

WESTERN RECORDER

Faith, Hope and Love, these three.

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We find this advertisement in the *New York Observer*: "Lost—An old-fashioned sermon; somewhat worn but of great value as it contained 'the Pearl of Great Price,' and was illumined by the Sun of righteousness. When found it can be delivered at the Sabbath service, and a proper reward will be given by many."

The *Church Standard* gives the statistics of the Episcopalians in the United States. The net gain during the year was 6,881, or less than 1%; there were fewer clergy on the list and fewer ordinations than in the previous year, and only a small gain in candidates for the ministry. The church is barely holding its own.

But the *Church Standard* thinks the outlook better than it was a year ago. And this because those preachers and churches which had taken up the fad of "institutionalism" have seen the error of their way and given it up to return to the old path. This is indeed a cause for hopefulness for the future.

The *Religious Herald* quotes from Dr. Williams: "Baptist polity is the weakest thing in the world if religion does not inform and control it, and it is the strongest and most effective thing in the world when religion does inform and control it."

The *Interior*, Liberal Presbyterian, heads its leader, "Prayer for the Dead—Revival of the Doctrine." But the doctrine has never been dead. It is a leading tenet among the Catholics. The new thing is that a Presbyterian paper should favour or excuse it.

The *Watchman* fears that in the laudation of the Nineteenth Century there may be too much of the spirit of Nebuchadnezzar: "Behold this great Babylon that I have builded." As Ruskin said, there is thunder on the horizon as well as light. The sun had risen upon the earth when Lot entered into Zoar.

DAVID STARR JORDAN never spoke truer words than these: "The best teacher, other things being equal, is the one who comes nearest the student. To bring the teacher close to the student is to multiply his influence many fold." Hence the great advantage of the small college.

The *London Baptist* tells a good story on Emperor William. He asked an intimate friend, "What can I do to astonish the world?" The friend replied, "Keep quiet a week and see how dumfounded every one will be." Up to date the Emperor has not taken his friend's advice.

Schade's Views on Church History and Eschatology.

BY PROF. ALBERT HENRY NEWMAN, D.D., LL.D.

In earlier articles I have sought to convey some idea of Schade's views regarding pre-Christian history and the incarnation, crucifixion, and resurrection of Christ, in their relations to the divine plan of the universe. I propose in the present paper to examine his view of the career of Christianity and of the consummation of the ages. The author gives a graphic and, on the whole, correct account of the struggle of Christianity during the early centuries with the intolerance, immorality, and perverse thought of the paganism of the Roman Empire. The gradual corruption of Christian thought and life through Neo-Platonism and Oriental asceticism is impressively set forth. "The cloud arose in the desert, grew dark over Rome, and spread over the whole Empire. Rome, recently the Pantheon of all the gods, became now, under its bishops and its first pope, Gregory I.—when the chronometer stood at A. D. 600—the chief relic-market of the world, the necropolis of all sorts of saintly bones and of mummified martyrs. From Rome the bones, hairs, splinters, etc., were distributed throughout the pope's great diocese. Large quantities of filings off the chains of St. Peter became a ready-selling article." The still more stagnant and unattractive character of the Byzantine church, developed under the influence of Oriental despotic ideas, with its idolatrous worship of repulsive conventionalized pictures of Christ and the saints, is strikingly set forth. But the Oriental church preserved the classical Greek literature and completed and handed down the Roman Law for use in a higher and better civilization.

It would take too much space to reproduce in the most condensed way the author's remarks on Judaism and Mohammedanism and their influence on mediaeval Christianity. Schade is a most intense anti Semite. The Talmud is "the youngest child, the latest structure of BABEL." It is probable that Schade gives too much credit to the mediaeval accounts of the misdoings of the Jews. It was Jewish influence that made of Mohammedanism the terrible scourge of Christendom that it was. Mohammedanism is declared to be "a piece of plagiarism throughout, the Koran is the type of its whole culture:—a pell-mell from beginning to end." The corrupting influence of Jewish-Arabic thought on the theology of the West, as seen in mediaeval scholasticism, is strongly insisted upon. The formation of the new Teutonic civilization through the co-operation of the Frankish rulers with the Greco-Roman type of Christianity represented by the papacy, with the destruction of the more primitive type of Christianity that has been diffused by British missionaries and others; the rise and influence of Feudalism; the Crusades conceived of as, in one sense, a great missionary movement whereby paganism Western civilization sought to drive back Mongolian and Arabic Mohammedanism, and to deliver the cradle of Christianity from desecration; and the Renaissance that resulted from the diffusion of the elements of civilization throughout the West by means of the Crusades, occupy, as is fitting, a large share of the author's attention.

The Reformation is regarded as a reassertion by the Germanic peoples of their idea of personal rights and an effort to

emancipate themselves from the oppressive mediaeval forms of social life. Of decisive importance was the revival of Bible-study, with a determination to get at the exact meaning of the sacred writers. "This word, spoken by God into humanity, resumes its authoritative position, and vindicates itself in substantiating its primitive virtue. The Book of the Nations, so long withheld from them, is again given to the world. Upon this Book, and especially upon the exposition of its leading topic, as elucidated by the great Apostle of the Gentiles in the Epistle to the Romans, the loud protest, alluded to, is founded." It is erroneous to suppose that Bible study had been neglected by all parties during mediaeval times.

In a very somewhat satisfactory manner Schade seeks to explain the divergent views of the Lutheran and Reformed churches on the Supper; but he is not so successful in his effort to minimize the existing diversity of views. "Thanks to the controversies concerning the palladium of Christianity all hold now in common, that in the Sacrament, as (in one respect) the memorial of 'the sacrifice, the contrast between heaven and earth is overcome like that between body and mind. The chasm is bridged between the Infinite and the finite in the person of the Mediator Himself. In Him the Heavenly and the natural world blend and are unified. Where He is upon earth, there is Heaven; and He is the head and center of the church militant as well as of the church triumphant." This is very fine and very true, but it is not easy to see how these conceptions have grown out of the Eucharistic controversies.

The author has some excellent remarks on liberty of conscience as a logical outgrowth from the principles of Protestantism. Such a Catholic writer as De Laveleye admits that Protestantism is highly conducive to the molding of character in self-reliance, personal responsibility, and self-government. "Since this is acknowledged, Protestantism is expected not to go back on the principle of its origin; and the Protestants ought not to shrink from real religious toleration and liberty. They ought to manifest sufficient faith in Christianity, that neither materialism, nor criticism, nor sectarianism can harm it in any way. It cannot hurt Christianity if her teachers are stirred up, or her denominations urged on to continue in the process of purification. By force of the cardinal principle underlying their own existence, the Protestants are compelled to give room to as many internal schools and denominations at least as Catholicism grants to the tendencies of widely differing orders. Protestantism can afford to be as undaunted against the irreligious adversaries outside of its organism, as tolerant to the larger or smaller sects inside its pale, which hold the fundamental tenets of Christianity in common. The denominational diversity is not only a sign of progress, but its condition."

While we are not able to take quite so cheerful a view as the author does of Protestant denominationalism, it must be admitted that the evils of a divided evangelical Christianity are partially counterbalanced by seeming advantages of a very important character; and we are perhaps safe in saying that they are overruled for good by an all-wise Providence. Schade points out in an instructive way the analogies that exist between the ecclesiastical conflicts that have resulted at last in clearer apprehension of the truth and in better types of individual and organic Christian life, and the social and political struggles that have resulted in the ad-

vance of civilization. Painful separations in both cases have often resulted in lasting good to both parties.

The Counter-Reformation is treated by the author in an interesting and instructive manner. The Jesuits, the chief agents of the Roman Catholic church in this great movement, get full credit for whatever of heroic inheres in the order, but the rottenness of their ethical (or rather, unethical) system is effectively exhibited. The author is probably correct in ascribing the peculiarities of the order in ethics, in spirit, and in modes of propaganda, to the influence of Mohammedanism, which long before the Reformation had made a profound impression on Spanish Christianity.

Full recognition is given to the contribution made by American Christianity to civil and religious liberty. Speaking of the Pilgrim Fathers, he says: "They stood waiting in solemn mood for their turn to subscribe the first constitution, which was based upon the equality of the rights of each and all. It meant a simple social contact, the like of which the world had as yet never witnessed.... What would have been impossible in Europe was born upon the waves of the Atlantic ocean, to be carried out in the woods of the new world.... Huguenots and Calvinist Presbyterians [i. e., Scotch Presbyterians, whose religious principles are thought of as a perpetuation of ancient British evangelicalism] had taken refuge upon the Blue Mountains of North Carolina.... were foremost in raising their voices in favor of independence from the British crown.... This declaration, once put down in writing by Anglo Saxons, 'Orangemen,' and French refugees, the thought of humanism was practically demonstrated to its full extent in the grand event of 1776—on the 4th of July." The Declaration of Independence is said to be an instrument "unequaled in the history of modern culture, of Christian civilization."

Unfortunately the author takes a somewhat pessimistic view of the present religious and social situation. This is no doubt due in part to his erroneous eschatology. Losing faith in the great principle of progress that conditions any right theory of the goal of history, he feels obliged to resort to the catastrophic solution of which millennialists are so fond. "Simultaneous with the final crisis pursuant to the reappearance of the True Man, the Mediator, and with the transfiguration of the cosmos into a state of different perceptibility, man will appear in the glory of his original destination."

In a new form of corporeality the human being assumes and assimilates to itself new organs answering to its new environments in the changed order of things. Now at last has man entered the state of perfection. For after the reappearance of the proto-type or image after whom man was created, his corporeality is to correspond with that of the glorified Mediator. The mystical temple edifice, representing the realization of what was true in the thought of theocracy; the habitation of the glorified Head with its glorified members, will be mystical no longer, but will stand forth complete as originally planned before the creation began. Then at last man stands out conspicuously in the grandeur of his perfection. With this consummation history comes to a close. The fabric of the visible is then taken down, having fulfilled its purpose of serving as the scaffold in the upbuilding of that temple."

A MAN that has simplicity, honesty, truthfulness, purity and fidelity, whether he is rich or poor, is prosperous.—Henry Ward Beecher.

Primitive Christianity.

BY C. H. WETHERS.

There are not a few Christians who earnestly contend for what they call "primitive Christianity." A mere glance at this phrase will bring to the minds of many who have a tenacious loyalty for Christianity in its original purity a hearty response in its favor. I confess that the term used to win my glad acceptance, but when I began to seriously and steadily reflect on it, I was forced to the conclusion that there was need of some qualifications of the term in order to properly apply it to the present day. I find myself asking this question: Is that type of Christianity which prevailed under the administration of Christ and his apostles desirable at the present time? I mean Christianity, in all of its phases, as it appeared in those early days. I reply that it is not desirable. I do not believe that Christ intended that Christianity should never vary in the methods of its expression from those which obtained at its beginning. Of course he designed that the great first-principles, truths and ordinances of Christianity, should have binding force to the end of time, the fundamentals were to permanently abide. But we must remember that Christianity was in its germ state in the days of Christ and his apostles. Moreover, there were phases of Christianity in the days of the apostles which were unknown before Pentecost. In the apostolic days Christianity had already begun to unfold itself and to adapt itself to its enlarging sphere and increasing demands. New questions arose, demanding new applications of Gospel principles.

Christianity was designed to be pre-eminently a missionary force; and hence, as it reached out into new fields of conquest, it must necessarily employ methods which were not called for at the beginning. We see how difficult, at first, it was for Peter to give up some of the ideas which he had believed to be positively essential to Christianity. He had thought that he was strictly loyal to "primitive Christianity" when he was stoutly contending for the old order of things; but the fact is, he was actually running counter to the missionary spirit and principles of true Christianity. Remember, also, that some of Christ's parables foreshadowed a change of methods in the future administration of Christianity. He knew that as Christianity developed and advanced there must of necessity be the employment of means and methods which would be different from anything that had yet been used, yet all were to be in harmony with the great fundamentals of Christianity. There were no Sabbath-schools, nor missionary societies, nor Christian Endeavor societies in apostolic days, but such things in these days are not antagonistic to Gospel principles. They are the legitimate outgrowth of an expanding Christianity. They are the proper expression of the missionary spirit of the Gospel. They are the fruit of the inventive power which is enthroned in the very heart of Christianity. Say what we will in favor of "primitive Christianity," the fact is, the kingdom of Christ, as it exists to-day, cannot be conducted successfully, and meet the demands of the hour, by the same means and methods which were in vogue in apostolic times. The cars are coming; get out of their way!

Planted in the House.

We read in the ninety-second Psalm, "Those that he planted in the house of the Lord shall flourish in the courts of our God." The word here translated "planted" does not refer to the sowing of seed, but to the setting out of young trees. Scions of the olive or the cedar were brought, while young and easily removed, into the courts of the temple at Jerusalem; and these, with the favorable conditions and the special culture which they received, flourished, lived long and bore fruit in old age.

Dr. Thomson, author of "The Land and the Book," says:

"The allusion to being planted in the house of the Lord is probably drawn from the custom of planting beautiful and long-lived trees in the courts of temples and palaces. This is still common in the East. Nearly every palace and mosque and convent in the country has such trees in its courts, and, being well protected there, they flourish exceedingly."

Now, while I accept this as true, I can not help thinking that more is meant here by house-planting. I suggest the idea of the church as a conservatory. The writer of the psalm was no doubt familiar with the Hanging Gardens of Babylon, where trees of all lands were cultivated. Solomon had gardens of exotics in Jerusalem. The Emperor of Russia has, in St. Petersburg, immense greenhouses, where trees flourish and bear fruit that could not live without protection in that Arctic climate. Now the new creature in Christ is like a tropical plant in the frigid zone. The soil and the climate are ungenial. He must be protected from these adverse conditions or he will perish. Hence God established his church for the care and culture of the plants of righteousness. They are not to be left to stand and struggle alone in the world's forests or deserts. They are to be brought as early as possible into the house of the Lord. Every organized company of believers is an apartment in this house. God himself is the Gardener-in-Chief, watching over his tender exotics; and all his angels are ministering spirits. But, in addition to this, the plants themselves, being endowed with volition and the power to act within a certain sphere, are mutually responsible for each other, and collectively responsible for the condition of the conservatory.

One of the practical teachings of this figure I have already alluded to. God has established his church for the housing of little ones, the earlier they are brought into it, the better. What would we think of a gardener who, finding a young orange or banana tree trying to live in the open air, should say, "I will leave it there through the winter, and if it survives I will take it into the conservatory"? Yet that is the theory and practice of the ministers and elders who are ever saying, "These children are too young to be taken into the church."

Again: The plants in a greenhouse must have irrigation. Water is the Bible-symbol of the Holy Ghost. He is ever ready to flow through our churches as the river of the water of life flows through the new Jerusalem. But, alas, how many obstructions he meets because of our coldness and hardness of heart—our envy and uncharitableness!

Finally: Think of a plant in God's greenhouse who should say, "I am tired of this close atmosphere," and should push open a window, and push his branches out into the chilling air of worldly amusements and carnal indulgences. Of course he would suffer. But through that open window would come a frost-breath that would chill every plant of righteousness. Each of us is his brother's keeper, and we must be careful not to do anything that would discourage our fellow Christians or tempt them to evil.—Herald and Presbyter.

It is said that once Mendelssohn came to see the great Freiburg organ. The old custodian refused him permission to play upon the instrument, not knowing who he was. At length, however, he reluctantly granted him leave to play a few notes. Mendelssohn took his seat, and soon the most wonderful music was breaking forth from the organ. The custodian was spellbound. He came up beside the great musician and asked his name. Learning it, he stood humiliated, self-condemned, saying: "And I refused you permission to play upon my organ!" There comes One to us and desires to take our lives and play upon them. But we withhold ourselves from him, and refuse him permission, when, if we would yield ourselves to him, he would bring from our souls heavenly music.—Christian Index.

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Laying up Happy Memories.

BY THOMAS S. HAMLIN, D. D.

There is a much overlooked parenthesis in the Gospel by St. John (12:16) which incidentally teaches a profound secret of happiness. The Apostle is describing the triumphal entry into Jerusalem, which occurred some fifty years earlier. It is very vividly before him. He recalls the great procession of Galilean pilgrims to the Passover, proud of their prophet (Matt. 22:11, R. V.). He hears the shout and songs. He sees the smile of gratification on the Master's face. Then he remembers how he and his fellow disciples, participating heartily in the ovation, still did not realize what it all meant. Indeed they quite forgot it in the thrilling events of the next few days and weeks. Only after he had left them were they reminded by the Holy Spirit that "they had done these things unto him," and so had fulfilled a very explicit prediction of Zechariah (9:9).

It is beautiful to think that Jesus had this bright spot in his over-burdened and over-causally sad life. And beautiful to see that the disciples were unconsciously laying up for themselves a happy memory. As they reviewed their life with the Lord, there was much to deplore. They had been often dull, inattentive, unappreciative. They had failed in sympathy. They had deserted him at his arrest. Except St. John, they had been absent from his cross. Not one of them had witnessed his burial or his resurrection. As they talked it all over, they must often have said, "How glad we are that we were in that joyous procession! How blessed it is to remember the dear Lord's pleasure in it all."

Yet they had almost stumbled upon this. Almost, but not quite. For they had acted upon the impulse of a sincere and deep, if not always a quite intelligent love. Love had done better by them than cool judgment could have done, or shrewd calculation, or protracted planning. It had given them the exhaustless joy of a happy memory. Now memory, like anticipation, idealizes everything with which it deals. It is a blessed faculty that we have of remembering the sweet and forgetting the bitter. A deep and true human instinct speaks in the proverb, "About the dead nothing but good." A whole community soon forgets the disagreeable, and even the vicious, traits of one whom, living, they sharply criticized: viewing him now through a transforming haze that somehow magnifies all his good qualities and minimizes all his bad ones. So of our kindred and friends that have passed away. We see them always at their best. They are young and strong and happy. The lines of age and care and pain are smoothed away. The ravages of disease are gone. The voice is always gentle. The eyes are always alight with love and joy. The hands are always busy with kindness. We readily confess that our living friends have their share of human frailties, but we have forgotten even the frailties of the dead.

And when, in morbid or unguarded moments we recall our pains, sicknesses, perplexities, vexations, how small they seem compared with their dimensions at the time! Then we thought them unendurable, fatal; now they shrink and vanish, while the comforts, joys, pleasures, of those same years loom so large as to fill all our vision. Larger, no doubt, than the reality, because imagination is at work with its wizard's power of making even a past pain seem a present pleasure.

And if memory can transform even sorrow into joy, what can it not do with joy itself? though no pleasures are quite unalloyed as they pass, yet time, that marvelous chemist, eliminates the alloy, and memory shows them perfect. How great the delights of travel despite its weariness and discomfort! But the memory of travel is its chief benediction. The present writer has been enjoying the Alps now for ten years, though he spent but ten days among them. And the Rhine and the Danube; the Scottish Lakes and the Bay of Naples; St. Peter's and the English Cathedral; the galleries of the Louvre and of Dresden. He has

only to close his eyes and the vision passes; while the feet are not sore, the back does not ache, no crowd jostles, no strident voice with its maddening commonplace recalls him to a vanished every-day world. How little one realizes while on his journey what happy memories he is laying up for all the coming years!

Likewise of dealings with our fellow-men. What joys have we like the memory of kindnesses done in years gone by! What grief like the memory of possible kindnesses neglected? How often we have resolved that we would never let another chance pass! that we would never again speak harshly, whatever the provocation; nor scowl and frown when we ought to smile. It is a good resolution. May God give us grace to keep it!

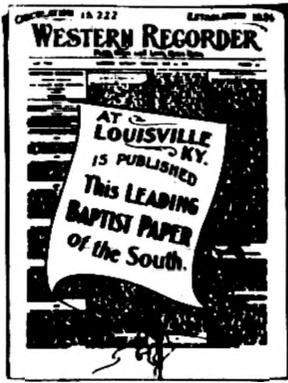
But whatever happiness the keeping of it may bring, St. John's experience suggests something better. Calculated goodness, that lays deep plans of reaping joy from sowing kindness, can never quite escape the blight of selfishness. Had the disciples searched the prophecies, as I planned the triumphal entry of the Lord; had palm branches all ready cut, and of course withered, and old garments at hand that could not be injured by the dust of the road and the feet of the crowd; how joyful as and heartless it would all have been at the time, and how insipid in the memory of it! But it was not a prearranged ovation. There had been no committee on program. No claqueurs were carefully disposed among the crowd. The loyalty and love long expressed by doubt and fear just broke forth restlessly. Instantly the palm trees were stripped, and the garments were at the feet of the Lord's feet. What a substantial part of the joy of heaven to St. John, and his fellow-disciples, and all that Galilean throng, must be the unfading memory of that thrilling scene.

We should like to lay up such memories. We should like to plan for them; invest care and labor and money to secure them; somehow make sure of this happiness for the future. But to plan is to court failure and disappointment. Success lies in the way of self-forgetting obedience to every impulse of kindness and love. We shall quickly forget that we have so acted; probably shall not observe at the time that we are so acting. This is just as it should be. God observes and does not forget. We are freely, spontaneously acting out Christ's spirit. Some day, here and yonder, we shall remember with deeper happiness unnumbered deeds and words and looks of love that at the time we thought trifles, or of which we were totally unconscious.—Selected.

It Takes Time.

It takes time to create a religious oration. A popgun with raw berries for cartridges and compressed air for propulsive force can be made of a reed and a rammer. The piece of artillery that carries a shell across the channel, from Dover to Calais, takes furnace, tools, and skill for months. A preacher, with much material on hand and large experience, confessed that six sermons of ballistic power, range, accuracy was the best outcome of a year. We have scrutinized one of them. They were rather the product of forty years. When the sting father of Lord Holland complained to the painter at the price of a portrait, "done in a week," the answer came that it was the output of a third of a century of practice and study. Sermons of value are the accretions of years. They are the essence, "the destructive distillation" of much "gray matter." The oil of precious plants, the attar of roses, seep slowly. We have seen the rigs of growth on sermons. There was the original draft; then new thoughts rising to the lip in delivering and inserted with pencil, then subsequently key words of illustrations. The interlinings ran through years. It became a "cloth of gold" quilted in separate squares onto a base of rough canvas.—Richmond Christian Advocate.

Be sure that, whenever our lot is cast we may stand, what aim at the perfect life.—St. Francis de Sales.



"The Reformers of Wales," by Mr. B. Evans.

BY JOHN T. GRIFFITH, D.D.

In the Western Recorder for Aug. 2, 1900, I called the attention of its readers to the above work on the "Reformers of Wales." The book has been very critically reviewed by Methodist and Baptist historians. Among the Baptists we have the Rev. J. B. James M.A., T. J. Mackay and others, and the latter's article contains facts bearing on the beginning of the Baptists in England and Wales. I have turned them into English:

According to Mr. Evans, the church which is considered the first formal independent church of England was that of Henry Jacob's. It was formed in 1616 (p. 69). Mr. Evans says that the first Baptist church of England was formed out of Henry Jacob's. In order to deal justly with Mr. Evans, I will give his own words: "In that church (Henry Jacob's church) there were several persons who believed in baptism only; that is, those who in our days are called Baptists. They worshipped together with the Pedobaptists, they partook with them of the Lord's Supper, they worked with them in all the work of the church; but as they increased in number they thought that it was best for them to form themselves into a separate church. Letters of dismission were granted them Sept. 12, 1633, and they formed themselves into a Baptist church, electing Mr. John Spilbury as their pastor, and this is the church which is considered the first Baptist church in England" (pp. 70-71). He has a footnote here, which contains a quotation from Crosby, which gives us information respecting the above quotation: "But there are indisputable evidences of the existence of Baptist congregations (not churches) in England, at least a quarter of a century prior to this."

At Llanfaches, in 1636, the first independent church in Wales was organized." He has a footnote also (p. 71) respecting this statement: "Historians' erroneous claims three things respecting the English church: (1) that it had in it, as in Mr. Jacob's 'Independent' church, a number of 'Baptists' as members; (2) that the Baptists of the Llanfaches, as the Baptists of Mr. Jacob's church at Southwark, in some years, requested a fraternal dismission to form a Baptist church, after having worshipped with them for more than twenty years; (3) that the Llanfaches church, like that at Southwark, came to be considered as belonging to the independent denomination. See thus the resemblance between the first independent church in England and the first in Wales."

..... Mr. Evans ought to know that Henry Jacob's Independent church was not the first church in England. A Baptist church was established in London in 1611, five years before that of Jacob's. Professor Mason says: "Now this Helwiese, returning to England shortly after 1611, drew around him, as we saw, the first congregation of General or Arminian Baptists in London; and this obscure Baptist congregation seems to have become the depositary for all England for the absolute principle of liberty of conscience, expressed in the Amsterdam Confession as distinct from the more stated principle advocated by the general body of the Independents. Not only did Helwiese's folk differ from the Independents generally on the subject of infant baptism and dipping, they differed also on the power of the magistrate in matters of belief and conscience" (Life of Milton, vol. 3, p. 644).

Again, Gregory says: "In 1611 a number of 'Brownists,' who had been driven from the Kingdom of the Netherlands, and the following the first English church of General Baptists. Their leader was Thomas Helwys, &c. In 1616, five years afterwards, a number of exiles returned and founded also in London the first permanent Independent congregation, a church under the Ministry of Henry Jacob" (Fetters in the Old World and in the New, 1895, p. 281).

..... In speaking of the Llanfaches church as the first independent church in Wales, Mr. Evans gives his verdict against the Olchon Baptist church, and the following characteristic note is found (p. 72): "I know that some writers claim," says he, "that a regular Baptist church existed at Olchon since

1688. Some claim that it was there long before that. I do not doubt but that there might have been religionists there holding the views of the Baptists and meeting each other occasionally to worship God. But, though I assembled diligently with those of Olchon, for the light of truth, I have failed thus far to find any evidence of a regular Dissenting church in Wales before 1638 at Llanfaches, and Baptists and Independents were members only."

Not much reliance can be put on the historical views of Mr. Evans, as we have already shown, and the only thing that we shall say here is that Joshua Thomas, the classical historian of the Baptists, who lived in the neighborhood prior to 1739, and who was pastor at Olchon for some time, traced the cause at Olchon to 1633. There is in existence, and I read it recently, a history of Olchon in the handwriting of Joshua Thomas, dated 1790. There is also a Biographical History of the Baptist church of Llanfaches from 1635-1639, in the handwriting of Joshua Thomas. We have in these much new light on the Baptists of Hereford, Monmouth, Brecon and Radnor.

..... John Mylre is often quoted as "the Father of the Baptists of Wales," and John Mylre was not the first to establish "close communion churches" in Wales, as is said in the "Reformers of Wales," p. 138. The above extracts have been translated from an article by the Rev. T. Shankland, Rhyl, Wales, in Seren Gomer for November, 1900. In view of facts like the above, how can any one so bold as to say the other, "no Baptists in England and Wales prior to 1641?"

The above quotation proves conclusively several facts respecting Hugh Evans and the Baptists of Radnorshire. His zeal and love for his native land—which was destitute of the ministrations of the ordinance of the Word and the administration of the preaching of the Gospel, and his love much kindled toward God and man, and hearing that his native country was destitute of that means of salvation, that is to say, the preaching of the Word, and the administration of the ordinance of Christ, he was moved with love to the truth, and to his native country; yet not judging himself fully furnished or fitted for that work and ministry, he by the consent of the church went to a faithful servant of the Lord, Jeremiah Ives, and informed him, and the result there with him of the necessity of the preaching of the Word in Wales, then were they sent and came to Wales and performed the work which they were sent to do. Hugh Evans, having no other mind but to return, and to inform his brethren, and to do with them, which he accordingly did for the space of ten years and upwards, until the Lord saw good to deprive them of him; in which time his friends can give a large testimony of his zeal and labour in the Gospel, yet this lying man, John Moore, has the face to say that he was a blind Priest in Wales" (p. 9, &c. British Museum 887, p. 22 (1)).

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..... The above two books protest against calling Hugh Evans a blind priest. W. Bound addresses the priests as follows: "Now unto you, the Calvinist Orthodox stone-church priests and hire-mongers, and new apostate ministers, &c." The pamphlet written in this debate and several were written in the strength of the Baptists in Radnorshire and Brecon in the period, 1646-1652. John Moon, the Quaker, says on the front page of his "True Light," published in 1657: "A true and honest confession of the errors and mistakes in several places in Wales, both in Radnorshire and Brecon, whose names are Hugh Evans, John Price, Daniel Fenwy, Beese Davies, John Prosser, Evan Offner and Vavner Powell, who were called ministers at the General Assembly, 1652-1653."

All the above were public debaters. Also several places are named here; for instance, it is said in John Price's book that Hugh Evans ministered in Llanhr parish, &c. We have shown that Hugh Evans was in Breconshire, and that he was there for some years before John Mylre founded the church at Olchon. We have seen also that a number of ministers worked with Hugh Evans—these

were the people of Hugh Evans. They were also "close communion" people. Evidence of this is found in the report of Henry Maurice to Edward Terrill in 1676. "There are two rather small parties of more rigid Baptists, the one is joined with those of Llanddewi in Radnorshire" (The Report of Brecon). "There is another people in the West end of this country who are Baptists in judgment and Arminians also, for the most part. They meet at Peter Gregory's house, Henry Grey being their teacher. Elder Jeremy (Ives) lived for some time amongst these people; some part of them live in the North of Brecknockshire, as aforesaid" (Broadmead Records 5137). Thus we have proved that John Mylre was not the first to establish "close communion churches" in Wales, as is said in the "Reformers of Wales," p. 138.

The above extracts have been translated from an article by the Rev. T. Shankland, Rhyl, Wales, in Seren Gomer for November, 1900. In view of facts like the above, how can any one so bold as to say the other, "no Baptists in England and Wales prior to 1641?"

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

THE SOUL: Its Origin and Relation to the Body; To the World; And To Immortality. E. T. Collins, M.D. Cincinnati: Jennings & Pye. New York: Eaton & Mains. \$1.50.

This is a strong book, and it is a valuable contribution to our psychical literature. The author is a practicing physician, and for fifty years he has been carefully studying his phenomena. His style is clear and pleasant, and his thoughts are striking and suggestive. He first takes up the origin of the soul, which he derives by transmission from parents. For this transmission foundation is indispensable. The author then discusses most interestingly sleep and dreaming, and interprets the phenomena of sleep as teaching immortality. Some of his views are original and striking. "Dreaming," says Dr. Collins (page 116), "is purely an action of the mind, separate, as we have said, from the brain." Here we have the best philosophical account of sleep that I have ever seen. It is shown to be immaterial and so immortal. We have an interesting chapter on inspired dreams and visions, and also on the resurrection of the dead. The book is written from the standpoint of science, but it leads to faith.

THE LIFE AND LITERATURE OF THE ANCIENT HEBREWS. Lyman Abbott, D.D. Boston: Houghton, Mifflin & Co. \$2.00.

This is perhaps the best statement of the case of those who belong to the new theology school, and who, with Dr. Abbott, regard the account of the fall of man as a "legend" and the story of Jonah as a "satire." We are unable to make out just how much authority Dr. Abbott is willing to concede to the Bible. He regards the Scriptures as the product of evolution, admitting that a little of the "Hexateuch" (Ex. 30-28) came from Moses, while dating the Pentateuch between B. C. 800 and 700. It is admitted that Ives wrote the first 20 chapters of the book that bears his name, the remainder being dated about B. C. 649, and attributed to an unknown author. The book of Daniel is put as late as B. C. 189.

After a chapter on the Bible as literature, we have from the evolution standpoint, a sketch of Hebrew history with the author's view of the production of the Old Testament books, squared so as to fit his theory, and according to the chronology laid out in the preceding. The trouble with Dr. Abbott and all who are out to get away from the Bible, is that in "traveling" in the field of difficulties, which they do by yielding to the demands of the infidels, they also "relieve" it of all its authority, and make it simply an interesting collection of old books, containing many good and wholesome things worthy of the serious attention of mankind.

THE METHOD OF JESUS. By Alfred Williams and Anon. New York, Boston and Chicago. Silver, Burdett & Co. \$1.35.

This method is affirmed to be "one of progressive development and growth." "He does not say," says our author, in speaking of Christ, "through sudden revolution, but by slower, surer evolution." Just why evolution should be any surer than revolution, is not explained.

Our author seeks to mediate between the old theology and the new, claiming that "the new theology, whereto, true, is really involved in, and as yet but partially evolved from, the old." Christ is Himself the ultimate principle, and we have presented to us the radiance of His path. His abounding life, plan of work, creative acts, rules for life, transcendent repose, victory over self and circumstance,

His relation to the ministry of evil, and His character as the portal of vision. The evidential value of life is discussed along with the promoters of peace and the work of civilization. "What, then, the prophecy of supply," is a suggestive chapter. The book closes with a discussion of "Progressive revelation."

WILL THE WORLD OUTGROW CHRISTIANITY? Robert Pollock Kerr, D.D. Chicago and New York: Fleming H. Revell Company. \$1.00.

The first essay gives its title to the book, and its question is answered with a "reticent negative." The other essays ask and answer the following questions: Will the Bible live? Will men continue to believe in God? How shall we pray? How can God be good and let man suffer? How can God be sovereign and man free? What is the greatest defect in our national character? Shall all the denominations unite? How can the church reach the masses? Can we do anything immortal? What is the connection between doctrine and practice? What is woman's work in the church of God? How can man know that he shall rise from the grave? How is the world to know that Jesus Christ is alive and that He is divine?

These discussions are all timely, vigorous and stimulating.

POOR BOYS' CHANGES. By John Habberton. Author of "Heaven's Babies." Philadelphia: Henry Altemus Co. 60c.

A thoroughly admirable book. Charming sketches are given of poor boys who attained to eminence along various lines, and so given as to stimulate other boys. The poor boys sketched are Benjamin Franklin, George Washington, the Duke of Wellington, Stephen Girard, John Jacob Astor, Ed. Whitney, Andrew Jackson, Henry Clay, Peter Cooper, Horace Mann, "Commodore" Vanderbilt, Abraham Lincoln, Alexander H. Stephens, Ulysses S. Grant, "Stonewall" Jackson, George Peabody, the Hon. Charles Jay Gould, Jas. F. Cady and Thomas A. Edison. This is a book for all boys and girls, of all ages and conditions of life.

ELEMENTS OF AGRICULTURE. James Bolton McBride, C. E. Richmond, Va.: B. F. Johnson Publishing Co. 75c.

A very timely and a very valuable little book. It ought to be introduced into all our schools. A great revolution will take place in agriculture when once our farmers know what the science of horticulture and animal husbandry is a fine art, and it should never be regarded as drudgery. Prof. McBride has given us an excellent book in which he discusses sunlight, rain, atmosphere, plants (how they are composed, what food they need and how they grow), soils (in their varieties and the changes in the under-ground measures crops, animal production (with the food the stock eat), birds, insects, forestry, &c., &c. Valuable tables are given of manures and stock foods. The wide study of this book will increase the value of our farms.

Weak Things Made Strong.

Is not this a strange type, in the very heart and height of these mysterious Alps—these huddled hills in their snowy, cold, gray-haired old age, at first so silent, then, as we step quiet at the foot of matter and whistling to us gurgulously, in broken and dreaming fit, as it were, about their childhood—is it not a strange type of the things which "out of weakness are made strong"? If one of those little flocks of mica-sand, hurried in trepidulous spangling (in their verdities of the ancient river too light to sink, too faint to float, almost too small for sight, could have had a mind given to it as it was at last borne down with its kindred dust into the abysses of the stream, and laid (would it not have thought?) for a hopeless eternity in the dark ooze, the most despised, forgotten, and feeble of all earth's atoms; incapable of any use or change; not fit, down there in the diluvial darkness, so much as to help an earth-wasp to build its nest, or feed the first fibre of a lichen—what would it have thought, had it been told that one day, knitted into a strength as of imperishable iron, rustless by the air, invulnerable by the flame, out of the substance of it, with its fellows, the axe of God should hew that Alpine tower; that against it—poor, helpless, mica flakes!—the wild north winds should rage in vain; beneath it—low-fallen mica flakes!—the snowy hills should lie bowed like flocks of sheep, and the kingdoms of the earth fade away in unregarded blue; and around it—weak, wave-drifted mica flakes!—the great war of the firmament should burst in its deluge; and yet stir it not; and the fiery arrows and angry meteors of the night fall blunted back from it into the air; and all the stars in the clear heaven should light, one by one as they rose, new crests upon the points of snow that fringed its abiding-place on the imperishable spire!—Ruskin.

If any one here is troubled with doubts about prayer, those two simple words, "Our Father," if he can once really believe them in their full richness and depth, will make the doubts vanish in a moment and prayer seem the most natural and reasonable of all acts.—Kingsley.

SUNDAY-SCHOOL LESSON.

SUNDAY, APRIL 21.

THE WALK TO EMMAUS.

Lake 24:18-35.

MOTTO TEXT—"Did not our heart burn within us, while he talked with us by the way?"—Lake 24:32.

"And, behold, two of them went that same day to a village called Emmaus.—There has been the usual difference of opinion in regard to the site of this village, but it is now thought to be Khama, a ruined village eight miles southeast of Jerusalem. Emmaus means warm water, referring to the baths at this place. As was the only thing to be expected, they talked as they went of the wonderful events of the day.

We are told the name of one of these disciples, but we know nothing more in regard to him. Of the other we know not even that, nor why they were going on that trip to Emmaus which began so sorrowfully and ended so joyfully.

"While they communed together and reasoned"—The first verb is the same as the one translated talked together in the previous verse; reasoned is rather questioned together. "Jesus himself drew near and went with them."—After the resurrection our Lord came and went suddenly. His disciples must understand that their familiar intercourse, like men, was ended. They must learn to reverence and worship him as they did the Father.

"But their eyes were holden that they should not know him."—An intentional holding by his divine power. It was not merely that they failed to recognize him because his form was changed or his clothing different. It was well for them to hear, as from a stranger, the exposition of the Scriptures which referred to him.

He asks them, as a stranger would, what they are talking of so earnestly and with such evident sadness. They were so sad their faces showed it and their downcast heads. "And the one of them whose name was Cleopas"—This name is not the same as Cleophas in John 19:25, and nothing further is known of this disciple. "Art thou only a stranger in Jerusalem?"—There were many strangers in the city, thousands on thousands who had come to the feast. Yet was the surprise natural that even a stranger who had come after that marvelous three hours of darkness, had not heard what all were talking about.

"And he said unto them, What things?"—He would have their account of the events which had taken place. "Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and the people."—His death might have shown he was not the Messiah which was for to come, but his miracles remained facts, and his words could not be forgotten. They were ready to affirm that he was a mighty prophet.

"And how the chief priests and our rulers delivered him to be condemned to death."—As their fathers had killed the old prophets. "But we trusted that it had been he which should have re-

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demed Israel."—They had trusted—their trust was dead with him. They trusted that he was the Messiah, and would free them from the yoke of the Romans.

"And beside all this, to-day is the third day."—Is there reference here to his words about rising the third day? Or do they mean it is strange he had not heard of this which happened three days ago? Probably both ideas were in their minds. "Yes, and certain women also of our company made us astonished."—The Greek is very strong, meaning "to drive one out of his senses."

"And when they found not his body."—That was amazing in itself from the fact that the tomb was sealed and guarded. "They had also seen a vision of angels, which said that he was alive."—These men knew nothing of the appearances of the Lord to Mary Magdalene and to Peter. They knew only that when the apostles went to the tomb they found the report of the women in regard to the opened grave and the vanished body correct.

"O fools, and slow of heart."—Our Lord rebukes these disciples who had not studied the Old Testament as they should. "To believe all that the prophets have spoken"

—Evidently our Lord has scant patience with those who do not believe the Old Testament, and all of it. He considers their intellects dull and their hearts wrong. These disciples thought they believed the Old Testament, yet the Lord spoke thus sternly to them. What would he have said to those who attack that part of the Bible?

"Ought not Christ to have suffered these things?"—Because God had declared, he should suffer them, and the Scripture must be fulfilled. Had Jesus not fulfilled the prophecies it would have proved that he was not the Messiah. After having suffered he was to enter upon his glory.

"And beginning at Moses and all the prophets."—The first promise in regard to the Messiah is found in Genesis 3:15. The atonement runs, a scarlet cord, through all the ceremonial law. The last prophecy of the Messiah is in the closing words of Malachi. The prophets all have some reference to Christ which we can see, except Jonah, who was himself a type, and Nahum. And no doubt there is reference in Nahum, if we could only see it. We would not have found the reference to the Gospel in Habakkuk if Paul had not quoted it (Romans 1:17) as referring to the Gospel.

"He made as though he would have gone further."—As he certainly would have done had they not entreated him to stay with them. "But they constrained him."—Pressed him urgently to stay. They urge the lateness of the hour as a reason for his compliance with their request. The Lord yielded to their entreaty and went in with them, probably to the inn in which they were staying.

"And it came to pass as he sat at meat with them."—At the evening meal. How long a time he had been talking with them in the house cannot be said. But still their eyes were holden till he chose to open them. Lying there at the meal, he took the loaf of bread into his hands as if he were the master of the house, blessed it and gave to them. Then he opened their eyes that they might know him, and vanished out of their sight. They had not merely entertained an angel unawares in this stranger whom they had met on their way. It was the Lord himself.

He will not thus appear and disappear in these days. But he has told us, "Inasmuch as ye did it unto one of the least of these my disciples, ye did it unto me." Ah, now these rejoicing men knew why their hearts had burned so within them as he had expounded the Scriptures to them. In their joy they cared nothing for the darkness and the distance, but went out from the house and returned to Jerusalem to tell the others they had seen the Lord.

COMES FROM BRAIN.

Phosphates Found on the Skin and Thrown Out From Pores.

We know that active brain work throws out the phosphate of potash, for this product is found on the skin after excessive brain work, therefore, brain workers, in order to keep well, must have proper food containing phosphate of potash to quickly and surely rebuild the used-up tissue. That one can obtain such food has been proven in thousands of cases among users of Grape-Nuts Food.

This contains phosphate of potash in minute particles, just as it is furnished by nature in the grains.

This product makes from albumen the gray matter that builds the brain and fills the nerve centers.

In no way can this gray matter be made except by the action of phosphate of potash upon albumen, and this mineral should be introduced to the body just as it comes from Nature's laboratory, and not from the drug store. The system is more or less fastidious about taking up the needed elements, and, as might be suspected, it will favor the products of Mother Nature rather than the products of the drug shop, however valuable the last may be for certain uses.

Lawyers, journalists, doctors ministers, business men and others, who earn their living by the use of the brain, are using Grape-Nuts Food. It is manufactured for a reason and was originated by an expert. The regenerative value of the Food has been demonstrated beyond question.

Honor must grow out of humility, freedom out of discipline, righteous joy out of righteous sorrow, true strength out of true knowledge of our own weakness, sound peace of mind out of sound contrition.—Charles Kingsley.

FROM DENVER.

On March 11 Rev. George B. Dell Vosburgh, D.D., Ph.D., pastor of the First Baptist church of Denver, Col., preached his fourth anniversary sermon and began the fifth year of his pastorate of this important church.

On the following Thursday evening the church gave a reception to Dr. Vosburgh and family which was the most largely attended and brilliant in the history of the church. The ladies had transformed the spacious church parlors into a bower of beauty. Palms were everywhere. Short congratulatory addresses were made by the Mayor of our city, Hon. H. V. Johnson, Dr. I. B. Perkins, J. W. Colton, Mrs. John McMillan and Mrs. J. W. Colclidge. Dr. Vosburgh responded with feeling remarks, full of appreciation for all of the kind things said and done. It was a delightful evening in every respect.

Dr. Vosburgh's pastorate of the First church has been ideally happy and prosperous. When he assumed the pastorate the church was in a most unfortunate condition, but, under his wise leadership, it has steadily improved. During the four years of his pastorate 576 persons have been received into the church, nearly all of the floating debt has been paid and many needed repairs made upon the church building, which is now in perfect condition. The income fully meets the current expenses, and baptisms are frequent. The attendance at the Lord's Supper is much larger than ever before in the history of the church. The congregations are uniformly large, filling the house, while a spirit of most delightful harmony characterizes the church.

The one drawback to the work is the large mortgage which was placed upon the church property some years ago, before Dr. Vosburgh became its pastor. The removal of this mortgage would not only give a mighty impulse to the church itself, but to the whole vast region of which it is the center.

SEVERAL THINGS.

I am back from a visit to my native Allen county. How changed everything around the sacred old homestead since 33 years ago I left it to live among strangers! The landscape has but few of the marks that made it enchanting to my boyish eyes. The boys and girls that were my associates and bosom friends, with few exceptions, are gone, some to distant homes, but mostly to an eternal world. The middle-aged and more advanced in life, with scarcely an exception, have crossed the river into whose chilling and turbid waters all of us must very soon place our feet never to retrace our steps. How serious the thought! Hence it should influence us to scrutinize our lives and hearts that we may not fail of making our "calling and election sure" with God. But I desist.

I took my seat to write something regarding the churches and the brethren. O. d. Bethlehem, where in boyhood I first held membership, celebrated its centennial January 31. It was a great day with the present membership and community. This church is the mother of a number of others, but it still retains a good degree of vitality and power for good. I understand that Bro. Willie Harlan is the pastor, as he is also of Bethel church, which I understand is in a prosperous condition.

Scottville church rejoiced in

the fact that Prof. J. H. Burnett, President of Liberty College at Glasgow, has agreed to serve them as pastor. This church has completed an excellent brick house, and owes only a few hundred dollars of the cost. It was my privilege to preach once for these people.

Going and returning I stopped over both at Gallatin and Nashville, Tenn. Gallatin has been for a long time pastorless, but has just called Eld. Wm. Wilkie, who is said to be a sound Gospel preacher.

Drs. Burrows, Lofton and Rast, of Nashville, are much encouraged in their respective fields. I did not see either, but inquired about them.

I have just returned also from Caseyville, where we have no church. A few Baptists some months ago asked me to preach for them, which I have been doing monthly. The outlook is encouraging, and I trust good results will follow. Bro. H. O. Hopewell visited and preached for us Sunday evening acceptably.

On the train I met President Ivan M. Wise and Prof. Davis, of Sturgis College. They are very much encouraged with the prospects for the college. The indebtedness has been reduced to less than \$4,000, and twenty-five substantial men have agreed to stand by them as surety for a good period of time, making it sure that the burden can be removed eventually and the institution preserved to the Baptists. The patronage is constantly increasing. Starting with a merely nominal attendance, there are now 109 pupils enrolled, 68 in actual attendance working for degrees. There are five ministerial students in attendance.

Sturgis College may now be regarded a fixture, with a growing future before it. It is publishing a monthly magazine that is in every way a credit to it. Let everybody rally to the help of Sturgis Baptist College.

T. E. RICHKY,
Princeton, Ky.

MESSENGERS TO THE SOUTHERN BAPTIST CONVENTION.

The State Board of Missions appointed the usual committee, consisting of J. M. Weaver, C. M. Thompson and J. G. Bow, to enroll the messengers to the Southern Baptist Convention. All who expect to attend and desire appointment will please send name at once. Churches which appoint messengers will please send us the names without delay. Address J. G. Bow, Box 504, Louisville, Ky.

The Southern Baptist Convention will convene in the First Presbyterian church, of which the venerable and greatly beloved Rev. B. M. Palmer, D.D., is and has been pastor for more than forty years. More than two thousand persons can be seated. The location is most desirable, in Lafayette Park. It is near the hotels and boarding houses, and affords all needed conveniences. It is just the place to hold a great convention.

A COMMITTEEMAN.

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WITH LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood condition. However, in order to cure it you must take internal remedy. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best London know, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect condition of the two ingredients is what produces such wonderful results in curing Catarrh. It is sold by all druggists, wholesale and retail. J. C. CHENEY & CO., Proprs., Toledo, O. Sold by druggists, price 50c. Hall's Family Pills are the best.



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By Hon. James H. Eckels

Es-Comptroller of the Currency

A vivid paper on bank wrecking and bank wreckers—the history of some famous failures—practical business precautions—how to guard against stealing by trusted employees. One in a series of Tales of the Banker, to appear in

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INDIAN MISSIONS

While I have not always agreed with Dr. J. S. Murrow on all points concerning Indian Mission work, his article in the Recorder of March 21 reveals some startling facts that demand careful and prayerful consideration. He is certainly correct in saying that there ought to be at least three white missionaries sent to the Indians of Indian Territory—one for the Cherokee, one for the Creeks and Seminoles and one for the Choctaws and Chickasaws.

I was at one time District Missionary among the full-blood Cherokee, under appointment of the Home Mission Society. I have spent some time among the Creeks, Choctaws and Chickasaws.

When I left the Indian Territory, in bad health, I was offered work in the Creek Nation to labor among whites and Indians. In spite of my health I was willing to stay and labor on entirely among the full-blood Creeks if I had been allowed to do so. Their piteous cries to Southern Baptists to send a white man to help them was more than I could pass by unheeded. But our good brethren who had not done much "distinctive Indian Mission work" did not see things as I did.

The number of Baptists among the Creeks, as reported in their last minutes, is about half what it was in Buckner's day. Many of their churches are dead. I am informed that their association has not met for two years.

What should be done? Let the adjustment remain as it is in Indian Territory under the General Convention. Let the Home Mission Society send one or more missionaries among the Cherokees, as they have done and as they are now doing in Oklahoma. Let the Southern Board send one or more among the Creeks and Seminoles, also among the Choctaws and Chickasaws let missionaries be sent. Let them be sent direct by the Home Board and the Home Mission Society. Let it not in any way affect the appropriation for general work in

the General Convention of Indian Territory. By this means there can be no friction. Why should not our Home Board do some mission work direct among the full-blood Indians? As Dr. M. truthfully says, these red men are growing fewer every year. This fair Southern land of ours was once their home. Shall our Board not win a few more trophies for Jesus from this unfortunate race ere it is too late? Shall we, with ruthless hand, cast from us the trophies which the noble Buckner so gallantly won for the Master among these children of the forest? Did not Jesus shed his blood for the poor red man as well as for us?

B. F. STAMPS, Missionary Colporteur.

Model. Tenn. P. S.—Lest some one should think that I am seeking a job, I will say that I am much more pleasantly situated where I am, and every earthly interest impels me to stay east of the Mississippi. But, knowing the situation as I do, and having worked among the full-blood Indians, and especially when I consider the condition of things among the Creeks, it would be criminal in me to be silent. If I understand aright, to send a man to the Creeks would not in any way interfere with the adjustment of the Indian Territory work. May God impress some church to supply the Home Board with \$600 a year for this special purpose.

B. F. S.

"JUST LIKE PAPA."

Children Glad to Have Their Coffee Like The Parents

More than any of the old folks realize, the little folks at the table like to have food and drink the same as Father and Mother. Perhaps you can remember the time when a fork full of the meat or potato or a sip from the cup that your Father and Mother was using seemed to possess some remarkable merit and flavor.

If children can be given a strong, nourishing food drink such as Postum Food Coffee it more than satisfies their desire to have things like the older folks, and at the same time gives them a drink they love and fatten on.

A lady up in Oakes, N. D., says that since their family have been drinking Postum the children are stronger and better than ever before, and are so glad to think they can have coffee to drink "just like papa."

The husband and father was taken sick with a very severe attack of stomach trouble and had to give up work, being confined to the house for some weeks, suffering greatly. For some time he had been in the habit of drinking coffee for breakfast, and tea for dinner and supper. The wife writes, "After reading some of your advertisements we wondered if coffee and tea had not been the cause of his sickness."

We finally decided to have him quit tea and coffee and try Postum Food Coffee. He dates his recovery from the day he commenced to drink Postum, and has not had to stop work from sickness since then.

Some years ago I tried a package of Postum and did not like it, but I know now that it was because I did not make it right. It is easy to make good Postum if the simple directions are followed. The only failure is when people do not boil it long enough. Please do not publish my name. I am always ready to tell, however, of the merits of Postum."

Name given by the Postum Cereal Co., Ltd., at Battle Creek, Mich.

BOWLING GREEN AND GLASGOW.

I preached last Sunday morning for Pastor Wm. Lunford, of the First church, Bowling Green, to a large congregation. I found a church of seven hundred members united, strong and well organized in all departments of Christian activity. The Sunday-school is up to date, and had over 200 scholars. Bro. Lunford is greatly beloved, and he is leading his church to building a new house of worship that is to cost from \$35,000 to \$40,000. The church supports, through the Foreign Mission Board, a missionary in Japan at a salary of \$600 per year. In addition they support a city missionary, and the pastor has a continuous revival. In addition liberal contributions are made to the Home and State Mission Boards and the Orphans' Home.

I preached for Pastor E. H. Brookshire at night at the Second church. The new meeting-house is brick, and cost \$3,500, on which there is a debt of \$1,400. They have 100 members, but most of them are poor and liberal for their means.

The Sunday-school has eighty scholars. In the past eight months, since they have been worshipping in their new house, they have had forty additions. Bro. Brookshire and people are pleased with each other, and they are greatly encouraged with the outlook.

On my way home I stopped at Glasgow. Found Liberty College, under the Presidency of Rev. J. H. Burnett, and Vice-Presidency of Prof. George J. Burnett, in a prosperous condition, with 225 students. Pastor Loving is greatly loved by his church, and I learned that he has baptized from 25 to 30 into the fellowship of the church. Regret I had not time to see Bro. N. G. Terry. I learned that his wife is not well, but that he is enjoying his usual health.

While in Bowling Green I enjoyed the hospitality of Mrs. Sallie B. Bent and her cultivated family of five children, two sons and three daughters, all grown. Dr. J. M. Bent, deceased, the husband and father of precious memory, will be remembered as one of our most gifted and useful preachers, who died seven years ago. Sister Bent deserves much credit for her wise management in raising a family, that reflects credit on the honored names of the Bents and Burnams.

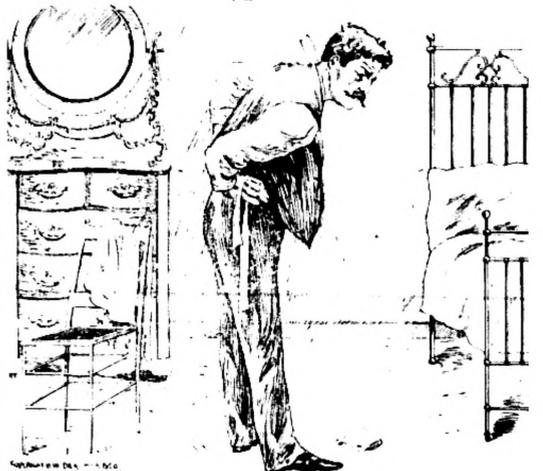
W. P. H.

THE FOLLY OF SIN.

Years ago we heard a professor in college say that gambling was the only form of investment in which men would persistently engage while conscious that the chances were against them. In everything else men will believe, or try to believe, that they have "some show;" but in gambling they do not require that. The most ignorant darky understands that the manager of the policy shop takes out more money than he puts in. But we saw, while purchasing a daily this morning, a man, well-dressed, clean-shaven, up-to-date in his attire, stand by a nickel-in-the-slot machine and drop in twenty-five coins in swift succession without winning a cent.

Speaking of it to a friend, he told us that he had seen a working-man thrust into this same device fifteen dollars in five-cent pieces, and go home broke, not having reserved enough to pay his car fare. All of which is a good illustration of the old Greek

DO YOU GET UP WITH A LAME BACK?



Do You Have Rheumatism? Have You Bladder or Uric Acid Trouble?

To Prove what Swamp-Root, the Great Kidney and Bladder Remedy, will do for YOU, all our Readers May Have a Sample Bottle Sent Free by Mail.

Pain or dull ache in the back is unmistakable evidence of kidney trouble. It is Nature's timely warning to show you that the track of health is not clear.

If these danger signals are unheeded, more serious results are sure to follow; Bright's Disease, which is the worst form of kidney trouble, may steal upon you. The mild and the extraordinary effect of the world famous kidney remedy, Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. A trial will convince anyone—and you may have a sample bottle for the asking.

Lame back is only one symptom of kidney trouble—one of many (Other symptoms showing that you need Swamp-Root are, obliged to pass water often during the day and to get up many times at night; smarting or irritation in passing, brick-dust or sediment in the urine, catarrh of the bladder, constant headache, dizziness, sleeplessness, nervousness, irregular heart beating, rheumatism, bloating, irritability, worn-out feeling, lack of ambition, loss of flesh or sallow complexion.

If your water, when allowed to remain undisturbed in a glass or bottle for twenty-four hours, forms a sediment or settling, or has a cloudy appearance, it is evidence that your kidneys and

bladder need immediate attention.

In taking Swamp-Root you afford natural help to Nature, for Swamp-Root is the most perfect healer and gentle aid to the kidneys that is known to medical science.

Swamp-Root is the triumphant discovery of Dr. Kilmer, the eminent kidney and bladder specialist. Hospitals use it with marked success in both slight and severe cases. Doctors recommend it to their patients and use it in their own families, because they recognize in Swamp-Root the greatest and most successful remedy.

If you have the slightest symptom of kidney or bladder trouble, or if there is a trace of it in your family history, send at once to Dr. Kilmer & Co., Binghamton, N. Y., who will gladly send you free by mail, immediately, without cost to you, a sample bottle of Swamp-Root and a book of wonderful Swamp-Root testimonials. Be sure to say that you read this generous offer in the WESTERN RECORDER.

Swamp-Root is pleasant to take, and if you are already convinced that this great remedy is what you need, you can purchase the regular fifty-cent and one-dollar size bottles at drug stores. Don't make any mistake, but remember the name, Dr. Kilmer's Swamp-Root

apothegm that "Whom the gods would destroy they first make mad." Sin not only deprives men of their virtue, but of their sense. The writer of the book of Proverbs was correct in his diagnosis when he identified the transgressor with the fool.—Interior.

WHAT IS THE WORTH OF AN EYE? Place it in the balance, and can you pile enough gold in the other pan to outweigh it? He is a rich man who has eyesight. To be permitted to take in the loveliness of human faces, and the printed pages of books, is a privilege glorious beyond description. Better to work hard in some obscure nook and small wages and see, than to sit on a throne, blind! Broad acres and

great mansions are given to few, but the good God gives eyesight to millions. The eye is the most delicate of organs. The world is filled with enemies who have power to destroy it. If you have good eyes, O man, bow down and return thanks!

TYPEWRITERS—Great Slaughter in Prices! Absolutely new Remington 500 Cash No. 2 Calligraphs, second hand, in first-class condition, \$35.00 and \$50.00 each. F. B. Webster Company, 119 Madison St. Chicago.

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Get in with us on the ground floor and make big profits on small investments. We have tracts and options on 200 acres Rich Oil Lands, in Ohio oil fields, with 15 producing wells, pumping over one hundred barrels a day. We will drill forty more wells, and our production will be over 5000 bbls. per day within five months. Investors in our Company insure handsome dividends. Send for prospectus. The Petroleum Producing Co., Akron, Ohio.

BE NOT WEARY.

BY FRANCIS H. HAVERGAL.

Yes! He knows the way is dreary. Knows the weakness of our fame; Knows that hand and heart are weary— He in all points felt the same. He is near to help and bless; Be not weary; onward press. Look to Him, the Lord of Glory. Tasting death to win thy life; Gazing on "that wondrous story." Canst thou falter in the strife? Is it not new life to know That the Lord hath loved thee so? Look to him, and faith shall brighten, Hope shall soar, and love shall burn. Peace once more thy heart shall lighten; Rise! he calleth thee—return! Be not weary on thy way. Jesus is thy strength and stay.

OUR PULPIT.

BLINDED BY SATAN.

BY G. H. SPURGEON.

The god of this world hath blinded the minds of them which believe not.—3 Corinthians 4:4.

The practice of blinding men is a horrible process, too horrible for us to say another word about it; but there is also a spiritual blindness which comes upon men. These are, to begin with, unbelievers. The god of this world does not blind believers; but he blinds the minds of them which believe not. It is, therefore, a very dangerous thing not to believe on the Son of God. The penalty of unbelief is death and condemnation; and that penalty begins to fall on men when, in consequence of their unbelief, their foolish heart is darkened, their intellect loses the power to perceive spiritual objects, and the god of this world blinds their mental vision. Ah, my hearers, how anxious Satan is to secure your destruction, since, rather than that you should see the saving light, he takes the trouble to blind your eyes! God grant that no man here may die under this dreadful deprivation of light, which is caused by Satanic influence upon the minds of men who have not believed in Jesus!

Remember that this blindness to spiritual things is quite consistent with much sharpness as to natural things. A man may be a very keen politician; he may be a first-rate man of business; he may be an eminent scientist, a prof. and thinker, and yet he may be blinded as to spiritual truths. How often is it true, "Thou hast hid these things from the wise and prudent, and hast revealed them unto babes!" As an old writer says, "Poor, ignorant men often find the door to heaven, and enter in, while the learned are looking for the latch." Yes, a man may have clear eyes for worldly things; he may be very keen as to his insight into the problems of life; and yet the God of this world may have blinded his eyes.

What is more remarkable still, a man may have much Scriptural knowledge; he may understand, in the letter, the things of the kingdom of God; he may be very orthodox in his beliefs, and may be able to give an answer to those who ask him what he believes, and why he believes; but still he may have no spiritual perception of the reality of these things. A person may know something of botany from books, and he may even understand the Linnean system of classifying plants; but he may never, after all, have seen the primrose by the river's

brim, nor have gathered a single flower out of the garden. He is a poor botanist is he not? He who has studied natural history in his own chamber, but has never seen a living animal, knows very little about the subject after all. We have many round about us, who can talk of heaven and hell, and sin and salvation, and Christ and the Holy Spirit, who nevertheless have never had one true perception of the meaning of any of these words. They see, but perceive not; they hear, but do not understand; they are unbelievers, and the god of this world has blinded their minds.

Now, I am going to say tonight, first, that this blindness is very common; secondly, that it is wrought by the evil one upon men in different ways; and, thirdly, I shall speak upon the kind of treatment that this blindness requires.

I want to prove to you, very earnestly and very pointedly, that this blindness is wrought by the evil one in different ways.

In some, it comes by utter worldliness. There are some people who say, "We cannot attend to that matter; we have enough to do to earn our living." Others say, "Well, thank God, we have not to earn our living by the sweat of our brow; but really we have plenty of other things to think of besides turning our attention to that Methodistical stuff." One says, "I—, I—," yes, you may speak it out if you like, you think that God and heaven and eternal things are trifles unworthy of your thoughts. Your house, your horse, your money, these, of course, are not trifles; these must come first. The world, the world, the world, this is in your heart, and occupies it all. Said the captain of a whaler one day to a man of God who spoke to him about his soul, "Mr. Bertram, it is no use for you to speak to me about my soul, or ask me to come to the service to-night. You see, I am out here after whales; and all the while that I was sitting, and you were talking, I should be thinking about whales; and when you gave out a hymn, I should just be thinking of whether there was a whale anywhere about. If I were to pray, I should be praying about whales. I have whales in my heart, sir; and there is no room for anything else." It is so with many, many people. They have their business, they have set up a loom, they have an invention, they have all the materials of a building inside their hearts; and there is no room for God. Their hearts are blinded by utter worldliness.

Some, again, are blinded by the devil in a very desperate way, by love of some favorite sin. I do not hesitate to say it is a general fact that, when men kick against true religion, and when they get offended by being spoken to about it, if you could track them home you would find in their conduct some good reason for their opposition. I recollect that, in preaching on one occasion I happened to allude to the pleasure it gave me to see the gleaners picking up the wheat in the harvest time as Ruth did, and I said, "I verily believe that there are some farmers who would rake their fields with a small tooth comb, if they could; to get every grain of the wheat up." I noticed a respectable-looking gentleman in the front of the gallery, get up, and go out. Somebody at the door said, "Why are you going out, Mr. —?" He replied, "I won't stop to listen to such a fellow as that. I always rake my fields three times." Yes, you see, it

was the truth that made him angry; it is usually so. There is a reason for men being wrought with the Gospel, and turning away from it, when it strikes at some of their favorite sins. Such and such a man says that he does not believe in Jesus Christ. It is not likely that he should; I will not tell you why, but his wife knows. There is another man who keeps a shop. He says that he does not want to be converted. No; if he were he could not keep that shop; or if he did he would have to alter the line of business in which he is engaged. Ah, the god of this world blinds men's eyes with sin! I cannot go into all the particulars; but if there is any man here who has a pet sin that he cherishes, do not let him wonder that he cannot see the beauties of Christ, or the glories of salvation; and let him not think that we would do anything to win his approbation while he remains in love with that sin. It is with us very much as it was with Martin Luther when he said, "I could be proud to think how badly some people speak of me; for then to speak badly of me is the highest honor that such as they are can confer upon me." When you who are living in unchastity and dishonesty speak badly of Christ and of Christians, you only speak after your own manner; and we cannot wish you to alter your tone till God has changed your heart.

Many are blinded as to the things of God by following a party. "Wall," you say, "I could not begin to study these matters of religion, because I am linked in with such a set. I know how they would treat me; they would laugh at me first, and they would give me the cold shoulder next. No, really, my dear sir, if you knew how I am connected, you would not expect me ever to give any consideration to these doctrines that are preached, whether they be true or not." It is a pity, it is a solemn pity, that a man should ruin his soul to keep in with his party. I rejected to read of the praise that was passed in the House of Commons the other night upon John Bright, who deserved much more than was said, especially upon this one point, that, whenever his conscience came in conflict with his party he followed his conscience, and let his party go where it might. Public approbation and applause were nothing to him so long as he could keep clear in the sight of God by doing what he believed to be right. Now, when he dies, every party has a word of honor for him. There is nothing lost, after all, by sticking to what you believe to be right; and if it be so in politics, how much more should it be so in the matter of religion! Out your sinful connection, quit your evil companions. It were better to do that than to go with them, applauded and approved, and find yourself wrong at last. Oh, that men had but a grain of grit in them, so that they would never make the things of God, and heaven, and eternal realities, to hang upon the breath of men's nostrils, or the smiles or frowns of their fellow-men! But I am afraid that a great many will never come to know Christ, because they will continue to follow their party, or the prejudice of their early education still clings to them.

A fourth way in which Satan blinds a great many, and he does it very commonly, is by raising objections to the truth. There is nothing in this world to which you cannot object. I venture to

say that there is no fact, however palpable to all the senses, but what you can, if you like, find reasons for not believing it to be a fact. If somebody were to assert that I am not here, and that I am not speaking, I have no doubt that, with proper pay, a lawyer could be found to prove it; and what a lawyer could do a great many who are not learned in the law could do as well. To answer objections is an endless task; it is like trying to empty a flowing fountain with bottomless buckets. Men do not object to the religion of Jesus Christ really and truly. It is not this to which they object; but they invent objections, they go abroad searching after objections that they may then have an excuse for rejecting Christ. In this way many prove that they are blind; they have a difficulty they cannot get over, and do not mean to get over either; and so they see not Christ.

With others, blindness is wrought by wrong inferences. It is astonishing how many eyes are blinded by wrong inferences drawn from truth. We have known one say, "Well, the mercy of God is very great; it is universal; therefore, I am sure that God will not cast us into hell." This is a wicked lie derived from a great truth. Another says, "I read that God has an elect people." That is most surely true; but not the inference that is drawn from it; "Therefore, if I am to be saved, I shall be saved; and if I am to be lost, I shall be lost; so that I need not trouble my head about the subject." This is another false inference deduced from a great truth. When a man means to commit suicide, any rope will do; and when a sinner is resolved to perish, he can always find an argument, fetched even from the truth of God itself, as the means of his own destruction. I am not going to answer any of these lies; but only to say that, by these false inferences, many a man has been blinded to his own eternal ruin.

We have another set of people who are blinded by some special conceit of false grace. Here is a man who has attended to many duties. Some, of course, he does not care about; but he compounds for duties he does not like by attending to others that are to his taste. He does not pray; but then he sings in the choir! Communion with God—he does not know anything about that; but he takes the sacrament! He has never repented of sin; but then he has found fault with other people for their sins, and he regards that as almost as good! He does not help the poor and needy; but then he has a capital plan for lowering the poor-rates! He is always doing some good thing or other, of a sort; but not of a sort that Scripture prescribes. As to believing in the Lord Jesus Christ, that is, by a living faith trusting him, that is beyond his range. As to seeking a new heart and a right spirit, and being converted, and turned from darkness to light, he does not know anything about that; but there has been, after all, a very great improvement in him. He has given up some very questionable practices; and, on the whole, he has done a good deal which ought to be spoken of with considerable commendation. This is the kind of gentleman who is blinded by the god of this world.

But it is idle for me to talk about people being blinded except to those who can see; for the blinded man is the man who says that he is not blind, who

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A RARE TREAT IN Teas— Coffees Best imported at Almost Half-Price Oolong, Japan, Young Hyson, Gunpowder, English Breakfast, Assam, Congou, Assam and Oeylon from 27 cents to 47 cents per pound. Very best Roasted Coffees from 16 to 26 per pound. We offer no inducements in the way of presents—the goods are sold on their merits. CONSUMERS IMPORTING TEA CO., P. O. Box 200, 61 West Street, New York. References: Western Recorder.

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will not have it that he does not see everything aright, even though he has never had his eyes opened by the Lord. He says that he always could see; it is an insult to suppose that he is blind. He is like the Pharisees, who said to Jesus, "Are we blind also?" to whom Jesus answered, "If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remaineth." This is sinning against the light; this is sinning with a vengeance. May God preserve all of us from such a sin!

Now I come to the most practical point, that is, the kind of treatment that this blindness requires. I pray God to bless to you what I have to say upon this matter.

I should say, first, dear friends, beware lest this blindness be sent as a punishment. Although our blind friends have our loving sympathy, and God blesses them, yet it must be a great calamity to be without their eyesight. Now, blindness of heart is not only a sin, but it is the punishment of sin; and it comes to many as the result of violating conscience, resisting the Holy Spirit, trifling with solemn things, and being desperately set on mischief. Oh, you who have a tender conscience, mind that you do not lose it! You who have the power to sit and hear a sermon, and to feel it, do not trifle with that holy sensitiveness. Once lost, so that you can read the Book of books, and hear the most earnest talk, and yet feel nothing, you have lost one of the greatest privileges that you ever had. May God help the man who is going on towards this fatal blindness, and stop him before he gets any further.

I would say, also, to you who are in any way blind, beware lest that blindness becomes the herald of your doom. Before Haman was hanged, the first thing that the servants did was to cover his face; and when a man is about to be lost forever, the first thing that the devil does is to blind his eyes so that he cannot see. Now the poor blind Samson will make sport for the Philistines; now they hope that they can kill him whenever they please. Beware of a blinded conscience; it is the prelude of eternal destruction. God save you from it!

Next, if you have even a little light, value it greatly. If any one of us should be gradually losing his eyesight, I know that he would greatly prize the little sight that he had. How often have I spoken to a friend who has said, "This eye is quite gone, sir; there is just a little light left in this one, and the doctor says that I must wear a shade, and be very careful, or I may lose that." Oh, take care of the little light you have! If you can feel a little, be very tender of that feeling. If you can see a little of the beauty of Christ, be very jealous over that sight. Have I not often said that he who has starlight, if he thanks God for starlight, and uses it, will get moonlight; and he who has moonlight, and thanks God for it, and uses it, will get sunlight; and he who has the sunlight, shall yet come to that light which is as of seven days in the glorious presence of God? Take care, then, of any light that you may have.

And then, the next thing is, if you are at all conscious of your blindness, but do not see the full evil of sin, do not see the glory of Christ, and do not perceive the way of salvation, confess your blindness. Go home to-night; and in your chamber,

alone, acknowledge that you do not see what you ought to see, and do not feel what you ought to feel. Show your sightless eyeballs to the Saviour, who gives sight to the blind. Do not cloak your sin; confess it. "He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." Say with David, "I acknowledge my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord;" so shall you also be able to say with him, "and thou forgavest the iniquity of my sin."

When you have confessed your blindness, do one thing more, trust to the Lord Jesus to open your blind eyes. Put yourself consciously into the presence of the divine Saviour, and say to him, "I believe that thou art able to work this miracle of mercy. I believe that thou canst make me see the truth, and feel the truth. I believe that thou canst make me see myself, and trust myself. Here are my eyes. Lord, I would receive my sight! I believe that thou canst give it; give it to me now!" Ah, perhaps while I speak these words, the flash of the divine light is coming into some dark heart! Salvation does not take hours; it is in one single instant that we pass from death unto life. The moment that we believe in Jesus we are saved. The moment that we look to him hanging on the cross, our iniquity is pardoned. God grant us that blessed look of faith to-night each one, for Jesus' sake! Amen.

It may help some to look to Christ if we sing a verse of that well-known hymn—

"There is life for a look at the Crucified One;

There is life at this moment for

Then look, sinner—look unto him,

and be saved—

Unto him who was nail'd to the tree."

KNOWING WHOM WE HAVE BELIEVED.

That absolute confidence which we have in certain people is one of the most important factors in any human life. We feel it in regard to some because we have proved them by trial. They never have failed us, even in the severest tests, and we know that, humanly speaking, we can depend upon them. We feel it in regard to others with less apparent justification, but with no less positiveness, as if by instinct. We may have had no opportunity for testing them, but somehow we know it is safe to believe in them. A look into their eyes reveals to us the sterling honesty of their natures.

It is in both these ways that the Christian confides in Jesus Christ. He has put the promises and declarations of the Gospel to the proof, and they have justified themselves. He has a solid confidence in them based upon experience. But he also trusts his Lord in what, after all, is a higher way, with a more intimate and precious confidence. It is that based upon the personality of Jesus, rather than what he has done for humanity. It is the love which prompted his self-sacrificing career, even more than that wonderful, pathetic record of service and suffering itself, which has won his heart. He knows him whom he has believed as if it actually had been possible to look into his eyes and to see in their shining depths the infinite assurance of trustworthiness.

And it is because he has this knowledge, and in each of its forms, that the Christian goes

forth day by day equipped with power—power to hold steadily on amid the buffetings of circumstances and the allurements of sin, power to represent in some degree to men the active grace and beauty of the divine character, power to appeal, persuade, warn, comfort, enlighten, or inspire, as may be needed. The source and secret of his invincibility is in the simplicity and absoluteness of his trust in the Lord.—Congregationalist.

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., May 10th, 1901, at 10:00 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.

ANNIE 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.; 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.; Tipton & N. E. R. R.; Western & Atlantic R. R.; Yazoo & Miss. Valley 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 O 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.

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Ladies' Neckwear.
\$3.00 Persian Hooks, dainty and pretty.
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Spring Footwear.
\$1.50 Ladies' Kid Lace Boot; patent leather tip; Boston toe.
\$2.00 Ladies' Kid Lace and Button Boots; kid and patent tip; Boston toe.
\$2.50 Ladies' Viol Kid Lace and Button Boots; kid top; London toe.
\$3.00 Ladies' Cloth Lace Boot; glazed kid; foxed; The London Boot.
\$3.50 Ladies' Viol Kid Button, ideal kid foxed; The London.
\$5.00 Ladies' Gilt Kid Button and Lace Boot; hand welt; patent and kid tips.
\$6.50 Ladies' B. Mtg. Button Ideal Kid, kid and sewed; The Littlehouse.
Ladies' Oxford in Patent Leather, Ideal Kid, Glass Kid and Corona Kid welt and turn. All the latest styles Infants', Children's and Misses' Shoes and Oxfords. The new "Lycette" for spring. Boys' Shoes in all styles.

Veils.
90c Gray Veil, with white chemise dot.
75c Gray Complexion Veil.
50c Black Fancy Mesh, with oblique dot.
75c White Chiffon, with double-tone dot; entirely new.
75c Black Chiffon, with small white dot.
25c White fancy Mesh, with large black dot.

Hosiery.
50c Ladies' New Spring Novelties, in Jacquard, Lace Ankle, Embroidered Lace Ankle, Lace Allover and Fancy Vertical Stripes, Polka Dots and Figured Effects.
50c Ladies' Milk Lisle Mercerized Hosiery, in lace allover, plain and all the drop stitch effects.
\$1.75 Ladies' new Spring Novelties, in Lace, open work, Medallion effects, & c.
85c Ladies' exclusive patterns and shades in Fancy Lace, Embroidered and new Embroidered Figured Effects.
\$1.00 Ladies' Milk Hosiery, in plain black; also Milk Lisle, in new and beautiful designs.

Gloves.
We have on sale Children's (Gloves some slightly sold) all sizes. 75c
\$1.00 These gloves are finished in newest style Fastening and one row Embroidered Back. Every pair fitted and guaranteed.
\$1.50 Our well-known Mocha; one large and one small; also two clasps in gray, brown, mode and black. Centimeter's Buttons. All the latest styles match the gloves. "Martin Frazz's" Stamp Plique. All new styles.
\$1.25 These pretty French Kid gloves are up to date in every respect. One of our best sellers. Centimeter's Button. Try them and be convinced.
\$2.00 Wear a pair of our celebrated Black Suedes and feel well dressed. Come in clasps and hooks.

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 domestic 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, KY.
CHINA, GLASSWARE, STATIONERY.

Beauty is Health.

Wanted Lads, Ark. June 2, 1898.

I thank you for the benefit I received from your advice and the Wine of Cardui I took in my terrible condition. My life was no pleasure to me at all and I was of no use to anybody. After receiving your advice and medicine I commenced taking it and began immediately to improve. The pains left me and the menses, which came at the correct time, continued three days. I have gained strength in my weight and has increased. My husband says the medicine has made me better looking than ever before.

Mrs. LIZZIE WATKINS.

Womanly health means bright eyes, rosy cheeks, clear complexion and elasticity of form. This is the youth unmanured by years—the beauty of perfect womanhood. Beautiful women are happier and get more out of life than their sisters whose faces indicate suffering. Wine of Cardui made Mrs. Mansell "better looking" and infinitely happier because it cured her of those terrible pains. But she is no exception.

WINE OF CARDUI

Is giving thousands of women health, beauty and freedom from the suffering which made their lives so miserable. When the haggard eyes and unbecoming forms are the result of suffering. What suffering can compare with the torture woman bear? Beauty flows quickly before the ravages of pain. The sharp pains deepen the crow tracks in the face. They rob the eye of its fire and the complexion of its transparency. They drain the body of its strength, but Wine of Cardui restores the natural beauty, brightens the eye, clears the complexion, rounds out the figure and brings back the vigor of health. Every druggist in this city handles \$1.00 bottles of Wine of Cardui.

For advice and literature, address, giving envelope, "The Ladies' Advisory Department," The Chattanooga Medicine Company, Chattanooga, Tenn.

EDITORIAL.

NOI FOR THE CONVENTION.

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

In discussing the decrease in the number of students in the theological seminaries of the United States, in the *Biblical World*, Dr. W. R. Harper asks:

"Are ministers sending their own sons into the ministry? Do churches urge bright young men among their members to consider the ministry as a life work? Do parents even want their Christian boys to be ministers? Whatever the reason for the decrease in the seminary attendance—what shall be done?"

Nowhere in his article does Dr. Harper hint at the solution of the problem given by Christ Himself, viz.: "The harvest truly is plenteous, but the laborers are few. Pray ye therefore the Lord of the harvest, that he send forth laborers into his harvest." (Matt. 9:37-38).

This is the one remedy, and there can be no other, for a scarcity of preachers. The Lord must send them into His harvest. They must be called of God, and this will come in answer to the prayers of His people. Dr. Harper, probably, would not deny that he believes in a divine call to the ministry, but he gives no hint of holding such a belief in this article. Since he is not himself a preacher, and so has not received such a divine call, he may have overlooked this element in the case, as lying outside his own experience.

One great trouble with the cause of truth and righteousness in the world to-day, is the fact that there are so many men in the ministry who were never called of God to this work. "Ministers send their own sons into the ministry. Churches urge bright young men to consider the ministry as a life work [i. e., as a profession—Ed.]. Parents want their Christian boys to be ministers," &c., &c. The very suggestions Dr. Harper offers are the very things which now ail us. Too generally have these suggestions been acted upon, until many have entirely lost sight of the great truth that men must be called of God into the ministry.

As Dr. Harper states in his article, many are entering the ministry without going through a seminary course. It is likely that an increasing number are doing this. Many of our most eminent preachers entered the ministry without seminary training, e. g., Charles H. Spurgeon, Robert Hall, Alexander MacLaren, Richard Fuller, J. B. Jeter, J. R. Graves, John A. Broadus, George C. Lorimer, P. S. Henson, Russell H. Conwell, B. H. Carroll and others. Great as is the value of a proper seminary training, and we are far from saying, disparaging it, we hope the time will never come that such training will be deemed a condition for entering the ministry, and when such men as those named above will be debarred.

In many of the seminaries the idea seems to be to make experts rather than to train preachers. Many of the theological profes-

ors have had little or no experience as pastors, and are themselves very indifferent preachers, however great their scholastic attainments. As a result many in preparing for the ministry have been led to attend such institutions as the Moody Institute, or the Northfield schools, rather than the regular seminaries. Another element in the case is that the courses in these institutions are so much easier than those in the seminaries.

Still another factor is the fact that in recent years less financial help has been furnished seminary students. Some seminaries (e. g., the Presbyterian Seminary in Louisville) have abolished their aid fund entirely. This has naturally had the effect of diminishing the number of students, but that was exactly what was expected.

Returning to Dr. Harper's question—"Whatever the reason for the decrease in the seminary attendance—what shall be done?" we answer, "Pray ye therefore the Lord of the harvest that he send forth laborers into his harvest."

WHEN the Great Eastern was built a generation ago, it was regarded as a piece of practical folly to make so large a ship; and that famous vessel had no successors. Now, however, with improved methods and materials, big ships are coming in vogue. Last week in Belfast the White Star steamer Celtic was launched. It has 33,000 tons displacement, being 10,300 tons more than that of the Great Eastern. It was thought for a good while that it was better a ship should not be long enough to reach from wave top to wave top in a great storm; since in that case there was danger of breaking in two, the ship resting on its ends and having no support in the middle between the passage of successive waves. But with improved methods and materials this danger is removed, and ships can be built that can ride three of the largest waves at once. The larger the ship the less motion it has in the waves and the more comfortable it is to be on board. After a while the ships may be made so big that sea sickness will be entirely avoided. We do not see why any limit should be put on the size of ships.

Will you kindly answer at your earliest convenience: How do you harmonize the day of Christ's death given in Sunday School "Teacher" as Friday and rising day as Sunday with Matt. 12:39, 40. His own words? I don't ask for controversy, but for information. Fraternality, A. BARRIE.

We do not feel under obligation to harmonize what other periodicals say with the Scriptures. We are ready to harmonize what we say with the Bible, but there our responsibility ends. This service "A Baptist" wishes should be done by the "Teacher."

In this case we must decline to attempt to harmonize the idea that Christ was crucified on Friday with Matt. 12:39, because we believe the crucifixion took place on Thursday. Certainly the resurrection of our Lord was on Sunday.

While it was quite in accord with Jewish reckoning to count as three days, parts of three days, so that had Christ said simply that He would be in the grave three days, current usage of language would have been satisfied had He been there from Friday evening till Sunday morning. But the expression, "three days and three nights," seems so definite as to time, that we cannot make it mean two nights and parts of three days.

It is true that the body of Christ was taken from the cross the day before the Sabbath, and Saturday was the Jewish Sabbath (John 19:31), yet it is distinctly stated by John that "that Sabbath day was an high day," and so not an ordinary Sabbath. We conclude that "that Sabbath day" was a special Sabbath which came on Friday, and that our Lord was crucified on Thursday. This is confirmed by the statement of the disciple on the way to Emmaus. It is stated that this walk was on the first day of the week, and in speaking of the crucifixion the disciple said to Jesus: "It is now the third day since these things were done." Had Christ been crucified on Friday, then Saturday would have been the first day "since these things were done." Sunday the second day and Monday "the third day." In order to have Sunday "the third day since these things were done," these things must have been done on Thursday. Hence we hold that Thursday was the day of the crucifixion.

"LOVING-DICKINSON" is the heading of an announcement in the *Glasgow Times* of the marriage on the 18th inst. of the Rev. Dr. Jno. W. Loving and Miss Mary Hester Dickinson. We are struck by the fitness of the heading. "Loving Dickinson" well describes the state of heart of our gifted Glasgow pastor. The marriage will be a very quiet affair, and will take place at the home of the bride's mother, Mrs. M. H. Dickinson, at 8 P. M., April 18th. We extend congratulations.

MARK TWAIN replies to his critics, but still holds that Dr. Ament was wrong in collecting indemnity from the Chinese towns, and the American Board wrong in endorsing him. Admitting that the 18 times as much extra, was a cable error for one-third, he claims that taking the one-third was just as truly a robbery as taking the thirteen times as much would have been. Let us see. A tax of 18 per cent is a robbery, while a tax of one-third of one per cent. is no robbery at all.

Mark Twain also claims that by accepting the indemnity collected by Chinese officials from these villages, Dr. Ament and the American Board made themselves responsible for the Chinese method of taxation. He claims that when a man seeks damages from an American city it is paid by all the citizens in proportion to their property, while in China the officials seize and squeeze certain victims against whom they may have a grudge. By the same token the United States government and the other nations become responsible for the Chinese method of taxation in demanding indemnity from China for the damage inflicted on their legations. By the same token also, when you sue a man or a corporation for damages for injuries received, you thereby become responsible for the methods used by that man or that corporation in making money. Surely Mark Twain intends this for wit, and does not desire to be taken seriously.

THE *Interior* (Chicago) says: "Calvin's age was an age of savagery—so far removed from our own that some of the acts of injustice, cruelty and religious persecutions perpetrated by him would now fill the press of Christendom with execrations, and the hearts of men with horror." You are badly mistaken, Bro. Interior. The recent most hor-

rible brutalities and "acts of injustice" committed by European nations in China did not "fill the press of Christendom with execrations and the hearts of men with horror." These frightful cruelties did not even fill the *Interior* with execrations. The world seems as complacent toward "acts of injustice" to-day as it was in the days of John Calvin. And this is the more remarkable since in Calvin's day the means of communication were poor, and very few people heard of the "acts of injustice" then, compared with the vast number who read the papers to-day, and know promptly what is going on in all parts of the world.

As a sample of the belief of some of our "Primitive Baptist" brethren, we note the following statement from Eld. L. H. Hardy, in the April number of *The Gospel Messenger*: "What we believe, we believe and cannot help ourselves, for none of us had the shaping of our belief. We do not believe in free agency from any standpoint. We do not know of any one professing to be a Primitive Baptist who does believe such a thing." This is quite refreshing. There is in one copy of this magazine about one-half as much matter as in one copy of the *WESTERN RECORDER*. The magazine is a monthly, and furnishes 12 copies a year for \$1.00. This paper is a weekly, and furnishes 52 copies a year for \$2.00. Since one copy of the *RECORDER* has twice as much matter as one copy of the *Messenger*, our 52 copies equal in matter 104 copies of theirs. So if their 12 copies be worth \$1.00, the *RECORDER* is worth \$8.00 a year. Yet there are Baptists in Kentucky who think \$2.00 is too high for the *RECORDER*.

It is the stylish thing in New York to have your carriage horses docked. The process is thus described: "Secure the horse firm by a twitch on the nose, raise one of his forelegs to his breast and tie it there. Out the hair from round the stump of the tail, and tie a string, or piece of catgut, above the vertebrae to be removed. Finally, after the severance of the tail by the docking instrument, a red hot iron is applied to stop the bleeding." During this operation the poor horse begins to struggle, but is checked by the nose twitch, which is itself an instrument of torture, and then crouches to the ground moaning in pain. When the operation is over the animal is dripping with sweat—as one witness described it, "the water fairly runs off him."

This frightful torture is inflicted on the helpless animals simply that fashionable people may be a little more stylish by driving docked horses along the boulevard. Surely, surely, surely, these people, especially the ladies, do not know what cruel torture their "fad" causes. Surely, if they knew, this docking would cease.

THE REV. DR. J. WHITOMB BROUGHER, pastor of the First Baptist church of Chattanooga, comes next week to aid Dr. J. S. Felix in a series of meetings in East Baptist church. Dr. Brougher is a native of Vernon, Indiana. He was educated in California and there began the practice of law. Becoming a Christian and a minister, he became pastor at Patterson, N. J., where he labored for five and a half years. When the first church was looking for a pastor, their attention was attracted to him and they secured him. During the year and a half he has been in Chattanooga, he has preached to crowded congregations, and he has welcomed 250 new members into the church. We hope his labors at East church will be greatly blessed.

Editorial Varieties

It is announced that Mrs. Nulton intends to resume her stonemasoning campaign in Kansas very soon.

The population of India has increased only one per cent. in the past ten years. The great famine and the great plague are factors in this result.

It is intimated that when Tennyson wrote the line, "Honor the Light Brigade; honor the charge they made," he had no reference to gas companies.

President Whitley, of Australia, who has been spending some weeks in America, writes: "I go away much better informed than I came and with a higher sense of what America is doing for the world."

The *Congregationalist* has been purchased by the Congregational Sunday School and Publication Society. It no longer is owned by individuals, but by a denominational society, and so is under direct denominational control.

The new census gives Germany 54,445,014 in population, while France has less than 40,000,000. Germany is increasing in population, while France is stationary. This does not look much as if France would ever be able to take vengeance on Germany.

The recent persecution of evangelical Christians in Portugal has led to a committee's waiting on King Charles, and calling on him to secure a complete separation of church and state. The monarch expressed himself as favoring the movement. We hope good will come of it.

We would be glad to receive more postal card answers to our questions. What do you regard as the greatest achievement of the nineteenth century? and what do you think will be the greatest of the twentieth century? We will probably begin publishing the answers next week.

In Peoria, Illinois, on the 25th inst., there will be a special celebration in honor of Dr. Henry G. Weston who was once pastor there, and who will be present. Dr. H. H. Henson, the pastor, has secured Dr. Henson, the editor of the *Epworthian* and others for places on the programme.

We have received and forwarded to Mr. Gambrell for the Texas church building fund the following additional amounts, through Dr. R. W. Morehead:

Shady Grove church	\$1.25
Delmont church	1.50
	\$2.75

The Rev. I. P. Trotter met Evangelist Martin in Louisville, heard Dr. Meyer, of Hartford, and his wife, and then to Bardonia, where they are engaged in a protracted meeting which is doing great good. Pastor Trotter made us two or three pleasant calls while in the city. He is doing fine work in Bardonia, where he has a strong hold on the church and on the entire community.

Dr. E. H. Carroll writes of his work of raising money for the Baptist school in Texas: "On a rough estimate of date before us, the campaign since the Convention in November aggregates to date \$5,000 cash and about as much in pledges. We feel confident of closing up the work by the Convention." We congratulate Dr. Carroll and his coadjutors on their success in their great work.

The Kentucky Star says: "What Kentucky needs is about fifty thousand old-fashioned mothers. Women who realize that the grandest, highest, mightiest institution on earth is the home." Napoleon stated that what France needed was mothers. That is the greatest need of our land. We have society women enough and to spare; what we want is mothers. The *Star* is right about Kentucky, although our state is already blessed in this regard beyond many other states.

Prof. Charles Lee Smith, of William Jewell College, delivered three lectures last week in Norton Hall on the W. D. Gay foundation. A synopsis of these lectures, and the three lectures were on the limits, the laws and the lessons of history, respectively. They showed wide reading, patient study and discriminating judgment. Prof. Smith has kindly promised to give us for publication a synopsis of these lectures. It was a pleasure to meet him socially. He is an accomplished and a most agreeable gentleman.

At its last meeting, the State Board appointed Dr. J. M. Weaver, Dr. J. G. Bow and the Rev. C. M. Thompson, the committee to arrange the list of messengers from Kentucky to the Southern Baptist Convention. Brothers who wish to go as messengers are expected to send in their names to the district associations which are large enough to authorize the appointment of their own messengers (1850 or either the Home or Foreign Boards for each messenger) are desired to send in the names of their appointees. Those who have been elected by the district associations will please send in their names also. It is desired to get the list complete as early as practicable. We hope Kentucky's delegation will be full. Early in May is a fine time to visit New Orleans.

AMONG THE CHURCHES

LOUISVILLE.

Walnut-st.—Pastor Eaton preached on "The sluggard," and on "Consider the lilies." Corner stone of the new house of worship will (D. V.) be laid May 1st—the 30th anniversary of the present pastorate. Missionary social Friday night of this week. One by restoration.

Broadway—Pastor Jones preached on "Jesus and the resurrection," and on "Being witnesses." Two received by letter and one for baptism. Pastor Jones lectured in Bowling Green Friday night.

Chestnut-street—Pastor Weaver preached on "The most important question," and on "Motive and power in doing right."

East—Pastor Felix preached on "When to become a Christian," and on "Zachariah." Six received by letter and one for baptism. Meeting begins next Sunday. Bro. J. Whitcomb Brougner will preach, beginning Monday.

McFerran Memorial—Pastor Hamilton preached on "Why, when and how Baptists celebrate resurrection," and on "The filling of the Spirit." One received by letter and four baptized. Pastor Hamilton goes next week to aid in a meeting.

Twenty-second and Walnut—Pastor Dement preached on "Retrospect and prospect," and on "A better country." Monday Bro. Dement goes to aid in a meeting at Bowling Green. Sunday was his first anniversary. During the year there were 163 additions to the church.

Clifton—Pastor Foster preached on "Weariness in well doing," and on "Quenching the Spirit."

Franklin-street—Pastor Jenkins preached on "Revival," and on "The forsaken Christ." Meetings every night. Bro. G. C. Cates will begin preaching next week.

German—Pastor Wm. Ritsmann preached on "The empty grave," and on "How to obtain eternal life." Eight baptized.

Highlands—Pastor Daves preached on "The remnant in Canaan," and on "Christ's power to save." One received for baptism and baptized. Pastor Daves goes next Monday to Ashland to aid in a meeting.

Logan-street—Bro. E. Y. Mallins preached on "Spiritual riches," and Bro. H. East preached on "Redemption." Pastor Montgomery goes to Jellico next week to aid in a meeting.

Parkland—Pastor Taylor preached. Portland-ave.—Bro. J. R. Curry preached in the morning, and at night Pastor Tralle preached on "The power of the Spirit."

Southgate-street—Pastor McFarland preached on "An empty vessel," and on "Christ without a home." Two joined by letter.

Third-ave.—Pastor Boyet preached on "The resurrection," and on "Inseparable love." One received by letter, one by relation, four for baptism and three baptized. Pastor Boyet left Monday to aid Pastor Bolin in a meeting in Mt. Sterling. Young people's meeting.

Twenty-sixth and Market.—Pastor Thompson preached.

Highland Park.—Bro. Wilkinson preached on "Two great missions," and Pastor McLendon preached on "Lovest thou me?" One joined by letter.

Oakdale.—Pastor Hill preached on "Being risen with Christ," and at night he preached to children on "The resurrection."

Headed.—Pastor Baker preached on "The washing of regeneration," and on "The seven last sayings of Jesus."

Pastor McLendon presented the subject of the one thought that should ever be before the minister, viz., God's call to character and duty through Christ.

SERMINARY NOTES.

Thursday brings the final examination in Church History. Dr. Sampsy supplied at Madison, Ind., last Sunday for Pastor L. W. Doonan.

J. Q. Partee is suffering from a rather serious, yet accidental, razor cut.

Those who attended Walnut-street church, now at Second and College, reports a most excellent sermon by

Dr. Eaton on "Consider the Lilies." Bro. U. S. Thomas, of Georgia, supplied at Madison, Ind., for Pastor S. A. Cooper at East Mead. He says Cooper's work is in fine shape.

B. H. Dement, pastor at Twenty-second and Walnut, led our Monday night mission meeting. His subject was: "The Holy Spirit in Missions."

C. R. Johnson has resigned the care of the Olive Branch church, Long Run Association, Ind.

German is popular now in the hall. Those of us who jabber just a little bit have gathered around a special table in the dining-room. The only time English can be heard is when they address the waiter.

C. C. Coleman has received a call to the care of a church in the City of Washington, D. C. He will go in June and enter into his labors.

McFall supplied at Hayden, Ind. J. C. Wilkinson supplied at Highland Park for Pastor H. R. McLendon. L. P. Groves supplied at Mt. Pleasant, Ind.

B. W. Smith has received word from his father in South Carolina that he is very low. Grippe has gotten into paralysis, and his condition is serious. We extend, as a body, our sympathy to the bereaved brother.

Bro. C. V. Edwards also has had news from home. His mother is very seriously ill. His sorrow is not only his father's but his own, for what would be our own feelings were we placed in the same position.

The Gay lectures are now history. Prof. Charles Lee Smith, of William Jewell, has come and gone. He left the impress of a cyclopaedia and a philosopher behind him. He seems to have taken pains to be a lecturer in his lessons. Three masterful productions it was our privilege to hear on these subjects: "The Limits of History," "The Laws of History," "The Lessons of History." He also gave the class in sociology a lecture about the lines of inquiry pursued by that class.

HAL F. BUCKNER.

THE STATE.

Pastor I. A. Hailley, writes from Clinton: "We have recently held a meeting. Bro. W. H. Williams assisting me part of the time. I have baptized 10, 8 are awaiting baptism, and others claim conversion. Our church house was damaged several hundred dollars by the recent storm."

The Commencement Sermon of Clinton College will be preached by Bro. Janus Millard, and the Literary Address by Bro. Oscar Haywood.

Bro. Fred D. Hale will deliver the Commencement Sermon of Liberty College, Glasgow, and Bro. J. O. Rust the address before the Literary Society.

Sister J. M. White writes from Horse Cave: "Inclosed please find check for \$2.00 for renewal for your excellent paper. I take several others and sometimes feel like I need the money for other things, but can't have it along without it. It has been a most welcome visitor in my family since I was married, and was in my father's house over 28 years. Our church at Horse Cave are living in harmony, but our hearts are yearning for our dear pastor. I have brought into the fold of Christ. Our dear pastor, Bro. L. H. Voyles, is universally loved by people of the world, and other den-minations and his own church. May God spare your useful life many years to proclaim the truth to our prayer."

A State Board Institute is in progress this week at Hodgenville, with a fine programme. These institutes are becoming increasingly popular. We congratulate Dr. Warder.

Our church at Milton, under the care of Pastor R. M. Priest, has completed a handsome house of worship and, having a most comfortable parsonage, both pastor and people are well equipped for service.

The Baptist saints in Harrodsburg are expecting a great occasion when, on the 28th inst., Dr. George C. Lorimer shall dedicate their beautiful new house of worship. They are to hear a series of sermons by different brethren during the week previous. We trust all their hopes will be realized.

Bro. A. Y. Napier writes: "Last week the Beechland congregation had the great pleasure of having Bro. H. O. Risher, of Roanoke, Ala., deliver a series of sermons by the name of a Boy from Kentucky to California." Bro. Risher, having assisted twice in meetings at Beechland, is heard gladly at any time by those who have enjoyed his ministering and learned to love him. The lecture is largely the narration of the personal experiences of Bro. Risher when he was struggling to secure an education and to equip

himself for a useful life. It abounds in incidents interesting, amusing and funny, but has a serious, helpful and encouraging will be an inspiration to any young man or young woman who is longing for an education and a higher life."

Bro. J. W. Porter writes from Lebanon: "Am here engaged in a meeting with Mr. Graves. Have had twenty-five additions to date (Apr. 6). The meeting is growing in interest. The Doctor is a great worker and a Christian gentleman of the Old School."

Bro. W. H. Robinson writes: "Under the providence of God, I am once more permitted to resume my work, after an absence of some months, owing to sickness. I find the work in fairly good shape. While we have had but little preaching, the church has kept at work. You will please bring down the paper from Griffin, Ga., to Columbus, Ky."

OTHER STATES.

Pastor W. M. Murray has resigned the care of our church at Cape Girardeau, Mo., and has accepted a hearty and unanimous call to Springfield, Tenn. We congratulate Springfield and tender Cape Girardeau our condolences.

Pastor N. L. Robertson writes from Maybelle, Miss.: "Somebody has done something, and I don't know who did it. True, I suspect one man, but I do not know that my suspicion is correct. And then suspicion is not proof, and it will not do to shoot a man without better evidence. After thinking it over, I don't believe I would be willing he should be shot, unless I had a very large gun suited for the purpose, and had it well loaded with—thanks. I am seventy years old, and I reckon most people are getting tired of usefulness over, but I can be just as thankful now as I could at thirty, and that person—whatever it is—will please accept an immense bundle of thanks from me. The something that was done was this and it was done creditably. I have not subscribed to my favorite Baptist weekly, the Western Recorder, was given to me. God bless the giver."

The many friends of Bro. M. M. Riley will be pleased to learn of his great success as President of human College, Glasgow, Mo. Bro. Riley is devoted to his work as pastor, and he has been prevailed upon to devote his spare time on Saturdays and Sundays as pastor of a church close to Gainesville.

Pastor A. J. Fawcett resigned the care of his church in Hazelton, Mo., recently to take effect May 1st prox., and will most likely return to Texas or Arkansas. In both of these states he held long and important pastorates, and where he will receive a royal welcome should he return.

Bro. A. R. Love writes: "I am now pastor at Hendersonville, N. C. Kindly change my address from Mt. Airy to the above. Hendersonville is one of the most popular summer resorts in Western North Carolina. The Nortons, of Louisville, have a summer home at Hendersonville. If you would like to spend your vacation in the 'land of the sky,' we will be glad to see you this summer."

The new church house at Utica, Miss., built on the foundation of the one burned last fall, is nearing completion, hence Pastor Love and his people are greatly rejoicing.

Pastor W. A. C. Couch's church at Crystal Springs, Miss., gave him a vacation of two weeks March 24th. He went at once to assist Pastor Sproles, of Vicksburg, in a meeting. At last accounts the meeting promised to be one of great power and a time of refreshing.

Pastor D. Y. Hagby writes: "A beautiful religious spirit is prevalent in our town of Navasota, Texas, and has continued since the File meeting in February and March, and resulting from these meetings, as mentioned in the Recorder of March 29; it continues with the utmost vigor. Numbers have joined the different churches in town, and not alone is the spiritual benefit directly felt in the churches, but the moral tone of our town is wonderfully improved."

Bro. H. H. Stodard, the State President of the W. C. T. U., has been here, and has greatly stirred the women and given an uplift to the cause of temperance, so sadly needed in Navasota. Also, the timely visit of Bro. A. L. Lottier, Bishop of Etowah, state organizer of the "Anti-saloon League," has, as well, awakened the men to their duty to the cause of temperance. The Christian men in the town, of all the churches, are conducting a men's union prayer meeting every afternoon, from which have developed many good and blessed results, to the uplifting of the moral and spir-

BORDEN'S EAGLE BRAND CONDENSED MILK. SEND FOR "BABIES" BOOK FOR MOTHERS. BORDEN'S CONDENSED MILK CO. NEW YORK.

ital tone of our city. Bible study continues with unabated interest, dozens of Bibles having been purchased. Never had a town more cause to join in one grand chorus singing "Praise God from whom all blessings flow," to whom be all the honor, praise and glory, amen."

The Sun Antonio Baptist tells of the recent return home of Evangelist Sid J. Williams and of the great multitudes that crowded to hear him. Bro. Williams did not without honor in his own city.

The Pine-street church, Richmond, Va., of which Bro. J. H. Hudson has long been the efficient pastor, recently closed a meeting in which 76 new members were received and there are more to follow. All of our Richmond churches have effected additions as results of their simultaneous meetings.

Pastor Parrish, of Salisbury, N. C., has been aided in a meeting by Bro. George C. Cates. There had been 88 additions up to last accounts.

BACON'S NEW STORE.

The building is of cream enameled brick, stone and iron. The entrance through a spacious vestibule, lighted by hundreds of electric lights, a large and beautiful glass dome in the center of the building, furnishes abundant light to every floor, thus solving the problem which has long perplexed dry goods people. On entering the store the visitor is impressed with the beautiful fixtures and furnishings, as no expense has been spared to have everything in perfect taste. Under the dome in the center of the building is the perfume department surrounded with a large mass of tropical plants and palms. This place is designed as a convenient resting place for busy shoppers, and Met Me on the Balcony is expected to be as popular an expression in Louisville as Met Me at the Fountain is in New York. On the first floor are to be found, silks, dress goods, hosiery, hosiery, gloves, dress trimmings, men's and ladies' underwear and furnishings, ribbons, lace, handkerchiefs, jewelry, clocks, silverware, stationery, leather goods and perfumery.

The second floor, which is reached by two large, latest improved, electric elevators and a wide white marble stairway, is devoted to customers, cloaks, wraps, muslin underwear, corsets, wrappers, shoes and infant's necessities, and everything for the baby can be found. The architectural beauties of this floor are particularly noticeable. The cases are of solid oak and plate glass, with fitting-rooms near by for convenience of customers.

On the third floor is the carpet and upholstery department, which has always been a conspicuous feature of the Bacon's business, the display of which carpets, rugs, curtains and draperies is excellent.

On the third floor is the carpet and upholstery department, which has always been a conspicuous feature of the Bacon's business, the display of which carpets, rugs, curtains and draperies is excellent.

The basement of this elegant establishment deserves special mention, not only as a sales-room, but on account of the fact that it contains many Great boilers of immense capacity and of the most approved style, furnishing the fire to operate the huge fan which drives the heat throughout the building. Also in the basement the customer's feet may be seen in operation, while they use the pneumatic tube-service system, which sends the change back to the customer with lightning rapidity. The house furnishing department occupies more than half of the big basement, where may be found grates and stoves, china, glass, lamp, cutlery, bric-a-brac and bedding. There are now on the pay-roll of this firm 300 people, and for their comfort and convenience lunch and toilet rooms have been provided. One of the Bacon's particular points is to have polite and attentive salespeople in which they pride themselves.

TO THE NORTH BEND BAPTISTS.

Please send any funds that may be in the hands of our churches or missionary societies for missions to me as your treasurer for April 25 so that I may forward for this convention year. The books close April 30. Remember that all designated funds go to the objects designated, whether at home or abroad. Now be prompt, brethren and sisters, so your funds for this year will be counted. Send in any safe way, but be sure to send something.

R. F. SWINDLER, Treasurer Ex. Board.

MARRIED

At the home of the bride, at Columbus, Ky., April 3, 1901, Mr. Richard H. Hillary and Miss F. Malcolm McDonald, Rev. Wm. Robinson officiating. The groom, a native of Maryland, is one of our best business men, and the bride comes of one of the best families and is a member of the Baptist church.

We congratulate the South's Convention on reaching its 7th birthday, which occurs next week, April 18th. A neatly printed and illustrated souvenir has been issued, showing the growth of the country as well as the growth of the paper during that time. The South's Convention has done invaluable service to the youth of three generations, and it deserves the enormous circulation it has secured.

The recent death of the Rev. A. D. Bach at Winchester, in his 76th year, removed one of our staunch ministers and one who has for many years been a pillar to the truth. He died of paralysis. Pastor B. B. Bailey and the Rev. Richard French conducted the funeral, which was deeply interesting. We have been hoping some of the family would furnish us data for some account of his life.

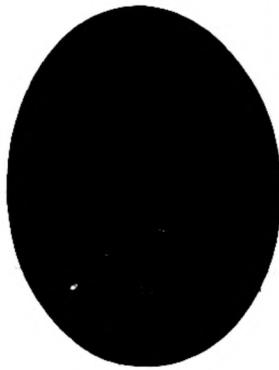
We want to have a list of those churches that send their pastors to the Southern Baptist Convention. The railroad fare from Louisville to New Orleans and return is \$19. From nearer points the cost is less. Add enough to pay incidentals, give the amount to your pastor, and send us the name of the church and of the committee who raise the amount.

Pastor R. K. Maiden reports from Texas that his church has received 86 new members as a result of a recent meeting in which he was aided by Evangelist Sid J. Williams and Gospel Singer J. A. Brown. Only ten of the students of Baylor Female College remain uncovered.

Bro. Robert N. Barrett, well and favorably known in Kentucky, has been secured to succeed the late Professor John W. Tanner in Baylor University. It is a good choice.

A News Stand. We have just added to our retail business department a "news stand" in which may be found all the magazines and illustrated weeklies that contain the most interesting reading matter. Which the "contents" as they are given from time to time in the Western Recorder and order from THE BAPTIST BOOK CONCERN, 62 Fourth Ave., Louisville.

Children's Corner.



ATTENTION, CHILDREN.

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

Any child fifteen years old and under who will send ten new subscribers to the RECORDER shall have as a premium a nice Bible with a ten-dollar gold piece in it.

Any child fifteen or under who will send five new subscribers shall have Bunyan's Pilgrim's Progress with a five-dollar gold piece in it. The money is to be the child's own to be spent just as he pleases.

The limitations are that we give no further premium nor allow any discount, and require the cash with the new names. This offer holds up to \$5,000 in money with the necessary Bibles and Pilgrims.

JOCKO'S WASHING.

Jocko sat on the kitchen window-sill in a brown study. He was watching Betsey do her washing. After a while she took the basket and went out to the clothes-line. She never thought Jocko was trying to learn to wash; but what do you think that monkey did?

Part of the clothes, already washed and boiled, were left in the rinsing-tub. There was a large wash, and Betsey could not carry all at once. Jocko took these, one by one, and plumped them into the dirty suds. Then he looked round for the soap. He could not find it. Betsey had left it in the tub.

But no matter. There was plenty of black coal in the scuttle on the hearth; and, for aught he knew, that would answer just as well. So he took up a piece, rubbed it on the clothes, and scrubbed them on the washboard.

Some clean towels and dish-clothes lay on the dresser; and in they went too. Jocko was working with a will, washing everything he could lay his paws on, when he saw from the window Betsey coming back.

Of course, he was helping her very much; but people are not

always grateful when they have reason to be, and he was doubtful in her case. There might be a difference of opinion, and he was determined to finish the washing. There was a bolt on the kitchen door. Jocko sprang to the door, and slipped the bolt in a twinkling. Then he went back to his tub, and washed away.

Betsey found herself locked out, and knew mischief was up. She shook and pounded the door, scolded and coaxed, all to no purpose. She went round to the window, but that was fastened down; and she was so fat and clumsy she could hardly have managed to climb in, even if it had been open. Again she coaxed, again she scolded and shook her fist at him. Jocko doubled his brown paw and shook it at her, grinned and chattered, and scrubbed harder than ever.

Poor Betsey fairly cried, and no wonder. After all her hard work, to see her clean clothes sopped in dirty suds and daubed with coal! Jocko had thrown in the bluing bag and the salt, — salt cellar and all, — for he had seen her use salt, in washing a dress, to set the color. And her dismay was complete when he snatched up some delicate lace collars and cambric handkerchiefs, and threw them in pell-mell with the rest.

By this time Betsey's mistress had heard the knocking from her room. She came down-stairs, stopped Jocko's proceedings, and opened the door.

Jocko was kept out of the kitchen on Monday mornings ever afterward." — Mary Johnson.

BE KIND TO PARENTS.

I wish to repeat a story for the benefit of those who are most interested in the "Children's Corner" of our paper. It is many years since I heard it first, and still it lives in my memory:

One day—a long, hot day it had been, too—I met my father on the road to town.

"I wish you would take this package to the village for me, Jim," he said, hesitatingly.

Now, I was a boy of twelve, not fond of work, and was just out of the hay field, where I had been at work since very early morning. I was tired, dusty and hungry. It was two miles into town. I wanted to get my supper, and to wash and dress for singing-school.

My first impulse was to grumble, for I was vexed that he should ask it after my long day's work. But if I refused he would go himself. He was a gentle, patient old man. And something stopped me—one of God's angels, I think. "Of course, father, I'll take it," I said, heartily, giving my scythe to one of the men. He gave me the package. "Thank you, Jim," he said, "I was going myself; but somehow I don't feel very strong to-day."

He walked with me to the road

that turned off to the town; as he left, he put his hand on my arm, saying again: "Thank you, my son; you've always been a good boy to me, Jim."

I hurried into town and back again. When I came near the house, I saw a crowd of farm hands at the door. 'One of them came to me, the tears rolling down his face.

"Your father," he said, "fell dead just as he reached the house. The last words he spoke were of you."

I am an old man now, but I have thanked God over and over again, in all the years that have passed since that hour, that those last words to me were: "You've always been a good boy to me." No human being ever yet was sorry for love or kindness shown to others. But there is no pang of remorse so keen as the bitterness with which we have shown to loved ones who are dead.

Do not begrudge loving deeds and kind words, especially to those who gather with you about the same hearth. In many families a habit of nagging, crossness or ill-natured geying gradually covers the real feeling of love that lies deep beneath. And after all, it is such a little way that we can go together.

He is richest of us all who is most generous in giving the love that blossoms continually in kind words and deeds.—Mary Marsden in Home and Farm.

Growing girls, who are tall for their age, frequently allow the shoulders to droop forward, and thus contract the stooping habit. This tendency should be corrected the first time it is observed. Braces will not do good, they will rather injure the child, for the reason that they prevent the exercise of those muscles which should be trained to produce an erect carriage.

High pillows and soft mattresses should be avoided, a flat, hard bed, with low pillow, being preferable for a growing child, and a five minutes' exercise in walking with a book on the head is of great benefit, if practiced daily.—Exchange.

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OVER THE

ROCKY MOUNTAINS

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S. J. Bates, Gen'l. Agt.
LOUISVILLE, KY.

THIS AND THAT.

Below we give extracts from a private letter from Bro. J. L. Sproule, who has become pastor at Burlington, Ky.:

Although back from our Western trip and settled at this place, I remember my promise to write you, and, feeling an account of some things will be of interest, I take this chance at a late date.

Our tickets over the Sunset Limited (ministerial rates) from Cincinnati to San Francisco is \$87.75 apiece, and \$6.50 for sleeper for both. We get stop-off privileges anywhere on the line, getting into New Orleans one hour late. We missed our train on the Southern Pacific and this gave us a day in the city. Our car was stationed in French town, across Canal street, near the United States mint. We saw the silver in its crude state until it was stamped in all denominations. We went through the well-known French market, then through Jackson Square into the old French Cathedral. Here we saw people from every nation coming into confessional and to bow before the images and count the beads. Then we went through the St. Charles Hotel—surely one of the finest in the United States. We then took a Belt-line car and went around the city, going out St. Charles avenue to Carrollton and back. Stopping at the French market we had a supper of Berwick Bay oysters and coffee, such as only the Creoles know how to serve.

Taking our train at 9:35, we passed through the land of the Acadians in the night. At daylight we pulled into Beaumont, Texas. Here lately oil wells have been sunk, and, of course, the town is on a boom. We are not yet out of the land where the moss hangs from the trees and the magnolia grows.

We reached San Antonio, Texas, Sunday evening at 8 o'clock. Our delay in New Orleans caused us to lie over here all night. We wended our way to the First Baptist church. Bro. A. J. Harris (cowboy) is pastor, and would have me preach to his crowded congregation. He is doing a great work there, and is just on the eve of building a new church.

Going out of San Antonio next morning (sorry we could not visit the Alamo), we traveled all day through the cattle ranches, the ground covered with mesquite bushes and bunches of the palm-leaf cactus. We crossed the bridge, 850 feet high, over the Pecos river, looking like a little brook down in the crevice of the rock. This is one of the three highest bridges in the world. We traveled quite a distance up the Rio Grande, separating Texas from Mexico. It is about as large, with less water, as Eagle creek at Sparta, Ky.

We stopped at El Paso for breakfast and crossed over to Juarez, where we see Mexican civilization in all its quaintness. In El Paso we find a city like San Antonio, about half the people being Mexican, Indians and Chinese. From here we cross New Mexico. This is a desert country, nothing growing save a few scattering plants of cactus. The mountains seem like great ash banks covered with snow. Yet this is a rich mining country. At every station we see trail wagons as they are called, hauling provisions and feed to the camps. I saw one trail of five wagons hitched together and five pairs of mules pulling in front driven by one man.

Out of New Mexico we cross Arizona. There is very little difference in its aspect. We

stopped at Tucson. Here is where the consumptives from all East and West come. It is warm and dry here. Here we see the palm and giant cactus in all their glory, rearing their heads aloft as high as a house. The cactus, with no limbs, with a body as large as a tree, and the palm, with its round, smooth body and tuft on top. We pass Cochise's head.

You can see the profile of an Indian lying in the center of it, believed to be the likeness of Cochise, the chief of Yumas. They believe his spirit resides in this mountain, hence all the clans meet here yearly to worship and have their dances. The mountain is in plain view from the train, and you can see the likeness of Cochise's head plainly.

At Yuma we pass into California. This is the hottest place on the Pacific slope. The thermometer is said to sometimes register 140 degrees. For some time we travel through desert. Soon we come to orchards, flower gardens and broad acres of Alfalfa clover, and they tell us this is California.

We stopped in Los Angeles only for dinner. This makes us pass over Tehachapi mountains at night, and we miss seeing the loop. We get off at Fresno (Middle California) because we hear the bubonic plague is raging in Chinatown of San Francisco, brought over in ships from the Philippines. Fresno is a beautiful little city of 17,000 people, in the center of the raisin-growing district of the San Joaquin Valley. It gets very hot here in the summer, going as high as 115 degrees. Yet there is not a day in the year but deep snow can be seen on the surrounding mountains. Making Fresno our goal, we visit Clovis. Here is the great fume bringing the timber forty miles away from off the mountains. At Malaga we see the grape of that name in all its glory.

I found the greatest looseness among Baptist churches—open communion and alien immersion—many of the pastors, especially in Southern California preaching socialism. Now and then you run across a good, solid Baptist, and they are always from the South and are readers of the WESTERN RECORDER or J. N. Hall's Baptist Flag. Northern sentiment prevails everywhere. Chicago University and Dr. Harper are mighty powers in the land.

We would have returned by the Northern route, but we wished to see Los Angeles. We spent four days there. We went one day to Santa Monica and took a bath in the surf. The thermometer was 80 that day. Another day we went to Pasadena. One might as well think of going to Palestine and not seeing Jerusalem and the Jordan, as to visit California and not see Pasadena and the ocean. We found "the city (Los Angeles) of the home of the angels" as beautiful as a stream, and the climate almost perfect. However, it is said that San Diego is more even in temperature than Los Angeles. I find though the country is malarious, at least for me; I was not there a week before my tongue was coated and I was compelled to take medicine the rest of my stay.

On our return we crossed Louisiana in daylight, and thus saw the rice fields and many palatial homes. We crossed the beautiful Berwick Bay, where the South gets her finest oysters.

This western trip has done great things for my family, and I have much to be thankful for.

J. Bacon & Sons NEW STORE



South Side Market St., Above Fourth.

We take pleasure in announcing to the readers of the WESTERN RECORDER that our new establishment, which has been under course of construction for the past year, was opened for business on April first and every department in the house has been doubled in size, besides the many new ones that have been added. On the first floor are to be found silks, dress goods, linens, hosiery, gloves, dress trimmings, men's and ladies' underwear and furnishings, ribbons, laces, handkerchiefs, jewelry, clocks, silverware, stationery, leather goods and perfumery. On the second, cloaks, wraps, muslin underwear, corsets, wrappers, shoes and the infants' department. The third floor contains the carpet and upholstery department, while the fourth and fifth floors are devoted to our wholesale department.

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Also I find that I am among some to follow Dr. J. A. Kirtley at of Kentucky's best people. I Bullittsburg. He is also a mem- consider it such a high privilege ber of the Bullittsburg church.

THE GEORGIA BAPTIST CONVENTION.

My visit to the Georgia Baptist Convention was a diversion, an experience and an inspiration. It was the first "New Century" meeting of the body and fitly set the pace for all the rest. Though held "away down South in Dixie" it was well attended by messengers from all parts of the State and by a goodly number of visitors from abroad. The great auditorium of the beautiful, new stone-trimmed brick house was comfortably filled at almost every session. Of course it was "President Northern" and "Secretary Ragdale"—re-elected by acclamation; and, of course, the old time *esprit de corps* and devotional fervor characterized the meeting from beginning to end.

But I will attempt no report, I will only give some salient features of the meeting that caught the eye and heart of the visitor. President Northern showed himself more than ever an adept as a presiding officer. He was at once dignified and gracious, firm and tactful, brotherly and brave. What could have been more fit and beautiful, though clearly unpremeditated, than his calling to the platform the dozen or more pastors who had come to the State since the last session, and having the venerable Dr. Spalding lead in prayer for God's blessing upon them and their work? And this was but one of numerous kindred incidents and services by which he broke in upon the routine and relieved the tedium of the exercises so as to impart social and spiritual refreshment. Then more than once it looked as if, but for his firmness and tact, the body would certainly have found itself "in the middle of" an embarrassment, to say the least.

The report of the Executive Committee, read by Secretary Ragdale, fixed my attention at once upon what it said and recommended concerning ministerial education. In Georgia this committee acts as a board of ministerial education. It had rendered assistance to twenty-one ministerial students at Mercer during the year, expending for this cause \$1,874, \$574 of which came direct from the churches and the rest from a permanent educational fund.

The report inaugurated a new departure, in this respect, that it recommended that in the future all public collections and appeals for ministerial education be "for the combined work at Mercer and at the Seminary;" that all funds collected for this purpose "be entrusted to the Executive Committee and its treasurer;" and that all undesignated funds for this cause "be apportioned between Mercer and the Seminary on a basis to be agreed on between the Executive Committee and the President of the Seminary." The privilege to designate a contribution to an individual or an institution is fully recognized.

This part of the report was referred to a special committee and then adopted.

This, it will be seen, will prevent direct appeals to the Convention for the Students' Aid Fund of the Seminary, though in no sense intended to deny the representatives of the Seminary, as I was abundantly assured, the most cordial welcome and the most sympathetic hearing. It is hoped and intended that the Seminary fund shall get its full share of the contributions of Georgia Baptists to ministerial education, and the committee,

as the chairman, Dr. Pollock, assured me, will do its utmost to see that it does. It is confessedly an experiment, and if, on trial, it does not prove satisfactory, it will be either modified or abandoned, as circumstances may seem to demand. It will be watched with interest.

The committee asked that \$2,500 be raised by the churches this year for ministerial education, and about \$1,500 was given in cash and pledges on Saturday afternoon when many of the pastors and representatives of the most liberal churches were absent, so it is thought likely the whole amount called for will be raised.

"State Secretary" Jameson, who was my genial room-mate during the Convention, was one of the busiest and happiest men of the Convention. And well he might be happy after such a year and such a report as he set forth—\$18,000 given for Foreign Missions, and some of the best churches yet to be heard from: \$12,800 for Home Missions proper, and \$3,000 for the stricken Galveston churches, and over \$18,000 for State Missions—every debt paid, every obligation met and a balance in the treasury. As usual the interests in Foreign Missions reached its climax under the wonderful spell and spiritual power of Dr. Willingham's address—rendering it second, it was said, only to that attained at Savannah; and Home Missions, I am sure, gained new friends and witnessed the strengthening of the loyalty of old men under the noble pleading of Dr. Kerfoot for "an adequate home base of supplies" for our foreign work.

The commanding feature of the Convention, however, was the supreme and multiform effort made in behalf of higher education, the endowment of Mercer University and the consolidation of the educational interests of the State. "New Century" ideas and new century tendencies were conspicuously to the front. Over the questions raised conflicting opinions struck fire. I shall not attempt to go into details. Enough to say it is evident that the problems which confront the Baptists of Georgia, like many of the gravest that confront our American people to-day, are enough to tax their best statesmanship to the utmost. The interest on these subjects touched high-water mark in the masterly address of President Pollock, of Mercer, on "Education as an Evangelistic Force, or the Claims of Christian Education upon the Baptists of the State."

The Convention was raised to the white heat of enthusiasm over the address, and Dr. Frost arose on the spur of the moment and asked to be permitted to print 5,000 copies of it for distribution among Georgia Baptists. It was granted, of course.

The temperance discussion Saturday night was not only lively—that goes without saying when you know that Dr. Broughton was in it with all his might, but it was especially significant because it precipitated a spirited debate on the old but ever new question of church and state.

The report recommended a thorough interdenominational organization of the Christian people of the state, and all who are in sympathy with them, to secure the election of legislators that are not only temperance men in principle, but who will in the legislature support any and every temperance bill which shall be agreed on by a caucus of the temperance members. The report

The Making of Good Coffee



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

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buys much more than a cent's worth of quality and strength. A pound of Arbuckles' Coffee will give you more cupsful of better coffee than you would get from other package coffees.

Be sure you get Arbuckles' Roasted Coffee. Other package coffees are but imitations of Arbuckles'.

In each pound package of Arbuckles' Roasted Coffee there is a list of articles. With each package in which the list is found the purchaser has bought a definite part of some article to be selected by him or her from the list, subject only to the condition that the signature on the package is to be cut out and returned to our Nation Dept. You should see this list. Address all communications to

ARBUCKLE BROS.

Merchandise Department, NEW YORK CITY, N.Y.



was almost unanimously adopted, two or three of the strongest men of the body approving it, and ex-Governor Northern was made the chairman of the committee from the Convention which is to form a part of the interdenominational committee. The full purport of this action can be perceived only when it is remembered how prohibition sentiment prevails in Georgia and how far the Baptists and Methodists go to make up the voting strength of the state. "They are after the rum devil," as one put it, "and they mean business." Well, we shall see what we shall see.

GEORGE B. EAGER.

THE MARKETS.

LIVE STOCK.

Report for week ending Apr. 6.

CATTLE.

Extra good export steers, 1,200 lbs and up	\$4 50/4 75
Light shipping, 1,200 to 1,500 lbs.	4 25/4 50
Best heifers	4 15/4 20
Pair to good butchers	3 50/4 10
Common to medium butchers	3 00/4 15
Thin, rough steers, poor cows and cowboys	2 50/4 20
Good to extra oxen	2 50/4 25

Common to medium oxen	3 00/4 75
Feeders	4 00/4 80
Heifers	3 50/4 75
Hulls	3 50/4 00
Veal calves	5 50/4 75
Milk cows—Choice	10 00/4 00
Fair to good	10 00/4 00

HOGS.

Choice packing and butcher, 250 to 300 lbs.	6 00/6 05
Fair to good packing, 180 to 250 lbs.	5 00/6 05
Good to extra light, 100 to 180 lbs.	5 00
Fat hams, 120 to 150 lbs.	5 50/6 05
Fat hams, 100 to 120 lbs.	5 00/6 00
Figs, 50 to 75 lbs.	4 75/6 10
Bonkas, 120 to 150 lbs.	4 50/6 00

LEAF TOBACCO.

Report for week ending Apr. 6.

SALES WITH COMPARISONS.

Following were the sales for the week and year to April 6, with comparisons:

	Week	Year.
Year 1900	3,766	65,177
Year 1899	3,977	84,181
Year 1898	4,055	80,785
Year 1897	2,190	47,717

SALES.

Total sales of new crop	1901.	1900.	1899.
to date	77,617	60,874	62,864
Sales new crop to date,			
original inspection	61,821	49,898	62,415

REJECTIONS.

Rejections this week	1901.	1900.	1899.
Percentage of rejections	72	75	73

to auction sales	30	37	19
Rejections Jan 1 to date	11,078	12,561	11,715

RECEIPTS.

1901.	1900.	1899.	
Receipts this week	2,971	3,208	2,819
Receipts Jan. 1 to date	50,722	50,426	44,781

BURLAY—1900 CROP.

	Med.	Colory.
Trash, green or mixed	34 00/4 50	4 50/4 50
Trash, sound	4 50/4 50	5 50/4 50
Common lugs	4 50/4 50	5 50/4 50
Medium lugs	5 50/4 50	7 00/4 50
Good lugs	7 00/4 50	8 50/4 50
Common leaf, short	7 50/4 50	7 50/4 50
Common leaf	8 00/4 50	8 00/4 50
Medium leaf	8 50/4 50	9 00/4 50
Good leaf	10 00/4 50	10 00/4 50
Fine and selections	12 00/4 50	12 00

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Fine and selections	12 00/4 50	12 00/4 50



ILENZA BATH
will give immediate relief in all cases of Tired, Weak or Inflamed eyes, no matter from what cause. Absolutely harmless, perfectly delightful to use and always fresh.

Send by mail on receipt of price—20 cents. Read for Circular.

ILENZA EYE BATH CO., LOUISVILLE, KY.

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Have you ordered your Sunday-School Supplies for the coming quarter?
If you have not, let us have the order.
They'll cost you no more than you are now paying. We furnish the Supplies of other Society.
Quite a number of schools are ordering them through the Baptist Book Concern, and are satisfied—
How about You?

HENDERSON ROUTE - LOUISVILLE.
HENDERSON TO ST. LOUIS & WEST.
WAY—Union Depot, Seventh and River. Ticket Office, 22 Fourth street.

LOUISVILLE TO ST. LOUIS & WEST.

No. 41	No. 42
Lv. Louisville	Lv. Louisville
Ar. Evansville	Ar. Evansville
Ar. St. Louis	Ar. St. Louis

ST. LOUIS TO LOUISVILLE & EAST.

No. 43	No. 44
Lv. St. Louis	Lv. St. Louis
Ar. Louisville	Ar. Louisville

LOUISVILLE TO EVANSVILLE AND RETURN.

No. 45	No. 46
Lv. Louisville	Lv. Louisville
Ar. Evansville	Ar. Evansville
Lv. Evansville	Lv. Evansville
Ar. Louisville	Ar. Louisville

CHESAPEAKE DOMINION RAILWAY, Union Depot, East of Shortest route, and Union Depot, West of Shortest route, both at East Street, City Ticket Office, 22 Fourth ave. Schedule in effect May 14, 1901.

F. V. V. LIMITED, DAILY.
Through Pullman vestibule service to New York, connecting at Atlantic with the famous F. V. V. Limited, running daily to New York via Washington, with Dining Car and Observation Car. Extra train lighted electrically.

Lv. Louisville	10:00 am
Ar. Washington	11:00 am
Ar. Baltimore	12:00 pm
Ar. Philadelphia	1:00 pm
Ar. New York	1:30 pm
Ar. Providence	2:30 pm
Ar. Boston	3:30 pm
Ar. Richmond, Va.	4:30 pm
Ar. Old Point Comfort	5:30 pm
Ar. Norfolk	6:30 pm
Returning arrives in Louisville	10:00 pm

WASHINGTON EXPRESS DAILY.
Only overnight train leaving Louisville to any direction. Through Pullman vestibule sleeping car. Louisville to Washington.

Lv. Louisville	10:00 pm
Ar. Washington	11:00 pm
Ar. Baltimore	12:00 am
Ar. Philadelphia	1:00 am
Ar. New York	1:30 am
Ar. Providence	2:30 am
Ar. Boston	3:30 am
Ar. Richmond, Va.	4:30 am
Ar. Old Point Comfort	5:30 am
Ar. Norfolk	6:30 am
Returning arrives in Louisville	11:00 am

LEXINGTON SHORT LINE.
Send vestibule trains daily.

Lv. Louisville	10:00 am	10:00 am
Ar. Lexington	11:00 am	11:00 am
Ar. Richmond	12:00 pm	12:00 pm
Ar. Washington	1:00 pm	1:00 pm
Ar. Baltimore	2:00 pm	2:00 pm
Ar. Philadelphia	3:00 pm	3:00 pm
Ar. New York	4:00 pm	4:00 pm
Ar. Providence	5:00 pm	5:00 pm
Ar. Boston	6:00 pm	6:00 pm
Ar. Richmond, Va.	7:00 pm	7:00 pm
Ar. Old Point Comfort	8:00 pm	8:00 pm
Ar. Norfolk	9:00 pm	9:00 pm
Returning arrives in Louisville	10:00 pm	10:00 pm

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

Lv. Louisville	1:00 P. M.	7:00 A. M.
Ar. Atlanta	9:00 A. M.	1:00 P. M.
Ar. Miami	11:00 A. M.	3:00 P. M.
Ar. Jacksonville	1:00 P. M.	5:00 A. M.
Ar. St. Augustine	3:00 P. M.	7:00 A. M.

City office 22 Fourth ave. Union Depot, Seventh and River, Louisville.

THE FARM
KENTUCKY TRADE ITEMS.

R. A. Dodd, of Wilmore, bought 5,600 bushels of wheat at 76c.

Bourbon's hemp crop netted \$40 for each acre.

Paris Kentuckian reports sale of 15,000 pounds of hemp at \$5.75.

At Louisville a hoghead of new crop tobacco brought \$17.75 per hundred.

Mr. Myers, of Lexington, has engaged several wool crops at 18c.

J. H. Montgomery, of Garrard, sold a lot of corn at \$2.50 at the crib.

The condition of the wheat crop is reported to be very unfavorable in Adair.

Jesse Walters sold a nice saddle horse to W. B. Burton, of Lancaster, for \$85.

There were from 500 to 600 cattle on the market in Richmond last week and sales were slow.

Total sales in this market last week were 4,240 hhd., against 3,888 hhd. on corresponding week of last year.

Allin Edelen, of Burgin, sold two fine Golden Lad Jersey calves to a Texas party at \$60 per head.

The wool market opened up at Versailles court last week at 18c. Several lots were sold at that price.

J. H. Ward bought of Stone, of Lexington, a couple of mares for \$80, and a cow of Charles Stringer for \$81.

George W. Robinson recently sold to an Indiana mule trader 45 weanling mules at \$60.—Harrodsburg Democrat.

Fox & Logan, of Boyle county, sold 16 head of extra farm mules at from \$112 50 to \$135 per head.

W. S. Drye & Co., of Hustonville, bought of John Steele Carpenter a bay mare for \$200, and of Sam Mackin, of Lebanon, two fine horses for \$400.

According to the official figures of the department of agriculture, Kentucky produced in 1900, 69,267,224 bushels of corn.

The Stanford Democrat notes the sales of several lots of hogs at 5c. Some long yearling cattle at \$26 each, and a lot of 1,000-pound cattle at 5c.

Ryley & Collins bought 8,000 bushels of wheat from J. W. Sandusky, John Faust, Knight and Andrew Hampton at 76c.—Woodford Sun.

Several bunches of lambs have been sold in the Atoka neighborhood for June delivery at 5c a pound, and at 5c for July delivery.—Danville Advocate.

V. F. Zeigler bought this week of Aaron Farra 18,000 pounds of tobacco at about 6c.... Ball Bros. sold last week to Thos. W. Mack, of Boston, a 6-year-old seal brown walk-trot horse for \$600.—Woodford Sun.

Charlton Alexander, Jr., bought 200 barrels of corn, delivered at his farm at Hutchison, at \$2 40. Bob Penn bought 80 barrels at \$2 25. Matt Brown bought of J. W. Jacoby, Jr., 50 tons of timothy hay at \$10 in bale.—Paris Kentuckian.

The Stanford Journal notes the sales of a lot of corn at \$2 50 per arrel in the crib; 200 barrels at \$2 40 delivered and 80 barrels at \$2 25 in the crib; 50 tons of baled timothy hay at \$10 per ton.



Bound hand and foot to household drudgery, scrubbing and rubbing day in and day out, doing your cleaning in the hard, old-fashioned way—woman, why do you do it? Break away and use

GOLD DUST Washing Powder

This famous cleanser has proven the emancipation of thousands of other women—why not yours? Let Gold Dust do more of the work, you do more of the play. For greatest economy buy our large package.

THE N. K. FAIRBANK COMPANY
Chicago St. Louis New York Boston Philadelphia Montreal

TWELVE FINE ROSES.

In all ages the rose has had its place in the gardens of civilization and refinement, and it justly merits the encomium, "Queen of Flowers," so often bestowed on it. It has been celebrated in story and song from time immemorial, and in the passing of the centuries it has lost none of its charms. Rather, new charms have been added to it by the skill and care of the horticulturist and the florist.

There are various classes of roses, from the constant blooming, but tender, Bengals and Tea, which require to be grown in greenhouse or parlor, to the hardy June roses that bloom but once in a season, and withstand the cold of winter without any protection.

Of the different classes the most satisfactory, perhaps, is the Hybrid Remontant, frequently but incorrectly termed Hybrid Perpetual. They are not perpetual bloomers, although Louis Van Houtte and a few others come pretty near it, especially in rich soil and with a favorable season. They all bloom in June with the more common roses; then, after a short rest, make new shoots and produce more flowers, sometimes giving a third, though less profuse, bloom late in the autumn. In this way they illustrate their French designation, "Remontant," which signifies re-mounting, or mounting up again, i. e., to bloom.

The excellences of this class of roses consist in their beautiful form, charming colors and delicious fragrance, with (mostly) vigorous growth, and a hardiness which enables them to stand in the open ground all the year without protection, unless in climates of exceptional severity.

The dozen different varieties named below—with one added for good measure—by no means exhausts the number of choice kinds in this class; but, considering growth form, colors, fragrance and all, they cannot fail to be a delight to any lover of choice flowers.

1. Margaret Dickson (pale flesh);
2. Baroness Rothschild (light pink);
3. Anna de Diesbach (carmine);
3. Paul Neyron (deep rose);
5. Mrs. John Laing

- (soft pink);
6. Marshall P. Wilder (cherry carmine);
7. Francois Michelin (deep rose, tinged with lilac);
8. General Jacqueminot—frequently shortened to "Jack" (crimson);
9. Earl of Dufferin (velvety crimson);
10. Pierre Notting (crimson, tinged violet);
11. Louis Van Houtte (crimson maroon);
12. Baron de Bonstetten (dark, velvety maroon);
13. Vick's Catherine (pink, striped with white and carmine).

Time was when flowers were classed with the luxuries, to be enjoyed only by the wealthy. This is no longer the case. In the humblest gardens they are now welcomed as among the necessities. The love of flowers is one of the purest pleasures, and, at the same time, one of the most enduring and permanent of all enjoyments.

As to the disposition and character of one who would grow roses successfully, the sentiment of an English writer of distinction, Canon S. Reynolds Hole, may be adopted without modification, however far many may fall short of it: "He who would have beautiful roses in his garden must have beautiful roses in his heart. He must love them well and always. He must have not only the glowing admiration, the enthusiasm and the passion, but the tenderness, the thoughtfulness, the reverence, the watchfulness of love."

It should be added that a rose bed can hardly be made too rich. But all the elements of fertility applied should be thoroughly decomposed, and intimately mixed with the soil.—R. J. B., in National Stockman and Farmer.

"MANY INVENTIONS."

In using a deep kettle of fat to cook French fried or Saratoga potatoes, on account of their moisture, there is always great danger of the fat boiling over. This can be entirely overcome by absorbing the moisture of the potatoes in a cloth. When the fat is sufficiently hot for cooking the potatoes, set the kettle in the sink, drop in the basket of potatoes and return kettle to the stove. In frying croquettes also all danger of the fat boiling over will be removed by setting the

kettle in the sink until the basket of croquettes is placed in the boiling fat; then return to stove.—L. P.

Mashed potato may be much improved by beating vigorously with a silver fork after being thoroughly mashed and seasoned.—L. P.

So many are prevented from eating lamb chops owing to the woolly taste, that a remedy will be hailed with delight. Rub the chops thoroughly with a preparation of lemon juice and butter in the proportion of one teaspoonful of butter to two of the juice. Broil or fry as usual, and they will become "a joy forever."—Mrs. W. H. Martin.

The way one woman cooks ham is to chip it in tiny pieces, just about an inch or so and thin as a wafer, and put it on the top of the stove and broil it.—S. D. 8.

If you have the white of one egg to whip, don't drop it in the bottom of a great bowl or a deep egg whip; put it in a teacup large enough to hold an egg beater, then you can whip in half the time and get a splendid, stiff froth.—C.

A Japanese cook once told me how rice is cooked in his country, and I have never used any other method since, for it leaves each grain dry, well swelled and delicious. Here is his recipe: Put one cup of rice into three cups of cold, salted water, and set it on the stove, where it will gradually come to the boil. When it boils, set it in a hotter place, and for five minutes let it boil furiously. Set it back again with an asbestos mat under it. The water will gradually steam away and leave it dry and well-cooked.—L. G.—Good Housekeeping.

A RAISIN pie was a dish often seen on the Thanksgiving board of Colonial days. In a New England cook-book, published a hundred years ago, the receipt is given: One cup seeded raisins, one-half-cup sugar, one tablespoon ginger, salt and spice. Boil the raisins in a cup of water; add a spoonful of flour and one egg. Bake in two crusts.

When large limbs are out off, use white oil paint on the exposed surface.

If you look at a dozen common lamp-chimneys, and then at Macbeth's "pearl top" or "pearl glass," you will see the differences—all but one—they break from heat; Macbeth's don't; you can't see that.

Common glass is misty, milky, dusty; you can't see through it; Macbeth's is clear.

Tough, clear glass is worth fine work; and a perfect chimney of fine tough glass is worth a hundred such as you hear pop, clash on the least provocation.

Our "index" describes all lamps and their proper chimneys. With it you can always order the right size and shape of chimney for any lamp. We send it FREE to any one who writes for it.

Address: MACBETH, Pittsburgh, Pa.

SACRED SONGS

Nos. 1 and 2 Combined.
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430 NEW AND MOST USEFUL POPULAR HYMNS AND TUNES OF THE DAY
The Hymns and Tunes of the Collection have been offered for SUNDAY SCHOOLS, YOUNG PEOPLE'S, and MID-WINTER MEETINGS. 145 pp. 10c.
THE GREAT SONG BOOK, New York and Chicago.
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BIG IDEAS—BIG PROFITS—BIG RESULTS
We are seeking energetic and experienced salesmen and agents for the sale of our new and improved "DOME" brand of...
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GERMAN BANK,
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CLYMER CHURCH
WELLESVILLE, PA.
SUNDAY SCHOOL, 10:00 AM.
Worship, 11:00 AM.
Ladies' Aid Society, 2:00 PM.
Bible Class, 7:00 PM.
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Best Alloy Church Bells Made.
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Chimes and Pells.
Best Superior Copper and Tin. Best quality.
Warranted to last for many years.
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OUT PROVES.
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Louisville, Ky.

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DALLAS, TEXAS.

Items of Interest.

The United States is now far in the lead in the number of its great centers of population. There are but two cities in the world with over 2,000,000 inhabitants, and we have one; there are only eleven with over 1,000,000 inhabitants, and we have three. Nowhere but in the United States are there three places the size of a New York, a Chicago and a Philadelphia under one flag.

A snake charmer who was asked to find new quarters in Alexandria, La., because of failure to pay the board of contents of means of revenge. He hid two large rattlesnakes in the boarding house keeper's trunk and left for parts unknown. When the trunk was opened, the snakes unpacked themselves with alacrity, but by mere chance no one was bitten, and the snakes were killed.

The condensing or crystallization of eggs has grown into a considerable industry. They are broken and emptied, thousands at a time, into a machine, where they are churned. When they are thoroughly mixed, the liquid is dropped slowly on to a surface of water. They are much used on ships, and to some extent by bakers.

Two French chemists have made a discovery which enables air to be renewed indefinitely. When bioxide of sodium is decomposing, it gives off oxygen and absorbs carbonic acid gas, thus making the air pure. They make a sort of diver's belt of aluminum with a lining of bioxide of sodium which permits persons to move and work for hours in surroundings in which otherwise they could not breathe. These helmets will be invaluable in close and crowded rooms.

An effort is being made to secure a market for the sweet potato in Europe. Two barrels were recently sent from Maryland to London and ten to Paris. In London the sweet potatoes sold readily for double the price in this country. Those sent to Paris were exhibited at the Exposition and attracted much attention through the fact that there will soon be regular shipments. This would be a great help to the small farmers in Maryland and Virginia.

The famous Westminster Abbey where the kings and great men of England are buried is in a serious condition owing to the crumbling of the stones. A committee of experts was appointed to examine the matter, and they have decided that the crumbling is caused by the fumes from the potteries at Lambeth, and unless something is done, in a few years the Abbey will be a ruin. Parliament should decide that a statute be made.

An English inventor has made additions to the paragraph which makes it a terror. The *Spryfield Republican* says: "By the help of a long trumpet, a sort of whistle and a striking cylinder, he has converted it into a shrieking demon whose voice can be heard twelve miles away, in a brass trumpet, which enables a hundred engines whistling put into one and endowed with speech." Now what has mankind ever done to that man that he should take such awful vengeance?

The *Popular Science News* says that soap-suds will reduce the waves almost as well as oil. The waves made in the first trial disappeared during a storm on the Atlantic, and the height of the waves was so diminished, the ship could be managed without difficulty. The steamer *Senegal* in the Adriatic used six pounds of soap dissolved in two barrels of water, and this made a quiet speed about ten yards wide.

At a meeting of the Academy of Science, Mr. F. W. Warner gave the conditions of longevity. A man who ought to live to a great age has large lungs, heart, brain, and digestive organs. If these are large, the body will be long in comparison with the time. The man will have long hair, long feet, long hands, long fingers, and long fingers. The office of the ear will be long, the nostrils will be large, open and free thus indicating large lungs.

A steel wire cloth has been invented which is covered with a semi-transparent material. It is said to be weather-proof, and will keep the sun's heat out, but will let in the most useful for skylight roofs, hot houses, etc. It weighs only one-seventh as much as glass.

Prof. Jules Dennis, of Geneva, has been comparing the statistics of the countries of Europe in order to see how much alcohol is drunk in each country. He has found that it will be most useful for skylight roofs, hot houses, etc. It weighs only one-seventh as much as glass.

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DEATHS.

or actual subscribers we insert an obituary notice of 100 words free. We charge one cent a word for every word over 100 words. If in advance. Count the words and you know at once what the notice will cost. Unless the money accompanied the notice, it will be brought down to 100 words.

OREGON.

On Sunday night, Feb. 10, 1901, Mrs. Julia K. Gregory, wife of Rev. J. K. Gregory, of Highland, Washington county, Ky., passed away from earthly scenes and entered into heavenly rest. It is seldom that a family, church or community is called upon to give up from its midst one so tenderly loved and so worthy of esteem. Mrs. Gregory was the daughter of James and Mary A. West and was born near Perryville in Boyle Co., Ky., June 19, 1820, in the providence of God, her childhood was nurtured in a home where faithful parents guarded her growth and instructed her in the way of life. This early training by godly parents had its natural effect and on Feb. 2, 1878, in her fifteenth year, in a meeting at the Baptist church in Perryville, conducted by Rev. Joseph K. Carter, the young girl publicly gave her heart to the Saviour and took up to herself his yoke of service. Standing where brook and river meet, at the verge of young womanhood, and looking out on life opening before her, what could have been more or happier than the dedication of herself to God, whose favor should ever attend her in the ordinary for young ladies at Lexington, Ky., under the management of Dr. Ryland. Then followed a few years spent at the old home in genial surroundings and in active enjoyment of a busy life, partly given to household duties and partly filled with the duties of a young lady in the Seminary for young ladies at Lexington, Ky., and this was the beginning of a happy and useful married life. Into this home were born seven children, of whom six remain—the youngest being an infant boy only two weeks old at the time of the mother's death. In this family, all the home virtues have been exhibited in a very marked and admirable way. After the birth of her baby, Mrs. Gregory seemed to recover almost all her strength, but a sure for the worse came on unexpectedly and it was soon realized that the sands of life were sinking. But a few hours before she came, the members of the family were called to her bedside on the Sunday afternoon, and in the evening she peacefully Christian faith and submission, she tenderly spoke to them her parting messages and farewells.

During the early hours of the Sabbath night, when quietness had gently fallen upon her weary frame, and she peacefully lay back to rest, she was called to the light from earth to the heavenly home.

On the afternoon of Monday, Feb. 11, a large gathering of friends was present at the Pleasant Grove church where the funeral service was conducted by Rev. T. O. Deere, and in the evening a large assembly around which the sentinel beeches stand, the mortal body of one greatly loved was laid away until the day of resurrection. A true woman, a faithful wife, a devoted mother, a loving daughter, a thoughtful sister, a steadfast friend, a good neighbor, a lovely Christian, she stepped over the border into Immanuel's land.

"The eternal God is thy refuge, and underneath are the everlasting arms."
Deut. 33:27. W. T. O.

BENNETT.
James B. Bennett departed this life at his home near New Hope church, Muhlenburg county, Ky., March 4, 1901. He was born near West Presbyterian church, Ohio Co., November 19, 1821, and was married to Miss Estelle Drake Nov. 18, 1847. They, at the death of her father five years later, moved to the old farm to take care of her mother. He, several years later, built on the old farm where he died.

There was born unto them three sons and one daughter, of whom the surviving eldest son, Taylor, who died just one week before his father. He was born Jan. 28, 1851. Early in life he professed faith in Christ and joined New Hope church. He was a very pious, godly man, a faithful and devoted member.

Mr. Bennett professed in early life and, during a meeting held by Brethren J. M. Fay and J. B. Coleman at New Hope, joined and as once entered upon his Christian duties. A few years later he was elected deacon and in 1885 was elected clerk. He, several years later, was elected clerk. In all his long Christian life, he seldom missed a meeting. It can truly be said of him—

His soul has now taken the flight
To mansions of glory,
To dwell in the kingdom of love.

L. F. DRAKE.
[Additional obituaries on 10th page.]
If you feel "All Played Out"
Take Herford's Acid Phosphate.
It repairs broken nerves, restores the brain and strengthens the stomach.

Book Bargains!

Here is an entire new lot of books—fresh from the bindery—comprising Standard and Select Books by the World's greatest authors. Printed from uniformly large, clear type, on a superior quality of paper, bound in Art Linen Cloth, stamped in silver from attractive and unique designs. The list of titles is unsurpassed; any title will be sent, postpaid, upon the receipt of price.

20 cents; 3 for 50 cents; 6 for \$1.00.

- [Revised List.]
- Lucile—Merredith.
 - Braebridge Hall—Washington Irving.
 - Lovell's Poems—James Russell Lowell.
 - Marmion—Scott.
 - Mornings in Florence—John Ruskin.
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