines when they come to church come automatically; it is a habit with them, and with a habit so decorous and respectable that they see no occasion for altering it. They have heard certain people—slightly fanatical—talk of "enjoying the the privilege of church attendance," but they have no conception of how enjoyment could pertain to a thing so routine and ordinary. Sometimes when the Psalter is read responsively at morning service they join in repeating: "My soul longeth, yea, even fainteth for the courts of Jehovah," but they do not understand—nor care—what the psalmist meant; in fact, Philistines never did understand psalmists even back in Goliath's time, and this may be one trait of inheritance handed down with the name. Spiritual emotion is nothing to them; they don't believe in it; it is not likely that there is any such thing. At any rate, if there is, it is not correct to display emotion—nor safe, for people will think you are "soft"—and the sure way to avoid the display is not to have the feeling.

It is for this reason that the Philistines don't often come to prayer meeting, and feel uncomfortable when they do come. Those who talk of personal fellowship with the Master, Jesus Christ, are unpleasant to their Philistine neighbors. To the Philistine mind it suggests a very disagreeable strain on the life that one should be going around all the time in such lofty and ethereal company. The Philistine has joined church; he believes the Bible well enough; he must be safe for the future; why can't he count all this religious matter closed up and settled and off his mind? Why must so many people keep insisting that there is some higher degree for him to take in religion—some-

thing very mystical and unreal to him as they define their own experiences in it.

The Philistines know what makes a church succeed; it is money. They are very proud of the success of their church; they would give more money rather than see it decline. They have the finest singers of the town in their choir, and there are not many more eloquent preachers in town than their minister, though in reality they pay him so well that he ought to preach better than he does. They never have spared expense in keeping up their church house. And the Mesdame Philistine are most indefatigable and self-sacrificing "church-workers;" they work themselves nearly ill every time a congregational supper or concert is given.

In fact, the Philistines are persuaded that their church would run along with most delightful evenness and absence of friction if only a few of the semi-fanatics could be silenced from harping on the idea that the congregation needs a revival. Revivals stir up things so; they put everybody distraught and nervous. Holding meetings night after night becomes so tiresome; in the midst of a rush of business or at the height of the social season, week-night appointments at the church are very inconvenient. People ought to have sense enough anyhow to know that it is the right thing to join church; what is the use of haranguing them so fiercely about it? The nice people will come in without any such dragging at them; the few who are attracted by a revival had better be left to drift into some church more adapted to them.—Interior.

LONELY AND SUFFERING.

Brother, I will not detain nor afflict you with the ditty of my complaints. Suffice it to say that I am a great and constant sufferer, and as a consequence am gradually letting go of life. To be suddenly snatched from the activities of life and from life long associations, companions and employments, thus being denied the pleasures of former companions and communications with those we had learned to admire and love is what the invalid must endure unless his former friends remember him and communicate with him. Solomon has said, "A good word maketh the heart glad," and "a word spoken in due season, how good it is;" and once more he says, "a word fitly spoken, is like apples of gold in pictures of silver." Oh! that more of my brethren would think of these things. I am lonesome without my brethren.

J. S. COLEMAN.

[We deeply sympathize with Dr. Coleman in his enforced idleness and in his suffering. Accustomed as he has been to a most active life, it goes specially hard with him to be obliged to be idle, and to suffer at the same time. Suffering incurred in the service he did not mind, but the suffering of idleness is a very different thing to a man whose mind is as active as ever. But we are to bear God's will as well as do His will. "They also serve who only stand and wait." Dr. Coleman has great reason for joy as he looks back and sees what God has wrought through him. We hope the brethren, especially those with whom he has labored, will write him letters of cheer and comfort. Do not expect him to answer you, but just wait awhile and write again. "Sick and in prison and ye came unto me."—Ed.]

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TRAINS, JERICHO AND SOUTH AST.
 Leave Louisville: 8:25am and 8:30pm.
 Arrive Louisville: 8:30am and 8:35pm.

TRAINS, LEXINGTON AND FRANKFORT
 Leave Louisville: 7:30am; 9:00am; and 4:15pm.
 Arrive Louisville: 8:00am; 12:05 noon and 5:35pm.

Louisville Ticket Office, Southwest Corner Fourth and Main Streets.

The Farm
 and Household

Keep the plows sharp. It makes better work and is easier for both men and teams.

Conner & Horton, of Clark county, sold to A. Skidmore of Bourbon county, 33 800-lb. cattle at 4 3-4c.

For the first time in the memory of man the first two thirds of March passed without a freeze or even a frost.

At the sale of F. M. Poole turkeys brought 15 cents per lb. on foot; 1 brood sow \$23.

James Brown sowed a very large tobacco bed two weeks ago and he has thousands of tobacco plants up and growing—Winchester Democrat.

Mr. S. F. Banton, of McAfee, sold last week to Mr. Rube Housch, of Anderson county, his fine jack, William J. Bryan, for \$300.

The tobacco growers of Harrison county will meet at Cynthia next week to effect a permanent organization to fight the trust.

The quantity of butter exported from the United States during the calendar year 1907 amounted to only 9,959,316 pounds, against 24,249,545 pounds in 1901 and 13,283,587 pounds in 1900.

The grass has grown until plowing soil is extremely tough work. It is probable that all ground will work badly this Spring on account of excessive rain and little freezing recently.

John M. Donnell, of Carlisle, Ky., has sold to W. L. Teel, of Fleming, Ky., one of the best breeding jacks that has left Nicholas county for a long time. Price, \$500.—Farmers Home Journal.

Ewes with lambs at their sides should be fed with a safe grain ration, such as one composed of five parts oats, one part peas, two parts corn, giving a pound of this mixture to each ewe.

Mr. S. E. Fye, of Hamilton, Ohio, bought recently from Mr. C. E. Marvin, of Audubon a cow and calf of his celebrated Aberdeen-Angus herd for which he paid \$800. These animals were of his celebrated Pride of Aberdeen family.—Ky. Gazette.

F. P. Bedford, of Elizabeth, sold to W. H. Whaley, Jr., 78 hogs, averaging 225 pounds, at \$4.50 for April delivery. Letton Bros., of Jacktown, sold their crop of hemp of about 30,000 lbs., to E. F. Spears & Son, at \$5.50 long hundred.—Paris Kentuckian.

A two-headed calf was born on the farm of W. T. Payne, of Stepstone, this county. The animal has two complete heads, one neck and two ears. It drinks milk out of two saucers at the same time. It bids fair to live and thrive.—Mt. Sterling Gazette.

If a horse breaks into the crib or bin and gorges himself on grain give him a good dose of oil—castor oil, sweet oil, cotton seed oil and linseed oil are all good. To give him water on a grain-gorged stomach will insure an aggravated case of founder.

W. C. Stout, of this county, has just sold to Pangburn & Co., to be delivered at their Mt. Eden warehouse, a 16,000 pound of 1902-crop of tobacco for 11 1-2 cents a pound all around. If this is not the best sale of tobacco made in Shelby county in ten years, we want to hear about the matter.—Shelby Record.

The fat cow which is fit for the book at all times is attractive to the eye, but we have learned from dear experience that such a cow is not profitable to keep. One may pin his faith in the angular cow, whose bony structure is pronounced, which is an indication that her food goes largely to the production of milk.—Ex.

SOWING GRAIN THICK OR THIN.

A few years since I started my hired man to sowing a fertile, well prepared field with wheat about Sept. 10, using a broadcast seeder set to sow one and a half bushels per acre. Unknown to us, the regulator of the seeding works had got out of order and did not sow as much as the index showed.—When the field was gone over, the man came up, having nearly half the seed left, leaving in the ground less than a bushel per acre. I sent him back to cross-sow it and get in the remainder of the seed. When night came he had got over about half of the field the second time. During the night and next day a heavy rainstorm came on, and before the ground was dry enough to go on, the grain was up, and no more was done to it, leaving half the field with twice as much seed as the other half.

Of course the thickest seeding covered the ground soonest, and looked the better in the fall and in the spring, but at harvest I made a thorough examination with the following results: The thicker seeding was much the thicker, the straw slenderer and the heads shorter than on the thin seeding. The straw on the thinner seeding was stronger, and the heads were not only longer, but the kernels were larger and plumper than on the thicker seeding. There was not much difference in the yield per acre on the two parts of the field, and it appears in this case that less than a bushel of seed per acre was as good as nearly two bushels.

There is not much doubt that one bushel of wheat per acre under favorable conditions will produce as great a yield as a bushel and a half or two bushels. The first requirement is fertile soil adapted to wheat, to give the young plants a vigorous growth. The second is early sowing, so that the plants will have time to spread and cover the ground before winter as protection to the roots against winter-killing. Some farmers contend that it is better to sow two bushels of wheat per acre in order that the plants need not be obliged to stool out so much and weaken themselves in order to cover the ground. It seems to be well established that a good soil and early sowing require less seed.

In England, when the seeding is done the first of October (which is considered early), two bushels of wheat are sown per acre; when delayed until the middle of November, three bushels are sown per acre. For some reason, thicker seeding seems to be more necessary in England than in America. An English writer says: "It is true that on land in a high state of fertility, and kept scrupulously clean, a full crop of wheat may be obtained from half a bushel of seed per acre, provided that it is sown in September and deposited regularly over the surface. The most experienced growers of wheat are convinced of the benefit of having the ground fully occupied at the time when active spring work begins." That corn can be planted too closely is proved by the case of corn sown for forage, where even on a rich soil the stalks will be slender and most of them barren or only producing stubbins.

In seeding land for meadows, I think the danger generally is in not sowing enough grass seed. Enough should be sown to occupy the whole ground at once and leave no room for weeds.—J. W. I., in Country Gentleman.

One of the greatest abuses of the horse says J. H. Andru in the New York Tribune, is in tying it in the stable and letting it suffer for want of exercise, and he tells of a mare he once knew that was badly foundered this way that had never been harnessed or ridden. Horses that are not regularly exercised should not be tied, even if their stalls are not large enough for them to turn around in.

THE SUPPLY OF SEEDS.
 Get your seeds ready, so that when spring is well opened you will be ready to plant. This year beans are scarce, cabbage seeds plentiful, wax beans short,

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cucumber seeds scarcer than for years, peas of all kinds short, cantaloupe seeds high, watermelon seeds normal, pumpkins short in some varieties.—Tennessee Farmer.

Cut roost poles 2 1-2 or 3 inches through and bore two holes at each end, 5-8 inch holes six inches from the end and three inches long and once a week in warm weather pull out the legs and scald the lice out of the holes and cracks. Keep the floor covered with dry dirt. We had no trouble with mites last year. To rid setting hens of lice, dust them once a week with sulphur, buhach or tobacco dust.—Correspondence of Practical Farmer.

GOOD RECIPES.

Finger Roll Sandwiches.—For the finger roll sandwiches, prepare any kind of a meat filling, chopped so fine as to be almost paste. Cooked chicken, mixed with chopped celery and blended with mayonnaise would give a delicious salad filling. Order from the baker three or four times as many tiny finger rolls as you have club members. Cut off the tops of these, scrape out some of the crumbs, fill, the cavity with meat mixture and replace the tops. These may be piled on one or more dishes. If you wish to take a little more trouble, the rolls on each dish might have a different filling. If it is impractical to have a maid in steady attendance, substitute syllabub for the coffee, although the latter is most appreciated on a cold day.

Aspic Jelly.—Aspic is a clear meat jelly used in the decoration of cold meats. To prepare it put one-quarter of a cupful each of chopped carrot, onion and celery, one small bay leaf, two cloves, a sprig each of parsley and thyme, one-half of a teaspoonful of peppercorns and one-half of a cupful of white wine in a saucepan with one quart of jellied veal stock. Cover, heat slowly and simmer for twenty minutes, then strain and set aside until cool. Season well, add the juice of one lemon and the beaten whites of two eggs, put over the fire and stir until it boils, then boil without touching for ten minutes. Add one box of gelatine, which has been soaked in one cupful of cold water, take from the fire; let rest for ten minutes, then strain through two thicknesses of wetted cheesecloth. It is then ready for use as soon as chilled.

Sweetbread Ouletts with Asparagus.—Soak the sweetbreads in cold water until they are well blanched, changing the water as often as discolored. Place them in a saucepan with one-half teaspoonful of salt, one-half of a bay leaf and one small blade of mace, cover with boiling water and simmer for twenty minutes. Drain, lay them on a platter and place on them until cold. Split and cut them into outlet shape. Dust each piece with salt and pepper, dip into slightly beaten egg, roll in bread crumbs and fry golden in deep fat. Have ready one cupful and a half of white sauce, add one can of drained asparagus tips and stand over water for ten minutes. Turn out on the platter and arrange the outlets in a circle round the tips.—Table Talk.

The blackberry is growing to be regarded as an agricultural pest in Australia, as it grows so rapidly and so rank that it bids fair to cover the face of the country. The fruit and the jam from it is as nice as that made in Europe or America, but many do not care to give up their farms to blackberry culture or the production of jams.—Massachusetts Ploughman.

POSITIONS. May deposit resumes, or pay out of salary after given date any time.

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 W. H. Draughon, President. Graduates of this school of national reputation by their sense and reliability. Endorsed by the State of Tennessee. Catalogue sent on request for 150 p. College Catalog, W. H. Home Study.

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Leave Louisville	8:15am
Arrive Washington	10:30am
Arrive Baltimore	11:30am
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Arrive Providence	3:30pm
Arrive Richmond, Va.	5:30pm
Arrive Old Point Comfort	7:30pm
Arrive Norfolk	9:30pm
Returning arrives in Louisville	11:30pm

WASHINGTON EXPRESS DAILY

Only electric lighted train leaving Louisville in any direction. Through vestibule sleeping car, Louisville to Lexington. Service maintained with electricity.

Leave Louisville	8:15am
Hot Springs	10:30am
Arrive Norfolk	11:30am
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Items of Interest

News, the World Over.

It would seem for a moment the Baptist Commonwealth forgot that to "Do justly" is a binding on Christians, even in speaking of politics...

It is said to learn from the appeal sent out to the Methodists in Australia that the drought which has laid waste Eastern Australia for eight years has invaded nearly half of Victoria...

The New York Evening Post has been a great admirer of Gen. Wood but it is constrained to say in regard to his recent revelations "Ever since Gen. Wood left Havana rumors have been rife that both he and a member of his family accepted presents from the gambling combine which made enormous profits out of the faro game..."

It is evident that some editors wrote their comments on the report of the Anthracite Commission without knowing what was in it. For they say with evident satisfaction that it does not recognize the Miners' Union...

Telegraphic dispatches represented that Joseph Chamberlain was received with almost royal honors when he reached Southampton and London. But the London Daily News tells a very different story...

An effort was made to get the French government to allow the Carthusian monks to remain in France. They are a very wealthy order, and their monas-

tery was founded in 1024. Premier Combes declined to allow them to go on, their being rich being a reason he would not heed. He said they were active enemies of the Republic...

In return for the Catholic votes for his tariff bill, the German Chancellor, Von Bulow, announced that the Jesuits should be allowed to return to Germany. He calculated upon Protestant indifference...

DEATHS.

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

PARSONS.

Mrs. Annie E. Parsons, wife of Rev. A. G. Parsons, died at her home in Whitesburg, Feb. 29, 1903, at the age of 46 years, six months, and 22 days, after a long illness. Sister Parsons made a profession of faith in Christ at the age of thirteen years...

Burning Springs, Ky.

OTHER STATES.

The church at Maryville, Mo., Pastor J. Y. Creek, has enjoyed a good meeting. Visible results, 15 received for baptism and three by letter.

The meeting at Olean, Mo., in which Pastor Bruce did the preaching, resulted in the church spiritually stirred; 15 received by experience and baptism and several by letter.

The meeting with the church at Marceline, Mo., Bro. J. C. Cox pastor, closed with 33 additions to the church. This church though not the strongest numerically or financially, is the only self-supporting church in Linn county...

The church at Jasper, Mo., has been most graciously blessed in their meeting; 24 professions of faith in Christ; 9 received for baptism and others are to follow.

The meeting with the First church, Albany, Mo., Bro. John T. Mason pastor, resulted in church spiritually awakened; 38 professions of faith in Christ of whom 22 united with the church.

The meeting at Mar's Hill, N. C., benefited both church and community; 25 professed faith in Christ, among these were a number of the students of Mar's Hill College, who will join their home churches; 7 were received for membership, 5 were baptized and others will come.

Bro. J. C. Hicks, Plato, Mo., writes of two good meetings, one at St. Ann church, Pulaski county, in which there were ten conversions and 8 baptisms; 2 were restored and one received by letter; another with Antioch church, Leake county, which greatly revived and strengthened the church.

The church at DeSoto, Mo., closed their meeting with 24 added to the membership by experience and baptism and 12 by letter.

Bro. T. Riley Davis has been set apart to the full work of the Gospel ministry by the Indian Creek Memorial church, Tenn., his home church. He has accepted a call to the church at Waynesboro, Tenn.

The meeting at Denton, Texas, in which Bro. R. F. Jenkins did the preaching, resulted in 25 additions to the church. The Holy Spirit manifested his presence at every service.

The church at Richmond, Mo., Bro. C. F. Whitlock pastor, closed their meet-

ing with fifteen baptisms and others to follow. The church was greatly revived and encouraged.

The church at Brownsville, Texas, notwithstanding the unfavorable weather during their meeting, was greatly blessed; 18 additions and several to come in later.

A new church has been organized at Newburg, S. C., near the Mollohon Cotton Mills. Dr. James McIntosh presided over the council and he and Chief Justice Pope made effective talks to the new organization to be known as the Newberry East Side church.

The meetings with the church at Jasper, Mo., closed with 26 professions of faith in Christ and 9 additions by experience and baptism.

The Holy Ghost when He comes in His fulness gives confidence, courage, and optimism, or atmosphere.—Rev. B. M. Adams.

Dr. A. U. Boone, pastor of the First Baptist church of Memphis, is able to fill his pulpit after his illness in Nashville. He submitted to a surgical operation.

The price of a berth in a sleeping car from Louisville to Savannah, over either of the lines, is \$5.00.

DEAR READER:— Perhaps a few lines "from these parts" might be of interest. A Missionary and Sunday School Meeting was held on last fifth Sunday with our church at Carrollton. Most of the brethren on the programme were present and responded with thoughtful, helpful addresses. Pastor Wilson is taking hold well at Carrollton, and the outlook is very promising.

We begin a meeting at Ghent, May 18, Bro. B. B. Bailey, of Winchester, to do the preaching, toward which we are looking with much interest and prayer. Our church at Warsaw, though small in numbers, is moving and taking hold along its lines. At both Ghent and Warsaw we confidently expect contributions to missions to increase 50 per cent over last year.

HUGH F. SEARCY.

Ghent, Ky., April 2.

THE PERFECTION

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Never lose a chance of saying a kind word. As Collingwood never saw a vacant place in his estate but he took an acorn out of his pocket and popped it in, so deal with your compliments through life. An acorn costs nothing, but it may sprout into a prodigious bit of timber. [Thackeray.]

OIL CURE FOR CANCER.

The Dr. D. M. Bye Co., of Indianapolis, Ind., report the discovery of a combination of soothing oils which readily cure all forms of cancer and tumor. They have cured many very bad cases without pain or disfigurement. Their new books with full reports sent free to the afflicted. Dr. D. M. Bye Co., Drawer 505, Indianapolis, Ind.

From B. H. Carroll.

WAO, TEX., Mch. 23, 1903.

Dear Bro. Harbey:— THE LORD'S SUPPER is as clear as sunlight; cogent as logic; compact as a rifle-ball, and sound as a twenty-dollar gold piece fresh from the mint.

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THE MARKETS.

LIVE STOCK.

Report for week ending March 28.

Table with columns for livestock types and prices. Includes CATTLE, HOGS, and SHEEP AND LAMBS.

Advertisement for Bitulin Stone Pills, including a small illustration of a person and text describing the product's benefits.

Table with columns for livestock types and prices. Includes HOGS and SHEEP AND LAMBS.

Table with columns for livestock types and prices. Includes SHEEP AND LAMBS.

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Large advertisement for W. H. McKnight, Sons & Co., featuring the text 'COLLEGES! COLLEGES!' and 'Catalogue Time is Near at Hand.' It lists various products like Carpets, Furniture, Rugs, Curtains, Mattings, Linoleums, and Draperies.