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Faith, Hope and Love, these three.

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HENRY DRUMMOND once said: "God's love for poor sinners is very wonderful, but God's patience with ill-natured saints is a deeper mystery."

The *Watchman* says: "Education in the United States, even when under distinctively Christian auspices, is not the ally of Christian theories and institutions we have a right to expect it to be. Education puts an instrument into a man's hand; it does not determine how he shall use it."

We hope the Twentieth Century will do one thing, at least, and that is, it will make the liberals quit abusing the old fogies for their "unwillingness to welcome new truth," till they have told us something new and proved that it is true. Then if we refuse to accept will be time enough to start afresh on the abuse.

The Seventh Day Baptists a year and a half ago began a missionary and industrial work in Western Africa. They report two churches established with 22 and 24 members, two missionaries who are training seven native assistants. They have bought a plantation of 2,000 acres and harvested a crop of coffee. Nine hundred Free Will Baptists subscribed to this work, and they have paid \$17,000.

For one week Dr. Joseph Parker, the great London Congregational preacher, edited a London daily. One week more than satisfied him. He says: "The letters I received from nominal Christians during my editorship disgusted me. Christians are becoming invalids and the church is a hospital. Nurses are wanted. Manliness is dead." Oh no! There is too much truth in his words, but there are more than 7,000 who can rightly be called "soldiers of the cross."

"I SOMETIMES think that a verse in one of the psalms carries the whole pith of homiletics—'While I was musing the fire burned, then spake I with my tongue.' Patient meditation resulting in kindled emotion and the flashing up of truth into warmth and light, and then—~~and not till then—the rush of speech~~ moved by the Holy Ghost—these are the things that will make sermons live things with hands and feet, as Luther's words were said to be. 'Then spake I,' not 'Then sat I down at my desk and wrote it all down to be majestically read out of a manuscript in a leather case.'—McLaren.

Conduct Consistent With Profession.

BY J. M. WEAVER, D.D.

Probably the greatest stumbling-block in the way of the world's reception of Christianity to-day is the inconsistency between the profession and the conduct of its adherents. It is a sad fact that many members of the church, professors, do not live up to their profession. Henry Ward Beecher once said: "Many Christians profess cream and live skimmed milk." This is a quaint way of putting it, but it does entirely embody a sad truth.

Many a husband is kept away from Christ by the inconsistencies of his Christian wife, and so sometimes wives are driven away by the inconsistent conduct of their husbands. Children are driven away from Christ often by the careless conduct of their parents. A consistent life of a wife often wins the husband.

A pastor of distinguished abilities once delivered a series of brilliant sermons upon the evidences of Christianity. In his congregation was an able lawyer who was a professed skeptic. His wife was a member of this pastor's church. A few weeks after the delivery of the sermons this lawyer sent for the pastor. When he was seated in the parlor the lawyer said to the pastor that he was deeply concerned about his eternal welfare. The pastor at once came to the conclusion that his sermons were bearing fruit, and said to the man: "Which one of my sermons was it that most moved and convinced you?" The man answered: "Pastor, your sermons were able and brilliant, but I felt that I could answer every argument you made." "How, then," said the pastor, "were you brought under conviction?" "Well, I will tell you. My wife is a member of your church. I never believed her a hypocrite, but I was sure that she was deceived. She professed to enjoy public worship and prayer-meetings above all other places, and yet she would often go with me to the theatre on prayer-meeting night. But in the last few weeks she is a changed woman. She was always a good wife, and the same now, but now she is filled with joy and peace. The theatre is abandoned. Often she is singing songs of praise, and frequently I discover her in secret prayer for me when she thinks I am asleep. She is now happiest when engaged in the service of God. Pastor, my wife has something that I have not; I want it; I believe it is salvation. I have sent for you to tell me how to be saved." Of course, the pastor soon led him into the Kingdom of Christ.

This living the Gospel is the great power to win souls to Christ, consistent living. Many moral and respectable men and women of the world are confirmed in their indifference to the church because of the inconsistent conduct of many of its members. Should all professors really live consistent with their profession, the world would be won to Christ, and his Kingdom would be spread over the whole earth. In view of the importance of this living, an apostle exhorts: "He that saith that he abideth in Christ should walk even as he walked." There are several things that Christians profess when they unite with the church which the world takes note of. All such profess that they have been changed in nature by the regenerating influence of the Holy Spirit. By nature they are sinful and love a sinning life. The great change they profess is that now they hate sin and are striving against it. They are

daily seeking holiness of life. So the world expects them to live in all the relations of life better than the men of the world. The world is quick to notice the difference between their profession and their conduct, and alas! charge it to the religion they profess.

Again, they profess that they have enthroned Christ in their hearts as their great ruler. Before this they were "led captive by the devil at his will." The world was uppermost in their thoughts. Now the world is set aside and no more controls them. Its pleasures have lost their taste for them. Christ is now their Lord and Master. They are in the world but not of it.

Again, they profess that spiritual matters are the delight of their souls. Before this spiritual things were insipid and unappreciated by them. Now they enjoy above all else the public worship of God in his sanctuary, and the prayer-meeting where prayers and songs of praise ascend to him. Here they hold sweetest communion with God, their reconciled Father, and with Jesus Christ, their loved Saviour. Before these things had no attractions for them.

Again they profess that an eternal life of heavenly joy is before all else in their minds. Until now eternity was ignored and time was all in all. Time, talent and money were used only for worldly pleasures. Now they are looking forward to a world of bliss where they will enter upon "an inheritance incorruptible, undefiled and that fades not away." These are the professions of all Christians. How, then, should they walk? Just as the apostle says, "Even as he walked." What were the characteristics of his work on earth? We know that he was ever in constant communion with his Father. If he felt his need of this, how much more every professed follower of his. This communion is by a constant and diligent and prayerful study of his word under the influences of his Spirit. Jesus was led by the Spirit at all times, and so should his disciples be.

Again, he was diligent in his Father's work. He "went about doing good." He said: "It is my meat and my drink to do the will of my Father." So we should ever be engaged in good works. To do this sometimes requires sacrifices on our part, but these we will gladly make for his sake. The cause of God demands it, and none should hesitate to obey. He was ever hastering to complete his work. He said: "My meat is to do the will of him that sent me, and to finish his work." Again he said: "But I have a baptism to be baptized with; and how am I straitened till it be accomplished!" Thus every follower of his should fix the eye upon the end and hasten to finish the work given him to do. Horatius Bonar earnestly pleads:

"Go, labor on; spend and be spent;
Thy joy to do the Father's will;
It is the way the Master went;
Should not the servant tread it still?"

"Toll on, and in thy toil rejoice;
For toil comes rest, for exile home;
Soon shalt thou hear the Bridegroom's voice,
The midnight peal: 'Behold, I come!'"

When Christians thus hasten to do the Master's will, and act as if they believed his promise, the world will be moved from its indifference and won to Christ.

PREDESTINATION does not supersede the necessity of prayer. They stand conjoined in the divine economy. Predestination is God's determination in regard to man and the world, and prayer is an appointed means in his gracious accomplishments.

Helping the Pastor.

When people help their pastor they help their church, and when they help their church they help themselves. The pastor does not ask for favors, for petting, for sympathy, or for anything in any way that any other man in the community does not, but he does ask, and he must have, the help of his people in his church work, or he cannot succeed.

The church with a faithful membership is the church that succeeds. The pastor may fill the pulpit, but it takes people to fill the pews. Strangers may come in, a few at a time, but if they find the church empty they are repelled, and stay away. It matters not how well a minister preaches, if his own people do not come out faithfully to hear him, others will not feel drawn. It has been observed that it takes numbers to attract numbers, or that it takes a crowd to draw a crowd. The matter of church attendance is most important. No man can preach well to empty benches. If a minister is uneasy as to having a congregation, he will never make a great preacher. If he is always sure of hearers, he will make careful preparation, and if the same people are always out, he will be careful not to repeat himself, but to always have something fresh and new for them.

While the pastor does not ask favors, he does need to be treated with justice, and to have his salary paid promptly. Ordinarily his salary barely pays his living expenses, and he must have it all, and at the time it is due, or he is distressed. He must pay for food and clothing and other necessary expenses. If he is harassed by debt, he is shorn of his strength. He loses his own self-respect and his power over men. He gets a bad name in the community, or, what is even worse, the church gets a bad name, and outsiders hold back from affiliating with an organization that does not meet its financial obligations. The church that would prosper must pay its way, and pay as it goes.

If the pastor is to do his best work, he must be surrounded by people who pray for him and with him. It is possible for crowds to attend on his preaching, and for his salary to come to him with exact regularity; and yet for a very essential element in church property to be lacking. The people must pray. There is no power in a church that is not a church of the Holy Ghost. Sinners will not be converted. There will not be much over which saints can shout aloud for joy. Every church has its element sometimes known as "the prayer-meeting people." They are the spiritual life of the congregation. They constitute the spiritual heart of the church. They are in a constant state of revival. If a general revival comes to the church, it comes in answer to prayers they have been making all along for God's blessing. These people help the pastor, for they work with him right along, in the direction of his most earnest and consecrated efforts.

The pastor is the principal officer of the church, and in all of his planning, organizing and urging forward of the people he has in view the success of the church and the honor of the Master. Let him be loyally and joyfully supported in his efforts, and the church will receive the benefit of the co-operation.—Herald and Presbyter.

Some people are always finding fault with Nature for putting thorns on roses; I always thank her for having put roses on thorns.—Alphonse Karr.

Following Christ.

BY REV. T. H. CAMPBELL.

Jesus was always frank and sincere with those who desired to follow him. It seems that on one occasion a certain scribe expressed a desire to follow our Lord and, lest he might be induced, through wrong motives, to become his disciple, Jesus tells him "that the foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head."

Christ wanted him to understand that he was a wanderer here upon earth and had nothing in the way of worldly honors to offer his followers, but much that was displeasing, yea, soul-trying would be experienced by those who enlisted under his banner.

Let us consider what it is to follow Christ. I fear some do not fully understand what it means to be a follower of Christ. The lives of many professors attest the truthfulness of this statement. There are certain things Christ expects of his followers.

He would have every one to count the cost ere he became his follower: Luke 14:28ff. "And whosoever doth not bear his cross, and come after me cannot be my disciple. For which of you, intending to build a tower, sitteth not down first and counteth the cost, whether he have sufficient to finish it? Yes, haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish. Or what king, going to make war against another king, sitteth not down first and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?"

Luke 9:62: "And Jesus said unto him, No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." Surely, if it is important to count the cost ere undertaking business affairs, which affect us only in a financial sense, how very cautious and thoughtful we should begin claiming to be disciples of the Lord, which involves the salvation of our immortal souls. I fear that some of us ministers are making it too easy to become a Christian. The injunction of Christ to count the cost is kept too much in the background. People must realize that to be a follower of Christ means infinitely more than making a public profession of religion, being baptized and having their names enrolled upon the church book. An arm of flesh cannot successfully combat with the devil and his allies; help must come from above; the sooner the disciple learns this truth, the better. Let each one calmly count the cost before he professes to be Christ's follower.

Promptness in making a decision is expected of those who would follow Christ. Luke 5:27: "And after these things he went forth and saw a publican, named Levi, sitting at the receipt of custom: and he said unto him, Follow me. And he left all, rose up, and followed him."

After the plan of salvation has been unfolded to the sinner, the ability and willingness of Christ to save to the uttermost has been made plain, then it becomes the seeker's duty to leave all and follow Jesus. Halting, hesitating, parleying over the matter indicates indecision and lack of faith on the part of the would-be follower. This is greatly displeasing to Jesus, for he likes to have men put their implicit trust in him, and never doubt him for a moment. Let us all act with promptness in discharging every duty incumbent upon us, and not be vacillating, undecided characters. Like Levi; when called, leave all, rise up and follow Jesus.

Every true follower of Christ should endure hardness, if need be. 2 Tim. 2:3: "Thou therefore endure hardness as a good soldier of Jesus Christ." There was a time when men jeopardized their lives by becoming followers of Christ. This is doubtless true in some places now, but in our own happy land one can worship God according to the dictates of his own conscience, and no one dare molest or make him afraid. Notwithstanding this, there are many hardships

to be borne by Christians even in this privileged country; righteous policies to be pursued in the face of mighty opposition at times, truth to be upheld when confronted by error; to be misunderstood; motives impugned; actions misconstrued, slandered, lied against and a thousand other things, some of them worse than death—all this and infinitely more, if need be, should be endured for the sake of Christ and the good of his cause.

The true follower of Christ should rejoice in such experiences, for Jesus bore indescribable hardships for him, yea, cruel death upon the cross.

Christ expects his followers to deny themselves and love him supremely. Matt. 10:24: "Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross, and follow me." In these modern days, there are but comparatively few Christians that practice self-denial, and yet it is made very plain in God's Word that no one can be a follower of Christ without it. Many put self first, and Christ second, third or last.

Preachers, Sunday school teachers, Christian parents, yea, all who try to lead souls to Christ, should earnestly strive to impress this truth: viz, that following Christ means denying self and giving him the very best in us. Let self sink out of sight and ever keep the Saviour in full view all the time. In the proportion that the Christian does this, he becomes more like the model follower of our Lord. The supremest love of our souls must be given to Christ, if we wish to be his faithful followers.

Luke 18:22f: "Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me. And when he heard this, he was very sorrowful, for he was very rich." This man loved his money more than he was willing to love Christ, hence he could not be his follower. Christ may not have actually required him to give up all his riches, but he wanted to test him. If need be, we must be willing to give up all to become his followers. Not even our nearest and dearest relatives should come between us and our Lord. Matthew 10:37: "He that loveth father or mother more than me is not worthy of me." Luke 14:26 puts it still more strongly. Dearest relations, fondest ambitions, wealth, and life itself if need be, must be given up in order to become a follower of Christ. He will not take second place in our hearts; he will not give precedence to anything or to anybody. If the professed Christians of Christendom would fully grasp this thought, there would doubtless be a smaller quantity of followers, but an infinitely better quality, less in number but more in weight.

No follower should substitute his notions or those of others for the plain teachings of Christ. John 10:1f: "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep." John 14:21: "He that hath my commandments and keepeth them, he it is that loveth me." We should follow Christ as he has directed, and not according to our feelings, prejudices, notions, etc., nor those of others. Would God that every professor of religion thoroughly realized this.

There are some things Christ's followers may expect—the love and companionship of the good. This is certainly a great blessing. It is a foretaste of heaven to have as our friends and companions the pure in heart. There is much in common among Christians, though denominationally they may widely differ. It is comforting to know that all are cleansed from sin in the same way—through faith in the atoning blood of the Lamb of God. The Christian's real associates are the tried and the true: Rev. 7:14. "And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Around the throne, saved through faith in the Lamb's blood, will be found a

countless number, representative of "all nations, kindreds and tongues." In the main, Christians have similar trials, temptations and victories.

The followers of Christ have the promise of his presence: Matt. 28:20, "Lo, I am with you always, even unto the end of the world." This was the promise of Christ to his apostles and early disciples just before ascending to the right hand of his Father on High, but it is equally applicable to his followers of to-day. What inspiration, encouragement, yea, assurance of complete victory, is this precious promise—the ever-abiding presence of our Saviour. Let come what may, in the dark or in the light, surrounded by friends or foes, with fightings within, and fightings without—one thing is certain, the Christian's ultimate triumph. God be praised for this consoling truth, encouraging and bracing us as we journey from time to eternity.

Another blessing which is peculiar to the followers of Christ is the possession of sweet peace within, though there may be war without. There may be gloom on the outside, yet abiding sun-shine within. We have a notable instance of this in the imprisonment of Paul and Silas at Philippi. Acts 16:25: "And at midnight Paul and Silas prayed and sang praises unto God: and the prisoners heard them." Who other than a Christian could have been happy under such circumstances? Yet, thank God, there may be sweet peace in the soul, though the body be in pain. The felt presence of Christ, a consciousness of security in him, lifts the Christian, in a great measure, above his environments and enables him to rejoice when others about him may be well-nigh crushed. John 16:27: "Peace I leave with you, my peace I give unto you. Let not your heart be troubled, neither let it be afraid."

The true follower of Christ, at times, finds the sea of life very rough, but knowledge of the fact that Christ himself is piloting the ship guarantees to him a safe and triumphant voyage into the port of eternal peace.

Rockville, Md.

The Superficial Judgment.

If one were to trust the rumors and expressed opinions about religion in the church, in society, and in the press, one might decide that religion pure and undefiled no longer attracted the attention of the people. The religious editorial, we are told, is gone. The day of the religious newspaper is passed. Preaching no longer holds the interest of the people. If the church is to have any future, it must do something. In short, works, and not faith, are now in demand. So runs the superficial judgment of many. But, judging by the many periods of ebb and flow in the tides of social sentiment, one who looks both backward and forward may see that society is preparing itself for a rising tide of religious feeling. Religion, defined as faith, trust, dependence upon a power which holds all our fortunes in its keeping, is the deepest need of human society. It would be an act of supreme folly to make any plans for the twentieth century which should not include religion as the one subject which will engage most attention when we get a little further on—Christian Register.

The offices in the Kingdom of God are to be filled in the spirit of stewardship. They are given by the Master. Fidelity is the mark of honor which He notes in His stewards. The switchman may be a humble man, but he is a steward over life and property. Lowly men may hold high positions in the Kingdom of God. His stewards do angels' work on life's dusty highways. That is a precious word of Paul's in Corinthians: "It is required in stewards that a man be found faithful." Not brilliant, not learned, but faithful gets the crown in the Kingdom of God. Whatever your work may be, if it is only that of a doer-keeper in the house of God, you are a steward, and the Master will not forget you when He comes. Work and wait for His "Well Done."—Ex.

The Lions in the Way.

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

John Bunyan, in his immortal allegory, makes his Pilgrim to encounter, at a very early stage of his pilgrimage, "two lions in the way." He was told afterward that the ferocious-looking beasts were "placed there for trial of faith where it is, and for discovery of those that have none." The Pilgrim heard the lions roar; but he went on, keeping in the midst of the straight road, and they did him no harm, for the Lord of the road had mercifully muzzled them.

This is a parable for every one who aims to set out on a new and a better life. The road to Heaven is not a smooth, macadamized one, like the drives in a city park—well graded and well guarded. There are steep hills of difficulty to be climbed, valleys of sharp trial to be threaded, and lions to be faced. He that cometh after me, says the divine Saviour, must take up his cross and follow me; and the path of obedience to Jesus Christ often runs uphill. When an awakened soul—convinced of sin by the Holy Spirit—undertakes a Christian life, he not only encounters difficulty in breaking with his old sinful self, but also oppositions from without. This evil world is not a friend to grace, and its currents are not set Godward.

Sneers and scoffs are not the only "lions" to be encountered by the soul that seeks to lead a true life for Jesus Christ. Selfishness and worldly ambition are a pair of very ugly lions that require often the almighty, grace of God to conquer. Henry Martyn, after winning the first honors at Cambridge, determined to consecrate himself to the humble toils of a foreign missionary. "Oh," he wrote in his diary, "it is an arduous thing, an awful thing, to rout out every worldly ambition and every earthly affection and to live only for another world!" Jesus Christ gave him the grace "to stop the mouths of the lions," and out of the very crosses that he carried he wrought the ladder which carried him up to a glorious world-wide influence in the kingdom of God. The lions were made to draw his chariot.

Skepticism is a very noisy roaring lion in these days. March right up to it, my friend, and you will find that it begins and ends in mere denial of truth. It is a mere negation. Try the Bible for yourself as a rule of living; the "lion" becomes a phantom of straw. Your simple "I know whom I believe" is the sufficient answer to all the infidelity that was ever spanned by men or devils.

Bunyan was right when he declared that God had so ordered it that Hills of Difficulty shall be found in every man's road to Heaven and that lions shall confront him in the way. They were put there not only to test faith, but to strengthen faith. Our enemies may become our helpers. Every tough climb carries you upward to a purer atmosphere. Every hard fight well fought gives you spiritual sinew. He that endureth to the end shall be saved.

Let me offer two or three practical suggestions to those who are seeking a true Christian life. The first one is: never seek easy paths or places. Peace of conscience, usefulness, spiritual growth and the joy of victory are never found there. Never choose any path in which you cannot discover the footprints of Christ and of all heroic men and women. To such a man as Paul the roar of lions became music to his ear; they proved to him that he was in the King's highway of holiness.

Every victory you win makes you the stronger. The strength of the conquered foe enters into your own soul. The vanquisher of Satan's lions becomes more lion hearted. Faith as a mere opinion is only a straw; but faith exercised links you to Jesus Christ and becomes invincible.

Finally, when your Divine Leader commands a duty he gives you grace for that duty. For every fight he furnishes the weapons; his mastery of you will give you mastery of self and of sin. Faith will fire the last shot, and when the life battle ends you will stand among the crowned conquerors in heaven.—Independent.



America Through Australian Spectacles.

[BY PRESIDENT WHITLEY.]

For more than ten weeks I have been visiting cities in Canada and the States, seeking to learn what America has to teach relevant to church, school, college and seminary life. It may be rash to jot down impressions which a closer acquaintance would dispel; yet often a first glimpse gives a view as accurate, if as inelegant and as seldom seen, as a snap-shot. That such hasty views should be dragged forth from a private album to be critized by American spectators, is not chargeable solely to the tourist.

An Australian starts for America with great expectations. The ingenious mechanical devices that make his life easy in both city and country hail from America. Massey-Harris reapers, Dayton wheels and cash registers, Baldwin engines, American organs, Virginian tobacco, Californian irrigation, are all thoroughly familiar. Cable cars, electric railways, massive cars for our long distance journeys, these designs have all been borrowed from the Great Republic. Entering New York insurance companies have their granite palaces on our streets, and New England magazines lie regularly on our tables. If these things are your overflow, what must not be the delight at the center of all this industry! What evil fate, then, compels an Australian to make his acquaintance with Americans at Hawaii? There the climate seems to have sapped the energy from the American immigrant, and very nearly all the courtesy from those in the stores, thereby raising most unfounded misgivings for on the mainland is nothing but the greatest readiness to please a visitor, and what ironed seemed that the first vote after universal suffrage, taken a day before our landing, resulted in a victory for those who opposed the connection with the States! It was the first visible sign that there are grave political problems for Americans of a kind different from those that interest Australians.

To take another case, the Eastern magazines inform the world that America has a vast capability of absorbing and assimilating immigrants. It is with great surprise that colonies of Russians, Swedes, Poles, Bohemians and Germans have been heard of or met during these few weeks, who do not seem at all on the high road to American nation. In some of the Middle States, too, there are still very abundant tokens that the Dutch and Swedish settlers of the early seventeenth century are represented by people of a peculiar type. And in many of the cities of the Middle West there seem to be whole streets of Germans, speaking German, supporting German newspapers. That Spaniards and French Hugers elsewhere, is no surprise, for their ancestors were on the continent before the English. But to read of the United States as Anglo-Saxon will henceforth seem correct only for the writing and incidental classes.

The geography, again, is very different in reality from that of the books and magazines. The distances are absurdly little between town and town. Except on the Canadian Pacific, it seems impossible to get a good night's rest on the cars. You may start away in good time at eight, but some of the conductors, when the porter warns you to turn out, as you are nearing the terminus at the water-side. And as for the East, you are no sooner out of the suburbs of one city than the train is slowing down for the next. There are, of course, admirably fast trains, but there is not enough scope for them; the Empire State Express, so rapid and so easy to travel in, has so pulled up in eight hours that it should run into the lake that bounds the Republic.

A visitor from a continent larger than the United States, all under one government, has a slight sense of being cramped, and of provincial methods. The night is changed from train to train instead of being carried through. In twelve hours five different countries' officers overhauled baggage; but this, indeed, was a most unusual experience. The country east of the Mississippi is about fall, the fields are fenced and a man cannot walk freely. The towns, too, are dirty, crowded, and develop slums and poverty and crime in horrifying fashion hardly compensated for by the magnificent architecture and art.

This is, of course, the reverse side of a most admirable mechanical development that meets the visitor wondering. But there are features of political life that are very surprising; the intense conservatism that causes one after another of the states to model its constitution on substantially one pattern. There might be a movement of government, but in fact, there are only about 45 varieties of one specimen.

The provinces of Canada do not all insist on two houses of parliament; the cities of Australia govern themselves on many different methods; but the system of two houses and a separately elected executive of one man with a qualified veto might be the great goddess Diana dropped into the United States. True that many scholars are ready to study the institutions of other countries, but as yet almost the only improvement adopted from abroad is the Australian ballot.

How about improvements evolved at home? The Boss occurs at once, a strange revival of the monarchical instinct. A current Sunday-school magazine explains "publican" as a sort of city alderman, a comparison splendidly erroneous in our institutions. Then the great Party system, with all its merits in bringing together the nation, yet seems to draw off attention from municipal and state affairs, and to concentrate power into the hands of a few irresponsible wire-pullers, who rarely assume the burden of office. The Spoils system is characteristic of the continent. On the condition of affairs in New York and Pennsylvania resulting from these native institutions, Bishop Potter has spoken well enough to exempt a visitor from further speech.

When an Australian thinks of his eight-hour day, his minimum wage, his gladdened incognito, his state-aided railroads, his telegraphs and express service, his municipal railways and electric service, his arbitration boards, his old-age pensions, then he reflects that he has wherewith to repay the abundant debt incurred by adopting the mechanical inventions of America in the continent. It is at once America appears in the van. Schools are everywhere, well-planned, equipped and staffed. The religious problem that is so difficult in some parts of Australia seems to have been solved successfully, and the public funds defended against Catholic raids.

The number of academies, seminaries, institutes and other secondary schools is most astonishing. Baptists have more than eighty in the states alone, mostly indeed the growth of the last half century. But we have made no such beginning in Australia, though Roman Catholic, Episcopalian, Presbyterians and Methodists have established a few.

Education has always tended to become too much an affair of mere books and lectures, whose *reductio ad absurdum* may be seen in the thousands of *literati* in China and India, unfit for anything but clerical work. The result is a neglect of manual training, and the enforced classes in physical culture, appear to lead the way towards a better system.

Colleges are a species that is unrepresented in the continent of the South. It is a strange phenomenon, a body chartered by the state to grant degrees in arts at least, but henceforth responsible to a board of trustees. There may be only fifty students, with an income of \$500, or six hundred and fifty, with an income of \$200,000; but here it is, ready to teach you and send you forth as an A. M. Doubtless it is a grand thing to have so many centres of education; but were it not well if the movement towards consolidation, at present in this age of trusts, should gather many colleges under the wing of some great university, as at Chicago? To an Australian it is farcical to find in one city of over 800,000 three universities granting degrees in all manner of faculties, besides a few more colleges affiliated to them.

The universities proper are apparently the best in any land speaking English. Men cramped and choked in the stagnant air of Cambridge, England, breathe and work and become great organizers and teachers here. Men of wealth recognize their obligations to society, and become doctors or administrators, and pour millions into their laps. Professors and lecturers are gathered by the score, or even the hundred, so that each may concentrate on some small field and till it thoroughly. And so there goes on not merely education of a few hundred undergraduates gathered together, but original research that widens the bounds of knowledge, and publication for the benefit of thousands of readers. Australians can but admire with regret that the very materials for research are largely absent in a continent so newly opened to civilization, except in the physical and anthropological professions.

Seminaries are especially interesting to the head of an Australian institution for training ministers. In face of the many little colleges, it was very pleasant to find that the denominational strength had been centered into only eight seminaries. One for Canada, one for the United States, one for the South, one for the colored brethren, seem to be well distributed; it is a pity that historical associations retain three for the Middle States, reproducing, to some extent, the same difficulties as in England. Seventy instructors and a thousand students are calculated to inspire one another. When there are seven or eight professors, each can do into his subject and speak as one having authority. When a class numbers thirty, a man cannot deceive himself into over-rating his progress, but will be spurred on to emulate the brightest.

To turn now to more ordinary church affairs. In the more outward aspects, the first thing that strikes the Australian notice is the splendour of the meeting-houses. Certainly beyond there are struggling churches very meagerly

housed; but, broadly speaking, the edifices are palatial. In city after city there is the same wealth of stone, marble, costly woods, mosaic, stained glass, velvet, carpets, organs and other magnificent equipment. At one place where the lesson was being taught about the moral deduction of the government, the moral deducted in an intelligent class was that we ought to lavish our wealth in church buildings.

The schools are equally well equipped, and this, at least, seems good, for if the expense is defrayed out of church funds, there is no charge of selfishness. Large maps, even in relief, and all other devices that are common in day-schools, are provided as a matter of course. Class-rooms are well-furnished, books and musical instruments freely provided. So far as material equipment goes, nothing seems to be stinted.

Many churches extend their enterprise and undertake many other duties, gathering their adherents nightly and even daily, so that huge blocks of buildings have to be provided, equipped as hospitals, crèches, colleges, gymnasiums, &c. Doubtless it is good to show the religious concerns with the whole life and not only with one corner; but there appears a risk in some quarters that the central purpose of the church be obscured, as for instance, when a city guide-book classifies a leading Baptist church under the head "Theaters and Other Amusements." But it seems well that the use made of these buildings is generally extensive, but again marked with differences from Australian customs. The services on Sunday are more ornate than is usual with our churches, which are too afraid of borrowing even a good idea from the Anglican or Roman communions. But it seems well that the minister, and that all the people read the Scriptures and pray. To judge from newspapers and novels, the paid quartette would seem to have ousted the congregation from the service of praise, but this proves an exaggeration, and of the same nature, and by no means (much shortened, unfortunately) have claimed our attention and voice. The sermon seems rather shorter than Australian congregations like, but at least it is often spoken and not invariably read as the papers misrepresent.

The holding of church-meetings at the close of ordinary service, the reception there of, and then of candidates with only a glance at the credentials, the admission to baptism on like terms, except for a brief public colloquy, and the holding a kind of Dutch auction to wipe out a debt, are all addenda to a preaching service that are novel. They suggest that the ordinary service do not do so well as that of the other meetings, and that their presence must be utilized to the utmost.

At the other end of the scale, there seems little catering for the children, who seem indeed few and little in evidence. They have school once on the Sunday, they may have at some churches a special service in the afternoon, but the ordinary hour, but children's hymns are not sung at the regular service, nor provided in many books, and an address to them is a rarity. The natural result is that, broadly speaking, children do not attend; the effect is disappointing to a visitor who sees 400 children every Sunday morning eagerly awaiting their quarter of an hour with the pastor, who devotes as much time to preparing for them as for the older part of his congregation.

The week-night meetings sound rather more secular in character than in Australia; there is great talk of coffee, systems and lectures; but perhaps the method of announcement is worse than the actual way of spending the evening. In Canada, at least, the few week meetings attended have been very devotional, but the impression remains that the women are the pillars of the gathering.

Influences exerted by the churches on public life do not seem strong. When there is any reform movement, doubtless Bishop Potter and Dr. Parkhurst are but fair specimens, and Christians as such stand in the front rank. But the general effect of church life on the ordinary citizen, and of church members in keeping public life, is below reasonable expectation. Discipline is exercised for card-playing and dancing, but not apparently for questionable business proceedings. It seems almost the fashion for a man to be a church member; but however serious the pledge he takes verbally, it does not seem to be regarded seriously. Australians are far less ready to enter a church, but once in membership regard it a solemn duty to glorify God by their conduct, both as to what they do and what they refuse to do; while if a man cannot meet his liabilities, he declines to accept of membership till the church can investigate.

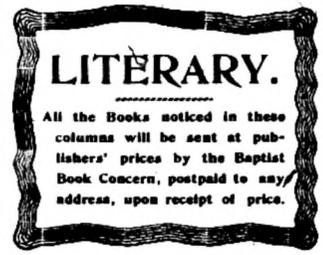
Again, the churches do not appear alive to the influence they might exert on legislation and administration of the law. Of course, the methods are quite different, and the exact procedure of Australian churches would be futile here; but when it is remembered how the Victorian churches have again and again defeated measures to legalize gambling, and are able to secure enforcement of the liquor laws, there is an uneasy feeling that boxing, drinking and lynchings are not being attended to by the American churches. When a third of the population is in membership, vice ought not to be a rampant evil.

Asking as to the interest felt by churches in matters outside themselves, the subject of missions at once arises. A report of a city church with 400 members shows a total income of nearly \$10,000. Two thousand seven hundred dollars went for preaching, \$1,400 for the salaries of the pastor and his wife, \$1,400 for a fund to help other churches, \$570 for a famine fund, and \$860 for missions. An Australian

church, with the same class of members, but about 250 of them, presented a balance-sheet appropriating \$2,500 for preaching, \$300 for music, \$200 for care-taker, \$300 for a hospital fund, \$550 to help weaker churches—regularly, not a centenary fund—and \$550 for missions. In other words, the American church, though far larger, is only about as liberal as the other, and spends much more on itself. This seems a fair comparative remark generally: Australians render a great deal of service freely that is paid for here; choirs sing in an honor to lead the service of song, and are very ready to swell the church funds, very seldom to deplete them.

Take Foreign Missions; the American figures are supplied in a leaflet of the Southern Baptist Convention, which deals, very properly, with the contributions of white Baptists alone. Those connected with the Missionary Union number about \$800,000 and subscribe \$683,496. In the Southern Convention are some 1,600,000, who raise \$109,257. Canada adds 98,000 members and raises \$4,186. White Baptists, then, in North America, numbering about 2,500,000, have subscribed \$1,500,000, contribute nearly 29 cents a year to Foreign Mission work. The rate in Victoria is \$1.10, and this is exceeded in two other Australasian colonies. Nor is this at the expense of Home Missions, which receive about 35 cents per member in annual subscription, besides interest from endowments subscribed fifteen years ago. And this income is raised without a cent being paid for office rent or officers' salaries. No doubt the far greater density of population here compels such office expenses, but the result of the organizing and deputation work does not seem very encouraging.

Other institutions outside the churches proper seem to flourish. The Y. M. C. A. appears very active and useful, and in every city a stranger receives a ready welcome and help. Australia is, however, over-run with "inter-denominational" societies which weaken the churches proper. Here the denominational lines are much more rigid and *esprit de corps*, especially among Baptists, is much stronger. In this, as in most other matters, a visitor carries away not only pleasant impressions, but helpful suggestions.



BOOKS.

THE HISTORY OF TEXAS BAPTISTS. By B. F. Fuller, of San Antonio, Texas.

This history seems to be attracting a lively interest among the brethren, and many favorable newspaper notices have appeared, and leading Baptists in Texas have commended the book, as will appear from the following excerpts from a few of these.

The Baptist Argus says: "The history of Texas Baptists has been well told in a 489 page book, well illustrated, by B. F. Fuller, San Antonio, Texas, a prominent Baptist layman. The book discusses succinctly and ably some of the fundamental principles of the Baptist faith, tells of early history of the Baptists of Texas as a whole, and gives sketches and pictures of some of the most noted men. Mr. Fuller has done our general cause a real service by publishing this book. Some such brother, we hope, will do a similar service for every State."

The Sunday Herald, of San Antonio, says: "The latest in the way of church literature is a History of Texas Baptists, by Judge B. F. Fuller, of this city. Judge Fuller was for many years a leading member of the Texas bar, and located at Paris. He retired from the practice of his profession some time ago, returned to San Antonio, and has since his retirement from the law, devoted himself to literary labors. This volume of about 500 pages is dedicated to the three hundred thousand Texas Baptists. Judge Fuller's style is clear and concise, without effort at ornamentation. The English is immaculate, and the story flows along with ease and symmetry. It is written so interestingly that any one not connected with the church will find entertainment as well as valuable historical knowledge."

MAGAZINES.

In these days when we read about China *ad nauseam*, it is pleasant and withal profitable to get hold of Sir Robert Hart's utterances. He knows more of China than does any other European; and of his ability and integrity there is no question. Let us all read his article on the Boxer movement in the March Cosmopolitan, and then we need read nothing else on China.

(See additional literary on another page.)

WHERE truth and right are concerned, we must be firm as God.—Thomas Guthrie.

SUNDAY-SCHOOL LESSON:

SUNDAY, MARCH 24.

OUR LORD CRUCIFIED AND BURIED.

Luke 23:35-58.

MOTTO TEXT—"Christ died for our sins according to the Scriptures."—1 Cor. 15:3.

"And the people stood beholding."—Our Lord was crucified outside the walls of the city, near the great road leading into it along which the multitudes were going up to the feast. "The rulers also with them derided him."—It was a new thing for these rulers—chief priest and Pharisees—to go out where their hated Roman masters were inflicting the shame and death of crucifixion. They went to taunt a dying man—a base and cowardly thing. "He saved others; let him save himself, if he be Christ, the chosen of God."—They offered to believe in him, Matthew says, if he would come down.

The Roman soldiers were brave men, yet they joined in the cowardly mockery of a dying and helpless man. It seemed that Satan was trying to make the Lord give up his work of saving men by showing human nature at its worst. The soldiers offered him vinegar, that is the sour wine which was their usual drink, not in pity for his thirst, but in mockery of his claim to be king of the Jews. "The soldiers offered to treat Jesus as a king to whom the festive cup is presented."—Godet. That he claimed to be king was the charge against him. The crime for which a man was crucified was written on a board which was nailed above him. The crime of the Lord was written in the three leading languages that all might read it.

"And one of the malefactors which were hanged railed on him, saying, If thou be Christ save thyself and us."—At first both of them joined in the railing. As if it were not base enough for Jewish ruler and Roman soldier to forge dignity and courage in such hostility to a dying man, even the thieves who were themselves dying must join in the jeers. And one word from the Lord would have brought a legion of angels to take him from the cross and carry him to heaven. But then no man could have been saved.

"But the other answering rebuked him, saying, Dost not thou fear God?"—Th. others might rail, but he was soon to face God and his judgment bar. He ought not to add malignity and cruelty to the sins for which he had to give an account. "Seeing thou art in the same condemnation."—Under sentence of death also.

"And we indeed justly; for we receive the due reward of our deeds."—This showed true penitence. He acknowledged his guilt and the justice of his punishment, and attempts no excuse or self-justification. "But this man hath done nothing amiss."—The world has never known a faith to equal this. So far as appears the only Gospel thief had heard was the taunts of the Christ's enemies. They said he saved others, and that he claimed to be the Son of God, the Mes-

siah—king of the Jews. This death on the cross seemed to give the lie to his claim, but in this hour of darkness the thief believed, and acknowledged him as Lord.

There is no hope for the death-hardened conversion of the Gospel-hardened sinners in this case of the dying thief. He believed the first Gospel he heard, in fragments from the lips of sneering foes. And he showed a marvelous faith in the darkest hour of our Lord's life. This is a striking illustration of the way in which God makes the wrath of man to praise him. The Jewish rulers in their sneers told truth enough to save a soul, and the Holy Spirit used it for the salvation of this thief.

"To-day shalt thou be with me in Paradise."—He prayed to be remembered at some future time. The Lord emphasizes the "To-day." Our Lord and Paul use the word Paradise to mean Heaven. The thief would understand this promise to mean an immediate entrance into conscious delight. There is no room for soul-sleeping in these words.

"And it was about the sixth hour."—Twelve o'clock, according to the Jewish mode of reckoning. "And there was darkness over all the earth until the ninth hour."—While our Lord trod alone the wine press of the wrath of God, and that cup from which he drank, the abandonment by his Father, was pressed to his lips and all its bitterness drunk to the dregs. There is no light when the Father withdraws his loving look upon his Son. There is no light to any soul save from God's presence.

"And the veil of the temple was rent in the midst."—The great veil which hung before the Holy of holies into which the high priest alone was allowed to enter, and he but once a year. This veil was 60 feet long, 30 feet wide and 5 inches thick. Yet it was rent in twain from top to bottom. There is a tradition among the Jews that a voice was heard at this time from the Holy of holies saying, "Let us depart." The old Dispensation was ended, and a new and living way to God's presence was opened.

"And when Jesus had cried with a loud voice."—He spoke seven times while on the cross, and these were the last words he uttered. "Father, into thy hands I commend my spirit."—He had before declared that his work was finished; he had recalled the prophecies and fulfilled the only one remaining unfulfilled by saying, "I thirst." And, giving up the ghost, he went a little before the thief into heaven.

"And when the centurion saw what was done he glorified God, saying, Certainly this was a righteous man."—It is probable he said that to the Jews who had forced Pilate to kill the righteous man. He said also, probably to his own soldiers, that Jesus was truly the Son of God. The people jeered no longer. They stood silenced and awed, and returned to their homes smiting upon their breasts. His friends were standing afar off, and they also beheld all these things.

But two men who had not been known as his disciples, Nicodemus, who had gone to him secretly at night, and Joseph of Arimathea, went boldly to Pilate and asked for the body to be buried. Joseph was one of the Sanhedrin. He had either voted against the condemnation, or, more probably, his character for fearless justice and honor being well known, he had not been

summoned to be present when the Lord was tried.

It was drawing on to six o'clock when the Jewish Sabbath, not the weekly, but the first day of the Passover, which was a high Sabbath, would begin. Therefore there was need of haste, for no dead body must be unbursed when the great day had come. Therefore Joseph placed him in his own new tomb because it was near. They wrapped the body in a linen cloth with spices which were suited to a king's burial, and Isaiah's prophecy that he should make his grave with the rich was literally fulfilled.

CHICAGO.

Last week I visited Chicago, and was met on Friday morning at the Big Four depot by Rev. Dr. J. T. Christian and taken by him six miles to his elegant home, 405 Dearborn avenue. I found the Doctor and his family well and pleased with their new home, at the same time they affectionately remember their "old Kentucky home" and East church, in Louisville, where the Doctor labored as pastor so acceptably for many years. Dr. Christian is doing a great work, and his brethren are enthusiastically supporting him. His congregations are large and continually increasing. The Sunday-school has increased from a few to over 400 in the morning and afternoon schools. In six months he has received over 80 into the fellowship of the church.

Among the Baptists of Chicago Bro. Christian occupies, as we expected him to, a very prominent position. By special invitation he is to lecture this week to the students of the University of Chicago on the subject of "Baptism in Sculpture and Art." The lecture will be illustrated by pictures copied under his special direction from original sources from the catacombs, doors and domes of Cathedrals and ivory book covers. He has collected many rare specimens vividly illustrating his subject for stereoptical lectures.

In Chicago there are in all about 125 Baptist churches, including nine composed of Swedes and a number of churches composed of colored people.

Dr. Christian has a great field, and he is devoting his untiring energies to its development, and by the Lord's help he will do a great work in the great metropolis of the great Northwest.

W. P. H.

MARRIED.

On Feb. 14th, at the residence of the bride's mother in Cleburne, Texas, the Rev. James Albert Hendricks to Miss Louise Ellen Barnes. They are now "at home" to their friends in Cleburne. We extend congratulations.

On Feb. 17th, at the residence of the bride's mother in Hot Springs, Ark., Mr. M. J. Henderson to Miss Corinne Chestnut. They will be "at home" in Hot Springs after March 15th. We again extend congratulations.

In a letter from Bro. Harvey Hatcher I learn that Manager F. J. Paxson, of the American Baptist Publication Society Branch at Atlanta, has resigned to the great regret of the Society and the many friends who loved to deal with him. For twenty-two years he has been with the Society, and his services have been satisfactory. He resigns in order to accept a great business offer made by some leading business men of Atlanta. Mr. Howard B. Cole, who has been with the Society for nine years, succeeds Mr. Paxson. He is a young man of the highest order of business talents.

PROPORTIONATE GIVING AND DISTRIBUTION.

BY WILLIAM ASHMORE, D.D.

Under these two headings may be classified all the problems which have arisen in Christian benevolence and beneficence.

A few generations ago, our fathers were not great givers as a rule. The demand upon them were not frequent, nor were they numerous in variety. They "subscribed" to the pastor's salary, and they "unsubscribed" to build their churches, and they made occasional and small "contributions" for local mission work, usually carried on in a comparatively small way, or to help some poor brother in an emergency, or meet some special exigency they "passed the hat," and took a "collection." There was at the time nothing going on on a great scale which heavily appealed to their resources, consequently they grew up with plenty of kindly and benevolent feelings towards all the households of faith, but not much systematic beneficence toward anybody.

The riches of their liberality found its highest expression in generous hospitality toward travelling preachers and saints, and in bountiful entertainment at associations, when fairs of all kinds were served up, and tables groaned under the blessings of the fields, and blessings of the barns, and blessings of the orchard, and blessings of the chicken yard.

The rise of foreign missions was the beginning of a change. An enterprise of vastness was on hand fitted to draw out the latent capabilities of the brotherhood. Continuous contributions became a necessity, as did also increasingly large contributions. The monthly concert was started, and that gave strength and direction to the impetus. At first foreign missions had the field largely to itself. Soon home missions came in and took up a portion of the time and money.

A SENSIBLE SUMMER.

A Way to Obtain the Greatest Benefit For the Least Money.

A little woman went to a certain Chautauqua resort last summer, and experienced a most economical and cheerful way of living. She was at that time in a debilitated condition with poor digestion, which made it imperative that she have the right kind of food and yet such that was nourishing and strengthening, "so I took an equipment of fresh, crisp Grape-Nuts. During that summer I lived on Grape-Nuts with a little cream or milk, and some ripe fruit such as I could procure.

Many meals were made of delicious Grape-Nuts alone. I experienced a peculiar clearness of intellect, and ably endurance never known before on the old time diet of meat, biscuits, butter, etc.

It was a continual delight, the healthy way of living combined with simplicity, economy, and the highest utility, incurring no restaurant or board bill, and returning, at the end of the summer, with money in my pocket, realizing that I had lived spontaneously every day, for I had lived on the most perfect food known, and was renewed in health, strength and mental power, and had acquired a complexion so clear and fresh tinted, that I was termed a picture of health, and felt myself to be a happy woman."

She lives at Monmouth, Ill. Name given by Postum Cereal Co., Ltd., Battle Creek, Mich.

of the churches. Organization of many churches in a common work followed as a spontaneity. State missions, too, were added, and educational societies, and Bible societies, as a natural sequence. Various other forms of beneficence sprang up. Forming societies and soliciting funds became the order of the day. There were temperance societies, and anti-slavery societies, and reform societies and similar societies by the dozen. Then there were ministers' homes, and old ladies' homes, and asylums of one kind and another by another dozen. Then there were individuals coming along by a third dozen wishing to "make a brief statement" in favor of some distant church, or himself personally, and so it went on till applications and calls for passing the hat became "legion" in number, as it seemed to many who were importuned. It became a burden which the children were not able to bear, and which the fathers had never been called upon to bear.

There were so many societies, and so many applicants for money, and so much conflicting interest, and so many secretaries, and so much outlay for administration, that people are harassed and bewildered, get out of patience, and become half-desperate, if not actually callous on the whole subject.

We have been trying to meet the exigency by a "Commission on Systematic Beneficence." There is a sentiment very common,—with what degree of reason we do not attempt to say,—that it has not helped us out, and, as some say, has not helped our contributions. Now we are at work on a search for some sort of a federation scheme. What it is to be we know not. A committee has been appointed; but we are given to understand that we shall not know the result till next May. Meanwhile this suspense and uncertainty are said to be damaging to the work all around. If nothing were expected, people would know what to do, but as something is expected, many people will hold off till they know what something is to be, and whether it is to be an available something or a practical nothing. Until this trumpet gives a positive and certain sound, people will not prepare themselves for the battle—at least, they will not be inclined to. Yet the needs of the hour are tremendously pressing. Can we not make up our minds that we will—every man and woman of us—do our duty in the present emergency, commission or no commission, consolidation or no consolidation? We will give first of all, give quickly, give liberally, give by "tenths," or give "as the Lord hath prospered" us, give as we have purposed in our hearts, not grudgingly or of necessity. Let us effectually see to it that our great mission interests do not suffer in consequence of this uncertainty among ourselves. We will meet our indebtedness—observe, "our indebtedness," not theirs; we will wipe the slate clean, we will see that this emergency is tided over. And then—then after we have paid the Lord his dues, then, as a recompense to ourselves in our own bowels, as Paul would say, we will take off our coats and go into this business. We will examine the whole question for ourselves, with a view to getting somewhere, and of reaching a conclusion that will save us from being tangled up in this way year after year.—Watchman.

THE SATURDAY EVENING POST
OF PHILADELPHIA

WE WILL ALSO SEND WITHOUT CHARGE A COPY OF EACH OF THE TWO BOOKS, "THE YOUNG SEA AND THE WORLD" AND "THE MAKING OF A MERCHANT." THESE BOOKS ARE REPRINTS OF THE BEST OF THE FAMOUS SERIES OF ARTICLES FOR YOUNG MEN, WHICH APPEARED IN THE POST, WRITTEN BY SUCH WELL-KNOWN MEN AS

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HOW TO HELP THE PASTOR.
BY P. E. BURROUGHS.

Church members are of two classes, helpers and hinderers. Some are a continual source of joy and strength to the pastor, others are equally a source of anxiety and weakness. Very many have never seriously raised the question whether, or how, they might help the pastor.

THE REASONS FOR HELPING THE PASTOR

are surely potent and numerous. He is your helper and your servant. The work in which he is engaged is, in a very real sense, your work, and the interests which press on his heart are interests which ought to be dearer to you than life itself. The directors of a bank expect the cashier they have chosen to do his utmost for the success of the bank, but they do not excuse themselves from responsibility. They hold themselves in readiness to assist him at all times because the interests involved are their interests. So the pastor, as the servant of the church engaged in advancing its interests, deserves the faithful help of every member.

Without your co-operation he is shorn of his strength. He is helpless without you. He becomes as the general whose officers and soldiers fail to execute his orders and carry forward his plans. No pastor, be he ever so gifted in head and heart, can do large things for God without the sympathetic help of his members.

This makes it possible for the pastor to help you. Those only receive the best blessing from his ministry who lovingly second his efforts and loyally support his ministry. If you are not receiving from him spiritual strength and inspiration, perhaps it is because you make it impossible for him to help you by withholding from him your sympathy and help.

Another reason is the greatness of the pastor's burdens. "Who is sufficient for these things?" He needs and yearns for your

help. He carries on his heart every one of his scores, perhaps hundreds, of members, and is many times ready to faint beneath the responsibilities that press heavily upon him. Christ receives it as done unto himself. "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

These are a few of the many reasons why every Christian should seek to render faithful and intelligent help to his pastor.

THE WAYS OF HELPING THE PASTOR are not less numerous. Any statement of these must be somewhat common-place, as they have been iterated and reiterated times without number. Some of the most important may be briefly noted.

Attend his ministry. Not occasionally and when it is convenient only, but faithfully and regularly. That part of his members of whom the pastor knows that they will be in their places, unless providentially hindered, constitute the right hand of his power. Many who can do little else can greatly aid him by being always in their places. And not lazily, often dropping in after the "preliminaries," but punctually, being early in your places, remembering that the so-called preliminaries are as much a part of the worship of God as the sermon.

Head his ministry. Give him careful and prayerful attention. Let him have your eye and your ear and he will usually have your heart. Hear him for yourself, appropriating for yourself his messages and warnings. If he has given you an inspiring thought or a quickening illustration, pass it on by repeating it to another, perhaps some invalid, who never hears the Gospel.

Look to the comfort and quiet of the congregation. In many churches, especially in the towns and cities, this is needed, while in many others it would be a ser-

NURSING IN ALASKA.
How to Prepare Food and Care for Minors.

The character of the food used in the mining camps is such that many strong men break down under it. Scurvy is a very common disease. They drink quantities of coffee and that does its work with thousands.

A nurse, Mrs. L. Lovell, who has been employed in different places in Alaska for the past three years, writes to say that she has induced many patients to leave off coffee and take Postum Food Coffee, which is very popular now in many of the mining camps, for they have learned its value.

She says of herself that she has been a great sufferer from the use of coffee, and had a most shameful bilious complexion. She says, "I not only suffered from the looks but had a very serious stomach trouble. When I finally quit coffee and began using Postum Food Coffee my stomach began to recover its normal condition, and my complexion gradually changed, until now, after a month or more use of Postum, my complexion is as fair as a school girl's."

I send you a list of many names of miners that have given up coffee and are using Postum; and in each case there has been a remarkable improvement in health.

I had one patient almost gone from scurvy. He could not retain any food but lived on Postum until strong enough to take other food and got well.

I am going to take up a large supply of Postum next trip."

vice of incalculable value thus to set the preacher free from all thoughts that would vex or disturb him. A service which promised great things was recently marred by a little dog playfully scampering over the house, while any brother might easily have saved the dog by quietly removing the dog. Another service lost its practical power because the building was allowed to become uncomfortably warm. Of course every pastor will have an eye to the quiet and comfort of the people, who hear him, but it would be a great help if his brethren would so far as possible relieve him of this burden.

Tell him of the needs of the congregation. It is quite unreasonable to expect him to know, without being told, about the sickness and other special needs of the members. Any member of the church can render the pastor a service of no mean value by reporting regularly to him the happenings in his field with which he ought to be acquainted.

Finally, and within the reach of every member, you can pray for the pastor. Paul pleaded with all the earnestness of his mighty spirit that his fellow-Christians should remember him at the throne, and if a Paul needed the prayers of his brethren, how much more your pastor?

With a plea for help divine and a solemn fixedness of purpose, resolve that you will be a helper and not a hinderer.
New Liberty, Ky.

THE COST IN MISSOURI.

The WESTERN RECORDER of the 25th ult. has been handed me by a friend that I might read a correspondence between the editor and Dr. J. J. Porter on the cost of Home and Foreign Mission work in Missouri. The editor asks an explanation from "any brethren in Missouri," and I wish to furnish that explanation.

Dr. Porter's statement that the cost of the work in Missouri "is a little over 10 per cent." is correct, because it is based on knowledge (furnished him, Mr. Editor, by the Board, to which you advise him to complain). But his other statement, that "at least 6 per cent. more must be added to this cost to cover the expense of getting the money to the field," is wholly incorrect, because it is based on lack of information. The Boards in Boston and New York have invested funds which more than pay the cost of the operations of these Boards, so that they are able to add several cents to every dollar received from Missouri. The Boards in Richmond and Atlanta have, unfortunately, no such funds, but the average cost of the operations of each of these Boards, including the cost of the work in Missouri, is less than the cost in Missouri, so that, as a matter of average, the money received by these Boards from Missouri, not only goes intact to the field, but has a few cents added to every dollar. Hence Dr. Porter's statement that the "money given for Home and Foreign Missions in Missouri is scaled at least 25 per cent. for expenses" is not true. It "is scaled" about 19 per cent., and no more.

Why does it cost so much to carry on this work in Missouri? Chiefly for this reason: So few pastors and churches in Missouri are interested, or have been interested, in Home or Foreign Missions. Think of it, last year unusual efforts were made to bring the churches into line on our three principal missions, State, Home

ARE YOUR KIDNEYS WEAK?

Thousands Have Kidney Trouble and Never Suspect It.

To Prove what the Great Kidney Remedy, SWAMP-ROOT, Will Do for YOU, all our Readers May Have a Sample Bottle Sent Absolutely Free by Mail.

Most people do not realize the alarming prevalence of kidney disease. While kidney disorders are the most common diseases that prevail, they are almost the last recognized by patient and physician, who content themselves with doctoring the effects, while the original disease constantly undermines the system.

It used to be considered that only urinary and bladder troubles were to be traced to the kidneys, but now modern science proves that nearly all diseases have their beginning in the disorder of these most important organs.

If you are sick or "feel badly," begin taking the famous new discovery, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince anyone.

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, and if permitted to continue fatal results are sure to follow. Kidney trouble irritates the nerves, makes you dizzy, restless, sleepless and irritable. Makes you pass water often during the day, and obliges you to get up many times during the night. Causes puffiness or dark circles under the eyes, rheumatism, gravel, catarrh of the bladder, pain or dull ache in the back, joints and muscles, makes your head ache and back ache, causes indigestion, stomach and liver trouble; you get a sallow, yellow complexion; makes you feel as though you had heart trouble; you may have plenty of ambition, but no strength; get weak and waste away.

The cure for these troubles is Dr. Kilmer's Swamp-Root, the world-famous kidney remedy. In taking Swamp-Root, you afford natural help to Nature, for Swamp Root is the most perfect healer and gentle aid to the kidneys.

If there is any doubt in your mind as to your condition, take from your urine on rising about four ounces, place it in a glass or

EDITORIAL NOTICE—Swamp-Root, the great Kidney, Liver and Bladder remedy, is so remarkably successful that a special arrangement has been made by which all our readers who have not already tried it may have a sample bottle sent absolutely free by mail. Also a book telling all about kidney and bladder troubles and containing many of the thousands upon thousands of testimonial letters received from men and women cured by Swamp-Root. In writing, be sure and mention reading this generous offer in the WESTERN RECORDER when sending your address to Dr. Kilmer & Co., Binghamton, N. Y.

and Foreign, but only about 325 churches could be induced to take offerings for these three great causes, and Dr. Porter's church was not one of this number.

This condition of affairs in Missouri makes it necessary for us to do a great amount of educational work. For instance, last year I was away from home 138 days, traveled 29 475 miles, visited 90 churches, 10 conventions, 133 district associations, made 132 addresses, sent out 55,848 letters, prepared for the press 158 columns of matter, published 1,017,500 pages of literature and distributed 2,540,420 pages, besides sent out other men who attended for me twenty other associations. This educational work costs money, and will continue



(Swamp-Root is pleasant to take.)

bottle and let it stand twenty-four hours. If on examination it is milky or cloudy, if there be a brick-dust settling, or if small particles float about in it, your kidneys are in need of immediate attention.

Swamp-Root is pleasant to take and is used in the leading hospitals, recommended by physicians in their private practice, and is taken by doctors themselves who have kidney ailments, because they recognize in it the greatest and most successful remedy for kidney, liver and bladder troubles.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at the drug stores every where.

When I began this work the total offerings from Missouri were \$11,702; after three years they had risen to \$20,007.

MANLY J. BREAKER,
Corresponding Secretary.

No WRACK of friendship can destroy its high ideals, or take from him who was true in it the gain to his own soul of unselfishly striving to be a friend.—H. Clay Trumbull.

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"LOVEST THOU ME?"

(John 21:15.)

BY REV. D. Y. BAGBY, PH. D., TH. D.

Oh, when I hear his blessed name, I'm filled with admiration; But when I read his wondrous love, It reaches adoration.

But, by our nature, oft we seek, Those great in deed and action; Like fluttering moth around the lamp, Drawn by its bright attraction.

No doubt, the name of those who're great May shape our life's behavior; But 'tis not this that draws me near The side of my dear Saviour.

But 'tis because God loved the world, And gave His Son to save it; This precious love he offers me, And this is why I love it.

Yes, precious Saviour, I believe, Each day I fully prove Thee; And Thou art ever true, my Lord, And this is why I love Thee.

'Tis not alone what he has done, And always does to please us; But, what he really is to me; That's why I love my Jesus.

Yes, Lord, I know I love Thee well; I want my life to show it; I'll glad obey Thy each command, And thus the world may know it.

O Jesus, may I ever show, In love, there's none above Thee; I give my heart, my life, my all; Dear Saviour, yes, I love Thee.

OUR PULPIT.

THORNS AND THISTLES.

BY O. H. SPURGEON.

Thorns also and thistles shall it bring forth to thee.—Genesis 3:18.

This was not the penalty which might have been pronounced upon Adam. This curse does not fall directly on him; it glances obliquely, and falls upon the ground whereon he stands: "Cursed is the ground for thy sake." It is not from materialism that a curse comes upon the spirit of man; but it is from the erring spirit that the curse falls upon the material creation. Let us notice this, and learn from it the infinite mercy of God, in that, while the curse falls upon the serpent distinctly, and his head is bruised, yet upon Adam it comes, as I have said, obliquely. "Cursed is the ground for thy sake." "Thorns also and thistles shall it bring forth to thee." God in his justice never goes beyond justice even in pronouncing his severest sentence; but here in this life he tempers his justice with great patience and long suffering, "not willing that any should perish, but that all should come to repentance."

Another thing is very noticeable, that though the ground was now to bear thorns and thistles to Adam, yet he was to be above ground, and alive to till it. Had the sentence been carried out to the full, a yawning grave would have opened at his feet, and there would have been no more of Adam; but he was permitted still to live. Now, whenever thorns and thistles spring up about your path, do not murmur. "Wherefore doth a living man complain?" When a felon lies in the dungeon, and the sentence of death has been passed upon him, if his life is spared, he may be quite content to live on bread and water for the rest of his days. Thank God that you are not in hell; thank God that life is still prolonged to you. You are on praying ground and pleading terms with God, even though that ground may bring forth thorns and thistles to you. "He hath not dealt with us after our

sins; nor rewarded us according to our iniquities." We are still spared; and though there are thorns and thistles springing up around us, yet, still, that is a light punishment compared with what we really deserve to suffer.

And, then, notice one thing more, how sweetness can be extracted from that which is sour. If the ground was to bring forth thorns and thistles to Adam, then he was still to live. Not only was he alive, but he was still to live on, for the Lord added, "And thou shalt eat the herb of the field." Although the sentence took away from Adam the luscious fruits of paradise, yet it secured him a livelihood. He was to live; the ground was to bring forth enough of the herb of the field for him to continue to exist. Albeit that henceforth all he ate was to be with the sweat of his face, yet still he was to have enough to eat, and he was to live on. Thorns and thistles might multiply; but there would be the herb of the field for him, and he would be spared. The promises of God are often veiled by his threatenings; and if faith can only look beneath the rough covering of the message, something cheerful and hopeful may be found within. Brothers and sisters, you will have trials, thorns also and thistles shall the ground bring forth to you; but your bread shall be given you, your waters shall be sure. You have been provided for until now, notwithstanding many straits and trials; and it shall be so to the end. The manna shall not cease till the old corn of Canaan. Till you want no more, God will not cease to feed you all your life long. So, if the text to-night shall sound somewhat gloomy, and you expect a very thorny and thistly sermon, yet I trust that there will be much to cheer and comfort those of you who have found it true in your experience, "Thorns also and thistles shall it bring forth to thee."

I should like to say to those here who have their portion in this life, that it is not much of a portion. Thorns also and thistles shall it bring forth to you; and, if this is all you have, you have a very poor pittance to live upon.

There is beyond the sky A heaven of joy and love;

but beneath the sky there is no such heaven. Even for the godly there are thorns and thistles; but for you who are not godly, thorns and thistles are all that you have. If you have no heritage on the other side of Jordan, in the land of the hereafter, in the dwelling place of the blessed, it were better for you that you had never been born. Notwithstanding all the transient delights that you now possess, they will only be as the crackling of thorns under a pot, soon over, and nothing but a handful of ashes left in everlasting darkness. Oh, that you would learn from this not to set your affection upon things below, but to be looking for a better and a brighter land, where the thorn never grows, and the thistle never springs up!

But now let us come to the handling of our text, thorny thought may seem to be.

I. And, first, a general fact is here stated. This fact we will consider. Ever since that first sin of our first parents, this has been generally true of the whole human race, not only of the earth literally, but of everything else round about us. "Thorns also and thistles shall it bring forth to thee."

It is so with regard to the

natural world. This world is full of beauty; it is full of light; it yields a thousand pleasures; but still it is full of terror. There is much, indeed, to distress the frail mortals who live in this world. Have you ever been to sea in a storm? Have you not felt as if nature were at war with you then? Have you never been on the land in some tremendous thunderstorm, when the whole earth seemed to shake, and the skies were split with the fiery bolts? Ah, then you have felt that this world is not quite a paradise since man has become a sinner! The stars of heaven do not fight for him, but they sometimes fight against him. There are many things in this world, with its stern laws, that make it a place that has not all the comfort that a creature might wish. He is a sinful creature; and although he does not suffer all the discomfort that he deserves, yet this world is changed from what it was when God placed Adam in it to delight himself in paradise.

As it is in the natural world, so it is in the social world. You go out into the wide world of trade and business, and I think you find that thorns also and thistles does it bring forth to you. You do not have a week's dealing, a week's work, a week's going to and fro in this world without getting a pricking thorn here and there. If we do not all have to complain of this experience, I think we who are Christians will all admit that the world is not congenial to a believing man or woman. The society of the world is not helpful to a holy heart. To have to mix in it is rather a task, for which we need much grace, as we cry, "Lead us not into temptation but deliver us from evil." You cannot have much to do with the men of the world without finding that a thorn of them are sharper than a thorn hedge; and you cannot go to and fro in the earth without discovering that you are surrounded by those who make thorns and thistles to grow up all around you. Be not surprised when this is the case, for it is only what your Lord foretold: "If the world hate you, ye know that it hateth me before it hateth you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world; therefore the world hateth you."

It is the same, also, in the religious world. We read, in the Book of Hosea, that they turned aside from God, and set up altars; and afterwards it is said, "The thorns and the thistles shall come up on their altars." The worst thorns and thistles that ever wound my heart are those that grow in religious circles. To see God's truth dishonored, to have the glory of Christ's substitution denied, to hear doctrines preached which would be novel if they were not old errors new vamped, and brought forth from the oblivion in which they deserved to rot, and to see Christian people behave themselves as some of them do, having little respect to the name of him whom they profess to serve, and bringing discredit on the sacred cause for which they ought to be willing to die rather than to cast a slur upon it, these are thorns and thistles that pierce us to the very heart. You can neither live in the church nor live in the world without finding that this present state of life brings forth thorns and thistles to men, ay, to Christian men, too! Not only to the first Adam and to his seed, but to the second Adam and to his seed, this present state has

this as one of its certain characteristics. "Thorns also and thistles shall it bring forth to thee."

II. But now, in the second place, this fact has to be faced: "Thorns also and thistles shall it bring forth to thee."

Now know this, you Christian people especially, know this, and then it will prevent disappointments. If you begin your Christian life imagining that, because you are a Christian, everything is to go smoothly with you, and that you are henceforth never to have any more troubles, you will be bitterly disappointed when the thorns and thistles begin to spring up; but expect them, look forward to them, and then, when they do come, half of their sting will be gone. You will say, "Well, when I took this farm I knew that thorns and thistles would spring up, I calculated upon seeing them. Now that they have come up, to be forewarned is in a great measure to be forearmed; I shall not sit down and weep with bitter disappointment, for what I suffer is no more than I expected."

In the next place, the knowledge of this fact will awaken gratitude. If you have not a little lot of thorns and thistles, be thankful that you have not; and if you are saying to yourself, "Well, I trust that I am a Christian, but really I have not any very great trouble; I seem to sail on a mill-pond, everything goes smoothly with me," thank God for it. It should tend to make you grateful if there is no bitter in your cup, when you might have expected that there would be. Then drink the sweet with gratitude, and pour out a portion for the poor, and have sympathy with others who are not as favored in this respect as you are. This fact should arouse your gratitude.

Further, dear friends, the knowledge that we may expect the thorns and the thistles should prevent our clinging to this world. I should not want to stop here always, when all that I have as a warranty of this farm is this, "Thorns also and thistles shall it bring forth to thee." There is a land—

"Where everlasting spring abides, And never-withering flowers."

Oh, let my heart be set upon the world to come! Let me cheer my soul with the prospect of being forever with the Lord, where nothing can distress or annoy my glorified spirit forever. The Lord does not mean believers to be satisfied with this world. If you are his child, however fair your portion here, he means you to be always restless until you rest in him, and never to be fully satisfied till you wake up in his likeness. Wherefore, be thankful for the thorns and thistles, which keep you from being in love with this world, and becoming an idolater, as so many of our fellow-men are.

Does not the Lord intend by these trials and troubles to bring us to seek after higher things? Brethren, are there not many men, who would have been themselves lost, if they had not lost their all? I talked with one the other day who said to me, "I never saw until I lost my eyes." Another said to me, as I noticed that he had lost a leg, "Ah, sir, it was the loss of that leg that made me think, and brought me to my Saviour's feet!" Some of you cannot go to heaven with all your possessions, and with all your prosperity. It will be necessary to have these things out away. You are like a ship that is going down through overloading, and you will have to be unloaded that you may float and



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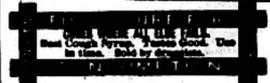
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blesed is that hand of God which does unload you of many an earthly joy, that you may find your all in the world to come! Affliction is God's black dog that he sends after wandering sheep to bring them back to the fold. If that dog is after any one here to-night, I pray you his away to the Shepherd. One of these days you will be glad of all the rough treatment that the black dog gave you in the day of your tribulation. Thorns and thistles shall the earth bring forth to thee; but if these bring thee nearer to thy God, they are the best crop the ground can grow. Remember what we sang just now—

God in Israel sows the seeds
Of affliction, pain, and toil;
These spring up and choke the weeds
Which would else o'erspread the soil:
Trials make the promise sweet;
Trials give new life to prayer;
Trials bring me to his feet,
Lay me low and keep me there."

Once more, these thorns and thistles should make us look to Christ to change all things around us. The world will always go on bringing forth thorns and thistles until He comes; and when he comes, our glory an delight, then "instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree." Only his grace and his own glorious presence can change this visible creation, as it shall be changed, when "the wolf and the lamb shall feed together, and the lion shall eat straw like the bullock." We look for that happy transformation; but as for moral transformations, they take place every day where Jesus comes. He constantly turns thorns and thistles into fir trees and myrtle trees. He makes what was our sorrow to become the base of sweet content, and out of all our griefs we gather gladness, blessed be his name!

If any of you say that this is a dreary subject, I want you to remember how much more dreary it was to him than it can ever be to you, for when he was crowned on earth, the only crown he ever wore was a crown of thorns. This curse of the earth was on his head, and wounded him full sore. Was he crowned with thorns, and do you wonder that they grow up around your feet? Rather bless him that ever he should have consecrated the thorns by wearing them for his diadem. Be willing to wear the thorn-crown, too; and if that be not given you to prick your temples, and to make every thought an agony, be satisfied to go on treading a thorny path, for your Lord has been that way before. The day shall come when all these thorns will make us sing more sweetly. The special music of some of the redeemed is due to their trials.

"Deeper their sorrows, the louder they'll sing."

The transports of heaven will reach a height in those who have passed through great afflictions which they cannot attain otherwise. "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple." Wherefore be not sorry that the earth shall bring forth thorns and thistles to you, for without these you could not come through these great tribulations, and enter into so great and glorious a rest.

I have ended sooner, because of the baptism which is to follow; but I would to God that some of you here, who have no

portion in the world to come, would lay my text to heart. So you have come to London, young man, and you attend the theatre, and music-halls, and so on! Well, they will bring forth thorns and thistles to you. That is the kind of ground where they grow very large, and with very sharp thorns on them. Oh, but you, my young friend, do not go to such places, you are getting on nicely in business! Yes, but you have no guarantee that it will always be so. Thorns and thistles will if bring forth to you, as well as to others; and suppose that you should prosper; suppose that you should make £10,000; suppose that you should make much more than that. Do you not know that, with all that, there will come great care, and that, after all, there is no satisfaction in it, and that when all that makes success in life is summed up, apart from laying hold of eternal things, it is all nothing but smoke. Thorns and thistles for dying beds are often made out of riches. There are more thorns and thistles to the rich than to the poor when they come to die, if they have lived an ill spent life. Oh, sirs, if you could have all the world, it would only be a bigger plot of thorns and thistles for you without Christ; but if you get him, if Jesus be your portion, then if your trials should be heaped up as high as heaven, you would not mind, for Christ would come, and be with you in the worst of them; and you would still rejoice and glory in tribulation also, and your tribulation would work in you patience, and patience experience, and that experience would work in you the likeness of Christ, and so bring you nearer heaven!

It matters not to the believer what form his life may take when once Christ has become his life, and it will not matter much to you who are not saved what form your life takes if you continue without the Saviour; it will be death all the same, and it will land you in eternal death. Oh, God, grant that we may never settle down upon this thistle-plot, and try to make it to be our heritage; but may we find our portion in the Lord Jesus Christ! I wish all of you that blessing, for his name's sake, Amen.

HOME MISSIONS.

When we get to thinking about our Home Mission field, the destitution seems appalling. We look at our large cities within the bounds of our Southern Baptist Convention, such as New Orleans with 260,000 inhabitants and only one self-sustaining Baptist church. We see, it seems to me, Baptist destitution, equal in its demands upon us, to almost any other part of the world. Then we look at Cuba, that important and destitute field; then we look at our Western frontier, with its resources and ever increasing population; then we think of the negroes, multiplied thousands of them, in this Southland of ours, who naturally take to Baptist principles. Add to all this the tremendous fact, that there are three times as many unconverted people within the bounds of the Southern Baptist Convention as there were sixty-five years ago, when the Convention was organized at Augusta, Ga., and we have enough, it seems to me, to arouse from our lethargy the 1,600,000 white Baptists within our territory.

Who ought to give these people the Gospel? We say those

to whom the commission was given. Baptists believe we are the very people to whom God said, "Go teach all nations, baptizing them," &c. We believe that we are the only people who teach the whole truth of the Gospel, and the only people in the world who baptize. Furthermore, we boast that we can do this work not only better, but cheaper, than any other people under the sun. A Baptist dollar, we say, goes farther than a dollar given by any other people on earth. Then why not possess this field for God? Do you plead poverty? We are rich, and we are getting richer every day. A great tidal wave of prosperity is sweeping over our country, and if we do not largely increase our contributions to missions this year, we will refuse to obey God, and when we do that, how can we claim to be the children of God? Christ says: "If you love me you will keep my commandments." I believe that the great need in all our mission work today is to consecrate our means to the Lord's work. We need to obey God's command through Paul in 1 Cor. 16:2. We know there are some who will say we need something else besides money to save this old world. Yes, but God will give us whatever else we need if we will but give the money.

I believe that Dr. T. T. Eaton uttered a great truth when he said: "The Baptists could preach the Gospel to the whole world in five years if we would do so." A brother thought he had offered a killing criticism on that statement when he said: "We have not enough Baptist preachers in the denomination to preach the Gospel in all the world in five years." But remember that God calls men to preach the Gospel at home and abroad. Remember, at the same time, what Jesus has said to his people, "Pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest." Do we need more preachers? Jesus says pray for them. But just as sure as God sees that we are not willing to support the laborers, should He send them, He will see the inconsistency of the prayer, and will fail to answer it. God expects us to pray for missions, and at the same time He expects us to pay for missions. Let us give our money, brethren, and then ask God to give us the preachers, and He will give us all the preachers we need. God has always called the preachers to supply the demand as fast as we have prayed for them and furnished the money to support them. Do you say that the money would call some of them? Not any more than money calls the preacher at home. We know a great many preachers at home who are not preaching regularly, because they are not supported. Are they called of God? We don't know. They thought so, and so did the presbytery.

Brethren, let us do our part and rest assured that God will do His. H. C. ROBERTS.

STATE OF OHIO, CITY OF TOLEDO, ss.
LUCAS COUNTY.
FRANK J. CHENEY makes oath that he is the senior partner of the firm of F. J. CHENEY & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every case of CATARRH that cannot be cured by the use of HALL'S CATARRH CURE.
FRANK J. CHENEY.
Sworn to before me and subscribed in my presence, this 5th day of December, A. D. 1898.
A. W. GLEASON,
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EDITORIAL.

NOI FOR THE CONVENTION.

Persons who wish to go free to New Orleans to the Southern Baptist Convention, are invited to correspond with Dr. W. P. Harvey, 642 Fourth Avenue, Louisville, Ky.

ALAS! how our heroes evaporate! Admiral Dewey was our great hero, and we were all wild in our enthusiastic admiration for him. He stood on our highest pinnacle of greatness, and the feeling that he was *our* hero sent a thrill all through us, and made us glow with satisfaction. We seemed to share his greatness. He was not only the greatest of heroes, but he had surplus greatness enough to make us all great besides. But—*Acus, pocus, pres-to change*—he marries and gives his wife the residence enthusiastic admirers had given him, and then the end came. He said he wanted to be President, and lo! not a soul seconded the motion! Before his marriage he could have been elected President by unanimous consent. The Secretary of State might have cast the ballot of the whole country for him. But after his break—nobody would have him.

Then there was Lieut. Hobson. His heroic achievement with the Merrimack set the country wild. A great wave of Hobson enthusiasm swept over the entire land. All the South, and especially his native Alabama, basked in the glory of his fame. But in an evil day he went West, and in Denver, among the multitudes who pressed to greet him, was a pretty 14 year old girl, whom he kissed at her father's request. Then it was flashed all over the country that Hobson's receptions were simply kissing-bees, and that the great hero was devoting himself to promiscuous kissing, and lo! the enthusiasm evaporated and the glory vanished.

And now Admiral Sampson has blundered and brushed away the halo that was about his name. A naval gunner, Morgan, asked Admiral Sampson to help him get promoted, and the Admiral wrote a letter to the Navy Department complimenting Morgan's bravery and efficiency, but advising against promoting him, not because he was not well qualified, but because he did not have a certain Miss Nancy culture which Sampson thought all commissioned officers should possess. And thus Sampson is horn of his locks, and his glory has evaporated. And thus it goes. One by one our heroes blunder and tumble.

And now, gentlemen, heroes, those of you who are left to us; we beg that you behave yourselves. Do let us have some heroes left. Do not marry; do not kiss the girls and do not write letters. We do want to have some heroes so badly, and if you all behave like Dewey, Hobson and Sampson we will soon be left utterly heroless! Do have pity on us common people, and behave yourselves!

The Roman Catholics in England have lately been vigorously protesting, and so we may call them Protestants. Cardinal Vaughan and the thirty Roman Catholic peers have been heard in vigorous protest against the "No Popery" oath, as it is

called, which, according to the laws of England, King Edward VII. was obliged to take on ascending the throne. This oath has been obligatory since the days of Charles II. The oath opens thus:

I, Edward, do solemnly and sincerely and in the presence of God, profess, testify and declare that I do believe that in the sacrament of our Lord's Supper there is not any transubstantiation of the elements of bread and wine into the body and blood of Christ at or after the consecration thereof by any person whatsoever, and that the invocation or adoration of the Virgin Mary or any other saint, and the sacrifice of the mass, as they are now used in the Church of Rome, are superstitious and idolatrous, &c.

Being the head of the Church of England, the new king by law has to profess and declare the faith of that church, and naturally those Englishmen whose faith he condemns make objection. The protest of the Roman Catholics is as loud as they can make it. Cardinal Vaughan has ordered a general "communion of reparation," "with the hope of repairing and cancelling the injuries thus committed against the Divine Majesty."

What a low idea of God the Cardinal has, to suppose that His anger can be turned away by ritual observances! According to Scripture and reason, God's wrath is turned away only by repentance and faith, which are spiritual exercises. To think that going through certain rites will appease the wrath of God, is both folly and blasphemy. Instead of praying God's forgiveness for a great sin, he simply prescribes a "general communion of reparation." Thus he fancies sin is disposed of by rites.

DRS. GREENFEL AND HUNT, of the Egyptian Exploration Society, have made an interesting "find" at Oxyrhynchus, Egypt, in uncovering thousands of papyrus fragments, many of them being copies of parts of the Bible, and dating back farther than any of the extant manuscripts. Of course it all only confirms the genuineness and authenticity of the Bible as we have it. These fragments, many of them, date back to A. D. 150 and 200. The oldest manuscripts we have of the Bible are a century younger than this. The reason we have no older copies is because parchment was not invented sooner, and permanent copies of no document could be made till permanent material had been found. These papyri in Egypt have been preserved by being buried in a soil and climate suited to their preservation. Had they been in current use, they would not have lasted for a generation.

We have much older copies of the Bible than we have of any of the Greek or Roman classics. It is safe to say that we have ten times as much evidence of the authenticity of the New Testament as we have of the authenticity of Cicero's, Cæsar's and Horace's works; and every new turn of the spade adds to the New Testament proofs.

THE Lexington Herald called upon 122 citizens living in different parts of the state to name the twelve greatest Kentuckians who have passed away. The reports are all in and the result is curious. Henry Clay heads the column, his name being on every list except one. Next comes Abraham Lincoln with 107, followed in succession by John O. Breckinridge, 102; George R. Clark, 89; Jefferson Davis, 88; John J. Crittenden, 77; George Robertson, 66; Daniel Boone, Albert

Sidney Johnston, Robert J. Breckinridge 60 each; George D. Prentice, 58 and Ephraim McDowell 54. These, therefore, receiving the largest number of votes are declared elected. Had a different body of voters been chosen, the result would, of course, have been different.

No two lists were identical, and in all 109 names were voted for, many receiving only one vote.

Not only does such a result vary with the voters chosen, but these voters vary at different times. If these same 122 persons should vote again ten years hence, the result would be different, leaving out of account the names of those who will have died in that ten years.

"It was not till after the war that the Baptists of the South were organized to give systematically to maintain institutions and to evangelize the world."—O. P. Gifford, D. D., in the *Congregationalist* of March 2. We do not know how much Dr. Gifford means by being "organized to give systematically to maintain institutions and to evangelize the world." If he means that the denomination as a whole in the South was not so organized, he is right, and so he would have been right in affirming that the Baptists of the South are not now so organized. If he means that Southern Baptists before the war did not support institutions and contribute to evangelize the world, he is badly mistaken. Southern Baptists were alongside Northern Baptists in supporting the old Triennial Convention, and when the separation came and the Southern Baptist Convention was organized in 1845, the Baptists of the South kept on in the work of giving to evangelize the world.

Then, too, our state and district associations were engaged in mission work. And we had our denominational schools to which many, and often large, contributions were made before the war. The reason our institutions were poor after the war was because their endowments were swept away by the war. The Southern Baptist Theological Seminary was established before the war and a great deal of money had been given to it.

LOUISVILLE is soon to be favored with two rare treats in conjunction. On Monday night, March 25, Dr. P. S. Henson, of Chicago, is to lecture (for the benefit of East Mead church) in Walnut-street church, Second and College streets. His subject will be "Tracks of a Tenderfoot." On Tuesday night, March 26, Dr. Russell H. Conwell will lecture at Library Hall (for the benefit of the Young Men's Christian Association) on "Acres of Diamonds." This is his most famous lecture. Persons at a distance would do well to make it a point to be in Louisville when these two great lectures are delivered.

We have received postal cards on which friends tell us what they regard as the greatest achievement of the 19th Century, and what they expect will be the greatest of the 20th Century. We shall be glad to receive many more. Among those already at hand there is quite a variety of opinion.

We have received and forwarded, in addition to what has been reported for the Texas tornado sufferers, from

- Mrs. Albert D. King \$1.50
- J. B. Stewart \$1.00

We are told that the Mormon elders going through Kentucky and Tennessee tell the people that the Mormons do not practice polygamy. This claim is false. They do practice polygamy. When the writer was recently in Salt Lake City, while he was there Mr. Angus Cannon, President of the Salt Lake Stake, was convicted in court of being guilty of polygamy. The Salt Lake Stake is the principle stake, or district, among the Mormons, and he is the President of it. It is true that polygamy is against the law, but it is hard to get a jury that will convict a polygamist. Occasionally, however, a conviction can be had, and this one was had while the writer was in Salt Lake City. When Mormon elders claim that the Latter Day Saints (?) do not practice polygamy, they are making a claim they know to be false.

(After the above was in type, news came that the Utah legislature passed a law restoring polygamy!)

We have often had occasion to compliment the architectural beauty of the Court House in this city. It is the only really beautiful building we have now in the city. It is pure Doric. The First "Christian" church, at Fourth and Walnut, comes very near being a beautiful building, but it is sadly marred by having Roman arches over the windows and doors, while for this the building would be pure Corinthian. It is expected that the new house Walnut-street church are building will be a thoroughly beautiful building, being pure Gothic.

We learned only the other day that Louisville owes its solitary beautiful building to the late Hon. James Guthrie, one of the greatest men our country has produced. Strange to say, he had to meet sharp opposition in his efforts to secure for his loved city this beautiful and classic building.

MR. BURTING was a freight train brakeman. He was economical and saved up \$170, which he loaned to a friend, taking as security a watch and a mortgage on 40 acres of land. The debtor failed to pay, and Mr. Bunting sold the watch and took the land, which he struck not sell. Recently oil was struck on this land, and he is now a millionaire. He called on the general manager of the railroad he had served, and sent up his card, receiving the message that the manager was sorry, but there was no vacancy in the freight train service he could offer. Mr. Bunting replied that he did not want a job, but he wanted to give the railroad a job instead. Instantly the bearing of the manager greatly changed.

THE New York Times has formally retracted what it said against the Rev. Dr. Ament, missionary in China. It turns out that the cablegram got one-third changed to thirteen, and made it out that Dr. Ament had collected 13 times the amount of the losses of the native Christians, whereas he had collected only one-third. Other papers that have denounced Dr. Ament should follow the example of the New York Times and make retraction.

PROF. MCGARVEY is reproducing in the *Christian Standard* Dr. Howard Osgood's admirable articles on "Isaiah the Myth" and "Isaiah the Prophet," which we published in our columns from the *Bibliotheca Sacra*. These articles should be read by every one who has come in contact with the "higher criticism," and they should be preserved.

Editorial Varieties

The stamps in this country cost the people over \$20,000,000 a year.

The Northern Baptist Anniversaries will be held this year in Springfield, Mass., beginning May 30th.

As we go to press, news comes of the death of Dr. H. F. Gano, of Georgetown, Ky., in the ninety-fourth year of his age.

Dr. J. L. M. Curry had his shoulder sprained in a recent railroad accident in South Carolina. We hope he will soon be as good as new.

The *Protestant* says that Col. Roosevelt "set dreams of questioning" one of Mrs. Roosevelt's orders. She is said to be a very gifted woman.

Dr. Owen A. Williams, a Welshman, speaking of the Baptists in Wales, says: "There is an authentic record of an organized Baptist church at Olchou in the year 1022."

The Chicago Tribune publishes the pictures of six houses in Chicago which are believed to be haunted by ghosts. We wonder if there is any belief which is not held in Chicago.

If any one wishes to go to the Convention in New Orleans free, let him or her write to Dr. W. P. Harvey, care Western Home, Louisville, Ky., and find out how easily it can be done.

The Baptist Courier has rather a heavy edit on the Atonement, spotlighting for Dr. W. E. L. Smith's views on that subject. Brother Courier, please tell us whether or not you endorse what the Philadelphia Confession of Faith says on the subject of the Atonement.

A State Board Institute, with a very interesting programme, will be held next week in Owen Sound. These institutes are increasing in interest and popularity and the church that has one to be congratulated. Dr. Warden is doing a great work.

"We welcome the Recorder back to the old path."—*Christian Observer*. We are in the same path we have been in all the time, and we shall be glad to have the *Observer* walk with us therein. But come now, Bro. *Observer*, please tell us where are those passages in Greek of which you claim to know, where baptism means sprinkle or pour?

The Louisville & Nashville Railroad earned during February, 1901, \$151,217 more than during February, 1900. This is a gratifying increase. This great system is so closely identified with the central South that its prosperity proves the prosperity of the entire South which it passes. We hope this mutual prosperity will continue and will increase.

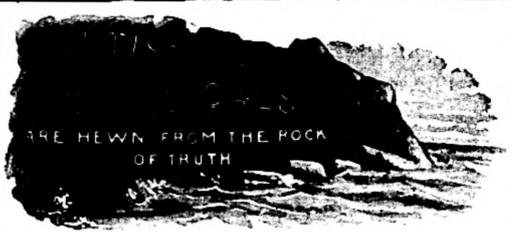
Prof. George D. Herron, whose oratorical utterances have attracted more or less attention for several years, is out in favor of a sort of new religion—the New Social Apostolate. He recently declared: "We are at the end of the era, called often the end of the world." Yet the world jogs on much the same as ever, in spite of its having come to an end.

Prof. Willis Moore, of the Weather Bureau, said that the weather on the 14th inst. would be "the finest ever known at an inauguration," and said it only the day before. He said: "The sky will surely be clear and the temperature warm and balmy." Yet it rained and was disagreeable. Science does not know everything.

The Baptist Standard does not admit the charge of liquor peddling that Mrs. Nation is a fanatic, but says she is "simply a saloonkeeper" and adds: "May her tribe increase." The way the "lawlessness" of Mrs. Nation has been denounced by those papers which have said nothing about the lawlessness of the saloons, is amusing. Their sudden zeal for law appears only when the lawlessness assails the darling saloons.

The Rev. Dr. W. T. Jordan, of Denver, has been visiting relatives and friends in North Carolina and he is doing a fine work in Denver and the Calvary Baptist church is prospering under his care. He has reduced the rent of his beautiful home more than half until now it is quite manageable. We also had an interesting visit from the Rev. H. C. Risner, of Bonaville, Ala., who was on his way home from aiding Pastor Nowlin in a meeting at Lexington. The Rev. J. C. Willett and E. H. Brookshire also paid pleasant visits.

We have received a copy of a neat pamphlet containing Dr. George S. Bagley's able management of the "The Consecration of Criticism." Since the current "higher criticism" was born of avowed hostility to the authority of the Bible, and since its high priests deny that there is anything supernatural about the Scriptures, we do not see how the consecration of such criticism is possible. Consecrated criticism is a new start on fundamentally opposite principles. Even those critics who call themselves "constructive" do not seek to defend the authority of the Bible, but they seek simply to gather out of the Bible the good things which may be useful in the life of the present. We do not deny that these good things would be just as good and useful if found in Shakespeare or in Tolstoy.



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AMONG THE CHURCHES

LOUISVILLE.

Walnut-st.—Pastor Eaton preached on "Healing the impotent man at Bethesda," and on "Gambling." Orphan's Home collection. One received under watchcare. Work on the new building is being pushed.

Broadway—Pastor Jones preached on "The curse of Merod," and on "The history of a sin." Two received by letter, one for baptism and one baptized.

Chestnut-street—Pastor Weaver preached on "Earnest of the Spirit," and on "The question of John the Baptist." One received for baptism and two by letter.

East—Pastor Felix preached on "The relation of faith and works," and on "Repentance toward God." Three received by letter and two baptized.

McFerran Memorial—Pastor Hamilton preached on "Christian spirit," and on "Weighed and wanting." Meetings daily and nightly. Twelve baptized, fourteen received for baptism and one received under watchcare. Bro. Argabrite is leading the singing. Fifteen professions in Sunday-school. Sunday was Pastor Hamilton's first anniversary. There were 107 additions at McFerran church and 78 at Oakdale mission.

Twenty-second and Walnut—Pastor Dement preached on "Why attend church?" and on "Why be a Christian?" One received for baptism and two baptized.

Clifton—Pastor Foster preached on "Helping together," and on "What think ye of Christ?" One received for baptism.

East Mead—Pastor Cooper preached on "Fruit-bearing," and on "Paul's shipwreck."

Franklin-street—Pastor Jenkins preached on "The transfigured lives," and on "God's purpose."

German—Bro. Merkel preached on "The character and death of Stephen," and on "The Prodigal Son." Meetings nightly. Several conversions. Meetings continue.

Highland—Pastor Daves preached on "Creating a desire for service," and on "The mistaken way." Series of sermons next week on "What Baptists believe" by Bro. Sampey, Dement, Weaver, Ker, Boyet, Hamilton, Mallin and Robertson.

Logan-street—Pastor Montgomery preached on "Christian revival," and on "The Prodigal Son." Three baptized and one received under watchcare.

Parkland—Pastor Taylor preached on "The little boy that helped" (a sermon to children), and on "Enemies to the cross of Christ."

Portland-avenue—Pastor Trille preached on "The benefits of church

discipline," and on "The backsliding of David."

Southgate-st.—Pastor McFarland preached on "The blessings of overcoming," and on "Christ seeking lost." One received for baptism.

Third-ave.—Pastor Boyet preached on "The church's message to the world," and on "The lost sheep."

Twenty-sixth and Market—Pastor Thompson preached on "Forsaking Christ," and on "Hell."

Highland Park—Pastor McLendon preached on "God as our great reward," and on "Life by faith in Christ."

Oakdale—Pastor Hill preached on "The essentials of church prosperity," and on "The sayings of Christ on the cross." Two received for baptism and two by letter. Anti-cigarrette league organized with 62.

New Salem—Pastor Carver preached on "The Jews' charges against Christ," and on "Prevailing prayer."

The Point—Bro. Smith, of Ohio, preached on "Repentance."

Damehill-street Mission—Bro. Argabrite preached on "The story of the cross" to the children.

Hope Mission—Pastor Bruce reported a fine week. Bro. Argabrite preached Saturday night, and there were four professions.

Bren. Argabrite, of Paris, Ky., and Merkel, of Cleveland, O., spoke at the Pastor's Conference.

Pastor Eaton opened the discussion on "How Baptist pastors should act in regard to other denominations." The opinion was unanimous against union meetings.

SEMINARY NOTES.

What has become of Parise? H. C. Risner ate supper with us one night.

Dr. W. C. McCall, of Mt. Vernon, Ill., recently visited some of the classes.

J. J. Clear, a student of last year, paid a passing visit to the hall last week.

M. S. Kirby, of Texas, has been called to a church in Austin, his labors to begin in June.

Dr. J. W. McEllothlin is to make an extended visit to Europe in the near future.

As the appointed leader failed to be present, the missionary meeting, after singing, adjourned.

Th.M.'s this year will get a life of Spurgeon in several volumes free! This by way of advertisement.

W. J. Peck has been holding a meeting at Spico Valley, Ind. He was assisted by Bro. L. P. Groves. Out of 26 additions 25 were by baptism.

On account of Dr. McEllothlin's expected visit to Europe, the class in church history will receive their examination about the middle of April—whereof we are glad.

Prof. A. P. Haupt, M.A., Ph.D., has dropped in amongst us to teach a class in German. Once before he was here and taught a large class. This was in Dr. Broadus' time.

H.A.L. F. BUCKNER.

THE STATE.

Bro. Geo. E. Oliver writes: "Pastor J. H. Wright has resigned the care of the First Baptist church of Fulton, and has accepted a call to Union City, Tennessee. When he preached his first sermon the Sunday following his resignation, Brother Wright, during his three years' pastorate here, has been very successful in his work, and carries with him the sincere regret and joy of his people. Many of the members of this church, but of the Christians of Fulton. Even the ungodly admired him for his Godly walk and for his earnest efforts in their behalf."

Pastor H. H. Hibbs writes from Williamsburg: "We have just closed a glorious meeting conducted by Bro. T. T. Martin. There were 38 additions by baptism and several by letter. No man has ever been to Williamsburg who more completely won the people. A crowded house in the morning with chairs in the aisle, and an overflowing house in the afternoon. The majority of the converts were with us, and all through the meeting crowded and overflowing houses, at night, heard him with great joy. Bro. Martin is truly a very strong preacher."

Brother Fount Rainwater writes: "Sunday, Feb. 24, there was one of the most interesting meetings closed at Caldwain in this section of the country. During the meeting there were 31 baptized into the New Hope church, which is situated about three miles away. Most of the converts were married couples. Several of the converts had reached or passed the average age of man. There is no organization at Caldwain, but it is the intention to organize a Baptist church there in the near future. The meeting lasted 10 days. Bro. C. L. Bradley, of Russell county, did most of the preaching and all of the baptizing. He was 68 years of age the day that he buried 30 of 31 into the watery grave, which was the 23rd of February. Bro. Bradley is certainly a great soul-winner, and words and figures fail to express what his faithful, earnest services have been worth to this vicinity during the last few days. One thing more we beg to state is, that the Lord has removed several divisions, and we would like to see his children in love about this place until we do not know how to be as thankful as we should. 'Oh that men would praise the Lord for his goodness and for his wonderful works to the children of men.'"

Pastor H. B. Taylor writes from Murray: "With the first day of the year we began a series of cottage prayer meetings in the city of Paducah. Bro. Geo. C. Cates was to have been with us the second Sunday in January, but the Lord kept him at Lebanon Junction that we might be ready for a meeting where in came the same old man, 11. The month we had waited had been spent in prayer and preaching and one day at least in fasting. When Bro. Cates reached us of the church was 'with one accord in prayer' for a truly great God-power meeting. This is the first time we have had a man through whom to give us such a meeting. Bro. Cates shuns not to declare the whole counsel of God. His sermons were full of old-time Gospel. The text of the meeting as announced at the time was, 'Have faith in God.' He called sin by its right name, and told men that a sure-enough hell awaited them if they repented not of their sins. The only remedy for sin—the blood of Christ—was made much of, and in every sermon repentance toward God and faith in the Lord Jesus Christ were set forth as the conditions upon which the blood was applied. I have never labored with any man who laid more emphasis on prayer, repentance and the blood. He told strong men repeatedly that they must pray or go to hell. I have never seen the power of God displayed in such remarkable power as in Murray in the last 30 days. Many strong men steeped in sin came and got down on their knees before God and prayed for mercy. Every Sunday-school scholar old enough to be accountable was converted during the meeting. The visible results thus far have been a great deepening of spirituality in our membership, a solid, bed-rock grace in grace, a stronger faith in God, 95 converts, and 104 additions to the church. We are now looking forward to the coming of the General Association in June as a time when our people shall be greatly strengthened in their knowledge and love for the message of the Gospel to the ends of the world. I am now hoping and praying that it may not be long until Murray church shall support a missionary. Praise ye the Lord."

Bro. T. E. Richey writes: "In response to a cordial invitation, I oc-

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cupied Pastor L. J. Straman's pulpit at White Plains, Hopkins county, Sunday, March 5, morning and evening, and Saturday evening before. The outlook is very flattering for this church. It has been fortunate in getting a deed to a nice \$1,500 building and an excellent bell and a very neat by adding together with elegant and spacious grounds, all this for just \$500. It was the property of a defunct Universalist organization. Also they have secured a \$80 organ for \$25. The church is warmly attached to the pastor. They have a good Sabbath-school, the average attendance being 44 average collections 32 cents. Bro. Fred Ballor is the efficient superintendent. Bro. Straman is called to be ordained at a field. God bless him and his flock."

Pastor G. W. Perryman writes from Paducah: "I have found a noble people, a splendid church, a fine little city. No man ever left a church in better condition than Bro. Penrod left this one. He succeeded in raising several thousand dollars and remodelled the audience-room, also put in a two-thousand-dollar steam heater, hence we have the prettiest auditorium in the city. He also left a united membership, ready and willing to work. He stood in the front ranks as a preacher, and was loved and appreciated by the church and also by the people of the city. He prepared the ground and sowed the seed, hence I am having a good time reaping. We have received by letter and by experience had baptism about 80 persons since I came the first of January. Our Sunday-school has almost doubled in attendance, and our congregations are by far the largest in the city. For several Sunday nights many have been turned away after the church and gallery were filled. The interest has been so marked that I have preached several nights with splendid results. Paducah is growing very rapidly and many Baptists are moving here, and as we are a business city in the state outside of Louisville, hence the First church will very soon be put down as one of the best churches in Kentucky. We have many of the leading business and professional men here in camp. Hence we are glad that the First church of Paducah are no mean folk. Pastor Rouse is much encouraged with his work at the Second church. Bro. Wester speaks hopeful of his work at the Third church. The East church hasn't any pastor just now, but I understand one will be secured right soon. Come and see us. You will find us happily located in the parsonage hardly by the old First church."

Pastor Wm. D. Nowlin writes: "We have just closed one of the most successful revivals that Upper South Baptist church has ever had, and has ever enjoyed. Bro. H. C. Risner, of Roanoke, Ala., was with us, and preached twice a day for three weeks. We had the largest congregations we have ever had, house well filled at day services and all the streets were taken at night, and sometimes hundreds turned away. We had 60 additions during the meeting. Bro. Risner's preaching is forceful, instructive and interesting. The meeting did the church much good. We purpose making a new building away to build a new house, as we haven't room for our congregation."

A brother from Lewisburg writes: "Owing to the sickness of Pastor W. A. Whittle, his regular appointment at Mt. Pleasant was filled by Bro. Gattling, pastor of Lexington, Va. There were 55 additions to the church. Bro. Gattling's earnest presentation of the Gospel message was enjoyed to the edification of those who heard it."

OTHER STATES.

Pastor J. W. Porter writes: "I have recently closed a series of meetings with Pastor Walker, of Huntington, W. Va. There were 55 additions to the church. Bro. Walker has been pastor of the church for 28 years. Through his wise leadership Huntington has three self-supporting Baptist churches, though its population is less than 30,000. He has done a mighty work for the Baptist of his state. It is an inspiration and blessing to be thrown with such a man."

of his state. It is an inspiration and blessing to be thrown with such a man."

Bro. A. Y. Napier writes: "From the third Sunday in February to the first Sunday in March I was ably assisted by Bro. J. P. Jenkins, of the Franklin street Baptist church, in a protracted service at Borden, Ind. Our people were delighted with his genial Christian companionship, his strong Biblical preaching, and his earnest and faithful presentation of Christ, and our little flock was greatly strengthened and encouraged by the additions that came to us during his stay."

Bro. W. J. Neale writes from San Diego, Cal.: "I don't know that you are much interested in the Baptists on the Pacific Coast or in this southwestern corner of Uncle Sam's big farm, but will say that the First Baptist church of San Diego is fast forging ahead to the front, and is today the peer of any church on this coast. Sunday-school flourishing, missionary enterprise not lacking, house filled at almost every meeting of the church, often crowded, the baptisms were stirred nearly every Sabbath, and almost all present pastor, W. B. Hinson, has been with us—about eight months—we have received over 120 new members, many of them from the Sabbath-school; have had no protracted effort meeting on any Sabbath and Wednesday night. Communion service on the first Sunday rarely ever comes around but we welcome from 8 to 12 new members. Truly the Lord is blessing us. I often think of the good old Baptists I left by the fair old grass in our native home, and the Rocking-k keeps me in touch with them, so send it along. I am getting old and feeble by age, but younger in spirit all the time, and will soon see all meet again in our Father's home."

The *Minneapolis Journal* of March 4 has the following in regard to Pastor W. B. Riley: "Pastor W. B. Riley, on the occasion, the subject being 'A Forward Look,' from the text Phil. 3:13-14. Since Pastor Riley began the work four years ago yesterday, 622 people have been added to the First Baptist church of Minneapolis, most of them by baptism, making the present membership 1,000. The amount of money raised for current expenses and missions is in round numbers \$80,000, of which \$60,000 has gone to be expended in building improvement and in payment of the old debt; \$30,000 has been given to missions."

Bro. R. F. Harrell writes from Raston, La.: "The church at this place has been for some months without a pastor until about four weeks ago, when we called Bro. J. U. H. Wharton for his whole time, a step in advance of what we have been accustomed to, having had services only two Sabbaths in the month. We are all in high anticipation of good things to come, having such a man as Bro. Wharton to lead us. May the Lord grant it."

In December, 1900, Pastor F. A. Risner held a meeting at Scottsburg, Ind., doing the preaching himself. The visible results were 61 additions, 50 of them by baptism. He has also just closed a meeting with his church at Crothersville, Ind., where he did the preaching. There were 41 additions, 32 being by baptism.

Our church at Ruston, La., have secured Bro. J. U. H. Wharton for his whole time. Both he and they are to be congratulated. There is fine material in that church. Pastor J. J. Porter, of Mexico, Mo., has, during the winter, welcomed 147 additions to his church. Twenty-two came from the Pedobaptists, eleven of them during the progress of a series of sermons on "The doctrines and practices of Baptists." Evangelist Sid J. Williams is engaged in a great meeting at Belton, Tex., from which we hope to hear of glorious results.

Mrs. Maggie J. Le Compté, of Lexington, Ky., is arranging to take a party to attend the Southern Baptist Convention.

Children's Corner.



ATTENTION, CHILDREN.

A friend who has more than once devised good things for the RECORDER directs us to make this offer to children only:

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HOW THE NICKEL WAS SPENT.

BY EFFIE W. MERRIAM.

"Nellie! O-h, Nellie-o-o-o!" It was a big noise to come from so small a mouth, and the boy stood on tiptoe and used his two tiny hands for a speaking tube. In less than two minutes a little girl stood beside him.

"What is it, Robbie?" she panted. "Have you seen an elephant, or—or a new little white kitty?"

"Elephant, puhaw! White kitty, puh!" Robbie's voice was disdainful, but the little girl did not seem to mind it.

"Girls are so silly!" he added. "They never think of things 'cept elephants and cats! Why, Nellie, I've got five cents, and every single cent of it is mine. There isn't any of it yours, Nellie."

"No Robbie," said Robbie, humbly, "not 'thout you give me some of it; then it would be."

"But it isn't broken in two, so I couldn't; but I'll buy something with it, and I'll give you part of that."

The children clasped hands and started on a run for the nearest confectionery store. Suddenly Robbie stood quite still,

regarding his companion gravely. "What is it, Robbie?" she asked, anxiously. "Did you lose it?" "Why, Nellie Waters, we've been real—real low down!" "Why? I haven't, anyhow!" "Both of us, Nellie! Papa and mamma don't take hold of hands and run when they go to buy something!" "Oh, is that all! Well, I'd rather not run any more, for my breath is limping awfully!"

Then Nellie took Robbie's arm, just as she had seen mamma take papa's and they marched down the street very gravely. Soon they came to the window of a large confectionery store where candy, nuts, and fruit were so temptingly displayed that the children forgot to be dignified, and danced up and down in delight.

"Wish we could buy it all, Robbie!"

"A nickel won't buy everything," replied Robbie, wisely. "S'pose we buy some gum." "Them's purty things, but I don't guess they be very fillin'," sighed a voice close beside them.

Turning, they saw a ragged little girl gazing wistfully into the window.

"Filling!" repeated Nellie; "of course they are not. Filling is what Bridget puts into cake." "Fillin'," said the girl, "is what makes folks not feel hungry any more. I do wish't I had some."

The little girl was very thin, and had great, hungry eyes, that somehow made the children feel sorry for her.

"Didn't you have any breakfast?" asked Robbie.

"I ain't had nothin' since yesterday mornin'." "Mercy!" exclaimed Nellie. "How empty you must be!"

The girl began to cry, softly, and as if she were ashamed of it. She had become used to harsh words, but sympathy overcame her.

"Nellie," said Robbie, "come here!"

Nellie was beside him instantly. "I know, Robbie," she whispered; "we can't have candy when she's empty. I don't want it, do you?"

"No-o-o" replied Robbie, slowly, "at least, not very much. Anyhow, we can't have it."

The children told the poor girl to wait outside a minute; then they went in and laid the nickel on the counter.

"Give us something fillin'," said Robbie to the clerk; "the fillin'eat thing you've got in the shop."

"It's for a hungry girl," explained Nellie, pointing to the door, where the girl was looking anxiously in. "We're going to spend every cent of it on her."

"Then," said the clerk, "if I were you I should go to a bakery and get two loaves of stale bread. It is very good," as Nellie began to protest; "we buy it at home

very often, and when people are hungry—"

The children did not wait to hear the remainder of the sentence. Robbie caught Nellie's hand and they ran to the nearest bakery, followed closely by the hungry girl.

"We want two loaves of snail bread," panted Robbie.

"Stale bread," corrected Nellie, who being a little woman, understood about such things. "And please, dear clerk," she added, "couldn't you throw in a doughnut, 'cause this nickel is very new and nice, and the poor little girl hasn't had a doughnut in years and years? You haven't, have you, girl?"

"Ain't never had one," replied the hungry child, her face shining with happy expectation; "leastwise, I can't 'member 'bout it."

When the little stranger left the shop, she carried a large paper bag, in which were two loaves of bread and a doughnut. She was eating another doughnut. A lady who had chanced to witness the scene followed her to the miserable room where her sick mother was lying on a bed of straw, and a crippled boy was trying to fan her. It was the beginning of happier times in the home of Maggie Weston; and she owed it to Robbie and Nellie, but they were not to know that.

Our little friends walked home quite slowly, and now there was no reason why they should try to be dignified, for their money was spent.

Nellie pressed both chubby hands on her stomach.

"It isn't very hard," she said, "but it feels full!"

"It's because you're almost crying," replied Robbie, who felt symptoms that were not new to him, and which he also located in the stomach. "I feel pretty bad, too," he admitted, "but it's because the nickel wasn't a dime."

Very soon Robbie and Nellie forgot all about the nickel. But, though the nickel was forgotten, the good it started went on and on. A life was saved, a crippled boy was sent to a hospital where he was made straight, and a little girl was educated, became a teacher, and was enabled to support her mother comfortably. How happy Robbie and Nellie would have been could they have known! In this world, such things are sometimes hidden from us, and this little story is told to encourage children who fancy their efforts are too feeble ever to amount to any good thing.—Little Men and Women.

We Are a Busy People.—Scene, Rome.—"Delighted to meet you in Italy, Miss Benedict." "Miss?—eh! you have not heard of my marriage. I am on my honeymoon." "Indeed! Where is your husband?" "Oh, I left him in New York; he was to busy to come along."—Harlem Life.

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LITERARY.

All books noticed in these columns will be sent a publisher's price by the Baptist Book Concern, postpaid, to any address, on receipt of price.

BOOKS.

HISTORY OF AMERICAN BAPTIST MISSIONS. E. T. Merriam. American Baptist Publication Society: Philadelphia. \$1.25.

A most convenient and timely manual. Here the leading facts in our missionary history are presented in most attractive style, in one of the most interesting books we have ever seen. Under a general sketch of the missionary enterprise, Dr. Merriam describes the condition of the denomination in this country in 1812, and the formation of the General Missionary Convention—the old Triennial Convention. Then the progress of the work in the different countries is traced. The story of the formation of the Southern Baptist Convention is fairly and kindly told, many facts being given, not generally known, and that ought to be generally known.

After giving very interesting accounts of the formation of the various general missionary organizations and of the progress of the work in the various fields, the author gives an excellent chapter on the Past and the Future. We hope this book will have the wide circulation it deserves, and that the denomination needs.

THE BAPTIST WHY AND WHY NOT. Edited by J. M. Frost, D.D., Sunday-school Board, S. B. C., Nashville, Tenn. \$1.25.

This new edition is in several respects an improvement on the former, and it leaves little to be desired. B. F. Garvey, Esq., of New Liberty, Ky., generously gave the Board \$500 as the Eva Garvey Publishing Fund, and with that this book was issued. Twenty-seven prominent Baptist ministers have furnished each a chapter for this work on such topics as the Distinctive Baptist Why; Why the Bible and not other standards; Why a Baptist and not a Roman Catholic; an Episcopalian? Methodist? &c. Why Baptism of Believers? Why Immersion? Why Close Communion, &c.? Why Sunday-schools? Why Missionary? Why Conventions? Why Baptist Schools? Why Denominational Papers, &c., &c. The ground of Baptist practical polemics is well covered, and although the chapters vary in value, yet the book is an excellent campaign document, and we are glad it has reached its sixth thousand. We hope it will reach its hundredth thousand.

LIFE AND LETTERS OF JOHN ALBERT BROADUS. by Archibald Thomas Robertson. American Baptist Publication Society.

We are glad that this long looked-for volume has at last appeared. It is dedicated to "E. B. R.," whom we recognize as the author's wife, a daughter of Dr. Broadus, whom she greatly resembles in many things. Dr. Robertson has had the best facilities for the preparation of this volume, and it is manifest that he has done a great deal of patient work in bringing it out. Since Dr. Broadus, in his biography of Dr. Boyce, had given much of his own history, Dr. Robertson decided not to duplicate that, but rather to present such selections of Dr. Broadus' letters as would best reveal the man and the worker. Fortunately Dr. Broadus preserved all his

letters, and while this gave an immense task to Dr. Robertson (having to examine 25,000 letters), it also placed abundant material at his disposal. The book is, therefore, mainly letters, written by and to Dr. Broadus, with such notes and comments as are needed to put them in their proper setting. One letter in *fac simile* is given. One chapter (XV.) is written by Mrs. Alice Broadus-Mitchell: "Memories of My Father's Home Life." It is a loving tribute.

While the reader, especially if he knew Dr. Broadus intimately, may wish some things were in this book which are left out, he must be glad to have all that is given. Dr. Robertson, of course, acted according to his own judgment in choosing what to put in and what to leave out, and had the task fallen to another the result would have been different. The book is of permanent value, giving, as it does, many interesting facts and a view of the great and the good Dr. Broadus, which is not elsewhere obtainable.

MAGAZINES.

The *International Monthly* for March is at hand. Contents: National Expression in American Art, by W. H. Low, of New York; The Situation of France in International Commerce, by Andre Labon, of Paris; The Problem of Development, by Thomas H. Morgan, of Bryn Mawr College; Child-Study and Education, by James Sully, of London; Civic Reform and Social Progress, by E. R. L. Gould, of New York.

What Ireland Has Done for America is the subject of an important article in the March number of the *New England Magazine* by Prof. F. Spencer Baldwin, of Boston University. Ireland has contributed more to the making of America, Prof. Baldwin contends, than has any other single nation, with the exception of England. Prof. Baldwin's article is devoted to a study of the part which the Irish have played in American life, and his study is an exhaustive and a just one. He shows what the excellences of the race are and what its defects, what it has contributed to bad politics, as well as what it has done in the hard work of the country. The number of Irishmen who have been prominent in American history is great, including such soldiers of the Revolution as Montgomery, Sullivan, Wayne and Stark, and such later men as Commodore Perry, Zachary Taylor, Gen. Sheridan and Gen. Meade. Half a dozen of our Presidents have been men of Irish blood. Horace Greeley, Robert Fulton, Samuel Morse, Asa Gray, Cardinal Gibbons—these are but a few of the many conspicuous Irish-Americans of whom Prof. Baldwin writes in his valuable article, and whose portraits adorn his pages.

(Additional literary on another page.)

The popular pastor, Brother J. H. Wright has resigned the care of the Fulton Baptist church, and has accepted the care of the First Baptist church of Union, Tenn. Bro. Wright is one of our useful preachers.

Evangelist Fife has conducted a meeting in Navasota, Texas, aiding Pastor D. Y. Bagby.

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PROGRAMME.

The following is the programme of the Ministers' and Members' Meeting of the Baptist Association to be held at Goshen, March 30, 31, 1901.

10:00. Devotional Exercises.—Rev. S. S. Parry.

10:30. Introductory Sermon.—Rev. Garrett Reed.

11:15. Church Development.—Prof. H. V. Bell, W. L. Franklin.

NOON.

1:00. The Bible test of Discipleship.—Rev. E. Summers, E. Burras.

2:00. Sermon.—Rev. B. F. Adkins.

2:45. Why I am a Missionary Baptist.—Rev. A. S. Pettie.

3:30. Some recollections of an old Preacher.—Rev. S. S. Parry.

SUNDAY MORNING.

9:30. The Influence of the S. B. on the Home.—J. W. Abbott.

9:50. The Influence of the S. B. on the Church.—J. H. Hawkins.

10:30. Who is responsible for failure in mission work?—Rev. J. I. Willis, J. T. Hughes.

11:00. Sermon.—Rev. A. S. Pettie. W. D. Moore, Chairman Executive Board.

PROGRAMME.

The following is the programme of the Gasper River Baptist Ministers' and Members' Meeting to be held with Sandy Creek Baptist church, Butler county, Ky., March 29, 31, 1901.

1. Sermon for Criticism.—B. S. Stuart.

2. Condition and needs of our Foreign Fields.—J. W. Gill, G. B. Johnson.

3. Church Loyalty, its meaning and Importance.—A. B. Gardner, H. C. Hudnall.

4. The Scriptural proportion and method of Giving.—J. P. Taylor, I. B. Stuart.

5. The Holy Spirit in the work of the Church.—J. H. Newman, W. Y. Clardy.

6. Do the Scriptures justify the use of the Lord's day in order to gain time in secular Affairs?—G. W. Milam, G. W. Pendley.

7. Scriptural Intemperance.—J. E. Gardner, S. H. Posey.

8. Sermon Saturday, 11 A. M. from Matt. 26:46.—A. B. Gardner.

9. Exegesis Romans—Eppie Howerton.

10. The Importance of District Missions.—M. C. Hughes.

All are invited to come. G. W. MILAM, S. C.

PROGRAMME.

The following is the programme of the Ministers' and Deacons' meeting of Salem Association, to convene with Hill Grove church Friday before the 5th Sunday in March, 1901:

1. The importance of church prayer-meeting.—I. C. Argabright.

2. Exegesis of John 13:14.—D. F. Shacklett.

3. Intercession of Christ.—J. J. Willett.

4. Qualification and duty of deacons.—W. H. Bruner.

5. Post or premillennium.—T. J. Davall.

6. Church discipline.—J. H. Eryant.

7. Redemption.—H. East.

8. Suggestions of new plans for our missionary work.—H. C. Hays.

9. Present missionary outlook.—S. W. Farlow.

10. The needs of the missionary field of Salem Association.—D. S. Roberts.

11. What influence does the Holy Spirit exercise on the regenerate and unregenerate?—J. O. Willett.

12. Sermon.—Lanke 23:3—C. M. Buckhaman.

13. The Sunday-school.—John Farr.

14. The final judgment.—John S. Willet.

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CUBA.

On January 1, 1901, I left my home in San Antonio, Texas, to visit Cuba in the interests of the Home Mission Board's work. I have been preaching to our American people on Sundays in Havana, and visiting the various missions during the week. I have visited and preached for all our churches in the island except Pinar del Rio, which I hope to visit next week. I am perfectly delighted with Cuba. It is one of the most beautiful spots in the world. It is rich and healthy (except yellow fever in summer), and will soon possess a large and prosperous population. The people are intelligent and kind-hearted, thoroughly imbued with the principles of liberty. Their motto is: "Liberty or death."

I think Romanism has seen its best days in Cuba. The following from La Discusion shows which way the wind blows: "The tyranny of an almanac—I bought a calendar by the Bishop of Havana for 1901. Imagine my surprise when I read on page 64 the following command for December 24: 'Abstinence from meats without fasting for white people—fasting and abstinence from meats for colored people.' Therefore my beloved friends, Gens. Rabi, Cebreco, Pedro Dias, Silverio Sanchez and Quintin Bandera, cannot eat the traditional pig on Christmas eve simply because a foreigner who pompously calls himself 'Bishop of a people who desire and will be, at any cost, independent, has forbidden it. Let white and black Cubans judge of the above.'"

I don't think these liberty-loving Cubans will much longer submit to the mental and spiritual tyranny of the Romish church. Four hundred years of Roman Catholic bondage is indeed a severe drilling. Now that liberty has come, they are in great danger of swinging to the opposite extreme into infidelity and anarchy.

No people in the world are so well equipped to save Cuba as Southern Baptists. We have in Havana a capacious, commodious, comfortable house of worship. Indeed it is the largest evangelical house of worship in the Spanish-speaking world, with an intellectual giant as pastor. A. J. Diaz is a man of marvelous magnetic power. J. V. Cova, of Matanzas, is scholarly and a polished gentleman. Oholonor, of Cienfuegos, is a veritable cyclone in public speech. A. M. Cabrera, of Santa Clara, is a graduate of Havana University and a thorough Baptist. Dr. E. F. R. Rodrigues, of Sagua la Grande, holds three diplomas from the following institutions: Havana University, Medical College of New York and Charity Hospital of New York. With wise, consecrated leadership and the necessary means these men, with their helpers, will take Cuba for Christ.

Now during these days of political regeneration is the time to do our best work. To-day is the day of salvation for Cuba. What is done must be done quickly or much will be lost. The one great need at present is houses of worship at strategic points. We must have them to secure success and permanency. Southern Baptists should raise at least \$50,000 next year for houses of worship in Cuba. Fifty thousand dollars invested in church houses next year will be worth more to Cuban Baptists in 1922 than \$500,000 invested five years hence.

Yours in Gospel bonds,
O. D. DANIEL,
Prado, Havana, Cuba.

LETTER FROM REV. J. S. WRIGHT, CHOCTAW PREACHER.

DEAR FATHER MURROW: I have thought a great deal about how to make the Gospel grow stronger among my people. I am anxious for this. At the last meeting of the Choctaw and Chickasaw Association, the committee on missions reported as follows and the report was adopted:

"Young men and women (Choctaws) are growing up and if not reached by the Gospel they will become the prey of sin and Satan and be lost to usefulness and righteousness."

O, how true this is. What can we do to save our Indian young men and women? Our Association is doing all it can, but the work is too great for us. Our eyes are turned to the General Convention and the Home Mission Society in New York and Southern Board in Atlanta. If we cry unto them, will they hear us?

Since the death of Bro. J. P. Thompson, there is no missionary among the Choctaws. Bro. Thompson was a very useful man. He was doing a good work. If God would send a true white missionary to the full-blood Choctaws, we would thank him and receive the man gladly.

Dear Father Murrow, it seems to us that our country and all we have here on earth are going from us. What will become of us full-bloods? Our hope is in God and his people. Will you please inform the Boards about our condition and ask them to turn and look on us with compassion? Your brother,
J. S. WRIGHT.

PROGRAMME.

A Missionary and Sunday-school Meeting of Shelby County Association will be held at Simpsonville, March 29-31, with the following programme of exercises:

FRIDAY.

Devotional exercises at each session.

7:15 P. M.—The Genesis of Missions in America.—Prof. W. O. Carver.

SATURDAY.

10 A. M.—Our Home Field.—Professor W. T. Ford, Rev. Henry Macdonald.

The best way to secure contributions to Missions.—Rev. J. H. Burdin, Rev. B. F. Hungerford.

Discussion in five minute speeches.

2:30 P. M.—A Twentieth Century Mass Meeting.

7:15 P. M.—Missions in China and the Philippines.—Rev. S. O. Humphreys.

Missions in Cuba.—Rev. W. W. Horner.

The Individual in Church Work. Rev. B. J. Davis.

General discussion in five minute speeches.

SUNDAY.

9:30 A. M.—Sunday-school, conducted by Rev. U. S. Thomas.

Criticisms and Practical Suggestions.

What is my duty to Missions?—Rev. J. W. Vallandingham.

11:15 A. M.—Sermon—Early Struggles with Anti-Missionary Forces.—Rev. E. O. Dargan.

2:30 P. M.—Sunday-school Mass Meeting.

7:00 P. M.—Address—A Bird's-eye View of Missions.—Rev. W. P. Harvey.
J. E. NUNN, Ch'n. Com., Shelbyville College.

The Making of Good Coffee



Begins in the growing. Anywhere between the plantation and the coffee pot the flavor may be changed, the quality spoiled by carelessness, inexperience, or unscrupulous methods. From the time Arbuckles' Coffee leaves the hands of the grower until it reaches the user in a sealed packet, it is handled with the same watchful care, the same thought for cleanliness, that you would give any article of food that goes on your table. That's the reason it costs the grocer a cent a pound more than its cheap imitations. The extra cent you pay for

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THE MARKETS.

LIVE STOCK.

Report for week ending Mar. 9.

CATTLE.	
Extra good export steers, 1,200 lbs and up	4 00/4 75
Light shipping, 1,200 to 1,500 lbs.	4 00/4 50
Best butchers	3 75/4 25
Fair to good butchers	3 50/4 00
Common to medium butchers	3 25/4 00
Thin, rough steers, poor cows and heifers	1 50/2 25
Good to extra oxen	3 00/4 25
Common to medium oxen	2 50/3 75
Sheep	3 00/4 00
Wethers	3 00/4 00
Hogs	5 00/6 75
Milk cows—Choice	25 00/30 00
Fair to good	20 00/25 00

HOGS.

Choice packing and butchers, 225 to 300 lbs.	5 75
Fair to good packing, 150 to 225 lbs.	5 00/5 75
Good to extra light, 125 to 150 lbs.	5 00/5 45
Fat hogs, 125 to 150 lbs.	5 00/5 50
Fat hogs, 125 to 150 lbs.	5 00/5 75
Fig. 10 to 20 lbs.	4 00/4 75
Wrights, 125 to 200 lbs.	4 00/5 00

SHEEP AND LAMBS.

Good to extra shipping sheep	3 00/3 50
Fair to good	2 50/3 25
Common to medium	2 00/2 75
Wethers	3 00/3 75
Wethers and shagwags, per head	1 75/2 50
Best butcher lambs	3 00/3 50
Fair to good butcher lambs	2 50/3 25
Tall ends	2 00/2 50

LEAF TOBACCO.

Report for week ending Mar. 9.

SALES WITH COMPARISONS. Following were the sales for the week and year to March 9, with comparisons:

Year	Week	Year
Year 1900	8,478	49,406
Year 1899	8,713	39,004
Year 1898	4,866	41,187
Year 1897	2,810	35,281

SALES.

	1901.	1900.	1899.
Total sales of new crop to date	42,128	47,160	45,301
Sales new crop to date, original inspection	54,061	50,473	50,237

REJECTIONS.

Rejections this week	1001.	1900.	1899.
Percentage of rejections to action sales	19	28	30
Rejections Jan 1 to date	8,012	9,121	8,646

RECEIPTS.

Receipts this week	1901.	1900.	1899.
Receipts Jan. 1 to date	28,128	31,408	32,243

SURLEY—1900 CROP.

	Med.	Colony.
Trash, green or mixed	4 00/4 25	4 00/4 50
Trash, sound	4 00/4 50	4 00/4 50
Common lugs	5 00/5 50	5 00/5 50
Medium lugs	5 00/5 50	5 00/5 50
Good lugs	7 00/7 50	7 00/7 50
Common leaf, short	4 00/4 50	4 00/4 50
Common leaf	4 00/4 50	4 00/4 50
Good leaf	7 00/7 50	7 00/7 50
Fine and selections	8 00/10 75	10 00/17 75

Good leaf . . . 10 00/11 50 10 00/11 50
Fine and selections 12 00/13 00 12 00/13 00

SURLEY—1900 CROP.

	Med.	Colony.
Trash, green or mixed	4 00/4 25	4 00/4 50
Trash, sound	4 00/4 50	4 00/4 50
Common lugs	5 00/5 50	5 00/5 50
Medium lugs	5 00/5 50	5 00/5 50
Good lugs	7 00/7 50	7 00/7 50
Common leaf, short	4 00/4 50	4 00/4 50
Common leaf	4 00/4 50	4 00/4 50
Medium leaf	5 00/5 50	5 00/5 50
Good leaf	7 00/7 50	7 00/7 50
Fine and selections	8 00/10 75	10 00/17 75

DARK—1900 CROP.

Trash, green or mixed	3 00/3 25
Trash, sound	3 00/3 25
Common lugs	4 00/4 50
Medium lugs	4 00/4 50
Good lugs	6 00/6 50
Common leaf, short	3 00/3 50
Common leaf	3 00/3 50
Medium leaf	4 00/4 50
Good leaf	6 00/6 50
Fine and selections	7 00/9 50

The Angel of Requests—so the legion runs—goes back from earth heavily laden every time he comes to gather up the prayers of men. But the Angel of Thankgiving, of gratitude, has almost empty hands as he returns from his errands to this world. Surely our prayers ought largely to consist of thankgivings for mercies bestowed as well as petitions for things desired.

BURPEE'S FARM ANNUAL FOR 1901

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A Grand New Book of two hundred and twenty pages. Entirely rewritten at our famous POODOOK FARMS—the largest Trial Grounds in America. New Directions for culture, New Landfalls, New Novelties of unexampled merit in both Vegetables and Flowers, Elegant New Colored Plates. The Quarter-Century's Record of Progress, New Cash Prices, and other New Features. The Bureau, almost complete, and BEST SEED CATALOGUE ever published. Matched for ten cents, which is less than cost per copy. Name this paper, send ten cents (silver or stamps) and with this great catalogue we shall send a 16-cent packet of either Burbank's *Empire Floral Novelty* or Burbank's wonderful, new, dwarf, neatly, bright-red, earliest Tomato,—"Queen-Croquet."
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THE FARM

KENTUCKY TRADE ITEMS.

The fruit is reported safe, so far.
The wheat prospect is not promising.
A large acreage of cow peas will be sown in Woodford Co.
Mack Hughes sold to Josh Bowles, of Bardstown, five horses for \$590.
Danville Advocate reports the sale of 60,000 pounds of hemp at a fraction over 6c a pound.
A. W. Carpenter bought of Anderson Nunnelle 119 ewes with lambs at \$6.50.—Interior Journal.
Thomas J. Steele, of Flat Creek, Bath county, has sold 22,436 pounds of tobacco raised on 7 acres of ground.

Total tobacco sales in this market last week were 5,738 hhd., against 3,684 hhd. on corresponding week of last year.
Kennedy & Bramel, of Bourbon county, sold a crop of eleven hogheads last week at Louisville at an average of \$9.10.

The Stanford Journal notes the sales of several lots of hogs at 43c; 19 extra yearling cattle 650 lbs., at \$27 each. A lot of yearling heifers at \$14 each.

Mr. L. H. Jordan, Haywood, Ky., sold in Glasgow, Ky., last week two black mare mules for \$210 and one for \$185.

Corn is reported to have sold at 61 cents per bushel at a sale near Washington, Mason county, one day last week. Owing to the very dry season in that locality last summer corn is scarce and high.

The government report shows that the value of the egg crop of Kentucky is greater than that of our immense tobacco crop, and that the value of eggs, chickens, geese, etc., exceeds the value of all the agricultural products in the state.

Judge George B. Nelson, of Clark county, raised 106,011 lbs. of hemp on 68 acres of land, an average of 1,560 pounds to the acre. On twelve of the sixty-eight acres the average was 2,000 pounds. The ordinary yield is 1,000.

At the sale of Mr. Newt, Taylor, near Bryant Station, everything brought good prices, mules, \$130 to \$161; cows, \$25 to \$40; work horses, \$40 to \$90; h-gs, \$5.75 per hundred; corn, \$2.20 per barrel. All farming implements sold high.—Paris News.

In the Jefferson sale in Nicholas, says the Mercury, horses sold at from \$85 to \$155; yearling steers, \$30 to \$33 per head; brood cows, \$16 to \$24; corn in crib, 48c per bushel; Aberdeen Polled Angus cow, \$80; grade cow, \$60; short horn cattle at an average of \$145 per head.

OYSTERS, AND HOW TO COOK THEM.

BY MISS KATE L. ROBER.

Every housekeeper is glad when "r" appears in the name of the month, and oysters are again in season. They admit of such variety in serving, are not especially expensive, have some claim to nutritive qualities, and are generally liked in some form, if not in all. So in planning the winter supper oysters are a boon to the housewife who must daily face the perplexing question, "What shall we have to eat?"

The price of oysters varies according to their size, as well as according to the locality, smaller ones being used for stewing, while the larger ones are reserved to fry. For serving raw buy choice ones (Blue Points, Morris Cove, or Buzzard's Bay are excellent), and serve them with shaved ice, lemon, and, if you wish, Tabasco sauce.

On a chilly winter evening a good oyster stew is sure to be appreciated, and may be made as follows: "Take fifty oysters, drain and put the liquor on to boil. Skim, and thicken with one tablespoonful of butter and two of flour rubbed together. Now add the oysters, and let them come to a boil. Add one pint of heated milk, and serve at once. The thickening may be omitted if desired.

To prepare tripe and oysters take a pound of the former to fifty of the latter. Cut it up in small pieces and let it boil for three or four hours, after which pour off the liquor. Stew the oysters as in the preceding receipt, omitting the milk. Put in the tripe to heat with them, and serve at once.

Creamed oysters are a delicate dish, and are not at all difficult to prepare. Take twenty-five oysters, and put on to boil in their own liquor. Let them just come to a boil, and then remove from the fire and drain. Put one pint of cream on to boil, and thicken with one teaspoonful of butter and one of flour rubbed together. Add a blade of mace, and when the cream has thickened the oysters salt and pepper. Serve at once.

Fried oysters, though not as digestible as they might be, are universal favorites, and if properly cooked can be eaten by the majority of persons without subsequent repentance. Select large oysters, drain and wipe perfectly dry with a clean towel. Dip first in cracker crumbs, then in egg, and then in cracker crumbs, and fry to a golden brown in deep fat or, better still, olive oil.

If you wish your oyster to "go a good way" scallop them, by all means. Place in a baking dish alternate layers of oysters seasoned and stale bread crumbs dotted with butter, finishing with a layer of crumbs. Pour over this enough of the oyster liquor to moisten it sufficiently, and bake in a moderate oven from twenty minutes to half an hour.

"Kerbobbed" oysters are a slight variation on scalloped. To prepare these drain the oysters dry, and dip each one first in egg, then in cracker crumbs. Place a layer in a baking dish, and then sprinkle dots of butter, salt, pepper, and chopped parsley. Fill the dish in this manner, and moisten with the oyster liquor. Bake from twenty minutes to half an hour, and serve, of course, in the same dish.

Panned oysters are an excellent dish for the invalid's tray, since they are both digestible and appetizing. Drain the oys-

ters, and have ready a heated saucpan containing a little melted butter. Throw the oysters in this, let cook a moment or two, and serve upon toast if desired.

Oysters may be broiled in two ways, according to taste. For the first drain the oysters, dry thoroughly, and sprinkle on both sides with salt and pepper. Broil upon an oyster broiler, browning each side, and throw into a heated dish, in which butter has been melted. Serve upon squares of buttered toast. For the second style take a pint of oyster liquor to every twenty-five oysters. Let it boil and skim. Brown a tablespoonful of butter in a frying pan, add two tablespoonfuls of flour, and brown. Pour in gradually the oyster liquor, and stir till it thickens, seasoning with salt and pepper. Stand where it will keep hot, and then broil the oysters as previously directed, throwing them into this gravy. This is one of the most delicious ways of serving them.

They may also be combined with macaroni, as follows: Boil one-fourth pound of macaroni in plenty of water for about twenty minutes, and then cut into inch lengths. Put a layer in the bottom of a baking dish, and cover with a layer of oysters, dotting the latter with butter and seasoning with salt and pepper. Fill the dish in this manner, letting the top layer be macaroni, and sprinkle with grated cheese. Bake twenty minutes, and serve in the same dish.

Oyster fritters are made in much the same way as other fritters. Dry the oysters and chop very fine. Make a batter of two eggs beaten till very light, a cup of milk, two cupfuls of flour, and a teaspoonful of salt. Now add the chopped oysters and half a teaspoonful of baking powder. Drop by spoonfuls in boiling fat, and brown on either side.

Oyster croquettes are a troublesome, but a delicious, dish. Put twenty-five oysters on to boil in their own liquor, and boil for five minutes. Drain and chop fine. Make a sauce of one gill of oyster liquor and the same quantity of cream, thickened with one tablespoonful each of butter and flour. Stir in the chopped oysters, let thicken, and then add the yolks of two eggs. Remove from the fire, and season with one tablespoonful of chopped parsley, one-fourth of a nutmeg grated, and salt and pepper to taste. Let it cool, and when cold form into croquette shapes. Roll first in beaten egg, and then in bread crumbs, and fry in deep fat, which must be very hot.

There are numerous other ways of preparing the delicious bivalve, which may be found in any good cookbook, varying in expense of preparation and trouble, and the above receipts may be readily varied to suit individual taste. So let us enjoy the oyster while it lasts, until "r" no longer appears in the name of the month.—New York Observer.

To wash a brown or gray linen skirt some one recommends soaking for a few hours in hay tea, afterwards washing the skirt in the same water. If the cured hay is not at hand, a little grass cut even from the tips square in front of a city house, may be dried and used. Put the hay into a kettle of cold water and steep for an hour on the back of the fire. Strain and use the water first to soak and then to wash the skirt. The caution is given that the original color may be slightly altered, but all spots and stains will disappear.

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Arrive New York. 11:30 a. m.; 12:30 p. m.; 7:30 p. m.

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Arrive Boston. 11:30 a. m.; 12:30 p. m.; 7:30 p. m.

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Arrive Old Point Comfort. 11:30 a. m.; 12:30 p. m.; 7:30 p. m.

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