

# WESTERN RECORDER

Faith, Hope and Love, these three.

79th Year.

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WHEN we are on the edge of our need, God's hand is stretched out.—Rev. J. R. Miller, D.D.

PROF. E. VON HARTMAN, who has written a book, "The Disintegration of Christianity," does not reject evolution because of any reverence he has for the Bible evidently. But as a scholar he says: "In the first decade of the twentieth century it has become apparent that the days of Darwinism are numbered. Among its latest opponents are such savants as Emmer, Gustav Wolf; De Vries Hooche, Von Weitzstein, Fleischmann, Reiske and many others."

Are a greater man than all of them.

It is high time that the sophomores in our colleges, and the secular papers that keep saying "evolution is generally believed," would realize that they are old fogies behind the times in scientific matters. The greatest men, like Virchow and Kelvin, never accepted the doctrine, and now it is generally discredited.

It was a Baptist—or, rather to be accurate, a member of a Baptist church—who wished the Religious Education Trust to appoint a committee to get up an expurgated edition of the Bible for use in the public schools. And this is the committee whom he nominated: President Harper, E. E. Hale, Rabbi Hirsch, Felix Adler and Archbishop Ireland! The expurgated Bible to contain nothing these men could not agree upon!

E. E. HALE is a Unitarian, Hirsch a Jew, Adler an infidel and Ireland a Catholic. The only one of the five who believes in the plenary inspiration of the Scriptures and the vicarious atonement is the Catholic. And those are the men to get up a Bible for use in the public schools! Such a Bible would be a curiosity.

COMMENTING on the statement that the Presbyterians have rebuked the Senate for choosing a Unitarian who can not pray in Christ's name for their chaplain while the Baptist papers have said nothing, the *Commonwealth* says: "If the silence of the Baptist press endorses the appointment of one who repudiates the only way to God, to pray for the government and the country, then they are not the Baptists their fathers were."

## Theater Going.

BY REV. A. E. DOUGLASS.

The fire and loss of life in the Iroquois Theatre in Chicago has been the occasion for renewed discussion of the theater. Perhaps most emphasis has been laid upon the duty of those who are responsible for the provisions that are essential to provide for the safety of the lives of the pleasure seeking multitude that throng the playhouses.

There is much solicitude—but none too much—as to the safety and life of those who frequent these places of amusement. It is strange that there is so little solicitude for the moral and spiritual well-being of the pleasure seeking class. It is right for the public to demand that every precaution be taken to protect life, but it may be asked if there is not greater reason to demand that the moral and spiritual welfare of the people be protected. Some of the papers have discussed the question, but most of the articles coming to the writer's attention have failed to touch the vital point. The *Sunday School Times* has an editorial which touches upon the effect of acting upon the actor and objects on that ground to the Christian giving his support to the theater.

The danger of the theater is not in its being wholly bad. It is not wholly bad. If it were, it would be less dangerous and would be at once stamped by respectable

It will scarcely be denied that actors and actresses do not maintain a high moral standard in their lives. Exceptions do not invalidate the rule. There is a reason for this condition. No person can continually play a part that involves sin or a wrong attitude toward it without being weakened in that direction. On the stage, the actor is not himself; he says and does things that he does not believe or approve. He acts the hypocrite. The continuation of this makes it easy to be a real hypocrite in actual life. Life becomes in a measure unreal, only a play in which each one must act a part. Under such conditions, a high moral plane of living, noble and strong action is difficult; laxity, a double life, sin is easy.

It must be recognized that the maintenance of a theatre and a large attendance requires an element of "audacity, nastiness and ungentleness." The public demands it and the management is not slow in supplying the demand.

Leaving aside the fact that there is much that is suggestive of evil, that is intended to bring the blood to any modest cheek, that treats lightly, not to say profanely, the most sacred things of time and eternity, there is an evil that is not often recognized. If the acting is good, there is an appeal to the intellect, the feelings and the will. The auditor is moved till action seems not only natural but essential. The powers of the soul have been roused to the point of action. No action follows, it is only a play. There has been excitement and pleasure, no doubt, but what of the effect on the life and character? These powers of the soul which properly used mean eternal happiness, or misery, have been called into action, but to no use. The feelings are quieted, the intellect, in a measure, calmed, the will restrained, for it is only a play. The effect on the individual is the same as that produced when one has been aroused by

strong appeal to high and noble action and has over-ridden judgment, feelings and the demands of an awakened conscience and has determined on a wrong course. The habitual theater-goer comes to look upon the world as in a measure unreal. He is incapable of high moral action, for he can over-ride every noble impulse and crush out every truly human feeling, for he is accustomed to it.

It is a well known fact, observed by every Christian worker of experience, that the church member that frequents the theater gradually becomes useless in Christian work. The unsaved person who becomes a devotee of the playhouse is very hard to arouse, in fact, is seldom awakened and brought to Christ.

In view of these facts, has any Christian a right to support the theater either by his presence or his money?  
Vineland, N. J.

## The Passion For a Crowd.

BY GEO. E. BURLINGAME.

The passion for a crowd brings upon the preacher—and upon the church as well—an avalanche of temptations which are well nigh irresistible. It tends to superficiality in service. In the smaller sphere we demand of ourselves the most thorough and genuine effort and method. We take time to do our work well. But the passion for a crowd leads us to a tolerance of less thoroughness. We become more extensive, but less intensive; broader but thinner. The "blue lake nestling in the mountains has become an overflowing sea, but the little lake had depth; the great sea is a shallow fraud.

The passion for a crowd depreciates the individual. He is no longer a soul to be won at every cost, a life to be rescued from peril and woe. He is simply a bead on the counting frame; he has value only as he is part of a crowd. A story is told of Bishop Grafton, of Fon du Lac, who once went to church to deliver a sermon. He found an audience of six or seven persons gathered to hear him. He was angry and chagrined, and after a sharp scolding at the parish for its indifference, he left. He told some of his auditors he had spent four days on his sermon and he did not propose to waste it on a handful of people. The doughty bishop was sorely afflicted with the passion for a crowd. Individuals had no value and presented neither opportunity nor obligation.

The passion for a crowd leads to the love of popularity. Where the crowd is considered essential to success it is accepted as a sure sign of that success, and thus becomes an end in itself. The soul of the preacher is drawn into sympathy with the popular estimate of himself, and the graces of self-satisfaction and self-commendation are rapidly developed. It is far easier for the average Christian teacher to be popular than for him to be inflexibly true to his divine commission.

For the passion for a crowd further tempts him to compromise with the truth. If the crowd is so essential to his success, and even to his personal satisfaction, then no word must be uttered to alienate or alarm his impulsive and easy-going constituency. He must handle their failings gently and ignore their sins entirely. If he must have homiletic exercise, he may use the Jews for a "punching bag" or the Morians for a cushion to jump on. The crowd is only his while he tickles its ear and warms its fickle heart. Truth must waive its claim in favor of truckling. Once the retiree to make room for com-

promise. The crowd cries for smooth things; their itching ears can endure only teachers after their own lusts, and the man who has a passion for a crowd must bow at the shrine he worships.—The Standard.

## Christian Aspiration Today.

When a minister goes into the pulpit as a stranger and finds an old hymn-book he is puzzled to find hymns appropriate to his sermon, unless that also is an old one. Ruling religious sentiments of a generation ago are conspicuously absent. The martial note especially is missed. Struggle, conquest, joy, exultation, anticipation of heaven have given way to contemplation.

One reason for the change is to be found in the present aim of evangelistic movements. Evangelists in recent years, failing to gain the attention of the unconverted, have made it their main object to deepen the religious life of Christians. At first this was urged as a means to an end—the conviction and conversion of sinners. Now it is often presented as the end in itself. It is a common report of evangelistic meetings that though the un-church-ed masses were not affected the spiritual life of the churches was enriched.

Spiritual experience becomes exhausted by feeding on itself. It requires an objective aim, the conquest of the world that is opposed to God, in order to grow. And the fight to win such a conquest must be hand-to-hand. It is inspiring to give Christian civilization to distant lands. But the inspiration to do this wanes in those who do not seek to give their next-door neighbors the Christian faith which they prize as an inestimable blessing. We shall not increase our gifts for foreign missions much until we increase our labors for the conversion of those nearest to us and the reclamation of those who have lost their Christian faith, and until we feel the joy of such victories for Christ.

Virile Christian aspiration has more of the element of conflict than of meditation. It must have the sturdy, active purpose to conquer inward temptations. It must kindle with the eager desire to win new disciples for Christ and to know them when they are won. It must see foes in those who do not follow him, and the great real foe in the devil who leads them astray. The church needs a new version of the Psalms for use in public worship. Their prevailing note of battle and victory is too largely lacking in our hymns. Their aspiration has too much disappeared from our prayers, as any one may see who listens to the petitions of the prayer meeting and the pulpit.

Most of all our churches need a campaign of individual effort to save souls. Covenants of two or three gathered together in Christ's name to win some persons named and known are of more value at this time than great evangelistic meetings. When Christians have a definite object to pray for which they long for, their prayers are fervent. When they have won a victory, they do not need to be urged to celebrate it in song. Let those who are willing unite now to gain some souls out of the kingdom of the evil one into the kingdom of our Lord and Saviour, and his church will be alive with such aspirations which must find expression in song and prayer.—Congregationalist.

The requests we make of God interpret our character. They show us as we are.—Cuyler.

## QUESTIONS ANSWERED.

By James.

I generally answer questions, but I do not reply to any answers to me, because I have no time to enter into arguments. But I have had such a courteous and well-written answer to what I said in regard to what seemed to me the two chief failings of the negro race, that I reply.

The brother who writes in regard to his race thinks I am mistaken in my opinion that they have no race pride. And he cites me to incidents to prove his position. I did not say that negroes were deficient in love to the members of their race, and it is this which he proves. Love for those of the same race and willingness to sacrifice self in their behalf is not what I meant by race pride. I meant that a negro should be proud of belonging to the race; should feel that his race is superior to all others. My brother, did you ever feel deeply grateful to God that you were born a negro and not a white man? Unless you have, you have not the race pride which is inherent in the strong races.

In regard to the separate coach law, it is true white men in the North have aided with those negroes who opposed it. That is easily understood. These white men have the instinctive pride of their race, and they think the whites are such great folk it is a great loss to the negroes to be separated from them even when travelling. If you will notice they have never found fault with the law because it treated the whites badly in depriving them of the company of the negroes, but because it treated some especial negroes wrong in forcing them to ride with others of their own race.

Now negroes ought to insist, and the law gives them a right to insist, that they shall have as good accommodation for the same price. But those are sadly lacking in proper race pride who object to riding with their own race. They ought to be glad to do it, to prefer to do it, just as the whites prefer to ride with their own race.

If the negro race is an undeveloped one, as is to be greatly hoped, they must have pride in their race, and must be able to endure unflinchingly present privations for future good. This brother thinks they have these qualities. I hope they have, and that I am mistaken in my estimate of them. But the book of one of the ablest of the race makes me fear I am right. He is a scholar, a man of great ability and a very fine writer. But in his book he speaks with respect of the "veil" which is between him and the whites. That shows and lacks of race pride; shows that he does not thank God he is a negro. No white man writing such a book would have regretted the veil between himself and the negroes. The able Professor ought to have cared nothing for a veil between himself and the whites, so long as there was no veil between him and his own race.

"Is it not a violation of the second commandment to hang the likeness of male or female in our churches?" That has been the belief of Baptists for thousands of years and of all Protestants. The Puritans of England, in the seventeenth century, tore down the pictures and statues from the churches, and until these degenerate days of aping the Catholics, their example was followed. Sometimes churches have put up memorials to loved pastors or members, but they have always put up tablets, never pictures. The Walnut Street church in Lowellville had such a tablet to their first pastor, the wonderfully-gifted, eloquent and pious Smith, who died so young. I suppose, of course, the tablet is in their new building, but I have not yet had the pleasure of worshipping with them in their new house, and therefore have not seen it there.

"Where did the doctrine of apostasy come from? Who first preached it? Well, like all false doctrine, I am inclined to think it originated with Satan. Who first preached it, I do not know. Socinus, Arminius, and Wesley are among its most distinguished advocates.

"Is Dr. Maclaren a Calvinist?" asks a brother who did not like an utterance of his on the subject of falling from grace in a recent sermon. Oh yes. I have read hundreds of his sermons, and that one is alone in seeming to recognize the possibility of apostasy. What he meant is evident to all who have read his sermons. The warnings, so many and so solemn in the Bible, are not placed there idly. They show that a Christian, so far as he is himself concerned, in his own strength could fall. But underneath him are the everlasting arms, and he does not fall. God is the preserver as well as the giver of our spiritual as well as our natural lives. I wish Dr. Maclaren had safeguarded his words a little more, but he was preaching to his own people who for forty years had known his views.

There are several places in the Bible which, taken by themselves, teach apostasy, but they do not when read in the light of the other Scriptures. Paul expressed the fear that after preaching to others he himself should be a castaway. And Dr. Maclaren but followed Paul's example, for Paul does not in that place safeguard his words. His utterances in other places had been so strong that one who reads all would not mistake him.

It might be well if we Calvinists in our preaching should follow more Paul's example in warning Christians against the danger of sin. We may have said too little in our dislike of the heresy of apostasy. Christians should be exhorted to work out their own salvation in fear and trembling, working as though everything depended on them; yet knowing all the time that it is God working in them both to will and to do of his good pleasure.

### The Forgiveness of Sins.

What is meant by "the forgiveness of sins?" It cannot mean simply the remission of the penalty which attaches to disobedience of the law of God. That is an important part of forgiveness, but not all of it, nor the chief part. When we say to one who has wronged us, "I forgive you," we do not, and cannot, however well-disposed we may be, banish from the heart of the wrong-doer the sense of the wrong he has done us. But when Christ says to the penitent soul, "Thy sins are forgiven thee," he not only remits the penalty, but takes away the consciousness of guilt, so that the forgiven soul is as though it had never sinned. Sin not only has no more dominion over it, but there is no longer a sense of sin clouding the spirit and darkening the life.

But, it may be asked, granting the general proposition that sin may be forgiven, how shall I know that my sins are forgiven? Is it possible to know this with certainty? If you were suffering with severe bodily pain, and on the application of a suitable remedy the pain should cease, would you not know that it had ceased? Even so, when the sense of guilt before God has become a burden to the soul, and the consciousness that we are sinners weighs heavily upon us, and there comes, in answer to the prayer of penitent faith, "Lord, have mercy upon me, the sinner," a realization that the burden is lifted and that peace has flowed into the troubled heart, then we know that we are forgiven. There is no other way of knowing it. We cannot learn it from books, or from the confessions of others. It is an inward experience. Defining forgiveness does not help us. To be understood it must be felt. It does not appease my hunger to read of appetizing dishes or to see them eat. I must eat myself, and then I know that I am no longer hungry. No one whose sins are not pardoned can possibly comprehend what is meant by the forgiveness of sins, but, on the other hand, no one whose sins are really pardoned can fail

to realize the fact of forgiveness, however obscure his conception of the theological definition of the term may be. For it is an experience that takes hold upon the very springs of the spiritual being. It effects a fundamental change in the relation of the soul to God. The forgiven sinner has passed out of death into life. He is freed from the bondage of sin, and has come into the glorious liberty of the sons of God. He to whom God has said, "Your sins are forgiven," is conscious of the changed relation. He feels the presence of God and rejoices in His Fatherly love. The peace that pines understanding takes possession of his heart. Such a change of relation toward God cannot take place without a happy realization of the fact of forgiveness as a conscious and most blessed soul-experience.—Examiner.

### Close to Our Heavenly Father.

BY THEODORE L. CUTLER, D.D.

The peace, the purity and the power of every child of God depend very much upon his or her living very nigh to our heavenly Father. It is well for us not only to sing, "Nearer, my God, to Thee," but also to pray, "Nearer, O God, to me." We are too apt to think of Him as dwelling at an infinite distance from us—as a Father up in heaven, and not as a Father close by us. His actual nearness should be both a solemn caution and a sweet comfort. Not a thought in our inmost heart is concealed from Him; not a secret sin we commit that is not as visible to His all-searching eye as the noonday sun. This ought to have a prodigious restraining power upon us.

What a comfort it is that God is so close to us that He is always within speaking distance! A Christian's prayer is not a message dispatched to a far-away throne; it is his intimate converse with One near at hand. Childlike faith reverently and lovingly talks with God, breathes confession of sin into His open ear, tells Him its secrets, and unshames the whole soul to him. In perplexity and trouble we want a helper near at hand. Abraham Lincoln once said, "I have been driven many times to my knees by the overwhelming conviction that I had nowhere else to go. My own wisdom and that of all about me seemed insufficient for that day. What our heroic President often felt amid his distressing perplexities we have often felt in life's dark hours. The child-feeling is waked up in us, and we want an Almighty Father close by us that we can talk to and lean upon. The persecuted apostle in Caesar's judgment hall, with guards in iron mail on every side, realized this cheering truth when he said, "No man stood by me, but all men forsook me; notwithstanding the Lord stood with me, and strengthened me." The sincere prayer of the true Christian is a breathing of the heart's desire into an ear that is close at hand. I don't believe that ear is ever deaf to the humble, honest prayer of faith. Every proper desire from the heart of God's child obtains recognition and a proper answer in the heart of God Himself. The pull of our prayer may not seem to move the everlasting throne, but—like the pull on a line from the bow of a boat—it may draw us into closer fellowship with God, and into fuller harmony with His wise and holy will. When our desires chime with the will of God we are sure to receive some blessing.

If we live near to our heavenly Father we should strive to realize His constant companionship. Wherever a devout soul meets God is a sacred spot, whether it be like Jacob's solitary pillar of stone or a Sabbath sanctuary. We ought to make the workshop, the counting-room, the study, the kitchen, and the farmer's field sacred with God's presence. The nursery in which the pious mother trains her child is one of God's dwelling-places; and I have seen many a sick chamber that was the vestibule of heaven. Happy the pastor who, returning to his study, finds his Bible open and the mercy seat close beside him, with precious promises strewn thick about it! The nearer he gets to his

Lord and Master in that study, the nearer will he get to the hearts of his people. The man of business who gets a little time both in his spiritual work and in his profit. The man of business who gets a little time with God in the morning, over his Bible or on his knees, will go to the summit of the day all the stronger. To him the day with prayer will keep it from revelling out into many a folly or sin. Stout old Luther used to say that he "could not get on without two hours a day in prayer and close fellowship with God."

The much-talked-about "higher life" is simply living close to God, on the Sabbath in His sanctuary, and through the week in our own dwellings and places of business. It is keeping our citizenship in heaven, and our eyes above the blinding mists of worldliness, and our hearts in close touch with our divine Master. They that thus wait on God shall renew their strength; they shall mount up as eagles. Their outlook is wide; their spiritual atmosphere is bracing; their fellowship with their Father and their Saviour is sweet; they rehearse a great deal of heaven before they get there. Close to God here, they will find the gates of pearl opening to them all in good time, and they will go in to be "forever with their Lord."—Christian Advocate.

### "He Means Me."

Many listen long to the truth before it comes home. We generalize and criticize, and forget that the gospel message is direct, definite and personal. Usually we are bad judges of our own portrait, and are specially slow to recognize our moral portrait when it is accurate and unflattering, and, in addition, we have no sincere desire to know our true selves. So the upper seats bear for the lower, and the free seats for the rich; but hearing, they do not hear, and seeing, they do not perceive that God has a controversy with them. A soldier shoots his weight in lead before he kills a foe, and the preacher knows how rarely his message reaches the heart and conscience of those who regularly sit before him. We need to cry with the disciples, "Lord, is it I?" Nothing is done until we have individualized the truth. The great problem is to rescue ourselves from the mass, to disentangle ourselves, to shake off the tyranny of the crowd, and realize our personal relation to God, His truth, and His kingdom.

But if the truth that condemns means you, so does the truth that saves. "Come unto me, all ye that are heavy laden;" "He means me." "And when he was yet a great way off," "He means me." "The Son of Man is come to seek and to save that which was lost;" "He means me." God's love to us is personal. "Fear not: for I have redeemed thee; I have called thee by thy name; thou art mine." "That thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel."

Is not the knowledge of this personal, redeeming, enfolding love just what we want? Happy day when we realize it! Once I was looking carelessly down a list of hairs to unclaimed property, when I suddenly saw my own name. What an electric shock! How deeply interesting that document all at once became! So it is when we recognize our personal interest in the gospel grace and promise. "He loved me, and gave Himself for me."—Rev. W. L. Watkins.

Try so to live in the light of God's love that it becomes a second nature to you, tolerate nothing adverse to it, be continually striving to please him in all things, take all that he sends patiently; resolve firmly never to commit the smallest deliberate fault, and if unhappily you are overtaken by any sin, humble yourself, and rise up speedily. You will not be always thinking of God consciously, but all your thoughts will be ruled by him; his presence will check useless or evil thoughts, and your heart will be perpetually fixed on him, ready to do his holy will.—John Nicolson Grou.

Glorious Peace!

Should Churches Be Financed By Entertainments?

BY L. E. BARTON.

[The Norfolk and Portsmouth Pastors' Conference, before whom this paper was read, recently, requested its publication.—The Author.]

The word entertainment is used so that all kinds of gatherings such as ice cream suppers, missionary bazaars, festivals, musicals, lectures, amateur theatricals, hippislian weddings, leap year parties, bazaar, fairs and all other such like performances might be included in the concept. If the word is not comprehensive enough to embrace all these and all kindred ecclesiastical functions that are currently used for raising money for Christian work, then please extend the thought sufficiently to cover the whole range and almost infinite variety of such things and let us look at them briefly.

First of all, a splendid eulogy ought to be pronounced on the unselfish, ever-zealous and dauntless women who are invariably the leaders in these abnormal manifestations of generosity. We could not reasonably think for a moment that other than the most unselfish motives engage the hearts of these modern Lydians and Dorcas. But while motives have a large part in determining the ethical integrity or moral turpitude of a conscious act, they are of small importance in questions of method, and have absolutely no authoritative place in determining Scriptural precedent and procedure. Then if we should find no Scriptural authority for entertainments either in letter or in spirit, in precept or practice, in doctrine or in example, we are compelled to conclude that the self-denying and transparent motives of their promoters do not constitute an apology for such methods.

In my humble judgment, no discussion of this subject can be even measurably adequate without a reverent and energetic effort to come at the Bible's doctrine of giving. It is a most serious and worshipful thing for one to make an offering unto the Lord. I never see a collection taken for religious purposes, in uproarious laughter, engineered with clerical performance, or spiced with poms and yams suited to the husbanding, without feeling the heart-breaking inappropriateness of the occasion. Tears and prayers and thanksgivings, heart-searching and solemn, faces bedewed with heaven-born gratitude are, doubtless, far more acceptable concomitants of an offering unto the Lord.

Of David and his people it was said, "Then the people rejoiced, for that they offered willingly, because with pure hearts they had willingly offered to the Lord." There can be no acceptable giving in the absence of an understanding heart than that can be acceptable praying in the absence of such heart. "Honor the Lord with thine abundance and with the first fruits of all thine increase; shall thy barn be filled with plenty, and thy presses shall overflow with new wine" (Prov. 3:9, 10). There is an very positive command then this, and it has the very same and utterly faithful to the Japanese lanterns and frivolous society of the church festival. "The liberal soul," or so the margin reads it, "The blessing shall be made full" (Prov. 11:25), is a promise of great reward to kindly and unselfish givers. One of the severest indictments ever found against any people was pronounced by the Just One and Perfect on the people of Israel because they were derelict in bringing the tithes into the Lord's treasury. This tithing system, one of course, a direct contribution from their income, was the first and best method of giving. "And thou shalt love the Lord thy God with all thine heart, with all thy soul, with all thy mind, with all thy strength" (Matt. 22:37). For neglecting this duty they were cursed with a curse and declared to be rebels. Furthermore, there was condemnation on the discharge of this obligation amounting blessing that would exceed their greatest capacity to contain it. We read a revival in Zion. Oh, how heartily we glad the hearted were! We went to meet up with wings like eagles, and with feet like those of a leopard, and we walked without stumbling. Then let us lift up our voices like a trumpet, and cry aloud and spare not until the church fair is banished from the kingdom and God's own appointed method of benevolence is ushered in and we shall have, according to His own gracious promise, times of refreshing from the presence of the Lord. The Lord of Hosts has vowed, "I will give you, and what God hath joined together let man put asunder." It is needless to observe that all the so-called giving done at church entertainments falls immeasurably short of this devotional character, both in intent and extent. What are the motives, purpose and spirit of the average patron of such a festival? Is he moved by love? Is his purpose to make an offering unto the Lord? Do his earnest prayers follow the money spent? Or is he moved by a feeling of pity for a good but falling cause which is entering to popular charity? The church of Jesus Christ is absolutely a charitable institution, but subjectively never. It is a constitutional force over, that dispenses its bounty in the most judicious and most powerful and omnipotent power which uses the wealth of heaven and heaven.

Does the pattern of the festival program making an offering to the Lord? Then why not contribute directly? Does he say, "I will put value for value at the entertainment?" Then he has made no offering. Does he contribute to the fund? We will regard the bounty of the festival as an offering. There is no need to mention what God has said in this regard, but let us see what God has said to extend an offering to the treasury of Christ. Is the patron's program and devotion commensurate to his gift, or does he regard the transaction as commensurate to the amount, when it is deemed by the preaching power of his ministry

Is there any sense of debt to the Almighty, any feeling of gratitude to the God of heaven, any responsiveness of soul to the God of glory? It cannot be giving in any Scriptural sense unless some sentiments of this kind inhabit the heart. "Every man according as he purpoeth in his heart, so let him give, not grudgingly or of necessity; for God loveth a cheerful giver" (2 Cor 9:7). Would the spirit of the average participant in the least answer to that verse which says, "There is a great trial affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality" Paul could not discuss this great subject without his big heart almost bursting with gratitude and exclaiming, "Thanks be unto God for his unspeakable gift." No man or woman ever learned to give in the Scriptural sense save at the cross of Christ. There can be pittance of correctness, which is idolatry, extracted from the pockets of the parrimonious by hilarious methods and catch-penny schemes (using the term in no offensive sense) but the preaching of the cross with its infinite variety of moral obligation is the only Scriptural mode of eliciting the generosity of the saved. Can you imagine a starting-point of obligation of all benefactors, the firstly, secondly and thirdly for every sermon on giving; the central sun around which all money-getting methods must revolve. It is one of the rarest graces and most heavenly charms of Christian character to be able rightly, devotionally and acceptably to give money unto the work of God.

It is doubtless unnecessary to dwell at length on the absence of Scriptural precedent for church entertainments. Nothing could be more impossible than to imagine Paul's giving a lecture on his travels for the benefit of the church at Antioch. Think of Peter, or more likely his wife, or mother-in-law getting up a cantata or a sacred concert, the proceeds of which were to enrich the depleted treasury of the church at Jerusalem. We do not read of John's giving an excursion on the sea of Galilee, the income of which was used to send Paul and Barnabas on their missionary tour. The very suggestions are offensive to the self-denying spirit of apostle and New Testament Christianity. Neither can we imagine Paul's being applauded as a great subject and one vitally related to the progress of the truth and the coming of Christ's kingdom; it is often commanded in various ways; it received at Paul's hands elaborate treatment and it is thoroughly unreasonable to suppose that it could embrace such methods as the church entertainments without there being some great precedent, some principle or example of the same laid down in the Guide Book. There is a good deal of nebulous thinking on this theme outside the present paper. Some champions of festive methods wisely wag their sapient heads and tell us that the New Testament does not indicate any definite plan of church finances. But does it? Upon the departed day of the week let every one of you lay by him in store according as God hath prospered him" (1 Cor. 16:2). Here we have explicit directions as to the following points: 1. The time when. 2. The person who. 3. The regularity of. 4. The amount of contributions. Of course this does not tell whether the books shall be kept tight and public entry of how many the finance committee is to compile, who shall be chairman and how elected, but a well defined system is here marked out.

If it be said the minutia of every gift cannot be defined, I answer that you are correct, but the spirit and general principles of every gift can and are defined in the Book of God. For instance, ill-gotten gain cannot be an acceptable offering to the just God. This restriction alone would materially curtail the income of entertainments, for such of their profit is the product of very doubtful business principles. Again, a gift of covetousness is not an acceptable offering. Neither is a gift unaccompanied by a dutiful soul acceptable. "Rebeld, to obey is better than sacrifice, and to hearken than the fat of rams." If the Scriptures require that giving shall be devotional—and we think that cannot be gainsaid—then it follows inevitably that anything which menaces or destroys the devotional spirit in giving is manifestly impertinent and harmful. Whether the entertainment destroys the spirituality of the churches may be very largely or altogether a matter of opinion, and yet the common sense of opinion seems to be against the common convictions, dissent from this method of raising funds. We have read of one church fair—in building Spurgeon's great tabernacle—that was attended with real spiritual results. People came to buy merchandise and bought "wine and milk with money and without price." But our common would be that we have heard of only one such. Furthermore, that Spurgeon's people were soul-winners by trade, who preached the gospel everywhere, and therefore the spiritual results were not because of but in spite of the church fair. Spurgeon's own account of it is so apologetic in tone as to betray an uneasy conscience. It is unnecessary to allude to their superior strife? Surely necessary if you are in so unfortunate as to have them, for then you know it is so only. This is not, perhaps, an all-sufficient reason for condemning them, for bitter strife may arise over most excellent things sometimes, but the mallo-provoking power of these institutions is so universally great as to force a highly liberal and generous with which should be bound here and feet that "eat one's life out of others." Of course, there may be "the church" in a thousand that has their divisions in unanimity and fellowship, but the thousand can not fall under our observations. To establish the truth of what is here stated, it is needless to refer to Sister Trumbull and Boston. Try-of-the-hand in your church

at present, who have had no dealings with each other since that church festival just after the flood.

But another complaint is that entertainments destroy the faith of God's people in their own ability to support their church. There are very few churches in this country at any rate, that are not suffering for want of money. Still there are many well-to-do congregations that can hardly raise money to build a set of doorsteps without having an ice cream supper, which has been advertised by sending a negro boy over town with a long pole on the end of which is a placard bearing the glorious inscription: "The church and seek after the benefit of the Baptist church. Come and get the benefit of your money and help a good cause." O shame, where is thy blam! How long will the blood-stained banner of the cross of Christ be used as a bulletin on which God's people count the contributions of sinners? God's ways are above our ways, and his methods are better than our methods, and his plans of church support are no exception to this inflexible rule. When the churches learn the Scriptural commandment and require every member to be a contributor, a regular contributor and a liberal contributor, that is, "according as God hath prospered you," we shall hear no more of depleted treasuries and small ministrations. I believe that the present existing system was not made compulsory in the new dispensation, but if the Jew could give a tenth by commandment and much in addition for special feasts and ceremonies, surely my liberty in Christ Jesus should constrain me to do no less.

The entertainment practice presumes one of three things. Either that the church is not able, or is not willing to support itself, or that she has just claims on the commitments of the sinner. None of these is true. We believe, though we have no statistics before us, that more than half the wealth of this great country belongs to church members. As to their willingness they are more ready than anybody else to support the work, and more ready to do it, if the money is not as they are faithfully taught the commandments of God.

With reference to the third, we affirm that the church of Christ has no claim whatever on the beneficence of the ungodly. God's first message is, "Bring no more vain oblations. Comes now and let us reason together, with the Lord, though your sins be as scarlet they shall be as white as snow." And the sinner's first offering is, "Nothing in my hands I bring, but simply to thy cross I cling." Even Christians are forbidden to make an offering when they are at variance with one another. "If thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar and go thy way; first be reconciled to thy brother, and then come and offer thy gift" (Matt. 5:23, 24). If a Christian cannot make an acceptable offering when at war with his brother, how, in the light of Scripture, can a sinner unreconciled to his God make an acceptable offering? The same truth applies to Christians at variance with each other. Give without a standing heart. Let us teach lost sinners that we seek them, not theirs. The gospel order is to "make disciples" first, and teach them to observe all things afterwards, and no church or individual has any authority to change that order. Taxation without representation is just as hateful in the kingdom of heaven as in the governments of men. It should rest on a just and no longer than any one's going out to strangers to take a collection for the support of my family, and we ought to feel the same way about money to support our church. The family of God are easily self-supporting, and it is an unmanly thing for such sacred obligations to be settled on the unrepentant in heart and life. God's money is no longer that it must flow at the threshold of publicans and sinners for a crumb of covetousness. The contribution box is not a slot machine or catch-penny affair into which the vestramous and curious sinner or Christian must be implored to cast a mite. It is God's treasury which the King's children cannot indifferently pass by without most fervent remonstrance to their Lord and Father. They undermine that which they would plant and cultivate. They dry up the fountains of true holiness. No church can, by using such methods, give according to its ability, or even approximate such an amount. They appeal to wrong motives, they are not based on proper purposes of devotion, they are devoid of devotional spirit, they engender strife, they weaken the faith of the people in their own ability, they displace the responsibility of church support, they compromise the church before the world and teach sinners to believe that paying church stipends will cause one to share in the blessings of the heavenly kingdom, they are without a shadow of Scriptural authority, they are wholly inadequate to the needs of the work, and for these reasons, and more that could be named, they ought to be promptly and permanently eliminated from the financial schemes of our churches.

Why, it is asked, are there so many churches? That we may not fly low, but may seek the things which are above. For just as birds so long as they cannot see the upper air, are not easily caught, so those also, as long as they look at things below, will not easily be caught by the snare of a man or by any other device of evil.—Christy.

My last indictment against said methods is that they are woefully inefficient in providing funds. Instead of being the "rainy day fund," they are a real hindrance to financial prosperity. They undermine that which they would plant and cultivate. They dry up the fountains of true holiness. No church can, by using such methods, give according to its ability, or even approximate such an amount. They appeal to wrong motives, they are not based on proper purposes of devotion, they are devoid of devotional spirit, they engender strife, they weaken the faith of the people in their own ability, they displace the responsibility of church support, they compromise the church before the world and teach sinners to believe that paying church stipends will cause one to share in the blessings of the heavenly kingdom, they are without a shadow of Scriptural authority, they are wholly inadequate to the needs of the work, and for these reasons, and more that could be named, they ought to be promptly and permanently eliminated from the financial schemes of our churches.

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GLORIOUS FRAMES.

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

BOOKS.

Religions of Authority. Auguste Sabatier. Translated by Louis Seymour Moughton. McClure, Phillips & Co., New York.

This is a notable book and one that must be reckoned with. The author regarded it as his chief discovery, though he died before publishing it. He told his wife: "If anybody tells me during the journey remember this; my book must come out whatever happens." This was the journey to Palestine he did not live to take.

The book is elaborate and masterly, and though we take issue with it at many points, we are glad it is written, and we believe its publication will do much good. The author begins by assailing the Roman Catholic notion of church authority, and argues that no authority is vested in any church. Then he turns to attack the view of the Reformers who exalted the authority of the Bible. Accepting the conclusions of the "higher critics," Dr. Sabatier argues that no authority is in the Bible. So far he is negative. Then he becomes positive and argues for the direct authority of God over each soul. Each man is to be a law unto himself, unaffected by any external authority. This he calls spiritual religion as opposed to religion of authority. Each man is to get his religion direct from God, and no one man's experience is to be taken for any other man. The basis is the new theology worked out by a number of men, of which Sabatier holds that was not a man to do things by halves. Here is a demonstration of what we have all along been saying about the new theology, viz.: that logically it set aside all Biblical authority and left man entirely to naturalism for his religion. Already some of the new theologians are bedding and are claiming that there is, after all, some authority in Scripture, while Sabatier holds that the logical conclusion from new theology premises, and that conclusion there is no resisting, when once those premises are admitted. Here is the good the book will do. It will uncover what is involved in the new theology and will cause a reaction. It clearly shows that there is no logical standing ground between orthodoxy and naturalism.

Only one step remains to be taken by those who follow Sabatier and his school, and that is to give up the doctrine that God loves man. Certainly nature does not teach that doctrine, and if the authority of Scripture be set aside, no logical ground is left for believing the doctrine. It no longer has any basis. One cannot rest a hope on a guess or an aspiration on an emotion and then are all Sabatier leaves us. The issue, which is becoming every day clearer, is either old-fashioned orthodoxy or simple naturalism. Either man must have a "sure word of promise," or he must spin his hope out of his own bowels. The sooner this is recognized, the better it will be for all; and this book of Sabatier's greatly aids in making this clear.

Siege Days. Ada Haven Mater. \$1.50. Fleming, H. Revell Company, Chicago and New York.

A thrilling book. It tells of the experiences of the missionaries and others who were besieged in Pekin during the Boxer troubles, and the story is more exciting than a novel. It has the warmth and the vividness of the testimony of an eye witness, and one rarely gifted in the power to see and the power to tell. The hardships, the perils, the alarms, the suspense, the struggles and the final deliverance are graphically set forth. Surely the days of heroes are not over. Nowhere else can the reader learn so clearly and so well the conditions in Pekin during those awful eight weeks. Julia Ward Howe's *Te Deum*, written in celebration of the great deliverance, is a fitting close for the volume.

The Teaching of Jesus. Rev. George Jackson, M. A. \$1.25 net. A. C. Armstrong & Son, New York.

The author has given us sixteen live sermons. The teaching of Christ on selected themes is set forth and enforced. Concerning God, Concerning Christ Himself, His Own Death, the Holy Spirit, the Kingdom of God, Man, Sin, Righteousness, Prayer, Forgiveness of Injuries, Care, Money, Second Advent, the Judgment, the Future Life—Heaven and Hell—these are the themes. The sermons are at once vigorous and tender, profound and suggestive. They were preached in his own pulpit in Glasgow, and they come fresh and warm from his heart.

(Additional literary on another page.)

Never trifles with one sin. It is like a little cloud which, as a poet has said, "can blacken a man's rime in its gray." The next sin you commit may have a mighty effect in the blighting of your life. You do not know the streams that may flow from that fountain; for sin is a fountain—not a mere act, but a fountain of evil.—Andrew A. Ross.

Sunday-School Lesson

SUNDAY, MAY 1.

PRAYER AND PROMISE

Luke 11:1-13.

Spring Humors

Come to meet people and cause many troubles, pimples, boils and other eruptions, besides loss of appetite, flat throats, feeling, fits of biliousness, indigestion and headache.

The spring one gets rid of them the better, and the way to get rid of them and to build up the system that has suffered from them is to take Hood's Sarsaparilla and Pills

Hood's Sarsaparilla and Pills

Forming in combination the Spring Medicine for swiftness, of unequalled strength in purifying the blood as shown by unequalled, radical and permanent cures of

- Scurvy, Salt Rheum, Scald Head, Sores, Pimples, All kinds of Winter Sores, Blood Poisoning, Erysipelas, Catarrh, Syphilis, etc.

Accept no substitute, but get Hood's, and get it today.

ly, unhesitatingly, thoroughly. The great sin in disobedience to God, in fact, that is the whole of sin. When once God's will is done on earth as in heaven, sin will be known no more. God's will is done on earth and in hell now and forever. But it is done by his power, and not by the glad obedience of faithful hearts.

In prayer our hearts should be chiefly concerned for God's glory. He must be first. He will accept no other place. We must care more for his sovereignty than for ourselves. But having prayed for the hallowing of his name and the coming of his kingdom, then it is right that we should lay before his love our own needs. Let all compare their prayers with this prayer and see if they are indeed put God first when they are praying.

"Give us day by day our daily bread."—All our temporal blessings are God's gifts, and it is right that we should pray to him for what we need. But it is only for what we need and not for luxuries, for which we are to pray.

"And forgive us our sins; for we also forgive every one that is indebted to us."—Christians need to pray for the forgiveness of their sins so long as they live. This does not mean that their forgiving the offenses of others is the ground upon which God forgives them. God forgives solely because he has already received the last jot and tittle of their debt from their Substitute. But he will not forgive those who have refused to forgive others. And this petition acknowledges the justice of that refusal and tells Him that obstacle to forgiving us has been removed. "If forgive means merely to bear no malice, to abstain from revenge, leaving that to God, then in that sense we ought to forgive every wrong doer, even though impenitent and still our enemy. But this is not the Scripture use of the word forgive; and in the full sense of the term it is not our duty, and not even proper, to forgive one who has wronged us until he confesses the wrong, and this with such unquestioned sincerity and genuine change of feeling and purpose as to show him worthy of being restored to our confidence and regard" (Broadus).

"And lead us not into temptation."—Temptation here means trial. This petition shows that humility, that consciousness of weakness, which shrinks from having our principles put to the test lest we be found wanting.

"Hallowed be thy name."—That is, that God, in all his character and dealings, may be revered and glorified. "Thy kingdom come."—God in an absolute sovereign, decreeing even the fall of the sparrows. This petition is that he may rule in our hearts as an absolute sovereign—let us beware of mocking him with words unless we mean just that. "Thy will be done, as in heaven, so in earth."—Done cheerfully, joyful-

It is right to ask God, so far as he sees best to guard us from spiritual dangers and to strengthen our faith for those we need most encounter. It is presumptuous to put ourselves in the way of temptation where duty does not call us to go. "But deliver us from evil."—Sin primarily and chiefly as the great evil. Of all things, such as afflictions and misfortunes, which men call evil, we can know nothing certainly of their nature. They may be great blessings. Hence this prayer leaves God to decide what of them is evil for us and asks to be delivered only from that.

Having taught his disciples for what to pray, the Master encourages them to continued and persistent prayer. If God answered all our requests immediately, it would raise in us such spiritual pride as would be our destruction. We would cease to have trust in Him and have faith instead in our own importance in his sight.

In the parable (5-8) our Lord contrasts sharply the selfish man with the loving Father in heaven. If even a selfish man loving his ease will yield before earnest and continued petitions, how much more will God?

"For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."—The three clauses refer to the man in the parable, and there is no special meaning to be sought in each. The promise is absolute to those who comply with conditions carefully laid down again and again. (John 15:7; 14:14; James 4:3); and of

MEMORY MAKER.

Food With Certain Elements Is Stored in the Brain.

Poor memory means an ill-nourished brain. The proper food to help and nourish the brain will thus help the memory as in the following case:

"I have not known what it is to enjoy real good health, not having seen a well day in over 20 years and taking medicine most of the time until about a year ago.

"At that time I was suffering greatly from nervous prostration and general debility, the result of several severe illnesses from which I never expected to fully recover.

"My memory was also so poor that it caused me much chagrin at times.

"I had often heard how Grape-Nuts had helped other people's memory and that it was a brain food. Finally I was put on Grape-Nuts for my meals.

"It was so pleasing to the taste I enjoyed eating it and after a time I saw such an improvement in my health generally that I gave up medicine altogether. Am not even using laxatives now that I had been unable to do without for years. Grape-Nuts helped my nerves, gave me strength, increased my weight ten pounds and I can now work and walk better and enjoy life as I never expected to again.

"When my friends remark how well I look and act I tell them it is all due to Grape-Nuts. My doctor never sees me but he smiles with genuine pleasure at my improved condition for he is an old friend and would like to see me perfectly well knowing how long and how much I have suffered." Name given by Postum Co., Battle Creek, Mich.

Look in each package for the famous little book, "The Road to Wellville."

course every Christian and every man who acknowledges God is wiser than he will ask only "if He sees best." Being unable to see the future, what we consider a blessing may be the greatest curse.

And the idea of thus leaving the answer to God's wisdom, seems to me the underlying thought in verse 11. The rook, flat cakes in that country looked like stones; a serpent might well be taken for a fish, and a coiled up scorpion for an egg. Now if a child thinking a stone was bread, or a scorpion was an egg, should ask his father for it, what would the father do? Give the ignorant child the scorpion or give him something else that would satisfy his hunger? Often if God should answer our prayers literally, he would treat us as a human father would who, should give his hungry child a stone which the child's dim eyes had taken for bread. Thus if we ask for something which we think would be a great blessing, but which God sees would be a curse, he gives us something else which he knows to be a blessing.

V. 13—The Holy Spirit is the greatest blessing God can give to his creatures, whether as a Regenerator or a Comforter and Guide. If our Father gives gladly this greatest of gifts, we may be confident he will not withhold smaller ones.

PALESTINE PILGRIMS.

BY EVERETTE GILL, D.D.

The sun burst forth in glory behind overhanging clouds as the Grosner Kurfirst backed out into North River from Hoboken, Mar. 8th, and headed for the sea. We were eight hundred and eleven passengers, with three hundred and sixty-four in the crew. We were a floating town. With more than usual interest we watched the familiar objects as they passed us—the battery, the Statue, the forts, the islands, and finally the "Hook;" for, ere I returned to Louisville I was to traverse some fifteen thousand miles. After the pilot left us, just off Sandy Hook, we headed for Maderia, and were soon having a "swell" time of it. I had frequently heard travelers speak of "striking the swell." It might be more accurate to say that the swell strikes the travelers. Since boyhood I have loved Teanyon. I now have a new conception of those beautiful lines—

"And dead calm within that breast, That heaves with but the heaving deep."

By night hundreds of passengers were "heaving with the heaving deep," only there was no "dead calm within the breast." I shall not afflict the "kind reader" with an account of that exciting run of eight days to Maderia, except to mention that it mainly consisted of rising at 7:30 a. m.; breakfast at 8:30; lying in stowage chair, chatting, maybe; lunch of bouillon and crackers at 10 a. m.; more lounging; heavy meat lunch at 1 p. m.; more lounging on deck, maybe a nap; afternoon lunch of ham and cake; walking about the deck, if able; then a heavy table d'hôte dinner with a gastronomical program as long as your arm, with four courses of meats and fish, after soup, with vegetables, salads, stewed fruits, desert, fruits, nuts and coffee; af-

ter this perhaps a lecture; then retiring. Eight long exciting days of this before reaching land, with not a whale, not a sale, not a storm, not a pirate, not a man overboard, not a murder, nor a suicide, nor a daily paper; nothing but an everlasting up and down, up and down, eat and sleep, then wake up and eat some more if you could. Ocean travel is ideal for swine. Don't be surprised if some of us come back with a snout and a grunt.

I grew rather desperate one day and undertook the herculean task of classifying the fools on board. I was half senaic and hardly responsible, or I would not have undertaken so gigantic an enterprise. I got as far as the "fifteenth class," and quit for a while. I have not made additions since. For example, I discovered the graphic fool, the autographic fool, the photographic fool, the —; but I must not waste my material; for I am contemplating writing a book on "Travelling Fools," in order to fill a long felt want. I feel sure it will find a ready sale and add to my fame. Don't misunderstand me, this land of pilgrims is as fine a set as you will find anywhere. Its just composed of the same folks that we find at home, only more so.

At noon March 16th, on time to the minute, with flags flying and bands playing and decks thronged we sailed into

FUNCHAL,

Capital of Maderia Island. It is pronounced Foon-Showl. Maderia first appeared that morning in the dull, hazy distance as a dark, low-lying cloud, dipping into the sea. Gradually it came out of the mist to meet us. We skirted the southern side of the island for several hours. The mighty, towering, tumbled mass of volcanic mountains rose from sea to cloud, and were lost to view. Small white ribbons hung down the sides, which proved to be mountain torrents. The white rocks glowed against the green background, and where a tiny rivulet entered the sea I saw a mass of white stones. But, to my amusement, when I looked through my glasses I saw that the white rocks were houses scattered over the mountain sides, and the collection of white rocks in the streamlet was a village in a small river valley. Such is the deception of sea distance. At noon we dropped anchor in Funchal Bay, about one-half mile from the stone pier. Funchal sprawls over the sides of the mountains that form a hollow toward the sea, like a great irregular oyster shell. The white pale yellow houses, with their red-tiled roofs huddle together near the shore and struggle as they climb the mountain.

Streets.

Funchal furnishes something new in the way of streets. She can boast of mosaic pavements. They are made of small cobble stones, about the size of an egg, only thinner. They are carefully and tightly fitted together by hand. On the main streets they are laid in graceful figures—circles, scrolls, and curves; often the date of construction is laid in white stones. Moreover, these streets are clean —cleaner than any street in Louisville. Whether this was unusual or not, I cannot say. The streets, of course, were narrow;



**TODAY'S FURROW.**

Now the sowing seeds of service  
In the furrows of each day,  
Plant each one with serious purpose,  
In a hopeful, tender way.  
Never lose one seed, nor cast it  
Wrongly with an hurried hand;  
Take full time to lay it wisely,  
Where and how thy God hath planned.

Thus the blessed way of sharing  
With another soul your gains,  
Which, though losing life, you find it  
Yielding fruit on golden plains;  
For the soul which shows its blessings,  
Great or small, in word or smile,  
Gathers as the Master promised,  
Either here or afterwhile.

Now this day the seed of service  
In some life, as you can spare,  
Read about the soul you strengthen  
For a moment's silent prayer.  
Trust that somehow God will nurture  
Deeds which love and faith afford,  
Till the angel hands shall reap them  
For the garner of the Lord.

—Presbyterian Journal.

**Our Pulpit.**

**OUR HIDING-PLACE.**

BY C. H. WOODSON.

"And a man shall be as a hiding-place from the wind, and a covert from the tempest."—Isaiah 32:2.

One who is really worthy to be called "a man" is a rare creature. There are great numbers of human beings, who come under the generic name "men," who do not possess those noble, many characteristics which would entitle us truly to speak of any one of them as "a man." When God gives "a man" to any nation, it is a grand gift. There are many names in history which remind us how much blessing may be conferred upon a race, and upon an age, by the raising up of one man.

It is possible that, in the first instance, my text refers to Hezekiah the king of Judah. The Assyrians had invaded the land, and the army and the nation were powerless to defend their territory. It seemed as though the homes of the people must be utterly destroyed by fire, and that the inhabitants must be either slain by the sword or carried away into captivity. But there was one man, named Hezekiah, who though he had not a great army, had great faith in the power of prayer to God; so he took Elishah's blasphemous letter, and spread it before the Lord in earnest supplication. He sent word to another true man, the prophet Isaiah, begging him also to lift up his prayer to God; and the prophet sent to the king the cheering intelligence that the Assyrian monarch should not be able to enter Jerusalem, but should be driven back to his own city of Nineveh, and should be slain by the sword in his own hand. Hezekiah and Isaiah were, for Judah, a hiding-place for the wind, and a covert from the tempest, in that time of stress and storm.

I have, however, to speak of another Man, to whom this text more especially refers. It is the Messiah—the Man Christ Jesus, the Mediator between God and

men—God's greatest gift to men—the Nazarene, Jesus Christ of the house of David, who is the true hiding-place from the wind, and covert from the tempest, to all who take shelter in him. If my lips are divinely helped to extol him, and if your hearts are divinely taught to rejoice in him, we shall all be blessed. In speaking about my text, I want to show you, first, that this life is very liable to storms; secondly, that from all these storms, the Man Christ Jesus is our hiding-place; and that, thirdly, our wisdom is to shelter in that hiding-place.

I. First, then, this life is liable to many storms. He that rocketh on a calm from his cradle to his grave reckons altogether amiss. You may set sail upon a sea as smooth as glass; but I doubt not that, ere your voyage is completed, you will often have to reel to and fro, and stagger like a drunken man, and be at your wits' end, by reason of the fury of the storm.

We are subject to great mental storms. No man can be a true thinker without finding his mind occasionally storm-tossed. A rushing mighty wind of doubt seems to come sweeping down from the mountains of speculation, driving everything before it. Anchors begin to drag, and firmly moored beliefs are driven headlong towards the rocks of destruction. We have known what it is, sometimes, to have such a terrible cyclone of doubt and questioning raging around us that we have hardly felt our own existence to be a fact, and have had grave questions concerning our own inner consciousness. When we have these stormy winds and tempests howling within the little world of our souls, we appreciate the promise of the text: "A man shall be as a hiding-place from the wind, and covert from the tempest."

At other times the stormy winds take another shape, namely, that of outward trial and trouble. "Man is born unto trouble, as the sparks fly upward." Doubtless, there is a skeleton in every home—some cause of sorrow in every family. A man may have a flourishing business, but there may come serious losses; or he may have the flush of health upon his cheek, and may suddenly begin to lose his vigor. The little ones around him, who are his joy, may sicken, and he may have to follow his loved ones to the grave. The wife of his youth may be taken away from him, or the friend of his middle age may suddenly be smitten down. The world is full of what we sometimes call accidents, though we know that they are providences—providences of a sad and mournful character to us. God will not let us, who are his song-birds, build our nests here. He will send a rough wind through the forest, which will make the bough, on which we try to build, rock to and fro in the storm till we are obliged to take to our wings again, for there is no resting-place for us upon any of the trees in this world. Many of you only too well know that there are rough winds of outward trial and trouble; I do not doubt that many a stormy blast has swept across your heart, in your families, or in your persons, or in your estates; some way or other, you have realized your need of "a hiding-place from the wind, and a covert from the tempest."

Then there is a wind, which sometimes blows upon men—a penetrating, searching, cutting wind, which may bring good with it, but which, at the time it is blowing, is a truly terrible wind to endure—I mean that of spiritual distress on account of discovered sin, when, looking into your soul, you have spied out what you could not have believed was there. Sins and iniquities, which had long hidden their heads, have suddenly appeared before you, and you have been almost swept off your feet as by a tornado. I recollect when that wind blew through and through my soul. No comfort could I get by day or by night; my transgressions haunted and hunted me. I had not been worse than other young men, nor as bad as many whom I knew; but I seemed so to myself. It appeared to me as if I had become the very chief of sinners, and the most surely condemned of all who ever lived. Remembering the experience I then passed through, I can truly say that I know of no pain, that can be felt by the body, which is comparable to the terrible pang of conscience when the searching breath of the Eternal Spirit goes through the soul, and withers up all the comeliness of our own righteousness, and despoils all the supposed beauty of our own good works. That is a wind which I trust we all have felt, or shall yet feel; but, still, while it blows, it is dreadful to endure.

There is another wind which follows upon this, and of which this is the prelude unless infinite grace shall interpose, that is, the awful wind of the infinite wrath of God. When that mighty blast begins to blow upon men, it makes their beauty to consume like the moth. When they first realize that "God is angry with the wicked every day," they tremble in his presence; but what will their terror be when that wind is let loose upon them in all its fury? When God's right arm shall be bare for war, and thunders shall clothe his cloudy car, and he shall come forth armed with sword and buckler to confront his foes, saying, "I will ease me of mine adversaries," who shall be able to stand before him? Good Mr. Whitefield used to cry, "Oh, the wrath to come! The wrath to come!" And, verily, I know not what he could have said about it except to utter the exclamation, and there to leave it, for that wrath to come must surpass all human language or imagination. Sometimes it blows upon men ere they leave the body; they begin to be caught by the eternal whirlwind before they have quite got clear of the shores of time and mortal life; and some of them have let us know, by their terrible terror as they have died, a little of what that awful blast must mean to those who are swept away by it.

I will mention but one other wind, and that is one to which the best of men, as well as the worst, are exposed; namely, the sudden and mysterious temptations of the devil. He knows how to take us unawares; and he finds, in our natural depravity, an ally, so that, when he comes and knocks at the door of our heart, the sin that is within arises and opens to him; and then he comes in, and terrible is his entrance into the soul. I have known a young man, who appeared to be upright and honest, suddenly decaying into an act of theft by the temptation of the evil one. I have seen those who have been, apparently, pure in mind and heart, and who, at any rate in their youth, dreaded every thought of immorality, on

a sudden cast down into the very depths of filthiness by a strong Satanic temptation which has smitten them. There is no man living who can truly say, "I am secure against the devil's assaults." You may resolve as you please, but Satan is older and more cunning than you are; and he knows your weak points, and how he can most easily cast you down. He is the prince of the power of the air, and he can bring with him such a wind as shall smite the four corners of the human house at once, and level it to the ground. Woe to the man who is tempted of the devil, in such a way as that, unless he has a hiding-place wherein to shelter himself in the stormy and dark day!

I hope I have said enough upon this point; if I go on in this strain, you will think that my sermon is like the roll of the prophet, written within and without with lamentations and weep. II. Now, in the second place, blessed be God that I can tell you that, from all these storms, the Man Christ Jesus is our hiding-place. I have to try to act him before you by the help of his Holy Spirit: "A man shall be as a hiding-place from the wind, and a covert from the tempest."

Christ is the substitutionary Man, for he stood forward as the Man to die instead of guilty men. Have you not often heard this life called a state of probation? That is a most incorrect term, for our probationary period passed away long ago. There was a man—the first of men, Adam—and the whole human race was put upon probation in him. If he had obeyed his Maker's command, all his seed would have lived by virtue of his obedience; but as he disobeyed, his entire race has suffered. He could not endure the test applied to him, for he ate of the forbidden fruit, and so fell from his high estate; and in his fall you and I and all mankind fell down. We fell in another, we had nothing to do with the matter, for it all happened thousands of years before we were born. Some have questioned the justice of this arrangement. If you have done so, I pray you to lay aside all such questions, for this is the door of hope for you. Because our fall was caused by another, there remained the possibility, on the same plan of representation and substitution, of our being lifted up by Another, and saved by Another. So, in the fulness of time there came a second Man, the Lord from heaven, and stood in our place. Did he obey the law? For thirty years and more he was upon his trial, but he never failed. "In him was no sin." But man was under condemnation because of his guilt; will Jesus Christ, as the great Substitute for sinners, bear upon himself the punishment due to human guilt? He could not have borne it if he had not been God as well as man; being the God-man, he said that he would bear sin's penalty, that all who would put their trust in him might for ever go free. It was a wondrous sight when, on that awful night in dark Gethsemane, he began to bear his people's guilt, and so was made to sweat as it were great drops of blood falling down upon the ground, while his soul was exceeding sorrowful, even unto death.

I hope you all know the sad yet glad story; I expect most of you have often heard it—how Jesus bore that tremendous load of our guilt upon his own shoulders, though his back was bleeding

from Pilate's cruel scourging—how he bore it though they nailed his hands and feet to the accursed tree—how he bore it though the sun refused to look upon him, and travelled on in tenfold night—how he bore it though Jehovah himself forsake him while he was bearing our sins in his own body on the tree, so that he was compelled to cry, "My God, my God, why hast thou forsaken me?" He cried, "It is finished, ere he gave up the ghost. This is the Man who bore that terrible burden right to the end; and on the cross he who is the hiding-place from the storm, and the covert from the tempest—the substitutionary Man—the surety Man—who stood in the room, and place, and stead of guilty men—the just Man bearing, instead of unjust men, the deserved wrath of God. If you, my dear friends, will only put your trust in him, you will find him indeed to be a blessed covert from the storm that is now threatening you. How can God's wrath touch you if Christ has borne it all in your stead? A hiding-place shelters a man because it bears the full force of the storm, while he is protected from its fury. Because Christ died for us, therefore we, who take shelter in him, shall not die. Our debt is paid, justice is satisfied, mercy triumphant, and we go free. This is the Man—the substitutionary Man—who is "as a hiding-place from the wind, and a covert from the tempest," to all who put their trust in him.

That is not all, however, for this substitutionary Man remains the representative Man; and if you are believers in him, he represents you in everything. He died, but he also rose again; what a shelter from all temptations thoughts of death there is in that glorious truth! For—

"As the Lord our Saviour rose,  
So all his followers must."

The wind howls sadly out yonder among the tombs in the cemetery; one would scarcely choose to spend a night there alone among the dead; but even that mournful wind, when it is heard by the ear of faith, has music in it. That ancient message is yet to be fulfilled. "The dead men shall live, together with my dead body shall they arise." This is what Christ says to us, so we need not stand by the pious dead, and weep as those without hope; but we may already begin to anticipate the dawning of that glorious morning when, at the summons of the descending Saviour, "the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."

Jesus, therefore, as our Representative, is a hiding-place to us from all the winds which would come to us by the way of the spectacle. We are not afraid to die, for Jesus lives; and he said to his disciples, "Because I live ye shall live also." He has also gone up into heaven; in his glorified body he ascended up on high, there to appear in the presence of God for us. So, whenever you have any dread about the future, recollect that you will be where he is. If you are a believer in him, you must ascend to heaven even as he has done; and as he sits upon his throne, even so shall you; and as he is perfected in glory, even so shall you be. Between the Man Christ Jesus and all believers in him, there is such unity that, wherever he is, there must

his people, also. This is what he rightfully demands on their behalf, by virtue of his atoning sacrifice. "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou has given me; for thou lovest me before the foundation of the world." If you hide behind this rampart of stupendous rock—this mighty mound of divine consolation—it matters not what winds may rage, or what storms may roar, you may rest in security and serenity behind the great representative Man who is "as a hiding-place from the wind, and a covert from the tempest."

I close my description of this wondrous Man by reminding you that he is the coming Man. It is but a little while, and he that shall come will come. The great drama of this world's history draws towards its close. We know not when it will end, for it is not for us "to know the times or the seasons, which the Father hath put in his own power;" but there comes to us, as a clear, ringing message out of the deep mystery of the future, the voice of our Saviour, saying, "Surely I come quickly," to which our glad response is, "Even so, come, Lord Jesus." I cannot foretell to what a state of anarchy or of despotism this world may yet come; I cannot forecast the ultimate issues of great wars and conflicts between divers nations; but the saints of God shall always have a hiding-place from every stormy wind that shall ever blow. "The Lord himself shall descend from heaven with a shout, and with the voice of the archangel, and with the trump of God." "He cometh to judge the earth; he shall judge the world with righteousness, and the people with his truth." There shall come a day when that ancient prophecy shall be fulfilled, "He shall live, and to him shall be given of the gold of Sheba; prayer also shall be made for him continually, and daily shall he be praised." There shall come a halcyon period when they shall hang the useless helmet high, and study war no more; but the silver trumpet of the blessed jubilee shall sound aloud, Christ, the great Prince of peace, shall then have returned to reign, and his un-suffering kingdom shall know no end. This is the world's hope, that the people's Christ, the Man chosen out of the people, the Lover of mankind, the great Philanthropist, the Divine Man, shall come and reign amongst his loyal subjects, and be to them "as a hiding-place from the wind, and a covert from the tempest."

To sum up all, beloved, I do not know what your storms, inwardly or outwardly, may be, or what may be your special dread or terror; but if you hide away in the Man Christ Jesus, you will find that he will afford you shelter from every trouble that can possibly befall you.

III. So I close my discourse by saying to you, As the Lord Jesus Christ is such a hiding-place as this, let us run to him for shelter.

First, let us stand behind him whenever we approach to God. I can imagine some one saying, "I want to pray, but I am afraid to appear before the Lord; for, if his eyes of fire shall look upon me, they may utterly consume me. What shall I do? Why, stand behind his Son, and say unto him—

"Him, and then the sinner sees, Look through Jesus' wounds on me."

Come not to God yourself directly, but come unto him through Jesus Christ the Mediator and Intercessor. Then, his wrath cannot reach you, for Christ your hiding-place will stand between you the offender and the God whom you have offended. This seems to me to be very simple; if there are any here who have never acted thus, I entreat the Lord to lead them to do so now. Come, poor soul, thou knowest that thou canst not keep the law, and that thou canst not bear the punishment due to sin; well, then, wilt thou not trust the Lord Jesus Christ to stand in thy place, and to suffer instead of thee? If thou dost, all is done that is needful. Thou art in the shelter, so the wind cannot blow upon thee.

Even when thou hast done that, there are the storms of this life still to be met, so get behind Christ by following him in the path of duty. If you never go anywhere but where Christ leads the way, you need not be afraid of storms, for they will beat upon him more than upon you. When I was quite a young man I was greatly reviled for preaching the gospel; and, sometimes, my heart would sink a little under the cruel slanders that many uttered; but I used often to go upstairs to my room, and after a season of sweet fellowship with my Lord, I would come down singing—

"If on my face for thy dear name, Shame and reproaches be,  
All hail reproach, and welcome shame,  
If thou remember me."

Whenever there is a cross to be carried by any of Christ's followers, he always bears the heavy end on his own shoulders. He always takes the bleak side of the hill himself, and his disciples may be well content to follow when they have so good a Master to lead the way. Ay, beloved, whenever any of the troubles of life come upon you, get near to Jesus, and shelter behind him. When John the Baptist was put to death, his disciples took up his body, and went and told Jesus. That was the best thing they could have done. When the little baby dies, dear mother, take up its body and go and tell Jesus. When you are out of employment, working-man, and the supply of bread is short in the home, go and tell Jesus. He will sympathize with you, for he also was a hungered. And when others of the trials of life come upon any of you, do not hesitate as to what you will do; but, if you have hidden behind him on account of sin, go and hide in him on account of sorrow; for this Man shall always be a hiding-place from every stormy wind that blows if you do but know how to go and trust him.

Lastly, this is an available hiding-place. I think I read, some time ago, of a ship caught in a storm, which might not have been lost but that the port it was trying to reach could only be entered at high tide. As the tide was low, the poor vessel had to stay outside, to be dashed to pieces within sight of the harbour. My Lord's love is never like that harbour; it is always at flood-tide. Now, poor weather-beaten vessel, almost ready to go down, steer straight for the harbour mouth between the two red lights. There is water enough for you, though you may be so deeply laden a sinner that you seem to draw a thousand fathoms. The infinite love of Jesus Christ is bottomless, so there is room

enough in it for you, and millions more. Steer for it at once by simply saying, "I will believe in Jesus; I will take him to be my Substitute and Representative, the appointed Man who died instead of me." If you come to him thus, you shall certainly find that he will accept you. Your salvation will not depend upon who or what you are, but only upon your hiding place.

Depend upon Christ for the pardon of your sin, and for everything you need for time and eternity, and you shall find him shield you from every storm from henceforth and forever. The Lord bless you all, for Jesus Christ's sake! Amen.

The command is "Go ye," not "Send ye." We must have the gifts of the wealthy, we must have the giver as well. If the man of most power cannot obey the command to give himself to Christian work, to evangelize his own family, his neighbors and his employees, how can it be done? The conversion of the world waits for this simple program to be carried out. When Zion travails, she brings forth. Zion isn't travailing when the minister and a few paid helpers are trying to do all the needed work in a given parish.—J. C. Anderson.

If we show the Lord's death at communion we must show the Lord's life in the world.—Mattie D. Babcock.

#### DEATHS.

(Continued from 16th page.)

#### PERRY.

Mrs. Mary Perry passed away Monday, April 4, 1904, after a lingering illness of consumption, leaving a husband and six children, besides many friends, to mourn her demise. She was a member of the Island Baptist church, and a devoted Christian.

"She hath heard the voice that calleth Down from Heaven's open door,  
Like cooling dew it falleth On her spirit wearied sore,  
Falleth from the far blue ether,  
From the heights the angels' host:  
Come, up higher—  
Child of heaven and of God!"  
Morgansville, Ky., April 9.

#### HUGHES.

Resolutions of respect, of Mrs. John W. Hughes, ordered and approved at our regular meeting for business on Saturday before the first Sunday in April, 1904:

Whereas, God has seen fit in His infinite wisdom to remove from our midst our beloved brother, who was a leading member of our church and a faithful worker for the Master. He leaves a loving wife one son and a host of relatives and friends to mourn his death, but our loss is his eternal gain. "Blessed are the dead that die in the Lord." Resolved, That we will cherish his memory as a friend, a stainless brother, true to all his obligations and religion.

Resolved that the sympathy of the church is extended his bereaved family, that He who governs all things may in His good time dry their tears.

Done by order of New Hope Baptist church at Booker, Ky.  
J. A. TUCKER, Mod.  
JAN. L. BOKALTY, Clerk.

#### SCOTT.

Mrs. Mary Campbell Scott was born April 9, 1825, and died at Taylorville, March 15, 1904. She was converted at an early age, and for sixty-five years served the Lord with pleasure and fidelity. On Nov. 11, 1844, she was married to Mr. Chilton Scott. After fifty years of happy life this union was broken by death. She leaves five children, all of whom are staunch Baptists and valuable members of society. Many virtues and graces adorned her beautiful Christian character. For these her church and community held her in high esteem. She was long a dear lover of the Wm. W. Riddison, and recognized it as much more than a mere acquaintance. Her remains were laid to rest at Campbellville, a place named for her husband father.

J. A. BROWN.

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**Editorial**

Last week we mentioned the appearance of the new Baptist Year Book, and gave some of the figures. We now come to note the denominational status revealed by these figures.

We have in the United States 6,596,747 regular Baptists, truly a mighty host. We have 45,727 churches and 31,805 ordained ministers. This is an increase for the year of 176,285 members, 898 churches and 986 ministers. There is certainly no falling off in the Baptist ministry, however it may be with others. Our aggregate contributions were \$15,994,341.51, an increase of about \$350,000 over the year previous.

We have 9 institutions devoted to theological training, with 1,158 students; while in our universities and colleges there are 1,739 students for the ministry. And it is to be remembered that a good proportion of our preachers do not come from these sources.

We have in all 212 chartered institutions of learning, with 3,049 teachers, 49,370 pupils and \$51,158,368 in property and endowment. We also have over \$3,500,000 in benevolent institutions. All this is in addition to our \$95,100,026 in houses of worship. Add to this that we have 129 periodicals of unknown value and of unknown power. Such is our Baptist "plant" in the United States. With such a force and with such a plant, we ought, under God, to do great things for the kingdom.

There were reported 234,321 baptisms, with 46,266 deaths and the loss of 83,019 by "exclusion and erasure." It is significant that our loss by exclusion and erasure should be more than one-third of our additions. This indicates something wrong that ought to be remedied. It seems to us to mean that we are too careless in approving candidates for baptism and that we take in a good deal of unconverted material. Surely there is need for reform here. Surely there is no need for our thus losing more than one-third of our additions. Additions to churches by letter are not denominational additions, and so are not considered here.

Last year we granted 116,218 letters and received 115,188; a net loss of 1,030. But on the other hand we received by "experience and restoration" 54,825. This is an interesting item. They are from the ranks of those who had been lost in previous years by exclusion and erasure. If this rate continues we will exclude 83,000 a year and take back 54,800, so there will be a net loss from this source of 28,200, which is about one-ninth of our additions. We note that the loss by exclusion and erasure last year was 1,435 less than the year previous, while our gain by "experience and restoration" was 2,429 greater. This shows we are improving.

The Southern States are greatly in the lead. There are more white Baptists in the South than in the North, leaving the colored Baptists out of view. Putting the two together, the Baptists of the South are three times as numerous as those of the North, although the North has by far the larger population. We think this is because in the South the Baptists are more denominational; more intensely Baptist. In the North the Baptists are, as a rule, laxer than in the South, and are

fewer in numbers. In England the Baptists are laxer, as a rule, than in the North, and they are still fewer in numbers, both actually and in proportion to population. It is thus manifest that if Baptists would increase they must be strict in their views. Laxity is death to Baptists. And yet, *notable facts*, the advocates of laxity always have an eye to winning the favor of non-Baptists; and they dread strictness because they think it will offend non-Baptists. People who believe something and stick to it, through thick and thin, are the ones who win favor and who make converts. An interesting feature of the Year Book is the lists of our missionaries in foreign lands, of those ordained and of those who died during the last year. The last list contains a number of honored names, e. g., J. L. M. Curry, Alvah Hovey, A. J. Huntington, J. R. Felix, J. A. Kirtley, J. H. Hall, R. N. Barrett, Geo. Dana Boardman, J. H. Luther, D. N. Porter and others.

There seems to be a gambling mania sweeping over the country; and it is affecting Christian people most sadly. We do not know that the old methods of gambling with cards, betting on horse races, &c., are worse now than formerly; but gambling in assuming other forms. Daily papers advertise to pay a large sum of money to the one who will guess nearest the number of votes certain candidates will receive. Each guess must be duly entered on a coupon cut from a copy of the paper making the offer. And, moreover, these papers formally declare that there is no gambling in this. Manifestly it is a lottery in which the cost of a copy of the paper is the price of a chance. The coupon is simply a lottery ticket. Whenever a man pays for a chance at drawing money, that is a lottery.

Another method in business houses to offer a ticket for every dollar's (or two dollars or whatever the amount may be) worth of goods purchased, and this ticket gives a chance to draw money that is offered. This is a patent lottery also, though many good people seem unable to see it. It is buying a chance at a prize and this is lottery, pure and simple. It is no answer to say that the purchaser gets the value of his money, because the merchant pays for these prizes out of the profits on the goods. The margin, therefore, is the price the customer pays for his chance at a prize. The fact that the amount is small does not affect the case at all. The daily paper's cost is small, and yet there is a margin of profit, and the prizes are offered to secure this margin from as many customers as possible. That the purchaser gets the value of his money is but the cloak that covers the lottery and prevents even good people, who would not touch any of the common forms of gambling, from seeing the wrong involved.

A leading merchant of Louisville has been arraigned before the Federal Court here for handling goods on which such prizes are offered. For every so-much of the goods there is a ticket giving a chance at a prize. The case is now pending, and it is to be hoped that this form of gambling will be stopped. It is a dangerous form of gambling, because it is insidious, and, covered up as it is, it reaches and corrupts those who are beyond the reach of cards

and horse-racing.

Another form of gambling has grown up in recent years and seems to continue to grow—it is speculations in margins on stocks and grain. A man buys from a broker so many shares of some stock or so many bushels of wheat, paying enough to cover the margin required. If the price goes up, he draws his profit, if the price goes down he puts up more money to cover the extra margin, and if the price continues to decline, he loses the difference between the price when bought and that when sold. The stock and the wheat are not delivered and there was never any intention to deliver them. It is a piece of pure gambling, a betting on what will be the future price of a given stock or grain. Many men are ruined by this sort of gambling. A young man in a business house wishes more money, and he is persuaded to buy such margins. The price goes down and he must either lose all or put up more money. Not having the money, he steals it from his employer in the expectation that he will soon replace it and the theft will never be known. The price continues to go down and the theft is repeated. Ere long he sees that detection is inevitable, and he runs away between suns, or commits suicide. Louisville can furnish a long list of names of bright young men who answer the above description. And other cities and towns have their lists.

Christian people cannot set themselves too squarely against all forms of gambling. And Christian business men especially need to be careful. If they carry on a mild form of gambling, they educate their employees in that line, and ere long they will be defaulters. A merchant who offers tickets for prizes for every given amount spent with him, is training his employees to gamble, and so to steal from him when their stress comes. He may never detect the guilty ones, for many are not caught, but the deadly work is done all the same.

We are sure that many good men who have offered such prizes have never looked at the matter in the right light or they never would have made such offers. We hope this article will reach some such and lead them to reflect on the subject.

We thank Dr. Henry M. King, of Providence, R. I., for his admirable book on Religious Liberty. No man among us is better qualified to discuss this great subject than is Dr. King, and he has done this work exceedingly well, even for him. He completely vindicates the claims made for the Baptists on this subject from the aspersions of Dexter and others, and brings an array of facts that is perfectly overwhelming. He has brought to light facts not generally known, and facts, too, of surpassing interest.

It goes very much against the grain with many historians of other denominations to concede anything to the Baptist claims, and even some of our own men are very chary of making any claims, and seem ready to surrender almost anything at the demand of others. This renders Dr. King's book all the more stimulating and refreshing. It is a manly book; there is no apologetic tone or air about it. The author stands forth squarely, contending for the truth as he sees it, and beyond question he establishes his contention.

He says (p. 54): "At the beginning of the sixteenth century, and indeed it may be said that for nearly three centuries later, the Baptists alone of all denominations of Christians, were the custodians and defenders of this sublime principle in its unrestricted scope. If we except the Quakers, who seem to have inherited their views of liberty and of non-resistance also from the Anabaptists of Europe." Certainly our great American historian, George Bancroft, was right when he said: "Freedom of conscience, unlimited freedom of mind, was from the first the trophy of the Baptists"—Hist. U. S. (14th ed.) Vol. II, p. 66. And so long as we have such men as Dr. King among us that trophy will not be taken from us. The facts are that way, however much against the grain of some people these facts may be.

Dr. King is a man of scholarly instincts and of strong historic sense, and he has given us a book that ought to have an enormous circulation. His opinions are just while his statements are reliable. For example, he says (pp. 106-7): "The republics of South America have rested on uneasy foundations and had a precarious existence because they have lacked this essential support. A democratic government and a spiritual, democratic church go together." This is an adequate explanation of the frequent revolutions of the Central and South American republics. They have a democratic civil and a despotic church government, and the two do not go together. Civil liberty is safe only when religious liberty accompanies it. Dr. J. L. M. Curry is right: "The fact is incontrovertible that religious and political ameliorations are contemporaneous, and have been accomplished by the same persons."

The Baptist contention for religious liberty was not at all accidental, as Principal Cunningham claims, saying that they "stumbled upon the voluntary principle." It grew essentially out of Baptist principles. As the Presbyterian historian, Dr. Foote, well says: "This liberty was not the offspring of mere greatness of mind or of political sagacity. It was the child of principle, cradled in suffering and fed on tears."

We close with quotations from the great philosopher, John Locke, and the great man, George Washington. Locke says: "The Baptists were the first and only propounders of liberty, just and true liberty, equal and impartial liberty." George Washington wrote to the General Baptist Committee of Virginia (1789): "I recollect with satisfaction that the religious society of which you are members have been, throughout America, uniformly and almost unanimously the firm friends to civil liberty, and the persevering promoters of our glorious revolution." It is likely that Washington's knowledge of the Baptist record on the subject of liberty had its influence in leading him to be baptized by the Rev. John Gano.

It was said recently in our hearing of a certain man: "He is as mad as Tucker." We inferred that the man was in a state of great rage, but that was only an inference. Who was Tucker? At what did he get mad? How mad did he get? These questions must be answered before we can rightly say of any man, "He is as mad as Tucker."

**Editorial Varieties**

The editor presented at the Pastors' Conference Monday morning his paper on "Evangelicalism," which contained the doctrine that there ought to be only one church in one city, no matter how large the city; and that every church should have a plurality of co-equal pastors. We will publish the paper next week.

Dr. E. H. Carroll, Jr., writes: "I have just accepted the chair of History and Economics in the faculty of Baylor University." We congratulate Baylor.

The committee of our Home Board and the committee of the Negro National Baptist Convention met last week in Atlanta, and after discussing the work among the Negroes of the South, reached a conclusion that was acceptable to all the members of both committees. We are not informed as to what the conclusion is, but it will be developed at the Convention in Nashville. We hope it will prove to be one that will command the approval of the denomination. A letter from Dr. J. K. White informs us that the conclusion reached "is comprehensive and far-reaching."

It is said that "the Religious Education Association has come to stay." Who cares if it has? The world will go on revolving all the same. With much heralding the last meeting was held in Philadelphia, and they had only 25 persons present from outside that city. The members from the North Atlantic states, mainly. We art told that fewer radical statements were made than were expected. There seems to have been an effort to hold in. Yet Dr. Theo. C. Hall said the New Testament did not represent Christ's ideals. Dr. C. Hall, President of Union Theological Seminary (which sustains Dr. Briggs), was made President. And, furthermore, it is recognized that the Association is antagonistic to the International Sunday School Convention.

How funny is much of the talk in these days, the coming of the new men. We have just read a deliverance of a very prominent educator in which he tells of the great and rapid rush with which the 20th century has come upon us. Now it took just as long for the 20th century to follow the 19th, as it took the 19th to follow the 18th, and the 18th to follow the 17th. Why do so many leading men talk so much nonsense?

"Thank God for Easter," writes the Rev. Baileys Don of the Baptist Convention. But God did not give the world Easter. It came from the opposite direction. Easter, as every posted man knows, is of heathen origin. Easter was the old Saxon goddess of spring whose annual festival was in April, which was called Easter-month. As our say "Thank God for Buddhaism," and "Thank God for Easter," as to say "thank God for Easter."

Bismarck banished the Jesuits from Germany 22 years ago. Now they are permitted to return. The friends of the Jesuits in Germany needed votes, and so the deal was made. The votes were delivered and the Jesuits were allowed to return to Germany. It is curious that when Catholic France is running out the clericals, Protestant Germany should be welcoming the Jesuits. "This world is round and funny," said the late Dr. T. H. Fritchard.

The Christian (1) Scientists (1) are claiming that by their mental action they prevented the recent fire in Baltimore from going farther than it did go. Why did they not prevent its starting that far? To what limit of absurdity cannot the human mind go?

Neth Low went to Rome and was duly presented to the Pope who kindly received him. Then he went and made an address to the Methodist school in Rome. This has greatly scandalized the Vatican and the Roman Catholics in Rome. They say it is the first time any one received by the Pope has dared to address his enemies in Rome. Alas!

"Any Congregational church which can pay a salary somewhat above the average, when vacant is pretty sure to be sought by ministers of other denominations."—*Congregationalist*. Evidently those "ministers" are ready to punch their noses as the snuff-box comes according to the wishes of their hearers. We trust there are no Baptist preachers in the lot.

# AMONG THE Churches.

## LOUISVILLE.

**Walnut St.**—(Third and St. Catherine Sts.)—Pastor Eaton spoke on "Justification" at 11 a. m. At 3 p. m., Bro. E. A. Davis and C. H. Jones spoke respectively on the "Bible" and the "Plan of Salvation." At night Bro. E. Y. Shaffin spoke on the "True God." These addresses were the opening of a State Board Institute conducted by Bro. J. W. Warder. The Institute will be closed next Sunday night. One joined by letter, 239 in Sunday School. Pastor lectured Friday night in Pewee on Paines.

**Broadway**—Pastor Jones preached on "The Scandal of the Cross" and Bro. James Stalker on "Paul before Felix." 236 in Sunday School. One received for baptism.

**Chestnut St.**—Pastor Weaver's themes were "The church" and "Receiving Christ." Three joined by letter, 199 in Sunday School.

**East**—Bro. E. C. Dargan's subjects were "Peter's ideas of life" and "Of death."

**McFerran Memorial**—Bro. James Stalker spoke on "What is that in mine hand?" and Pastor Hamilton on "Christ's teaching about Hell." Several requests for prayer, 220 in Sunday School.

**Clifton**—Bro. B. P. Roach preached on "The missionary spirit." Pastor Foster's theme was "The gospel of rest." One joined by letter and one baptized, 191 in Sunday School.

**Franklin St.**—Pastor Jenkins preached on "Missions" and on "A legacy of trial love." One received for baptism, two by letter and three restored.

**German**—Pastor Janzen spoke on "The ungodly" and "The Good Shepherd."

**Highland**—Pastor Daves' themes were "Whitening in Jerusalem" and "A bag full of holes." One joined by letter.

**Louisa St.**—Pastor Watts' topics were "Possessing our possessions" and "The signs of sinners." Four received by letter and one for baptism, 230 in Sunday School. Decided to build new church.

**Parkland**—Pastor Taylor's subjects were "Forgiveness" and "Loyalty."

**Portland Ave.**—Pastor Longier preached on "Faithful service" and on "Grace." Improvement in Sunday School.

**Seaside St.**—Pastor Clarke preached on "Glorious" and on "Sorrowing." New edifice needed. Next week will be a series of nightly Sunday School meetings.

**Third Ave.**—Pastor Allen's subjects were "Heartfelt religion" and "Hiding because of sin." Pastor preaches nightly.

**Twenty-sixth and Market**—Pastor Reed's topics were "Progression" and "Forgiveness of sin."

**Highland Park**—Pastor Gunn preached in the morning and at night Bro. J. T. Watts preached on "Conversion." Many requests for prayer.

**Van Buren St.**—Pastor Hall's topics were "The sons of God" and "What to do to be saved."

**Pewee Valley**—Pastor Bennett spoke on "Motives in Missions."

**Language**—Bro. W. P. Harvey preached on "Christian union." Pastor Johnson preached on "Spiritual and physical health."

**Eight Mile**—Bro. H. B. Woodward spoke on "God's yearning for sinners."

**Elizabethtown**—Pastor Bringle's theme was "The security of the saints" and "An appeal to the public conscience."

Bro. Eaton presented a paper in which he argued against "sanctification," or the theory that there should be only one church in one city, and that this church should have a plurality of coequal pastors. The paper elicited a lively discussion, Bro. Daves, Weaver, Hamilton, Jenkins, Harvey, Warder, Tompkins, Shaffin, Johnson, Bennett, Bringle and Foster taking part. Various views were expressed. The paper of Bro. Eaton will appear in next week's *Reformer*.

## SEMINARY NOTES.

BY J. FRANK RAY.

As the work of the session nears its close, it will doubtless be said by many that this has been one of the greatest years in the Seminary's history. Great in numbers, great in amount of work done, and great in inspiring enthusiasm and growth in spiritual power. No discordant notes have marred the fellowship of the student body, and the faculty decisions, we suppose, have all been unanimous.

The Stalker lectures have attracted a number of visitors out of other sections. A physician by the same name—who, by the way, is a Baptist—and his daughter, of Borden, Ind., attended the opening lecture. They claim relationship with this distinguished Presbyterian scholar and author.

Dr. Stalker said: "Jesus taught reverence for the house of God because he loved the God of the house."

Some of our students who have been contemplating mission work, have been called to Richmond for examination by the Foreign Mission Board.

We were glad to see the friendly faces of Editor J. H. Hurt, now of the *Baptist Advocate*, and Pastor H. C. McGill, both graduates of last year, among us for the few days they attended the Gay lectures.

J. L. Hall, a staunch Baptist of Jackson, Tenn., gave some of the brethren of his state a pleasant call on Monday.

G. B. Deyer, of West Virginia, who has been sick for several days, has been removed to the infirmary with fever.

Former students J. E. Johnson and J. H. Moore, now busy pastors in the state, attended some of the lectures given by Dr. Stalker.

J. C. Havner preached for the church at Otwell, Ind., and W. E. Hunter for the Harrod's Creek saints last Sunday.

## THE STATE.

Evangelist M. F. Ham has been preaching in Hopkinsville for over two weeks, and we have not heard the results. Great interest has been awakened in the city and in the regions around. Bro. Ham is certainly a chosen messenger of God, and his work is greatly blessed. He will go from Hopkinsville to Dayton, Ky., where he had his origin at Walnut St. church in this city, and this meeting is looked forward to with very great interest.

Pastor Swindler enters upon his work at Owenion, May 1st.

Pastor P. T. Hale of the Third church, Owensboro, passed through the city Monday en route to Columbus, Miss., to aid Pastor Miller in a meeting. He reports a great day Sunday. Between \$900 and \$700 was raised for Foreign Missions. Seven members were received into the church and six were baptized. 420 were in Sunday School, including 80 in the Home Department. Congregations were large, at night the galleries being full. He is preaching a series of six sermons on "Home."

Bro. Malcolm Thompson writes from Payne's Depot: "Please find enclosed check for \$2.00 to renew my subscription to the dear old paper, for it grows dearer to me as I grow older, and helps me next to my Bible in my daily walk and preparing me for my work as superintendent of the Sunday School. Would that every Baptist in the land would take it."

Pastor W. L. Norris writes from Columbus: "My people are happy in the prospect of remodeling our church home. Last Wednesday evening we adopted plans so kindly furnished us by Mr. A. T. Sabie, of Louisville, Ky., together with a check for \$75. Noble giving that! We appointed a building committee and authorized the committee to carry out the plans adopted by the church. I wanted my church to solicit help from other churches, but my people have so much church pride—of which I am very proud—that they will appeal only to a few personal friends. We received six last Sunday for baptism. There are others yet to follow. My church is an exception. I serve a noble people. United as pastor and people, God will use us largely in His service."

Pastor W. J. Pickett writes: "The church at Cave City called me to the pastorate third Saturday in February, and to-day (April 16) I accepted the care of the church. Just after service I baptized four converts who professed faith in Christ. My first meeting is in December. People say the outlook here is bright. I shall reside awhile at Tomlinville before moving here. Little Bethel, near here, has called me."

## FROM DR. EAGER.

Please permit me through you to address a word to my brethren of the ministry concerning the *Baptist Review* and *Expositor*, just now naturally enough a subject of public notice. I can do this the more fully because my own standing literary engagements denied me the privilege of representation in the initial number. I do it unworriedly to try and induce some who are not subscribers to subscribe for it. I venture to name some reasons which may have occurred to them already, but which have not yet been stated.

1. The avowed purpose of the *Review* ought to commend it to the leaders of our people everywhere.

In a period of renewed interest in Biblical and theological questions, and not a little uncertainty about many, it comes to offer help "on the high plane of reasoned conviction and dispassionate criticism." While recognizing that Biblical criticism has its place and value, it deems that it should "hold the primary among the various theological and Biblical disciplines." Criticism, both by its successes and its failures, has created a demand for a more consistent work in our day, and the *Review* stands for an effort in that direction. It sees two extremes to be avoided, that of "indifferent neutrality" on the one hand, and that of "arrogant traditionalism, sectarianism or sectionalism" on the other. It accepts evangelical Christianity, "as commonly held by the Baptists of our day," and tributes of value from some who are not Baptists. "It believes it a duty which the great evangelical bodies owe to one another to 'stand together against the common foe on the great fundamentals of our common Christianity.'"

Again, in our day of reaction, it will be *Expositor* as well as *Review*. It believes it may thus serve "as inspiration and ideal" to pastors. It recognizes as a need of the times that we should have an exposition "based on sound exegesis which relates Bible truth to modern life." It will attempt to render this service up to the measure of its capacity and opportunity. Surely such purposes and services ought to commend it to our pastors.

2. The contents of the initial number seem to warrant the claim it makes for itself. It is broadly representative of "evangelical Christianity" and of the "American Baptists." There is a maneness and soundness of view, and withal a freshness and independence of thought, that are a good augury. The timely and unshackled treatment of the "Purpose and Meaning of an Educated Ministry," by Dr. Egan, of Cross, and the appreciative and hearty article on "The Twentieth Century Sunday School," by Dr. Greene, of Washington City, are alone worth the annual subscription price, to say nothing of other valuable articles and book reviews.

3. Every Baptist pastor in the land is sympathizing with the purposes and endeavors should realize in the new venture—at least to the extent of subscribing for the *Review*.

The need for such a venture seems real and the conditions propitious, but every Baptist in the land should take an active interest in making it a success. It is indeed gratifying that it has already been received with such general appreciation, and that so many are saying by word and deed, "It deserves to succeed."  
Geo. R. Eagan,  
Louisville, Ky.

Readers of the *Review* Recorder have seen and noticed the announcements of *Vita-Ova*, a popular natural formation, and have to some extent been struck by the remarkable product and the success from which it derives its known and established selling power. *Vita-Ova* is no more or less than a pure mineral rock, originally discovered by Theo. Neel, a Quaker, while prospecting in the Northwest. It was the belief at the time, which has since been confirmed by leading scientists in America and Europe, that the surface on which this magnetic ore was discovered was at some ancient time the location of several islands connected by a narrow strip of the present day are not separated. Some pointed out its discovery. It was then found that the benefits of this great boon for the world's health were to be derived from the mineral ore which has been used by the medicinal corporation, and was eventually named *Vita-Ova*. The name *Vita-Ova* in this issue, the Special 50-Day Trial Offer, by the Theo. Neel Company, Chicago, proprietors.

The Monticello Assembly opens at Monticello, Tenn., on the Nashville, Chattanooga & St. Louis R. R., July 2nd and continues through the month of August. The site, of the railroad, is President of the Assembly, and Capt. M. R. Filcher is General Manager. This gathering that everything will be well done. Monticello is a charming place on the Cumberland Mountains, and the attractions on the program are great—sermons, lectures, and the most helpful medical advice in regard to the cure of Deafness. Absolutely free of charge, from a famous authority on the ear and its troubles. Dr. F. S. Sproule, whose offices are at 92 Dunes St., Boston, makes on page 9 the generous offer of free consultation and advice to all victims of Deafness.

# DEAFNESS CAN BE CURED



Here is a message of joy that will bring gladness to thousands of hearts—that will give happiness to those who now suffer from that grievous affliction—Deafness. It is more than a message of hope—it is the positive statement of a definite fact. Deafness can indeed be cured, as recent medical and scientific discoveries have proved. The world moves on in many ways—its knowledge, its invention, its wealth, its goodness—but greatest of all in new methods for curing what were considered incurable diseases. Day and night the most learned and skillful physicians are studying the causes and cures of the various ailments that affect the body andadden its knowledge of man. At last a scholar, more painstaking or more learned than the rest, finds the cure that means salvation for countless sufferers.

The causes and cure of Deafness have for years been daily studied by Dr. Sproule, the eminent English specialist. His heart has often ached over the unfortunate lot of the victims of this trouble. The thought of all they were deprived of, and of how fondly he felt that his life work would be to complete what he could say to the deaf "You can be cured." It is now with the deepest pleasure that he does say it. More than that, he has proved it, as his grateful patients testify. In the fullness of his sympathy, he offers to all persons afflicted with deafness:

## FREE CONSULTATION AND ADVICE.

If you are deaf, write to him and he will examine your case free of charge and give you his opinion and counsel on it. He will give you valuable information in regard to its cure—and he will do it with sincerity and friendliness, simply because he believes it is a physician's duty to "lend a helping hand" wherever he can. Do not suffer from Deafness any longer. Let your hearing be restored! Hundreds of persons, formerly deaf, bear grateful testimony to what Dr. Sproule has done for them. They took advantage of his generous offer. Now they hear! You can also if you will. Write to:

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## TWO BIGGEST SKIRT BARGAINS EVER OFFERED.

Such prices on skirts were never offered readers of the *Western Recorder*. These skirts are offered at a price that is one-half price solely to have you become acquainted with our line of tailor-made Ladies' Wearing Apparel.

1010—Walking Skirt of high quality. Merino in gray, brown or black; double stitched; seams faced; with six rows stitching; fitted at waist; of same cloth as the skirt; 3 buttons. This is a serviceable garment, and if you do not consider it a bargain return it for a full refund of the purchase price, \$2.48.

1011—Dress Skirt of black or navy blue summer cloth; neatly trimmed with silk fold at waist; double stitched; seams bound; faced and tailor stitched. If not entirely satisfactory send for a full refund of the purchase price, \$3.48.

The skirts are cut and made to your measure, and have a distinctive fit and appearance not seen in other makes.

Write for samples, or order at once, giving belt measure and front length from lower edge of belt to bottom of skirt.

References: Editor *Recorder*, Head of Commerce, Louisville Trust Company, Southern Express Company.  
**LON CAMPBELL & CO., Manufacturers, LOUISVILLE, KY.**

Dr. J. G. Bow, 642 Fourth Avenue, Louisville, wishes the names of all the brethren from Kentucky who expect to go as messengers to the Southern Baptist Convention.

We are always glad to greet Bro. J. H. Hurt, who called on us last week. He is now on the staff of the *Baptist Advocate*. Many brethren called last week. Glad to see them all.

Pastor C. B. Walker writes from Chattanooga: "Work in fine shape; preparing to enlarge our building; increase of nearly 100 in membership during my year's pastorate; mission gifts largely increased."

## FREE TO THE DEAF.

Any one who suffers from Deafness or whose hearing is falling in any degree, can have the most helpful medical advice in regard to the cure of Deafness, absolutely free of charge, from a famous authority on the ear and its troubles. Dr. F. S. Sproule, whose offices are at 92 Dunes St., Boston, makes on page 9 the generous offer of free consultation and advice to all victims of Deafness.

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## SKIRTS

The coming of Dr. James Stalker, of Aberdeen, Scotland, to Louisville, to deliver the Gay Lectures before the Southern Baptist Theological Seminary, has awakened much interest in the city. He is a typical Scotch Presbyterian and a very interesting character. His name rests on his books, the best known of which are his *Life of Christ* and his *Life of Paul*. The Faculty of the Seminary gave him and Mrs. Stalker a reception in the Library building, Tuesday, 4 to 6 p. m.







HENRY McDONALD, D.D.

BY REV. E. A. HUBBELL, D.D. The home-going of this beloved brother brought home the painful sense of a personal and distinct loss. The happy privilege of others was not mine, to know him many years; but in the all-too-little time I have known him, I have fully realized why our Southern brotherhood always used a gentle and endearing accent when speaking of him.

Four years ago when I returned to my native state, he was among the first of the brethren I met. My whole heart soon went out to him. He honored me with his friendship, and by discriminating, faithful words of advice and encouragement given at different times, gave me helpful views of the old truth and fresh relish for old duties.

He had occasion, once in awhile to visit kinspeople in Danville, and the privilege was oft mine of having a little part of his fellowship. The memory of those visits are now sacred.

In my recent sorrow he came to me with gracious words of sympathy and promise, knelt at my side and talked to God about it in such spirit and manner as to make the unseen Father strangely and helpfully near.

I think my mother's was the last funeral service he conducted. His message of childlike trust and far-reaching vision, uttered on that occasion, I shall not soon forget. Such wealth of meaning did his very voice and reverent manner put into the Scripture used, I have not been able since to read it without tears in my eyes.

There was a peculiar charm about his preaching. He always had something to say, something informing and fresh, yet always Scriptural and clear; but this something was mightily multiplied in power and effectiveness by a great wealth of heart-life back of it. His was preeminently a message from the heart.

His affections were strong, and it took more than a difference of opinion to lessen his love for a brother.

On controverted questions he did not line up with men, but with principles. On his knees he sought to know what was right, and the answer as he conscientiously understood it he readily accepted and loyally followed, no matter with whom it associated him.

But toward those who differed with him he was always courteous and cordial. He sought in men not confirmation of his own opinions, but likeness to Christ. The more of this he saw in one, whatever the petty differences on minor points, the more he loved him.

It pained him to discover harshness or unkindness in others, especially his brethren.

When he returned to Atlanta this winter, his reception everywhere was a real ovation. As he walked down the main thoroughfare of the city men crossed the street and came out of their business-houses to greet him with outstretched hands and words of genuine welcome. When he died the city authorities prayed for a public funeral. Jews and Catholics sat at his bier bowed in grief they could not control. It has been thirty-five years since his six years' pastorate in Danville, yet the announcement of his death bowed the heads of many and brought tears to the eyes of not a few.

Ah, it requires real living, high living, living such as only the fullness of the indwelling Christ can inspire, to produce an influence such as that.

Pulpits would have more power, Christianity would be more inviting, and the things of the world to come would seem more real if every preacher of the Gospel were such a man in heart and life as Henry McDonald.

A man great as the angels estimate greatness has gone to the fellowship of Him whose spirit in such large measure he possessed here on earth.

Danville, Ky.

DEAR READER:

I just closed a six weeks' meeting at Fairfax, sixty miles northwest of St. Joseph, Mo. Fairfax is a village of 650 population, with five churches, the Baptist the weakest of any of them. We had 85 professions of faith in Christ, also 7 additions by letter and 1 by restoration. Last year the church gave \$25 to District Missions; this year they gave for the same purpose \$83.33. They are now arranging to enlarge their church house and call their pastor for all his time.

Fairfax has been a great town to encourage theatrical shows. One was advertised to show three nights in the midst of our meeting. They came and did all they could to attract the people. The first night they showed to a two dollar and ninety cent house. The next night there were no few came that they gave back the money and packed up and left. The manager was heard to say he hoped he would not strike another town where a protracted meeting was in progress. They did not affect the attendance to our meeting in the least.

There were some of the most remarkable conversions I ever witnessed. One entire family, including a son-in-law who was a professional gambler when I went to Fairfax. The father at one time ran one of the worst joints in the county and was a non-church-goer. He and five of his children were all kneeling together at one time crying for mercy. The next night another son and son-in-law were happily saved. Many of the members testified that they had never enjoyed the love of God as they are now enjoying it. The oldest citizens say the town had never been so stirred as it is now.

There are at this time thirteen pastorless churches in this Association, six of which want preaching all the time.

Fraternally yours, J. F. HERRICK, Missionary for Northwest Baptist Association, Forest City, Mo.

ITEMS FROM THE WORKERS' MEETING,

Held with the church of Hickman, Ky.

Bro. A. S. Petty, of Mayfield, was elected moderator and C. H. Bruer, secretary.

Bro. Scarborough set forth some very good ways to enlist independent church members. The question was very ably spoken to by Bro. A. S. Petty and W. S. Roney.

In the evening Bro. Harvey made a very forcible talk on Should parents attend Sunday School?

The question, Can church members be consistent and not attend prayer meeting? was very ably discussed by Bro. C. H. Bell.

Should by members visit their

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WEBSTER

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I had been pronounced incurable of Bright's Disease by three eminent physicians, when I commenced using Vitae-Ore. I weighed about 150 pounds, but in three months I weighed 140 pounds and was well and happy. Have not suffered with my kidneys since, and it was twelve years since I first used the V-O. I am now fifty-six years old and believe I am good for thirty years yet if I can have V-O.  
Hermannville, Mich. W. H. NORCROSS.

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This offer will challenge the attention and consideration, and afterward the gratitude, of every living person who desires better health or who suffers from, the ailments which have defied the medical world and grown worse with age. We care not for your diagnosis, but only your investigation, and at our expense, regardless of what the physician says, by writing to us for a package. Address

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fewer men and prevail on their attending church? was discussed by Bren. Taylor and Jeffries.

An essay on Church Discipline by Bro. Grimes, read by Bro. W. S. Roney, was spoken to by Bren. Roney, Harvey and T. F. Moore.

Reign of Sin and Grace, by Bro. T. F. Moore. Spoken to by Bren. Roney, Taylor, Petty and Harvey.

Prayer by Bro. Harvey.

At night Bren. Taylor and Harvey discussed the question, Shall any church member engage in worldly conversation in the house of worship?

The best means of raising the pastor's salary, by Bren. Petty and Harvey. Preaching by Bro. Taylor.

On April 7th, Bro. Petty being called away, Bro. Harvey was elected moderator in his place.

Christian Influence, discussed by Bren. Taylor, Moore and Bell.

The fact was very forcibly brought out that every one had an influence, and should be very careful to use it in the right.

Why have a Sunday School? spoken to by a number of able speakers.

Should brethren in the church go to law over a disagreement?

Bro. C. H. Bell main speaker. After dinner Bro. J. N. Hall preached on the Resurrection of the dead, and Bro. Harvey at night.

On April 8, preaching at 7:30 o'clock in the evening by Bro. G. H. Stigbier.

Meeting was very well attended; church split, both mentally and spiritually.

C. H. BROWN.

Not New, But True!

Daniel Webster once said about a certain political proposition, "There are lots of new things about it and lots of true things about it, but the NEW things are not TRUE and the TRUE things are not NEW."

Thirty days' trial—the proposition tests all the risk—you have nothing to lose! You are to be the judge.

You have seen it before—all of you have. It has appeared in this paper a dozen times a year for a number of years. It is not new, and it is all true. You have to write, to send for it, to direct that it be sent to you, and to send to you. No questions, no questions, no questions. If you want to pay for it, all right. If you don't, you don't have to. Enough for you to make it pay the advertiser. To make it same from year to year like a green bay tree, and it is because of this. The claims for Vitae-Ore are not new, but they are all true. Your fellow-readers who have sent for a package and tested it have proved this. Its history is an open book that all may read, and all will find it all true.

If you are sick and ailing, no matter what the trouble may be, if you need help, if you want help, here is the help for you. How can you, in justice to yourself and your family, and to those around you, refuse to accept? How can you refuse to be helped to the help you need? Remember, we take all the risk! You are to be the judge. IT IS ALL TRUE.

Sent on 30 Days' Trial  
Read This Special Offer!

WE WILL SEND to every worthy sick and ailing person, who writes us, containing the "Vitae-Ore" Excelsior, a full-sized 31 package of VITAE-ORE, by mail, POSTPAID, sufficient for one month's treatment, to be paid for in one month's time after receipt. If the medicine does not cure you, that it has done him or her more good than all the drugs and doses of quacks of good doctors, the greatest medicine in the world, you may send it back this over again carefully, and unopened, and we will send you a new one. If it does not benefit you, you pay us nothing. We give you thirty days' time to try the medicine. Thirty days to see results before you need pay us one cent, and you do not pay the one cent unless you see the results. You are to be the judge! We know that when this month's treatment of VITAE-ORE has either cured you or put you on the road to cure, you will be able and willing to pay. We know Vitae-Ore, and are willing to take the risk.

What Vitae-Ore is: Vitae-Ore is a chemic-mineral, rock-like substance—natural, undecomposed from the ground like gold and silver in the neighborhood of a once powerful volcanic mineral spring. It requires twenty years for solidification by exposure to the air, when it shades down like lime, and is then of medicinal value. It contains free iron, free sulphur, and free magnesium, three properties which are most essential for the restoration of health in the human system, and one package—one course—of the ORE, when mixed with a quart of water, will give you medicinal strength and curative value equal to gallons of the most powerful mineral water drunk fresh from the springs. It is a geological discovery, in which there is nothing added or taken from. It is the marvel of the century for curing such diseases as Rheumatism, Bright's Disease, Blood Poisoning, Heart Trouble, Dropsy, Catarrh and Throat Affections, Liver, Kidney and Bladder Affections, Stomach and Female Disorders, LeGrippe, Malaria, Fever, Nervous Prostration and General Debility.

As thousands testify, and as no one, answering this, writing for a package, will deny after using, VITAE-ORE has cured more chronic, obstinate, pronounced incurable cases than any other known medicine, and will reach such cases with a more rapid and powerful curative action than any medicine, or combination of medicines, or doctor's prescriptions which it is possible to procure.

Vitae-Ore will do the same for you as it has for hundreds of readers of the WESTERN RECORDER, if you will give it a trial. Send for a 31 package at our risk. You have nothing to lose but the chance to recover this life. We want on one's money when Vitae-Ore cannot benefit. You are to be the judge! Can anything be more fair? What sensible person, no matter how protracted he or she may be, who desires a cure and is willing to pay for it, would hesitate to try Vitae-Ore on this liberal offer? One package is usually sufficient to cure chronic ailments, and chronic, obstinate cases. We mean just what we say in this announcement, and will do just as we agree. Write to-day for a package of our risk and expense, giving age and ailments, and mention the WESTERN RECORDER, so we may know that you are entitled to this liberal offer.





# HEALTH

## is the Most Important

In buying food-products, several things are to be thought of—i. e., Economy, Results, Easy Handling, Reliability, but the most important is Health.

Health means everything. In buying clothes, shoes, hats, furniture, etc., if the buyer is deceived and gets an imitation the only harm is loss of money. In buying food-products, if imitations are supplied, there is not only a loss of money, but perhaps an injury to health—which is beyond price.

Remember these facts when buying baking powder.

# ROYAL BAKING POWDER

ABSOLUTELY PURE

### Items of Interest

How the World Over.

For the same time the Russian at Port Arthur have lost a ship from the mines they had played themselves. This time it was their great battleship, the *Pedro-Pavlov*, on which was Admiral Makarov, the idol of the Russian navy. He was steaming out to fight the Japanese ships when the mine was struck. The injury to the ship was not so great, but it turned completely over and went down in an instant. Admiral Makarov and 800 men were drowned. A few who were on the bridge were saved, among them Grand Duke Cyril. The loss of the greatest man in their navy is an irreparable one, and Russia is plunged in grief.

These modern battleships, costing from six to ten millions, so far have been more dangerous to their friends than their foes. This is the third one which has turned over and gone down. The *Victoria*, a gigantic British battleship, was rammed by the *Comodoro* while maneuvering in time of peace, turned over and went down carrying down Admiral Tyssen and all on board. The nations would do well to confine themselves to protected cruisers and smaller boats.

On the same day as the Russian disaster, a terrible accident happened on board the U. S. battleship *Missouri*. When firing at a target, there was an explosion of a gun, by which 21 men were killed and others wounded. The flame from the muzzle in some way reached the powder of the next charge. The powder magazine was quickly flooded, or there would have followed an explosion which would have destroyed the ship.

The Thibetans did not trade as much with the English in India as old English thought the treaties with China gave them the right to expect. So they sent Col. Younghood on a peaceful mission to the interior of the country, and with him sent a brigade with this force he invaded Tibet, camping at Khambo-Jang. The Thibetans made no resistance, in fact paid no attention, and he stayed there several months. Then

he started with his troops to Lhasa, the forbidden city, which no foreigner is allowed to enter.

The Thibetans built a wall across the highway at Gurn and had some two thousand men behind it. Their commander told Col. Younghood he was willing to negotiate, but the British troops must go back to Yatung, the nearest town which is open to strangers in Tibet. But Gen. McDonald, commanding the British troops, took it into his head to disarm the Thibetans, who were on their own soil and clearly with their rights. He sent troops and machine guns around behind them and then his soldiers attempted to take away their arms. When they refused to give them up, his soldiers struck several on the head with the butts of their guns. Thus attacked, one of them fired a pistol, when the machine guns moved them down in one great slaughter. When will England's cup of iniquity be full?

Mmanuel Garcia, the inventor of the laryngoscope, and the most famous of teachers of singing, has entered his hundredth year in good health and with faculties unimpaired. He was a Professor in the Royal Academy of Music till 1895 when he resigned and has since taken private pupils. Garcia was brother to the famous singer Malibran, and his sister Pauline was also renowned. His father was famous also as a tenor singer and a teacher of music.

A despatch has been received in San Francisco telling of the wrecking of the mail steamer *Colon*, which was on its way from San Francisco to Panama. It struck on a reef at Punta Remedios. Fortunately the crew and passengers were all saved, and it is thought the greater part of the cargo can be saved.

The new Catalogue of the Seminary is out. It shows 273 students, from 27 states and countries. Kentucky leads with 47, Virginia comes next with 23, then Texas with 21, then Georgia and North Carolina with 20 each. Beside the students, there were 40 ladies, many of them students' wives, who attended the lectures. 226 of the 273 students have been students in colleges or high class academies, and 104 different institutions are represented.

### BLUE MOUNTAIN, MISS.

Rev. W. T. Lowrey, D.D., President of Mississippi College, at Clinton, has spent 8 days holding a revival meeting here, which resulted in over 30 conversions. Dr. Lowrey was rested here, was pastor of the church for about fifteen years and held revival meetings annually, frequently without help, and was President of the Blue Mountain Female College at the same time, but his sermons were as fresh and instructive as if he had never preached here before. No man could have had a more sympathetic hearing. The Female College has about 350 students, and now there only about a half dozen of them who are not Christians. The conversions were almost entirely of the girls in the school. Religious influence and training are not neglected in this College.

Lowrey and Berry, the proprietors of the College, have secured a beautiful brick building for "College headquarters" during the Fair in St. Louis. There are perhaps 5,000 women who have had training in this College, and it will be pleasant for them and their friends to have the opportunity of being under the care of the teachers, who feel so much interest in them, as they see the sights of the great Exposition.

Mr. S. L. Hearse, the philanthropist, visited the College during the meeting to inspect the beautiful memorial building he has erected on the campus for the education of indigent girls, as a memorial to his deceased daughter. The building is to be dedicated at the approaching commencement.

Rev. R. A. Cooper, pastor at Pontotoc, preached two strong sermons at Blue Mountain, April 17th.

The writer is under obligations to his Sanitary and Ebenezer churches for the proffer of funds to attend the Southern Baptist Convention.

J. D. ANDERSON.

### DEAR READER:

On Thursday, May 12th, at 10 a. m., the Young People's Union of the Southern Baptist Convention will meet in Nashville. A very interesting program has been arranged. It is hoped that there will be a large attendance from Kentucky.

E. A. DAWES, State Secretary.

### THE MARKETS.

#### LIVE STOCK.

Report for week ending April 16, CATTLE.

Choice to prime ship steers	84 40a 4 00
Med. to good ship steers	4 25a 4 00
Choice butcher steers	4 00a 4 15
Medium to good butchers	3 50a 3 75
Com. to medium butchers	3 00a 3 00
Canners	1 25a 2 00
Good choice feeders	3 75a 4 00
Common to med. feeders	3 25a 3 00
Good to extra stock steers	3 25a 3 00
Com to med. stock steers	3 75a 3 00
Good to choice stock half	3 00a 3 75
Com to med. stock half	3 25a 3 00
Plain light mixed steers	1 75a 2 00
Med. to good milk cows	25 00a 30 00
Plain to com. milk cows	18 00a 20 00
Good to choice bullock hells	3 00a 3 00
Med to good bullock	2 00a 2 00
Choice veal calves	5 00a 5 75
Com to med. veal calves	3 00a 4 00
Choice to heavy milk cows	25 00a 30 00

#### HOGS.

Choice pack and butch	5 50
Medium packers	5 00
Choice light shippers	4 00a 5 00
Choice pigs	4 25a 4 00
Good pigs	3 75a 4 00
Roughs	4 50a 4 75

Good to extra ship sheep	63 75a 4 00
Fair to good	5 00a 5 00
Common to medium	2 00a 2 00
Wethers	2 00a 2 00
Extra-shiping lambs	5 00a 5 00
Best butcher lambs	4 00a 5 00
Common fall- and winter	4 00a 4 00

#### GRAIN REPORT.

Following is report of sales for week

# J. Bacon & Sons

LOUISVILLE, KENTUCKY

Wash fabrics are usually attractive this season and the best conceived of them point favorably toward the rough and coarse weaves that are very admirable and serviceable. We have the prettiest that can be secured and offer them at very reasonable prices.

All- linen Net Suiting, comes in plain cuts only; recent in weave and desirable in shade; 25c price per yard  
Voiles are exceedingly popular and can be used for separate garments or wash suits; dark grounds with white flake, the effects of fine worsteds, at, per yard 25c

Linen Twine Suitings, pretty color combination of blue and white, tan and white and tan and blue; new weaves and quite attractive. For Wash Suits; price 45c  
Nub Poplins, another new attractive creation for dainty wash suits or waists, pretty striped effects in contrasting colors of blue and white, lavender and white, and champagne and white 50c

### Important to Out of Town Customers.

We will deliver FREE to the nearest railroad or express office within a radius of 200 miles from Louisville all merchandise ordered by mail through our Retail Department, on orders amounting to \$5.00 or over.

Please Mention *Western Recorder* When Answering This Advertisement

# THE Bryant & Stratton Business College

N. E. COR. SECOND AND WALNUT STREETS, LOUISVILLE, KY.  
Book-keeping, shorthand, Typewriting. Seven experienced teachers, each one a specialist in his line. Write for a bound list book giving particulars. Classes open all year, students can enter at any time.  
E. J. WRIGHT, Pres't.



SEND FOR SAMPLE LOUISVILLE PAPER CO. LOUISVILLE, KY.

# CHOICE SHEET MUSIC

- "The Old Homestead" 40c
- "Our Darling" 40c
- "Mother, I Leave You" 40c
- "Christ Changes Never" 40c

These four popular songs combined and the WESTERN RECORDER one year for \$2.25 in cash to new subscribers.

To old subscribers who pay back subscription and one year in advance we will send these four songs.

We have made special arrangements with the publishers for these songs, hence we can furnish them at such a low price. The music and words to these four songs are all that could be desired by lovers of good music. Address

# Western Recorder Louisville Kentucky

and year ending April 16, 1904:

Week	Year
Jan 1 to date	5,499 62,797
Year 1903	1,370 89,618
Year 1902	4,629 73,740
Year 1901	4,489 74,173

REJECTIONS.	
Rejections this week, 1904, 223, 1903, 200; 1902, 1,212.	
Percentage of rejections to edition sales, 1904, 10; 1903, 22; 1902, 31.	
Rejections Jan. 1 to date, 5,049, 1903, 9,884; 1902, 34,000.	

COMPARISONS WITH PREVIOUS YEARS: Total sales of new copy to date, 1904, 26,855; 1903, 60,615; 1902, 80,582. Sales of new copy to date, original inspection, 1904, 26,855; 1903, 60,600; 1902, 80,582.

RECEIPTS: Receipts this week, 1904, 1,200; 1903, 1,041; 1902, 2,023. Receipts Jan. 1 to date, 1904, 34,900; 1903, 26,897; 1902, 84,655.