

WESTERN RECORDER

Faith, Hope and Love, these three

76th YEAR.

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Be not vain, O my soul, and suffer not the din of thy vanity to deafen the ears of thy heart.—Augustine.

The Year Book of the Congregationalists of England for 1901 has appeared. The figures should cause great searchings of heart. The number of churches has decreased, there being a loss of eight. The membership remains the same, 415,664; there has been a loss of nine in the ministry.

EX-PRESIDENT HARRISON in a recent speech spoke these noteworthy words: "God forbid that the day should ever come when, in the American mind, thought of man as a 'consumer' shall submerge the old American thought of man as a creature of God, endowed with 'unalienable rights.'"

The *Christian Standard* says: "It is well known that the University of Chicago is set for the propagation of destructive criticism, and that the 'Disciples' Divinity House' has the same purpose in view. Any information bringing this purpose into clearer light is welcome to the friends of the Bible, and it ought to be welcome to the two institutions as advertising their distinctive merits."

The Duchess of Kent kept from her little daughter, Victoria, the knowledge that she was heir to the throne till she was twelve years old. Then her governess placed the genealogical tree in her history. The child studied it, saw her position and said to her governess, "Some children would exult, but they do not know. There is much splendor, but there is much responsibility. I will be good, Lutzen, I will be good."

The *Watchman* pays a deserved tribute to the "uneducated" preachers, as they were called, of the past: "The pastors of those times were men of intelligence, of studious habits, and often of the greatest native gifts. The best our colleges and seminaries can furnish to-day will hardly give us men as competent to command attention and to preach the Gospel to modern congregations as were the Baptist pastors of New England a hundred years ago."

Dr. MacLAREN, in a recent speech in Scotland, said: "In view of the varying phases of antagonism and indifference, we hear a great deal about 're-stating' the Christian truths for the benefit of this supremely wise, and certainly supremely self-conceited generation. I cannot help thinking that the cry for re-statement on the lips of many people was a cry to cover over what to me, and I hope to all of you, are essentials of the Christian truth."

Blessings From Christ's Fulness.

BY MARVYN.

In his letter to the Colossians, Paul says of Christ: "For it pleased the Father that in him should all fulness dwell." John says: "In the beginning was the Word, and the Word was with God, and the Word was God. * * That was the true light which lighteth every man that cometh into the world. * * And of his fulness have all we received, and grace for grace." In revelation, both in the Old and New Testaments, Christ is the sum and substance of teaching. All the Bible circles about him. The teaching in the Old is by type and shadow, and in the New by statement and proposition. In Christ only is there the full manifestation of God to men. In the great Plan of Redemption he is the central figure, around whom all things else revolve. In the experience of Christians he is the most precious. Without him there is no salvation for the sinner. Apart from him the Christian is joyless and powerless. Truly sang Isaac Watts:

Join all the glorious names
Of wisdom, love, and power,
That ever mortals knew,
Or angels ever bore:
All are too mean to speak his worth,
Too mean to set the Savior forth."

Union with Christ is essential to receiving of his fulness. The union of the Christian with Christ is real, not figurative. This union is by faith and vital. As the branch lives and bears fruit because in union with the vine, and the vital fluid or sap flows into it, so the believer, because of his union with Christ, lives spiritually and bears fruit to the glory of God. Christ said: "I am the vine, ye are the branches; * * without me ye can do nothing." Paul says: "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, and the life that I now live, I live by the faith of the Son of God."

The believer in his regeneration comes into possession of spiritual life, of which he was destitute till then, because he is united with the Fountain of all life. Hence only those united with him can receive of his fulness. This fulness consists of many rich and precious blessings of which every Christian may partake freely. These blessings are the property of all Christians, having been purchased for them by their Savior, but only trusted and consecrated Christians really possess them! The Spirit, through Obadiah the prophet, said: "And the house of Jacob shall possess their possessions." Unbelief robs many of these blessings. There are in Christ for us pardon and cleansing of sin. The saddest fact in the Christians life is that he sins.

Notwithstanding God's goodness in the past, and his forbearing love in the present, we often sin. Although we promise and determine not to sin, and although it pierces our hearts through with sorrow, yet we sin. Alas! how often we find ourselves in sorrow and tears on account of it. What a joy it is to us that there is forgiveness with Him!

"We could not do without thee,
O Savior of the lost,
Whose precious blood redeemed us,
At such tremendous cost!
Thy righteousness, thy pardon,
Thy precious blood must be
Our only hope and comfort,
Our glory and our plea."

The condition of its reception is that we confess our sins. Unconfessed is unforgiven sin. John says: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." When we are con-

scious of their stains, we have but to apply by faith to the blood of Jesus, and all are washed away: "The blood of Jesus Christ his Son cleanseth us from all sin." Notice "cleanseth" is present tense, continued action. What a blessed privilege that we may come, moment by moment, into conscious contact by faith with his blood, and thus live a cleansed life! We may not be able to live a *sinless* life, yet provision has been made whereby we may and ought to live a *cleansed* life. O, Christian, let us draw upon his fulness continually for pardon and cleansing.

Again, in this fulness there is strength to obey in our weakness. Many are the commands given us to keep. These requirements sometimes almost overwhelm us as we recognize our weakness. Often, in view of our circumstances, we feel and say we cannot do what is required of us. This is true of us in ourselves, but we are promised ever strength equal to our requirements, if we draw upon the fulness of strength in Christ. Paul says: "I can do all things through Christ strengthening me." God requires many things of us that we are unable to do by our own strength, but never anything beyond the strength afforded us in Christ. This help all Christians may have, even unto the end. We may say with Cardinal Manning:

"So long thy power has blessed me, sure it still
Will lead me on
O'er moor and fen, o'er crag and torrent, till
The night is gone;
And with the morn those angel faces smile
Which I have loved long since, and lost
Awhile!"

Again, there is in this fulness restfulness in our weariness. Here we are often weary because of our "worrying." Sometimes we sigh for relief, even if it come through death. Joyous work in the Master's vineyard never wearies us. It is when we lose confidence and begin to "worry" that weariness comes and discouragement lays hold upon us. If we would but by faith draw upon Christ's fulness, we will find always refreshing rest in the work. I know this by blessed experience, as does every child of God who draws upon him. Refreshing rest comes even in hard and earnest work.

Again, in this fulness there is comfort in afflictions. Because of their sin in the world, these afflictions will come in the Christian's life. Jesus said to his disciples: "In this world ye shall have tribulations, * * but be of good cheer, I have overcome the world." No one is exempt from them, but if we will draw upon his fulness, we will find that these very afflictions shall work for our good and comfort amid them all will fill the soul. Paul says: "All things work together for good to those that love the Lord."

How often I pity those Christians with whom I meet groaning under afflictions, and going on day after day comfortless, when they might have perfect comfort if they would only take it from Christ's fulness. "Oast thy burden upon the Lord," is the invitation given us. Christ is our great Burden-bearer. We may all say:

"When gathering clouds around I view,
And days are dark, and friends are few,
On him I lean, and not in vain!
Experienced every human pain:
He sees my wants, allays my fears,
And counts and treasures up my tears."

There are no afflictions so great that his comfort will not sustain under. The Apostle tells us: "This light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Thus death itself, instead of being something to fear, will be looked forward to with gladness, knowing that it is the door through which we

enter into the possession of our rich inheritance in the life beyond. Thus the blessings in Christ's fulness are for us, and grace for or upon grace is ours through him.

Child of God, do not let unbelief rob you of these riches, but draw largely and continuously upon him, and life will be restful and joyous always.

What is Our Desired Haven?

There is a little cottage on the sleepy southern shore of Long Island, which looks out upon a shallow, land-locked bay, where a score of sail boats flicker to and fro on the bright circle of water in swallow flights, with no aim but their own motion in the pleasant breeze. It was a pretty sight, but it brought no stir to the thought, no thrill to the emotions. But from the upper windows the outlook ranged across

"The unplumbed, salt, estranging sea."

There went the real ships; the great steamers, building an airy pillar of cloud by day, a flashing pillar of fire by night; the ragged coasters, with their patched and dingy sails; the slim, swift yachts hurrying by in gale dress, as if in haste to arrive at some distant merry festival of Neptune's court. Sometimes they passed in groups, like flights of plovers; sometimes in single file, like a flock of wild swans; sometimes separate and lonely, one appearing and vanishing before the next have in sight.

When the wind was from the North, they hugged the shore. When the wind was southerly, they kept far away, creeping slowly along the rim of the horizon. On a fair breeze they dashed along, with easy, level motion. When the wind was contrary, they came beating in and out, close-hauled, tossing and laboring over the waves. But behind it all was the invisible thought of the desired haven.

We, too, are out on the ocean sailing. All the "reverential fear of the old sea," the peril, the mystery, the charm of the voyage, come home to our own experience. Surely there is nothing that we can ever ask ourselves to which we need to find a clearer, truer answer than this simple, direct question: What is our desired-haven in the venturesome voyage of life?—HENRY VAN DYKE, D.D., in *Ships and Havens*.

It may be proved, with much certainty, that God intends no man to live in the world without working; but it seems to me not less evident that he intends every man to be happy in his work. It is written, "In the sweat of thy brow"—but it was never written,—"thou shalt eat bread." And I find that as, on the one hand, infinite misery is caused by idle people who, both fail in doing what was appointed for them to do, and set in motion various springs of mischief in matters in which they should have had no concern, so, on the other hand, no small misery is caused by overworked and unhappy people in the dark views which they necessarily take upon themselves and force upon others of work itself. Now, in order that people may be happy in their work, these three things are needed: They must be fit for it; they must not do too much of it; and they must have a sense of success in it—not a doubtful sense, such as needs some testimony of other people for its confirmation, but a sure sense, or, rather, knowledge, that so much work has been done well, and fruitfully done, whatever the world may say or think about it.—John Ruskin.

Questions Answered.

BY SENEX.

"May the 'witnesses' referred to, Acts 2:32 and 8:15, point to the baptism which 'all we' had received, (which testified to his resurrection) as well as to the verbal testimony which they bore to that fact?"

The phrase, "whereof we are witnesses," used in both of these references, as it stands in the common version, undoubtedly refers to Christ's resurrection, of which amazing fact they were witnesses, not simply because they proclaimed it, but especially because they saw him and associated with him after he rose from the dead. But the new version gives in the margin "of whom we are witnesses," instead of "whereof we are witnesses." If this reading be admitted, it would mean that they were witnesses to Christ, not simply as to his resurrection, but to his entire character, work and mission. If the witness be understood as simply to the resurrection, then it may be admitted that baptism does testify to that fact, although it is hardly implied in the text.

"Does not the phrase, 'justified God,' Luke 7:29, mean that those who received John's baptism, proclaimed through that act the justice of God in demanding satisfaction for sin through the death of his Son, whom also he raised from the dead?"

It is doubtful whether so much can be logically implied in that phrase. The words themselves are of doubtful interpretation, and are variously explained by scholars. Some even regard them as aspirants. The view however expressed by this querist has by some been proposed. Jesus spoke in the highest terms of John than whom no greater prophet had been born of woman, that pleased the common people and publicans; they having been baptized of John, therefore they justified God, commending his ways in having sent such a messenger, and furnished such a baptism for the remission of sins. God was just in the requiring of repentance and baptism, with amended lives, and the justifier of those who accepted these conditions. But the Pharisees and lawyers rejected the counsel of God against themselves, and of course did not justify God, not having been baptized of John. They did not accept or agree with Jesus or John as others did.

A brother is perplexed with the phrase, "the soul that sinneth, it shall die," and asks various questions in connection with it. These have all been answered before. By "soul" is probably meant no more than "person," the individual that sins shall suffer for it. One person shall not be punished for the evil deeds of some one else. We say a town contains so many souls, meaning so many persons. Or so many souls perished by the sword, or famine, or fire, or flood. Since Christians sin, in what sense do their souls die? What is the soul of a Christian that dies when he sins? Is the Christian's soul moral or spiritual? Can the Christian's soul die in such a sense as to utterly perish and be forever cast off from God? Omitting to reply to the other questions, to this last we answer that there is no evidence in the Scriptures rightly interpreted, as we think, to show that any true child of God, any one who has really been born of the Spirit, will even be utterly cast away and finally perish.

"Please explain Luke 7:29, and show how the baptism of John when received by believers justifies God?" That question is answered above. But it has nothing to do in a general sense with believers. The common people and publicans justified God, after hearing Jesus commend him, they having been baptized by him.

"One of the leading Baptist Associations in Texas proposes to change the article in its Constitution which defines its composition. As it now stands, the article reads: 'This body shall be composed of regular Baptist churches, represented in its meetings by delegates bearing letters of appointment from said churches.' The proposed amendment

reads: 'This body shall be composed of messengers elected by regular Baptist churches of Danton Count, bearing letters and credentials from said churches.' Which is most in harmony with good and established Baptist usage?"

To this we answer: The second form, the proposed amendment. An association is not composed of churches, but of individuals. Often they are called delegates, but messengers is the better name. The word "delegate" implies delegated authority to act for the churches, binding their church by their action, which is not the case. No association can bind the churches said to compose it. If they could, the churches would lose their independence, and the associations would be superior to them in authority. The word "messenger" is appropriate, since they carry messages from the churches. An association can make recommendations to the churches, which of course they are not bound to comply with. The churches are not bound to comply with any action which the association when in session may take. Baptist churches cannot combine or confederate together in organic union, so as to pass decrees or act authoritatively. That would be to compose a synod, a general assembly, which would obliterate the independency of the individual churches.

"Please inform me what language the word 'religion' is derived from and what the word means? What is meant by saying a person has religion?"

The word "religion" is derived from the Latin word *religio*, which means reverence for the gods. The word itself is composed of two words—*re*, again; *ligo*, to bind. It implies binding the faith and conscience under obligation to obey, and do the will of supernatural beings, or the Supreme Being. There are many kinds of religion. It is one's sense of reverence for an obligation to whatever god he believes in, and pretends to worship, whether it be an idol or the living God. All men are supposed to have some religion, except atheists who deny all gods; Jews, Mohammedans and pagans, have their religions as well as Christians, though they differ widely. Among Christians there are the religions of the Latin Church, the Greek Church, the Armenian Church as well as the Protestant Churches. We speak of the religion of the English Church, the Lutheran Church, the Reformed Church, meaning the different forms of faith and worship, though they all are Christian Churches. There is a certain form of *cast* expression, by which it is sometimes said a person "has got religion," which is understood to mean that he has become more religious than formerly. Or, more strictly still, it means that in an evangelical sense, the person has been converted, regenerated, become a new creature through repentance toward God, and faith in our Lord Jesus Christ.

It is not for me, who am ignorant and blind, to prescribe what measure of health is fit for me. If I cannot extend the sphere of my activity, I will at least endeavor, by thy grace, not to neglect anything by which I can be useful. Far from me be all impatience and peevishness. I will endeavor to lessen the cares of my friends for me, and express to them my gratitude for all the concern they show me. The little good I can do, I will do with all the zeal of which I am capable. Though weak, I am not entirely destitute of strength; and in the exertion of my remaining strength I shall not be wholly useless. . . . Thou requirest from thy creatures no more than thou enablest them to perform. To be what thou wilt—let I should be; to perform what thou wilt—let me to perform—this is my duty and my supreme felicity.—G. J. Zollikofer.

DEATH is natural to a man, but slavery unnatural; and the moment you strip a man of his liberty you strip him of all his virtues; you convert his heart into a dark hole, in which all the vices conspire against you.—Edmund Burke.

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Incense and Prayer.

BY REV. ALEXANDER McLAREN, D. D.

Present discussions as to dates are apt to obscure the consideration of the meanings of the Jewish ritual. When ever the plan of the tabernacle or temple and their furniture was drawn, it had a symbolical religious significance, the perception of which is in some respects more important than the questions as to period of origin which now overshadow it. The later down it is brought, the more surely must it have been significant.

In the inner court of the tabernacle three sacred articles were appointed to be set—in the centre an altar on which incense was burned, and on either side of it a table on which twelve cakes of bread were laid and a great lampstand with seven lights. Each of these pieces of sacred furniture symbolized a side of the religious life, and, taken together, they suggest a beautiful conception of it, which is as imperative and as vital to day as of old. What does that altar of incense say to us modern Christians?

Incense is a symbol of prayer, as the Psalmist had learned when he said, "Let my prayer be directed before Thee as incense," using the technical word for laying a sacrifice on the altar. In Isaiah's vision of Israel's true King, the "house was filled with smoke" when the Seraphim sang their "Holy, holy, holy Lord God Almighty." So, too, the Apocalyptic Seer saw the twenty-four elders with golden censers full of incense, which are the prayers of the saints. What is the point of comparison between symbol and reality?

How was the fragrance of the incense set free to rise in wreaths of smoke? By being kindled. Whence was it kindled? By coals from the altar of sacrifice. "Which things are an allegory" and mean that our prayer is no prayer, that when a spirit is touched with the Divine fire, it will exhale upwards to God, and be sweet to Him. The cold stick of incense had neither fragrance nor power to rise, and could not but ascend in fragrant wreaths when winged by fire. Too many of our prayers are but dead sticks of unkindled incense. They are heavy and cling to earth, like evening mists that hug the damp ground where they were born.

The soul that is touched to flame is volatilized and its aspirations and desires go up to God. If we know nothing of that spontaneous ascent of a soul on fire toward God, we do not know what prayer is. It is a poor notion of praying which limits it to petitions. The truest prayers do not say "Give," but lose themselves in God, and in contemplating Him are too conscious of blessed fruition to be conscious of want. There is a prayer that, if not "careful and troubled," is at least concerned and supplicatory "about many things," and there is another which, like Mary, sits "satisfied with goodness and full of the favor of the Lord," and is communion and interchange of love.

There were specific directions for insuring the perpetuity of the incense burning. Twice a day the ministering priest carried a censurer to be laid on the altar. Kindled in the morning from the altar of sacrifice, it glowed and glimmered all day—perhaps much of it white ashes, but with a little spark at its heart. In the evening it was renewed, and in like manner smouldered all night. If the incense of our prayer is to glow all day, it has to be renewed and rekindled daily.

The modern talk about being independent of times and seasons, being ready to worship always, and so not needing definite periods of worship, is worse than rubbish. No man will have reverence diffused through his life, unless he has a concentrated reservoir of worship in the background of his life. We plead for no mechanical observance of times of prayer, but still there must be the frequent recurrence of special seasons of devotion, if devotion is to run like a special thread through our lives.

The altar of incense stood in the centre of the inner court, and was thus in line between the altar of sacrifice in the outer court and the Mercy Seat with the She-

kinah blazing about it, in the holy place. That position is plainly significant, and sets forth the truth that we must stand at the altar of sacrifice before we can lay our incense upon the altar of incense, and that we must pass by way of that altar into the secret place of the Most High, where the glory gleams lambent. Our prayers must be preceded by our faith in the one sacrifice, through whom we can lay our grain on the altar of incense, and thence by such communion can pass into the light of the glory which is love.

Once a year atonement was made on and for the altar of incense. The more truly we use the privilege of continual fellowship and prayer, the more shall we feel that our prayers need forgiveness, need atonement and the interceding High Priest. The Seer of the Apocalypse saw an angel bringing much incense; and offering it with the prayers of the saints. Our incense needs to be perfumed with Christ's sacrifice, that it may be indeed "an odor of a sweet smell, a sacrifice acceptable, well pleasing to God."—Ex.

Power to the Faint.

Isaiah begins the fortieth chapter of his prophecy with the words "Comfort ye, comfort ye, my people, saith your God." In the twenty-ninth verse he declares that the Lord "fainteth not, neither is weary." Then, in the twenty-ninth verse, he declares that this unwearied One takes a special interest in those who are unlike himself—that to the faint he gives power. Then, after declaring that even young men grow weary, he is inspired to reveal to us the secret of rejuvenescence and of perennial vigor. It is waiting on the Lord.

This promise in the Old Testament was repeated in spirit, though in different words and imagery, by our Saviour, when he said: "Come unto me, all ye that labor and are heavy laden, and I will give you rest." (Matt. 11:28).

This is an age of weariness, because it is an age of close competition and of intense and morbid activity. While many seek relief in suicide, there are many who, being afraid to die, stagger on fainting under their burdens. To all these comes the great Physician, comes with the balm of Gilead—the tonic of the Gospel. He says: "Wait on me, take my prescription, and you will not only be well, but be strong. I will give you not only quickened vitality, but power."

I want to consult an eminent physician the other day. In the ante-room were nearly a score of men and women. They were waiting, and some of them had to wait an hour or more. Why did they wait? They were weak and weary, but they had faith in the doctor. It was so that the disciples waited in that upper room in Jerusalem. They had been sadly disappointed when Jesus was crucified, and waited for its fulfilment. On the tenth day they were endued with power from on high." (Luke 24:49).

The trouble with most of us is twofold: First, we do not realize how faint we are, and think that we can renew our strength by what we call recreations—carnal and temporary anodynes. And, second, we do not take God at his Word. We do not believe that he is ever willing and waiting to give "power to the faint." If, at the end of this nineteenth century, all the faint and weary could realize that their strength is in God, and that the greater their need the freer and more abundant is his grace; and if, feeling this, they would wait upon him, in their closets and sanctuaries, not merely during a week of prayer, but continuously and persistently, until he sees that they are ready to receive the Holy Ghost, would not 1901 be a Pentecostal year?—C. E. B., in Herald and Presbyter.

It is not long days, but good days, that make the life glorious and happy; and our dear Lord is gracious to us, who shorteneth and hath made the way to glory better than it was; so that the crown that Noah did fight for 500 years children may now obtain in fifteen years.—Samuel Rutherford.

SUNDAY-SCHOOL LESSON.

SUNDAY, APRIL 14.

THE LORD RISEN.

John 20:11-18.

MOTTO TEXT—"Behold, I am alive for evermore."—Rev. 1:18.

At dawn there was an earthquake and the angels rolled away the stone that all men might see the tomb was empty and the Lord had risen. The women came early. Mary Magdalene first of all. She hastened back into the city to tell the disciples the Lord was not there. While she was gone the other women came, and saw two angels who told them the Lord had arisen and would go before them into Galilee. They returned to the city, and very soon after John and Peter came running, having received the message of Mary Magdalene. She returned more slowly, and when the lesson opens Mary was standing alone by the sepulchre, weeping.

"And as she wept, she stooped down, and looked into the sepulchre."—Although she had looked before and saw the body was gone, she could not help looking again with anxious love, at the place where it had lain. "And seeth two angels in white sitting, the one at the head, and the other at the feet."—Like watchers sitting there after the body had gone, showing the care and the honor which God had given to the body of his Son.

"Woman, why weepest thou?"—Mary was so absorbed in her desire to find her Lord's body; she does not show the usual terror which the sight of angels occasioned among men. "They have taken away my Lord, and I know not where they have laid him."—She had no thought of a resurrection which is not strange in her case, for she had not heard the talks which the Lord had had with his disciples. Nor had she heard the message of the angel to the other women. She feared some indignity to the body of her Lord, and the fact that the angels had stood guard over it does not reassure her.

"And when she had thus said, she turned herself back."—She was outside the cave looking in and probably heard a noise behind, and so turned herself without waiting for the reply of the angels. "And saw Jesus standing, and knew not that it was Jesus."—She was weeping; she had no thought that the Lord was living, and therefore may not have recognized him even if there were no change in his appearance or her eyes were not hidden from perceiving it was he.

"Woman, why weepest thou? Whom seekest thou?"—The question the angel had asked her. There was deep meaning in the second question. Whom was she seeking? A prophet? An earthly friend? That she had no thought of resurrection showed she was not then seeking the true Lord. "Whom" we seek in Jesus is a matter of infinite importance.

"She, supposing him to be the gardener."—As the garden belonged to Joseph of Arimathea, she would take the gardener as friendly and ready to aid her. "Sir, if thou have borne him hence, tell me where thou hast

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laid him, and I will take him away."—The "thou" is slightly emphatic. She had feared his enemies had taken him away. But if, for any reason, the gardener had removed the body, she thought he would be willing to let the Lord's friends have it.

In the old tone which she knew and recognized instantly, the Lord spoke her name, "Mary." She had turned away after the first look at the gardener, either to hide her tears or to look into the tomb again. She turns now gladly to him, saying in Hebrew, "Rabboni," that is "my Master." "Jesus saith unto her, Touch me not, for I am not yet ascended to my Father."—This has seemed strange, because he allowed the other women to hold his feet, and he commanded them to trust his hand into his side. The other women were worshipping him. Mary would cling to his feet as her returned Master to begin again the old life which he had lived among them. "The disciples imagined that the death of Jesus was the return to the Father of which he had spoken to them, and his reappearance seemed to them the beginning of his permanent abiding with them. They confounded his death with the ascension, and the promised return with the Parousia. Clasp not my feet; I have not come to renew the old earthly relations. The true seeing again which I have promised you is not this?"—Godet.

"But go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God."—The atonement for them had been made and the Lord called them brethren, and not servants nor friends. They were not to look for a renewal of their old intercourse. His stay would be brief before he ascended to prepare a place for them. Mary Magdalene obeyed the Lord and hastened away to tell the apostles that she had seen him, himself and not an angel. Afterwards he appeared to the other women and to Peter, and to two disciples on their way to Emmaus.

"How is it, Betty," said an elder of the church to a very poor woman in Wales, "how is it that I always see you drop something in the plate? Where do you get it?" "Oh, sir, I do not know," she replied, "the Lord knows my heart, and my good-will to his cause; and somehow or other, when a collection is to be made I am sure to have my penny before me; and when it comes I put it into the plate for the Lord's cause."

THE TENT, MISSIONARY YEAST, & C.

Since the meeting of Long Run Association last September, the "blessed" RECORDER has been watched very closely for some notice of the much-needed tent that Bro. G. O. Cates proposed that our association should buy, but if any of the readers of the minutes are interested in this plan of Bro. Cates', I have failed to see any notice of it.

Bro. Powers said that if he wanted to know what the minutes reported for the past year he had to ask some of the old sisters, but we trust others besides the old sisters are interested in all of the work, and if the committee, Messrs. G. W. Beckley, John Wiggington, R. T. Collins, D. F. Wiggington, Wm. Watson, Theodore Speiden and Rev. G. O. Cates, as chairman, have not made plans to visit the churches to secure funds to buy the tent, we trust they will not defer the matter much longer, for fear they might not be able to collect enough to buy a tent large enough to accommodate the crowds that attend our annual meetings, and who would like to hear preaching—when the church is filled to overflowing—if they had, comfortable seats. As a usual thing the preaching stand offers very poor accommodation, a few planks laid on some logs or staves are the best seats to be had, and, as the forests are being rapidly demolished, very few of our seventeen country churches have sufficient shade near them—where these planks can be laid. Three of this number are in towns where they can have preaching in neighboring churches, but to the rest of these country churches this tent will be a great boon. For the want of sufficient shade for tables and preaching, some of the country churches hesitate about inviting the association to meet with them, but if we had a large tent with portable seats and platform and a long tent for eating purposes and tables ready to be set up, even the small churches could have the association. We might adopt Bro. F. H. Kerfoot's plan to have only a substantial lunch spread, instead of the elaborate dinners that some think they must bring. We ought to get Bro. Kerfoot to attend Long Run Association next fall and tell us how to manage this as he does, so I've been told by one who attended an association where his church enlisted in this simple and yet the best way of all.

Long Run ought to begin to plan to celebrate her hundredth anniversary, as it will only be three years until that will roll around. If we have a tent that is a credit to our association that has the value of church property to the amount of \$355,100, and total contribution last year of \$78,432.43, we ought to have at least a \$125 tent, with all the very best accommodations in every way. What a great treat it would be to have this tent ready by September, and dedicate it by having a grand missionary rally and try to induce the Secretaries of all of our Missionary Boards to favor us by giving some of their soul-inspiring addresses on missionary plans. Then we could get many of our returned missionaries to address us. We hope Bro. Earle Sims will not forget us then.

I understand that Elk Creek church has collected some for the tent fund. Any time the committee wish to visit our church (Bechland) we will plan

to entertain them with pleasure, and help them all we can.

It will soon be forty-one years since Long Run Missionary Board sent Bro. Powers to preach in this valley—when there was not a Baptist church between Louisville and Garnettsville (so I understand) Bro. Powers organized Bechland church with twelve members. Only one of that number belongs here now, and only two are living. As a testimony of my appreciation of this good moderator of our association, and as pastor of our church for twenty-one years, as well as that of the Mission Board for sending this good man as a missionary to this valley, I have undertaken to raise \$20 for the tent fund among the country churches, in this way; that is, for the sisters to contribute \$1 for each church by selling twenty packages of yeast cakes and sending the money from their aid and missionary society, if they have one, and, if they haven't any, a sister can divide the packages with three other sisters and each sell five, and then send the money to Bro. Cates, 818 Fifth street, Louisville. The name of the yeast is "Missionary Yeast." Motto, "A little leaven leaveneth the whole lump." We want the sisters to think and pray, as they make their bread for the missionary cause, and that if this motto is carried out in every way, we, as an association will advance rapidly. I have sent five boxes of cakes to five of the seventeen churches. This means that if I can carry out my plan that I'll make 2,000 cakes in all, and while I have written to some of the seventeen country churches, some of the sisters have not written their consent to help sell the yeast. It is five cents per package, and each contains seven cakes. If any one gives a fair trial and has not made good

ANSWERS A QUESTION.

Mrs. Rorer's Reply to Ladies' Home Journal.

"I consider coffee as it is usually made in the American family—strong and from the pure bean—an injurious drink, especially for nervous people.

No doubt the student to whom you refer can study better after taking a cup of coffee, but the new energy is caused by a stimulant, the effect of which will soon wear off, leaving him lower in nervous force.

That is the reason he has headache and feels so miserable when he is without coffee. If it is only the hot drink he requires why not take a cup of clear hot water or a cup of Cereal Coffee."

Mrs. Rorer is one of the most eminent authorities on food in America. She knows that Americans go on day by day using food and drink that sap their vitality instead of building it up, and it requires argument oft repeated to wake them up. Broken wrecks of humanity stumbling along, unable to carry out their cherished plans, are all about us and their physical weakness is nearly always due to improper food and drink. Coffee is a skilled de-troyer of nervous strength. Postum Food Coffee is a delicious food drink made from selected parts of cereals that yield the elements Nature demands for rebuilding the nerve tissue all over the human body.

If it has ever been served to you in a weak unpalatable drink, have it made over again and use two spoons to each cup and know that the actual boiling continues full 15 minutes. Our word for it, the Postum Coffee is delicious when properly made.

bread I'll send them fresh cakes, but we must remember that yeast becomes stale in six weeks' time, and not likely to make good bread after that. If we can send Bro. Cates \$20, we wish the consent of the association to hold a woman's missionary meeting on the second day at 2 P. M. Of course our contribution of this small amount must not prevent every one of our 10,468 members from contributing their part. I trust every one will contribute something so the committee can buy a large tent, then we can all have a "shelter in the time of storm," or rain.

To any one wishing to help on this tent fund, who will write to me, I will mail a package of yeast on the receipt of ten cents (five is for postage). If we can sell enough to raise the \$20 I will make a box full of twenty packages for each of our country churches to sell and give the dollar to our Long Run Missionary Board. Nearly every church in our association owes its existence to this board, and we ought to help these good brethren all we can. May God bless them and all of us in every way is the earnest pray of

B. F. MOREMEN.
Valley Station, Ky.

FROM MEXICO.

Two Mexican brethren left Morelia yesterday for a four-hundred mile missionary and colportage trip, Colima being the objective point of their journey. They took a large number of Bibles to sell along the way; they may be gone a month or six weeks. The territory through which they are to pass is not worked by any evangelical denomination, and the most of it has never been visited once by a missionary. We are reliably informed that those Indians are ignorant but liberal and docile, and may be easily reached with the Gospel.

Missionary Hooker organized a church at Leon last week with ten members, and five more were immediately received and baptized.

Mr. and Mrs. Hatchell, our newly appointed missionaries from Texas, are expected to reach Leon this week.

Mrs. Robt. P. Mahon, who has had fever in Toluca for nine weeks, is still very weak, but is thought to be out of danger. She is a daughter of Dr. George M. Savage, of Jackson, Tenn.

Mrs. Lilla Nelson Hooker, after watching by the bedside of Mrs. Mahon day and night for six weeks, has returned to her home at Leon for a few days' rest. The attending physicians say Mrs. Hooker is an unusually skillful and successful nurse.

J. G. CHASTAIN.
Morelia, Mexico.

RECREATION has its place; take care that it gets no more than its place. Never must it become the ruling passion. Let us keep it at our feet, our servant but never our master, and it will bless us; on the throne, it will spread mental and moral anarchy through all our life. Recreation is like medicine. Take it in right measure, and it is a good tonic; take too much and it becomes a poison. But if you ask me how much you may safely take, I cannot tell you. Different people require different doses. It is a case of every man his own doctor. You must watch yourself and keep your finger on your own pulse, and ask yourself how much of this is good for you, and settle it on that ground in God's sight.—Rev. George Jackson, B. A.

Carrie Nation and Kansas

By William Allen White

The author of "What's the Matter with Kansas?" brings the discussion up to date in an able special article, which will appear in an early number. Mr. White will be a frequent contributor to

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DR. BREAKER HIMSELF NEEDS INFORMATION.

BY J. J. PORTER, D.D.

I will not discuss the method of Missouri Baptists of Home and Foreign Missions in the WESTERN RECORDER. All I want is to let the readers see that what I said concerning the money for Home and Foreign Missions given by Missouri Baptists is scaled 27 per cent. And that Dr. Breaker is not himself acquainted with the facts concerning the things he said. I take it that he said what he did for the lack of information.

1. Dr. Breaker admits that 19 per cent. is taken for the expenses of the Board in Missouri for collecting money for the general Boards of Home and Foreign Missions. There is no issue as to that. But he says my other statement is wholly incorrect. Here are Dr. Breaker's words: "But his other statement, that at least 6 per cent. more must be added to this cost to cover the expenses of getting the money to the field is wholly incorrect, because it is based on lack of information." Now read this statement from the Foreign Mission Board at Richmond:

"I send you herewith under separate cover a marked copy of our report which will answer your questions you raised in your letter. Of course, the money received by us goes into the general fund, and bears its part of the expenses of the Board in Richmond. The arrangements by which a certain part is retained for State expenses is consummated by the State Boards themselves.

Yours fraternally,
"E. E. BOKAN,
"Asst. Cor. Sec."

Read this statement from the Home Board:

"In reply I may say that the contributions to the Home Board from Missouri are treated in the same way as those from other States. That is, they are simply credited to Missouri and placed

with our treasurer in the general fund.

Very sincerely,
"M. M. WELCH,
"Recording Secretary."

Both of these Boards point blank contradict Dr. Breaker in saying the money sent them from Missouri is charged for the expenses of the Boards. This the reports of the treasurers plainly show. The expense of the Home and Foreign Boards is a little over 8 per cent. of their gross income or receipts. On page 61 of the report of the Foreign Board is this statement: "The total expense for our work for the past year, including salaries, room-travel, of secretaries, tracts, interest, &c., &c., have been 85.7 cents on the dollar." Put this to the 1978 100 cents on the dollar for expenses in Missouri and you have a little over 28 per cent. The only mistake I made I did not get the expense big enough. Think of it! Only 72 cents out of every dollar given by Missouri Baptists goes to the missionary on his field; 28 per cent. taken for expenses. But let the reader make his comment.

2. Let me put two of Dr. Breaker's statements together and see how he contradicts himself. He says in his RECORDER article: "Unusual efforts were made to bring the churches into line on our three principal missions—State, Home and Foreign—but only about 325 churches could be induced to take offerings for these three great causes."

Now turn and read what Dr. Breaker says in his report made to the meeting of the General Association last October. It is found on page 19: "Five hundred and thirty-six churches sent offerings for Home Missions and 544 for Foreign Missions. This seems a loss in each case from the figures of last year, when 588 churches gave to Home Missions and 675 to Foreign Missions."

In his report he says 536 churches gave to Home Missions and 544 to Foreign Missions. But when he writes for the RECORDER he says: "But only about 325 churches could be induced to take offerings." He left out 111 churches that gave to Home Missions and 119 that gave to Foreign Missions. Why did he do this? Was it for the lack of information? He had his own report to go by. Or did he want to reflect on the Missouri churches?

3. Dr. Breaker says in his RECORDER article: "Dr. Porter's church was not one of this number"—the 325 that gave to State, Home and Foreign Missions. This statement is contradicted by officially reported facts. The Mexico church gave last year to missions, all told, \$481.56—to State Missions \$105, District Missions \$59.71, Home and Foreign Missions \$296.84. These amounts take what the Mexico church gives in all of its departments. Just why Dr. Breaker wrote the Mexico church down in the RECORDER as giving nothing to State, Home and Foreign Missions I can't tell. Dr. Breaker should withdraw his three statements as pointed out in this letter, for the facts prove them to be false. Surely he was dreaming when he wrote that article, or had lost his temper. Facts are stubborn things, and public men had better stick to them when they play the part of critic. Mexico, Mo.

[We do not regard the columns of the RECORDER as the proper place for such a discussion as this. Much more has been said than we contemplated when we

gave space to the first article. The controversy has now reached an acute stage, and it must come to a close, so far as we are concerned. There are three Baptist weeklies published in Missouri, and they can give the brethren an ample hearing. We will allow Dr. Breaker to reply to the above article, introducing no new matter, and that must end the discussion in our columns.—Ed.]

MCKINNEY AND SIMPSONVILLE.

The State Board Institute at McKinney, held by Dr. J. W. Warden, was a great success, and Bro. J. B. Ferrill has promised to send us a report.

I enjoyed the hospitality of C. T. Owen and also W. A. Coffey. Bro. George Green is pastor of McKinney church, and he is doing a fine work. He is a student at our Seminary and son-in-law of our beloved Bro. T. H. Coleman, who is pastor of Houstonville and Perryville.

I met my appointment at Simpsonville, where a successful fifth Sunday meeting was held. We had a fine congregation, and heard the addresses of Bren Dargan and Carver, professors of our Seminary, highly complimented. Bro. Nunn, President of Shelbyville College, rendered valuable service, and Bro. Joseph Jacob, of the Seminary, made a fine impression.

Pastor Farmer has fully entered upon his work, and his people are much pleased with his labors. I learned that all the meetings of the church are well attended, and the prospect for aggressive work along all denominational lines is most encouraging.

Bro. A. J. Waller, Jr., met me at Veechdale, and enjoyed his hospitality. I had the pleasure of meeting his aged father, A. D. Waller, who is now over eighty years old. He is a close relative of Dr. J. L. Waller, who for a generation was Kentucky's most noted Baptist. For over forty years Bro. A. D. Waller has been a valuable agent of the WESTERN RECORDER, and next to his Bible, he reads it. W. P. H.

AMERICAN BRAINS.

Brain Workers Require Special Food.

American brain workers have for some years past been largely using an especially prepared food for rebuilding the gray matter of brain and nerve centers. Any man or woman who cares to make a test by using this food, Grape-Nuts, for a portion of one or two meals each day, will find a distinct increase in vigor, and particularly in brain power.

Then if they feel disposed to know the reason why, they can have Grape-Nuts analyzed, or take the analysis of the London Lancet and the result will show that the food contains the natural phosphate of potash obtained in a natural way from the cereals, and albumen obtained in the same way.

These two elements unite together in the human body to make and rebuild the gray matter of which the brain, solar plexus and nerve centers are filled.

There are scientific facts which can be ascertained by any careful investigator. The food, Grape-Nuts, is not only the most scientific made food in the world, but almost any user will agree with us that the flavor is unique and most winning.

We must tramp upon our feelings when principle is at stake.—S. J. Wilson.

STRANGE DOINGS FOR A BAPTIST CHURCH.

BY F. W. ANTIQUUS.

The "Old First" Presbyterian church of New York City has recently adopted the Catholic church custom of throwing open the church door each day in the week for meditation and prayer. It is reported that the Methodist church at Arcola, Ill., has an "angelus" bell rung every morning at 11 o'clock "as a signal for each member to cease his or her worldly labors and engage in prayer." But, stranger still, we have a prominent Baptist church even closer home, reading prayers at the Sunday services. Here is their printed "Order of Service":

"At every service while the pastor is entering the pulpit, let the congregation rise. Then let all unite in reading or reciting the following invocation: 'May the stranger find his Bethel here. May each one present say before this service ends: I was glad when they said unto me, let us go into the house of the Lord.' Let the brethren dwell together here in unity and love. May the heart that suffereth find comfort here today and some sinner find the Savior. Amen.' Doxology and Lord's Prayer, all in unison, standing.

Now, omitting several items in the programme, we come to "Offertory Prayer, all in unison, standing": "Almighty God, our Heavenly Father, we thank Thee for the stewardship over this earthly heritage with which Thou hast entrusted us, Thy servants. We pray Thee keep us so faithful in our love to Thy Son that we shall never say: 'This is the heir; come let us kill Him, and the inheritance shall be ours.' But rather give us hearts to live frugally, yes, even to deny ourselves that a large proportion of the fruits of our labors may be rendered in their season unto Thee. Amen."

What would our Baptist fathers, some of whom even repudiated congregations singing, because they thought it smacked of ritualism, think of this Baptist ritualistic service? I would suggest to this church that they would find it much cheaper, and, I think, much better, to adopt a prayer book, with the order of service laid out for the whole year, than to have their prayers printed every week. Then think of the variety; for in the prayer book they get prayers from many different and eminent divines, while in the other case they have only those written by their pastor.

Now, pray, show me the difference between reading prayers from a prayer book, prepared by men who are dead, and reading prayers from a slip of paper fresh from 'the pastor's brain and the printing press. Strange! Strange! If I did not see "First Baptist Church" at the head of the programme I would repudiate it, as coming from such a source. I can see how a preacher professing to be a Baptist could go so far astray; but how he was able to carry along with him a whole congregation I can not understand. This is the only case of the kind I have heard of, and I hope it is the only one in the land; and may the number grow less.—Baptist Outlook.

I WILL tell you what to hate. Hate hypocrisy; hate cant; hate indolence, oppression, injustice; hate Pharisaism; hate them as Christ hated them—with a deep, living, God-like hatred.—F. W. Robinson.

IS IT AN EPIDEMIC?

Vital Statistics Show an Alarming Increase in an Already Prevailing Disease—Are any Exempt?

At no time in the history of disease has there been such an alarming increase in the number of cases of any particular malady as in that of kidney and bladder troubles now preying upon the people of this country.

To-day we see a relative, a friend or an acquaintance apparently well, and in a few days we may be grieved to learn of their serious illness or sudden death, caused by that fatal type of kidney trouble—Bright's Disease.

Kidney trouble often becomes advanced into acute stages before the afflicted is aware of its presence; that is why we read of so many sudden deaths, of prominent business and professional men, physicians and others. They have neglected to stop the leak in time.

While scientists are puzzling their brains to find out the cause, each individual can, by a little precaution, avoid the chances of contracting dreaded and dangerous kidney trouble, or eradicate it completely from their system if already afflicted. Many precious lives might have been, and many more can yet be saved, by paying attention to the kidneys.

It is the mission of the WESTERN RECORDER to benefit its readers at every opportunity and therefore we advise all who have any symptoms of kidney or bladder trouble, to write to-day to Dr. Kilmer & Co., Binghamton, N. Y., for a free sample bottle of Swamp-Root, the celebrated specific which is having such a great demand and remarkable success in the cure of the most distressing kidney and bladder troubles. With the sample bottle of Swamp-Root will also be sent free a pamphlet and treatise of valuable information.



The Best \$1.00 Kid Glove

Is the Great Clementina. Send us \$1.00 by mail. Tell us the size of glove you wear and the color of glove you want. The same day we receive the order, we'll mail you the best pair of gloves you ever owned for the price.

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"WHEN THOU HAST SHUT THY DOOR."

BY MARY B. ATKINSON.

Lord, I have shut my door— Shut out life's busy cares and fretting noise; Here in this silence they intrude no more. Speak Thou, and heavenly joys Shall fill my heart with music sweet and calm— A holy psalm.

Yes, I have shut my door Even on all the beauty of Thine earth— To its blue ceiling from its emerald floor. Filled with spring's bloom and mirth: From these Thy words I turn, Thyself I seek, To Thee I speak.

And I have shut my door On earthly passion—all its yearning love, Its tender friendships, all the priceless store Of human ties. Above All these my heart aspires, O Heart divine! Stoop Thou to mine.

Lord, I have shut my door! Come Thou and visit me: I am alone! Come, when doors were shut Thou wast of years— And visitest Thine own, My Lord! I kneel with reverent love and fear; For Thou art here.

OUR PULPIT.

THE CHRIST LIFE.

BY REV. DUNCAN J. M'ILLAN, D.D.

I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.—Gal. 2:20.

These are the words of a converted Jew—the man who at one time verily thought that he did God service when he persecuted the followers of Jesus—the man who was an accomplice in the murder of Stephen—the very man who at one time made havoc with the church, and at another planned and attempted the Damascus campaign against the Christians. B, some strange and supernatural power he had been transformed into a most enthusiastic and eloquent defender of the faith which he once persecuted. So radical was the change that he himself declared that it was vital—that he was a new man—that the old feelings, animosities, purposes, motives, were gone from him forever—dead and buried—and that a new life had come into his whole spiritual nature. He was as one who had been dead and raised again to life. His explanation of the new life that had sprung up within him is given in the text: "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God, who loveth me, and gave himself for me." Marvelous fact, I live! I, who am guilty of murder, and worthy of the death penalty. I, who have no claim to clemency either human or divine, somehow, by a marvelous mercy, still live, while the innocent and spotless Christ is dead; the faithful, consecrated Stephen, my victim, is dead. But how is this, I live! yet not I, it is not I that live, my old self is dead. The old man of sin that was in me is crucified with Christ, and the life which I live is not the old life. It is another life, and it is not of myself. I deserve no credit for it. This new life is solely and wholly by the faith of the Son of God, whose death I rejoiced in,

and yet, marvelous fact—who loved me, and gave himself for me.

Here is an example of a new birth. We have Paul's word for it, the calm and deliberate conviction of a mature and thoroughly educated man. His early training and prejudices were adverse to these views. But he is now a convert. But what are satisfactory evidences of conversion? We expect men who profess conversion to be changed in their whole lives, to be new men—the world expects it—the church expects it—God expects it. The weakness of the church in its combat with unbelief is not in its arguments—they are strong enough; not in its historical evidences, they are abundant; not in the fact with which it deals, they are well known and generally accepted, but in the failure of its members to prove themselves new men. The proof which the world demands is the proof which God demands, that proof is the convincing power of consistent living. The proof is invincible in its logic. Such a life proves that God is at work upon it, and in it, and it shows what a man may become by God's help.

Next to the Gospel of Christ a good man's life is the most sacred and valuable thing in the whole universe of God. It is sacred because it is the gift of God. It is valuable because it is the achievement of man. The Apostle here gives us the essence of the Christian religion. It is a life. This is as far as he goes, as far as we can go in analysis. Life is simple, i. e., it is not compound; it cannot be resolved into component parts, and therefore cannot be analyzed. No dissolution can overtake it, for it is eternal in its unity, and in its duration. It emanates from pre-existent life, and therefore eludes the subtlest investigation. The Apostle in thus defining the Christian religion states a wonderful truth. He puts salvation beyond the category of human achievements.

IT IS A LIFE.

I. A life as opposed to a theory or philosophy. Some religions are constructed by speculative reasoning, and are therefore only intellectual conceptions of truth. Such a religion may be as perfect as a logical syllogism, or if we personify it, in form and proportion as perfect as the Apollo Belvidere, but it will be also as cold and dead, and as useless for all the purposes of a religion as that half defied creation of human genius. It may tell us what the loftiest genius of man can do, but it cannot tell us the simplest thing that God can do or has done, or promises to do for a poor sinner. Some have classified the Christian religion among the profound philosophies of the world, and its doctrines as a system of principles determined by a process of deductive reasoning and nothing more. But Paul who was a profound philosopher, not a whit behind the best of them, lifts it above the sphere of philosophy and says it is a life. He finds a harmony between it, and the best philosophy. He explains some of its doctrines so as to show that they are philosophical and therefore worthy of the confidence and belief of wise men—but in its essence it is a life simple and transparent enough for a child to perceive.

II. It is a life as opposed to creed or form. I do not mean that the amenities and commercial virtues of a moral life constitute one a Christian. Christianity is a good deal more than

simply a well-ordered moral life. It is gospel truth inwrought by the Holy Spirit into the life, so that it becomes a vital principle of thought and purpose and action. This is the life that constitutes one a Christian. It is only the life that is regenerated, a doctrine that is vitalized by the Spirit of God, that is the Christian life.

Creeds are valuable when they are purely the forms of sound doctrine once delivered to the saints, and not the creations of ambitious men. Creeds that are the systematized teachings of revealed truth are as necessary to a clear and full understanding of the Bible, as the science of botany is to a knowledge of plant life, or Euclid to a proper appreciation of mathematics, and the ability to use it profitably. But creeds are no more Christianity than Euclid is mathematics, or botany plant life. A man may subscribe to the best and fullest creed, and yet not be a Christian. He may assent to every doctrine taught in the Bible, and yet not be a Christian. "The devils believe;" they did more, they "trembled," and still remained devils. A creed is what Christians believe, but a creed is not Christianity any more than a botany is a plant. Botany is what good, sensible intelligent men know about plant life. Pressing a creed upon a man will no more make him a Christian than holding an open treatise on botany toward a garden will make plants spring up and grow and blossom and bear fruit. Botany may enable a gardener to understand plant life, and so manage his garden successfully. A creed may guide a life just as the rails of the road guide an engine, but there must be an internal propelling force in order to make the guide of any value whatever. Christianity is more than the law which regulates the life of a believer. It is back of all that. It is vital power in that life. Dogma is what Christ taught, not what he was. Creed is what we believe, not what we are, but believing sincerely will make our lives living exemplifications of the creed.

III. Moreover Christianity is a life as opposed to feeling, exercises, sacrifices, offerings and gifts. Feeling is often evanescent, and often without adequate cause. A man may work himself up into an ecstasy of delight, or down into a frenzy of anger in a moment, with a very little effort, and by the agency of an slight a thing as the imagination. Men sometimes in pray-meeting, under a glow of temporary enthusiasm, shout for joy, and give their testimony to a comfortable and happy complacency, whose daily walk and conversation give no evidence of the indwelling Spirit. Emotional religion is therefore of short duration, fruitless and often positively mischievous. Much of the infidelity of the present day may fairly be attributed to the disappointment of heart which follows on the heels of an evaporated revival, where sensational methods were resorted to and depended upon for results. Many of the worst enemies of the Christian religion claim to have been once converted, and to have experienced all that joy and exuberance of feeling which finds expression in ejaculatory prayer and shouts of joy, only to find them all empty and worthless, and of short duration.

Paul gives no encouragement to a hope that has no deeper fountain than the emotions. Equally unscriptural and anti-Pauline is the belief that one

may work his way to Heaven by penance, or scourgings, either physical or mental. Those who lash their bodies with thongs, or punish themselves by fasting, engraft no principle of a new life by the process, and the most that can be said of their self-inflicted torture is that it may help to make permanent the memory of their conviction of sin. But, neither conviction, however deep and abiding, nor penitence, however poignant and painful, constitutes one a Christian. If either or both could there would have been no need of a Saviour's incarnation and death. It would have been necessary only for God to set the world of human beings to weeping, agonizing and torturing themselves, in order to attain to salvation. But, by such processes a Saviour's dying love is ignored, and those who seem most to exalt him, depend least upon his merits. They insult him by depending upon their own sufferings instead of his. They seem to look to the Saviour only for sympathy as one who likewise suffered and bled, without seeing any efficacy in his atoning death. Paul passes rapidly over all that with the words, "I live."

Agony is not as much a mark of Christian life as joy is, suffering as rejoicing, isolation and solitude, as an active life, a going forth, a living, aggressive force. That life which Christ liveth in us, like leaven, will permeate our whole being until we attain to our promised and predicted exaltation. While offerings and gifts do not constitute one a Christian, being a Christian necessarily constitutes one a giver. One cannot give his heart to God without giving his life and possessions also to him. For where your treasure is, there will your heart be also. All of the heart will be there. A divided heart is a dead heart. A living heart is a whole heart. People mistake the breath of life for life itself; the pulse for the vitality of which the pulse is the evidence. Pious emotions, humble and regular devotions, fervid prayers, all furnish added evidence, but not necessarily conclusive evidence, of the Christ life within. They only may be the substitute. At best they are not the essence of that life. But the most frequent and dangerous substitute for vital piety is the public profession, in whatever form, relying upon the sacraments, or depending upon showy rituals. These things may be helpful to faith, and doubtless are, when prompted by the desires of an honest heart, and not depended upon as the ground of acceptance with God. The danger growing out of them is that the superficial and ignorant may, and do, sometimes come to rely upon them as the essence of the Christian life, and the sum of religious duty. These sacred things thus become idolatrous substitutes for the atoning Saviour.

Having given the essence of Christian life, Paul proceeds to state the vital cause of which the life is the effect. "Christ liveth in me." Every life has an essential cause. We may not determine the origin of life. We may not define life itself, but we may recognize it when we see it. An organism is indispensable to the manifestation of life, but probably not to life itself. But before it can make life manifest it must be vitalized. It cannot be vitalized without contact with the essential cause of life. Under the power of that cause matter is vitalized and

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lives. If this be true in all forms in which life manifests itself, there must be an essential cause for the spiritual life of man. Paul recognized this fact, and explains it by assigning the phenomena of such a life in him, and separate and apart from his personality by identifying it with Christ, who must, in accordance with that fact, be an indwelling, animating power. Christ is our life, if we have any spiritual life, "So that I live, yet not I, but Christ liveth in me."

IV. This life begins in the soul here and now. We do not wait to reach the after-death world to realize it. It is the life which I now live in the flesh. We enter into it in this world, if at all. It is a historic life, a life which makes history. It is the spirit and spring of progress. It has minds that think and invent. It inspires to noble and worthy ambitions that advance and rise, and lift society up to higher planes. It has tongues that speak, and pens that write and hands that are skilled to execute, and hearts that love and aspire toward God. It blesses and uplifts the world in its advancing and upward movement. It is luminous. It brings to view facts and principles which otherwise we could not see and know, for Christ is the light of the world, and because he is its life he is its light. This life and light reveal a meaning to the various providences which are operative in life. It is, therefore, comforting in the exigencies of life, because it assures us that a divine purpose attends all these things, and it has a promise that the outcome and issue of it all will prove wise and right.

V. It is thus a life of faith. The method by which this life is attained is suggested, "I live by the faith of the Son of God." This faith is both subjective and objective. It proceeds from the indwelling Christ, and is therefore a grace. Then it quickens the mind, and moves the heart to harmonious thought and constitutes conception of truth, and constitutes spiritual exercise, and is thus a virtue; so that faith is the spirit and spring of the Christian life.

VI. This life is the outcome of God's love. "God is love." A life of love has God in it. Life is synonymous with love. "This is my life," the German mother says, as she presses her nursing to her heart. A life which is born of love has the permanence of the Father, who is love, and thus lives in us. So precious and permanent and indissoluble is this union with Christ, that the life of Christ, the mind which was in Christ, the purposes, the conceptions of truth, the affections of Christ, are the Christian's possessions.

SELF-EXAMINATION is the first requisite to the partaking of this sacred bread and wine. "Is it I?" should be the tremulous watchword of every communicant. In the East the rites of hospitality are most sacred. It is a crime to betray him at whose table one has partaken of bread. On this occasion Christ was the host. Christ is the host at every table to-day. To eat with him and then betray him is as traitorous now as it was in the year 30 A. D.—The Independent.

AND I saw that there was an ocean of darkness and death, but an infinite ocean of light and love flowed over; the ocean of darkness, and in that I saw the infinite love of God.—George Fox.

REVELATIONS OF THE SPADE.

I presume there is in existence no more reliable work touching the revelations which the spade has made in behalf of the authenticity of the Bible than the volume entitled "Recent Research in Bible Lands," edited by Herman V. Hilprecht. The contents of the volume having been written by such representative scholars of both continents as Prof. J. F. McCurdy, Fritz Hemmel, A. H. Sayce and others like these are sufficient guarantee of the reliability of the book. The statement on page 9 then, that the recent researches exhibit "a splendid vindication of the accuracy of the writer of Israel's sojourn in Lower Egypt," give it a value not to be disregarded. Nor is there less importance to be attached to the statement that "ample illustration is afforded by the monuments of the relations, and shepherd tribes such as those of Israel."

The excavations also prove that "the story of the oppression (under Rameses) is signally illustrated by the great discovery of the 'treasure city' of Pithem with its strawless bricks." Also "the same series of excavations has shown an inlet of the 'Sea of Reeds,' came close to the city of Pithem, so that at least one main center of Hebrew population is located within reach of the place of the passage."

"Next in importance to these kinds of testimony is the information afforded by the Egyptian monuments as to the peoples and lands of Palestine and Syria."

"The evidence fits in finely with the Babylonian notices of these early days, to help to fill out the story of the Bible lands between Abraham and Moses."

And thus we see that the constantly recurring new revelations made by the spade confirm more and more the statements of the Bible entitling it more and more fully to the claim of inspiration. Truly can it be said that, "It is the high function of linguistic and archeological research, as it terms the sacred roll, to make these long-silent voices live again to give something of their nature, power and beauty to the words which 'holy men of old spake as they were moved by the Holy Ghost.'" T. E. RICHY, Princeton, Ky.

NICE BABY

All babies are "nice," to their mothers.

We all love children. Great big men, with hard hands, have soft hearts for helpless new-comers to earth with the smile of heaven fresh on their innocent faces. No man is too high or low, too proud or humble, too busy or idle, too good or bad, too great or small—except a few very small mean men—to throw up their hats at the sight of a plump little cherub; or to pity a thin one.

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Southern Baptist Convention.

The Forty-sixth Session, fifty-sixth year, of the Southern Baptist Convention will be held in the house of worship of the First Presbyterian church, New Orleans, La., 1901, at 10:30 A. M. The annual sermon will be preached by Rev. E. Y. Mullins, D.D., of Kentucky, or his alternate, Rev. J. S. Felix, D.D., of Kentucky.

LANSING BURROWS, OLIVER FULLER GREGORY, Secretaries. W. J. NORTON, President.

Woman's Missionary Union, Auxiliary to S. B. C.

The annual meeting of this Society will be held in Y. M. C. A. Building, New Orleans, La., beginning Friday, May 10th, at 10:00 A. M.

ANNIS W. ARMSTRONG, Cor. Secretary.

Baptist Young People's Union, South.

The annual meeting will be held in the house of worship of the First Presbyterian church, New Orleans, La., beginning Thursday, May 9th, at 10 A. M.

L. O. DAWSON, President.

Railroad Rates.

The Southeastern Passenger Association, (comprising the following roads, Ala. Great Southern R. R.; Ala. & Vicksburg Ry.; Atlantic Coast Line; Atlanta, Knoxville & Northern Ry.; Atlanta and West Point R. R.; Atlanta, Valdosta & Western Ry.; Central of Ga. Ry.; Charleston & W. Carolina Ry.; Cincinnati, N. O. & Tex. Pacific R. R.; Florida East Coast Ry.; Georgia R. R.; Georgia Southern & Fla. R. R.; Illinois Central R. R.; K. C. M. & B. R. R.; Louisville & Nashville R. R.; Mobile & Ohio R. R.; Nashville, Chattanooga & St. Louis Ry.; New Orleans & N. E. R. R.; Norfolk & Western R. R.; Pa. R. R. (south of Washington); Plant System of Railways; Richmond, Fredericksburg & Potomac R. R.; Southern Railway; Western Ry. of Ala.; Tip-top & N. E. R. R.; Western & Atlantic R. R.); announce

"A rate of one fare for the round trip to New Orleans, La., and return, from all points in Southeastern Association Territory. Tickets of Form C adopted as standard by American Association of General Passenger Agents, restricted to continuous passage in each direction: to be sold May 7, 8 and 9, with final limit May 20, 1901, inclusive.

By depositing tickets with Joint Agent on or before May 16, 1901, and payment of fee of fifty cents, an extension of the final limit will be permitted to June 5, 1901, inclusive."

Other announcements will be published as received. Any further information regarding railroad matters will be cheerfully given to those who send a stamped envelope for reply. O. F. GREGORY, Sec'y. in Charge of Transportation, 504 N. Broadway, Baltimore, Md.

It is one thing to ask God to help us in our plans; it is quite another thing to ask God how we can be helped in his plans. Every man is glad to have God's help; only now and then is found a man whose first thought is how he can help God. What is your chief desire in your morning prayer for the day? Your honest answer to that question may reveal to you your spirit and purpose in life.—E. O. Trumbull.

THE STEWART DRY GOODS CO. Ladies' Neckwear. Spring Footwear. Gloves. Hosiery. Miss Collins has returned from the East and is now ready to advise on all the latest costumes. Miss Hannon has opened her parlors for the spring season, and will be glad to see her many patrons. Madam Dougherty and her assistants have returned from New York, and are now ready to produce the latest fashions. Mr. A. Reichman, our Ladies' Tailor, invites an early inspection of his goods, the very latest domestics and imported cloths. Mail Orders Promptly and Carefully Filled. Please mention Western Recorder when answering this advertisement. Stewart Dry Goods Company, NEW YORK STORE, LOUISVILLE, JARVIS, JOHNSON AND RETAILERS. CHINA, GLASSWARE, STATIONERY.

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EDITORIAL

MEET 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.

In his Cincinnati address last July, Dr. A. J. Rowland emphasized a point of great and urgent importance. He spoke of urging the unconverted to decide for Christ before they are convicted of sin, and he clearly showed that decision without conviction was useless.

Recently circular letters were sent to many Sunday-schools, naming a certain Sunday to be observed as "decision day." On this day the teachers and superintendents were to urge the pupils to decide for Christ and to report the number who thus decided. Nothing was said about conviction. No Sunday was suggested as "conviction day," on which superintendents and teachers were asked to press home on the hearts of the pupils the guilt of sin, in the hope of bringing them by the Spirit's power under conviction of sin. Oh! no. Conviction was not suggested as having anything to do with the matter; the only thing aimed at was "decision." Let the pupil only decide for Christ, and all would be well, was the idea.

Just here is the vice of much of the preaching of to-day, especially in protracted meetings. The whole effort seems to be to bring sinners to a decision. Pathetic stories, death-bed scenes, &c., &c., are used to move the feelings, and under such influence people are urged to accept Christ. The result is that our churches are being filled up with members who have not the root of the matter in them, who are unconverted, and who are worthless to the cause of Christ.

Conviction first, and then—and not till then—decision, is the Gospel order. It is "godly sorrow" that "worketh repentance," and where there is no godly sorrow, the repentance is not worked. It was the man who smote upon his breast and said: "God be merciful to me the sinner," who went down to his home justified. The prodigal came with the confession, "I have sinned against heaven and in thy sight, and am no more worthy to be called thy son." It is ever so, true repentance involves conviction of sin. To simply decide for Christ without any conviction is shallow, empty and vain.

What superintendents and teachers need to do is to impress upon their Sunday-school pupils the guilt of sin. This, too, should be the great aim of evangelists and others in preaching to the unconverted. It is the great need of the world to-day—to be convicted of sin. When once men are convicted they will ask, "What must we do to be saved?" and then in the time to tell them to accept Christ no man can truly accept Christ in any other way than as He is offered in the Gospel, viz.: as the Saviour from sin. "Thou shalt call his name Jesus, because he shall save his people from their sins." Sinners need a saviour from sin, and they cannot truly accept Christ as a saviour, until they are convicted of sin, and in their hearts long

to be delivered from sin. "They that are whole need not a physician, but they that are sick. I came not to call the righteous, but sinners to repentance." Our Lord did not admit that any were righteous, so as to need no repentance. What He meant was that only to those who realized their sickness and confessed their sinfulness did He come. That is to say, He offered Himself as Saviour only to those who were under conviction. Let every day with us be conviction day. If we will take care of the conviction days, the decision days will take care of themselves.

Dr. J. G. Bow is abundantly justifying the wisdom of the brethren in choosing him Corresponding Secretary. The receipts for missions have increased, and Dr. Bow's abundant labors are telling for the cause. Last week, for example, he went to Bowen, where the Rev. J. E. Whipkey is missionary, accompanied by H. G. Garrett, Esq., a member of the State Board, preached three times in an old store, secured a lot, lumber and money enough for a house of worship, promising a contribution from the church edifice fund of the Board of about 10 per cent. of the whole cost.

Dr. Bow also secured that a school house at Bowen belonging to a stock company and valued at \$2,000 should be deeded to the General Association.

Hence he went to Booneville, the county seat of Owsley Co., where he secured a house of worship and arranged for the organization of a church. A Baptist merchant there, Bro. Becknell, recently bought a school house, 66 by 33 feet, for \$2,000, and which, at \$200 cost, will be made the best house of worship in Booneville. This property is to be deeded to the church so soon as organized.

Is there any better missionary work than this Dr. Bow is doing? That church edifice fund should be raised as soon as practicable. Walnut-street church has made a handsome contribution, and some few other churches have responded, but the work is great and urgent. If that fund be soon raised, it will not be long till every one of the 17 destitute county seats in the state will have a Baptist house of worship. Every dollar given will mean five dollars added to our church property.

The good people of Louisville were highly favored last week. On Monday night Dr. P. S. Henson delivered his latest lecture in Walnut street church, on "The Tracks of a Tenderfoot." It was a thrillingly amusing account of his recent tour in Europe. Graphic were his descriptions—his losing his pocket-book and finding it, his experience on shipboard in a storm, his greeting by his daughter in Liverpool, his getting lost in London, his arrival and experience in Paris, in Rome—and there in the Coliseum and the Catacombs—his trip to Naples and Pompeii, his ascent of Vesuvius, his trials in the Alps, his experience with a mule at the Mer de Glace, &c., &c., &c. There is but one Dr. Paul S. Henson, and long may he live.

On Tuesday came Dr. Russell H. Conwell. At 2:30 P. M. he spoke to the students at the Seminary, kindling their highest enthusiasm as he told of his great work and answered the brethren's questions. At night he delivered his famous lecture "Acres of Diamonds," in Library Hall.

In introducing him the writer declared that Dr. Conwell is more sorts of a great man than any other man he ever knew. We have told our readers about Dr. C.'s great work. This same lecture, modified constantly to fit the place and occasion, he has delivered over 2,800 times. The lecture is inspiring in the highest degree, and it will uplift all who hear it.

Then on Friday, Dr. F. B. Meyer, of London, came. His first address was to the students of the Seminary. Then he spoke in Warren Memorial Presbyterian church—that being the largest church audience-room in the city—at 8:30 P. M. and 8 P. M., Friday and Saturday. On Saturday at 10 A. M. he spoke to preachers only, and we did not know there were so many preachers in Louisville. He preached four times Sunday. A good many visiting ministers were present during the meetings. We noticed the presence of the Revs. T. T. Martin, O. H. Nash, J. S. Cheek, H. O. Rian, R. A. F. Baker, H. W. Virgin, W. L. Peyton, B. F. Hangerford, P. E. Brynngros, Edward Stabfield and Elmer Atwood.

Dr. Meyer's preaching was exactly in line with his writings, which are well known. His central theme is the infilling of the Holy Spirit. All else is subordinate to that; its conditions, its operations and its effects. There is a note of deep spirituality running through all his discourses, and his great aim is to impress his views of truth upon his hearers in order to do them good.

ARCHBISHOP IRELAND has come out strongly in favor of the restoration of the temporal power of the Pope. It is known that Roman Catholics generally have favored this all along, and in various ways they have sought to bring such restoration to pass. The main point of Archbishop Ireland's contention is that the Pope is hampered in the exercise of his spiritual authority by the fact that he is himself subject to civil government. Hence he is a "prisoner at the Vatican." It is to be noted that the Archbishop does not complain of the character of the Italian government, nor does he claim that were that government different the Pope might properly owe allegiance to it. The point of the contention is that any civil allegiance whatever is inconsistent with the proper exercise of the Pope's spiritual functions.

This is a concession which it behoves our American people to bear in mind and to ponder. If the Pope's having civil allegiance of any sort is inconsistent with the proper exercise of his ecclesiastical authority, then, of course, the same principle applies to Cardinal Gibbons, Archbishop Ireland and other Roman Catholic dignitaries in this country, and, by the same token, they ought to be relieved of all civil allegiance. We have known all along that the Roman Catholic clergy regarded their allegiance to Rome as far above their allegiance to the United States, but we did not expect so acute an ecclesiastic as Archbishop Ireland to come out so squarely and so frankly with such a concession.

While this is true of the Romish clergy, it is not, we believe, generally true of their laity. We recall the fact that in England the Romish laity generally sided with their country against the priests and the Vatican when the issue came.

SUBSCRIBE FOR THE RECORDER.

The Northern Presbyterians are vigorously discussing what is to be done with their Confession of Faith. Recently at the meeting of the Revision Committee, Dr. DeWitt advocated no change, and Dr. Herrick Johnson favored a supplementary statement, while Dr. Stewart urged a revision of the creed. His point was that the present creed is not in accord with "modern thought." It does not seem to have occurred to him to consider whether the creed was in accord with the Bible. Oh! no! "modern thought" is now the standard, according to Dr. Stewart. What ever is not in accord with "modern thought" is to be discarded.

If, however, Dr. Stewart should undertake to formulate a creed which would be according to "modern thought," he would be sure to make a mess of it; because he would find few who would agree with him as to what is "modern thought." There is nothing more uncertain, evanescent or illusory than "modern thought." It is easier to put your hand on the Irishman's fist, than to get your finger on "modern thought." Now you see it, and now you don't. A creed formed so as to accord with "modern thought," would have to be changed every month in the year. The only way to have a permanent creed is to make one that accords with Scripture, and that can never change. The heavens and the earth shall pass away, but no jot or tittle of Scripture can ever pass away. Not till the sun, moon and stars cease to shine and this old earth cease to roll, will the creed that accords with Scripture need to be changed, and then there will be no heretics around to call for any change. By that time they will have gone to their own place.

MR. ANDREW CARNEGIE seems to understand the stewardship of wealth. It has long been a favorite saying with him, "The man who dies rich dies disgraced." He seems determined to give away his own immense wealth. It is stated that within a month he subscribed over twenty-five million dollars to libraries and other institutions. If all our rich men will thus recognize the stewardship of wealth, the antagonism between labor and capital, between the masses and the classes, will be broken down.

As we note the immense accumulations of capital, and the increase of monopolies, we are led to fear that the tendency is to make the masses of the people simply hewers of wood and drawers of water for the favored few. Better then the masses may be better fed, better sheltered and better clad, than in the days of their freedom; and this might be supposed to make them contented in their bondage, although their liberties would be gone all the same. The idea is that slavery is not offensive, if only the slaves are made comfortable.

THE BOTTU will come has been settled, and the Rev. Dr. Hemphill and the rest will get nearly all of what Mrs. Bottu bequeathed to them. Here is an instance where a woman bequeathed \$10,000 to her pastor, and we wonder more of that sort of thing is not done. Perhaps the reason is that pastors generally stay so short a period that there is not time for the formation of attachments strong enough to lead to such bequests.

TRIBULATION is the price we pay for the robe and the crown and the palm.—Hurst.

Editorial Varieties

There is a path in which every child of God is to walk, and in which alone God can accompany him.—Denham Smith.

There remains only one more month in which to bring up the contributions for missions for the current Conventional year. Let Kentucky take her proper place in the line.

Mrs. Carrie Nation visited Lexington, Ky., last week. She is a native of Kentucky and, like some other Kentucky women, she has commonly eclipsed her husband by her dazzling brilliancy.

The Queen of Great Britain is named Alexandra, Charlotte, Maria, Charlotte, Louisa, Julia. This is her given name simply. Any girl having either of these names might claim to be named after the Queen.

The Louisville & Nashville Railroad report net earnings for February, 1901, nearly \$600,000 more than for February, 1900. This is a fine showing and shows prosperity in the South and West. Now let the mission of rings be increased.

We are sorry to learn that the magnificent Jefferson Hotel in Richmond, Va., was last week destroyed by fire. It was there that the splendid banquet was given to the Baptist Free Association at their recent meeting by Mr. B. F. Johnson.

The unexpected death of Prof. John W. Tanner of Baylor University removes one of our brightest and best men. He was a young man of most brilliant promise who was rarely equaled for high service, and sound common sense. His death is a serious loss to the cause of sound Christian education. We tender our condolences to the bereaved.

We are informed that it has been told in a number of directions that the WESTERN RECORDMAN is unwilling to publish matter in regard to the work of the Women's Missionary Societies. This is a misrepresentation. We are glad to publish these as any other facts of interest to our people. The work of the ladies is as interesting to us as the work of the gentlemen, and more charming.

Dr. Mullins has recently received some handsome contributions to the endowment of the Seminary. The Hon. E. Nelson Blake, of Arlington, Mass., gives \$5,000; George West, Esq., of Newport News, Va., gives \$1,000, and Mr. R. C. Davidson, of Baltimore, gives \$1,000. Additional endowment is needed both for enlargement and for making up for the lowering of the rate of interest on the invested funds.

Our honored friend, the Rev. W. O. Jones, celebrated his seventieth birthday on Wednesday of last week. He had a number of friends, including the writer, to partake of a beautiful and toothsome dinner at his home on Second street, who brought congratulations to him and Mrs. Jones. The occasion was a bright and joyous one. He is a native of Kentucky and his life has been spent here. He is widely and favorably known and is most highly esteemed.

The writer had a pleasant visit to Latonia last week, where he preached the sermon at the ordination of the Rev. G. A. Earl, who is pastor of our church there. The Rev. F. Swindler promised us for publication an account of the exercises. The writer enjoyed the hospitality of Mr. and Mrs. J. T. Earl. It was pleasant to meet Dr. O. G. Jones and the Revs. F. Swindler, S. H. Burgess, S. G. Mullins, - Vickers and the rest who ran over to Cincinnati next morning and have a chat with Dr. Leaker in the Journal and Messenger office.

The Rev. R. H. Carroll, Jr., kindly showed his dossier to the writer, and it shows much careful research and signal ability. The subject is the reflex influence of foreign missions on the Baptists of America, and he gives a full account of anti-missionism, with abundant quotations from the works of Anti-missionists, of great and permanent value and it should be published as a book. It is now appearing, serially, in the Baptist Standard.

Dr. W. E. Hatcher, after twenty-six years' service, resigns the pastorate of the Grace-street Baptist church, Richmond, Va., to enter upon a five years' campaign to increase the endowment of Richmond College. The Trustees have tried for a year to induce him to take this step. When in Richmond recently, the writer was informed that the Second Baptist church (Dr. W. E. L. Smith) are about to move to a location very near the Grace-street church.

Loann wrote how a ship loaded with finest specimens of Greek art, some of them from the temple at Delphi, was named *St. James*, when it foundered and sank near Cape Cod during the coast of Anvik. That was in the long, long ago! but now some fishermen found this lost cargo and the works of art, damaged by sea water, but in a surprisingly good condition, have been recovered and carried to Alaska. It is the most remarkable find for a generation and it contains a suggestion as to how to make other finds. Let the old accounts of lost ships be studied and the places where ships went down be examined.

FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

"GOOD-LIKE YOU."

When I reproved my little girl, Her clear gray eyes were grieved and wet; She owned her fault, for pardon plead...

ONE OF THE SHEPHERD'S FRIENDS.

BY W. SCOTT KING.

(Continued from last week.)

Then I left, but only to return day after day, in fact, to the remainder of my holiday to him; but console him I absolutely could not...

And now a trivial occurrence threw light on my path. I soon found that Athay had become quite the central interest and concern of the village...

My vacation was drawing to a close, and I was feeling miserable and humiliated at the thought of going back to London and leaving him unaccompanied...

That night I stayed late. I was reading a favorite book with both of us years ago. "Lamb's Essays," and hoping that some of the gentle Ella's tonic cheerfulness...

of light from a big stable lantern. "I've found her, whatever, Master Athay," cried the jubilant voice outside...

"Rejoice with me, for I have found my sheep which was lost," rang in my ears as I felt my way down the dark street to my lodgings...

"Though they had not shared the search, they shared in the triumph." "Evan Athay," I ejaculated aloud, and my heart beat. Had I found what for many days I had been looking for...

"I could not sleep all that night, so possessed was I with the idea. After breakfast next morning—it was the last day of my holiday—I hurried up the house at the bend of the street...

"I put my very soul into these words, and though they may have been crude and ill-expressed, I felt I had got into a big track, on that night, if followed out, right in that despairing soul the torch of hope...

A fortnight later came a letter, written in that valley of peace. I have just taken it from my desk to copy two or three of its fading sentences...

"I was thinking as you'd just like to know, whatever, Master Evan. (The Welshman I found, garbled every sentence with a profusion of these irrelevant 'Lamb's Essays'...

about them, and get Kelson and Locke and some of the others to do the same. Whenever any of you take a degree or get a good 'pass,' write and say 'Rejoice with me'...

That letter was the beginning of many things, and not only for the brave soldier who wrote it, but for me. On receiving it I wrote to our old college for the addresses of the men who had been of Athay's year...

The response was all I could desire. And it soon came about that far away in the lovely heart of the Welsh hills, we established a sort of sympathy bureau...

Evan Athay will never stand at the blackboard or the master's desk again, it is true. But in many a school the men who stand by the blackboards and in the master's chair are energetic and inspired for their tasks but and succeed, there will be joy in that far-away little homestead among the hills...

LUCK OF WORK.

BY ALICE HAMILTON BIGH.

"I am going out to hunt for four-leaf clovers," said Florence May to her brother George. "I heard mamma say to papa, 'Everything seems to go wrong this morning. Bridget burst the toast, George cut his finger and Baby Nell fell out of her high chair.'"

"What did papa say to that?" asked George, and added: "I tell you, Florence, my fingers hurt." "Oh, papa only patted mamma on the shoulder, kissed the baby, and said: 'Luck will change. Three times and out, you know, is the proverb.'"

"I like to know what papa meant by 'three times and out,'" said George.

"Oh, I guess he meant you and I and baby were to go out of doors, so

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mamma could have time to work." "Well, let's take baby and go, then," said George. "No, I know a better way. I heard Dorothy say to Margaret she was going to see how many four-leaf clovers she could find, and so keep her good luck. And when I asked her what good luck was, she laughed, and said: 'Good times and lots of nice things. And if mamma doesn't describe the most beautiful things, who is she going to go to put in my time hunting for good luck leaves for my precious mamma.'"

"But who'll take care of the baby?" asked George. "Oh, when I find my clovers we will be rich, and we can have a maid, and mamma can be dressed up in silks and laces as fine ladies are in the fairy stories."

"But, Florence, baby is crying now, and mamma is trying to take care of her and work, too," said George.

Florence did not stop to hear more. She was flying down the path to a large clover field, and soon was deep in the clover blossoms, hunting for the lucky leaves.

George did not follow her. He could not keep baby's crying out of his ears, even when he clapped his hands over them. Something seemed to say, "Mamma needs me now," and finally saying so himself, "While Florence hunts for four-leaf clovers to bring a maid for baby and everything nice for mamma, I'll see if I can't help her myself."

So into the house he hurried, and to finding it to baby that she stopped crying and laughed. Then George asked mamma to put her in her cab, and he drew her up and down the garden walk until the little dear cuddled down fast asleep, and slept for two long hours, George playing near to watch her.

It was noon, and Florence came in with a four-leaf clover, saying: "Mamma, I looked all the morning for four-leaf clovers for you. But while there were hundreds and hundreds of three's, I could find but one four, and I'm tired and hot, and I'm 'traid one four-leaf clover will not help you much!"

"Thank you, dear," said her mother. "We will press the clover in a book, and I will keep it because Florence looked so long for it for me."

"But, mamma," said George, "I haven't even one four-leaf clover to give you."

"Oh, boy, you have brought mamma what is better than good luck—a happy, restful morning—by taking such good care of Baby Nell!"

"Mamma," asked Florence, "when will your good luck begin because of my clover?"

"Ah, child, good luck begins for mamma when children do all they can to help them."

Florence looked sober as she said: "After all, mamma, George was hinged on good luck, while I was only hunting for it."

"But mamma loves both her children; both alike tried to help her." Herald and Presbyter.

THAT THERE SCAR.

Gen. Gordon, of Confederate Army fame, was a candidate for the United States Senate from Georgia. A member of the Legislature had been elected on purpose to vote against him. Here is the result as related in the New York Commercial.

He stormed and raved against his old commander at all times and places, and when it came to voting he marched resolutely up the aisle with an anti-Gordon ballot in his hand. There on the platform sat the old General, the scars of battle still disfiguring a face that had once been handsome.



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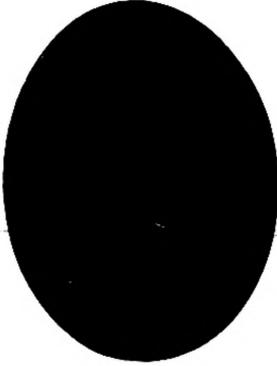
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THE NAUGHTINESS OF MOLLY MUFF.

BY L. H.

Molly Muff is a beautiful gray kitten with thick, long fur and a big, bushy tail, which she waves around, sometimes as a banner of defiance and sometimes as a terror to small dogs. She is the prettiest cat I know, and also the most self-willed. She has been petted so much that she thinks she must always have her own way, whether that agrees with her mistress's way or not.

Her mistress is Rose Maitland; and Rose once said to me plaintively: "Really, I don't know whether I own Molly Muff or Molly Muff owns me. I don't mind Molly's walking all over my bed, if only her paws are clean; but she will not let me touch her basket, even to shake up her cushion, without giving a cross little mieuou over it. I never say anything if she jumps up in mamma's lap or teases papa for her ball instead of me; but, if I try to pet Helen's dog when she brings it here, Molly Muff growls as if she would fly out of her skin, and worries over it for a long time."

Molly Muff's last performance, however, surpassed everything she has ever done before. A

month ago Rose had a bad cold, which she called the grip, and perhaps it was. Certainly it fulfilled one condition of that disagreeable trouble; for it was after she grew better that she felt the worst, and, finally, papa and mamma Maitland decided to take her away for a fortnight, and see what the change and a bit of fun would do for her. Mrs. Davis, Helen's mother, said she would be very happy to have Molly stay with her while they were away; and since she and Rollo Davis, Helen's dog, were the best of friends whenever Molly wasn't jealous of Rose's attentions to him, the invitation was accepted. The Maitlands planned to stay a week in New York, and then go on to Washington.

Papa Maitland undertook to take Molly Muff over to the Davises. The willful little thing seemed to know perfectly well what was going on; and she hid in Rose's closet, so that there was a long delay before she could be found. She objected to the covered basket; and all the way over she clawed and scratched, mewing pitifully, as if she were in utter misery. The journey was accomplished, however, Molly was shut up for the night, and, as the Maitlands were to start early the next morning, the matter seemed to be settled.

Pretty Molly enjoyed a good supper of chicken and cream, evidently making the best of the situation, but perhaps also watching her opportunity. She looked up resentfully when she heard the cook say that it was "a sin and a shame entirely to be after givin' such an insignificant little baste the best of the land"; but she resumed her supper complacently as Bridget added, "But she has that takin' way with her, ye can't deny her nothin'."

The next morning when Bridget opened the kitchen door, she was greeted affectionately, even offensively, by Molly Muff, who had slept all night on the soft cushion in Bridget's rocking chair. Not ten minutes later, however, when Bridget went to the outside door to take in the milk, a tiny gray ball of fur and fluff seemed to push itself between her feet; and all her dazed eyes could see, as she looked after it, was "the cratur goin' like a streak of lightning, I give ye my word," as Molly Muff sped toward home. "An' me a-belavin' ivery word she said!"

Nobody can tell what Molly Muff did after that. None of the Maitlands saw her as they put the few last things in the trunk and then went down to their early breakfast. The maid brought their umbrellas, Mr. Maitland's hat-box, the bunch of violets that Rose wished to take with her, and Mrs. Maitland's small hand-bag, placing them in the hall until the man should come with the carriage.

Not long after that they started, and half an hour later they were comfortably settled

in the parlor-car, their trunk safely stowed in the baggage car of the train, and their other belongings near them piled up by the helpful hands of the porter.

Suddenly Rose sighed. "Oh dear! I do wish I knew whether Molly Muff is contented or not. I keep thinking about her, and I even imagined just now that I heard her mew."

"That is strange," said Mrs. Maitland, "for I have thought that very thing myself since we have been sitting here."

They were silent a moment, when clear and distinct came an unmistakable, a plaintive, an impatient mew, as who should say, "Oh, do hurry up now. Oh, won't you please let me out now, just as quick as you can?"

All three of the Maitlands jumped and looked at each other in blank amazement.

"Whv, it is Molly Muff!" exclaimed Rose.

"She's in my hat-box," declared Papa Maitland, with sudden inspiration. "Don't you remember how the porter said that was the heaviest hat box he ever carried? I thought it was a joke, suggesting a larger fee."

In half a minute the hat-box was opened, and there, curled up inside Mr. Maitland's Sunday hat, was Molly Muff, looking wild-eyed and nervous, not yet able to enjoy her triumph.

All the passengers in the car were greatly interested, and they came up to see the clever cat. She went on with the others to New York, and I have never heard that all the scoldings Rose gave her ever did a bit of good. No one could ever guess how she managed the affair nor how much she understood of what she was doing; but, if her object was to gain the polish that travel is said to give, we may assume she succeeded, for she certainly went both to New York and Washington before returning home.

How do you suppose it happened? Did Molly Muff push the cover open just wide enough to squeeze through, in which case it would have fallen by itself? Was it good luck or good sense which made her choose a box in which she had plenty of breathing space and openings for fresh air? How could she know that the cover left open space on each side, even after the strap was fastened? And do you think it is true that cats like places better than they like people? I am sure I do think that, at least.—Christian Register.

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ACTS 22:16.

I have felt much interest in reading in the *Western Recorder* of February 7 Dr. Dargan's reply to a clipping from the *Nashville Christian Advocate*—an exegesis on Acts 22:16. As we have so much confidence in Dr. Dargan's scholarship, his reply is very helpful. The Doctor's concluding remark leaves the subject in such condition that I feel inclined to offer a few thoughts. He says: "As a general principle, where syntax or other linguistic usage admits of two or more constructions, considerations of context and common sense should decide us as to which one we should use."

Now let us look at Acts 22:16 by this most excellent rule. This Scripture is a part of the narrative of Saul's conversion. That remarkable circumstance is mentioned three times in Acts.

First, in the 9th chapter, in its proper order as a part of this New Testament book.

Second, in the 22d chapter, as the body of his defense before the Jews who had laid hands upon him, and was an answer to the charge made against him in Acts 21:27, 28.

Third, in the 26th chapter, in Paul's defense before Agrippa.

In each of the two last instances the account seems to be given with a view to emphasizing the fact that he was called and commissioned of the Lord. See Acts 22:14, 15, 16, 21, and 26:12 to 21.

As the husbandman that labors must first be partaker of the fruits, Paul must first be converted like all others whom God calls to "build," and "fight," and "labor."

Notwithstanding, there seems to be more of the miraculous in the conversion of "Saul of Tarsus," it is the same grand and glorious work, wrought by the same mighty hand. The one great fundamental truth of the Gospel is proclaimed to him, and in the same sentence his sins are set in order before him. Let us follow carefully the account of the Lord's dealing with Paul, as given in the 9th chapter, because that is the fullest.

First—Jesus appeared to him in the way and asked a reason for the course he was pursuing, the right or wrong of which, in a measure, depended upon whether Jesus was the Christ or no. Of this he was assured by a plain, positive answer from Jesus himself, "I am Jesus whom thou persecutest." "Lord what wilt thou have me to do?" Arise and go into the city and it shall be told thee what thou must do.

Second—In the city of Damascus, on Straight street, in the house of Judas, alone in darkness, under the deepest conviction, what did he do? What every poor sinner burdened with a God-given sorrow for sin does: prayed to the Lord. What must have been the burden of that prayer? It must have been for forgiveness, pardon, release from sin. My sins! My sins! the man must have cried. Can one so foul be made clean? Lord I am stained with the blood of thy faithful servant, Stephen. At heart I am a murderer of all who call upon thy name. Lord save, I perish. God be merciful to me the chief of sinners. Surely it must have been here that Paul learned: "Where sin abounded, grace hath much more abounded."

Third—"Behold he prayeth," is the testimony of him who said: "Ask and ye shall receive." "The Lord is nigh unto them that are of a broken heart and

saveeth such as be of a contrite spirit." Near enough in Paul's case to hear, and near enough to save. So he comes in the person of Ananias after having first allayed his fears by a vision of what he would do. And now, as if to give Paul the very deepest conviction and fullest conception of the truth, "I am Jesus," he adds another miracle to the one performed in the beginning. He who causes the deep darkness of guilt to settle down upon the sinner's soul, can also flood that soul with the light of truth as it is in Jesus. He who thunders from Sinai is the same as he who speaks the peace of forgiveness from Calvary. He who turned the keen eyes of "Saul of Tarsus" into the sightless orbs of the man that must be led into the city, now comes and restores the natural sight, and, at the same time, gives spiritual vision. Ordinary birth brings with it the sense of sight. Birth is also a quickening or life giving process. "He that believeth in me hath everlasting life." "This is life eternal, to know thee, the only true God and Jesus Christ, whom thou hast sent." Sight restored and filled with the Holy Ghost means light, and sight, and knowledge, and eternal life. If this was the condition of Paul when the language of Acts 22:16 was addressed to him would it not seem a little strange to say to him, "Wash thyself by faith in the blood of Jesus from all thy sins, &c?" Just as strange as it would be to say to one who had been perfectly cured of a malignant disease, go and take your medicine and be made well.

Then what does "Arise and be baptized and wash away thy sins, &c" mean? This same Saul of Tarsus, now called Paul, in his epistle to Titus, chapter 3:5, says, "Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost."

Who will say that Paul had not received this washing and renewing before the command, "Arise and be baptized," came? Then it seems that the language of Peter in the house of Cornelius would be very appropriate here, "Can any man forbid water that these should not be baptized who have received the Holy Ghost as well as we?"

Arise and be baptized and thereby show to all by this beautiful symbol that inward washing which you have received of the Lord. **GARRETT REED,**
Cora, Ky.

In these days when so much is said of the rights of man, would it not be a good thing to hear something about the rights of God? He has claims upon the conscience, the mind, the heart and the life of one and all, which should be duly considered and acknowledged. Besides, in proportion as the rights of his church and his religion are heeded, in that proportion will the rights of man be recognized and advanced. God and man stand intimately related. His law deals with the duties which his creatures owe, first, to him, and secondly, to one another. The Gospel emphasizes both divine and human obligations. When the Decalogue and Christianity become regulative and dominating in society, social and commercial injustice will cease, and the brotherhood of man become a living reality.—Presbyterian.

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FROM CHEFOO, CHINA.

Our mails are still very much demoralized, so that I only occasionally see a copy of the Recorder. I do not know what or where the difficulty is. The papers that do come are properly addressed.

I have been much interested in the Recorder's various remarks about the situation in China; but there are some positions you have taken that I think are most certainly untenable in the face of all the facts. I wish to point out what I consider especially a weak point in your position. In a copy of the Recorder not long ago, in speaking of the demand for the punishment of high Chinese officials, you took as a parallel case some (then recent) riot in New York, and said that it would be unjust to punish the Governor for that riot. Of course that was on the assumption that he was in no way directly responsible for such riot, because I do not, for a moment, believe you would feel otherwise than that he should be punished if evidence were found that he, in his official capacity, approved and encouraged that riot. But it was clear that he was not responsible. But in case of many of these high Chinese officials it is now absolutely certain, the Central Government recently admitting the fact, that they are the guilty parties in these recent most awful tragedies here. In a former letter I pointed out how that Yu Hsun, who was taken away from the governorship of this (Shantung) province only last winter, was, in the face of the demand of England that he should be degraded because of his evident responsibility in the Brooks' murder, appointed by the Empress Dowager to the governorship of Shansi, which province, up to that time, was pre-eminently quiet and friendly to foreigners; and it was there that he so efficiently served his benefactor, the Empress Dowager, in killing something near one hundred innocent men, women and children, whose only crime was that they were persons from "outside countries." He with his own hand severed, at one rush on horseback, the heads of three foreigners, and attempted a second ride, but, his horse stumbling, he desisted, and had his underlings kill the remaining twenty odd of that party. Then their bodies were thrown in a pile outside the city wall and their heads, by his official order, were hung up at the various city gates! Now, if these things are not fully proven facts, then ordinary evidence goes for nothing. Then to make a comparison between this case and the occurrence in New York seems to indicate either a dense ignorance or rashness that ought not to be indulged. Now that missionaries desire, for the good of all concerned, for China's good as much as for anybody's, to see such persons receive simple justice call down the indignant condemnation of their brethren at home is, it seems to me, deep injustice.

Well, if you say that the Bible teaches that we should pray for our enemies and treat them well, then the Recorder stands condemned, because I remember that it has repeatedly urged stricter adherence to justice in the State of Kentucky in hanging persons who are guilty of murder. That is right—it is right that the Recorder urge it—it is right that ministers, in the interest of justice and peace, urge the same. Why, then, is it wrong for missionaries, who, far better than any business or official people

here, know the temperament, character and disposition of the Chinese officials and people, to urge that justice be administered to the proper persons? It is not blood thirstiness, nor vengeance, but justice they wish. And in this I am not attempting to clear the missionaries from all blame in bringing on this extraordinary crisis. There is a degree of responsibility upon the missionary body at large, specially so, I think beyond all doubt, upon the Roman Catholic missionaries, and secondarily upon all other missionaries just in proportion as they have used methods similar to those of the Romish church. If we are ever able to get really at the bottom of the situation and learn the exact share in the responsibility of each class, of business, official, traveling and missionary persons in the matter, I think it will be clear that the missionary is free from all responsibility in the matter just in proportion as he has adhered to only spiritual work. It will also be clear, I feel sure, that mission schools, especially girls' boarding schools, hospitals, foreign built houses, managing of law suits by missionaries, &c., &c., have played a great part in producing this uprising.

To my mind it is a loud call to missionaries to lend their energies to the work of proclaiming the Gospel of these dying, ignorant people, and leave these more modernly developed fruits of Christianity to grow up naturally, when Christianity gets a stronghold upon the hearts and consciences of these people—not to try to transplant the fruits, but plant the seeds and let them grow and produce their own peculiar fruits in China.

We now feel quite hopeful that all male missionaries of this province may soon return to their stations. Ladies and children will not go until the temperament of the people is tested fully—probably not till autumn.

The Governor, Yum Shi Kai, of this (Shantung) province, replying recently to a letter of the missions sent him on another subject, suggested the matter of their return and practically invited them back, and assured them of constant and full protection. He has since issued one of the strongest proclamations I have ever seen, ordering the protection of missionaries and their property. But I trust that we shall all return more than ever impressed with the thought that "God is our refuge and strength, a very present help in trouble." We do need to advance in this new situation on our knees. Pray for us all. God arouse the people at home truly.

Fraternally,
G. P. Boesick.

[When one undertakes to answer another, still less to accuse him of dense ignorance or rashness, he ought to answer what was said, and some of the blood-thirsty men who have disgraced the name of Christian in China, clamored that the governors of the provinces should be punished whether any guilt had been proved on them or not. We said that was as infamous as demanding Gov. Roosevelt should be hung for the anti-negro riots in New York. Bro. Boesick goes on to tell of a governor who was guilty and, of course, deserved punishment, which has nothing whatever to do with the point we made.

The Recorder has, in general terms, urged that the laws should be enforced and justice done to all murderers in the State, without fear, favor or affection on the part of judges and juries. But

the Recorder has never picked out a dozen murderers by name and tried to influence the authorities against them by insisting that they be hung. It has never once tried to excite prejudice against any man, high or low, by so doing.

But the Recorder is differently situated from the missionaries in China, and this thing it would scorn to do, some of them, having no right whatever to do, have done. For the Recorder men are American citizen, voters in Kentucky, and, therefore, have a right to demand that justice shall be done in the State, for they are personally responsible. The missionaries are strangers and aliens, are of an alien race, and have no right to express any opinion at all on the subject of execution of Chinese officials. They are there to preach the Gospel, not to take a hand in Cesar's affairs. Imagine Paul telling Nero what he ought to do to Pontius Pilate! And Paul had a far better right, for he was a Roman citizen.

Suppose one native Kentuckian murdered another most foully here in Louisville and looted his house. What would we say if Lord Pauncefoot, British ambassador to the United States, should insist that the Mayor of the city and the Governor of the State should be punished because the murdered man was an Episcopalian, and belonged to the same church with himself? Yet that is not a parallel case with the call for vengeance because Chinese citizens who were Christians were murdered. For Pauncefoot is here on Cesar's business, and the missionaries have no right to concern themselves about Cesar's business.—Ed.]

THY ROD AND THY STAFF THEY COMFORT ME.

PSALM 23:4.

My sweetest memory is to remember lying awake at night on my bed in my little room, hearing the voice of my dear mother, who for twenty-five years had never a night without pain, and never a night with two hours' unbroken sleep, and through all that quarter of a century this light shone, till it brought in the everlasting day. My earliest and tenderest memory is lying awake and hearing her, not singing, but trying to forget her pains by reading in the silence of the night, with all the house, as she thought, sleeping around her, though I was awake. And I can hear her in her woman's voice—and all memories hover over it, for the sweetest voice that can fall on a man's ear is that of his mother—"Yet, though I walk through the valley of the shadow of death, I will fear no evil. Thy rod and thy staff they comfort me!" Sweet mother! May your child rise up some day and bear a like testimony for you.—John McNeill.

THE MARKETS.

LIVE STOCK.

Report for week ending Mar. 30.

CATTLE.

Table with 2 columns: Description and Price. Includes items like Extra good export steers, Light shipping, Best butchers, etc.



No other package coffee goes so far or gives such entire satisfaction as ARBUCKLES' ROASTED COFFEE

Cuts only a cent more than the common kind. Gives more cups and better coffee to the pound than any of its many imitations. Save the wrappers—each one enables you to a definite part of some useful article. Look for the list in each package.

ARBUCKLE BROS., Notion Dept., New York City, N. Y.



Table with 2 columns: Description and Price. Includes items like Choice packing and butchers, Fat to good packing, Fat to extra light, etc.

LEAF TOBACCO.

Report for week ending Mar. 30.

SALES WITH COMPARISONS. Following were the sales for the week and year to March 30, with comparisons:

Table with 3 columns: Year, Week, and Year. Includes items like Total sales of new crop, Sales new crop to date, original inspection, etc.

Table with 2 columns: Description and Price. Includes items like Trash, green or mixed, Trash, sound, Common lugs, etc.

Table with 2 columns: Description and Price. Includes items like Trash, green or mixed, Trash, sound, Common lugs, etc.

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LOUISVILLE TO ST. LOUIS & WEST.

Lv. Louisville	No. 41	7:00am
Lv. Owensboro	11:00am	11:00am
Lv. Henderson	1:00pm	1:00pm
Lv. Evansville	3:00pm	3:00pm
Ar. St. Louis	7:00pm	7:00pm

ST. LOUIS TO LOUISVILLE & EAST.

Lv. St. Louis	No. 42	7:00am
Ar. Louisville	11:00am	11:00am

LOUISVILLE TO EVANSVILLE AND RETURN.

Lv. Louisville	No. 43	6:00am
Lv. Owensboro	10:00am	10:00am
Lv. Henderson	12:00pm	12:00pm
Ar. Evansville	4:00pm	4:00pm

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Ar. Washington	11:00am
Lv. Washington	1:00pm
Ar. New York	5:00pm
Lv. New York	7:00pm
Ar. Louisville	11:00pm

LEXINGTON SHORT LINE.
Daily vestibule train daily.

Lv. Louisville	7:00am
Ar. Lexington	10:00am
Lv. Lexington	11:00am
Ar. Louisville	1:00pm

Quick Line to Florida and the Southeast via the Southern Railway.

Lv. Louisville	7:00 A. M.
Ar. Jacksonville	10:00 P. M.
Ar. Miami	11:00 P. M.
Ar. Tampa	12:00 P. M.
Ar. St. Augustine	1:00 P. M.

Quick Line to Florida and the Southeast via the Southern Railway.

Lv. Louisville	7:00 A. M.
Ar. Jacksonville	10:00 P. M.
Ar. Miami	11:00 P. M.
Ar. Tampa	12:00 P. M.
Ar. St. Augustine	1:00 P. M.

THE FARM

KENTUCKY TRADE ITEMS.

Jesse Martin bought 45 sheep from Claude Rogers at \$5 75 a head.—Woodford Sun.

J. H. Montgomery, of Mt. Vernon, has been selling corn at \$2 50 per barrel at the crib.

J. B. Gibson sold his crop of about 50,000 pounds of tobacco to Henry Vest at 7c.—Owen News.

Will Eubank and Thomas Hiale sold last week to M. C. Saunders & Co., of Fleming county, a fine jack for \$310.

At Dr. Lawwell's sale in Boyle 30 three-year old feeders sold at \$37 02, and Polled Angus cattle \$17 to \$65.

J. Hal Woodford, of Bourbon county, sold to an Ohio party 18 fine ewes at \$26 each and a ram for \$80.

The Stanford Journal notes the sales of a lot of sows at 44c; 45 good sheep at \$5 75 each; 30 feeders, three years old, at \$37 02.

B. F. Saunders & Co. have bought for Forsythe & Chinn 80 hogs for delivery about April 10, at 5c.—Harrodsburg Democrat.

Shippers are paying 8 1/2 a pound at Louisville for hens, while small chickens bring 20c in the wholesale markets; turkeys 10 to 11c, ducks 9c.

J. R. Triplett sold to Sid Hart 26 ewes and lambs, to be delivered May 25, ewes at \$3 50 per head, and lambs at \$5 50 per hundred.—Owingsville Outlook.

The Secretary of Agriculture estimates that over \$6,000,000 worth of young live stock were saved during 1900 by the prompt use of medicine for blackleg, sent out by the department.

Last week Charley Peters sold to E. R. Davis seven mule colts at \$90 per head. This seems to be the best price realized for mule colts for some time.—Fleming Gazette.

Brent Bros. purchased of John B-dford, of Millsburg, his crop of 15,000 pounds of hemp at \$5 75, which is the best price we have heard of this season. A prominent hemp buyer last week said that the hemp crop of 1900 for Bourbon netted the county about \$40 to each acre that was put in hemp.—Paris Kentuckian.

The Times reports 140 cattle on the market Georgetown court day, all common. Steers sold at 4 to 4 1/2c; cows and heifers at 2 1/2 to 3c; milch cows \$35 to \$45 per head; broke mules \$100 to \$125; two-year-old mules, small, \$30 to \$27.50; hogs \$5 25 per cwt.; no sheep. Horses and mules were off in price from \$10 to \$15 per head.

Frost won't hurt your beans if you will observe the following suggestion of Geo. W. Edwards, of the East End, says the Stanford Journal: Stick a peg at each end of the row and stretch from one end to the other five or six yard strings over the tops of the beans, and the year will absorb the frost.

At Mt. Sterling on Monday of last week there were about 1,500 cattle on the market, medium quality. Best feeding steers sold at 4 1/2c; yearlings from 4 1/2 to 5c; heifers, 3 1/2 to 4c; cows, 3 to 3 1/2c; bulls, 2c; canners, 1 1/2 to 2c. The highest price of the day was \$285 for a pair of mare mules. On medium mules prices were too high for buyers to take hold, so very little trading was done.

CATALPA FOR TIMBER.

To those who wish to have a grove of valuable forest trees in a short time the *Catalpa speciosa* affords the chance of obtaining it in a greater degree than any other tree. The Southern reader, who has knowledge of the Eastern species and not of the *Speciosa*, cannot realize the great difference between the two. Although the catalpa was a well-known tree in the West as well as in the South, it was not until some thirty years ago that it was known that two distinct species existed, and that the Western one, *Speciosa*, was very much the better one for timber purposes. The Southern one is *Catalpa bignonioides*, and it exists in its wild state as far north as Pennsylvania, and possibly further. It is by no means a tender tree, as some writers say, but it is not hardy enough for the Northwestern States, as *Speciosa* is. But even if it were, the *Speciosa* is much the better tree for forestry purposes, growing erect and attaining height, with a clean, straight trunk. This is the opposite of what the other does, for it forms a low branched, spreading tree, more fitted for a tree of an ornamental character.

The Western catalpa produces seeds freely, and these seeds grow easily, sown in the spring, so that it possesses the first thing necessary in a desirable forest tree. Many trees very desirable for timber are so hard to grow from seeds that it renders their use almost impossible. Catalpa seedlings will take a foot of growth the first season, which is height enough for transplanting, though they may be two years old and not be too large for the purpose. Four feet apart is considered a proper distance for a young grove, the trees to be thinned out when crowding each other too much. A little crowding is considered beneficial, as it helps force a straight trunk, and the side branches decay for want of light before they get too large, which is also a benefit, as there are then no knots in the lumber when it is sawed up.

As catalpa wood is not heavy, it surprises many to learn that it has lasting qualities. When used for posts it will outlast almost any other wood, and it would take the place of chestnut for the various fencing purposes the latter is used for. It is said that either in or out of the ground it is more lasting than any of the ordinary kinds of woods used for the purpose. Besides the use of this tree for commercial purposes, it is a good shade tree, and, when in flower, one of the most ornamental of all. The flowers are in immense panicles, white, with yellow center, and appear in the early days of summer. The Eastern one is always found in its wild state in damp ground.—Practical Farmer.

LAST YEAR'S EXPERIENCE WITH MILLET.

EDS. COUNTRY GENTLEMAN:—
Last spring I wrote to you asking for information concerning the raising of millet for hay. You answered very fully. Thinking you might like to know the result, I send this report.
Planting was begun the middle of May. The land, which is naturally rather wet, became before the plowing was finished, June 4, so dry that it was very hard to plow. The whole field was at once rolled and harrowed until a very fine seed-bed was obtained. On the 8th a part was sown, by a shower stopped work. No more sowing was done until the 11th, when the rest was seeded.

That sown first was nearly two weeks ahead of the last in coming up, and made just 18 days' difference in time of cutting.
Only one light rain fell upon that millet while growing. All who saw it during the first three weeks foretold failure, as it looked sickly, with a very thin stand, and ground apparently as dry as the barn floor. Besides, a flock of a hundred or more sheep belonging to a neighbor, spent the nights and some of the days in the field for about two weeks, eating some and tramping out more. August 22, cutting began on the first sown, and work was finished on the last part, Sept. 10, with the exception of about 1 1/2 acres, which was left for seed to ripen.

Eighteen good loads of hay were put into the barn from 10 1/2 acres. There is no doubt but at least double this quantity would have been secured if the season had been even moderately moist. A very fine seed-bed I believe to have been the secret of getting what we did, as one piece in the neighborhood, of some three or four acres, which had not a fine seed-bed, furnished only two small loads of hay. The 1 1/2 acres left for seed gave 16 bushels of cleaned seed, which at the price I paid for seed (\$1.25) amounts to \$20. The cost of the labor at a dollar a day for man, and the seed, four bushels, was \$35 40.

The value of millet hay in market, I am told, would be the same as oat straw, which is quoted where I live at \$8. Allowing for drying out of hay in barn, a shrinkage of three loads as put in, we have 15 tons of hay at \$8, which equals \$120. While the millet was growing, many informed me that the horses would not do well, if indeed they survived, if fed millet hay. They have had no other hay yet, and no evil effects are to be seen so far.

The millet was cut just after the seed was formed in the majority of heads, and was not allowed to ripen. Of course, some heads were farther advanced than others, so that there is a little seed in the hay. Because of that, the horses require less in bulk, as the seed is very nutritious.

On account of these two very dry years, clover seedings have failed, and many will be hayless next season unless some such crop be raised. I shall sow millet again next year, as from this year's experience I feel there is very little danger of loss, but almost certain gain in so doing.—R. E. F., in Country Gentleman.

The man in bed who hears birds sing in the morning will have weeds in his field and his pigs will squall for corn and his children wear rags.

You can't raise a crop of garden truck in a poultry yard, or, in other words, you can't raise a vegetable and animal crop on the same ground at the same time.

Tar water for cabbage worms is made by dissolving some tar in water. Put in a pail and let it remain over night. Then sprinkle the cabbage plants. Table salt is also useful.

To have good, sweet turnips, do not sow too early, but in rich ground, and, to have good early turnip greens, sow at proper time and at the beginning of winter cover the patch lightly with coarse stable manure.

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

PULLIAM.

Mrs. Nancy Pulliam was born Nov. 8, 1818; died March 5, 1901. She was left motherless and was reared by Mrs. Mary Chapman. Married at eighteen to J. N. Pulliam. To this union nine children were born. Only four remain. Husband died fourteen years ago. United with Locust Creek Baptist church in 1867, in a meeting held by Rev. J. H. Spencer—Bro. W. B. Smith, pastor. Her interest in her church and in the Master's cause was strong. In her last years she suffered much. Though she desired life, she did not dread death and said "God's will be done."

A FORMER PASTOR.

SMITH.

Mary M. Smith, wife of Ben S. Smith, after a short illness, died March 11, 1901. Born April 7, 1819; converted at the age of 16 at Pleasant Hill; joined Stewart's Creek church. She has been a member of our church at Good Hope for forty-one years. Sister Smith was a consistent and devoted wife and kind neighbor. Her companion for sixty-two years, now almost deaf and blind, about 50 years of age, survives her. She has been a subscriber to the Recorder for over 20 years and has read the Bible through four times. Their union was never blessed with children, but she leaves many friends to mourn her loss. Her remains were laid to rest in the cemetery at Good Hope where they will sleep until the Judgment day.

HER PASTOR, W. T. SHOOT.

PATTON.

Died March 18, 1901, Joshua M. Patton, in the 60th year of his age, after a brief illness. He was a member of Greensburg Baptist church. He was converted when 21 years old and lived a member of the Baptist church for 34 years. Especially kind was he to the poor. He was a good and quiet citizen, highly esteemed by all who knew him. The church, pastor, community and friends have lost a true friend. His one brother and fair sister and relatives have the general sympathy of the entire community. Dear brother, rest in peace till the Master comes again.

T. M. GREENE, His Pastor and Friend.

CONSUMPTION CURED.

An old physician, retired from practice, had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of consumption, Bronchitis, Catarrh, Asthma and all the affections of the lungs; also a positive and radical cure for Nervous Debility and all other complaints. Having tested its wonderful curative powers in thousands of cases, and desiring to relieve suffering humanity, he sends free of charge to all who wish it, this recipe, in German, French or English, with full directions how to use it. Send stamp by mail, by addressing, with power, naming this paper, W. A. Noyes, 57 Powers Block, Rochester, N. Y.

THE HAND PUMP PETROLEUM COMPANY since its advertisement "Very best of machines given" and have instructed us to name a few of their references for your information as follows:—Bank of Ohio Valley, Wheeling; National Exchange Bank, Wheeling; German Bank, Wheeling; West-County Bank, New Martinsville, W. Va.; First National Bank, Westfield, Ohio; Wheeling Iron & Steel Co., Wheeling; Dillon, Hamilton & Co., Johnstown, Wheeling; Hon. W. W. Brannon, Wheeling; the Board of W. Va., Wheeling. See advertisement on page 5.

SPOONING LEAGUE CONVENTION.

San Francisco, Cal., July, 1901. The Missouri Pacific Railway from St. Louis, via Kansas City, Pueblo, Colorado Springs and Denver, through scenic Colorado, Salt Lake City, Ogden, etc., will operate through service. Special agents in charge to give every attention. Low round-trip rates. Liberal limits with stop-over privileges.

HOT SPRINGS, ARK.

This famous resort, the Carlsbad of America, is best and quickest reached via the Old Reliable Iron Belt Route from St. Louis, St. Paul, Chicago or Memphis.

Fast Trains Daily from St. Louis. 3 Fast Trains Daily from Memphis. Free Reclining Chair Cars on all trains. Elegant Pullman Dining-Room Sleepers every night from St. Louis. Free Reading Lamps and Mail on all trains. Home-seeker and excursion tickets on sale semi-monthly to points in Southern Missouri, Kansas, Nebraska, Indian and Oklahoma Territory and other Western States. The Missouri Pacific is the only line operating top hat trains daily between St. Louis and Kansas City with connections to all points. Be sure that your ticket reads via this popular route.

For particulars, rates, free descriptive literature, map, etc., send 10-cent note to ticket agent or address R. T. O. Matthews, 100 W. W. Adams St., St. Louis, Mo., or H. O. Townsend, G. F. & T. A. St. Louis, Mo.

Items of Interest.

NEWS THE WORLD OVER.

Throughout the United Kingdom and the British Empire King Edward VII. has been proclaimed "our sovereign lord and king" in many ways and forms. But for quaintness of phraseology and neat conciseness of expression no proclamation can excel that made at Dartford market. This market was chartered in the Thirteenth Century, and still retains the form sanctioned by grand antiquity. It runs thus:—
By Royal Command—
On the death of Queen Victoria, under the Charter and Statute of Rights of this Market of Dartford, Albert Edward, Prince of Wales, is now King of England.

NEW YORK'S great underground railroad will be completed in the fall of 1902, and by Christmas time of that year trains will be running from the City Hall to the northern limits of the city. Chief Engineer Parsons, of the New York Rapid Transit Commission, believes that it will be finished from eight to ten months earlier than the contract period, a remarkable achievement in public works.

A solid silver cross was recently received in Montreal from Michael O'Leary, an Indian, who had found it while digging in the Lake Lennoxville district. A Jesuit has recognized the cross, which has two bars, as one of the fifty silver crosses presented to the Huron Indians in the early part of the sixteenth century to bribe them to fight for France against the Iroquois Indians, who were then friendly to the country.

There is much fun over the coronation of the late of Waterloo (the Duke of Albany) in Washington City. He grew eloquent in his promise of the finest day for the inauguration which had ever been known. And it rained and it sleeted until March did his worst.

The rioting which disgraced inauguration day seems to have been confined entirely to the Pennsylvania troops. The volunteer persons were shot by them in a fight with the police. They destroyed the stands of street vendors and refused to pay for them, and made it dangerous for a negro to be seen in certain quarters.

The indignation of Germany at the Emperor's visit to England, with the professed political consequences, has been vented at the Heligshag in such an emphatic way that Von Bulow had to make an apology for his master. The charge was made that the visit violated the neutrality toward the South African Republic, and the Germans were especially bitter on the decoration of Lord Roberts with the order of the Red Eagle. Von Bulow assured them the visit had nothing to do with the war against the Boers, that it was not of a courtly or a political character, but solely of a humane character being a visit to his dying grand-uncle. As for the decoration of Roberts, the Emperor did that under his rights as King of Prussia, and the Empire had nothing to do with it.

After hearing all the testimony to be had in regard to the loss of the steamer Itio de Janeiro, the Coroner's jury returned a verdict that the death of 131 persons was due to the criminal negligence of Capt. Ward and Pilot Jordan, and the employes and crew of Jordan (Chinese). The Coroner blamed Capt. Ward entirely, because he persisted in trying to enter the harbor in a fog. Judge Lynch has established a branch of his court in France. The first lynching in that country took place at Montreal. Two burglars broke into a home, tied the landlady and assaulted his wife. Thereought to be a court like the military drum-head courtmartial for such offenses, so that, the guilt being proved, the punishment would be swift and sure and severe.

Karl Blind, in a recent review, comments at length upon the plan which has been proposed of ending the Boer war by deporting the entire population of the Transvaal and the Orange Free State, which he says amounts to about 50,000 men, women and children. According to the censored dispatches the British already have 15,000 men and 30,000 women and children in prison, and that to the whole number, it will only take time, money, men and horses, and the others can be captured and deported.

What are believed to be the remains of the body of Gen. Nathaniel Greene, of Revolutionary fame, were found by the Investigating Committee of the Rhode Island Society of the Cincinnati in a vault in the Colonial Cemetery, in Havannah. Heretofore vaults were opened, in the last one, that of Gen. George Noble Jones, were found a silver name-plate inscribed with the name and rank of Gen. Greene; several Colonial buttons, such as were worn by Generals of the Revolutionary war, a part of a glove, which appeared in dust on being touched, and a skull of large size and peculiar conformation, which answers to the most accurate description of Gen. Greene's head. There were also other parts of the skeleton.

A yellow journal sent reporters to all the Senators to ask the question, "If you had \$75,000,000 to do with it, how many would have answered the stilly question we do not know, but Senator Mason did. He replied, 'I would build asylums for fool editors.'"

Uneeda Quartet

Uneeda Biscuit

was the first to make the country hungry—then

Uneeda Jinjer Wayfer

made a hit with just a touch of ginger.

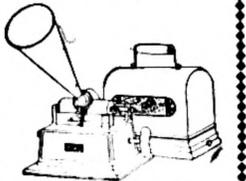
Uneeda Milk Biscuit

was the third to meet with favor, and

Uneeda Graham Wafer

completed the famous four.

NATIONAL BISCUIT COMPANY



Edison Phonographs

Are the only kind worth having. Edison Records echo all over the world. The "Itsy" line of Guitars, Mandolins, Violins and Banjos are sold under guarantee and are unequalled for quality and tone. Our prices on musical instruments are the lowest in the city. Edison Telephone 506.

RAY PHONOGRAPH CO.,
223 Fourth Ave., Louisville, Ky.

\$18 LATEST IMPROVED. FREIGHT PREPAID.



Mention this paper. **WAYNE MANUFACTURING CO.,**
100 Fourth Ave., Louisville, Ky.
(This firm is responsible.—Western Recorder.)

SACRED SONGS

Nos. 1 and 2 Combined.

By Stanley McEranahan, and Hebbins.

430 HYMNS AND TUNES OF THE DAY

The Hymns, Most satisfactory Collection now offered for SUNDAY SCHOOLS, YOUNG PEOPLE, and MID-WEEK MEETINGS. 543 pp. 10c. Sample, post free, 4c. THE BELL & BELL CO., New York and Chicago.

For Sale by Baptist Book Concern, Louisville.

BLYMYER BUCHUR

Mention this paper.

BELLS

CHURCH BELLS, PEALS AND CHIMES, OF LATEST SUPERIOR INGOT COPPER AND BRASS. KEYS AND BELLS. THE C. S. BELL CO., Hill-Sore, O.

CHURCH BELLS, PEALS AND CHIMES, OF LATEST SUPERIOR INGOT COPPER AND BRASS. KEYS AND BELLS. BUCKEY BELL FOUNDRY, THE E. W. VANDEUSEN CO., Cincinnati, O.

Royal Baking Powder

Absolutely Pure

Hot-breads, hot biscuits, cakes, muffins, puddings and crusts made with Royal Baking Powder are wholesome, delicious, quickly made, always light, never sour, and most economical.

Royal Baking Powder is specially refined, and equally valuable for the preparation of the finest, most delicate cookery, and substantial, everyday food. In the easy, expeditious and economical preparation of wholesome and appetizing food it is indispensable.

The "Royal Baker and Pastry Cook" containing over 800 most practical and valuable cooking receipts—free to every patron. Send postal card with your full address.

There are imitation baking powders, made from alum and sold cheap, which it is prudent to avoid. Alum is food poison.

ROYAL BAKING POWDER CO., 100 WILLIAM STREET, NEW YORK.

Items of Interest

NEWS FROM THE WORLD OVER

General Funston, by means of a daring stratagem, succeeded in capturing Aguinaldo in his lair and in carrying him to Manila a prisoner. It is hoped this will hasten the end of the war in the Philippines. But what to do with Aguinaldo, now he is taken, is a perplexing question. He can be held a prisoner of war while the war lasts, and then—what? Gen. Funston is to be liberally rewarded by the United States Government.

As many expected, the Court of Appeals set aside the action of Judge Garrison's court in the case of Caleb Powers and James Howard, and they will have a new trial. In the Howard case, the court was unanimous, but in the Powers case there was a most unfortunate line of cleavage in the court; and the Republican judges going one way and all the Democratic judges going the other. We hope justice will prevail.

The offense for which apology is demanded from the Sultan of Morocco is as follows: Years ago the officials unduly interfered with Americans doing business in Morocco. This led to claims for damages to which the Sultan paid no attention. Our consul-general, Mr. Gunmore, spoke to the grand vizier about it, proposing to go to Morocco City in person to see the Sultan. The vizier replied that this would do no good since the Sultan would not be seen on the subject, and would leave the capital, if necessary, to avoid the interview. This reply is set off as an apology. It is proposed that in getting satisfaction for the offense, they proceed also to get satisfaction for the claims.

President Hadley, of Yale, says that the aggressive spirit in the making of monopolies causes industrial despotism, which, unless it is checked, he thinks will be followed by political despotism and the liberties of the people will be gone.

General Chaffee deserves to be honored by Americans for his brave stand in the matter of the honors recently committed

CURES CANCER

Breast, Uterus, Old Sores, Bone Pain—Typical Treatment Free.

Deadly cancer positively cured by taking B. E. H. (Bismuth) Blood Purifier. Blood, Saliva kills or destroys the Poison in the Blood and expels it from the system, making a perfect cure. Have you sore throat, pimples, old festering sores, ulcers, swellings, scrofula, itching skin, sores and pains in bones or joints, sore mouth, or nose? Then Bismuth Blood will heal every sore, stop the itching and make the blood Pure and the skin. Over 100 testimonials of cures. B. E. H. thoroughly tested for 20 years. Drug stores sell. Trial treatment of B. E. H. free by writing BLOOD BALE CO., Atlanta, Ga. Describe location and free medicine advice given. Don't depend on a cure as B. E. H. cures when all else fails.

GREENSBURG, KY.

Last Sunday week I redeemed a long standing promise and preached for Pastor F. M. Green, of Greensburg, morning and evening. Bro Green met me at the depot with a fine turnout, such as would do credit to a Lexington bishop. The steed in known as Black Diamond. His disposition on that occasion was fiery, and I hesitated to risk myself behind him with a native of Old Virginia as reineman, but my apprehensions fled when I perceived that the preacher handled the reins as skillfully as a Kentuckian.

Saturday night I was the guest of Bro. B. W. Penick and family. I had known him intimately since our college days at Georgetown. He is one of the leading bankers and Baptists of the Green River country, and most highly to be commended as a model citizen.

We had fine congregations on Sunday. I found the genial pastor greatly beloved not only by his own members, but by all the people. The new church building is a model in neatness. It is substantially built and cost about \$5,500.

Sunday and Sunday night I enjoyed the hospitality of Deacon E. F. Tucker.

I greatly enjoyed my visit to the old, wealthy and aristocratic town of Greensburg, where Hon. Aaron Harding lived, and where Dr. Henry McDonald, when a young man, who had left college and fled from his native land to avoid imprisonment for patriotic utterances in favor of Ireland's freedom, found friends and a noble wife, the daughter of Hon. A. Harding, and found true freedom in trusting in Christ. Many of the most noted men of Kentucky have hailed from Greensburg and vicinity. W. P. H.

OWEN COUNTY ITEMS.

Among the many things transpiring in this part of God's moral heritage, both wise and otherwise, nothing has been more profitable and entertaining than the State Bible Institute just closed at the Owen Baptist church. The exercises began on the 19th. From the opening song the high water mark was reached, and continued throughout for three days with three meetings each day. I had indulged misgivings as to the propriety and wisdom of our State Board employing Dr. Warder for such a work, because the pastors of the State were able and willing to lead their churches continually on to greater usefulness and broader information; and because I feared that Dr. Warder would not be able to induce brethren in various communities to assist at his appointed meetings. But now I am thoroughly convinced to the idea, and wish to say to the churches and pastors of the State, make a trial of the out-prise and be convinced that in wisdom the work was conceived, and that for it to become a fixture with the work of the State Board would be labor and money wisely expended. The good comes not only by helping the few members to great funds of Bible knowledge and greater inspiration, but pastors and professors come more nearly together by contact in the study of the great questions that make up the body of our theology, so that the whole drift and tendency is to the Bible, and the Bible alone, as the only rule of faith and practice. Our people are unanimous in giving great praise to Dr. Warder for the well-arranged programme and wise management of our meeting, and feel that somehow, in the goodness of God, he is doing the best work of his life. Among the many very excellent sermons made during the meeting, the one by Dr. Cody on "The Incarnation" was a gem of beauty and fund of information, and with all, soul lifting. Yet on a different line and quite as rich food was the address of the beloved Dr. Carter on "Spiritual Discernment" and then Dr. Bow entertained us all about the Holy Spirit and missions. But during the whole of the Institute there was not a lame address delivered. Our home preachers were all at their best, Burroughs, Ape,

Johnson, McMillan, Head and many others, making a total of some twenty-five did valuable service. Pastor Hatfield, always at his post and on time, presided so as to make all feel comfortable and glad to be present. Last, but not least, we had the Recorder in the person of Dr. Harvey, who made for us the closing address on the distinguished subject, "Why are we Baptists?" So you may count on Owen for State Bible Institutes.

Our churches are now all supplied with pastors, and the corps is a fine specimen of noble preachers, true to the old paths and faithful to the heaven-imposed responsibilities assumed, so that it is fondly hoped that glorious achievements will be attained. J. W. WALDROP, Owen, Ky.

NOTES FROM WEST KENTUCKY

The Lord greatly blessed us in the recent meeting held with our church. Bro. Hally was assisted a part of the time by Bro. W. H. Williams, a former pastor of the church. They preached the Word with great power and simplicity. While the other people of the town were scarcely reached, a goodly number of the children and young people were converted. Nearly all of the converted were students of Clinton College. We greatly rejoice with the fathers and mothers at different points over the salvation of their loved ones.

This has been a very important year in the history of Clinton College. During the year, our wide-awake Board of Trustees have made many additions and improvements to the school. These, with their plans for the future, show us that they are determined that Clinton College shall be kept abreast of the best.

At our coming Commencement, we shall offer our friends genuine entertainment. Besides the usual exercises, "Old Students' Day" will be one of special interest to graduates and former students of the College. And we congratulate ourselves that Rev. Junius W. Millard, of Baltimore, Md., will preach our Commencement Sermon, and that Rev. Oscar Haywood, of Jackson, Tenn., will deliver the Literary Address.

Columbus church is still without regular preaching. Their pastor, Bro. Robinson, is reported convalescent.

Bro. W. H. Williams, of Clinton, is in the midst of a fine meeting in Southside, Mo. He is now pastor at Abion, Ky.

Bro. R. W. Mahan has recently given up the pastoral care of Spring Hill church, where he has been pastor for some fifteen years. He has accepted the care of the churches at Hardwell and Wingo, and his work started off well.

Some of us have become very deeply concerned for our cause in the extreme west-end because of the early completion of the Catholic convent at Fancy Farm.

They already have by far the most splendid church building, so I am told, in the western part of the state. They have, too, a community of Catholic people, and they are acquiring more and more of the adjacent territory. Are they not already a great menace to our religious cause? And with this convent completed, will they not prove a great foe to the cause of Christian education?

Bro. I. A. Hally, the Clinton bishop, continues pastor of Mt. Moriah, four miles out. He preaches there twice a month.

J. C. C. DUNFORD.

Clinton College, March 30, 1901.

SUBSCRIBER FOR THE RECORDER.

THAT COLPORTAGE WORK.

The following Sunday-schools have sent contribution to this fund. May we not hear from every Sunday-school in Kentucky? Just one Sunday's collection for this great work:

Adairville.....	\$ 8 88
Third church, Covington.....	3 77
Clinton.....	4 00
Ludlow.....	6 81
Total.....	\$23 25

Send all moneys to
J. G. Bow,
Box 504, Louisville, Ky.

Rev. I. W. BRUNER, of South Carrollton, Ky., is the author of a tract on "Objections to Baptism in Order to Procure the Remission of Sins." The tract is ably written, and the argument is sound and unanswerable. For sale by the author or Baptist Book Concern. Price, in paper, 15c; in cloth, 25c; 10c in paper and 15c in cloth above four in number.

PROF. JNO. S. TANNER, of Baylor University, has just died suddenly. The Faculty desire to perpetuate his memory in a suitable memorial. Many who read this were his classmates in the Seminary. Will all his friends who have letters of interest from him, or who will write a brief statement as to some phase of his character that struck you, please send the same to me?
ROBT. N. BARRETT,
1300 Seventh St., Waco, Texas.

The one prudence in life is concentration.

Anything Wrong With your Watch?

Send by registered mail to our Watch department for inspection and estimate.

Our 32-page catalogue sent FREE.
C. P. Barnes & Co.

30 to California

From Chicago, and \$27.50 from St. Louis. Tuesdays, February 12 to April 10. Through tourist sleepers to San Francisco and Los Angeles without change; also chair cars. California offers the homelikest and best lands, perfect climate, and markets.

Santa Fe Route

Address George T. Gunn, General Agent, 411 Walnut Street, Cincinnati, Ohio.

MORPHINE (Opium) Contains equal Whiskey habits cured. Opium habit cured. No suffering. Over 20 years experience. No relapse. No return. No pain. No danger. No expense. No loss of time. No loss of work. No loss of friends. No loss of honor. No loss of respect. No loss of position. No loss of property. No loss of life. No loss of soul. No loss of heaven. No loss of God. No loss of Jesus. No loss of the Holy Spirit. No loss of the Kingdom of Heaven. No loss of the Kingdom of Glory. No loss of the Kingdom of Life. No loss of the Kingdom of Peace. No loss of the Kingdom of Joy. No loss of the Kingdom of Love. No loss of the Kingdom of Mercy. No loss of the Kingdom of Grace. No loss of the Kingdom of Favor. No loss of the Kingdom of Blessing. No loss of the Kingdom of Honor. No loss of the Kingdom of Power. No loss of the Kingdom of Wealth. No loss of the Kingdom of Health. No loss of the Kingdom of Strength. No loss of the Kingdom of Beauty. No loss of the Kingdom of Wisdom. 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