

WESTERN RECORDER

Faith, Hope and Love, these three.

YEAR.

LOUISVILLE, KENTUCKY, THURSDAY, MAY 28, 1903.

NUMBER 26.

Published Weekly by
THE BAPTIST BOOK CONCERN,
[Incorporated.]
1000 Ave. (Opposite New Postoffice), Louisville.

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—For year in advance, \$2.00; after three months, \$1.00; after six months, \$1.50. Single copies, 5 cents.
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Church Association is the representative body of the Evangelical wing of the Episcopal church in England. At a recently attended meeting they decided to send a telegram to King Edward in

It please your Majesty—This is a loyal Protestant subject, as in St. James' Hall on the 28th of May, 1903, has learned with profound regret that your Majesty's address has been deemed consistent with their policy to play into the hands of the Roman Catholic hierarchy by arranging for a formal visit by your Majesty to the Bishop of Rome, and in public to be at once "supernatural idolatry." The very first result of this ill-judged and unconstitutional act is seen in the proposal to send a formal embassy from this "Pope of Rome" to the Royal Court in England itself, and as a renewal of that series of intrigues for which Papal Rome has an ancient reputation, and which in the days of the Stuarts served the nation and its rulers.—Signed, Benjamin Nicholas, Chairman.

telegram shows, as other things done, that the laymen of England have allowed the clergy to introduce more and more of the Catholic performances into the Episcopal Church. It is a serious question as to whether they have not awakened from their indifference too late.

W. K. VANDERBILT got a divorce in New York state, which meant, of course, that she had Scriptural grounds for leaving him. All honour to New York for it. If all states were like New York and South Carolina there would be no disgrace upon this country. Vanderbilt went to London and was there received by Rev. Mr. Hadden, Episcopalian of St. Mark's church, Hadden knowing the circumstances.

London was stirred with indignation at this infamy. A meeting of the Diocesan Conference was called to order. In it the Bishop of London said that he had written to Hadden for an explanation and had received none. He expressed the deep indignation of the members at this grave moral scandal, and added, "I shall not enter St. Mark's church until reparation has been made for the insult thus offered to the church." A vote of thanks for his determination was given the Bishop.

The Dangers in Decision Day.

BY A. L. VAIL.

"Decision Day" is a new applicant for Baptist favor. A large number of such applicants have arisen in recent years. Most of them originate in Pedobaptist connections; but since we are a very accommodating sort of people, and a little thin skinned under the charge of bigotry, we are more or less inclined to fall into line with any new thing that comes along looking as if it might be useful without involving any very serious risk. The Baptists who pride themselves on being broad-minded and progressive, are ready to ask, "What harm is there in 'Decision Day' any way?" To answer that question, in part at least, is the present purpose.

The idea of the institution is this: A day once a year is set apart for a concerted and special effort in Sunday Schools to induce the children to "decide for Christ." Pressure (of what quality and how urgent depending on the manipulators of the effort) is brought to bear on the children in the mass to induce them to indicate in some way, usually a very easy way, that they "decide for Christ." What harm is there in that? We answer in two ways, considering the method first individually, as standing by itself; second collectively, in its associations.

1. The peril of the Time Limit. One day is set apart for this appeal, one day out of the whole year; if not exclusively so, then conspicuously so; and the tendency will be toward the exclusive interpretation, and the omission of such appeal at other times. This day is announced and anticipated with this special distinction. It is "Decision Day," and others therefore are not decision days in any serious sense, if at all. But there is only one legitimate time word in Christian evangelism—"Now." One has no right to set any day anywhere in the future for any one to decide to accept or reject Christ. Whoever does that, in a Sunday School as certainly as elsewhere, insults the Lord and imperils the soul. What is needed with the young no less than the old, is to understand that it is exceedingly perilous to trifle with, and that putting off the acceptance of his grace is trifling with him; that God is sovereign in this whole field; that we are saved by grace and that grace is under no obligations to us; that God has a right to reject us to-morrow if we reject him to-day; that if we put him off till our "decision day," he may put us off forever. "Decision Day," as I understand it to be commonly conceived, is equivalent to placing God in the attitude of subordination, waiting for us to set the time at which we will "decide" what we will do with him. But he is sovereign. To him belongs the leadership in methods and times of human salvation. We can not consistently adopt any method of evangelism that impairs God's insistence on immediate attention. That the "Decision Day" method is such, in its tendency and almost inevitable effect, seems to me evident.

2. The peril of Magnetic Deception. It is great even with adults; here was perhaps the greatest evil in a certain kind of old time revival that comparatively dealt with adults and did not seek children. But the peril is intensified with the young. The idea captures the imagination. Childhood is impulsive and gregarious; it is responsive to the sway of the crowd, and thinks that the way the crowd goes must be the right way. Other things

equal, youth needs for this reason to be dealt with religiously in special solitude and quiet, in order to be dealt with safely. Have we not seen it? A skillful manager can induce a company of children to rise in response to almost any proposal; and the more of them he has in hand, the more easily he can manage them. That is always true? Yes, but with one day set apart for concerted movement, not only locally but universally, the danger is immensely increased. Have we not had enough of the mischief of this kind of thing, without adopting a method that puts a premium on it?

3. The peril of Vital Error. This has relation to the origin and quality of the saved life. It involves error in relation to all fundamental truths, sin, repentance, faith, and their kindred in the doctrinal kingdom; but space forbids the treatment of them, and the reader can catch the bearings for himself as we unfold briefly the central doctrine in this view, that of the origin and quality of the spiritual life, on which all else depends. The point is this: A day is set apart in which children are to "decide" their relations to Christ; we are thinking of it as in the Baptist atmosphere, where there is a fair degree of correctness in the general understandings abroad; still that way of putting it will almost certainly give the impression that the making of a Christian is in the simple willing of the person himself; it is all a question of his decision; he can decide the whole issue somewhat as he can decide what kind of candy he will have; if he rises or holds up his hand, that makes him a Christian; his "decision" is all, for God as well as himself. The peril herein is peculiarly the peril of youth, with its limited experience, its comparative innocence and its abounding self confidence. The scheme is constructed to ignore the Holy Spirit as the initial power and authority, and to repudiate the birth from above as the essential basis for the effectiveness of the human will.

The "Decision Day" method belongs rather with Presbyterianism. The Presbyterian (the Reformed) system is logically adapted to "Decision Day," for the "children of the church," at least. Its idea is that the child of church members is, by virtue of natural birth, in the church, and in the kingdom of Heaven, at least to the extent of giving superior standing before God, so that all he has to do, on reaching discretion, is to assume that he is right with God and go ahead on his decision to this effect, without such experiences as Baptists think essential to the beginning of the Christian life in every one.

"Decision Day" is also quite well fitted to "Campbellism," according to what seems to be the prevalent belief in that body. The faith required being that of intellectual assent, and the divine favor being looked up in baptism, more or less, then the assent followed by baptism covers the whole ground. But Baptists believe that faith in Christ is not only more but different from faith in Caesar, and that baptism is a nullity unless it is preceded by this superior faith, which is so superior that it is impossible without a renewing work of the Spirit of God before it.

The radical differences between those systems and our own makes a profound peril for us precisely at the point where the adaptation to them appears in "Decision Day." So much for the individual view.

II. The Collective View. We think now of "Decision Day" as one in a col-

lection of manifestations, all of a kind, supporting each other, and the tendency of the whole away from the Baptist position. This has been suggested in the reference to the fitness of "Decision Day" to two denominations for the very reasons making its usefulness for us; but the present view is still wider, taking in more elements. The whole reason for the existence of Baptists as a separate people is in their conceptions of the spiritual life; and the constant peril for ourselves, as well as for others in relation to us, is that we shall forget or fail to appreciate that fundamental difference. And the closer the fellowship between others and ourselves in the things nearer the surface, where we are really more alike, the greater this danger is. If the general conditions are unfavorable to that life for which we distinctly stand, our peril is so far increased, because we are thereby unfitted to guard against the subtle influence of the error offered to us, consciously or unconsciously, by our esteemed neighbors.

Now, a considerable number of forces have been working together in this country in recent years against spiritual religion. All evangelical denominations have been affected, the Baptists included. I know that some of our optimistic brethren think this is "pessimism;" but they are respectfully notified that it is the way of error, especially in a domain of truth, to patiently percolate under the surface and suddenly burst the levee, after which the flood runs itself, needing no help, not even from the devil. That is going on now—in the Baptist denomination, and it is working South. This movement expresses itself in a certain class of symptoms, in the realm, speaking generally, of "ritualism." That Baptists have, within our memory, taken up the concert recitation of the "Lord's Prayer" in the public congregation, "responsive reading" likewise, the observance of Easter; in some cases "Good Friday," and even "Passion Week," and such like things—what does it mean? Is it accidental? These things all come from the same quarter, in which ritualism predominates and the spiritual life is low. There is no accident in that. There is profound meaning in that. The meaning at bottom is that Baptists are seeking substitutes for spirituality, and they are finding them just where others have found them for the same purpose. "Decision Day" comes intertwined with this whole group of the expressions of a declining spiritual life, and supported by all of them. There is the breadth of the danger of it. It is an expression of our lowering conception of sin and salvation; it stands for the displacing of regeneration by education in dealing with the young, for slunk views of sin and consequent trimming down of our conviction of the change needed in human nature and the necessity of the Holy Spirit working a supernatural renewal as the basis of the Christian life. It is the loss of spiritual power and of the sense of spiritual need, answering its own unrest by putting the human decision in the place of the divine renovation. It is the thin edge of that conception in all this field that Episcopalians express in "confirmation." It is a handy contrivance for those who want the thing but not the name. Now, most Baptists don't mean that. I am very sure, that is they don't mean it in the way I have been working it out, and many of them don't mean it at all; but that is what it means, and that is what they will get if they keep on long enough in the way that some of them have started.

QUESTIONS ANSWERED.

By Senex.

"Is it right or allowable for a deacon in a Baptist church and members also to commune with a Campbellite church, or Pedobaptist churches?" I should say that a church which will allow its members to do such a thing is not a Baptist church at all, and the Association to which it belongs should declare that it is not a Baptist church, and put it outside the bounds of the denomination. No church would then receive a member on a letter from it, and no church would grant a letter to it. It ought to proclaim itself a Freewill church openly and not try to pass as a regular Baptist church.

I wonder what is the matter with the church? Has it had as pastor a sentimental man, who cared more for showing himself "sweet" than he did for obedience to the Lord? Have the parents failed to train their children in the truth? Do the members read no Baptist papers nor Baptist books, and are they utterly ignorant of Baptist principles?

The Lord's Supper is a church ordinance, to be observed only at regular appointed meetings of the churches, and by them as churches, that is, as organized bodies and not as individuals. In Corinthians Paul makes this very plain. In speaking of the Supper, he says, "When ye come together in the church," "When ye come together therefore into one place," "Wherefore, my brethren, when ye come together to eat." The New Testament churches were composed entirely of immersed believers. Baptism comes before communion. It is the first command to the regenerated. No man can be in a church, no matter how pious he may be, who has not been baptized, and communion is strictly a church ordinance.

With the exception of the Campbellites and the Free Will Baptists, all denominations are one in saying that baptism must precede communion. John Hall, the great Presbyterian, expressed contempt for any Pedobaptist who found any fault with Baptists for close communion, for, he said, the Baptists stood on exactly the same ground as the Presbyterians in making baptism a prerequisite to communion. The point on which to attack the Baptists was on their insisting that only believers should be baptized, and that immersion is the only baptism. Any Pedobaptist who says one word to a Baptist against close communion shows a contemptible ignorance of the tenets of his own church.

For a Baptist to commune with Pedobaptists is to dishonor the ordinance of baptism. It is to take the ground that baptism instead of being a binding command is optional. If baptism is optional it can be omitted altogether, and the initiatory ordinance to church membership will thus lose its place altogether. Of course, any one can see how open communion destroys all discipline. A man excluded from a church for joining another body can come to the Lord's Supper, which is the highest token of church fellowship. By making baptism a matter of no importance and by destroying discipline, open communion strikes at the very foundation of the churches and logically destroys them.

It is no answer to say that Pedobaptists think they have been baptized. Their opinions are no criterion for us, nor can we yield our consciences up to them in any such way. We are bound by what the Bible teaches on the subject of baptism. Beautiful followers of the Lord we should be if we allowed outsiders to settle matters of principle for us. Arnold's words are so strong and true, I quote them: "Open communion must be justified, if at all, on one of four grounds: First, that baptism is not prerequisite to communion. But this is opposed to the belief and practice of all denominations. Secondly, that immersion on profession of faith is not essential to baptism. But this is renouncing Baptist principles altogether. Thirdly, that the individual and not the church, is to be the judge of his qualifications for admission to the communion. But this is contrary to sound reason and fatal to the ends for which the church is instituted. For if the conscience of the individual is to be the rule for the admission of the church, in regard to his admission to the Lord's Supper, why not also with regard to his regeneration, his doctrinal belief, and his obedience to Christ's commands generally? Fourthly, that the church has no responsibility in regard to the qualifications of those who come to her communion. But this is abandoning the principle of independence of the churches, and

their accountability to Christ, and it overthrows all church discipline."

The Campbellites and Mormons have been immersed, but their immersion does not constitute Scriptural baptism. For they believe in baptismal regeneration. It is hard, of course, to pin them down to a definite, clearest statement of their belief. Some express themselves in one way and some in another. But they all believe that baptism has something to do with a man's salvation. The Baptist and Bible view is that no man should be baptized who has not already been saved, saved completely and saved forever. Hence while I am opposed to the reception of all alien immersions, I am doubly opposed to receiving Campbellite ones.

Pedobaptists claim that Baptists ought to allow them to come to the Lord's Supper because they believe they have been baptized, and they quote in support of their claim the verse, "But let a man examine himself, and so let him eat of that bread and drink of that cup." A Pedobaptist who quotes that is either ignorant of the context, or supposes the Baptist is. Paul is talking to the members of the Corinthian church, all of whom had been baptized. The Corinthians had treated the Lord's table as if it were their own, even drinking till they were drunk. This was a terrible sin. Any irreverent approach to the Lord's table, any making it only a social meal, any careless disregard of the great truth that it symbolized the death of the Lord, was eating and drinking unworthily. And the members of the Corinthian church were to examine to see if they came in any such spirit. There is not the slightest reference to the unbaptized outsider.

The Gift of the Keys.

MATT XVI.

Our Lord on one occasion said to Peter: "I will give unto thee the keys of the Kingdom of heaven." This honor hath all the saints. It was no private gift. To all who rightly acknowledge His Deity, and thus are on the Rock, He gives the graces of faith and prayer. These are the keys by which the treasures of the Kingdom of Heaven are unlocked. That kingdom is entered upon earth. In it, as in the palace of a king, there are stores for the supply of every need. To the unregenerate these are all closed. He neither sees nor enters. But born again he may open each door, and according to his wants find an abundant supply. In three senses the word key is figuratively used in the New Testament. First, there is the key of knowledge by which the mysteries of life are solved; secondly, the key of David, the great musician; and, thirdly, the key of the unseen world beyond the present life.

In Christ we find the key to the mysteries of life. As knowledge grows, thought becomes bewildered. Every branch of enquiry into nature and law seems but to lead up to a closed gate, whereon is the inscription: "The knowledge is too wonderful for me; it is high, I cannot attain to it." Each age brings new vision and explanation, but to be rejected by the broader view and fuller knowledge of its successor. Weary of wandering in a mist, we cry for some sure direction. There is one thought that clears every perplexity and enlightens every problem of life. Once firmly grasp the faith that God Himself, the all-seeing and all-wise, has stepped into this world of time and sense to guide our feet in the right way; that Jesus was the Son of God, and all is clear. To obey His precepts must be perfect wisdom, to follow His footsteps perfect righteousness, and to accept His assurance, "Thou shalt know hereafter," is perfect mental rest. In simple but absolute trust in Him we know that all is well—well for time and well for eternity, well for ourselves, well for our friends, and well for humanity at large. The clouds of our perplexing doubt flee away, and bright sunshine illumines the path to a glorious hope. When our Lord walked with His two anxious disciples on the road to Emmaus, He showed them how to use this key, and opened to them the Scriptures. He gives us the key that unlocks the mysteries of life.

In the revelation of the love of Christ we learn that we were made for song; the church, when fully redeemed, will be God's vast orchestra. Its music can only be learned by passing through the great tribulation of time. The work of Christ, when His Deity is recognized, is seen to be so complete that we are freed from harsh care, and may give our spirits wholly to spiritual harmony. The Christian life is to be an acted psalm, with minor notes of sympathy and glad harmonies of hope, with discords of sadness to be resolved into concord of joy. Well musicians know that for every passage of music there must be a keynote. Christ gives this. Amidst the disharmonies of this world and the churches in this

world, He announces Himself as "He that is holy. He that is true, He that hath the key of David."

Thus, then, Christ has given us the two keys we need for earth—the one which opens the right way, the key of knowledge; and the one which makes life good and harmonious, the key of David. Direction and happiness are our two needs, to return with singing. The time will come to each when other keys will be needed. There is the terrible imprisonment of death, and guarded gates of pearl beyond. And the promise comes: "I will give thee the keys." Or rather, to make the figure more exact, he says: "I have the keys of death and the grave"; "I go to prepare a place for you." Oh! it is a hope of ineffable splendor to know that He whom we love and who so Divinely loves us, has the key of every lock of the un-seen world within His charge. In Him we have the most perfect assurance of blessedness for eternity. Why do we not realize these things more? It is because our hearts are locked up in unbelief. Prayer is the key that opens both the dungeon gate and the precious casket of the gifts of faith. Christ has surely given us this. Well for us if we used it more freely; and, believing more fully in the Deity of our Lord, knew that there is no favor too great for a God to give whose resources are infinite and inexhaustible.—London Baptist.

Were the Minister a Layman.

Years ago, Charles Reade's novel, "Put Yourself in His Place," made a profound impression on the writer of these lines. The other man's shoes form good standing-ground for us in more ways than one. His view-point furnishes an excellent basis from which to see one's own objective. The *Sunday School Times* has been furnishing this for its readers, lay and clerical. A series of articles has been written for it by a layman—"If I were a Minister," and by a minister, entitled "If I were a Layman." Of course, it is easy for each to see for the other more plainly than for himself, but each sees too for that other that which that other should see.

We want to speak of two or three of these points as emphasized by the minister in one of his papers. "If I were a layman I should get as close to the minister as he would let me come," he says. Well, he ought. Any layman ought. He has in mind the getting near enough to speak encouraging words. He emphasizes the need, and would enforce the duty. He ought to do this. The minister at the best must be much alone. He carries burdens he cannot share. It is one of the penalties of his position, but he can have the word of cheer from his members from time to time. He ought to have it. It is a shame if it is deserved and not given. Has he preached a helpful sermon? Tell him. Has some one expressed approval of what he has said or done? Let him know it. Are there evidences of advance in any direction? Give him the news of it. It is his due, and its payment will make him better. This that the minister says he would do were he a layman should be done by laymen.

Well, this minister says, "If at any time I had a word of criticism which must be delivered, I should never speak of it on the Lord's Day." Nor ought he. Frank but unwise was that deacon who said to his pastor as he came from his pulpit where he had labored somewhat, "Pastor, you did not have your usual freedom this morning." This writer well remembers lecturing once where his labor was his only pay. He had spoken for an hour and a half. He had thought of nothing but to be strictly just in all that he had said, but in speaking of a certain people he had unwittingly given offense to a valued member of the congregation. Immediately at the close she greeted him with words of sarcasm which at the moment he was too tired to take in. Long years have passed since then, and the seeming harshness was forgiven as soon as rendered, but the memory of it elings still and always will. One is wearied with the effort of any public service. Nerves are a bit jangled and the spirit is sensitive. Speak encouragingly to the preacher then or not at all.

Consideration, therefore, is the thing we need. If I were a layman—if I were a minister—I should still be a man. What I would need is what I should give; and following thus the Golden Rule we shall not, whether as minister or as layman, go far astray.—Baptist Commonwealth.

Observe the true motive for Christian work. The Lord did not say to Peter, Layest thou the work? or, Lovest thou the lambs? but, Lovest thou me? for the most potent principle in the Christian heart is love to Christ.—William M. Taylor.

The Clean Heart and Right Spirit.

When the Lord Jesus Christ taught the doctrine of the new birth to Nicodemus he was putting in clearer and more emphatic terms a truth that had been impressed by the Holy Spirit in all the preceding years in which he had solemnly to speak his word. It has always been true that the heart must be made right in order that the life be pleasing to or in communion with God. Unless men have clean hearts and right spirits, thus being born again from above, they have no power or possibility of entering the kingdom of God.

David perceived this when he made his prayer to God in that wonderful fifty-first Psalm. He was the spiritual outgoing of his soul to God in penitence. He had done a grievous wrong, knew that he had been guilty of a terrible sin. He knew that his heart and life were wrong, he would not have done that evil thing. The pure stream had flowed from an impure fountain. If the fountain of his heart had been pure and clean, a defiled stream would not have been possible. The commission of sin is proof of a heart.

David did not simply ask for the forgiveness of that particular sin. He asked this, he asked for much more. He asked for cleansing and renewal that he might be clean and pure within, and on more than promise and evil. If one be forgiven a particular sin, and then go right on and repeat the same at the first opportunity, and have a need to repeat it at any time, that forgiveness is not much avail. God's plan is not only to give, but to cleanse and renew the heart at the same time, so as to remove the power of the love of sin as well as the guilt of sin.

In this wonderful penitential psalm there is an expression of need for atoning grace, prayer is for purging with hyssop and for cleansing, in order that there may be purity. It is remembered that the blood of the paschal lamb was sprinkled with the branch of hyssop and this typified the sprinkled blood of Christ, the Lamb of God, whose death was our salvation. He who would be clean must have the sprinkling of the blood of the Redeemer, the washing that comes from the Holy Spirit, power in the heart. Apart from Christ, we have no salvation. There is no other name whereby men must be saved. The faith of the Old Testament believers was in the promised Saviour, who was to be wounded for their transgressions, whose hope is, and must be, in him alone.

David had, no doubt, served God for years, but he had been overtaken in a sin, now he pleads for forgiveness, for remission, for reinstatement, for cleansing, for renewal. He had not lost all his love and faith, he had brought shame upon his profession, and defilement do not destroy the face, but sadly disfigure it, and the one who would be clean face must wash it well and wash it often. The watch must be round each day. The must be continually under the influence of the Holy Spirit and under the power of the Holy Christ. It is here alone that any soul can be saved.—Herald and Presbyter.

In our most exalted moods we ought to be most ready to render the lowliest service to our fellow-men. The proof that we have the fellowship, the evidence that we have the Spirit dwelling within us, should appear in promptness and gladness with which we do the offices of a servant. It is significant that Christ never commands us to do things which men consider great; that he never bids us for admiration the things which the world applauds; but, over and over again, he bids upon those small deeds of kindness which are possible for every one to perform, but which are counted insignificant in the eyes of the world. In that wonderful foreview which he gives in his final judgment, he does not recite the great distinguished things which the righteous have done. But he speaks of those things which were done within the possibility of every man and woman. "I was an hungry and ye gave me meat; I was thirsty and ye gave me drink; I was naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me." "Inasmuch as ye did this unto one of the least of these my brethren, ye did it unto me."—J. T. McFarland.

Gold cannot be used for currency as it is mixed with the quartz and rock in which it is imbedded. So your soul is useless to God if it is taken out from sin and earthliness and is not in which it is buried.—A. J. Conner.

Sunday-School Lessons

SUNDAY, JUNE 7.

PAUL'S VOYAGE AND SHIP WRECK.

Acts 27:33-44.

Motto Text.—"Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses."—Ps. 107:28.

The sailors knowing that land was so near and that the boat would not hold all, resolved to get ashore themselves by a strategy which they thought would not be suspected and would prevent the soldiers from taking possession of the boat. The vessel was anchored at the stern, they would steady and secure it further by anchors out of the prow. This pretext was plausible enough, and could easily deceive the soldiers.

The occasion required promptness and decision as there was no time to be lost. Paul, in verse 22, had assured them that no lives should be lost. God decrees the means as well as the ends. No lives would be lost but the sailors must stay in the ship. The soldiers were free agents in this action, in preventing the sailors from leaving—but they carried out God's eternal decree.

The sailors had lowered the boat which was still fastened to the ship. The soldiers acted promptly and thoroughly prevented any further danger of the sailors' desertion. There was nothing more they could do until the daylight. The long watching and fasting had been a terrible strain. Paul shows himself here as every where—a leader. It is a strange sight on that ship. A prisoner going to be tried, a man of a subject race, followed obediently by the officers and soldiers of the Roman Army. They not only obeyed him themselves, but enforced obedience upon the captain and sailors.

"And while the day was coming on, Paul brought them all to take meat."—Food. The Greek shows, as Meyer says, "an unaccustomed abstinence from food." They had had no regular meals at all for fourteen days, only taking a bite now and then, in haste, and, singly. They had not realized in the excitement how little they had eaten in this way even, and they needed food greatly. Besides, the having a regular meal as though their troubles were over, would tend to strengthen and cheer them. "For there shall not a hair fall from the head of any of you."—He had told them before no life should be lost; he assures them now that there should not the slightest injury befall even the weakest.

"And when he had thus spoken he took bread."—Standing at the table with them all. They were heathen but they had no word of objection to make when this little Jew prisoner gave thanks for them to his God. It is wrong for any Christian man to sit down to his family table without giving thanks. Our Lord did this and Paul would not omit it even in such circumstances and among heathen. Seeing him calmly eating the others were of good cheer and followed his example. How all men lean on the strength of

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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

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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 scrofula and 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."—Sears A. Haines, Windsor, N. C.

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

one strong man! How unflinching faith in God gives strength in all circumstances!

"And we were in all in the ship."

—Luke was among Paul's companions. The Egyptian storeships were large. Josephus tells of his being wrecked in the Adriatic on a ship that had six hundred on board. When they had eaten heartily, they further lightened the ship by throwing overboard their store of provisions. They had already lightened the ship by throwing out the cargo. Now it was necessary to go into very shallow water. The provisions for so many, on a voyage of such an uncertain length, would constitute quite a bulk—and very little had been eaten for fourteen days.

"And when it was day"—they could see the coast near which they were anchored. "They discovered a certain creek with a shore."—A bay with a beach. If they could get their ship run up upon that, their escape would be through calm waters of no depth.

"And when they had taken up the anchors."—Cut them off and let them fall into the sea, thus further lightening the ship and saving time. This cutting the anchors left the ship free in the sea. "And loosed the rudder bands."—The rudders of ancient ships were two large oars, one on each side of the stern. These had been lashed close while the ship was anchored, and now they were unloosed to be used in directing the ship in its course towards the shore. Hoisting the foresail to the wind, they started their disabled craft to the shore.

"And falling into a place where two seas met."—They failed in their design of getting upon the beach from the roughness of the sea and the condition of the ship. As they started for the quiet bay with its beach, they could see how God's promise was to be fulfilled, they would think. The failure of their plan and the grounding of their ship in a dangerous place does not seem to have shaken their faith, that all lives should be saved. Their ship grounded on a point between two currents—promontory. And it was breaking up.

"And the soldiers' counsel was to kill the prisoners, lest any of them should swim out and escape."—This was according to the old Roman customs. If the ship had reached the beach, this would not have been needed to prevent their escape. The soldiers in this showed themselves better than the

sailors. They made no plan to save their own lives, selfishly destroying others by so doing. But it was their business to see that their prisoners did not escape, as their own lives might pay the forfeit. Whereas they would be thought to have done exactly right if it could be shown that after calm consultation, they had decided it was necessary to kill prisoners who could be no longer guarded.

"But the centurion, willing to save Paul."—Who would have been killed among the prisoners, there being no reason which he could assign to his superiors for singling out that one man. The Roman centurions appear to advantage in the New Testament. "And commanded that they which could swim should first cast themselves into the sea."—Of the prisoners and the soldiers. Soldiers and prisoners swimming together there would be little opportunity for the prisoners to escape. Gratitude to Paul required the centurion to save his life, but it could not be allowed to interfere with his duty to deliver his prisoner safely at Rome. Had any prisoner made his escape after the soldiers had urged him to make sure they did not escape, the centurion's own life would have been endangered. But Paul had saved his life by disclosing the plot of the sailors, and he would save Paul's at a risk to himself.

"And the rest, some on boards and some on broken pieces of the ship."—After the swimmers had gone the centurion ordered those who could not swim to avail themselves of all the help they could to keep them from sinking. The enterprise seemed a desperate one, for men who could not swim, because the sea was rough where two currents met. But God had

MEAL TIME CONSCIENCE.

What Do the Children Drink?

There are times when mother or father feeds the youngsters something that they know children should not have. Perhaps it is some rich dessert but more often it is tea or coffee. Some compromise by putting in so much hot water that there is not much tea or coffee but even that little is pretty certain to do harm. It leads to bigger doses. Then come the coffee ills.

It is better to have some delicious, hot, food drink that you can take yourself and feed to your children conscious that it will help and strengthen and never hurt them. A lady of Oneida, N. Y., says: "I used coffee many years in spite of the conviction that it injured my nervous system and produced my nervous headaches. While visiting a friend it was served with Postum but it was not well made, still I determined to get a package and try it myself and after following directions carefully the result was all that could be desired; a delicious, finely flavored, richly colored beverage. Since I quit coffee Postum has worked wonders for me."

"My husband who always suffered from kidney trouble when drinking coffee quit the coffee and took up Postum and since drinking Postum has felt stronger and better with no indication of kidney trouble."

"You may be sure I find it a great comfort to have a warm drink at meals that I can give my children with a clear conscience that it will help them and not hurt them as coffee or tea would." Name furnished by Postum Co., Battle Creek, Mich.

promised the life and safety from injury of every one on board. That knowledge gave the timid courage. And thus all made their escape to land.

God's promise holds. God's decrees neither earth nor hell can shake nor alter. And faith in God gives the most unflinching courage and cheerfulness in long continued and extreme danger. God decrees means as well as ends.

FROM CHINA.

On the 10th of last November, after a brief visit to my family at Chefoo, I left them to spend the winter and spring in our newly selected field, Pok Cheo, An Hwei Province, which is about 550 miles from Chefoo. I was there preaching and looking after the building of a home to which we meant to move in the autumn. The family kept so well during the hard winter weather, and I was feeling specially thankful to the Father of all mercies for his goodness to us during our separation. But on the 24th of March I received a telegram saying: "Mrs. Bostick ill; says come." It was a journey under the most favorable circumstances of at least ten days, but I left in a hard rain and wind storm and hurried to Chining Cheo, where I learned the crushing news that she was dead, but no particulars—did not know what was being done with the five children. I arrived here not until the 10th inst (my wife died 25th of March) and found the children all very kindly provided for and many sympathetic friends. My dear wife's body had lain in the grave sixteen days before I was enabled to stand by the grave. She was at heart a real missionary. Her heart was really on fire to get into our new field. She had worked very hard on the language while stopping here at Chefoo, and had made many warm friends. I think no one word so well describes her character as the word faithful. She very early in life felt impressed with the idea of becoming a missionary. She educated herself entirely by her own efforts. She was devoted to Christ and His cause.

How I feel the loss I cannot nor would I if I could, fully describe. This is the second time the Lord has called me to pass through these deep waters during my fourteen years in China. My sorrow surely seems to abound to the full, but God's sovereign grace, love, comfort and peace superabound. He is good. I know it is a stroke of one who loves me most tenderly, and therefore, I do not murmur, but realize that he leads "kindly light amid the encircling gloom." I ask not an explanation of his doings, but only that I may learn and practice the lessons he means for me in it. I hear him say what I do thus "knowest not now, but thou shalt know hereafter;" and "we know that all things work together for good to them that love God." I have much—very much—for which to praise him in the midst of the darkness, and I am praising him daily.

My plans are much upset. I have the five dear children to provide for, but I am very fortunate in having with me my own sister, who is a great help and comfort. I am planning to go on as soon as I can do so—perhaps not very far next year—to that great destitute field, Pok Cheo. In a radius from Pok Cheo of 60 miles there is not another Protestant mission station of any denomination, and the city itself is perhaps as large as

Louisville. I met much there during the winter to encourage me, but do not feel that I can give up my work there. In the meantime expect (D. V.) to take the family to Taian and live with our relatives. Mister Crawford till we can get a home ready at Pok Cheo.

There are some signs of change now again in China. We know not what a day may bring forth but we do know that God is on the throne, and that "his kingdom cometh over all." Whatever disaster may come will be only what the "Powers" invited in treating with the usurper Empress Dowager in 1900. If anything is well established, it is that she and her coadjutors, hostile to the Emperor and his policy, were responsible for the awful disaster of the Reung Lu, one of her main right hand men, is reported dead. The Fu Shing and Prince Tuan, supposed to be in exile, are reported as threatening to rend the Empire unless their terms are accepted, so it is very difficult to conceive what the near future may hold in store for poor old China. If there is another great movement, China will be, in some respects, better prepared for it, and in some respects at great disadvantage. A serious rebellion in the South, directed, not against foreigners, but the reigning dynasty, would aid a general anti-foreign uprising.

Pray for China. Pray for me and my dear children, that we may know, do and suffer his will.

Fraternally,
G. P. Bostick,
Chefoo, China, April 21, 1903.

COMMITTEE ON CUBA.

DR. O. L. HAILEY.

As a member of the committee appointed at the recent session of the Southern Baptist Convention on Cuba, I wish to say a few things. That committee was appointed at the request of the Home Board to examine into and report upon our work on that island. We took great care to inform ourselves. We had on our committee Brother A. D. Adams who for many years has been a still a member of the Home Board. We gave notice on the floor of the convention that we were in session and asked any who desired to see us to come before us. We asked Rev. C. Daniel, our missionary in Cuba to come. He gave us valuable information. We also asked Judge George Hillyer, a member of the board, an eminent lawyer and counselor of the board, as well as chairman of their committee "The Work in Cuba." He came with many papers and documents which go to show that the board desired a full investigation; had brought such papers as deeds, etc., as would facilitate that inquiry.

Our report was unanimously adopted, so I was informed, at the convention when its name was full. Late on the evening of the convention a motion was made to reconsider our report for the purpose of amending it so as to have no committee prepare the statement for publication, but to refer the matter to the board merely suggesting that they publish what they thought best. It was urged as a result that the committee called for an investigating committee to the Board, and that such an action was a reflection upon the Board. One member of the board in a decidedly warm speech, and would be an insult to the

CHARITY.

BY JERRY HALDEMAN WINN.

I would speak to you upon this sacred and thrice-blessed theme. As you all know, faith, hope and charity are the cardinal virtues of the Christian; and the greatest of these is charity. We call Hope a gentle maiden, and speak of Faith as the meek-eyed friend and counselor of man; but what is Charity? She is the angel that smoothes the pillow of sickness, guides man through the thorny path of life, shields him from all evil, cheers and sustains him in days of toil and nights of adversity and affliction, pours out her healing balm of consolation upon stricken hearts, and freely gives her sweet mainna to the widow and the fatherless, that their hearts may be strengthened, while her sister, Faith, refreshes them with her benign light and holy inspiration. If you would bask in the sunlight of God's favor, if you would enjoy the sweetness of His smiles and words that will fall from His lips like the limpid flowing of the silver stream—you must be charitable, do the works of faith. Upon this our future weal wholly depends. To know that the Bible exhorts us to charity, strictly and plainly enjoins this duty upon us, should be sufficient. What is man's censure or approval to the word of God? It is like comparing poverty and riches. He who has the consciousness of doing right can go proudly on, unheeding the sneers and frowns of others, safe and pure, with charity as his companion. We cannot doubt that Faith is the truest of guardian deities of mankind, but Charity is the most affectionate, the dearest and most winsome. When the heart is sad and weny, what music is there in her voice, what soothing eloquence in her glance! The clouds of starvation and grief quickly disappear before her glorious sun of bounty and comfort.

There is charity in thought, as well as in feeling. We are too prone to judge harshly of each other; we are too slow to give encouragement; we expect to be praised ourselves, but we do nothing to merit such recognition; we do no acts of benevolence, and hence give others no

DOCTOR ON FOOD Experimented on Himself.

A physician of Galion, O., says: "For the last few years I have been a sufferer from indigestion and although I have used various remedies and prepared foods with some benefit it was not until I tried Grape-Nuts that I was completely cured.

"As a food it is pleasant and agreeable, very nutritious and is digested and assimilated with very little effort on the part of the digestive organs. As a nerve food and restorer it has no equal and as such is especially adapted to students and other brain workers. It contains the elements necessary for the building of nerve tissue and by so doing maintains an equilibrium of waste and repair.

"It also enriches the blood by giving an increased number of red blood corpuscles and in this way strengthens all the organs, providing a vital fluid made more nearly perfect. I take great pleasure in recommending its use to my patients for I value it as a food and know it will benefit all who use it." Name furnished by Postum Co., Battle Creek, Mich.

opportunity to reciprocate. Like the rose of contentment, charity is a rare flower that diffuses perennial fragrance. Cherish it always in the garden of your hearts, my brothers. Your cross may be heavy and you may bear it patiently, yet no shining crown will you win unless you cast your bread upon the waters. But let your mission be a noble one. Go out into the dark by-ways of the earth; seek out the poor, the sick, the blind, the fallen and the oppressed; give them freely of your store; cause the blessed glow of religion to permeate, soften and refine their hearts, and the warm hand of welcome will be extended to you by the smiling Saviour.

THINK OF IT!

The writer was kept from the Southern Baptist Convention by sickness, and, while regretting the disappointment, he is gratified at not hearing the following—if it ever occurred—copied from "fragments" of the convention in one of our papers:

"Perhaps no greater eulogies were ever heard than the three delivered Sunday afternoon at the Wesley Monumental church. Speakers: J. B. Hawthorne, W. H. Whitsett, G. W. Truett. Subjects: I. T. Tichenor, J. L. M. Curry, Jesus Christ."

Drs. Tichenor and Curry were good and great men, but think of associating them, as is done in this clipping, with the Son of God! Think of a eulogy on JESUS CHRIST! Isn't the thing enough to make the dead, if it were possible, turn in their graves!

J. H. H.

Heaven will be the sweet surprise of a perfect explanation.—Robert Price.

REV. J. T. HALL.

We are unable to command words that will more fully express our grief at the loss of our beloved pastor, Bro. J. T. Hall, who lately passed into the hands of the Lord.

When we look into the character of Bro. Hall we are filled with admiration. It seems so perfect that there is nothing left behind him to mar the loving remembrance with which we hold him. In his every day life he was a Christian in the fullest sense of the word. We see in him a man who carried pure and undefiled religion with him wherever he went.

When we thus meditate on his good character we are forced to believe that his useful life had reached so high a degree of completeness that he could no longer be held in this sinful world, and God said, "Come up higher," and we believe that Bro. Hall entered into that beautiful mansion "not built with hands eternal in the heavens."

It seems that he strove so hard to fulfill his mission in this life, that he reached the point of completion while he was yet in the midst of his usefulness.

He was an untiring Christian worker, a devoted pastor, and a firm, instructive and graceful preacher.

He was no respecter of persons, but carried, in his great soul, love alike to all.

His thoughts were so clearly cut, his teaching so forcible and instructive, that some of his utterances will pass into proverbs, never to be forgotten by those who have heard him.

Bro. Hall is so greatly missed

that the entire community seems completely lost.

The Captain has fallen. Our leader has passed to the sweet fields of Eden of which we have heard him speak so often.

It seems that this tribute would be incomplete without these beautiful lines:

O Captain! my Captain! our fearful trip is done, The ship has weathered every wreck, the prize we sought is won; The port is near, the bells I hear, the people all exulting. While follow eyes the steady keel, the vessel grim and daring; But O heart! heart! heart! O the bleeding drops of red, Where on the deck my Captain lies, Fallen cold and dead.

O Captain! my Captain, rise up and hear the bell; Rise up for you the flag is flung, for you the bugle trills; For you the shores a-crowding, For you they call, the swaying mass, their eager faces turning; Hear Captain! dear father! This arm beneath your head; It is some dream that on the deck, You've fallen cold and dead.

My Captain does not answer, his lips are pale and still; My father does not feel my arm, he has no pulse nor will; The ship is anchored safe and sound, its voyage closed and done; From fearful trip the victor ship comes in with object won. Exult, O shores! and ring, O bells! But I, with mournful tread, Walk the deck my Captain lies, Fallen cold and dead.

Thanks be to God we have this consoling thought; that, while he can not come to us, we can go to him.

Bro. Hall leaves a large family to mourn his loss for whom we have the most profound and heartfelt sympathy, and pray God to soon heal up the wounded spirits and bring peace to the home again.

We trust that they will only look forward to the time when they will meet their loved one in a far better world than this, where no more parting will ever come, no more mourning over lost loved ones, and where undescrutable peace and joy will reign supreme through eternity.

A. N. ROMINE.

PROGRAMME.

The following is the programme of the Circle Meeting to be held with Providence church, May 30 and 31, 1903:

Saturday Morning.

9:30—Devotional Services. Report on Sunday Schools—W. H. Collins.

What the Sunday School Most Needs and the Church—J. A. Baber.

The Relation between the Sunday School and the Church—T. J. Oliver.

General Discussion. Preaching—Rev. J. R. Hunt.

1:30—Devotional Exercises. Report on Missions—Rev. E. G. Vick.

What our Church is Doing for Missions—J. W. Hammond.

The Duty of the Pastor in the Cause of Missions—Rev. J. R. Kennerly.

Sunday Morning.

9:00—Devotional Exercises. Temperance—Speeches by J. Whit Potter, G. A. Wallace, W. H. Mitchell and J. S. Dirkey.

Preaching—Rev. G. B. Bush, F. N. Downer, Vice-Pres.

Circle No. 7.

When the service of the Lord seems hard, it is because we are but imperfectly performing it.—L. P. Mercer.

GEORGETOWN COLLEGE ENDOWMENT.

IT MUST BE DONE.

President Gray is vigorously pushing the \$100,000 endowment proposition. Considering the deserts of Georgetown College and the ability of Kentucky Baptists, this is a small amount for us to raise. This amount, however, will not be raised unless we take hold of the matter at once and push it enthusiastically, as we only have a limited time in which to secure these subscriptions. Now is the time. The movement would be vastly benefited by a few large gifts just now. The value of a service, sometimes, depends as much upon its timeliness as upon its amount. He who gives quickly gives wisely and encouragingly. The pastors of the "Blue Grass region" are enthusiastic over the prospects, and are making liberal contributions personally. Let every pastor in the state help Pres. Gray to push the proposition to a successful issue. It can be done. It must be done. Fraternaly, Wm. D. Nowlin.

Lexington, Ky.

THE GENERAL ASSOCIATION AT WINCHESTER.

All the railroads of the state have arranged for a one and one-third fare on the certificate plan; except the L. & E. will sell round trip tickets at same rate. When tickets are bought at starting or transfer stations pay full fare and get a certificate for same. When this is signed by the Secretary of the General Association the agent at Winchester will sell the holder a return ticket for one-third the regular rate. It may be well to see that your home agent has certificates a few days before starting. J. K. NUNNELLY, Sec.

THE FIFTY-FIRST PSALM.

It is impossible to comprehend the power of the fifty-first Psalm upon the race. Kings, scholars and cottagers have read it with the same spiritual power. It was the death song of the French Protestants in the times that for cruelty have had few equals. It was sung by George Wishart when taken prisoner before his martyrdom at St. Andrew's. Its opening verse was the dying cry of the Scottish martyr, Thomas Forster, whose grave was green a quarter of a century before Scotland became free from ecclesiastical tyranny. Its cry for mercy was repeated by Lady Grey, upon the fateful day of her own and her husband's death. Its burning words broke from the lips of John Huss at the place of his execution, near Constance. John Rogers repeated its confession and triumphant prayers on the way to the fires of Smithfield. The words of the Hebrew Psalmist were spoken by Sir Thomas More—who was famous through Europe for his eloquence and wisdom—as he laid his head upon the block. Its seventeenth verse, written by St. Augustine upon the wall of his sick chamber, did not make the text any the less real to the great German reformer. The seventh verse of this same Psalm was found on a tablet of copper amid the eternal snows of the highest point of the earth's surface, near Caps, Beechy.

"Wash me, and I shall be whiter than snow."—Last Days.

AGED PILGRIM.

BY W. V. HANSELL.

Still they are wandering in a foreign clime, Still they are lingering on the shore of time, Watching and waiting for the dear Master's call, Only repining when deepest sorrows fall Like the dark shadows of angry clouds o'er head, Thickly and heavily on the paths they tread.

Pressing yet onward, along their weary way, Still they are laboring, while they pray, Wav'ring not, falt'ring not. When the way seems drear, Jesus doth guide them, and gently calm their fear; Trusting in Jesus, no one can do them harm, He doth protect them by his all-mighty arm.

Patiently yet, they do ever watch and pray, Anxiously waiting to see the joyful day When, in His goodness, it is His will to come, Calling His banished ones to their heavenly home, Where they shall sing of His everlasting love, Dwelling in mansions he hath prepared above. Hardinburg, Ky.

Our Pulpit. JESUS AND HIS FORERUNNER.

BY C. H. SPURGEON.

"Therefore they sought again to take him: but he escaped out of their hand and went away again beyond Jordan into the place where John at first baptized; and there he abode. And many resorted unto him, and said, John did no miracle: but all things that John speaks of this man were true. And many believed on him there."—John 10:39-42.

The unbelieving and infuriated Jews again and again took up stones to cast at our Lord, and here they sought to take him prisoner, but he escaped from them, apparently with the greatest possible ease. He did this on several occasions. When the men of Nazareth would have cast him down headlong from the brow of the hill whereon their city was built, he passed through the midst of them, and went his way. He made his escape over and over again, in the same wonderful manner, thus proving that he was not in the power of any man. He need not, therefore, at the last have died unless his death had been in accordance with his own will. He might have besought his Father, and he would have given him legions of angels for his deliverance; or he might, as Elijah did, have called for fire from heaven to destroy those who sought to arrest him. His divine power would never have been at any loss in providing means for his own protection. He might, readily enough, have slain those who came to take him in the garden; and he might even have come down from the cross, if he had pleased thus to prove what power he possessed. Yet he did not so act, but voluntarily laid down his life, according to his own words, "I lay down my life, that I might take it again. No man taketh it from me, but I lay it down myself. I have power to lay it down, and I have power to take it again. This commandment have I received from the Father." Let us, then, bless and praise him for that voluntary, voluntary, substitutionary death upon the tree. It was for our sins that he suffered. There was no reason for his death except that which was found in our dire necessities and in his own great heart of love. When

ever we think of the sufferings of Christ upon the cross, let us remember how spontaneous was the sacrifice by which he redeemed us from sin, and death, and hell. Blessed, forever blessed, be the name of this willing Friend of guilty men; and let us, in similar fashion, always be ready to serve him. Let the willingness of Christ bring forth willingness in us; let us not be as bullocks unaccustomed to the yoke, but cheerfully let us take his yoke upon us, and learn of him. May the Lord grant us grace, not merely to be willing, but even to be eager for his service, as he was eager to serve us, for he could truly say, "I have a baptism to be baptized with; and how am I straitened till it be accomplished!"

I. Now, to come more closely to the subject of this evening's meditation, the first thing that I see in the text is a fruitful place of ministry: "Beyond Jordan." Our Saviour preached in the place where John at first baptized, "and many believed on him there."

It is not every place that is fruitful, for there are some portions of the field which is the world, that are like the wayside where the birds of the air come and catch away the seed as soon as it is sown. There are other parts where the soil is very shallow, and there the seed springs up only to perish in the heat of the sun. Our Saviour had been in many places where he was unsuccessful as a preacher, where he was absolutely rejected of men, and his message altogether despised; for, when he spoke the truth, they even called it blasphemy, and took up stones that they might stone him as one unfit to live. Christian ministers may have to work in such places, yet they are always glad when they get on the soil that yields a hundred-fold. They are delighted if their Master bids them, cast the net where there are great shoals of fishes. Our Saviour was evidently in such a spot when he was preaching "beyond Jordan."

Notice about this place, first, that it was a place of retreat from persecution. I do not think that we should ever look upon the most violent opposition to the gospel as anything to be altogether lamented; for, even in this instance, it is just after the Jews have said that Christ blasphemed, and have sought to stone or to seize him, that he is most successful in his preaching. You may regard it as a very safe rule that, when the devil roars, it is because he has been hit pretty hard; and that, whenever there is the most rage against the gospel, it is one evidence of the gospel's growing power. To go and preach in a town, or village, or hamlet, and to be scarcely noticed—to deliver your testimony for Christ, and yet to produce no visible effect of any kind—is horrible; but if all the hosts of hell are stirred up against you, and men even begin to act respectfully to the preacher, you may take courage, and rest assured that something is being done. Depend upon it, there would not be all that stir and uproar unless the Lord's power had gone with his Word to the hearts and consciences of men. We are not to cease our preaching because of opposition, but we are then to be more earnest and zealous than ever; possibly, in another place, as it was in our Lord's case;—but, still, somewhere our testimony for our Lord is to be given. After the thunderstorm will often be the very best time for sowing the seed of the kingdom. It was so in our Saviour's experience, for he had there a most fruitful season after he had met with the most violent and bitter opposition.

If I am addressing any servant of God who has been passing through a season of fierce persecution, let him be encouraged. Brother, when the night is over, the day will be all the brighter because of the blackness that preceded it; so, be ye hopeful; that, when the wearing and wearying time of opposition that you have had, you will come into smoother waters, and that God will bless you yet more abundantly. Perhaps another reason why that place

was so fruitful was because it was a retired spot. It was "beyond Jordan." It was away from the noise and strife of Jerusalem. Those who were there had evidently travelled a considerable distance with the desire to hear the Saviour. In the streets of Jerusalem, Jesus preached to many who did not want to hear; and we must do the same, for we are to preach the gospel to every creature; but, I think, we have the best hope of doing good when people take trouble to come to hear us, when they journey for miles to the place of preaching, when they are removed from their ordinary associations, and feel that they can in quiet listen to the Word. Chrysostom once preached a sermon upon the last verse of my text, dwelling specially upon the word "there"—"many believed on him there." Very singularly, he accounts for the larger numbers of women who are converted, beyond the number of men, from the fact that women are more at home than men are, and have more quiet times for reflection and consideration upon the Word. I lay no stress upon that thought, but it has occurred to me also, and when I met with it in Chrysostom, I thought that there might be some force about it, for we do need quiet times in which we can think of divine things. Some of you men are busy all day long—up in the morning early, and then right on till late at night. You are hacking and tearing away about your worldly business, and you do not get time to sit down, and calmly calculate this problem, "What shall it profit a man, if he shall gain the whole world, and lose his own soul?" Let me persuade you sometimes to go into the desert, and rest a while. Surely, heaven is worth a little thought if it is to be gained; it must be worth while to secure the needful time for thought about how we are to escape from hell, and to be delivered from sin. I think that, if you—especially on Sabbath afternoons, between the morning and evening services—I mean, you unconverted persons—could set apart an hour or even half an hour to really look into your case, to come to close dealings with yourselves and your God, we should preach, in the evening, with very great hope of blessing, because such hearers would have come to us prepared and anxious to learn the way of salvation. Do you not know that, when you go to a place of worship, you will generally catch what you fish for? Some of you come because the preacher is thought to be eccentric; you will, possibly, hear something which will confirm you in that idea. But, if you come because you want to hear of Jesus Christ, and to find salvation, you will get what you come for; it is the will of the Lord that those who seek shall find. I think there is something very suggestive in the fact that this fruitful place was a quiet spot away from the crowds and bustle of Jerusalem.

II. Now, secondly, in our text you will see a testimony to a departed minister. The people said, as they stood where John had preached and baptized, "John did no miracle: but all things that John speaks of this man were true." Oh how I hope that you will be able to say this of me when I have gone the way of all flesh! "He did no miracle: but all that he said concerning Christ was true." There are some preachers, of whom people will say, when they are gone, "They were not very eloquent, they were not very learned, they were not very refined, they could not do any miracles; but"—oh, that blessed "but!"—but all things that they speak concerning Christ were true.

Notice the character which the people gave to John, three years, or thereabouts, after he was dead. He was still remembered by them, and they bore most satisfactory testimony concerning him. First, they testified that he spoke concerning Christ. It was John's business, him. One other thing about John was that all that he said about Christ was the truth: "All things that John speaks of this man were true." Not merely some

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he was gone. He rebuked the Pharisees and Sadducees, but his main work was to testify concerning him who was to come after him, whose shoe latchet he felt that he was not worthy to unloose. Ah! brethren, there is no ministry that will stand the testing on a sick-bed, or on our death-bed, except that which has been full of testimony for Christ. When there has been a great deal of philosophy, and only a homoeopathic dose of Christ in the preaching—just enough of the latter to give it the name of Christian teaching—may God have mercy upon both preacher and hearer! But to preach Christ first, Christ last, Christ midst, this is what John the Baptist did, and this is what all preachers should do. An American gentleman, who was here many years ago, came again about fourteen or fifteen years afterwards, and he said to me as he went out, "I intend to be like Casablanca on the burning ship, where his father had told him to stand, and where he meant to remain as long as life should last." I will preach new doctrine when I find it in the Bible; till then, I will keep to the old. The State of Massachusetts passed a resolution declaring that it would be governed by the laws of God until there was time to make any better ones, and I have passed a resolution that I will preach Christ's gospel until I have time to find out something better, and that can never be, for it is the only gospel that can ever meet the needs of the human race. There was no bite from any of the fiery serpents which a look at the brazen serpent could not cure; and this gospel of God's grace is the one remedy for all the spiritual diseases to which mankind is heir, and therefore we will cling to it as long as we live.

John the Baptist spoke concerning Christ, and what he said about Christ was true. This is the important point, for it is possible for Christ to be preached, and yet for the truth about Christ not to be preached. His humanity may be left out, or his Deity may be kept in the background, or there may be hesitating and hesitancy with regard to the doctrine of his atoning sacrifice; and if this is the case, then the ministry will be without power. It used to be said, of a certain noted preacher, that his doctrine of the atonement was that Jesus Christ did something or other, which, in some way or other, was connected with our salvation. That cloudy sort of teaching is not preaching Christ in truth; but to declare that he was made a curse for us—that the Lord caused to meet upon him the iniquity of all who believe in him—that he, who knew no sin, was made sin for us, that we might be made the righteousness of God in him—to clearly preach the definite substitution of Christ on our behalf—this is to tell the truth about Christ; and I pray that all of us, whether preachers or teachers, may not only speak about Christ, but also, like John the Baptist, speak the truth about him.

One other thing about John was that all that he said about Christ was the truth: "All things that John speaks of this man were true." Not merely some things, but "all things." Any part of Christ is precious, but a whole Christ is what the sinner wants. As far as we know him, we are bound honestly to make him known to others; and if we have to do it with but small ability, and if, when we die, we have regret that we had such slender power yet—shall it be a sweet thought to us, if we know that those we leave behind will be able to say, "All things that he spake concerning this man were true." There was one thing which the people did not say, and which they had need to say, because it was self-evident, that is, that John the Baptist had preached Christ that they could not get it. He had been dead some years yet they recollected what he had preached about while he was with them. They remembered how he preached it, that he preached Christ in truth, and that all he said about Christ was the truth; so that, when the Messiah himself stood before them, the answer John's ministry was still fresh upon their oh. That it might be our lot, and the lot of all God's servants, make the gospel arrows stick as well as a strike, and to cause men to remember of the things which we have spoken unto them while we were present with them!

II. Now, thirdly, I am going on from the text in order to notice of the departed minister's testimony really was. What did John say concerning Christ? Well, first of all, John said that Jesus was the Son of God. His testimony was "I saw, and bare record that this the Son of God." John delighted to tell his Lord; he felt that he was worthy to take the place of the one who took off his master's sandals; he was too great an honor for him to be the body-servant of Christ. How did John speak about Jesus as the begotten Son, which is in the language of the Father? Do you all believe the blessed truth of the sonship of Christ? Do you all believe that the man of Nazareth was "very God of very God"? If you do, then trust him to be your saviour; and doing so, you shall be accepted by him. Let the testimony of John accepted by you, for it is now borne by the life of Christ, and a thousand proofs besides. Jesus of Nazareth, God in human flesh; trust yourselves with him, and you shall be eternally saved.

Editorial

The Religious Herald comments well, in the main, on the Cuban episode in the Convention. But it misses an important point when it says: "These criticisms, however, have not proceeded from the friends and supporters of the Convention, but from its enemies and detractors. It seems to us that we have come to the point in the history of our missionary work when we must cease to pay so much attention to the cross and factions brethren who never mean to be pleased." On this two remarks.

1st Some of these criticisms have come from "friends and supporters of the Convention," and the rest have come from those who ought to be so, and who, we believe, will become so, if their difficulties are removed. And this can be done without hurting anybody. Let us go to the limit of propriety in enlisting all our brethren in the support of our organized work.

2nd The Convention cannot, without the grossest self-stultification, assume that Dr. Diaz is not worthy of notice. We are the ones who heralded his greatness at the top of our voices. We filled the land with our shouts of his praise. Our hands raised him to the highest pinnacle; and held him there for years; and now, in the teeth of all that, to turn around and say he is not worthy of our notice—that would be to make a most grotesque spectacle of ourselves. It is too late in the day for any Southern Baptist (for we are all involved in this thing) to say that our quondam "Apostle of Cuba" is unworthy of our notice.

We gave him too much notice then, yes; but that does not justify our giving him too little now. We have evidently made a mistake. Let us face it like men and make the needed corrections. Let the denomination know the facts, and we believe every reasonable person will then be satisfied. So only can we command the continued confidence of our people and of the public.

We repeat what we said last week, that our Home Board is not to be held responsible for the action of the fragment of the Convention in the last hour of the meeting. And now that the Board has the matter in its hands, we hope it will call in outside brethren (of course, in the circumstances the writer will not be called on) who will have a hand in preparing the statement of facts for publication. The Sunday School Board did this in the Ford-Porter matter, and that Board was careful to invite the author of the charges along with Dr. Porter who brought them to the attention of the Board. Let there be no ground for any suspicion that our Home Board in this published statement is suppressing any important facts. This is the more needful because those who advocated the amendment in Savannah boldly declared that some of the facts should not be told.

That the publication of facts would lead to litigation, is simply a big-a-boo. Of course, had the special committee been appointed, it would not have been composed of simpletons. And it would have relieved the Board of a delicate and difficult responsibility. Such a committee could say what the Board would feel a delicacy

in saying, and what would come with a better grace from the committee than from the Board. Indeed, the papers report that Dr. Diaz had already brought suit for the Havana property before the meeting of the Convention. We believe a fitting statement of the facts to the public will do more than anything else to stop what litigation has already been undertaken. It will relieve the minds of many who are supporting the litigation already inaugurated, and they will come into line with us.

We publish elsewhere extracts from last week's editorials in the Baptist Courier and the Central Baptist.

IN the editorial of our "sweet-spirited" neighbor (the Baptist Argus) last week, Dr. W. E. Hatcher, referring to the episode on the Cuban report in the Convention, says:

"The desire for an investigation was a wink at the galleries and a squint toward barbarism. The Convention abounds in guption and is immune against politics."

And who are the brethren against whom Dr. Hatcher brings these charges? They are A. D. Adair (from whom the "investigation (?) suggestion came) Martin Ball, I. P. Trotter, T. J. Taylor, A. G. Washburn, C. F. J. Tate, O. L. Hailey, J. S. Edmunds, J. C. Porter, W. S. Roney and the editor of the Recorder; for they all signed the report in question.

The associate editor of the Argus owes it to himself, to each of those brethren and to the cause to retract these charges and to make ample apology. He ought to be very slow to charge his brethren with winking at the galleries, squinting toward barbarism and trying to bring politics into the Convention. For the members of the committee we deny that there is the slightest basis of truth for these charges. A man of Dr. Hatcher's years should have had his proofs well in hand before venturing to publish such charges on his brethren. We call for the proofs.

DR. H. R. BERNARD, in The Southern Advance, says: "The Western Recorder recently had an editorial on the Gospel Mission movement in which it was contended, among other things, that these people must work out their own salvation. The editorial was well timed and sensible."

"That the 'Agonized Workers,' who, by the way, do not represent the Organized Work, ought to consider their methods and behave—ought to study constitutions and By-laws more carefully and line up more thoroughly. These brethren, who are scattered about in the ranks of the Organized regulars, need more reverence for law and more of the spirit of obedience thereto."

On the front page of his magazine, Dr. Bernard has a picture representing a soldier with a woman on either side. The soldier is labeled "Organized." On the right is "Miss Scylla G. Missioner," and on the left is "Miss Charybdis A. Worker." The soldier is exhorted to yield to neither, but to go right on.

There is a vast difference between the organized workers and the "agonized workers," as Dr. Bernard vividly portrays them.

In this same number of the Southern Advance (May) Dr. D. W. Gwin has a fine article on the "Quartet of Greatest Southern Baptists." The quartet are Drs. Dagg, Howell, Tucker and Broad-

THE will of the late Wm. F. Norton, Jr., was admitted to probate in this city. After giving various amounts, including his California and Paducah properties and his Louisville residence, to relations and friends, and providing that certain trusts established by his father be carried out Capt. Norton leaves the residue of his estate as a Norton Trust Fund, in five years to be turned over to our Orphans' Home as an endowment. How much this will be, it is now impossible to tell, though it is believed the amount will be very large, and will enable the Home to greatly enlarge its work.

But it must be borne in mind that this amount, whatever it be, will not come in hand for five years, and even then only the income can be used. Whatever funds are needed for enlarging the Home, must be otherwise provided.

The flaming headlines of the daily papers are liable to make the impression that our Orphans' Home is now made rich, and people may think there is no further need for their contributions to this noble charity. The fact is, the contributions are needed more than ever, and will be needed for five years. Just what the needs will then be, will depend upon conditions that cannot now be foreseen.

There are no more charitable charities than those which provide for orphans and those which provide for old people. To us there is something peculiarly pathetic about a destitute orphan and a destitute old man or woman. Capt. Norton was done wisely in giving so large a share of his estate to the permanent care of orphans.

AN "elect lady" sends us an article of the Sunday School Times, asking our opinion of it. The article is an attempted explanation of 1 Cor. 15:29: "Else what shall they do that are baptized for the dead? If the dead are not raised at all, why are they then baptized for them?" This is from the American Revision. The Times explains this by saying that the Corinthian Christians believed baptism essential to salvation, and believing those who had died without baptism could be benefited thereby, friends were baptized in their stead.

But the trouble is that there is no evidence of the existence of any such custom. No writer of the times mentions anything of the kind, and it is wholly gratuitous to assume that such a custom existed. It is true that such a custom did arise afterward, and the Mormons now practice it. It naturally grows out of the idea of baptismal salvation. It fits, too, the new theology notion of post mortem repentance. The Mormons believe that no one can be saved without baptism, and that man can repent after death. Since there is no baptism in Hell, the repenting Dives must have somebody on earth to be baptized for him, and then he can be taken to Heaven. These proxy baptisms are somewhat analogous to the masses of the Romanists in behalf of the dead.

What, then does the passage mean? It is confessedly a difficult passage, and the temptation is strong to adopt a view that offers an easy explanation. Such a practice as baptizing live persons for the benefit of dead ones, is so repugnant to Scripture, that we cannot conceive of Paul, by inspiration, as giving any endorsement to it. Whatever the pas-

sage may mean, certainly it cannot mean that, although that view has respectable advocates. This, too, can be said of many other views, which we need not here mention. Indeed whenever we come to a confessedly difficult passage of Scripture, almost every conceivable interpretation is found to have behind it respectable names.

The Apostle is arguing through this whole chapter for the resurrection of the dead, and he shows how a denial of the resurrection denies Christ's resurrection, denies the Christian hope, contradicts baptism and renders the sacrifices of Christians vain and meaningless. "Baptized for the dead" may be rendered "baptized in reference to the dead," or "in relation to the dead." Since baptism means death and resurrection, to deny the resurrection is to contradict the baptism. To make "baptized for the dead" mean that living persons are to be baptized for the benefit of dead ones, is to introduce what is wholly irrelevant to the argument, as well as what does violence to the whole teaching of Scripture. Whether we make "the dead" mean Christ, as many able scholars do (using the plural for the singular, which is often done in the Greek poets), or whether we make "the dead" mean Christians as dead to the world, or whether we make the passage mean, as Dr. A. C. Kendrick ably argues, "baptized into relation to the dead, baptized so as to be allied with the dead, reckoned among the dead rather than among the living"—in either of these cases the point of the argument remains—viz., that denying the resurrection contradicts baptism.

Some Pedobaptists shrink from such an explanation as this, because it shows that baptism is a burial, and so is immersion.

We regret to lose from Kentucky Pastor Wm. Lunsford, who has done such efficient service as pastor of the First church in Bowling Green. He goes to Waco, Texas, where the presence of that great and growing University, with the increasing number of students for the ministry, opens to him a wide and rich field of labor. We congratulate Waco on securing his services, and we expect to hear good news of his work. We congratulate Waco also on securing Mrs. Lunsford, who is a model pastor's wife, and to whom he is greatly indebted for the signal success that has attended his work in Bowling Green and elsewhere.

ONE of the best of women recently went home, Mrs. Frances A. Garnett. She was a sister of Dr. J. M. Pendleton, and was the mother of Mrs. Dr. B. W. Morehead, of Princeton, Ky. We will soon publish a fitting sketch of her from the heart and pen of Dr. Morehead. Her memory is blessed, and it rests like a benediction on the hearts and lives of all who knew her.

Let the brethren remember the General Association which meets in Winchester on the morning of June 17th. The usual reduced railroad fare will be secured, and we hope all parts of the state will be well represented. Let the laymen attend as well as the preachers. The Ministers' Meeting assemblies on the night of June 16th. These meetings promise to be of extraordinary interest. Winchester's hospitality calls for a full attendance. In the Mission Monthly, by a curious mistake, Mr. Sterling was put for Winchester.

Editorial Varieties

"Certainly the Western Recorder is not invisible."—Dr. Harvey Hatcher.

The Rev. J. R. Farish says he is "somewhat of a Baptist" according to the ancient usage."

The Advance has done well in its staff the Rev. J. J. Hurt. It is hurt no good cause, but will hurt it.

Dr. W. Gwin speaks of Prof. M. K. Davis as "the grand old Baptist man in America, and its greatest scholar." This is high praise.

We have received copies of the Temperance papers containing a severe rebuke of our Mr. Hicks, who takes a Baptist press, and has been preaching and debating in West Tennessee.

The editor of the Recorder did the centennial sermon at the Campbell, Ky., Church next Sunday morning, and the lecture was at the Blue Mountain College, Miss., Wednesday.

Mr. Hamilton W. Mabie did not mark when he said New York is a many-colored and not a one-colored land. He might have truthfully said the same thing of Kentucky and of other states.

We are pained to learn of the death of the Rev. A. Vanhose, of Gaines Co., and of the death of Mrs. Emily Vanhose, his wife, both of whom were natives of the State of Va. The writer has known loved Bro. Van Hoose for thirty years. We tender our profoundest condolence to the bereaved.

The Congregationalist says: "Dr. Y. is also referred to as a pedobaptist. Congregationalists know nothing of the lawlessness of independent denominational journalism." Dr. Y. in his Home Mission speech at the convention, spoke vigorously on the denominational paper. We are glad to sign the protest against such a question, viz.: On what principle should the number, location and content of our papers be determined?

Our Disciple brethren are \$50,000 to endow Prof. McGarvey in the Southern College. We wish them success. Since Prof. McGarvey serves all they can do in his life. But we hope they will guarantee when he passes away he will be held by a man who believes in the inspiration and infallible authority of the Bible, for which Prof. McGarvey stands four square against the winds that blow."

The Biblical Recorder said: "In accepting the chair, President Eagle declared that he would rather be President of the Convention than President of the world. Of course, no one believed him. He did not believe in Brother Eagle as a preacher and a politician, and his utterances are so ingeniously 'patriotic' and grandiose 'of course.' Gov. Eagle meant just what he said. But it does not seem to have been the intention of the editor of the Biblical Recorder to appreciate a man as James P. Eagle."

It was the writer's pleasure to see the illustrated lecture of J. T. Christian at East Paducah on last Friday night. There was a large attendance. Dr. Christian showed us tours of the earth's rulers, with palaces and grounds, beginning with President Roosevelt and the White House and ending with the Pope and the Vatican. The pictures were as fine as any ever seen. The lecture was bright and stirring, and the commentary the rulers and their abodes, and I greatly enjoyed.

Lynchland College Commencement always a great day, and it was no exception last Thursday. President W. was in his glory. He deserved it. He never happier, both in heart and in action, than when he gave diplomas to his daughter and his son last day morning. Multitudes gathered on the beautiful lawn, and as many as get within earshot listened to the close. It was the writer's privilege to make the annual address, and then after dinner to lecture on recent four in the West Indies. A nursery department has been added to the College. There were 7 teachers, 100 students, of whom 34 were boarders. We were 43 male and 17 female. We were more than 600. The institution is doing just such work as it can do. Lynchland, it is unique.

AMONG THE Churches.

LOUISVILLE.

St.—Pastor Eaton spoke on "The lack of prayer" and at night...

St.—Pastor Weaver's subject "The sinner and the Holy Spirit"...

Ferran Memorial.—Pastor Hamilton's charge against God and its...

Second and Walnut.—Pastor Jones' themes were "A new heart"...

Bro. W. B. Glass spoke on "The beginning but a bad end"...

Bro. L. H. Tipton spoke on "The temptation of Christ"...

Bro. J. K. Hare spoke on "The Christian God's message"...

Pastor Jansen's themes were "The Lord's challenge" and "Endless repentance"...

Pastor Dawes' themes were "Fruitage in old age" and "What is life?"...

Pastor Tralle preached on "The joy of winning souls" and on "Neglect of the messenger boys' picnic"...

Pastor Taylor spoke on "The word in the heart" and on "The hearted service"...

St.—"Sanctification," and "The way of salvation" were Pastor Jones' subjects...

Bro. Allen's topics were "The joy of winning souls" and "The place to win souls"...

Bro. Tralle and Market.—Pastor Jones' themes were "Pure in heart" and "I will arise and go to my father"...

Bro. Ross and Grand.—Pastor Ross preached on "Lost opportunities"...

Bro. McFarlane and Perry.—Pastor McFarlane spoke on "Christian life" and "The Holy Spirit"...

Bro. Bennett spoke on "The Valley" and "The blessed prosperity"...

Bro. Carver preached on "The Sabbath" and "The Holy Spirit"...

Bro. Bruce reports on "The Sabbath" and "The Holy Spirit"...

Bro. Robertson spoke on "The indictment of his people" and "Following Jesus"...

Bro. R. A. Smith spoke on "Seeking the lost" and "The Holy Spirit"...

Pastor George spoke on "The message" and on "Baptism"...

A. T. Robertson presented an address on "The reconciliation of Godward"...

Mullins, Sumpsey and Eager gave addresses and their wives a reception...

last Friday in the large room of the library. C. M. McIntosh has accepted a call to the church at Windsor, N. C.

S. E. Jordan has taken charge of the church at Spottsville, Ky.

Bro. Arvid Gordh will take the Th.D. degree, and will very likely return to Sweden.

The mid-week prayer meeting was led by Bro. Geo. C. Cates.

Bro. E. B. Atwood, of Kentucky, has decided to become a foreign missionary.

C. N. Jones, of Arkansas, has accepted the call to Morrillton, Ark.

H. F. Aulick, of Kentucky has gone to Temple, Texas, to assist Pastor P. E. Burroughs.

S. M. Sowell and W. B. Glass delivered short addresses at Walnut street church last Sunday night on the places to which they have been assigned.

J. Theodore Bowden will return to Virginia and take charge of the field at Windsor, which was so long held by the late Dr. J. F. Deans.

Bro. W. C. McPherson recently delivered the baccalaureate address at Eaglesville Institute, Tennessee. He is one of our best preachers.

Bro. Douglas, of New York, has accepted the care of the Sixth Ave. Baptist church, Patterson, N. J.

Dr. Carver preached the commencement sermon for Campbellsville high school, May 26.

The commencement exercises will begin Monday, June 1st and close June 2nd. The examinations will close Saturday.

THE STATE.

Bro. Francis W. Taylor writes from Henderson: "Our meeting at Charleston, Ill., was a decided success..."

Pastor Thos. H. Plemons writes: "I have accepted the call to Cynthiana, and will begin the work there the first of July."

Bro. U. G. Hughes writes from Crittendon: "The new church at Baker, Crittendon county, will set apart its new house to the worship of God on the fifth Sunday in August."

OTHER STATES.

The Central Baptist publishes a warning to the churches against a man who goes by the name of Robert E. Stanley or Edward Stanley. He figured about Pearl, Ill., as a "Christian" preacher, and in Missouri as a Campbellite one, and now calls himself a Baptist.

The Hannah's Gap church, Tenn., has set apart Bro. Felix Muse to the full work of the Gospel ministry.

Pastor A. J. Kincaid writes from Denison, Texas: "Elder Fred D. Hale came to us on Wednesday, 13th inst., since which time the meeting has been in progress daily at 10 a. m. and 8 p. m. Up to this date (May 18th) there has been eleven additions. The findings of the Holy Spirit are joyously manifest and promising..."

Pastor H. P. Hurt writes from Memphis, Tenn.: "You will please change my paper from Kosciusko, Miss., to Memphis, Tenn. I have just closed almost six years as pastor of Kosciusko Baptist church, and have come to this city to take charge of a new work. We are soon to begin what bids fair to grow into one of the strongest churches in Memphis."

A revival meeting at Swansboro church, N. C., resulted in 25 professions of faith and 21 additions to the church. Pastor C. E. Edwards was assisted by Bro. J. D. Larkins of Clinton.

Pastor F. J. Edwards closed the meeting with his Delgado church, Wilmington, N. C., with about 30 additions. He is very hopeful on this field and gives all his time to this church.

Pastor Tyree, of First church, Raleigh, N. C., is rejoicing over one of the most

fruitful meetings in the history of his church. More than 30 persons baptized and over 40 additions to the church.

Pastor T. S. Crutchfield reports a helpful meeting at Tarboro, N. C. Seven persons baptized with others to follow.

Pastor G. W. Stroud, Birch Tree, Mo., baptized eight as a partial result of his meeting. Sunday School flourishing with an average attendance of between 80 and 100.

The meeting at Springdale, Ark., closed with 23 accessions by experience and baptism, four by letter and two by relation. Bro. J. J. Kellum, of Dallas, Texas, conducted the services.

Walnut Ridge, Ark., is greatly rejoicing over their meeting: nineteen additions and much consecration. The church will hereafter have preaching three Sundays instead of two.

A good meeting with the church at Winfield, La., pastor Crosby, has greatly revived the church and added to her membership 27, most of them by experience and baptism.

A new church has been organized at the busy little town of Koshkonong, Mo. Twelve members went into the constituency. Bro. Bunyard of Koshkonong will serve them as pastor. The outlook is good for a strong church in the future.

Bro. John D. Wilkes writes from Marianna, Fla.: "It may interest you to know that I have just closed a glorious meeting with 39 additions at Bonifay, Fla."

COMMENCEMENT EXERCISES.

Theodore Harris Institute closed here last Friday with appropriate commencement exercises. There were four candidates for graduation. The exercises were held in the Court House, which was crowded and jammed to overflowing.

This is the first commencement of any kind in the history of the town, notwithstanding the fact that the town has had a sixteen-thousand-dollar school building for about twelve years, and has had a ten months' school each year for most of this time. Principal J. T. C. Now is highly complimentary of every one for his indefatigable labor under the most trying circumstances. We are witness to the fact that he has been tried as by fire, but the ordeal has only brought out his better qualities. The efficiency and proficiency of his work as a teacher were plainly evidenced in the graduates themselves.

We lament the fact that this closes Theodore Harris Institute here. There is not a better place in the state for the location of a Baptist school.

CLAY RICE, Pineville, Ky., May 23, 1903.

The Argus is still afflicted with a mania to look after the "universal, present spiritual church." It gains comfort out of the allusions of the fathers of "The Great Head of the Church," and to "the Church Universal," etc. In fact, any allusion to any "church," other than "the local church," is the sweetest thing in language to the Argus. Men have always believed in the church universal, but another name for "The general assembly and church of the first-born," but who until recently believed in any "church" other than "The great church is assembling, and has been through the ages, but it will not be assembled until we all get home. Why on earth this thing should seem so important is a puzzle. We know that some brethren are on one side, and others are on the other; but that fact should not run anybody crazy. Let the Argus devote itself to building up the church to which its editor belongs, and trust in the great Head of the Church to look after that congregation which is assembling in heaven. And by all means, let the professors of the Southern Baptist Theological Seminary treat this doctrine just as their predecessors were in the habit of treating "landmarkism," "alien immersion," and other issues over which their constituency were divided. They are not set on either side; they are there to afford students opportunities to learn. If they make a mistake here, it will be one of far-reaching mischief."

The above is an editorial from The Baptist (Dr. R. T. Hanks editor) of May 14th.

COMMENCEMENT OF THE SEMINARY.

Monday, June 1st, 10:30 a. m.—Missiary Society. Address by Bro. J. T. M. Johnston, D.D., St. Louis, Mo.

Monday, June 1st, 10:30 a. m.—Lumni Address by Pres. R. T. Van. D.D., Raleigh, N. C.

Tuesday, June 2nd, 10:30 a. m.—Baccalaureate Address, by Pres. J. T. Henderson, A.M., Jefferson City, Tenn.

Pastoral Leadership of Sunday School Forces.

Published by the Sunday School Board of the Southern Baptist Convention, Nashville, Tenn., Cloth, 12 mo., pp. 174, postpaid 50 cents.

A. F. SCHAUFFLER, D. D., Secretary of the Southern Baptist Theological Seminary, December, 1902.

Introduction—Prof. J. B. Sumpsey, D. D. Lectures—1. What We Teach, 2. How We Teach, 3. Whom We Teach, 4. Why We Teach, 5. Adjuncts in Teaching.

Supplementary Lectures—1. Lord's Eye View of the Book of Acts, 2. Management of Teacher's Meeting, 3. The Pastor's Sunday School Problem and its Mastery, President E. Y. Mullins, D. D.

Twenty Hundred Ordered Before Book Came from Press.

Children's Bible Day

Second Sunday in June in Southern Baptist Sunday Schools.

Collection

For Bible Fund of Sunday School Board of Southern Baptist Convention

Programs, Supplements and Mite Boxes furnished free on request

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BAPTIST BOOK CONCERN LOUISVILLE, KY

Tuesday, June 2nd, 8 p. m.—Closing Exercises. Conferring Degrees. Addresses by Full Graduates. Address by the President of the Seminary.

The Chowan Baptist Association, of North Carolina, has decided to build a house at the Baptist Orphanage, to be known as the "Chowan Building." Bro. E. H. Ayldett, of the same Association, will also build a house at the same place. These buildings will cost \$25,000 each.

DEAR RECORDER: The thirteenth annual session of the Shelby County Baptist-Sunday School Convention will be held at Pleasureville on Saturday and Sunday, May 30 and 31. All the Sunday Schools of the Association are requested to send delegates, with full reports from the schools.

J. E. NUNN, Pres. J. W. MARTIN, Sec.

CHRIST was humiliated into our condition, that we might be exalted unto him. Christ was crucified with man that man might rejoice in being crucified with Christ. Both the depth to which he went to seek man and the height up to which he would carry man, were set forth in the cross. Alas for him who, looking at the crucifixion does not see both of these, does not learn at once how low his Saviour went to find him, and how high he may go if he will make his Saviour's life his own! —Phillips Brooks.

TRIE NOTES.

On my journey to Mayville last week, spent a night with Dr. Daniel, pastor of First Baptist church, Covington. He is doing a fine work, and his people are devoted to him. In Mayville enjoyed the hospitality of Bro. A. R. Glascock, and it was gratifying to find Sister Glascock improving in health. Had the pleasure of preaching for Pastor Musselman on Sunday morning. He has taken hold of the work with vigor, and I predict for him a successful pastorate. The building has been frescoed and the organ is new and one of the nicest in the state, and Miss Alberta Glascock is the skillful performer, and the choir is also first-class. W. F. H.

DR. R. M. BOGARD is to preach the commencement sermon at Beauvoir College, Wilmar, Ark., June 7th.

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To prove the great curative qualities of Vernal Saw Palmetto Berry Wine in all cases of indigestion, or constipation, we will send any reader of the WESTERN RECORDER who needs it, a small trial bottle of this wonderful preparation. It quickly relieves, positively cures all stomach and bowel troubles. We have thousands of testimonials from those who have been relieved, cured, by its use. If you have any stomach troubles, or are bothered with constipation do not fail to write to the Vernal Remedy Company, 82 Seneca St., Buffalo, N. Y., for a trial bottle. It is sent Free and Prepaid. For sale by all leading drug stores.

Family Circle.

Stories for the Young and Old.

DREAMS OF A DREAMER.

BY FANNY MIDDLETON HUNTER.

I court the muses
For dreams of the past,
I dream, and dream,
But dreams will not last.

I dream when awakening,
I dream when asleep;
Thoughts of the beautiful o'er me creep,
But dream as I will
I cannot keep.

All the beautiful thoughts
Either awakening or asleep.

I dream of a woodland far away,
Where birds make music all the day,
Music sweeter to me, yes, by far,
Than any mortal's music bar.

A stream of water crystal clear,
Runs by this woodland very near;
And oft in dream's very first ranks,
Comes its shady trees and mossy banks.

On its banks I fish, watch, and dream,
Are things really real as they seem?
A harsh cry comes—its bud dreams—
Nothing is real as its seem.

Present, past and future so closely blend,
We know not when they begin or when
They end;

But God to a dreamer will ever send
Music to the heart with hope to blend.

Then who will condemn a dreamer at
Heart?
Think of his mission as he plays his
part;

For all things, be they great or small,
The Creator a Dreamer was in them all.

God loves the dreamer as his very own,
For proof the Bible has ever shown,
God gave the preference to a dreamer
then,
As in the beginning so will be the end.

THE LAST MEETING.

BY J. E. McMANAWAY.

The regular day for the Woman's Missionary Meeting had again rolled around, and it was to be the last time the pastor's wife would meet with the society. During forty years, when her husband had served as pastor of the church, she had been meeting with and leading the woman's meeting. She had given a consecrated heart, earnest prayers and weary hours to the work, and spring by little she had seen the seeds sown bring up and blossom, and bring forth fruit, and it had made her heart rejoice. But her husband's field was no easy field, but one of great toil, many discouragements, afflictions abundant and persecutions not a few. The members, though wealthy and cultured, were worldly and hard to please, and she had to count on his sermons, Biblical sermons, was not popular. For four years he stood boldly in the face of all opposition, and wrought manfully for God, but in the fifth year, his heart failed him, he bowed to the inevitable and went down before the angels, leaving her heart aching. In his sorrowful the mouth of the faithful pastor was sealed, not one of his unfaithful members ever dreamed of the anguish which wrung his heart.

The church was not long without a shepherd, and before the old pastor could get away the new one was on the field, ready to take charge.

And now the pastor's wife must also give way to another; the day had come when she must say to the work "good-by" forever! Long before the hour for meeting she went into a quiet room to be alone. Her preparation had been made; her words she brought out as she heard for meeting approached sorrow gnawed more keenly at her heart, and she must find peace, comfort, help for the trying ordeal.

The pastor's wife was not the kind to easily change from the "old love to the new." When she gave her heart, she could not lightly recall it. She was a woman who had come through great sorrows, and they had chastened and ennobled her purposes of life, and she had entered heartily and heroically into her husband's life and work. But now her heart was new, she gave her heart, she had given it truly to the work. At the last moment she comes forth with Bible in hand, and quietly leaves the "parsonage." Once on the outside, she stops for a moment and looks back, but only for a moment; the tears rush into her eyes and blind them. How many happy memories she has of the "parsonage." They had gone into it while it was new, for it had been built for them. Soon it would be the home of others. In that parsonage they had had joy, and they had had sorrow, laughter and tears.

She hastens on, and as she goes thinks

down the tears and tries to smooth her face that she may not reveal her heart to unympathetic eyes.

The ladies gather one by one. She watches them as they come—how often had she done so before. There is no difference in their coming—merry peals of laughter break upon the quietness of the temple. Joyful greetings are heard as usual. She unconsciously catches at her heart.

The meeting is called, a song, and then she reads the Scriptural lesson; her voice is full of tears, her eyes are growing dim again. The women—some of them—are thinking she is hoarse with a cold.

"Let not your heart be troubled.... In my Father's house are many mansions; if it were not so I would have told you.... These things have I spoken unto you while yet abiding with you.... Peace I leave with you, my peace I give unto you.... These things speak Jesus; and lifting up his eyes to heaven he said, Father, the hour is come; glorify thy Son, that thy Son may glorify thee."

Now she is on bended knees and prays not for these alone, but for all those who are going to leave in His name. Now she is giving her last words of instruction: "Be faithful unto death, and you shall receive the crown.... Let not the heaviness of the cross turn you aside."

"Jesus, I my cross I have taken,
All to leave and follow thee,
Naked, poor, despised, forsaken,
Thou from hence my all shall be."

Her voice broke off into something like a sob, and she turned her eyes upward and appealed in silence to that One who had promised to be with her—

"Master, the tempest is raging!
The billows are tossing high;
The sky is overshadowed with blackness,
No shelter or help is nigh!
Master, with anguish of spirit,
I bow in my grief to-day;
The depths of my sad heart are troubled,
Oh, waken, and save, I pray!"

The meeting is over. The pastor's wife has met with them the last time. At the next meeting the new pastor's wife will preside, and it is of her they are now so eagerly talking, while their old leader silently withdraws and makes her way back to the parsonage to weep with the ex-pastor, whose heart can so fully enter into the feelings of her own.

In a few weeks she will quietly take up a new work, in a new place, and judging from the expression of her face, you would think she could look up and say:

"Master, the terror is over,
The element sweetly rest;
Earth and sea in the calm lake is mirrored,
And heaven's within my breast."

But often there goes up from that heart the prayer—

"Linger, O blessed Redeemer,
Leave me alone no more;
And with joy I shall make the blessed harbor,
And rest on the blissful shore."

Greens, S. C.

"THE CHANGED CROSS."

BY MRS. G. W. SCOTT.

The accommodation train whistled and coughed and stopped at a small country station. The usual fringe of idlers stood on the platform to do it reverence, and at one side was a farm wagon, the sorrel horse attached to it, whiniking his tail stupidly, much to the disappointment, apparently of the driver, who held his bridle with a determined hand.

The parties who had been brought to the station—a man and his wife, with three small boys—saw their trunk thrown aboard and climbed the car steps.

"Good-by, Fuller; just look over once in a while to see the house ain't carried off," said the man, waving his hand.

"You see, you didn't need to worry so about getting here, Lottie," he continued, as he edged his way through the aisle with a heavy bag in one hand, a box in the other, and the boys clinging to him promiscuously.

"If I hadn't we'd be over in Stubb's woods this minute," she responded, dropping into a seat and relieving her hands of several half-wrapped packages. It was a warm morning, and she had evidently reached a point of weariness and general demoralization where the passengers were no more to her than so many dummies. "There!" she exclaimed, "I never shut that attic window, and if it rains—"

"What if it rains?" replied her husband, looking somewhat embarrassed. "Do you want to make room for Willie in that spot?"

"No, I don't. Do buy 'em some peanuts or candy and set 'em down the other end of the car. I think I might have a few minutes to get my breath

after what I've been through this morning."

The man in the seat just behind her glanced over his newspaper and coughed slightly, as if to remind her of his presence, and her husband's face flushed under its coat of tan.

"Well," he assented, putting the box he carried into the rack above her head and turning away.

The pretty baby face of the youngest boy wore a grieved expression, as if he were choking back his tears and complaints, but he trotted along obediently, holding fast to his father's coat.

The mother took off her jacket, which was neither new nor stylish, gave a quick glance around to see what other women wore, pulled down the cuffs of her shirt waist, removed her hat, and after examining the packages on the seat into her hand bag, she leaned against the window and looked wearily out at the ever-changing, sunshine-steeped landscape.

A half hour later the train stopped again at a small village, and a group of ladies bade gay good-byes to friends and entered the car. There were few vacant seats, and one of the ladies, tall and distinguished in appearance, paused with a "Is this seat engaged?"

"No," replied our friend.

The lady gave her a quick, inquiring glance as she sat down, noting her almost discourteous tone.

There are not only many passengers at this point, I imagine, but some of us old Brightwood students have been spending a week at Professor Gray's fruit farm, and are just returning," she said, half apologetically.

There was a moment's silence, and then the farmer's wife, looking toward her eagerly, she asked, "Did you graduate at Brightwood?"

"Yes, eleven years ago, and for five years I have been there as a teacher. Do you know the school?"

"I graduated there myself ten years ago," was the unexpected answer.

"Oh, please tell me your name. You must have been one of the juniors when my class left."

"My name was Lottie Granger, but now it's Lottie Smith. I got married right away. My husband and three little boys are out the other end of the car."

"Indeed! and do you recall a senior named Edith Burrows?"

"Why, yes; she was smart and took some of the prizes. Was that your name?"

"And is still. I have Latin classes in the same old rooms. Do you remember?"

"O my! I guess I do, for I didn't have any use for Latin. I liked the sciences first rate, but my land! what does it all amount to? It's different with you; you've gone right on and got somewhere; I'm a failure, much to the disappointment, I've forgot 'most all I learnt, and all I've got for it is a disconcerted spirit."

The voice was tense with feeling—a combination evidently of regret and rebellion.

"You had your training," replied Miss Burrows' low, clear voice. "I think that is the chief end of education to the mind which no circumstance or condition can take from you."

"I suppose so," the answering voice was still querulous. "But I've degenerated; that's that's the trouble. Anybody would, though, in my place, having to work so hard year in and year out. If a girl's going to marry a farmer, or a mechanic, for that matter, she's better off, I say, without too much education. There you are, out of school, you must cook, cook, cook, and look after eggs and milk and vegetables and your children play in the dirt, and your clothes get old-fashioned, and you get to feeling as though you didn't belong anywhere."

There was a half smile on the teacher's face, but it disappeared as she saw a tear splash upon Mrs. Smith's lightly twisted fingers. This was not simply the complaint of a nervous, tired woman, but of a fretting soul out of harmony with her environments.

"Miss Burrows hesitated, and began, "I know there are some who are unfortunate in their marriage—"

"It ain't in—so with me," interrupted the other. "David is better than I am. He thought 'twas wonderful that I'd marry him after I'd got through Brightwood."

"You are a Christian, aren't you?"

"That's the next question in the even, cultured tone.

"Why, yes, I hope so. I've been a church member a number of years."

"Then you believe that God cares for His children; that He does direct their lives?"

"Yes, I suppose He does."

"Then He gave you the opportunity to escape an unpleasant situation accidentally, but that you might be a stronger and more useful woman. Then when you loved a man well enough to marry him, I am sure you did not think that you

too. Do you realize what a wonderful privilege it is to have the learning of three men-to-be? And on a farm of this nature's great text-book open before you!"

The mother of "three men-to-be" shook herself impatiently. "I don't see just what you mean," she said. "I could see the advantage of starting them mentally, and spiritually as well, in the right direction. You can teach them about the stars and trees and flowers and birds and insects. Why, Mrs. Smith, if you had been a teacher you might have enjoyed to teach other people's children, and to express my feelings and get pure and sweet—"

There was a little catch in the teacher's voice which so astonished Mrs. Smith that she could not rally for an instant.

"Finally she said: 'Honestly, I hadn't thought of that. I've thought about the fact of expressing my feelings and getting pure and sweet—' There was a little catch in the teacher's voice which so astonished Mrs. Smith that she could not rally for an instant.

"There was a look of perplexity, almost of despair, on the teacher's fine face as she gazed at Mrs. Smith.

"Clubs are well enough, in their place, but the world is just suffering for mothers—mothers who can use what the schools have given in making good homes and training children. Why—"

she paused an instant, as if language failed her to express her feelings, and then added with new emphasis, "If you were a teacher you would only have second chance; the mother has the first. Our work is toward the same end, to make better men and women, and so a grander nation. And God has given to you—"

"I wish I could go to the Junction, Canton, Manchester," and the brakeman's voice trailed off a list of unintelligible names.

"So soon? I had no idea we were so near the Junction. I must say good-by," and Miss Burrows rose.

"You don't know what you've done for me," she said. "It was providential, your coming into my seat. I won't forget. Good-by."

So they parted, and the train rumbled on.

A few moments of silence with her face close to the window, and then Mrs. Smith expressed her feelings, and then to her husband and children. Little Willie was asleep, his dimpled face pressed against the father's breast.

"There's an empty seat next to mine now," she said; "won't you come? I guess the boys want something to eat at this time; we shan't reach grandpa's till after dinner."

"I saw a woman sitting with you, Lottie, and I was awful sorry; I'm afraid she bothered you," said her husband, while the little boys stretched themselves and drew long breaths of relief as they started for the longed-for luncheon.

Lottie's face flushed, and she shook her head thoughtfully as she responded: "No, she didn't bother me; she explained things and did me lots of good. You'll see, David."

Then she lifted Willie from his father's arms tenderly, and she brushed the damp curls from his forehead as he murmured, "Mother's little man!"—New York Advocate.

THE PUPPY AN OPTIMIST.

A puppy is your optimist. How it ever came about that his name should be used as a synonym for contempt passes our comprehension. There is nothing mean or servile about the puppy. He is simply brimful of happiness all the time, unless when he is asleep, and the chances are that his dreams are sunny. He refuses to see anything distressing in life. If you step on his tail, he will wag, he will yelp, of course, but in the midst of his pain he is telling you as well as he is able to mention it, your apology is accepted before it is offered. Of course it was not an intentional injury; he knows that and admits it cheerfully. If you are really broken throughly, it will be caused by belief. It is simply incredible to him that any one should be cross or disagreeable when the mere joy of being alive is enough to fill one with delight to the exclusion of all other feeling.

As the dog grows older, this blissful state passes away in some cases, but not always. Nobody ever saw a cross or surly puppy, however. Life is one dream of bliss to him, and he doesn't care who knows it. Blessings on the puppy! We never see one without wanting to give him a pat. He is optimism personified in an inimitable attractive form.—California News.

Goodness has ever been a stronger guard than valor. It is the surest policy always to have peace with God.—Hall.

CANCER.

Its Scientific Treatment and Cure.

Dr. Charles Webster of Cincinnati, Ohio, made the treatment of Cancer a specialty for many years, using the most secret measures. As a result of his success, he cites the names of several persons who have been cured by him.

Mr. Ben Price, Cashier, Bank of Cincinnati, Miss, cured of Cancer of the Neck, standing, involving left side of neck, extending into corner of eye.

Mr. W. G. Brockway, Vice-Pres. and Southern Car and Foundry Co., Birmingham, Ala., cured of cancer on forehead.

Mr. A. A. Olsen, County Treasurer, Boise, Idaho, cured of cancer on forehead.

Mrs. E. M. Swift, 102 Fifth Street, Louisville, Ky., was cured of a large cancerous growth from which amputation of the neck was advised.

A line addressed to Dr. Charles Webster, Garfield Place, Cincinnati, O., will send you free literature on the subject.

S. ORABELL, M.D.

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Items of Interest

News the World Over.

Lord Lansdowne, Foreign Secretary, speaking for the government, said in the House of Lords that Britain would fight if any other nation should establish a naval base or a fortified port in the Persian Gulf.

Two Filipino leaders, Col. A. Santos, and Col. B. Delacring, who have gone on fighting for the independence of their country, have been captured and condemned to death as brigands.

How great is the rush of emigrants to this country is, is shown by the fact that on May 6 there were 9,610 emigrants on board various ships in New York harbor waiting to land.

The good and kindly hearted Northern men who came South to patronize Southern education, and bring aims to a people whose fathers would have refused them indignantly, showed that they felt their patronage might be resented by the old stock.

We suggest to these noble if officious men that they leave the word "South" out of their vocabulary if the nation is one. Also, that they turn their thoughts for awhile to Rhode Island.

The war in the Philippine Islands was ended some two weeks ago by Capt. Perhing's victory. But as usual it did not stay ended.

Joseph Chamberlain has agreed to the demand of the Jew mine owners in the Transvaal, and will allow them to bring in Chinese to work their gold mines.

An infernal machine containing a large amount of dynamite was sent down to the wharf to be sent over on the Umbria. It was so arranged that it would have gone off twenty-four hours after the Umbria had sailed.

Gomez is the President of the Nationalist party in the Philippines who has submitted to the sway of the United States. Gen. Guillermo, who is fighting yet, is a friend of his whom he is trying to persuade to surrender.

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. We charge one cent a word for all over 100 words, invariably in advance.

LINDSAY.

This community was greatly shocked last Sunday morning when the news quickly spread that Bro. Wm. Lindsay had suddenly died of heart failure. Bro. Lindsay came to Owenton in 1870, when in his twenty-first year, to teach school and study law.

His funeral was the largest ever seen in this part of the State, his friends coming far and near to pay the last tribute of respect, and so many would say, "Well, Will Lindsay was the best friend I ever had."

May 2nd, 1903. W. E. MITCHELL.

CROSSFIELD.

John W. Crossfield died suddenly at his home in Mercer county, Ky., May 6th, in the 74th year of his age. Was married Feb. 10th, 1863, to Miss Ophelia Bickers, of Anderson county.

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PROBLEMS OF THE TOWN CHURCH.

A Discussion of Needs and Methods, By Rev. George A. Miller.



The church in the city has almost monopolized the attention of writers along the line of church economics to the neglect of the town church. Three-fourths of America's churches are in towns of eight thousand or less.

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HILLIS, Nevell Dwight.

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DAVID, THE POET AND KING. The Romance and Tragedy of his Career and Fall, and the Glory of his Recovery also. Illustrated by Louis Rheard. 8vo, two colors, antique paper, deckle edges, net, 75 cents.

FORTOKENS OF IMMORTALITY: Studies "for the hour when the immortal hope burns low in the heart." Little Books Series. 11th edition. Long 16mo, decorated cloth. 50 cents.

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COE, Professor George A. The Religion of a Mature Mind. Studies in Modern Problems by Prof. George A. Coe, author of "The Spiritual Life." 12mo, cloth, gilt top, net, \$1.35.

The keynote of this book is its declaration that the heart of modern man is hungry for a fresh, original experience of the divine. The demand is for something more than a mere reconstruction of doctrine; the personal religious life must also be reorganized.

CONNOR, Ralph.

Glengarry School Days: A Story of early days in the Indian Lands. 12mo, illustrated, cloth, \$1.25.

In this story of the school days of Glengarry Mr. Gordon is at his best, for while dealing with younger life he must of necessity introduce the older folk, the minister and his wife, the school teacher, the old scholar whose summers are spent on the farm, and many other fascinating personalities all of the woods and out of doors and all delineated in faithful character by Ralph Connor.

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Items of Interest
From the World Over.

The most remarkable municipal election was in Toledo, Ohio, where Mayor S. M. Jones was re-elected for the third time. Both parties had candidates, both had stopped their factional warfare, which had enabled Jones to be elected before. All the newspapers were against him, and all boycotted him so completely that only a small paper-printed in German would publish his brief and modest letter announcing himself a candidate. Yet he was elected by a tremendous majority, receiving almost as many votes as both the party candidates together.

The truth in regard to Gen. Wood is coming out by degrees. It is shown that he took no part in the fight at Santiago. Gen. Brooke cleaned up Havana and stopped the yellow fever and left a surplus of nearly \$2,000,000 in the Treasury. Gen. Wood spent all the receipts and \$1,400,000 of Brooke's surplus, but because he left a little of it that Bellairs praised his surplus, said nothing of Brooke's, and the people of the United States were deceived by that expeditious convict into faith in Wood!

We stick to the opinion that modern man has no right to rifle the graves of the ancients—they should be sacred from phoebes and vandals. But the finding of the poems of Timotheus upon the Battle of Salamis is a confession in an argument in favor of the phoebes. In a summary case of the age of Alexander was found a thin roll of papyrus which proved to be this poem. This is the oldest Greek manuscript in existence. Timotheus was famous as a musician and poet, but this poem which has been published by the *Indraprastha*, shows that he does not rank with the great poets.

The *Journal and Messenger*, in commenting on Dr. Pentecost's disclosures, says of Gov. Taft: "We ought not to expect anything else when we remember the governor is far from being in sympathy with evangelical religion at home. And the officers of government are generally of a similar stripe with the chief executive." Time was when the disclosures made by Pentecost would have raised a Protestant storm in this country before which any government would have quailed.

The grandfather clause in the constitution of Alabama came up in a suit before the United States Supreme Court. No man after January 1, 1903, can vote without a small educational qualification unless his grandfather was a voter. This excludes illiterate negroes, but allows illiterate whites to vote. The Supreme Court decided practically that the constitution of Alabama was not under their control.

Judge Hargis of Canada has pointed out that in the treaty in regard to the Alaska coast line which is in dispute, the first draft contained the word "sea," but this was altered in the final form to "ocean." This makes Canada clearly in the right in her claim for "sea" includes bays and inlets, and ocean has a clearly defined meaning which excludes territorial waters and includes only the high seas. Canada ought to have a seaport on the Pacific ocean, and if Hargis is right, she is entitled to one.

We have not liked Secretary Hay on account of his sneering when Lord Salisbury took snuff, and his dislike to missionaries. And we are therefore glad to be able to praise him once. He has

negotiated a treaty with China in which China agrees the missionaries shall have the fullest liberty to preach their doctrine, and the United States will make the missionaries understand they cannot interfere between China and her own subjects because those subjects are converts. Some missionaries, not Baptist ones, have been impressed with the idea that becoming Christians made Chinese in China citizens of the United States.

In 1870 Congress passed a law to guard the right of the negroes to vote in the polls. In 1898, in Kentucky, some negroes were paid to stay away from the polls. A suit was brought, and the case has at last reached the Supreme Court of the United States. This court dismissed the case, deciding that the law was unconstitutional and Congress transcended its powers in passing it.

Rev. R. J. Campbell, the successor of Dr. Parker in the Lower Temple, the leading Congregational church in England, in a recent speech, said that Joseph Chamberlain had threatened to send to jail all the Non-conformists who refused to pay their taxes to support the Episcopal schools. Dr. Campbell announced his resolve to refuse to pay them. If all the Congregationalists and Baptists who have proclaimed upon the house tops that they will not pay their rates meant what they said, the jails of England could not hold them.

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. We charge one cent a word for all over 100 words, invariably in advance. Count the words and be sure to close with a period. If you will be. Unless the money accompanies the notice, it will be brought down to 100 words.

HALL.

Eld. J. T. Hall died at his home in Taylor county, Ky., May 21, 1902. He was born Aug. 23, 1843; came here from Virginia in 1865; was married Nov. 27, 1867, to Miss Rebecca Sluder, at Lebanon, Ky., by Eld. Wm. Wood. He was the father of twelve children, all of whom are living but one. His funeral was held at 10 o'clock, by Eld. E. T. Moberly, at Pleasant Hill church, and was buried by the Masons at Campbellsville, Ky. He had been a faithful preacher for 18 years, and was a popular pastor, greatly loved by his churches. His work is done; he wears his crown.

J. W. CRAWLEY.

ENSOR.

Mrs. Nannie Ensor departed this life April 24, 1902. She was born March 18, 1866; joined the Baptist church at the age of 13; was married to Coleman Ensor, May 28, 1892. She was a devoted and zealous Christian, kind companion and devoted mother. She leaves a husband, four children, one brother and sister and aged father to mourn their loss. We commend them to God while we extend sympathy. Her funeral was preached by the writer in Springfield church to a large number of sorrowing friends.

J. W. CAMPBELL.

THE FOUNTAIN OF YOUTH.

"You don't seem to change a bit," said an acquaintance half wonderingly, half enviously, to one whom she had not met for years. "You look as young as you did ten years ago."

"Young," replied the other, as if reflecting upon the word for the first time. "Bless you! I haven't had time to grow old; I've been too busy to even think about it."

It answered, with a cheery laugh. "It was true, her heart and hands had been full. An invalid had

looked to her for all the brightness and comfort that came to his sick-room. A sister's orphan children had been left to her care, and the task of managing a limited income so that it would provide "coats, dresses, and educational advantages, enough to go round," as she said, had called for no small expenditure of thought and effort. Besides, she had really mothered the flock; had shared in Mary's studies and perplexities, and triumphed in Jack's successes. Her heart had kept young and warm with interest in all their interests, her hands were eager to satisfy all the demands made upon them; how could she grow old?

It was an old Irish woman who said that "growin' old is just a bad habit." She was not far from the truth.—Wellspring.

The Chinese character is full of intellectual surprises. A New convert to Christianity was called upon to give an illustration of the sacred Scripture "Blessed are the pure in heart, for they shall see God."

"You say that is hard to worship a God who cannot be seen," said he, "and that you have no inward evidence of his actuality. A mirror from which all the quicksilver has dropped away might as well complain that it could find no trace of the objects placed before it. Clean thoughts, clean affections, clean desires, have the same function in human nature as the quicksilver on the back of the mirror. When the heart is filled once more with holy thoughts, the perfect image of God will again be seen there."—Youth's Companion.

If you wish to be miserable, you must think about yourself, about what you want, what you like, what respect people ought to pay you; and then to you nothing will be pure. You will spoil everything you touch. You will make sin and misery for yourself out of everything which God sends you. You will be as wretched as you choose.—Charles Kingsley.

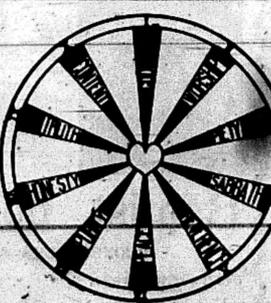
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W. L. Danley, General Passenger Agent, Nashville, Tenn. (Mention this paper.)

This is a design of Bro. W. A. Acuff, of this city, for the purpose of illustrating the truths suggested and fixing them in the mind. In speaking on these points he has this design on a black board, and he has found it very useful both in fixing attention and in impressing truth. These ten points corresponding to the Ten Commandments, begin and end with God. The heart is put at the centre, for without love it is all vain. It is a very striking way of putting important truths.



THE MARKETS.

LIVE STOCK.
Report for week ending May 23.

CATTLE.

Choice to prime ship steers	44 50	4 80
Medium to good	4 25	4 65
Choice butcher steers	4 35	4 65
Choice butcher steers	4 35	4 65
Medium to good butchers	3 75	4 25
Common to medium	3 00	3 60
Canner	1 25	2 25
Good to choice feeders	5 25	5 60
Common to medium	2 00	2 60
Good to choice stock heifers	3 00	3 50
Common to medium	2 50	3 00
Plum light mixed stock	2 25	2 85
Good to choice bologna bulls	3 40	3 75
Medium to good bulls	2 75	3 25
Choice veal calves	5 25	5 60
Common to medium	4 00	5 00
Choice to fancy milk cows	40 00	50 00
Medium to good	25 00	35 00
Plum common	18 00	25 00

HOGS.

Choice packing and butchers	6 30	
Medium packers	6 25	
Choice light shippers	6 20	
Choice pigs	6 00	
Light pigs	5 00	5 40
Roughs	5 00	5 40

SHEEP AND LAMBS—

SHEEP AND LAMBS.

Good to extra shipping sheep	4 00	4 60
Fair to good	3 25	4 00
Common to medium	2 00	2 25
Bucks	2 00	2 00
Extra shipping lambs	7 00	7 50
Best butcher lambs	6 00	6 50
Fair to good butcher lambs	5 00	6 00
Common tail-end lambs	4 00	5 00

LEAF TOBACCO.
Following is report of sales for week and year ending May 23, 1902.

Year	Week	Year
January 1 to date	1,095	57,920
Year 1902	2,152	80,359
Year 1901	3,014	92,642
Year 1900	1,444	68,244

COMPARISON WITH PREVIOUS YEARS' SALES.
Total sales of new crop to date, 1901, 65,936; 1902, 79,784; 1901, 108,514.
Sales of new crop to date, original inspection, 1903, 65,293; 1902, 95,439; 1901, 80,437.

REJECTIONS.
Rejections this week, 1903, 201; 1902, 549; 1901, 606.
Percentage of rejections to auction sales, 1903, 28; 1902, 34; 1901, 25.
Rejections Jan. 1 to date, 1903, 10,427; 1902, 19,043; 1901, 16,971.

RECEIPTS.
Receipts this week, 1903, 588; 1902, 1,271; 1901, 1,599.
Receipts Jan. 1 to date, 1903, 43,860; 1902, 61,808; 1901, 70,508.

BURLEY—1902 CROP.

	Red.	Colony.		
Trash or m.	43 75	4 25	84 25	4 75
Trash, sound.	4 25	4 75	5 50	6 50
Common	4 75	5 00	6 00	6 50
Good lugs	5 75	7 00	7 50	8 50
Common	5 00	6 00	6 50	7 50
Common leaf	6 00	7 50	8 00	8 50
Medium leaf	7 50	8 00	8 50	9 50
Good leaf	9 50	11 00	10 00	11 50
Fine & Sel.	12 00	14 50	15 00	22 00

DARK—1902 CROP.

Good lugs	4 75	5 00
Common leaf, short	4 75	5 25
Common leaf	5 25	6 00
Medium leaf	6 00	7 50
Good leaf	7 50	8 50
Fine and selections	8 00	9 50



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- LOVE THE GREATEST, J. Moody, D. D. 20c.
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- THE CRUISE OF THE KAMAHOU an account of the West by four prepared by request of the accompanying the author, by T. Eaton, D. D., L. L. D. 10c.
- SIN, SALVATION AND SUFFERING by J. B. Moody, D. D. 25c.

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