

# WESTERN RECORDER

Faith, Hope and Love, these three.

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RANDALL DAVIDSON, the new Archbishop of Canterbury, says: "I am pained that our sermons ought to be of exegetical than they are. The man among contemporary Englishmen, as a matter of fact, wielded the largest power is the late Mr. Charles Gore. I suppose it is indubitable the fascination exercised in the pulpit that remarkable man was due in no degree to his extraordinary exegetical power."

In 1898 the Northern Methodist church set with the watchword, "Twenty millions for the church and two million converts for Christ." They have the money, but the church is only stronger than it was in 1898. As the *Inferior* says, "The enemy has asked: 'What about those two million of souls?'"

Putting the money first was an error. The setting a number for converts in such a way does not seem essential to the Holy Spirit and his work as one would like. They have money; they have not the souls. And men feared in advance that the very act to raise so large a sum would so weaken the thoughts that the great work of the church, the salvation of souls would be considered as it should.

ROMANES has written an essay upon "What is the object of life?" That is stated in other words the old question: "What is the chief end of man?" The better answer has ever been given the old one—"Man's chief end is to glorify God and enjoy Him forever."

ROMANES amplifies the answer a little. He says, "the chief end of man is to worship the glory of God and to advance that by his reasonable obedience and his happiness." Both of these are based upon regeneration. No regenerated man can enjoy God forever unless he obey God. For the carnal man is in enmity against God.

WE were saddened the other day by a pastor urge unconverted sinners to take Christ as their Lord." No man take Him as Lord who has not taken Him as Saviour. It would be as wise to have urged men to build the top story of the ark. The first and only thing for a man to do is to seek from God the pardon of his sins.

A pastor ever preaches a sermon in which is not an exhortation to sinners from the wrath to come, and the present dies before he goes to heaven, what will God say to his sinners? Ezekiel tells us.

## Do Baptists Represent Apostolic Christianity in Doctrine?

BY THEOLOGUES.

Not all the Apostles left us aught in written form. Some were content to labor in early evangelical enterprise, laying foundations for others to build upon. But Christianity of the apostolic period is definite and sure in doctrinal content. The documents which we possess, and which we call "the Books of the New Testament," are the most strikingly perfect products of that divine co-operation with human personality, called Inspiration, in existence; for we do not lessen the quality of Old Testament Inspiration when we say that the Old Testament taken as a whole is mainly prophetic, while the New Testament is fulfillment. "Grace and truth come by Jesus Christ." "Truth" here means "substance," "reality."

In the onward progress of Christianity some of the bodies of religionists must vanish. Beginning at the lowest level, I should say that the Romish church is already a spiritually dead body. As every student of current church history knows, the deadliest foe to pure religion, both in doctrine and life, is the Romish church. Heathenism in its worst forms fails to present such unqualified hatred of Christianity as this body called the Romish church. The policy by which this great organization lives and grows is a worldly policy, and is chargeable with falsehood, deception, intimidation, bribery, oppression. The Pope does not stand for truth. Through and through the Romish church is false and devilish in spirit. It must fail; it is failing, for it has mutilated every truth of Christianity.

Coming over to the more direct distinctly Protestant grounds, I am free to question whether Episcopalianism is to abide. Two forces in England have worked together in supporting the Established Church—the State, and a spiritual Aristocracy. In this country the Episcopal church does not stand for supernaturalism in conversion and godly living. The Episcopal church is a worldly body, in spite of its orthodox confessions. The Episcopal ministry sin against other ministers of Christ in constantly declining to recognize as ministers those whom Jesus recognizes as such—a sin that comes perilously near being Anti-Christ. The Episcopal church does not make common cause with Protestantism in opposing worldliness, pride, class-distinction, spiritual apathy. The large results of Christ's kingdom can not be accomplished through the Episcopal church. After making all due allowance for the religion found in this church (and there is much, I grant), we are bound to see that there is too much mechanism, too much snobbery, too much inflated self-righteousness in the church for it to represent apostolic Christianity in the midst of the earth.

The Presbyterian church at the South fails in aggressive evangelism, and in the North Presbyterianism is running partly to Episcopalianism and dead formalism, partly to credal weakness and vapid generalization in doctrine.

The Methodist church has stood for a kind of religion that is no longer popular. Methodism came into being at a strangely run-down period in religious history. Men were widely ignorant of religious truth. The revival spirit, which God sent abroad through Methodism, enriched Protestantism in this country and in England. But Methodism has had to modify

its form, to meet social demands, and as a result has lost much of its virility. And while we are not at liberty to forecast God's blessings upon any people, Protestants generally do not expect Methodism to do the work in the future that it has done in other days.

Before coming to the Baptists, I mention the Disciples or Christians. There is great vigor now manifest in this body of religionists. The position occupied by this body is such as to provoke criticism. Baptists are moved to criticize Disciples because Disciples immerse with a sacramentarian object in view. Other Protestants criticize Disciples because Disciples are constantly attacking sprinkling, or pouring, for baptism, and imply that the unimmersed are doomed to perdition. Two things are to be said with regard to Disciples: One is, they have a fine body of men in their ministry who are practically in agreement with Baptists—men intensely religious and evangelical; the other is, the Disciples make the mistake of concealing the view that immersion is necessary to salvation, except now and then, when conditions are favorable to the presentation of that view. This is bad policy. If the Disciples believe that a man must be immersed in order to be saved, they should flatly say so; but when they say it, they class themselves with sacramentarians.

Baptists: Without a single particle of boasting, I believe that there is no body of religionists in all the world to whom the Bible is so dear as the Baptists—I mean the Bible in its full and detailed meaning. I am aware that there are ignorant, conceited Baptists who think that religion consists of bitter argument, and of immodest self-assertion. I am aware that there are Baptists who have very strange ideas about the fitness of things, who encourage women to speak in public, as at the North, which is a shame and an abomination under the sun, and causes loss to the church where it is tolerated. I know that there are very smart Baptists who prate in high-sounding words about the value of higher criticism, whose chief value lies in its peculiar fitness to kill faith and religion. All these "clouds without water, carried along by winds," pass over the face of our spiritual sky and vanish forever.

I refer to that body of Baptists who seek to know God's will as it is revealed in the Scriptures, who bear an honorable share in the evangelization of this sinful world. And I specify just four principles which I believe to underlie Apostolic Christianity, and ask whether Baptists, at their truest, represent these principles.

The first principle:  
*The Bible is the inspired word of God, and is complete and final in doctrine.*

When Baptists surrender this principle they are logically defeated. They have no apology to offer for their existence as a separate body. And it is this very principle uttered, and recognized, which has placed Baptists in the very center of Protestant Christianity, to meet Rome on the one hand, and to correct the erroneous teachings of Protestant bodies, where those bodies break with the distinct utterances of the Bible.

The second principle:  
*The ministry of Christ exists because Christ has appointed it, making it answerable to Himself alone.*

According to Baptists, Christians can only recognize Christ's call of a brother, but have no power to confer the ministry or to impede its proper work. I am sad to say that Baptists are not all true to

this principle, as many a theological faculty can bear witness, or as many an ordaining council knows. In other bodies the Bishop or Presbytery can silence a man. The Disciples reject, I believe, "the call" to the ministry.

The third principle:  
*Supernaturalism appears in conversion and in life after conversion.*

God works in men. The Christian is God's workmanship. No conversion takes place apart from the power of God. No life of religious service is lived apart from God's sustaining and directing power. Religion is first an inward life, and can never be identified with formalism. Religion is an individual experience and exalts the individual to Christ's fellowship without any intermediary whatever—"priest," ordinance, or "sacrament." This individualism constitutes each church an independent body of religionists, answerable to God alone for its life and doctrine and discipline.

The fourth principle:  
*The ordinances are to be observed in their integrity as symbols of Christ's appointment.*

The ordinances have a place and a value; but they are symbols accommodated to our condition in the flesh. The ordinances have a pedagogical value—they ocularly present the central truths of the holy Gospel. But Jesus is not bound to ordinances in salvation. How can he be? If the ordinance is a symbol, it is Christ who is the substance. When we observe the ordinances we conform to Christ's will; but we can not truly observe them if our hearts are devoid of his love, and our lives of his salvation. If we love Christ, and have experienced his power to save, the symbols can only reassuringly present to us him whom we already trust that we may trust him more, him whom we already know as Saviour that we may know him better.

I conclude that Baptists, at their truest, represent Apostolic Christianity in doctrine, because they rest on these principles; and so simple and strong is the attachment of Baptists to these principles that they experience no impediment of creed or polity in adapting themselves to any new light appearing on Christian doctrine. For ever with us, it is a question of personal loyalty to Christ and the Biblical message.

WHATEVER we have of good or blessing in the present, there is better for us yet ahead. And thus it is with reference to the best that we have had in the past; however precious it was while it was yet with us, or however delightful it is in our memories as we look back on it, it is not to be compared with that which is yet to be revealed to us and in us. As trusting believers we are sharers in and with Christ, so that all that he has is ours. All that we have had, or that we have, has been and is, limited to time and sense. But what is yet to come has no limits and it is infinitely beyond our possessions, our memories, our conceptions or our imaginings. How much good we have and have had and how much better than all this we can look forward to with confidence!—Sunday School Times.

Are you where God would have you be? If not, come out, and at once, for you certainly ought not to be there. If you are, then be afraid to complain of circumstances which God has ordained on purpose to work out in you the very image and likeness of His Son.—Mark Guy Pearce.

It is a Memorial.

BY C. A. STARKLEY, D.D.

DEAR RECORDER:

I notice that J. H. Milliken, of Trenton, Ky., in protesting against a statement in the RECORDER that the "Lord's day, or Sabbath of the New Covenant, is a memento of the resurrection," writes the following paragraph:

"There is not one word of Scripture (Mark 16:9 being spurious) that connects the first day of the week with the resurrection, or hints that in anywise it is a memento of it."

To me this is a very remarkable statement, not in what it says about the spuriousness of Mark 16:9, nor in its denial of the "memento" feature of the first day of the week (for these are old positions), but in the assertion that, "There is not one word of Scripture \* \* \* that connects the first day of the week with the resurrection."

Surely our friend has overlooked the wonderful passage in Luke 24:1-21. Let us all read it again:

"Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: And as they were afraid, and bowed down their faces unto the earth, they said unto them, Why seek ye the living among the dead? He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, Saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered his words, and returned from the sepulchre, and told all these things unto the eleven, and to all the rest. It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles. And their words seemed unto them as idle tales, and they believed them not. Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at what which was come to pass. And, behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that, while they communed together and waspsed, Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering said unto him, set thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel: and beside all this, to day is the third day since these things were done."

The passage discloses the fact that "upon the first day of the week" the women with the spices came to the sepulchre and found it empty, and that on "that same day" the two disciples on the way to Emmaus declared in their conversation with Jesus (though they did not know it was he) that it was now "the third day" since He was condemned and crucified. For a stronger reason of course it was the third day since He was laid in the tomb. The third day, on which our Lord, according to his own repeated declaration, was to rise from the grave, was no other than the "third day" of this Emmaus conversation, but this third day was precisely the "first day of the week," or Sunday.

Montgomery, Ala., Feb. 21, 1903.

RELIGION is not a little fenced-off enclosure within which all is sacred, and outside of which all is secular and profane. There is no such distinction to be drawn. Religion is life, character, conduct: it reaches up to God and down into the smallest details of daily duty; it covers everything.—Selected.

Take Joy home,  
And make a place in thy great heart for her,  
And give her time to grow, and cherish her!  
Then she will come and often sing to thee.

—John Ingelow.

"The Burden of Souls."

There is an old-fashioned phrase that one does not hear any too often in these days—"the burden of souls." In times past men of God have felt this burden roll upon them as they walked among the children of the world, scattered as sheep without a shepherd. They have entered into the experience of Ezekiel, the son of Buzi, when the word of the Lord came unto him concerning the solemn charge that was given to the shepherd of the people and the watchman of Israel. For neighbors and friends without God; for father or brother or child, they have labored long in prayer. At times of religious awakening in the community they have scarcely thought of anything else than this burden for the souls of men. Not content with a general recognition of responsibility, they have given themselves peculiarly to the seeking and rescuing of definite individuals from the power of sin. Intercessory prayer was a reality. In every household of the church at times the supreme subject of prayer was the salvation of individuals known to the supplicant. And associated with these seasons of special, unremitting prayer and personal effort, there came waves of spiritual power that brought scores, hundreds, thousands into the kingdom of God.

Some are discussing the question whether the day of great revivals—mass movements in evangelism—is past; and, if it be past, what the cause of the change may be. Without discussing that important and interesting question, it is pertinent to point out that the spiritual experience answering to the phrase "burden of souls" is now rare among Christian people outside the ranks of the ministry. Where once it was normal and usual that the ordinary Christian man or woman of consistent life should desire actively and genuinely the early conversion of individuals known to them, and labor to that end, to-day this spirit is found only in an inner select body of disciples. Let the reader examine the membership roll of a church and set down such members as are known to him to labor and pray directly and sincerely for the conversion of sinners—such as believe the non-Christian to be in actual danger of moral and spiritual ruin and death, from which he must be rescued by a definite effort if he is ever to share the life of the kingdom. It is the reality that counts—not the phraseology in which persons clothe their real or their conventional sentiments.

Doubtless the phrases of the old earnestness for salvation are frequently heard in the prayer-meeting. Doubtless the gospel songs are still sung with fervor. But it is with a sinking of heart akin to despair that the conscientious pastor sometimes perceives that the soul has gone out of the words and the songs; that the men and women before him, comfortable in the assurance of their own salvation, are willing to leave to chance or to unknown spiritual forces the saving of their own friends, their business associates, their kindred. When special meetings are called to labor for the conversion of the unsaved they easily drift into experience meetings, in which the Christians recount with mild pleasure their own spiritual privileges; while of direct appeal, of personal invitation, of prayer that expects abundant answer, there is none.

There is at the present time in our churches of the evangelical denominations no lack of desire for expansion. All of us want to see new members brought into the church. The most indifferent church member likes to be on hand when converts give their experience, and when they are admitted to fellowship. Growth is the normal state of things, we realize; there must be new converts to take the places of the dead and the lapsed members. Further than this, there is a very considerable interest in what may be called, crudely enough, "social salvation"; for the spread of interest in spiritual things; for the quickening of unselfish impulses; the awakening of high moral ideals, the reformation of the depraved, the self-consecration of young lives to the service of mankind; for the abating of political and social evils, the bettering of the conditions of the poor and the wage-workers; for the leavening of society with the principles of the Sermon on the Mount.

In short, thousands of our very best people are enthusiastic for ideals and methods of social progress that are inherently Christian, but they want to leave Christ out. Personal surrender of individuals to the Saviour of the world they regard as a useful and desirable inner experience for types of mind that are readily susceptible to that sort of thing. Of course in such circles there can be no burden of souls. There will be a burden which is felt as a sense of oppression for the moral as well as the physical degradation of the multitudes, a longing for a horizontal, uplift of society, a loathing of sin as a corrupting force rather than as a transgression of law, a de-

pression in view of the mysteries of suffering. This burden may be sentimental and superficial, or it may be profoundly ethical, a force in conduct. But in any case it seldom leads a man or woman to go out and seek individuals that they may be brought into relations of repentance and obedience toward God.

The burden of souls, which we have not altogether lost, but which is sadly obscured in the present period of submerged individualism, must be restored. The pastor must cease to try to wriggle himself into a state of feeling with regard to sinners in the abstract, when there are men and women and children right before him whom he should definitely seek. The teacher must not rest satisfied with his work until the soul of each boy and girl is precious in his sight, and he longs for their salvation as he longs for home when he is on a journey, or for comfort when he is in sorrow. The burden of souls does not cease with the supposed turning of these souls in the right direction. It is a burden that abides; a burden that the mature Christian feels for the young convert, longing that he may not be turned aside or grow careless in the way.—The Standard.

Christ the Joy-Bringer.

BY REV. THOMORE L. CUYLER.

The music of Christmas carols has recently been heard in our homes, and the chimes of Christmas bells have filled the air. It is a beautiful fact that the coming of our Lord to earth, and the closing days of His early life with His disciples, are described as seasons of joy. When the angel appeared to the shepherds at Bethlehem he said, "I bring you good tidings of great joy, which shall be to all people." No such ecstatic note of gladness had ever been heard before in this old sinning and sobbing world.

As our Saviour came into the world amid songs so His last days with His disciples before His ascension were marked with gladness likewise. The little band are gathered in that historic "upper room" in Jerusalem, and the doors are shut. Suddenly the Master stands before them. They break out into such delight that it quite upsets their faith, for we are told that "they believed not for joy and wonder." Jesus sits down among them in the old familiar fashion, converses with them, and breathes on them the sweetness of His benediction. "Then were the disciples glad when they saw their Lord." They are no longer bereaved. Their sorrow is turned into joy. Jesus is once more amongst them, the same loving, Friend, Teacher, Redeemer, and Elder Brother. This happy scene sounds like a renewal of the strains of gladness that had filled the sky three and thirty years before.

We often speak of our Divine Master as a Man of Sorrows, and this is true. But let us think of Him as a Joy-bringer. He came into the world not to condemn the world, but that the world through Him might be saved. The cross brought indescribable agony to Christ, but joy to the universe. In oh, how many ways is He a-bringer of gladness! Every sinner as soon as he feels the sting of his guilt, becomes miserable. Nothing cuts and kills like sin, and a soul writhed of sin by the Holy Spirit is, for the time, a wretched soul. There is a story of a rich employer, whose most skillful artisan began to fall off in his work. The master spoke to his steward or superintendent about it, and the steward replied: "It is no wonder that the poor fellow cannot turn out good work; his hands tremble so that he cannot manage his tools, and his eyes are often full of tears. A heavy debt is pressing him so that he is tempted to drink in order to drown his sorrows. While that debt hangs over him, you need not expect him to produce any more good work." "Then," replied the generous employer, "go and tell him that his debt is paid." From that hour the artisan was a changed man; his work was done better than ever before. A guilty soul can never work for God, or enjoy any lightness of conscience, until its debt to the divine justice is paid, and the load lifted off. The atoning blood of Jesus pays that debt, and when the penitent heart accepts Jesus, then light and joy break in. It is a Christian carol all over again.

It is not only to the new convert that the Christmas Christ is a Joy-bringer. He is the best of our comforters in the time of trouble. My brother, there is an inner chamber, a sanctuary in our heart, of which we are loath to surrender the key to the dearest friend. With the joys or the griefs felt there, the stranger intermeddles not. Sometimes that inner room of the heart becomes dark and dreary and lonesome. One enters through the closed doors; and oh, how sweetly sounds his voice of love, "Peace be unto you!"

He shows us the scars of His sacrifice. He opens the casket of His precious promises. At such times of communion it is He who gives the "honey-suckle," and it drops sweetness on our bruised spirit. His consolations fill the soul like their choice perfume. We lean on Him as the beloved disciple did, and we can say with happy assurance, "My beloved is mine, and I am his. Whom have I in heaven but Thee, and is none on earth whom I desire beside Thee." We are glad because we have a visit from our Lord.

The more we have of Christ's presence, the more serenely peaceful we become. As a heart is always wretched. Wealth, fame, success, cannot satisfy an immortal spirit who looks at them in the light that conscientiousness on them, or which a glimpse of eternity can see. "Is this all?" whispers the uneasy heart. But the true believer inventories his eternal treasures, and even in the hardest of times can say, Christ is mine! I am a heir with Him to the most magnificent of fates! Joy is simply love looking at its utes. A Christian's joy is in loving Christ, loving others because Christ loved them, in doing good to others, and so having a claim all the year round; it is in looking forward to that world of glory where we shall be like and shall see Him as He is. "Where is His sweet assurance, "ye shall be also."

Jesus offers to fill our homes and our hearts with joy if we will only let him do it. We not create canary birds, but we can provide and food for them, and fill our dwellings with their music. Even so we cannot create the gifts and blessings which Jesus offers; they are ours if we provide heart-room for the birds of peace and praise and joy, in fact enough if we only set the doors and windows of our souls open for the Joy-bringer, Christ.

"Admit Him:—for the human breast  
Never entertained so sweet a guest;  
Admit Him, and you'll not expel,  
For where He comes, He comes to dwell."  
Baptist Communion

WHEN the sun wakes you up early to a day of vigorous life, God bids you "Good night." When, at evening, your eye closes, refreshing sleep He wishes you "Good night," you, with healthy appetite, sent yourself to meal, "Receive your daily bread. May it be with you," is the invitation of your Divine Father. When you discover a danger at the right of your Father says, "Take care, child, you are old, and turn back." As you walk about beautiful May day amid flower "scent as a song, and rejoice, says He, "Welcome to the garden." Or, suddenly, your heart your eyes are wet, and you think, "I will other than I am," and a Voice says, "I know who is with thee!" Or, as you pass a grave, and shudder, He says, "Blessed Lord Jesus Christ!" So God greets many who answers Him not, nor thanks Him—the German.

THE men who have made their mark as factors of the world have not only had talents; but have been distinguished by fidelity and obedience. George Washington is a famous example. It was his respect for his mother's wishes that turned his life into the Revolution and the father of his country. When a boy of sixteen he had a great sea, and some of his influential friends him a berth as midshipman in the British navy. Everything was in readiness. He had been taken on board the boat, and he was his mother farewell, when he saw that her eyes. Seeing her distress, he turned servant and said: "Go and tell them to turn back. I will not go away to my mother's heart." His mother, struck with compassion, said to him: "George, God has blessed the children that honor their mothers, and I believe he will bless you."—Ed.

FINISH every day and be done with it have done what you could. Some things are absurdities, no doubt, except in the eyes of those who do them. To-morrow is a new day, and you will be well and serenely, and with too much to be cumbered with your old troubles. It is all that is good and fair. It is with its hopes and invitations to waste no more on the yesterdays.

EVERYTHING that happens to us leaves a trace behind.—Goethe.

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

BY GRANTVILLE TERRELL, PROFESSOR OF GREEK IN GEORGETOWN COLLEGE.

II.

In my former article I endeavored to set forth the general questions concerning the transmission of the New Testament text by means of manuscripts, a few general facts about the character of these manuscripts, the material on which they were written; the kinds of letters used, etc. I shall now proceed to describe briefly the most important of these manuscripts and to give a short history of their early editions, which, far more than the manuscripts, form the basis of the Authorized Version.

The total number of extant Uncial manuscripts is 120, but the large majority consists of fragments, often extremely small. Only 47 can be considered as containing any substantial part of the New Testament complete. Four were originally contained the whole New Testament, and still contain most of it, but have suffered some mutilation. Seven have complete copies of the four Gospels; five of the Acts; seven of the Catholic Epistles; five of the Pauline Epistles; and four only of Revelation. Of these, three are reckoned by scholars as of such pre-eminence and importance as to have received the name of "The Five Great Uncials."

Since the chief aim of these articles is to call the attention of my readers to the ground on which rests the superiority of the Revised Version to the old, I am sure they will pardon me for giving here a brief description of these five great manuscripts and showing the relations they bear to the two versions.

THE FIVE GREAT UNCIALS.

First, the VATICAN CODEX. This is generally held to be the oldest and most valuable of all the manuscripts of the Greek Bible. It is so designated as indicated by the name, in the Vatican library at Rome, where it has been preserved. The probable date is the first half of the fourth century, 300-350. It is written on the finest vellum, and originally contained both Old and New Testaments complete; small portions of the Old Testament, however, have been lost, and in the New Testament, Hebrews 9:14 to the end, the Pastoral Epistles of Paul, and Revelation are wanting. With the exception of a few very imperfect collations, this valuable manuscript has been accessible to scholars only within recent years—hardly more than thirty.

Second, the famous SINAI CODEX, noteworthy alike for its intrinsic value and the romantic circumstances attending its discovery by the great New Testament scholar, Tischendorf, in 1859, in the monastery of St. Catherine on Mt. Sinai. Some years afterward, by him, St. Petersburg, where it now finds its permanent home in the Imperial Library. The date of this manuscript is about the same as that of the Vatican, though scholars are inclined to reckon it a little younger, probably the latter half of the fourth century rather than the first half. It is written on thin vellum of a very fine quality, and can boast the distinction of being the only Uncial manuscript which contains the entire New Testament. It originally contained also the Old Bible, but large portions of this have been lost.

These are the two great Uncial manuscripts of the New Testament, and it is to them that we are primarily indebted for the differences in reading of the Old and Revised Versions. Readings in which they agree can never be slightly put aside, and their agreement with two or three other Uncials of equal rank is considered as all but decisive. In the language of Hort: "Their independence can be carried back so far that their concordant testimony may be treated as equivalent to that of a manuscript older than that of the Sinai and the Vatican themselves, by at least two centuries, probably by a generation or two more"; that is, to a period within the lifetime of men who may easily have been personally acquainted with the Apostles. Attention to this important fact must render apparent to all the necessity for revision of the Sacred Scriptures, as well as the immense advantage possessed by the revisers over the translators of 1611, even if the latter used with the utmost skill the material available by them; but we shall see later that their work had no original value whatever.

Third, the ALEXANDRIAN CODEX, 5th century. This manuscript was brought to England in 1628 from Constantinople, and is now in the British Museum in London. It contained originally the entire Old and New Testament, small portions of the Old having been lost, also nearly the whole of Matthew's Gospel, small portions of John and second Corinthians.

Fourth, EPHRAÏM'S CODEX, 5th century, in the National Library at Paris. It originally contained the whole Bible, but is now in a sadly mutilated condition, "a bundle of fragments" containing parts of the whole Bible, amounting to about three-fifths of the whole. The first complete collation of the portions containing the New Testament was made in 1716 by Wetstein.

Fifth, BEZA'S CODEX, 6th century, in the Library of Cambridge University, England. It contains only the four Gospels and the Acts of the Apostles, with considerable mutilations, especially in the Acts. It was brought from Lyons, France, and presented to the University by Beza, under the name of Beza's Codex, in 1561. This is the most precious, and in many respects the

most remarkable, of the Greek manuscripts of the New Testament.

These are the great manuscripts of the New Testament, and form the basis of our modern texts. The greater part and the best of them were totally unknown, or inaccessible, to the translators of 1611; this is the point to which I wish particularly to call attention. Beza's Codex might have been used by them for the Gospels and Acts, accessible to them in England, but little or no use of them in connection with its remarkable peculiarities, seems to have been made of it. Even Beza himself, who was more of a commentator and reformer than a critic, although he published no less than ten editions of the Greek New Testament prior to the Old Version of 1611, made scarcely any use of his own manuscript. Its divergence from the Vulgates then chiefly used, as well as from other manuscripts, cast suspicion upon it, and I shall be entirely within the truth when I say that even at the present day it still constitutes one of the greatest problems of textual criticism. But to return to the translators of 1611, the fact is they exercised little independent judgment on any manuscripts, they were governed more by the Greek texts printed in the preceding century. All these were founded, for the most part, on manuscripts of late date, few in number, and used with little critical skill. Their chief guides appear to have been the later editions of Stephanus and Beza, and, to some extent, the Complutensian Polygot, which were governed at one time for a proper understanding of the subject some knowledge of these editions is necessary. However interesting and important this may be, their complete history would take us far beyond the scope of these articles.

THE EARLY EDITIONS.

The first edition of the New Testament is the Complutensian Polygot, published at Complutum in Spain, under the direction of the famous Cardinal Ximenes, Archbishop of Toledo. The first volume, which contains the New Testament in Greek and Latin, was completed on January 10, 1514, though not given to the public until six years later. In this important question concerning the manuscripts used in this edition can not now be answered, but a careful comparison of the text shows very general agreement with certain Curives of the 11th, 12th and 13th centuries; wherever these manuscripts differ from the most ancient codices, the Complutensian agrees with the modern against the ancient.

Though the Complutensian enjoys the honor of being the first printed edition of the New Testament, that of Erasmus was published six years earlier. Proben, an enterprising publisher of Basle, Switzerland, heard of the forthcoming Complutensian, and was anxious to forestall it. For this purpose he engaged the most celebrated scholar of his time, Erasmus, a native of Rotterdam, Holland, to translate the English version. Application was made to Erasmus in April, 1515, and the work was pushed with such speed that it was ready for the publisher, March 1st, 1516, and the colophon, or printer's device at the end of a book, is dated February, 1516. Erasmus himself said afterwards that it was thrown at the public rather than edited. The work is just what was to be expected from such haste—full of errors of every description—yet no book has exercised a greater influence on the history of the New Testament text. It had six years the start of its rival, of which only six hundred copies were published, and forms the foundation of all the editions which followed it at short intervals in the next generation. The manuscripts of Erasmus have been pretty well identified; they are late and of poor authority, with the exception of one, and for this Erasmus professed to have no regard. None were earlier than the tenth century. The basis of his text in the Gospels was one inferior Basle manuscript of the 15th century, and in the Acts and Epistles one of the 13th century. In the last six verses of the Revelation, Erasmus supplied these by a translation from the Latin into his own Greek. Some words of this translation, which occur in no manuscript whatever, still linger in the Received Text of the present day, and their influence can be traced in the Authorized Version. Erasmus did not hesitate at transmutation of other passages. From the Latin Vulgate wherever he supposed the Greek manuscripts defective; as in Acts 9:5 and 6, and 8:37.

The editions of Robert Stephanus, a printer of Paris, "by reason of their exquisite beauty" have exercised the greatest influence on our text, and it is his third edition of 1550 in folio—which contains the Received Text of the Authorized Version in England. It is a composite text made up from the Erasmus, Complutensian and fifteen manuscripts, among which was Beza's Codex; most of the others have been identified with the Curives in the Paris Library. The third edition shows greater approximation to Erasmus than its predecessors. Its importance in the history of the text is of the highest.

Beza's editions followed immediately on this, but they do not differ much from Stephanus and from one another. Their importance lies in the extent to which they, with Beza's name and fame to back them, tended to popularize and to stereotype the Received Text.

Or, to state this somewhat differently, the Greek text used by the King James' translators was that found in the editions of Erasmus (five, 1516-35), of Stephanus (four, 1546-51); Beza (ten, 1564-1604); and the Complutensian Polygot (published 1562). Erasmus had for his text one valuable manuscript of the Gospels; Stephanus two; Beza had his own manuscript for the Gospels and Acts, and the German manuscript for the Pauline epistles, but they really used the same. As already stated, the text of the Authorized Version agrees more nearly with the

later editions of Beza than with any other; but Beza followed the third edition (1550) of Stephanus very closely, and Stephanus is hardly more than a reprint of the fourth edition of Erasmus (1527).

The result of the whole is that, in a considerable number of cases—not of great importance—the reading of the Authorized Version is supported by no known Greek manuscript whatever, but rests on an error of Erasmus or Beza (e. g., Acts 8:14; Rev. 1:11; Rev. 5:14), and it is safe to say that in more than a thousand instances the text used by the translators of 1611 requires to be corrected by what is known to be the true text.

This brings the history of the text of the New Testament down to the Authorized Version of 1611, and my readers are able to judge for themselves of the relative advantage so far as documentary evidence is concerned, enjoyed by the two versions. The Authorized Version rests almost entirely on the so-called RECEIVED TEXT, and it will be seen that but little critical value can be attached to it. The number of manuscripts consulted for its production, in the entire course of its history, is very small; few of these were of early date, and they were but slightly used; in the main, the texts rested upon a few late Curive manuscripts which happened to be accessible to the editors. It must be seen, therefore, that so far as human agency is concerned, it is entitled to no commanding claim on our acceptance, and, indeed, it would be contrary to all the rules of criticism and common sense, if it did not need considerable correction by the use of earlier and better authorities.

In this article I have given only the manuscripts as sources for the New Testament Text, but I will give a brief history of the editions on which the text/Beza's, in my next article, I shall describe some other very valuable sources, all totally neglected by the translators of 1611, and shall give a brief history of the rise of modern scientific Textual Criticism, its bearing on our subject, and a more detailed account of the revision itself, and the principles by which the revisers were guided.

A Sign.

BY H. M. McCLUSKEY.

From time immemorial there have been persons who have believed in signs and omens. They were not confined to any class; the cultured and uncultured were alike represented. Rome's emperors, as well as her slaves, willingly sacrificed to avert approaching evil as portended by their gods. The people in Christ's day were ever seeking for signs, and in our own time there are individuals who diligently search the columns of the secular press for some new omen; having found one, they faithfully read and publish it.

The Lord recognized this demand of humanity, and provided for it in giving numberless tokens to his people of old, one of which is the heritage of this generation. He said: "Verily ye shall keep my Sabbaths, for it is a sign between me and you throughout your generations; that ye may know that I am the Lord which sanctify myself. Every sign which two parts: certain things given, certain acts required; then follow the promised results. Concerning this sign of the Lord, every seven days he fulfills the first condition; the Sabbath comes new and beautiful, each one resplendent with glorious possibilities. How is the gift received, and what use is made of it by many of his own people? It is cut down and adapted to every imaginable condition. The words of the prophet voices the thoughts of half of Christendom to-day when he says: "When will the new moon be gone, that we may sell corn? and the Sabbath, that we may set forth wheat?" These thoughts present themselves to the mind of many a business man, even in the services of the Lord's house, and when he reads it when he has prepared the way for them by reading the Sunday newspaper? The men are by no means the only ones that entertain the temper; there are business women, and cares perseveringly intrude themselves, if not peremptorily dismissed. It is not alone in the commercial world that this restless spirit is shown; in many of the Christian colleges the young men and women use the Lord's Day to prepare recitations for the class room, and by some it is said they have longer lessons assigned them at this time. In the homes the day is shortened an hour in the morning, while by many the afternoon and evening are given to social and intellectual recreation. There is a large liberty allowed individual conscience on this subject, but is that true? There is God's own Word for the formula; the conditions required with the results that will follow the observance: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and eat the Sabbath a delight, and the holy of the Lord honorable, and shalt honor it, not do thy own ways, nor finding thine own pleasure, nor speaking thine own words"—now follows the result—"then shalt thou delight thyself in the Lord; and I will make thee to ride upon the high places of the earth; and I will feed thee with the heritage of Jacob." Spiritual joy and gladness abundance in temporalities, and at last eternal life in heaven.

Is it not worth while to test this sign, to prove these things to be true? Consult history and biography with reference to this fact; it will be found that the nation and individual that were God-fearing; that sought to know and to do his will, are those which accomplished the most good and have the best records; while the decline of national or individual character can be traced to neglect of the commands of God. Even Christ, our Lord, said: "I am not come to destroy, but to fulfill"—and he brought out this statute, as he

did the others of the decalogue, stripped it of the numberless traditions by which the teachers of his day had surrounded it, and illustrated just what his Father intended by the requirements in the second clause of his sign. In the light of his interpretation let us receive the next Lord's Day as his special gift in which we are to speak his words, do his will and pleasure; then, in his name, claim the blessedness that he has promised.—Protestant.

Wesley's Use of Spare Moments.

Some interesting instances of how John Wesley made use of the smallest fragments of time to push his religious work are given in Mr. Percy L. Parker's recent issue of "Wesley's Journal," which his arrival in London on one occasion, Wesley says:

"After a few of us had joined in prayer, about four I set out and rode softly to Snow Hill, where the saddle, slipping quite upon my mare's neck, I fell over her head, and she ran back into Smithfield. Some boys caught her and brought her to me again, cursing and swearing all the way. I spoke plainly to them, and they promised to amend. I was sitting forward when a man cried, 'Sir, you have lost your saddle-cloth.' Two or three more would needs help me to put it on; but these, too, swore at almost every word. I turned to one and another, and spoke in love. They all took it well, and thanked me much. I gave them two or three little books, which they promised to read over carefully.

"Before I reached Kensington, I found my mare had lost a shoe. This gave me an opportunity of talking closely for nearly half an hour both to the smith and his servant. I mention these little circumstances to show how easy it is to redeem every fragment of time (if I may so speak) when we feel any love for those souls for whom Christ died."

We Must Pay the Full Price.

We must pay the full price for all we get in the market of life. Taste knowledge, culture. Every true-hearted man desires to be intelligent. But there is only one way to win this attainment: you must pay the full price. Indolence never wins it. You cannot pick it up. The gold must be dug out of the depths of the rock, dug out grain by grain; dug out, too, by your own hands. It is worth one cannot get by inheritance as men get farms and money and stocks. It is treasure which no one can give into us, however willing he might to do it.

We must gather it for ourselves, pick the metal out of the rocks with our own pick. A rich man can get many things by paying for them. Men are glad to work for him to get his gold. But though he were willing to pay out his millions, he cannot get knowledge, intelligence, culture, wisdom, for money. These are treasures which he can make his own only by long, diligent, unvaried, unrelaxing study. Nothing less than the full price will buy these attainments.—Sel.

The mark of a saint is not perfection, but conversion. A saint is not a man without faults, but a man who has given himself without reserve to God.—B. F. Westcott.

**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.

BOOKS.

Beauty in God's Word. By Gerard B. F. Hiallock, D.D. Philadelphia: The Westminster Press.

We were most agreeably surprised when we came to read this book. From the title we were looking for a dissertation on the great literary beauties of the Bible. There is room for such a volume, and it would be worth reading. But we do not like to have the Bible looked at as literature. We do not think the title does this most valuable book justice. It is a devotional book of high type, and not of the morbid, sickly order, such as Haverall, &c. There is not a page in which one will find striking thoughts and sentences worth quoting. What it says of meditation on the Bible is greatly needed. We heartily commend this book.

As it is handsomely bound, it will make a fine present to give to a pious friend.

MAGAZINES.

Floral Life deserves all the success it is having under its new form. Everybody who loves roses and wishes to raise them will find John Habberton's "My Impossible Rose Bed," in the April number, just the most helpful thing he or she has ever seen. It would pay a rose lover to send 15 cents for the April number. Published by the Floral Life Publishing Co., 812 Walnut Street, Philadelphia. Price \$1.00 per year.

(See additional literary on another page).

# Sunday-School Peculiar Lesson To Itself

SUNDAY, MAY 3.

PAUL ARRESTED.

Acts 21:27-39.

MOTTO TEXT—"If any man suffer as a Christian, let him not be ashamed."—1 Pet. 4:16.

"And when the seven days were almost ended."—This refers to the seven days in which the offerings were made. So far as the Nazirite vow was concerned, a month was the customary time for it to continue. "The Jews which were of Asia."—From the province of Asia in which Ephesus was situated. The Jews of Ephesus were among Paul's most malignant enemies. They looked upon him as a renegade and an apostate. They thought he was guilty of the most arrogant hypocrisy in preaching Christ to the Gentiles and then in coming to the temple as though he was one thing in Ephesus and another in Jerusalem. They stirred up all the crowd which was then in the temple.

"This is the man."—Showing that Paul's work was well known to all although they did not know him by sight. "All men everywhere."—shows how wide spread had been his labors. "Against the people."—The people of Israel as a nation, not the crowd there in Jerusalem. "This place."—Jerusalem, especially the temple. Not only had Paul done this yonder in Ephesus but he had done worse here in Jerusalem.

"And further brought Greeks also into the temple."—In the court of the Israelites, Gentiles were allowed in the outer court. Josephus says the Romans permitted the Jews to kill any Gentile, even a Roman, who dared to enter the court of the Israelites.

"For they had seen before with him in the city Trophimus, an Ephesian, whom they supposed that Paul had brought into the temple."—They jumped at a conclusion and stated their suppositions as true. This is a sin to which men are still prone. It was not a malignant falsehood—they believed what they affirmed. But they had no right to believe nor affirm without proof. "And all the city was moved."—Nothing excited the Jews more than the desecration of their temple. They had risen in fierce rebellion against their conquerors for this very thing. When they had drawn Paul out of the temple, the Levites shut the gates to keep out the turmoil. The mob dragged Paul out of the temple to put him to death, not being willing to pollute its precincts with blood. They only took Paul into the outer enclosure of the temple area.

"Tidings came unto the chief captain of the band."—The Roman garrison was in the tower at Antonia at the northwest corner of the temple area, overlooking that area with steps running down into it. The Jews had been unusually turbulent and the garrison was very large. "Who immediately took soldiers and centurions and ran down unto them."—Down the steps into the temple area. He took with him at least two hundred men, as he had more than one centurion. "It is thought from the word translated 'band'

In what it is and what it does—containing the best blood-purifying, alterative and tonic substances and effecting the most radical and permanent cures of all humors and all eruptions, relieving weak, tired, languid feelings, and building up the whole system—is true only of

## Hood's Sarsaparilla

No other medicine acts like it; no other medicine has done so much real, substantial good, no other medicine has restored health and strength at so little cost.

"I was troubled with eczema and came near losing my eyesight. For four months I could not see to do anything. After taking two bottles of Hood's Sarsaparilla I could see to walk, and when I had taken eight bottles I could see as well as ever."—SICUS A. HANSON, Withers, N. C.

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

he had a full cohort with him in the castle. So soon as the mob saw this body of armed and disciplined Romans, very small in comparison with their own number, but strong with the strength iron discipline always gives, they ceased beating Paul. Had they not have been so eager to make his sufferings as great as possible by lengthening them out, they might have killed him before the Romans had an opportunity to interfere. Then they could have said with no one to disprove their words, he had brought Greeks into the temple and the chief captain would have been satisfied. But their cruelty, through God's overruling Providence saved Paul's life.

"Then the chief captain came near, and took him, and commanded him to be bound with two chains."—Thus rescuing him from death, and yet holding him as the cause of the disturbance. The Jews would not beat him. But he would punish Paul himself when he had learned his offense. "Some cried one thing, some another."—A graphic picture of a frantic mob who did not know what they were doing. Such was the uproar and such the impossibility of getting at the truth in regard to his silent prisoner, the Roman's patience was exhausted, and he ordered the soldiers to carry Paul up the stairs into their castle.

The soldiers obeyed. The mob balked of their prey, so far forgot their fear of Roman spears as to press upon the soldiers. There was danger the little man they were guarding, in the press of the crowd, would be trampled under foot or lost. So the soldiers lifted him upon their shoulders and carried him thus.

"For the multitude of the people followed after, crying, Away with him."—Once inside the castle he was saved from their vengeance and could only be tried by law. They could not frighten the chief captain as they had Pilate. Not only was the troop at his command much larger than Pilate had, but the worst of the Roman emperors did not dare to punish the chiliarchs of the army as they could the governors of the provinces. How the scene brought back to Paul the martyrdom of Stephen in which he was one of the mob. The "Away with him" had run through the temple when Pilate had cowered and yielded.

When they had struggled their way to the top of the stairs, the

chief captain holding his place close to Paul's side, for the first time Paul speaks to him. "Canst thou speak Greek?"—Greek was the language of culture at that time. It is evident it was in Greek Paul spoke to the captain; when he addressed the people he used Aramaic, the colloquial Hebrew.

"Art not thou that Egyptian?"—The original is not exactly a question. The idea is: "Since you can speak Greek, it is evident you are not the Egyptian whom I took you for." "The Egyptian for whom the tribune had—probably from a mere natural conjecture of his own—taken Paul was a pseudo prophet, who in the reign of Nero wished to destroy the Roman government and led his followers collected in the wilderness to the Mount of Olives, from which they were to see the walls of the capital fall down. Defeated with his followers by the procurator Felix, he had taken to flight; and, therefore Lysias, in consequence of his remembrance of this event still fresh after the lapse of a considerable time, lighted on the idea that the dreaded enthusiast, now returned or drawn forth from his long concealment, had fallen into the hands of "popular fury."—Meyer.

"And leddest out into the wilderness four thousand men that were murderers."—Josephus represents the whole number of this Egyptian's adherents as thirty thousand. The word translated murderers means assassins, men who made murder a business. Lysias probably referring to a

well-known band whom the Egyptian kept with him all the time. Such bands had been numerous under the feeble rule of Felix.

"But Paul said, I am a man which am a Jew of Tarsus, a city in Cilicia."—And not an Egyptian at all. "A citizen of no mean city."—No undistinguished city. Lysias was sure to have heard of Tarsus. Having thus made known who he was Paul made his requests. It is remarkable what an influence Paul had with the Roman officers. No body of men appear to better advantage in the Scriptures than do they. Lysias might have doubted the report this stranger, against whom the whole city seemed roused to fury, had given of himself. But he believes Paul instinctively seeing that he was a gentleman, even though he proclaimed himself one of this fractious race which was no favorite with the Romans. Lysias might well have dreaded lest Paul should rouse the city to greater fury by a speech. And what the Jews could do when in a fury he knew. But the little man whose personal appearance was mean and contemptible impressed the soldier, and he granted his request.

It was for the sake of his enemies who were crying, "Away with him," that the Apostle wished to speak to them. Everywhere he would preach Jesus. Thus began the fulfillment of that prediction of the Holy Spirit that bonds and imprisonment awaited him.

## THE CHRISTIAN DOCTRINE OF PRAYER.

BY C. S. HENRY, D. D.

"The objection is that when we ask God for certain blessings of body, for rain, for instance, or for the gift of health, or for a prosperous voyage at sea, or for deliverance from plague or storm, we are asking God to change His law.

Now, as a Christian accepts the unchangeableness of God as one basis for prayer, so also must he accept the unchangeableness of law as another basis for prayer. If you give him a world of chance, a world where things go by caprices, then he can no more pray with any hope of being answered than he can pray to a capricious God. He must have a basis of fixed law to stand upon or he can not pray.

The father in his house may establish to-day a certain set of rules. "At such an hour there will be the morning, at such an hour the mid-day, at such an hour the evening meal; at such an hour the child shall go to bed, at such an hour he shall rise, at such an hour he shall take his bath, at such an hour he shall have his lessons. The father may arrange all that, and that is the law. But the child would make a mistake—a mistake made sometimes by men called philosophers—should he imagine that those laws were for the father, binding the father as well as binding him, if he mistake the order by which his father governs his household for a power outside the father. We do not deprecate law; we do not seek to make it at all uncertain; we only declare it to be the expression of God's will, not superior to God, but the hand-maid of God.

Of that law we see only a part; we cannot see how its enactments modify and arrange themselves. But even we can bring down a higher law and suspend a lower. There are for instance the laws

of chemistry and the laws of vitality—one evidently a law of a higher nature, and the other of a lower. Now, whenever the laws of vitality will vary, they vary, and sometimes suspend the laws of chemistry. You may, for instance, subject a living body to a heat which will actually destroy the texture of a dead body. A man may sit in an atmosphere raised to a point which will boil dead flesh, and may do it as a means of health; it is done daily. Again, man by his will suspends the laws, as we call them, of mere matter. He never lift my hand without suspending the law of gravitation. I annihilate for the time being the law as far as my hand is concerned.

We must recognize this fact, that there are these grades of law, and that the higher law, when it infringes upon the lower either changes it by modification, or suspends it for the time being, entirely. When therefore, one says God cannot answer prayer, because He will break His own law in a particular case, he is speaking too shallow a thought.—From Christian Truth and Modern Opinion.

## IMPORTANT—GATHER THE FRAGMENTS.

Gather up the fragments that remain, that nothing be lost. Large collections have been taken for foreign missions. But in many cases subscriptions have been made. Now it is very important that the fragments be gathered. Many people will gladly give only called on. Will pastors, deacons and mission committees see that there is a thorough gleanings and that nothing be lost.

A word to those who are not officers in the churches. Many of you have formed resolutions to help the work. If you have not done so, why not now? Do not wait to be called on. For five years we have gone up to the Southern Baptist Convention with all accounts paid in full. We went to do so again this year. We write (April 15th two weeks before the books close for this Convention year. We need no more than \$58,000 more. If we are all indebtedness we can send some of our young men and women who are begging to be sent to the fields white to harvest. If you do not feel called to go, we can help to send some one else.

Kentucky has sent this year to date \$14,578.65. We asked for \$25,000, and look for \$50,000 to roll in from her by April 30th, when our books close for the year.

Your Board will present at the Convention in Savannah a glowing report from the foreign field of what God has done through our missionaries during the year. Let us all go up to the Convention feeling that we have taken part in making the report glorious by what we have done at home. Then with joyful hearts we will praise God and prayerfully plan for greater efforts to give to those in the night of blight of sin the glorious gospel of His love in Christ.

R. J. WILLINGHAM, Gen. Secy.  
Richmond, Va., April 15, 1908.

## MEAL TIME DRINKS

Should be Selected to Suit the Health as well as the Taste.

When the coffee toper, ill from coffee drinking, finally leaves off coffee the battle is only half won. Most people require some hot drink at meal time and they also need the rebuilding agent to build up what coffee has destroyed. Postum is the rebuild, the other half of the battle.

Some people stop coffee and drink hot water but find this a thin, unpalatable diet, with no rebuilding properties. It is much easier to break away from coffee by serving strong, hot, well boiled Postum in its place. A prominent wholesale grocer of Fairbault, Minn., says: "For a long time I was nervous and could not digest my food. I went to a doctor who prescribed a tonic and told me to leave off coffee and drink hot water.

"I did so for a time and got some relief but did not get entirely well so I lost patience and said: "Oh well, coffee isn't the cause of my troubles" and went back to drinking it. I became worse than ever. Then Postum was prescribed. It was not made right at first and for two mornings I could scarcely drink it.

"Then I had it boiled full fifteen minutes and used good cream and I had a most charming beverage.

"I fairly got fat on the food drink and my friends asked me what had happened I was so well. I was set right and cured when Postum was made right.

"I know other men here who use Postum, among others the Cashier of the Security Bank and a well known clergyman.

"My firm sells a lot of Postum and I am certainly at your service for Postum cured me of stomach trouble." Name given by Postum Co., Battle Creek, Mich.

CURES NERVOUS DYSPEPSIA  
HORSFORD'S ACID PHOSPHATE. The stomach tonic and nerve food, builds up the system, cures the depression, deflection and dizziness caused by disordered digestion. Builds up the entire physical system.

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 Woman'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 one delegate for every twenty-five members or major fraction thereof, and churches having no such young people's organization.

The Alumni Banquet for the former students of the Southern every fifty members or major fraction thereof.

are entitled to one delegate for Baptist Theological Seminary will be held in the dining-room of the DeSoto hotel (headquarters) at 9 o'clock on the evening of Thursday, May 7th, being the night before the opening of the Convention.

To this banquet all former 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 names before the first of May, together with their dollar, to Rev. E. W. Kemp, 740 W. Cross St., Baltimore, Md., Treasurer of the Executive Committee.

One 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.

Tickets bearing contracts of the standard form C will be sold May 5-7, 1903, inclusive, with final limit May 20, 1903, from points on, south and east of an imaginary line drawn from Wilmington, N. C., through Charlotte, N. C., Asheville, N. C., Knoxville, Tenn., Chattanooga, Tenn., Birmingham, Ala., Montgomery, Ala., Bainbridge, Ga., Valdosta, Ga., Lake City, Fla., and Jacksonville, Fla. From points beyond tickets will be sold May 4-7, 1903, inclusive, with final limit May 20, 1903.

Original purchasers of such tickets may secure, by payment of one of fifty (50) cents per ticket at the time of deposit, an extension of the final limit, by personally depositing their tickets with the hours of 8 a. m. and 8 p. m., not later than May 20, 1903.

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

Interline tickets will be on sale

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

Interline tickets will be on sale

Interline 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. D. 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, 2.50, \$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 near by.
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.
20 The Oglethorpe Hotel—for ladies only—\$1.
12 Helmken's Cafe, \$1.50.
20 Mrs. Young, 104 Harris St., East, \$1.00.
16 Mrs. Jenkins, 125 Habersham St., \$1.
10 Mrs. Whitley, 224 State St., West, \$1.
75 Mrs. Allen, 18 Oglethorpe Ave., West, \$1.
30 The Palmetto House, \$1.
8 Mrs. Miller, 120 Bryan St., West, \$1.
500 Tybee-on-the-beach will afford

BUILT OVER.

Food that Rebuilt a Man's Body and Built It Right.

By food alone, with a knowledge of what food to use; disease can be warded off and health maintained, also many even chronic diseases can be cured. It is manifestly best and safest to depend upon food to cure rather than too much drugging.

A case in point will illustrate. A well known man of Reading, Pa., Treasurer of a certain club there, says: "I have never written a testimonial letter but I have been using Grape-Nuts about a year and have recovered my health, and feel that I would like to write you about it for the case is extraordinary."

"For five years I was a sufferer from a dreadful condition of the bowels; the trouble was most obscure." Here follows a detailed description and the condition certainly was distressing enough (details can be given by mail).

"Nothing in the way of treatment of drugs benefited me in the least and an operation was seriously considered. In May, 1901, I commenced using Grape-Nuts as a food and with no idea that it would in any way help my condition. In two or three weeks' time I noticed an improvement and there was a steady gain from that time on until now I am practically well. I don't know how to explain the healing value of the food but for some reason, although it has taken nearly a year, I have recovered my health and the

change is entirely attributable to Grape-Nuts food, for I long ago quit medicine. I eat only Grape-Nuts for breakfast and luncheon, but at my night dinner I have an assorted meal." Name furnished by Postum Co., Battle Creek, Mich.

change is entirely attributable to Grape-Nuts food, for I long ago quit medicine. I eat only Grape-Nuts for breakfast and luncheon, but at my night dinner I have an assorted meal." Name furnished by Postum Co., Battle Creek, Mich.

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 salts, will entertain twenty gentlemen for \$1.50 each a day. Cars run both ways every 15 minutes. Here is the finest eating place for sea food in the South.

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

JUST A NIGHT'S LODGING.

GEORGE VARDEN, FILD, D.D., &c.

"O the hope of Israel, the savior thereof in time of trouble, why shouldst thou be as a stranger in the land, and as a wayfaring man that thou turnest aside to tarry for a night?"

In this language of the prophet there is a plaintive note whose lingering cadence dies away in silent melancholy. And yet, at the same time, this deep regretful sigh disclose the cheering truth that God is willing to abide with his people continually. What a bitter pang ever accompanies present unfavorable conditions when we reflect that but for our insensate selves the situation might have been the very reverse. "It might have been" has spread a pall over many a life, and wrung many a heart with depressing and enduring sorrow.

No elucidation of the weeping prophet's simile is necessary; it is too plain and too striking. A lone traveler is trudging his weary way onward, maybe through sparsely settled parts, when at length the evening shades admonish him to seek shelter for the night. A hospitable home receives him and gives him entertainment.

In like manner, says Jeremiah, he who is the hope of Israel and who had promised to dwell with his people now makes them only an occasional and transient visit.

How often, alas, has this repeated itself in the lives of God's people under both covenants! Beloved, at your first espousals to Christ and it may be at certain rare intervals since, you enjoyed the constant presence of your Saviour. "Jesus all the day long is my joy and my song," was the fitting expression of your conscious communion with him who had put more gladness in your heart than when their corn and wine increased.

How is it now? Do you continue to enjoy close and uninterrupted intercourse with your heavenly Father and with his son Jesus who still lives on high to make intercession for you? Or have you so far yielded to the allurements of earth, to the secularizing tendencies of the world as to set little store by that sweet and helpful communion afforded by his special presence in the heart? For long years perhaps a follower of him who enjoined, "Love not

the world, neither the things that are in the world," are you notwithstanding so engrossed in their pursuit as to have lost all relish for spiritual and supermundane things?

If now we look at the verse preceding this mournful language we shall readily discover the reason for the withdrawal of God's presence. Ponder it deeply, prayerfully: "O Lord, though our iniquities testify against us, do thou it for thy name's sake; for our backslidings are many; we have sinned against thee."

How then in the fitness of things I might say in the eternal fitness of things, for it will hold in the other state as well as in this, how could the holy One who is of purer eyes than to behold evil and who can not look on iniquity, dwell in a heart which is allowed to be the habitation of sin?

The sentiment of this Jeremiah, both in the fact and in the reason thereof, finds its counterpart in the New Testament. To the Corinthians Paul writes: "What fellowship hath righteousness with unrighteousness? What communion hath light with darkness? What agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them. Therefore come out from among them and be separate, saith the Lord and touch not the unclean."

This simile of a traveler who turns aside just for a night's lodging, suggests by contrast the intimate and vital relation, so repeatedly and diversely set forth in the New Testament, which exists between the believer and the Lord Jesus Christ, who so far from making temporary visits to his brethren is said not only to dwell among them but to take up his abode in them. He becomes their intimate at all times by day as well as by night. Hence he is their very present help in every time of trouble.

Beloved, if you mourn an absent God, rest assured that the cause will readily and painfully appear, if you look into your heart and life.

MESSENGEES TO SOUTHERN BAPTIST CONVENTION.

S. M. Adams, E. W. Barnett, J. C. Beckham, J. A. Bennett, W. P. Bennett, J. A. Benton, Preston Blake, A. R. Bond, J. G. Bow, W. D. Bryant, W. M. Bruce, J. H. Burnett, J. Henry Burnett, S. O. Cochran, J. L. Clardy, H. E. Cleaton, C. W. Daniel, B. J. Davis, B. A. Dawes, C. T. Dearing, B. H. Dement, J. F. Dixon, T. T. Eaton, W. W. Garrett, B. F. Hagau, W. W. Hamilton, W. P. Harvey, T. J. Humphreys, B. F. Hyde, E. P. Jones, C. H. Jones, W. C. Jones, W. J. Levi, J. H. Longier, Wm. Lunsford, J. A. McCord, Henry McDonald, J. J. McEllothlin, E. Y. Mullins, Frank Miller, C. H. Nash, J. N. Peabridge, Ira L. Rice, W. H. Robinson, J. R. Sampsey, T. P. Samuels, H. F. Searcy, J. A. Scarborough, J. E. Skinner, J. T. Shade, E. Lee Smith, J. S. Smith, J. S. Smith, W. H. Smith, S. J. Snooks, T. C. Stackhouse, E. L. Stevens, F. M. Stone, R. T. Stowe, H. B. Taylor, S. F. Thompson, H. E. Trulle, E. G. Vick, J. W. Waldrop, I. M. Wise, W. M. Wood.

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The following are the messengers to the Southern Baptist Convention who represent District associations:

Rev. B. F. Adkins, Mr. S. C. Motley, Mr. Wm. J. Dickinson, Mr. H. D. Brown, Rev. W. O.

Nature's Greatest Aid.



Hon. H. L. Dunham, Esq. Mayor of Dover, N. J.

An interesting letter to our readers from Hon. H. L. Dunham, Esq. 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 I made a question or doubt, I was in Chicago during July, 1902, and went to the Columbia Medical Laboratory, No. 103 State St., and had them make 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, Esq. 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 Messenger.

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 always, name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

Hargrave, Mr. W. D. Strode, Rev. J. R. Stewart, Mr. J. Whit Potter, Rev. J. W. Mahan, Rev. J. G. Parsons, Mr. J. L. Hendrix, Mr. S. D. Cochran, Rev. L. M. Theobald, Mr. C. S. Porter, Rev. W. M. Stallings, Rev. V. K. Witt, Mr. J. A. Middleton, Rev. J. B. Hunt, Rev. H. S. Bell, Rev. J. J. Willett, Rev. E. D. Maddox, Rev. A. N. Thompson, Rev. W. B. Brooks, Rev. T. A. Conway, Rev. B. F. Swindler, Rev. J. R. Johnson, Mr. J. C. Rogers, Rev. H. H. Hibbs, Rev. J. A. Tave, Rev. W. J. Bolin, Rev. Robt. Toile, Rev. W. E. Powers, Rev. C. L. Roberts, Rev. D. S. Edwards, Rev. J. T. Turpin, Rev. W. H. Anderson, Rev. E. E. Parsley, Rev. Wm. Jayne, Rev. W. C. Pierce, Rev. M. Burgess, Rev. J. N. Lynch, Rev. A. B. Gardner, Rev. M. B. Adams, Rev. B. D. Gray, Mr. M. Hazlip, Mr. P. L. Mahan, Rev. W. T. Short, Rev. C. M. Reid, Rev. W. H. Dawson, Rev. J. A. Davis, Rev. W. E. Mieloff, Mr. D. P. Browning, Rev. Amos Stout.

Grief for things past that can not be remedied and care for things to come that can not be prevented, may easily hurt, can never benefit me. I will therefore commit myself to God in both and enjoy the present.—Joseph Hall.

BEST OF ALL.

BY S. M. WOODWARD.

I love Jesus, that dearest friend, Who guides me with a love so true, As thro' the world amid its cares The heavenly journey I pursue. He'll guide me safe what e'er befall, And I love him the best of all.

Friends I have whom I love dearly, But they can ne'er that comfort give, That soothes our sorrow, heals our woe, While in this vale of sin we live. Christ gives comfort when woes befall, And I love him the best of all.

He gives a solace to our hearts, When burdened and oppressed with grief; He hears the cry of the distressed, And quickly comes to their relief.

Yes, Christ will hear us when we call, And I love him the best of all. Tangletown, Ky.

Our Pulpit. THE TRUE IDEAL.

BY ALEXANDER MACLAREN, D. D.

"See, saith he, that thou make all things according to the pattern shewed to thee in the mount."—Hebrews 8:6.

I do not intend to deal with the original bearing of these words, nor with the use made of them by the writer of Hebrews. Primarily they refer to the directions as to the Tabernacle and its furniture, which are given at such length, and with such minuteness, in Leviticus, and are there said to have been received by Moses on Sinai. The author of this epistle attaches even loftier significance to them, as supporting his contention that the whole ceremonial worship, as well as the Temple and its equipment, was a copy of heavenly realities, the heavenly sanctuary and its altar and priest. I wish to take a much humbler view of the injunction, and to apply it, with permissible violence, as a maxim for conduct and the great rule for the ordering of our lives. "See that thou," in thy shop and office, and wherever thou mayest be, "make all things according to the pattern shewed to thee in the mount." A far-reaching, high-soaring commandment, not to be obeyed without much effort, and able to revolutionize the lives of most of us. There are three points in it: the pattern, its universal applicability, and the place where we get to see it.

I.—The Pattern.

The difference between noble and ignoble lives is very largely that the one has and seeks, however partially and intermittently, to follow—an ideal, and the other has not. Or, to put it into plainer words, the one man regulates his life according to momentary inclinations and the obvious calls of sense, business and the like, and the other man has, far ahead and high up, a great light burning, to which he is ever striving to attain. The one has an aim that he can only approximate to, and the other largely lives from hand to mouth, as circumstances and sense, and the recurring calls of material necessities, or temptations that are put in his way every day, may dictate. And so, the one turns out a poor creature, and the other—God helping him—may turn out a saint. Which are you? Which are we depend very largely on the clearness with which we keep before us—like some great mountain summit rising above the mists, and stirring the ambition of every

for many days the dwellers on the plains have to plod along on their low levels, without a glimpse of the calm peak. And so it is with our highest ideal. Earth-born mists from the undrained swamps in our own hearts hide it too often from our eyes, and even when that is not the case, we are like many a mountaineer, who never lifts an eye to the sacred summit overhead," nor looks higher than his own fields and cattle-sheds. So it needs an effort to keep clear before us the Pattern that is high above us, and to make very plain to ourselves, and very substantial in our thoughts, the unattained and untrodden heights. "Not in vain the distance" should "beckon." "Forward, forward, let us range," should always be our word. "See that thou make all things after the pattern," and do not rule your lives according to whim, or fancy, or inclination, or the temptations of sense and circumstances.

To aim at the unreachèd is the secret of perpetual youth. No man is old as long as he aspires. It is the secret of perpetual growth. No man stagnates till he has ceased to see, or to believe in great dim possibilities for character, as yet unrealized. It is the secret of perpetual blessedness. No man can be desolate who has for his companion the unreachèd self that he may become. And so artist, poet, painter, all live nobler lives than they otherwise would, because they live, not so much with the commonplace realities round them, as with noble ideals, be they of melody or of beauty, or of musical words and great thoughts. There should be the same life with, and directed towards, attaining the unattained in the moralist, and above all in the Christian.

But then, do not let us forget that we are not here in our text, as I am using it this evening, relegated to a pattern which takes its origin, after all, in our own thoughts and imaginations. The poet's ideal, the painter's ideal, varies according to his genius. Ours has taken solidity and substance and a human form, and stands before us, and says: "If any man serve Me, let him follow Me." "See that thou make all things according to the pattern," and be thankful that we are not left to our own thoughts, or to our brethren's teachings, or to abstract ideas of the true and the beautiful and the good for our pattern and mould of life, but that we have the life embodied in a Person, and the ideal made actual, in our Brother and our Saviour. There is the joy and the blessedness of the Christian aim after Christian perfection. There is something unsubstantial, misty, shadowy, in an ideal which is embodied nowhere. It is ghost-like, and has little power to move or to attract. But for Christians the pattern is all gathered into the One sweet, heart-compelling form of Jesus, and whatever is remote and sometimes cold, in the thought of an unattained aim, changes when we make it our supreme purpose to be like Jesus Christ. Our goal is no cold, solitary mountain top. It is the warm, loving heart, and companionable purity and perfectness of our Brother, and when we can, even in a measure, reach that sweet resting-place, we are wrapped in the soft atmosphere of His love. We shall be like him when we see Him as He is; we grow like Him here, in the measure in which we do see Him, even darkly. We reach Him most surely by loving Him, and we become like Him most surely by loving Him, for Love breeds likeness, and they who live near the light are drenched with the light, and become lights in their turn.

There is another point here that I would suggest, and that is—

II.—The Universal Applicability of the Pattern

"See that thou make all things." Let us go back to Leviticus. There you will find page after page that reads like an architect's specifications. The words that I have taken as my text are given in immediate connection with the direc-

tions for making the seven-branched candlestick, which are so minute and specific and detailed, that any brazen founder in Europe could make a copy in "after the pattern." So many bowls, so many knobs, so many branches; such and such a distance between them; and all the rest of it—there it is, in most prosaic minuteness. Similarly, we read how many threads and fringes, and how many bells on the High Priest's robe. Verse after verse is full of these details; and then, on the back of them all, comes, "See that thou make all things according to the pattern." Which things are a parable—and just come to this, that the minutest pieces of daily life, the most commonplace and trivial incidents, may all be moulded after that great Example, the life of Jesus Christ.

It is one of the miracles of revelation that it should be so. The life of Jesus Christ, in the fragmentary records of it in these four gospels, although it only covered a few years, and is very imperfectly recorded, and in outward form was passed under conditions entirely different from the average complex conditions of our civilization, yet fits as exactly as a glove does to the hand, to all the necessities of our daily lives. Men and women, young men and maidens, old men and children, professional men and students, women in their homes, men of business, merchants, and every that sail the sea, and that dig in the mine, they lay all the directions for everything that they have to do, in it, one life.

And here is the centre and secret of it: "Except a corn of wheat fall into the ground and die, it abideth alone." Therefore that which is the law for Jesus is the law for us, and the next verse goes on, "he that loveth his life shall lose it, and the next verse hammers the nail further in: "If any man serve Me, let him follow Me"—and that injunction and apply it, in all the details of daily life, and you will be on the road to reproduce the pattern.

But remember the "all things." It is for us, if we are Christian people, to bring the greatest principles to bear on the smallest duties. "Small duties," "Great" and "small" are adjectives that ought never to be tacked on to "duty." For all duties are of one size, and while we may speak, and often do speak, very mistakenly about things which we vulgarly consider "great," or superciliously treat as "small," the fact is that no man can tell what is a great thing, and what is a small one. For the most important crises in a man's life have a strange knack of leaping up out of the smallest incidents; just as so nobody can tell what are the great things and what the small ones. The tiniest pin in a machine drops out, and all the great wheels stop. The small things are the things that, for the most part, make up life. You can, apply Christ's example to the least of them, and there is very small chance of your applying it to the great things if you have not been in the way of applying it to the small ones. For the small things make the habits which the great ones test and require. So "thorough" is the word. "See that thou make all things according to the pattern."

I remember once going up to the roof of Milan Cathedral, and finding there, stowed away behind a buttress—where I suppose one man in fifty years might notice it, a little statuette, as completely chiselled, as perfectly polished, as if it had been of giant size, and set in the facade for all the people in the piazza to see. That is the sort of way in which Christian men should carve out their lives. Finish off the unseen bits perfectly, and then you may be quite sure that the seen bit will take care of itself. "See that thou make all things"—and begin with the small ones—"according to the pattern."

III.—Where We are to See the Pattern.

"Shewed to thee in the mount."—Aye, that is where we have to go if we are to see it. The difference between Christian

men's convictions of duty depends very largely on the difference in the distance that they have climbed up the hill. The higher you go, the better you see the lie of the land. The higher you go, the purer and more wholesome the atmosphere. And many a thing which a Christian man on the low levels thought to be perfectly in accordance with "the pattern," when he goes up a little higher, he finds to be hopelessly at variance with it. It is of no use to lay down a multitude of minute, red-tape regulations as to what Christian morality requires from people in given circumstances. Go up the hill, and you will see for yourselves.

The elevation determines the range of vision. And the nearer, and the closer, and the deeper our habitual fellowship with God in Christ, the more lofty will be our conceptions of what we ought to be and do. The reason for inconsistent lives is imperfect communion, and the higher we go on the mountain of vision, the clearer will be our vision. On the other hand, whilst we see "the pattern" in the mount, we have to come down into the valley to "make" the "things." The clay and the potter's wheels are down in Hinnon, and the mountain top is above. You have to carry your pattern-book down, and set to work with it before you. Therefore, whilst the way to see the pattern is to climb, the way to be and do, is to descend. And having faithfully copied what you saw on the Mount of Vision, you will see more the next time you go back; for to him that hath shall be given."—The Freeman.

AN INCENTIVE TO FAITHFUL PREACHING.

BY GEO. VARDEN, PH.D., D.D.

A short paragraph in the first column of the WESTERN RECORDER is from the Congregationalist. It is the summary of a report of Rev. H. L. Hutchins, who, as agent for the State Bible Society, has travelled all over Connecticut; and a disheartening summary it is: "Decreasing population, declining church attendance, dulled moral sense, with accompanying vices of drunkenness, opium-eating, immorality and beastiality. One impressive fact is, that many of these degenerates are not foreigners, but are of the old New England stock."

A more appalling, sickening exhibit cannot well be conceived. There is every reason to believe its statements correct. Surely a population that has sunk so low is in need of the wholesome and uplifting lessons of the Bible. To what degree these iniquities may be laid at the door of the church, I cannot say. But it would seem not an uncharitable inference that the people of God have fallen short of their duty. Can it be possible that such a deplorable state of things could exist if all or most of the ministers of the State were thundering the "divine warnings against sin, and proclaiming with rapt earnestness the abounding grace that can save to the uttermost, and the atoning blood that can make sinner's sins white as snow?" Mr. Bridgman, who is the editor of the Congregationalist, furnishes the *Woman's Home Journal* for February a carefully-prepared and compact article on "What the Congregationalists are doing for the good of mankind."

The editor informs his readers that this body of Christians is to-day relatively smaller than the Methodist, Baptist, Presbyterian, Lutheran, Disciples, and one or two other Christian bodies, because, "believing that religion is a good thing for the present life, Congregationalists have cared more to serve the world than to propagate itself. At the same time they have injected into the other religious bodies a leaven of liberalism and learning, making them more elastic and open to modern thought."

The apologetic explanation offered by Mr. Bridgman for the stagnant condition of his church is highly amusing. As though, forsooth, all well-directed efforts to serve the world, even in things

pertaining to the present life, were not among the very best means of propagating the principles and tenets of the organization thus laboring, whether a strictly religious body or a society having a humanitarian association.

The editor hits the mark when he confesses to the doctrinal liberalism and elasticity of the Congregational churches. The Gospel, the old Gospel, and the old Gospel only, can save from sin; it is the promise of God to salvation to every one that believeth. Connections stand sorely in need of preachers after the order of that great New Englander, Jonathan Edwards.

A few weeks ago, Rev. H. S. Bigelow, pastor of Vine-street Congregational church, Cincinnati, published in the city papers that he would on Sunday night deliver a series of discourses on Victor Hugo's *Les Misérables*. And as we were going to the Ninth-street Baptist church to hear Dr. G. Campbell Morgan, we were arrested by the same announcement conspicuously placarded in front of the building. While Hugo's work holds a high place in the literature of his class, one can but feel pity in contemplating the deterioration of the religious sentiment and the prostitution of the sacred desk on God's holy day to the exhibition and discussion of *Fantine, Cosette, Jean Valjean, &c.*

When such catchy means and methods are employed by those whose loss of business it should be to preach the Gospel of the grace of God, it becomes evident that the rich and gracious themes which abound in the Bible have lost their attraction for such ministers, if indeed they ever had for them any attraction, and it follows that the more congregations are pampered on such confectary, the less appetite they will have for the strong meat of the Word.

Without contradiction, to-day is the following Scripture fulfilled in our case: "The time will come when they will not endure the sound doctrine; but having itching ears, will heap to themselves teachers after their own lusts; and will turn away their ears from the truth and turn aside unto fables." Let the abounding laxity of doctrine in so many quarters make us the more instant in season and out of season in proclaiming and enforcing the truth as it is in Jesus.

TO EACH HIS OWN SHARE.

A number of men were once talking about the burdens of duty, and one of them declared that they were sometimes too heavy to be borne.

"Not," said another, "if you carry only your own burden, and don't try to take God's work out of his hands. Last year I crossed the Atlantic with one of the most skillful and faithful waiters of the great liners. We had a terrific storm, during which thirty-eight hours he remained on the bridge striving to save his passengers. When the danger was over I said to him, 'Must be a terrible thought at such a time that you are responsible for the lives of over a thousand human beings.' "No," he said solemnly, "I am not responsible for the life of one man on this ship. My responsibility is to run the ship with all the skill and faithfulness possible to any man. God himself is responsible for all the rest."—Ex.

THERE is a good deal of difference between letting one's light shine and letting one's self show; and either of the two processes may go on independently of the other. The unknown worker who freely expends life, health and money in the cause of Christ, lets his light shine even if he does not himself show; whilst perhaps another, whose praise is in the newspapers, and whose benevolence is a matter of public fame, may, through a perverted motive, be making himself show rather than letting his light shine.—Sel.

MAX never deceives himself so much as when he attempts to deceive God.—Caryl.

LITERARY

book here noticed can be had at publishers price by ordering from the World Book Concern, Louisville, Ky.

Continued from 2nd page).

Church and the Ministry in the Nineteenth Century. T. M. Lindsay, D.D. New York, A. C. Armstrong & Son, New York, N. Y.

This is the eighteenth series of lectures from the Cunningham foundation, delivered in Edinburgh in 1902. It is a study and masterly discussion of the church and the ministry from the standpoint of the Free Church of Scotland. It is a book useful and suggestive to those who wish to study the subject.

Lindsay lays down two postulates which underlie the whole treatment, that there is a visible, universal church composed of all in the world who worship God, believe in Christ and are taught by the Spirit; 2nd, that there is a valid ministry in the various denominations which are branches of the universal visible church.

He takes up the Acts, the Epistles and the Gospels and takes up and what they say about the organization and work of the church is discussed. The author admits that in nearly all the world ecclesia means a local church but he claims that in some cases it is expanded to include all living Christians. The Didache, the Canon of the Apostolic Canons, the Canon of Ignatius, the Canons of Hippolytus, along with the writings of Tertullian and Cyprian form the author's data for the two centuries after the New Testament period. The author assumes, without argument, that Baptists deny, but what is said about prelatry is of special interest and value to us, although the whole book is full of interest. Dr. Lindsay has an eagle eye and a wide knowledge and he writes with crystal clearness and a wealth of learning.

The Appendix is given an able and clear treatment of the controversy about the authority in the primitive churches. The Bible of Scripture, of authors and of the contents of the volume is a command of the reader.

Norman Maclean. Fleming H. Revell Co., Chicago and New York.

These sketches of quaint and curious people. The people of the sketches are simple and far behind the times but they are brave, hardy and ambitious Scotch. These sketches, though not fully sympathetic, are not without sympathy, and they give the reader a very good idea of these anti-modern and devout people. "Modern life has not affected them, and they live just as their fathers lived. Yet they are very interesting people and worth studying. There is a simple and sturdy excellence about them which is winning. The barrenness of the soil and the mistiness of their lives kept the outside world from intruding upon them with new customs and ideas."

Heart of John Wesley's Journal. Introduction by Hugh Price Hughes. Edited by Augustus Birrell. New York, Fleming H. Revell Company, Chicago and New York.

These extracts therefrom, and what is popularly known as his journal, but that was all. The whole volume, and is kept in twenty-five manuscript volumes. Mr. Birrell has gone through this material and has given us in this volume "the heart of John Wesley's journal." We know what the editor has left out, and what he has put in gives us a new appreciation of the man of that mighty man of God

who founded Methodism. We hope the entire journal will be published and made accessible to students of the 18th century.

Perhaps the most interesting part of the book is that which tells of Wesley's mother. She had nineteen children, and she prided herself on having taught them by frequent chastisements to cry softly. She was a scholarly woman, knowing Latin and Greek, and her example proves that mental training and discipline does not unfit a woman for domestic life. She never gave her children anything they cried for. Her intelligent care in training them in the fear of God is an object lesson that should be put before all mothers. Would that we had more such mothers today.

The book is also valuable in the pictures it gives of those times. If one would understand the England of the 18th Century, one should read this volume.

The Well by the Gate. Rev. M. Woolsey Stryker, D.D., LL.D. 75 cents. Presbyterian Board of Publication, Philadelphia.

Here are eight striking sermons. The first one—The Well by the Gate—gives its title to the volume. The others are: The Carpenter's Son, The Tower of Siloam, John's Three Definitions of God, Conviction or Hearsay, The Unknown God, The Sanctions of Law, The Invisible Companion. Dr. Stryker is President of Hamilton College. His sermons are masterly and stimulating.

SUPERFICIALNESS.

It was at the end of a season of intense religious-interest that a young man in the early summer of his life came to me with an earnest expression and a spirit of true inquiry for help as to personal and practical duty. He seemed like an immature Nicodemus to whom the things of Christ were full of interest and of mystery as well. He had been brought up to attend public worship and the Sunday-school, to accept the Bible as the Word of God, and he had learned the catechism, had been confirmed and was a communicant in the church. But of conversion he knew nothing. The new birth was as strange to him as to his Hebrew prototype. Faith was like an unknown quantity in mathematics. The profession of personal religion was that which he had never been called to make. Now in his hearing these great fundamental facts of religion had been brought out with pungency and power. They were as a revelation to him. "If these things are true," he said, "I want to know it. If they are true, they are of prime importance. If they are true, I have lived too long without the experience of them. I want light and I want it now. And I shall give my first, immediate thorough attention to the matter. I do not wish to go through life deceived or in the dark. I cannot afford to take any risk for the future. I must come into harmony with God." It was a case of awakening. It was very affecting to hear his ardent statement. It made one think of the young man told of in the Gospels who ran and knelt to Jesus and asked him: "Good Master, what shall I do that I may inherit eternal life?" and of whom it is said: "Jesus looking upon him loved him."

Similar cases came to my notice at about the same time, caused by the same influences. They suggested a felt need on the part of the young in our American society. They suggested the possibility of superficialness in the accredited religious experience, the possibility of the acceptance of routine for actual repentance, of the fulfilling a prescribed service for personal faith, the form of godliness without the power thereof. Possibly, one might think we need to get down to profounder method, to severer searchings of the soul, to more Scriptural tests, to more correct views of life and responsibility and duty.

The intense secularization of American life may have reduced the profound experiences of the religious life and we may have become satisfied with the outward observance in place of the inward work. The instructions of the Sunday school, no doubt, have familiarized the minds of the scholars with the great religious truths, and if they have not been made practical as they have been made familiar, they have lost grasp and control. Conviction of sin will not be secured if sin itself is minimized and treated as a misfortune or a mistake. Conversion will not occur unless the sinner feels that he is on the wrong road, and unless that road is marked as the road to ruin. Faith will not be awakened unless a Saviour is both demanded and apprehended. A Christian life will not be wrought out until it is seen to be the only life both of wisdom and of safety.

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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.

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early enough to be a working force throughout the whole responsible lifetime, the view which God takes of human obligation and human character and human destiny.—BURNETT HART, in N. Y. Observer.

Life's best days are not those to which we look forward with most expectation of happiness, but those to which we may look back with most gladness. They are those in which we were helped to do some disagreeable duty manfully, or to make some sacrifice for others, or to enter into truer and more loving relations with our fellow-men. They are the days which stand the test of experience and reminiscence and are lit up by the light which shines on duties done, troubles faced, burdens borne. For the beautiful things of life are most often those which were harsh and painful actualities when they were close at hand, but which have grown gracious and lovely as they have passed into the region of memory. So they live on with us when mere pleasures and diversions are forgotten, and we love to turn back to them in thought, while for many of our happinesses and our pleasures we may be most inclined to ask the power to forget.—Ez.

It is then of vast moment that those who are taking or are preparing to take places of power and influence in society should have correct views not only of theoretically, but practically, of Scripture teaching, and of the walk that is in harmony with it. The world wants those who not only are called to be saints, but to whom is given effectual calling. There must come into the popular comprehension, and it must come

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Etamine, all wool, new colorings for spring, in castor, bright blue, brown, roseal, gray and 38 inches wide, at... 50c

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CHRISTIANITY has only one purpose—holiness. Christianity ends in conduct. Christianity begins in motive, but it ends in character, in manhood. We are to be perfect men in Christ Jesus; we are to be as he was on the earth; we are to breathe his spirit, repeat his deeds, follow his footsteps, and represent him to mankind, so that we cannot be Christ himself, but we can be Christians, Christians, and we ought to be able to say, There you see as much of Christ as it is possible to see here and now.—Dr. Joseph Parker.

Altogether is the true and unadorned one, for which we ought to exchange all things; for this, and with this, everything is in reality bought and sold—fortitude, temperance, and justice; and in a word, true virtue subsists with wisdom.—Plato.

Editorial

The Rev. W. D. Nowlin recently had a strong article in our columns in favor of doing away with the money basis of the Southern Baptist Convention.

The one argument in favor of the money basis is that the men who pay the money are the ones to say what shall be done with it.

1st. The fact is those who go to the Convention are not the ones who pay the money, in most instances. The messengers are appointed by the simple process of sending their names to the State Secretary and the State Board.

2nd. A consistent money basis demands that members shall vote according to the amount of money contributed. Certainly on a money basis a man who gives \$5,000 ought to have 20 votes if a man who gives \$250 has one vote.

3d. In our churches we have no money basis. If we can co-operate in all church work without any money basis, why can we not co-operate in general mission work without any such basis?

and in home missions which requires a money basis, which does not exist in district or in state missions? Certainly there is nothing, and certainly there is no more reason a money basis should exist for foreign and home, than for state and district missions.

4th. Brethren who favor the money basis on the plea that those who give the money should direct how it is to be spent, forget that the avowed object of the Convention is to "elicit, combine and direct, &c., and not simply to "direct." They forget also that the "elicit" and the "combine" come before the "direct."

The Baptist and Reflector, whose editor several years ago championed the abolition of the money basis, makes a suggestion worth thinking about, viz: that some contribution be required, without naming the amount; this contribution to be regarded as proof of a favorable disposition.

Since we have so many churches and so many people there must be some limit put upon the representation. A high money basis will serve as a limitation, but a numerical basis will also serve, and we think, more effectively.

An honored brother has sent us a marked copy of the Western Christian Advocate, with an editorial urging upon Methodists the observance of Easter, "Good Friday," Lent, &c., &c. The editor speaks of Easter as "the anniversary" of Christ's resurrection, and of "Good Friday" as "the anniversary" of His crucifixion.

Protestants give to Roman Catholics and Episcopalians the monopoly of Easter, &c., and insists that others have equal rights to these days. As well ask why Methodists should give Romanists the monopoly of extreme unction.

Those who talk about the observance of Lent and of Easter as "helpful to the spiritual life" should be reminded that the vigor of the spiritual life has always been exactly in inverse ratio to such observance.

It is a sure sign of decay of spirituality where people take to the observance of "holy days." It is utterly contrary to Scripture teaching. The Apostles did nothing of that sort, nor did the primitive Christians.

Some of the papers are having a good deal to say about the recent "exposure" of Dr. B. M. Bogard in The Advance. It develops that some time ago Dr. B. sought the degree of D. D. and furnished a friend (now dead) with a list of men to whom to write for commendations of himself (B.) to be used in securing the degree, and also furnished a form of letter to be used and money to pay postage.

In his defence Dr. B. claims that he yielded to his friend's entreaties in applying to some colleges for the degree, under the latter's plea that thus his (B.'s) influence for good would be greatly increased, and also yielded to his importunities in showing him how to proceed with the case.

exposure in order to break the force of his opposition. Just what the effect will be remains to be seen.

We mention this matter because a point has been made of the fact that the editor of the Western Recorder wrote one of the letters of commendation. Yes, the writer remembers receiving a written request that such a letter be sent, and he remembers saying that Dr. B. deserved the degree as much or more than did some who had received it.

We hope this exposure may serve to check efforts on the part of brethren to secure the degree, and alas! such efforts have not been confined to those living in Arkansas. The importance of the degree (which ought to be an honor), is greatly overestimated.

There has arisen a serious difference between President Forbes, of the John B. Stetson University, and Mr. Stetson, the founder of the University. The latter tried to secure the removal of the former and failed, the Trustees sustaining the President. The Baptist Witness has earnestly supported him also.

Our esteemed Chicago contemporary, The Standard, does not grant us the coveted information of one single point, only one, which the "higher criticism" has added to our knowledge of the Bible, which point is as certain as a proposition in mathematics.

JOSEPH BILLINGS said: "If you want to be noticed, you must get in front of folks and worry 'em some." Pickers and peckers generally pick and peck at those who are ahead of them.

Editorial Varieties

Dr. Noah K. Davis has spent some time recuperating in the South, to deliver the Crozer lectures this year. We congratulate the Crozer and students.

The late Joseph Cook's father, Win. Henry Cook, was a Baptist. He was a gifted son of a gifted father, and he became a Congregationalist while at a school of that faith.

The Baptist Courier has a timely sensible editorial on our troubles in Texas, Arkansas and other states. It suggests that a number of our brethren set themselves to bring an understanding, privately the suits in Texas arbitrated, but finally failed. We second the suggestion of the Courier and hope our way will take hold of the matter and we can be done.

It turns out that the talk in the papers about an effort to move Southern Baptist Theological Seminary to Atlanta, has no solid foundation. Christian Index says of it: "A glib newspaper reporter got caught in a joking remark, and he has made plausible, as he supposed, interviews with prominent Baptists' matter was not taken seriously in the village."

The new catalogue of the Seminary, it shows an attendance of students, an increase over last year. There were 35 states and countries represented, including 15 Northern. The foreign countries represented were China, Syria, New Zealand and Kentucky leads, of course, with 61 comes Virginia with 25, followed Georgia with 20 and Tennessee at 19. There were 24 ladies who took it but they are not counted as regulars.

Gambling is going on apace in this city said: "Col. John W. won the handsome prize of a horse buggy that was offered for the best Alibi in the city on the 18th. Those who know how generous Whalen has always been in maintaining to charity will be glad that he held the lucky number. Aloysius church is Roman Catholic course. We do not believe any real church in this city would be gambling. But if churches gambled can be expected of others?"

What Baptist veteran and noble man, Stephen F. Trim of Hopkinsville, Ky. writes: "The Reconquer every work with interest, and often thank God, able and faithful defense of the orthodox religion, such as I was wonted to hearing preached by the elders of our early churches, is now needed. That is the kind of work it is needed. Time changes; God does not change, the Bible does not change, His will does not change, His faith does not change, heaven does not change, truth does not change."

The Congregationalists (whose polity is the same as that of the lists) recently held a meeting in St. Louis to consider how to centralize the nomination in a more compact organization. The Rev. Dr. Fayette, who had been a Methodist, arose and he became a Congregationalist to from that very thing. He quoted Everett Hale's saying that for the evils of democracy is more decay and not less. The Baptist is like that of the Congregationalist to secure co-operation with realization. We should not, in our co-operation, advocate centralism should we, in our real spiritualization, oppose co-operation, is danger in both directions.

Our neighbor, the Argus, says "anti-fundamentalism" is a "mantra." Why not call him an atheist? Not say that he—that he—yes, he—opposed to the organized work denomination? But our neighbor not yet produced the language London Baptist Confession (1849) affirms "the present, existing, universal, visible church." The neighbor claimed that this church teaches that doctrine, and we chromo for the production of a language in that Confession which is anything of the sort. But it is reduced. Do you know why? Simply because it is not there. Why has not some one said enough to get it out and say it in what it said of that Confession?

# AMONG THE Churches.

Winans spoke on "Walking with God" and on "The divine presence and help."

Hope Mission—Pastor Bruce reported a good week.

Bro. Moses Nye, a converted Jew, addressed the Conference, telling his experience of grace, which was very interesting.

## LOUISVILLE.

### SEMINARY NOTES.

About twenty of the men from the Seminary aided Dr. Gill on last Saturday afternoon in his religious census of the section of the city around East Baptist church. The ladies of the church served a light supper and all who assisted in the work enjoyed a pleasant social hour on their return to church.

W. H. Rich, of North Carolina, has accepted a call to the First Baptist church of Newbern, N. C. Brother Rich is an excellent preacher and man and deserves a good field. Newbern offers a fine field. We wish him much success.

H. C. McGill was ordained Sunday, April 19th, at his home church, Wheat Creek, Ky.

J. K. Hare, of South Carolina, conducted the meeting of the New York Hill Missionary Society Friday evening, April 17th. Subject, "Brazil."

Supplies for Sunday were: J. J. Hurt at Madison, Ind.; J. L. Hart, Sandy Hill, Ky.; E. L. Morgan, at Hamilton, O.; W. B. Glass, at Salem, Ky.; S. T. Matthews, at Waterford, Ky.; A. F. O'Kelly, at South Union, Ky.; Prof. A. T. Robinson, morning, at 22nd and Walnut, St. Paul, Minn., evening service, at Franklin St.; D. J. Attyeh, at Evergreen, Ky.

The Students' Missionary Society and Y. M. C. A. held its usual meeting Monday evening, April 20th. E. T. Snuggles, of China, led. Subject, "Brazil." Q. V. McCaul.

### THE STATE.

Clinton College has asked Pastor W. A. Jordan, of Charleston, Mo., to preach the Commencement sermon, and we understand he has agreed. We are glad to have him in Kentucky even if only on a short trip.

The Unity Baptist church had commended W. D. Cox, as his work in protracted meeting with them met their approval. Now they pass resolutions "That we do now and here renew all former acts of recommendation of evangelist, Rev. W. D. Cox," and they further declare that by their previous action no reflection was intended on Daviess County Association. The resolutions were unanimously adopted, and signed by Elder R. C. Allen, Moderator pro tem and L. P. Oates, church clerk.

Pastor J. J. Taylor, of Norfolk, will supply for Pastor Preston Blake, of Lexington, during August, and vice versa. It is a good exchange.

The editor of the Recorder will preach for the First Baptist church, Detroit, Mich., the first three Sundays in August. He is unable to supply for them for the whole month.

Pastor B. T. Bruner writes: "At our services last Saturday and Sunday at Pleasant Ridge, Daviess county, we had two additions by letter, dismissed two by letter, and my resignation as pastor was accepted."

Pastor Luke P. V. Williams writes: "I have just closed a ten days' meeting with my mission church at Olive Hill, Ky. Bro. R. L. Baker did the preaching. His preaching was expository and was blessed of God. The whole town was stirred as never before. The town was in the midst of a whiskey election fight, every thing centered in the meeting and when it closed the fight was over and advocates of saloons conceded their defeat. There were 22 professions of Christ's religion; 17 additions to the church. Bro. Baker has been called to pastorate of Morehead church, and has accepted, to begin my 1st. He also accepts the financial agency for Braeken Academy, to begin work immediately."

Bro. Francis W. Taylor writes: "I have been preaching for five weeks in two good meetings at Williamsburg and Lebanon, which resulted in more than one hundred additions to the two churches. I shall spend a week at my home in Henderson and then go to Charleston, Ill., for a meeting."

Pastor Thomas, of Salem Baptist church, Shelby county, reports that Pastor Bolin, of Mt. Sterling, preached a sermon on missions for him last Sunday, and the collection amounted to \$78.14. Good example for other churches.

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### OTHER STATES.

The *Religious Herald* reports that at the old First church of Richmond the Easter services were very attractive and impressive, and that there was no preaching in Pastor M. Ashby Jones' church at night, the choir rendering an Easter cantata.

Pastor Amis, and his flock at Hot Springs, have decided to arise and build a suitable house of worship. They have secured a most eligible lot, and they propose to erect a building worthy of the denomination and of the city. They need help and they should have it. Multitudes of visitors from all parts go to Hot Springs, and the Baptists ought to be well represented there.

Evangelist T. T. Martin had a most gracious meeting with the St. Francis Street church, Mobile, Ala., on the 15th inst. He is now preaching in Salisbury, N. C. Next Sunday he begins at Thomon, Ga. Thence he goes to Natchez, Miss., and thence to Savannah, Ga., where he will hold a meeting after the Convention.

Pastor Murray, of Huntsville, Ala., is enthusiastic over the preaching of Bro. C. Risner in his recent series of meetings there. One notable effect of the meeting was to greatly strengthen the pastor with the church and with the community. This ought always to be the case, but it is not always so. Bro. Risner is a most effective preacher. He has resigned at Roanoke, Ala., and he is doing evangelistic work for a season till he again settles in the pastorate.

Bro. A. C. Dixon writes: "I am just closing in Lowell, Mass., one of the best meetings I ever saw in New England. Last Sunday evening I preached in Huntington Hall to about three thousand people and one thousand were turned away, unable to get in. In the afternoon meeting not less than one hundred and fifty made confession of Christ, over seventy of whom signed cards without any church preference, which shows that they belonged to the outside; unchurched classes. The meeting continued from Tuesday until Thursday evening of the following week, and we had from ten to fifty who came forward every evening, making confession of their faith in Christ. It has been a real revival, and yet some people are heard saying that the time of revivals is past. The God of the Apostles and of Whitfield, Finney and Moody, is in New England yet."

Pastor J. C. Masie, of Ohio has accepted the call to the Tabernacle church, Raleigh, N. C.

Two hundred and sixty-five students have been enrolled this session at the Baptist Female University, Raleigh, N. C.

Pastor W. C. Tyree of First Baptist Church, Raleigh, N. C., reports the result of a protracted meeting with us here, of China, assisting. This will be a missionary as well as soul saving revival.

Pastor L. B. Warren writes from Ocala, Fla.: "Dr. J. L. White has just closed a ten days' meeting with us here. Tremendous crowds greeted him at every

service, and the city has been stirred as never before. Between 125 and 150 confessed Christ. Between 70 and 80 have already united with us, and many more will come. Many will go to other churches. This gives us an increase of about 200 in the thirteen months of the present pastorate. God has been very good."

Pastor E. M. C. Dunklin writes from Oxford, Fla.: "We closed a very precious revival with my church here in the night of 13 days. Bro. Geo. T. Leitner, of Leesburg, Fla., did the preaching up to Friday noon, and I the rest. Results, I baptized 30 yesterday afternoon in beautiful Lake Miona, two miles distant. 21 young men and 9 young ladies; two remain for baptism. Rejoice with us, my health is fairly good. May the Lord bless you all."

Pastor M. D. Early writes: "I have accepted pastorate of the First church Newport, Tenn. Will enter upon the work the 15th of this month. Please change my address to above place."

Pastor W. R. Gwaltney writes from Hickory, N. C.: "We closed a great meeting in the Baptist church in Hickory, N. C., last Friday night, which lasted three weeks. On the 3rd Sunday in March Rev. G. E. Bailey, of Texas, began the meeting, preaching twice a week. Then Bro. T. E. Martin, of Missouri, preached twice a day for two weeks, to very large and deeply interested audiences. Thirty-three have been received for baptism. Bro. Bailey is a strong preacher and a clear expositor of the Scriptures. Bro. Martin is unequalled in his power to make our God plain the way of salvation. He is perhaps the greatest evangelist on this continent."

Bro. J. M. Corley, of Natchitoches, La., writes: "Bro. B. H. Moore's 10 weeks' meeting here, assisted by our pastor, Bro. J. L. Wise. We hope for good results."

Bro. Fred. D. Hale writes from Memphis, under date of April 8th: "Our meeting in the Central church will close Friday night. The Lord has been with us, and there is a gracious revival in the hearts of a few. Some thirty have been received into the fellowship of the church, and more to follow. Next Sunday I begin a meeting with Pastor Ross Moore, of the First church, Pine Bluff, Ark."

Bro. L. G. Allen writes: "The West Paris church is doing well under the care of Pastor J. B. Myers. He is an earnest preacher, is popular with his people and with outsiders. He has brought the church from a mission station to a self-supporting church. The membership is having more than doubled under his pastorate. Pastor Myers is now getting out his sermons in book form. These sermons have been heard gladly by hundreds. They are a power for good."

Bro. John E. Bernard, of Anniston, Ala., has accepted the care of the church at Cartersville, Ga., and enters upon his work there.

Pastor Geo. S. Kennard writes from Luray, Va.: "We have just closed a two

weeks' series of meetings in which Pastor J. J. Hall, of Norfolk, Va., was my assistant. There were twenty-three conversions. I baptized twenty of the converts yesterday. Our church has been greatly revived and the whole community spiritually awakened."

Pastor E. L. Springer writes from Sterling City, Texas: "Please forward my paper to me at Sterling City, Texas, instead of Sunny Place, Tex. I have given up R. R. work and am pastor here. Pray for me. The Lord bless you."

Rev. Geo. W. Swope, of the Southern Baptist Theological Seminary, Louisville, and formerly the popular pastor at Springfield, Ky., has been called to succeed Secretary W. C. Golden as pastor of Third Baptist church, Nashville, Tenn. He accepts and will enter on his work June 1st. The church is now engaged in erecting a new church house, to cost from \$10,000 to \$12,000. A fine field and the right man for the place, and we predict a successful pastorate. H.

In view of the recent rainy Sundays, which thinned our congregations all over the state, and so hindered our mission collections, we urge upon our brethren to send in their contributions direct, and then turn over the receipts to the church and association treasurers. This will keep the accounts straight and at the same time will save a delay that might make the money too late to be counted in the current year which closes at noon April 30th. Let us not allow the weather to cut our contributions short.

The Annual Convention of the Baptist Young People's Union of America for 1903, will be held in Atlanta, Ga., July 9th to 12th, inclusive. The key word will be Service.

Mrs. Susan F. Guthrie died Monday morning at the residence of Mr. and Mrs. Geo. H. Wilson, in this city. She was the widow of Archibald Guthrie, Esq. They had no children. Mrs. Wilson is her niece, and Mrs. Mattie G. Bailey her sister. Mr. and Mrs. Guthrie were a noble pair; they were staunch Baptists, and great friends of the Brethren, and having, we believe, to our Old Guard, Emancipation was taken to Emancipation for burial.

Evangelist E. W. Taylor favored us with a call on his way last week from Williamsburg to his home in Henderson. He aided Pastor Hibbs in a great meeting at Williamsburg.

Prof. Arthur Vagter, of Georgetown College, spent a day or two in Louisville in the past week, and he gave us a pleasant call. The faculty feel a deep interest in pushing the work of securing the added \$100,000 endowment of which Mr. Vagter offers \$25,000.

### THE OLD CAMPER

has for forty-five years had one article in his supply—Borden's Eagle Brand Condensed Milk. It gives to soldiers, sailors, hunters, campers and miners a daily epiphany, "like the old home." Delicious in coffee, tea and chocolate.

...Pastor Eaton's topics were "doubt" and "Consider your life." ...Pastor Jones preached on and took the annual collection. ...Pastor Weaver spoke on "In Christ" and "The Christ." ...Pastor Gill's themes were "The fathers of men" and "Refutation." Young People's rally night. Bro. Clarke, Dawes, and Jones spoke. It was an inspiration. Two joined by letter. ...Pastor Hamilton preached "Christ and Him crucified" "From glory to glory." Two joined, and they were received for life reports a glorious meeting. ...Bro. M. E. Wolff preached "Into all the world" and Bro. ...Pastor Jenkins and Bro. ...Pastor Foster's topics were "Bearing the yoke" and "The yoke." ...Pastor Janzen preached on "The fear of the Lord" and "The devil." ...Pastor Taylor spoke on "The yoke of truth's sake" and "The yoke of men." Two joined by letter. ...Pastor Longier's topics were "Receiving and obtaining the yoke" and "No man cared for the Church sends the pastor to the Baptist Convention." ...Pastor Clarke's subject was "The love of Christ constraineth" and "The unprofitable servant." Church sends the pastor to the Baptist Convention. ...Pastor Allen preached on "Heart sermons" and "Heart sermons." ...Pastor Reed preached on "Religious pessimism" and on "The yoke of our oil." ...Pastor Hill's subject was "Sin and its results" and "With us and we will do these things." ...Pastor Mohler spoke on "Is Jesus" and "Is Jesus." Two joined by letter. ...Pastor Bennett's theme was "The fruit of the Spirit." He reported that E. Powers critically ill of the ...Pastor McFarland preached on "Living for others" and "The parable of the pounds." ...Pastor May spoke on "The yoke of our oil." ...Pastor (New Albany) ...FREE AND PREPAID.



One's.

CHARLES HOSPITAL.

WILLIAM PIERSON.

...fun to have the measles, Dorothy Hayes awakened one of those feeling very queer, she thought that could be the matter. Her mamma and Aunt Nellie were talking about Ruth Burton's measles, and had said, "Dorothy, with her, and probably took measles didn't quite feel sick, and queer. She wished she could come in to dress her things. She was wishing this, mamma pulled the curtain that separated the rooms, and said: "Well, it makes you look so sober! I want to have the sunshine in!" the window-shade, and then Dorothy's papa. "Do come in, and look at this child! She has the measles." Dorothy's papa was a doctor, and he used to seeing people with diseases that they think make to have the measles; he thought so unless they themselves were sick ones—and that does seem a beautiful case!" said he. Dorothy looked like a great, big red head, if you will be good and let me see you, you will get along all right," said Dorothy. "I'd rather take care of people than to be sick myself. I'm a doctor or a nurse." Dorothy said, "You may, some day," said Dorothy. "You are my patient, and I'll see you. If you are a good nurse, you'll nurse a case for me some time. What do you say to that?" Dorothy took a cap and an apron and asked Dorothy. "Remember papa; but remember to be a good patient first." Dorothy fixed her medicine case, and fixed her powders at once, and Dorothy did not have a bright light, or be allowed to get at all that she went off to eat his supper. Dorothy thought that it pretty hard to have had on such a beautiful day, her best doll, Millicent May, her best doll, Millicent May, looked so all and cheerful that she did really polite. Dorothy thought ought to look a little better. Perhaps Dorothy was very rate she tucked Millicent in the bed clothes with her and was just getting ready when mamma came in. Dorothy said at the door, "I hear it's going!" Dorothy listened, and heard what Aunt Nellie's voice saying: "Clang! clang! clang!" Dorothy knew about ambulances—covered wagons in which sick people carried to hospitals, and she thought new game this was. Dorothy heard it, said Dorothy, always ready to make believe, and see what is the matter," Dorothy came back with Aunt Nellie between them they held a box to look like a stretcher on which people are carried. On this Dorothy had never seen before with a blisque head, and on Dorothy's neck and arms were many spots of red paint. Beside the new stretcher which mamma read this was it: Dorothy Nurse of the Measles Hospital. Dorothy Hayes: I send you a box with measles. Her name is Dorothy Gray. Give her the

best of care. Keep her room dark. Do not allow her to take cold. Amuse her as well as you can, for she is a stranger, and may be lonely. I will call often to see her. Yours truly, Robert Clark Hayes, M.D. "I will take good care of you," Dorothy said. "You poor, sick child! This is just the right hospital for you, and Dr. Hayes is a very, very fine doctor. "Oh, you are a beautiful case!" Aunt Nellie made a handkerchief cap for Dorothy to wear. She couldn't very well put on an apron because she was in bed, but she pretended that she had the apron and cuffs, and was a real trained nurse. Flora Dora Gray needed a great deal of attention, and she had it. Sometimes she had to have stories told to her, and sometimes she had callers. At noon Dr. Hayes called, and counted Flora Dora's pulse, and said that she was doing very well indeed. There were a great many other things to be done for her. After dinner, Flora Dora had to take a nap, and Dr. Hayes said he thought that, in cases like hers, the patient was more likely to sleep if the nurse lay very quietly beside her with closed eyes. Dorothy tried it, and Flora Dora must have had a lovely nap, for Dorothy slept two hours, and her patient never moved during that time. It was not a very long sickness, after all, and one morning Dorothy awakened to find every red spot gone from Flora Dora's face and arms. "Your patient is doing finely," said Dr. Hayes. I think she may be dressed to-day, and go into the sitting-room." "Truly, papa!" cried Dorothy. "Oh! but then who would take care of her, and keep her from getting too tired?" "Well," said Dr. Hayes, "you might be dressed and go with her." And Dorothy was.—Sunday School Times.

DICK'S FACT.

"Teacher told us," said Dick, quite out of breath from running so fast, "to bring a fact to-morrow to school to tell about." "A fact!" said mother. "What is that for?" "So we will know how to use our eyes, and tell things afterward," explained Dick, stretching his own eyes very wide open. Mother laughed, and said: "Well, Dick, it's a fact that I'm very glad you are home, for I need your help very much to run downtown to the market, to the postoffice, and to the dry-goods store." When Dick got home with all the things in his express wagon, supper was ready, and after supper he helped his mother with the dishes, so sister could study her geography. Then it was bedtime, and the next morning he was so busy that he forgot all about the "fact" until he was almost at the school house. He stopped to think about it, and just then a window in a little white house across the street flew open, and a voice cried out, "Dicky, boy, come here, I want to show you something." Some dear friends of his lived there, and it generally meant delicious sugary cookies when they called to him; so he went in very willingly, for the school house clock told him he had plenty of time. Miss Amelia could not walk without crutches, and Dick felt very sorry for her. She was in her wheel-chair now, and she rolled it over by the window while her mother went to get the cookies, and there on the sunny pane was a great crimson and black butterfly. "I found this," said Miss Amelia, taking a brown pod from the mantel-shelf. "I found it in the porch, and I threw it into my work-basket. Last night I could not sleep, for I thought a mouse was scratching, and this morning we found the pod open, and this lovely butterfly. This pod is a cocoon, Dick." "Oh, I'll have that to tell for my fact!" said Dick, stuffing his pockets with the cookies. "Thank you."

So, when the teacher called for facts, Dick stood up very straight and said: "Miss 'Melia, my friend, who gives me cookies, found a 'coon in the porch last fall, and when it was in her basket a long time, it turned into a mouse, and then to a butterfly." The scholars laughed a little, but they were much interested when the teacher explained about the caterpillar, the cocoon and the butterfly Dick had not understood.—The Outlook. A BRITISH volunteer has had the hard-ship, according to The London Weekly Telegraph, to make the following confession. He says: Some time ago I spent a week with a garrison battery in a South coast fort. On the last day the sergeants sat down to an exceptionally fine dinner, the crowning glory of which was a large plum pudding. I had made the pudding two days before, had it boiled, and now, reheated, it made its appearance amid the welcome shouts of my brother warriors; and I naturally felt a bit proud of it, for I hadn't been a ship's cook for nothing. "Seems mighty hard," remarked the sergeant major, as he vainly tried to stick his fork into it. "Have you boiled us a cannon ball, Browney?" "Or the regimental football?" asked another. "Where did you get the flour from?" questioned Sergeant Smith. "Where from?" I retorted. "From Store No. 5, of course." "You did!" roared the quartermaster sergeant. "Then, hang you, you have made the pudding with Portland cement!" And so it proved. The pudding is now preserved in the battery museum. "I'm not stingy like George," said a little girl concerning her brother. "I gave away three apples, but he gave away only one." It developed that the little boy had only two apples to begin with, while his sister had a basketful. We manifest our liberality, not so much by the amount that we give as by what we have left. "I can always tell when I am beginning to win the love of my pupils," a teacher said. "They manifest it by wanting to give me something." So God knows when he has won our love, or, at least, we manifest our love by our desire to give him something.—Australian. "Now," said the lawyer who was conducting the cross-examination, "will you please state how and where you first met this man?" "I think," said the lady with the sharp nose, "that it was—" "Never mind what you think," interrupted the lawyer. "We want facts here. We don't care what you think, and we haven't any time to waste in listening to what you think. Now, please tell us where and when it was that you first met this man." The witness made no reply. "Come, come," urged the lawyer. "I demand an answer to my question." Still no response from the witness. "Your honor," said the lawyer, turning to the court. "I think I am entitled to an answer to the question I have put." "The witness will please answer the question," said the court, in impressive tones. "Can't," said the lady. "Why not?" "The Court doesn't care to hear what I think, does it?" "No." "Then there's no use questioning me any further. I am not a lawyer. I can't talk without thinking." So they called the next witness.—Exchange. A FINE KIDNEY REMEDY. Mr. A. B. Hitchcock, East Hampton, Conn. (The Clothier), says if any sufferer from Kidney and Bladder Disease will write him he will direct them to the perfect home cure he used. He makes no charge whatever for the favor.

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A QUESTION WITHIN A QUESTION.

BY PARLEY D. ROOT, D.D.

In these latter days we are confronted with questions which may possibly be the product of this 20th century of rush and instability, for certainly the "signs of the times" are not conducive to moderation and stability. We are living in the midst of exciting influences, when, as never before, we clasp hands with our brothers of every clime and nation and tongue, and are thrilled with all that may excite them to action in any and every direction. As never before, the wrongs of our brethren at the opposite side of the globe have become our wrongs, under which we groan and suffer and bemoan our lot, while their joys and triumphs send a thrill of pleasure tingling through our veins and become our personal joy or grief. Not in danger as in the past, do we eat the fruit of our own vine and fig tree and depend for the furnishing of our tables from what our soils yield, but make our choice of viands from the products of every zone, while we jostle on the street or work shoulder to shoulder in our shops, factories, and on our farms, the natives of every land. Under circumstances like these, there is no wonder that sentiments, opinions and practices should also have undergone great changes, and brought about much that is out of order, as we view it, in our social and religious matters. Especially is this true in religious matters, for there seems to be, to a large extent, at least throughout the North and West, an inclination to reduce everything to a worldly business standard, as, for instance, the inner meaning of the Word of God is cast aside, and regarded from what is called a "common-sense" standpoint, ignoring entirely the necessity of spiritual enlightenment in order to understand spiritual truths. Under this ordering, the ministry is made a profession like the law or medicine, which one is at liberty to take up or lay aside at his pleasure. The idea of the ministry being a calling, and he who enters it as he should, being called of God by the Holy Spirit operating upon his heart, while he is made to feel a woe resting upon him if he preach not the gospel, is cast aside as unworthy of thought, and which should have no influence upon one's mind more than the vagaries which so often lead such as are afflicted by them into strange and unheard-of acts, often to their shame and the ridicule of their fellows. So strongly has this thought taken possession of a large class of the professed followers of Christ, as that it is not any longer a matter of surprise to hear the remark made: "If such and such an one does not like the ministry, why does he not leave it, or go into some other business" (?) Or, "Such and such a young man or woman"—for young women are thought to be as appropriately in the office of the ministry as young men—"ought to go into the ministry, for they would make such a pleasing appearance in the pulpit, and here they are so gifted."

Not only here and there do we find such as hold to these ideas, but large numbers of churches, though they might be ashamed to acknowledge it, yet by the course they pursue give their assent to such a position. So prevalent have these strange and unscriptural positions been taken by our churches, as that many of the

"old-fashioned" ministers of Christ, who "hew to the line" in their proclamation of the truth, are set aside, while young men with no experience, or who possess a "dash" of the spirit of this hustling age, and whose consciences are of that elastic character which enable them to look with complacency upon the introduction into the church social of a "modest" quadrille, French-four, or even schottische, with, as a change, a game of whist or progressive euchre, while the billiard or pool table is not thrown aside, or even the bowling alley.

Said the wife of a pastor when these things were mentioned: "You are not to judge of one's piety by his outward life—for who knows but that his heart is right with God" (?) It might be thought to be a slur upon those who enter the pastorate in this day of progressive views, to call them 20th century ministers, and therefore we will not do it, for there are many godly men, called of God, who are in the ministry among the young, and fitting themselves for this sacred work, as the world has ever seen, while at the same time there are more, and the number is increasing, of such as have chosen the ministry as a profession, and are either working at "the trade," or getting ready for it, than the world has ever seen, and these men are "hustlers," and not unacquainted with the advantages of "policy." To such, the ministry offers a pleasant field for the advancement of their ambitious schemes, even though lean, come to the true tactics of Christ, and His faithful ministers be turned adrift in the prime of their usefulness, after long years of weary and self-sacrificing labors, because, forsooth, a few silver threads have covered their heads, and they are no longer children, whose main thought and desire is to pet and be petted and see how nearly allied they may be to the great Pedobaptist family and yet retain their standing in the Baptist ranks. That there are many such men of God, if not entirely cut off from living (?) salaries, so near it as to cause them to groan in spirit when the thought of the coal bill and the meat and butter and other necessities of the table, to say nothing of the clothing, is thought of. Because of the superabundance of men, waiting to step in and assume the pastoral care of our churches, composed of the good, bad and indifferent, large numbers of the tried and the true are retired to live on what they may chance to get. The usual *modus operandi* of laying a pastor aside, is to reduce his salary, which, if that does not operate as desired, to repeat the dose to such a degree as that those who were influential in it are made ashamed of the part they have taken, and then to withdraw from attendance, with their families, and go to some other church, while they keep their tongues busy asking the question: "I wonder why Mr. — does not resign or move away?" If the Lord opens the way, the rejected pastor moves at once, and is only glad that he may do so, but if not, and he has nothing laid aside to pay his moving expenses, he is reduced to the terrible straits of staying on and bearing all the indignities which may be heaped upon him, in the shape of "cold shoulders," intentional glights, sarcastic remarks, made by one to another, but purposely for his ears. His brother Christians (?) thus drive the steel into his soul, until often he

is made to cry from his injured and bleeding heart: "How long, O Lord, how long?" From circumstances like these many these days are led to ask the question, which in former never entered their minds: Does the Lord really call men into the ministry? Are women eligible to that office? If faithful to his trust, as he reads his duties in the Word of God, is his usefulness at an end because he cannot conform to the world's or a worldly church membership's standard?

Does the Lord call his ministers into His service and retain them in the sacred office until they become too far advanced in age to embark in secular business, and then turn them adrift?

Is it really the part of wisdom for a minister to use his office as the means of securing a competency for old age, or for such time as he may be turned out of his office?

Does it pay a minister to be faithful to his calling and generous in his support of needy causes, with the certainty of the approach of days when he will have nothing to bestow upon others, and possibly his inability to keep the wolf from his own door?

These questions have become more than idle talk, and, from the scores of godly men who have sought to support themselves and families through life insurance and book agencies, gardening, book keeping, &c., &c., all who will stop and think it over will see the serious side of it.

What has brought about such a state of affairs? Has the neglect of a healthy discipline in our churches had anything to do with it?

Has a desire to cater to the conventionalities of society among our church members; to secure the attendance upon the services of our churches noted or wealthy people; the multiplication of organizations in the church; the desire to augment the number of members in the church; the adoption of worldly plans to carry on the organization and to secure a sufficient financial backing to meet all expenses; to seek, in all that is brought forward to make the church large and influential, to please men rather than God?

Who is wise enough to answer all these questions? Who, that has the love of God shed abroad in his heart, and who loves the place of prayer, and is concerned for the honor of God's house, cannot answer them?

Said the wise man: "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."—Eccle. 12:13, 14.

THE LORD'S LEADINGS.

BY MRS. M. E. SANGSTER.

Nothing is more natural than the deep desire of the young Christian and of the Christian past youth, but earnest and loving with the love of the tried and the true, to be up and doing for Christ. Often this desire is so peremptory and so insistent that it blinds one to the fact that the Lord's work is here, as well as yonder, in our own kitchens, streets and drawing-rooms, as well as on the outlying posts of service. A sweet young girl, wistful and eager to fill every day with some blessed and direct work for Jesus,

A Good Beginning

If the blood is in good condition at the beginning of the year, you are prepared to resist disease and are not apt to be troubled with pimples, blackheads and blotches, or the itching and burning eczema that make one's life a veritable torment and misery.

Now is the time to begin the work of cleansing and building blood and strengthening the weak places in your constitution. During the cold winter months we are compelled to live indoors and breathe the impure air of badly ventilated rooms and offices. We over-work and over-eat, and get too little out-door exercise, and our systems become clogged with impurities and the blood a hot-bed of germs and humors of every kind, and warm weather is sure to bring a reaction, and the poisonous matter in the blood and system will break out in boils and pustules or scaly eruptions and red, disfiguring bumps and pimples. Make a good beginning this season by taking a course of S. S. S. In time, it will not only purify your blood and destroy the germs and poisons, but promote healthy action of the Liver and Kidneys and give you a good appetite at a time when you need it most.

S. S. S. improves the digestion and tones up the Stomach, and you are not continually haunted by the fear of indigestion every time you eat, or troubled with dizziness, nervousness and sleeplessness. There is no reason to dread the coming of warm weather if you have your system well and the blood in a normal, healthy condition. It is the polluted blood that invites disease germs, microbes and poisons of every kind to breed in the system, and break down a long train of spring and summer ailments, break down the system, and produce weakness, lassitude, and other debilitating troubles. Eczema, Acne, Nettle-rash, Poison Oak and Ivy, and other irritating troubles are sure to make their appearance unless the humors are antedicated and the blood made rich and strong before the warm weather.

A course of S. S. S. is now a safe precaution and a good one, and enable you to pass it through the hot, sultry months of spring and summer. S. S. S. is a purely vegetable and is recognized as the best blood purifier and the most vigorous and pleasant of all tonics. Write for our book on "The Blood Diseases."

SSS escape the diseases common to spring and summer. Write for our book on "The Blood Diseases." THE SWIFT SPECIFIC CO., ATLANTA

was one day walking on a commonplace errand near her own house. A stranger paused to inquire the way, and the information was courteously given. Then, to the girl's heart, not too much occupied with its own concerns to be impressed with the want of another, came the thought that the woman who had asked the question was aged, looked feeble and bewildered, and bore the marks of poverty. The girl, turned, retraced her steps, found the woman and took her to the place she sought. It was a half-hour out of her day and she discovered in that space that the stranger, just dismissed from the hospital, had come from her own home to seek and save a deeply tempted soul, a soul in extremity. The young girl took the ministry on herself, a ministry of love, care and time that extended over months, but in the end the soul found peace. This was a leading of the Lord.

We may not, perhaps, be able to invest with much glamor of romance a mission of the Lord to hard-working Mary, bending over her tubs in our own laundry. Even to go a little farther, it seems finer to leave home and endure hardness in some circumstances, extending relief and showing compassion to the poor and the wretched in a crowded city neighborhood, than to give companionship to an aged relative sitting alone by our own fire. Both kinds of work are right and are the Lord's, but we should be very sure of the Lord's leading when we choose between them. Are we quite as ready to live in the radiant joyousness of Christ's realized love and constant presence in our own village as in a distant field? Is our own tired is in a prosperous country,



Mrs. M. E. Sangster

THE BEST TONIC AND... While living in... gave a victim of... blood. I ran down... energy; I was scarcely... about and had to... occasionally. I took... gain to improve at... thorough course be... well. I took S. S. S. the best... ever used as an app... eral tonic. S. S. S. 511 Railroad Street,...

finding after a weary business, as much an object of solicitude in our eyes as a body's less worthy and reputable father who around saloons, and does that he can help, but for mission, properly, sets floors of blessing?

Understand, I am not one word against the mission, or the city mission, or foreign mission work, all I dearly love. Only, for us, the Lord's leadings in these directions, but strictly limited to the literal needful help with his son, the fragile mother, aching head on her pillow, friend, gay of manner, of temper, who is drifting into evil association. On the other hand, those who are called, strongly, to go forth, out world, up into the New valley, among the hills, candle of faith burns in the churches languish for enthusiasm, out into the ways of sorrow and the of sin, over the ocean to the end. If it be a God's call, heed it, wherever it lead to blessedness. Conventionalist.

PASTOR CHECK, of... called at our office. He that the debt on the... of \$5,000 is all raised... new edifice will be... Dargan to preach the... Sunday in this month... mer pastors are expect... on hand. Bro. Check... his church deserve great... It is much easier to... sometimes, than it is to... Glad to hear that Bethel... is in a prosperous country,

OUR LETTER.

Thompson, Baptist, has the following to say: "A good man after a good man dies, it is not enough to believe that death will stop the existence? He has things better than he has, because he shall be resurrected by the world, away you will not be away five minutes before he is assigned to you." I take you send me a bundle of papers so often. I take care in passing same on to those who are quite highly appreciated and pronounced most eligible to send some substance of the course of time. B. McCall, formerly of Ky., has become pastor of Pleasant Association, of Fairview church. Chas. Rhoades, of Marietta, Ohio, his home, is among the most prosperous in that section of Kentucky.

ALL TO WORK.

The *Kam's Horn* pertinently remarks that "It certainly never was intended that Christian people should perform their obligations by proxy, nor that a small class of selected lives should be set apart to do all the work and ministry of grace and love and mercy." But is it not true that, in every church there are many members whose every-day lives indicate that they take it as if they regarded the attendance upon the services, the avoidance of immorality, and the payment of a small sum toward the expenses and benevolences of the church a complete fulfillment of their obligations.

But what are the teachings of God's word in the case? Paul tells us there is aggressive work for every one. There is no exception. Every one, when made a child of God, was "created in Christ Jesus unto good works, which God hath before ordained that he should walk in them" (Eph. 2:10). This settles the matter conclusively. In the new birth a disposition for active work for Christ is imparted. Each man, of course, has his own special calling. "There are diversities of gifts." This is declared in 1 Cor. twelfth chapter. It is added: "There are differences of administration." And again: "There are diversities of operations, but it is the same God which worketh all in all." The same thought, in slightly different phraseology, repeated three times, to strongly enforce the lesson. And notice the language: "Worketh all in all." "To one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit." And so on, including the entire list of Christian duties. "All these worketh that one and the self-same Spirit—dividing to every man severally as he will." Notice the language carefully: "Dividing to every man."

Further it is said: "The manifestation of the Spirit is given to every man to profit withal." Mark the words: "The manifestation of the Spirit is given to every man." If ever anything was

made plain, certainly this is. Each child of God, when made such, receives in the transition from the sinful to the saved state a disposition to work for God; the Spirit sets apart each one's special work; the same Spirit manifests—makes clear—to each one his own peculiar and special work. These conclusions seem perfectly clear. The inspired teachings are too plain to admit of a shadow of doubt. What, then, follows of necessity? One of two things: First, he who does not realize in his heart an inclination to work aggressively for God, has not the evidence requisite to a positive knowledge that he has been "created anew in Christ Jesus," and is a child of God. He, therefore, needs to heed Peter's warning admonition: "Give diligence to make his calling and election sure." Whatever else he may be able to risk, he can not afford to risk any doubt in this matter. His eternal interests are involved.

Secondly, if he has the feeling of obligation for active work for God, if he feels impressed that he could and should perform any special service, and yet postpones or fails to undertake that work, nothing is more important for him than to listen to the voice of the Lord Jesus himself proclaiming: "That servant which knoweth his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes" (Luke 12:47).

T. E. RICHIEY.

Princeton, Ky.



REV. R. M. MURRELL.

The sudden death of Rev. R. M. Murrell was a great shock to the people of Knoxville, and to his wide circle of friends. He was a man of exceptional gifts and graces, and he lived a most intense life. He was a grandson of ex-Gov. Senter of Tennessee, and was born in Fall Branch, Sullivan county. When a boy he gave his heart to Christ, and from that day lived a consecrated life. He was educated at Carson and Newman College and at the Southern Baptist Theological Seminary. On leaving the latter institution he became pastor at Greenville, Tenn., where he did a great work, and where he married Miss Dora, daughter of Mr. and Mrs. J. K. P. Hall. Then he went to the Third church in Knoxville, where he got the debt paid off, and was just entering upon a career that promised the highest usefulness, which career was cut off by his sudden illness and death. Dr. R. R. Acree, of Clarksville, being prevented from going to Knoxville the Rev. J. H. Snow conducted the funeral, which was a most solemn occasion. The body was carried to Greenville for burial. We tender our condolence to the bereaved.

MAKING MEN BELIEVE IN YOU.

You must win men's faith before you can do anything to make them wise or happy. Therefore it is that the mere amount of a man's intellectual power or the mere degree of truth in a man's doctrine is never a complete test or assurance of the power he will have over other men. A crazy character or a blatant infidel will make the whole world listen and fill men with his folly if he can only make men believe in him; while Wisdom herself may cry aloud in the chief place of concourse and no man hear, and the whole crowd go away as foolish as it came.

If you really want to help your fellow-men, you must not merely have in you what would do them good if they should take it from you, but you must be such a man that they can take it from you. The snow must melt upon the mountain and come down in a spring torrent, before its richness can make the valley rich. And yet in every age there are cold, hard, unsympathetic wise men standing up aloof, like Jewish men standing up aloof, like snow-banks on the hill-tops, conscious of the locked-up fertility in them, and wondering that their wisdom does not save the world. —Phillips Brooks.

TO KENTUCKY BAPTISTS—LAST APPEAL.

Dr. Willingham writes, April 13th, that we have given \$14,112.92, when we were asked for \$25,000 by April 30th—\$60,000 needed to go to Savannah Convention free of debt. What shall Kentucky Baptists answer? How short is the time! Let every one of us do his best at once. Pray, preach, promise, practice!

CHAS HARRIS NASH,  
V. P. For. Mis Board for Ky.

DEAR RECORDER:

In reading your reference to Dr. Carroll's statement in regard to Baptist History, in these words: "May God raise up a man, or men, who will write the history of the Baptists for the present generation from the standpoint of a lover of the Baptist faith," I am led to make a proposition I have had in mind for years—ever since the Whitsett controversy.

The proposition is this: I will be one of two hundred men, to give one hundred dollars to send two good men, such as Jesse B. Thomas and J. T. Christian, to search all the Archives of the old world, and cull therefrom all that bears upon our history as a people, or so much as would be necessary to give us the best history possible from the records thus found.

I am tired of histories that seem to discount the Baptists to the last degree possible, and yet claim to be Baptist.

And who knows but that such an undertaking might discover some older manuscripts of the Scriptures than we now have? Even it might be some of the original ones.

What say you, Doctor, to the proposition?

A. W. RICHARDSON.  
Erie, Texas.

WANTED—A Baptist physician to locate in country village, and country practice; large territory and thickly inhabited. Married man preferred. Address, Rev. J. W. Beagle, Grants Lick, Ky.

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SHALL WE CALL THEM CAMPBELLITES, A. S. Pettie. 5c.

LOVE THE GREATEST, J. B. Moody, D. D. 20c.

AFTER DEATH, WHERE AND WHAT? J. B. Moody, D. D. 50c.

THE CRUISE OF THE KAISERIN an account of the West Indies tour prepared by request of those accompanying the author, by T. T. Eaton, D. D., LL. D. \$1.00.

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Waco, Tex., Mch. 23, 1903.

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think the best things; be aristocratic in manner, to do the best things; be aristocratic in speech, to speak the best things; but be democratic in sympathies, love every fellow man, no matter how humble, and be democratic in your services. Grasp every opportunity to assist your fellows.—Percy Stickney Grant.



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David's confidence in God. PSALMS XXII

king; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel.  
24 For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him; but when he cried unto him, he heard.  
25 My praise shall be of thee in the great congregation; I will pay my vows before them that fear him.

PSALM 22.  
1 Ps. 69, 22.  
Isa. 23, 4.  
Isa. 65, 12.  
John 8, 27.  
Ps. 139, 5, 24.  
Ps. 124, 8.  
Ps. 124, 8.  
Obad. 21.  
Zech. 11, 9.  
Mat. 6, 13.  
Rev. 11, 15.  
Ps. 120, 19.  
PSALM 22.



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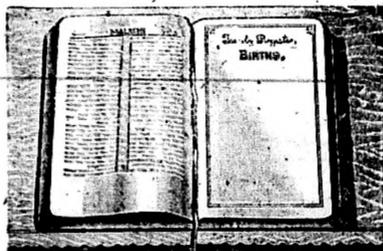
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It is NEW in style, quality and finish, and all who have seen it are delighted with it and surprised at its cheapness. Rev. E. C. Dargin, Prof. of Homiletics in Southern Baptist Theological Seminary, says: "I think the Home Bible is cheap for THREE dollars."

J. B. Moody, D. D.: "The proposition to give the WESTERN RECORDER for one year and the Home Bible for three dollars is a surprising offer. I have examined the Bible, and I think it very cheap at the price asked for both. The WESTERN RECORDER is two dollars to all, and its real worth for a year is incalculable. I wish I could prevail on thousands to accept this offer."

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CHOICE OF Jamison, Faucett & Brown's Commentary, \$3.50; Large print Teachers' Bible (leather lined), \$4.00.



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COMMUNION SET; Silver Plated; 5 Pieces—1 pitcher, 2 plates, 2 goblets. Churches wanting Communion Sets can't afford to pass this chance.

These two books: (1) THE PASTOR'S LEADERSHIP OF S. S. FORCES, A. F. Schaeffer (new). (1) AFTER DEATH, WHERE AND WHAT, J. B. Moody (new).

## Western Recorder.

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How the World Over.

theory and the theory of the conservation of matter. Unless it can be accounted for, the text-books must all be rewritten. No wonder the great men are groping in the dark.

We congratulate Tennessee upon the fact that there are now only 13 places in the state where saloons can be run. We congratulate Missouri upon the fact that many of her corrupt politicians are in state's prison and others are fugitives. And these two things are due in great measure to the energy, fearlessness and talent of two folk boys. Can we secure a Folk for Kentucky?

The Nationalists held a great meeting in Dublin. They endorsed the Irish land bill now before Parliament though there were amendments which they wished. But they agreed to leave all questions of the amendments to the Irish Members of Parliament. But by a unanimous vote they declared that Ireland must have home rule, and they would not accept the land bill as a substitute for it. This action makes the passage of the land bill a certainty.

**DEATHS.**

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

**WALLER.**

Mrs. Sallie Waller was born in Shelby county, Ky., Mar. 23, 1866, and died at her home in Simpsonville, Ky., March 11, 1903. She was converted while young, and united with the church of which she was a member when she died. She was a sufferer for many years, and her noble Christian character revealed itself in patience, cheerfulness and courage during her protracted illness. Her husband, A. D. Waller, and her little son, Bryan, with relative and many friends mourn for her, but not as those who are without hope. The following resolutions were adopted by the church:

- 1st, That in the death of Sister Waller we lose a sincere, pious and devoted Christian from our midst.
  - 2nd, That we lose an active and consecrated member from our fellowship.
  - 3rd, That we mourn her loss, but cherish in our memories the Christian life that she lived among us.
  - 4th, That we sympathize very deeply with her husband, Bro. A. D. Waller, in his sad bereavement.
  - 5th, That we commend him and his little son to God's sustaining grace, and pray that the Holy Spirit may speak words of comfort to their troubled hearts.
  - 6th, That a copy of these resolutions be sent to Bro. Waller, and that they also be copied on our church records.
- Done by order of the First Baptist Church at Simpsonville, at her meeting for business in March, 1903.
- D. J. EVANS, Moderator,  
LESLIE WEBB, Clerk.

**LEWIS.**

Joseph D. Lewis, Sr., deacon of the New Hope Baptist church, Hancock county, departed this life, March 11, 1903, at the residence of his son, J. D. Lewis, Jr., in Henderson county. He was a son of William D. and Ann D. Lewis, and was born April 28, 1819, in Nelson county, Ky. Was married March 2, 1849, to Elizabeth Willian, and to this union three sons were born, James H., Joseph D. and Reuben M. Lewis. Professed faith in Christ and united with the Hawesville Baptist church, September 10, 1839, and continued faithful to his church relation at Hawesville until the organization of the New Hope Baptist church in 1886. He was a charter member of the New Hope church. He was willing to give his time, influence and means to his church, and always filled his place at church unless providentially prevented. New Hope will never forget Bro. Lewis, his good counsel, his earnest work for the salvation of men. He was buried at the old family grave yard by the side of his wife, who years ago went home to glory. He left two sons and a host of friends to mourn their loss. Funeral was preached at New Chapel church by his pastor.

**HARRIS.**

Leander G. Harris was born July 14th, 1827. Married Nancy Kirby, January 17, 1850. Professed faith in Christ and joined Union church, Warren county, Ky., 1854. Began taking what

is the Western Recorder in 1859, which still comes in his name to his wife. Died Nov. 23, 1902, and was buried in the cemetery of Plano Baptist church of which the writer is pastor. Uncle Lee and Aunt Nan, as they are called, never had any children, but reared an orphan girl, Belle Parker, who married George Kelly, whose son lives with Aunt Nan. These old people are highly honored and respected by all who know them.

W. W. TAYLOR.

**HAMMOND.**

In the death of Mr. W. L. Hammond, March 10th, 1903, the entire community, especially Smithfield Baptist church, sustains a great loss. He was one of our oldest and best citizens, a useful member of the church twenty-five years, a regular subscriber to the WESTERN RECORDER at least that long. He and his loving, faithful Christian companion shared each other's joys and sorrows and loved to share with each other. He was the trials they were called to pass through. Death entered their happy home and removed six grown children within a short time. In humble submission they could look through tears and say, "It is the Lord, he knows best." Funeral services were conducted by our beloved pastor, Rev. L. M. Theobald, from the comforting words, "Blessed are the dead which die in the Lord," after which his body was laid away in our beautiful cemetery to await the resurrection. A FRIEND AND NEIGHBOR.

**THE GEORGETOWN ENDOWMENT.**

That was a fine appeal, Brother Editor, in last week's RECORDER you wrote for some large gifts for the endowment. If you had not a gift of \$1,000 and several \$5,000 gifts to announce it would be inspiring. Let our brethren with large means set the pace. I want 25 contributions of \$1,000 each, a like number of \$500 gifts and a large list of small givers. In Alabama, when we were raising the debt on Howard College, I wrote a good deacon that the question of success would be settled if I could secure ten gifts of \$1,000 each in thirty days. His good wife read my letter after he had finished it. She said, "Are you going to send the \$1,000?" "Why," he replied, "he didn't ask me for \$1,000." "Well, what did he mean?" Are you blind? The next mail brought his \$1,000. Oh, for a dozen wives of the same sort, and for husbands of like merit! The other nine came inside of thirty days, and we raised the great debt in a little over two months.

I am up to my neck and shall be quite active in the field (if the great work is done). In the meantime I can receive the subscriptions of the brethren by mail.

We are organizing the former classes of the college and hope to secure a large amount from this source. Am glad you stir up our Scott county brethren. They will do their duty, I believe, and so let the whole state come to our aid.

Yours cordially,  
B. D. GRAY,  
Georgetown, Ky., April 20, 1903.

"WHAT is the crowning fact of friendship? Is it not the possibility of silence? How delightful to travel with your friend and feel no need to keep up the conversation (Oh, that God would deliver us from these keep-up conversations!). Savonarola says that the highest act of prayer is silence, when the spirit can no longer express adoration or breathe out petitions, but lies silent in the presence of the Father."

The editor of the WESTERN RECORDER delivers the commencement address at Lyman College and at Blue Mountain College, Miss.

**A THING WORTH KNOWING.**

No need of cutting off a woman's breast or a man's cheek or nose in a vain attempt to cure cancer. No need of applying burning plasters to the flesh and torturing those already weak from suffering. Soothing, balmy, aromatic oils give safe, speedy and certain cure. The most horrible source of cancer of the breast, womb, mouth, stomach; large tumors, ugly ulcers, fistula, cancer, terrible skin diseases, etc., are all successfully treated by the application of various forms of simple oils. Send for a book, mailed free, giving particulars and prices of Oils. Address Dr. D. M. DRY CO., Drawer 505, Indianapolis, Ind.

**THE MARKETS.**

**LIVE STOCK.**  
Report for week ending April 18.

**CATTLE—**

Choice to prime ship, str.	\$4 75a 5 00
Medium to good	4 25a 4 75
Choice butcher steers	4 35a 4 60
Med. to good butchers	3 75a 4 35
Com. to med. butchers	3 00a 3 60
Canners	1 25a 2 10
Good to choice feeders	4 25a 4 60
Common to medium	4 00a 4 25
Good to extra stock steers	4 00a 4 50
Common to medium	3 00a 3 50
Good to ch. stock heifers	3 00a 3 60
Common to medium	2 50a 3 00
Plain light mix. stock	2 25a 2 85
Good to choice balo. bulls	3 40a 3 75
Medium to good bulls	2 75a 3 25
Choice veal calves	5 50a 6 00
Common to medium	4 75a 5 50
Choice to fancy milch cows	40 00a 45 00
Med. to good milch cows	25 00a 35 00
Plain common milch cows	18 00a 25 00

**HOGS—**

Choice packing and butchers	7 20
Medium packers	6 95
Choice light shippers	6 75
Choice pigs	6 40
Light pigs	5 50
Roughs	6 00a 6 55

**SHEEP AND LAMBS—**

Good to extra ship, sheep	4 75a 5 00
Fair to good	3 00a 3 75
Common to medium	3 00a 3 75
Ducks	3 00a 4 00
Best butcher lambs	5 00a 5 75
Fair to good	3 00a 4 00

**LEAF TOBACCO.**

Following is report of sales for week and year ending April 18, 1903:

	Week.	Year.
January 1 to date	1,316	50,016
Year 1902	4,058	73,740
Year 1901	4,409	74,713
Year 1900	2,271	58,256

**COMPARISON WITH PREVIOUS YEARS' SALES.**

Total sales of new crop to date: 1903, 69,015; 1902, 68,562; 1901, 85,931.

Sales of new crop to date, original inspection: 1903, 50,600; 1902, 56,063; 1901, 73,451.

**REJECTIONS.**

Rejections this week: 1903, 200; 1902, 1,213; 1901, 938.

Percentage of rejections to auction sales: 1903, 22; 1902, 31; 1901, 23.

Rejections Jan. 1 to date: 1903, 9,084; 1902, 16,005; 1901, 12,976.

**RECEIPTS.**

Receipts this week: 1903, 1,041; 1902, 2,033; 1901, 3,582.

Receipts Jan. 1 to date: 1903, 38,697; 1902, 54,555; 1901, 58,932.

**BURLEY—1902 CROP.**

	Red.	Colony.
Trash, g. m.	\$3 75a 4 25	\$4 25a 4 75
Trash, sound.	4 25a 4 75	5 50a 6 50
Com. lugs...	4 75a 5 00	5 50a 6 50
Good lugs...	5 75a 7 00	7 50a 8 50
Com. 1/2, sh. r.	5 00a 6 00	6 50a 6 50
Com. leaf...	6 00a 7 50	6 50a 8 00

**DARK—1902 CROP.**

Medium leaf...	7 50a 9 00	8 50a
Good leaf...	9 50a 11 00	10 50a
Fine & Sel...	12 00a 14 50	15 50a

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4th and Walnut.

**Carpets, Furniture, Rugs, Curtains, Mattings, Linoleums, Draperies.**

**Opening of New Spring Carpets and Draperies.**

You take no chances when furnishing your home and office with McKnight's. On account of the great quantity of housefurnishings we sell we have reduced the margin of profit to the lowest.

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Fourth Avenue and Walnut Street.

**WEDDING SILVER.**

Nothing more appropriate for the wedding than silver. Silver presents a beautiful remembrance.

G. P. Barnes & Co.  
is noted for beauty of design and fineness of workmanship. Their silverware is of a superior character, and their designs are original and artistic. A large stock of silverware is always on hand. Write for our large, free Silverware Catalogue.

G. P. BARNES & CO.  
200-202 West Market Street, Louisville, Ky.

**One Fare Round-Trip from Louisville to Savannah, Ga., VIA THE Southern Railway.**

On account of the Southern Baptist Convention.

Tickets on sale May 4th to 7th, including return to Louisville, with provision for extension to June 1st.

The SOUTHERN RAILWAY has its own rails and offering direct line, entering Savannah routes: Miller via Asheville and the "Land of the Sky" Country, Chattanooga and Atlanta.

Special Pullman Sleepers will be through without change to Savannah on train leaving Louisville 7:25 p. m., Tuesday, May 6th, in connection with Special from Atlanta. Sleeping Car reservations should be made at once.

Attractive Side Trips at very low Rates.

Ask your Ticket Agent for tickets. SOUTHERN RAILWAY, or for complete detailed information, address C. H. HUNGERFORD, District Passenger Agent, Louisville, Ky. C. STEWART, Traveling Passenger Agent, Lexington, Ky. G. W. ALLEN, Asst. Gen. Pass. Agent, St. Louis, Mo.