

WESTERN RECORDER

Faith, Hope and Love, these three.

76th YEAR.

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It is good to begin the day, and begin the year, especially to begin our lives, with God.—Matthew Henry.

The man who has been deeply convicted of sin is the man whose life after his conversion is a joyous one. He does not forget the depth of the pit from which he was rescued, and no after trials can repress his joy when he thinks that he is saved.

HAPPY is he who shares the spirit of those Hebrew brethren who "took joyfully the spoiling of their goods." They did not simply endure and say they were resigned to the will of God. They rejoiced that they were counted worthy to suffer for the name of their Lord.

WITH the soldiers lying helpless on the ground before him, and twelve legions of angels ready to rescue him, our Lord went to his death. He made it evident to friend and foe that he was laying down his life and that no man could have taken it from him.

DR. GUINNESS ROGERS tells an interesting thing about Lord Rosebery, who was Prime Minister of England when the Liberals were last in power. Every Sunday afternoon he reads a sermon aloud to his family. No exception is made when visitors are at the castle. This is an example worth following.

WHAT is the professing Christian doing who is absorbed in money-making but repeating the work of Judas who sold his Master for silver? And as Judas is worse than Caiaphas or Pilate because of his treachery to his Master, is not a worldly-minded Christian worse than the worldling who has never taken upon himself vows of allegiance?

The *Northwestern Christian Advocate* says that hundreds of hired church quartettes have done their deadly work, and declares that a man can no more hope his singing done for him for worshipful ends than he can employ a praying machine to appeal to God in his name. Evidently the *Advocate* holds the old idea that the singing in church is to be worship of God rather than entertainment for men.

HUXLEY not only did not believe in the Christian religion, but always showed a great antipathy to it. He believed that death ends all, but he wrote to Morley: "It is true that I find my dislike to the thought of extinction increasing as I grow older and nearer the goal. It flashes across me at all times with a sort of horror that in 1900 I shall probably know no more of what is going on than in 1800, and had sooner be in hell a good deal."

Christian Sympathy.

BY A NORTHERN PASTOR.

There have been leaders in spiritual things whose great lack was sympathy for others. God used these men to announce his judgments, or to unfold the severer truths in times of spiritual declension. The prophet, Amos, seemed to be lacking in sympathy for the people. It was a time when severity was needed. John the Baptist presented the severe side of religion. There is little sympathy in any of his recorded utterances. Coming down to modern times, John Calvin was a religious teacher of great severity; and when he came to die he begged forgiveness of the people in Geneva for his harsh spirit.

I do not question but that the times make men. Had the times been different, Amos would have had a milder message; John the Baptist would have struck now and then a softer note; John Calvin would have presented a more complete theology, a less severe theology. But the times gave shape to their utterances and direction to their labors. Something radical had to be done, and they did it with God's help.

After all, the highest type of character is the sympathetic type. It is the most beloved type, and generally the most useful. Some men look at the details of life, and deal constantly with details; others see men in a larger view, and quite overlook the details. This makes preachers differ very much from each other; and it greatly affects their sympathy for men. Human action seldom bears the closest scrutiny; and we can find, in the choicest, sins and faults. A constant dwelling on the details of human life tends to make us forget the large claims men have upon us for trust and sympathy.

CHRIST MORE SYMPATHETIC THAN SEVERE.

The sympathy of Jesus was a dominant trait of his life. Some of the tenderest touches in the Gospel narratives are records of his sympathy. The scene of the palsied man's healing, the scene of the forgiven woman that was a sinner, of the fallen woman at the well, with many other scenes, show to us Christ's large sympathy. At times Jesus was severe; but he was never a hater of men. Sympathy was a constant trait of his life, and his life so human, so elevated, so interested in other lives, is a permanent rebuke to all our littleness and lack of charity.

Jesus, the world's great Teacher, bore numerous interruptions. Had he been a common man, he would have fretted under unseasonable interruptions, and chided men for calling him away from a great work. But his greatness shone through these interruptions; and the very deeds, though wrought often upon unimportant people, teach us a great deal as to what is highest in life.

SIN'S DEVASTATING WORK CALLS FOR SYMPATHY.

God's heart has been touched, deeply touched, by the sad condition of sinful men. Israel, smiting under the lash of Egyptian task-masters, cried, and God heard the cry. We are smitten by sin; we cannot walk without help, nor see without new light; we bruise ourselves as the fallen draft-horse tangled in his own gear; our sins are set in the light of God's countenance; and yet God pities us; his heart is touched for us.

The sinner is responsible for his sins. I do not deny it, neither do I palliate his sins. For his sake, I should decline to do that; for then sin might not appear to

him "exceeding sinful." But the sinner needs my sympathy; he is wounded in the vitals. God speaks of finding Israel as an unwashed, naked baby, weltering in blood, without maternal care—just born and thrown away—he picks up the child, washes it, and nourishes it, and trains it for his own. "When my father and my mother forsake me, the Lord will take me up."

Sin has already done some of its destructive work on the sinner. It has weakened his moral perception; it has perverted his will, making him strong in the direction of evil and weak in the direction of good. "The whole heart is sick; the whole heart is faint. From the sole of the foot to the crown of the head there is no soundness in him." O Lord, pity the sinner, and help us to show him sympathy. Thy grace found us in this sad plight; thy sympathy reached our faint heart; thou didst give us health and soundness. Can we forget it? Can we forget the sick brother, almost dead to God? Can we forget sin's devastating work on life?

A CHRISTIAN IN NEED OF SYMPATHY.

We preach sympathy and practice hardness. I knew a young minister almost crazed by certain defeats he suffered in attempting to do a piece of work in a wicked city. That young man put every dollar he could raise into his work; the work failed; broken, and near despair, he went to a preacher of his own denomination who had an income of ten thousand a year; but that young brother was turned away without a dollar. Something wrong?

A minister lay sick on his bed; there was some unreasonable opposition to him in the home of the church treasurer; and although there was money in the treasurer's hands, that preacher was humiliated by the treasurer's withholding it in a time of need.

A discouraged Christian needs sympathy. A woman who is passing through a scene of deep trial, in watching the event of a daughter's suffering whose mind is trembling in the balance between sanity and insanity, told me that the members of her own church showed her no sympathy. If we so much as hear of a Christian needing our help, it is our duty to grant it just as soon as possible. Why should we wait till the man, or woman, is broken under a load before we put our hand under that load? George Eliot gives us a picture of Mr. Tulliver's family being sold out of house and home, while rich relatives are there, relatives fully able to save the family of the broken man from disgrace; and one of the rich relatives speaks of the day when the Tulliver children, Tom and Maggie, shall inherit part of her estate; whereupon Tom raises the pertinent question as to why some help might not come now. Oh! the cruelty of the human heart, who can describe its meanness in view of the sufferer whom we covenanted to love before God as brother?

Have you had a hint of a brother's need? Is he tried, and humiliated? Is he weak and almost broken? Go to his help as fast as you can go; go not with empty words; do not wait for him to stammer out the hard secret of his trial. Meet him and help as best you can.

ENEMIES TO CHRISTIAN SYMPATHY.

The love of ease is a great enemy to Christian sympathy, or to any other kind of sympathy. Sympathy is taxing on mind and body; it draws blood. We are not to hide our face from the sufferer. The love of ease tempts us to do this. I don't care what the cause of a man's suffering is, it is not our duty to be alto-

gether hard toward him.

Self-righteousness is a great enemy to Christian sympathy. Undoubtedly our spiritual struggles are the hardest experiences in life. We are filled with a sense of impurity at times, and of weakness, of helplessness. The spiritual hemisphere moves into the darkness, and we shudder and weep as though the day were gone for ever. But what does the self-righteous man care for this? Will you have a word from him? Then listen to his heartless rebuke, or to his windy knowledge. See him pose as a giant. One single hand-grasp of a loving, sympathetic man will do more than many lectures of a self-righteous person, who looks down on you from his height of pride and knows nothing of your anguish of heart.

Magnified differences of religious belief prove an enemy to Christian fellowship. It is time we magnified the things we hold in common as Christians, and fought shy of the distressing differences. We need not be disloyal to truth in doing this. But it is a privilege to find in every lover of Christ a brother, and if he is misled in some things, I still shall claim his fellowship. A sympathy for him in his errors will do more toward helping him to the truth than contempt will.

A THING TO BE CULTIVATED.

Christian sympathy is a thing to be cultivated. It is a constant effort to turn to our fellow-men our most human, our most Christian side of character. It is harder for some to do this than for others; but it is a common task set before us.

Has death come to some home near you? Go as soon as possible, go with a prayer in your heart and some gift in your hand—a flower, if the home is rich, nice food well cooked if the family is poor, for the heart is loath to do its daily work in the night of suffering.

Is your preacher discouraged? Go let him know that you are his true friend, or want to be.

Is a brother minister defeated? Don't fail him, brother ministers, in his trying hour. What would Jesus do?

Has a man fallen under sin? Go and entreat him to come back to his Saviour, and avoid giving him the cold shoulder.

True Christian sympathy knows how to behave toward saint and sinner in need. But Christian sympathy must be cultivated. Look for the good everywhere, and confess it to be such with gratitude; look for suffering everywhere and lend a hand, for we all suffer.

You cannot grow in grace to any high degree while you are conformed to the world. The life of separation may be a path of sorrow, but it is the highway of safety; and though the separated life may cost you many pangs, and make every day a battle, yet it is a happy life, after all. No joy can excel that of the soldier of Christ; Jesus reveals himself so graciously, and gives such refreshment, that the warrior feels more calm and peace in his daily strife, than others in their hours of rest. The highway of holiness is the highway of communion. It is thus we shall hope to win the crown, if we are enabled by divine grace fully to follow Christ "without the camp." The crown of glory will follow the cross of separation. A moment's shame will be well recompensed by eternal honor; a little while of witness-bearing will seem nothing, when we are "forever with the Lord."—Spurgeon.

BESIDES, no man is fit to rise up and labor until he is made willing to lie still and suffer as long as his Master pleases.—Edward Payson.

Questions Answered.

BY SENEX.

A question is sent me to which the brother wishes a prompt reply. It seems to be troubling some of the members of the church, though I am glad to say it does not seem to give him any trouble, and I am grieved that there should be any question on the subject in the church. The young couple referred to in the question, both of whom are members of the church, ought to be promptly excluded beyond all doubt. When I first read the question, I was grieved to think that there could be any question as to what a Baptist church would do in the circumstances, and do with the greatest promptness. But then there came the comforting reflection that the thing which made the hesitation was solely a question in regard to repentance. That question of what to yield to expressed penitence and request for forgiveness has caused perplexity in several of the questions which have been asked me from time to time.

A church is not under obligation to condone an outbreaching sin because the sinner says he is sorry and asks to be forgiven. Not even when the brethren feel convinced that the penitence is real and is not merely sorrow at being found out. Paul's command to the Corinthians was to exclude such cases before the communion—to which they were not to be allowed to come. And as the church celebrated the Lord's Supper very frequently, that called for prompt action.

When the Lord God goes through the camp of Israel, he must see no unclean thing. The bride of Christ must keep her robes unspotted. Whether the sinners will not go from bad to worse, if excluded, is not the concern of the church. Retaining them will insult God, lower the moral tone of the church and of the community, and make the church, in a sense, a sharer in their guilt. Those who say that their remaining in fellowship will be a help to them, believe in salvation by character, and do not believe in a converted church membership.

"In answer to a sister who had asked about teaching in the Sunday-school, you say that a woman should not teach a mixed class or a class of men. Now this has put me to thinking seriously. I am teaching a mixed class and often only men, not from choice but because we have no male member who will do it. And we think it best that a woman teach it than for this class to be entirely ignored. Please tell me what is to be done in this case."

The first thing I should think would be to pray to the Lord to convert the male members of the church. No doubt they profess that their reason for declining to take the class is that they do not feel competent. And I do not doubt their honesty in giving this reason.

Let one of them take the class and if he does not wish to teach, let him be a hearer of a recitation. Let the class memorize Spurgeon's Catechism and its proof texts, and recite that. As time passes on, the teacher will find himself becoming so interested that he will enjoy his work. Let him read Matthew Henry's Commentary on the proof-texts, if he has it or can afford to buy it, and he will find himself frequently with something he wishes to say to the class.

Questions in regard to the definitions and the texts will arise in his mind and in those of the scholars. Let him ask the class these questions and let teacher and class study them together. All that is necessary to enable a brother to begin teaching a class Spurgeon's Catechism is that he shall be able to read. No knowledge, no skill in teaching beyond that is necessary. After they have finished the Catechism, then let them take the Philadelphia Confession of Faith and memorize that and its proof-texts. These two things make the best teaching in the world. Of course the proof-texts are the chief thing. But if the class learns no more than Spurgeon's Catechism, I will

guarantee that it will be the best instructed class in the Sunday school.

Nor is that all. They will be, if they also learn the Confession of Faith, the best instructed Baptists in the town, and the most firmly grounded in the doctrines of grace. They will also have been benefitted more intellectually than they could have been by the same amount of study of anything else, unless geometry be an exception. For they will be trained to accurate and clear thinking by studying such clear-cut definitions as are found in those masterpieces of uninspired writing in which every word was carefully weighed. It may be that God intended to put those young men to this study, by allowing them no teacher who is willing to teach.

The sister's letter shows she is intelligent and thoughtful. If she will think over the plea that there was no man to teach and therefore a woman must, even if God has forbidden, she will see that unconsciously the church has adopted the Jesuits' plea of disobeying God that good may come out of it. She will perceive also that in a subtle way there is a questioning of God's omniscience and his omnipotence. He has forbidden women from teaching men in public worship, and has commanded them to silence. He knew just as well when He gave the command as He does to-day that that class would be in that Sunday-school, and that the brethren would not teach it. He is omnipotent and if He wishes the class taught, He will find some one to teach it. Obeying the commandment is our sister's business; what will become of the class is God's.

The trouble often is that brethren urge upon the godly sisters who, let alone, would never think of so doing, an invitation to the sin for which Uzzah died. Here is something that ought to be done, and there is no one else to do it, and God either did not understand what the state of affairs would be, or He is not capable of sending workmen to do His work. Uzzah could not trust God to take care of his own ark, and thus unintentionally and with the best of good motives—to protect the ark—put out his hand and touched it.

I think if the sister should refuse to teach the class of grown men, she would find there was at least one brother in the church who would attempt it. The probability is that the brethren feel this sister has exceptional talent, knowledge and ability to teach, and they think she will teach better than any of them, and therefore refuse. They are wrong to refuse. The command does not forbid the women's teaching and usurping authority over the men in so doing because they could not teach. If it was known they were far more capable than the men, as indeed is often the case, it would not alter the commandment of God. He had a right to place the duty of speaking upon those whom He chose, and because woman was first in the transgression to forbid the women from taking the lead for all time.

NO SOONER is there a good thing in the world than a division is necessary. Light and darkness have no communion; God has divided them, let us not confound them. Sons of light must not have fellowship with deeds, doctrines, or deceits of darkness. The children of the day must be sober, honest, and bold in their Lord's work, leaving the works of darkness to those who shall dwell in it forever.

We should by our distinct separation from the world divide the light from the darkness. In judgment, in action, in hearing, in teaching, in association, we must discern between the precious and the vile, and maintain the great distinction which the Lord made upon the world's first day.

O Lord Jesus, be Thou our light throughout the whole of this day, for Thy light is the light of men.—Charles H. Spurgeon.

Let us leave anxieties to God. Why need we bargain that our life should be a success, still less that it should not be a success purchased by sacrifices and sufferings?—James Hinton.

Creeds and Dogmas.

BY G. T. PURVES, D. D.

Against creeds and dogmas however, our century has witnessed, it must be admitted, a vigorous cannonade. There have been levelled against them the big guns of philosophy and theology, the artillery of the heavy review, the lighter muckety of popular magazines and pamphlets, while the small pistol of the platform orator and sensational preacher have contributed to swell the sound. Nor is it difficult to see reasons for this. Creeds and dogmas are definite targets to shoot at. They may easily be torn out of their relations and misrepresented. Any intellectual statement may be made to appear hard and cold. It is the easiest thing for ardent rhetoric to assail. And it is tempting to be an iconoclast. It has a show of power. Hence it is not surprising that the dislike of the human heart for a real religion should seize on creeds and dogmas for the special objects of attack.

There have been, however, deeper reasons for the assault. The idea—true in itself—that religion is a life has been pressed so far as to cause forgetfulness that it must be also a belief, if its life is to be healthy and persistent. The joy of new knowledge has created a restless discontent with all the conclusions of the past. The interest in the ethical content of religion has led to a want of interest in its doctrinal affirmations. The growing desire for church unity has caused a disposition to minimize the doctrinal differences which have divided the churches. Above all, the wide influence of the theory of naturalistic evolution, applied to man as well as nature, has made the dogmas of the past appear as but relatively true and of little value for present thought and need. Add to this the agnostic attitude concerning transcendental and so concerning religious ideas, and we can understand most of the motives which have led men in modern times to regard creeds and dogmas as audacious attempts to state the unutterable.

Now I am not concerned at present to defend any particular creed. Of course I know that they are not infallible and that they must substantiate themselves anew to every generation by the conviction of the church that they still rest on solid ground. I would not want any man to accept a creed or dogma unless convinced that it is upheld by the revelation which the Almighty has made to man. But the question is a large one. Have creeds and dogmas a rightful place in the religious life? Ought the church to uphold and teach them? Or shall we accept the idea of a molluscous Christianity, in which every man shall be urged to believe as he likes, and the church as a whole, because including all creeds, represents none to the world? I would like you to listen not to the cannonade but to the quiet utterances of even the nineteenth century itself; not to the wind or fire or earthquake, but to the still small voice.

I call attention then to the undeniable fact that the largest part of the advance which Christianity has made during the century has been through those churches which have upheld creed and dogma. It is true that much philanthropic work has been done which cannot be traced to belief in dogmas; but the aggressively expansive religion of the age has unquestionably issued from those churches whose beliefs have been the most definite. It looks as if there was something in a creed which gives power. The century attests that in proportion as religion has lost its hold on definite truths it has lost its distinctively religious mission and potency, in the vague message of ethical culture or social betterment.

But, looking at the matter more deeply, we must recognize that the profoundest quest of the century has been for the source of authority in religion. With this has of course gone the question of its origin. Has religion grown up or come down? Is it an evolution or a revelation? How is the authority of religion to be explained? I believe that the real verdict of the past century has been that Christianity rests on an his-

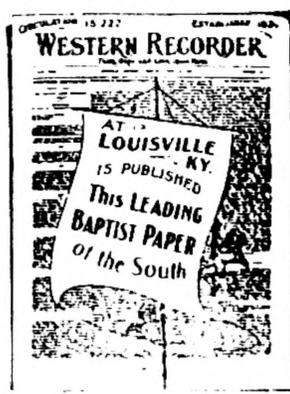
toric revelation. To mention but one item of the evidence, the unique grandeur, the solitary glory of Jesus Christ has come to be so admitted that few thoughtful men of any school deny that he was or brought a real revelation from God. But if Christianity be in its essence a revelation, it must be an communication of truth. No other idea of revelation is worthy of God. It must give men a definite message. And if this be so, the necessity and duty of formulating that truth, against error and incomplete statement, plainly rests upon the body of his followers. Herein lies the difference between the man who upholds the church's duty of promulgating the faith in definite form and the man who conceives of creeds and dogmas as merely the temporary expression of a faith which is ever changing and growing. The latter does not accept, or does not see what is involved in, an authoritative revelation. His theory is that of the naturalistic evolutionist. Once posit a revelation, and it becomes the duty of the church as a body to formulate the truth contained in the revelation, according as error may attack it or the church herself may need it; and if the formulation be performed after long and careful study of the revelation, the probability will be that the result will be good for all time. By all means, let the result be continually scrutinized, and if it can not be shown that it does spring out of the revelation, let it be revised. But it would appear impossible to deny that, if an authoritative communication of truth has been made by God, it is the duty and right of the organized body of believers to express that truth in the definite forms of creed and dogma. Just so far, therefore, as we believe that the century has recognized the reality of revelation, may we be confident that its real message to posterity will be ultimately found to be the rightfulness and the inevitableness of the church's expression of its faith in creed and dogma.—Evangelist.

True Contentment.

The things to be desired for man in a healthy state, are that he should not see dreams, but realities; that he should not destroy life, but save it; and that he should be not rich, but content. . . . The most helpful and sacred work, therefore, which can at present be done for humanity, is to teach people (chiefly by example, as all best teaching must be done) not how "to better themselves," but how to "satisfy themselves." It is the curse of every evil nation and evil creature to eat and not be satisfied. The words of blessing are, that they shall eat and be satisfied. And as there is only one kind of water which quenches all thirst, so there is only one kind of bread which satisfies all hunger, the bread of justice or righteousness; which hungering after, men shall always be filled, that being the bread of heaven; but hungering after the bread, or wages, of unrighteousness, shall not be filled, that being the bread of Sodom.

And, in order to teach men how to be satisfied, it is necessary fully to understand the art and joy of humble life—this, at present, of all arts and sciences being the one most needing study. Humble life—that is to say, proposing to itself no future exaltation, but only a sweet continuance; not excluding the idea of fore-sight, but wholly of fore-sorrow, and taking no troubles thought for coming days; so, also, not excluding the idea of providence or provision, but wholly of accumulation—the life of domestic affection and domestic peace, full of sensitiveness to all elements of costliness and kind pleasure—therefore, chiefly to the loveliness of the natural world.—Ruskin.

Do not think so much of the good time coming that you lose the good time at hand. Mercies and blessings are of daily occurrence, and are to be enjoyed as they arrive. God does not give us all his favors at once, or in a lump. He distributes them as his infinite wisdom and love dictate.



Landmarkism.

BY REV. J. A. LUKK.

I.—HISTORY.

We do not have to go very far back to get a glimpse of its history. Some things have an origin, but not a history. In 1822 the lamented yet glorified Dr. J. R. Graves thought, as he witnessed the immersion of his mother and sister by a Pedobaptist minister, and the plunging of another face forward as he knelt in the water, and the pouring water upon another while kneeling in the water, sprinkling in the same position, sprinkling it upon another while standing upon the bank of a stream, and others out of a pitcher in a church house. "Where is the authority from *The Book* for such practice?" He concluded, "We have no such commandment, neither the Church of God." Dr. Graves thought if he (the Pedobaptist minister) did not believe in immersion, was the act as his hands valid? If "Whosoever is not of faith is sin," could his sin be an act acceptable to God?

In 1846 Dr. Graves took charge of the Tennessee Baptist and began to make his views known through this paper. He had good soil, but evidently his marks were not planted in such a manner as to produce a hundred fold. At that period the eminent, but now the blessed, redeemed and transmitted, Dr. J. M. Pendleton came to the assistance of Dr. Graves. So now we can say that we have bride and groom for the planting and cultivating of Landmarkism. Dr. Pendleton was the author of a tract entitled "Ought Baptists to recognize Pedobaptist preachers as Gospel ministers?" This tract was named by Dr. Graves "An Old Landmark Reset." (This is not mentioned by Pendleton in his "Reminiscences of a Long Life.") However, this had a wide circulation, and all who favored it were called "Old Landmarkers," a name not familiar among Baptists when referred to by Dr. Pendleton in the Southern Baptist Convention about 1858. When the great and widely known Dr. Broadus asked of the sainted Dr. Jeter, "What does that mean?" at this date we see that Landmarkism was small, but, like the sponges, it made a stir. (But almost anything will make a stir among Baptists) for on June 21, 1851, a convention was called at Cotton Grove, West Tennessee, when Dr. J. R. Graves offered the following resolutions, viz.:

COTTON GROVE RESOLUTIONS.

- "1. Can Baptists, consistently with their principles, in the Scriptures, recognize these societies not organized according to the pattern of the Jerusalem church, but possessing different governments, different officers, a different class of members, different ordinances, doctrines and practices as churches of Christ?"
- "2. Ought they to be called Gospel churches, or churches in a religious sense?"
- "3rd. Can we consistently recognize the ministers of such irregular and unscriptural bodies as Gospel ministers?"
- "4th. Is it not virtually recognizing them as official ministers to invite them into our pulpits or by any other means that would be construed into such a recognition?"
- "5th. Can we consistently address as brethren those professing Christianity, who not only have not the doctrine of Christ, and walk not according to His commandments, but are arrayed in direct and bitter opposition to them?"

These resolutions were adopted under peculiar circumstances at the Convention, was anything else but unanimous. This is seen by the determination of those assembled in the Convention. Here we find Dr. R. B. C. Howell, a great and good man, who was then pastor of the First Baptist church of Nashville, Tenn., and also President of the Southern Baptist Convention. Dr. Graves was a member of this church, and he advocated his views so strongly that he, with others of like opinion, were excluded from the fellowship of the church. At the Convention or Association, Dr. Graves and his followers, with their camps there, were the only ones recognized over Dr. Howell and their representatives of the First church. Here is one Convention among many that found some things

that were not a means of grace. Alas! the gold is not always found where there is so much silver. Dr. Howell was excluded from the Convention, or Association, and a brighter day dawned upon Dr. Graves, as he thought. The feelings were being stirred among Tennessee Baptists whether there were any landmarks to be seen or not. The fire was spreading, and the flames followed them to the Convention at Richmond, Va., in 1859. Dr. Howell, being President of this Convention, now tested the strength of Landmarkism in their retaining him or in the selection of another. "The Landmarkers now raised the question, "Can the Convention elect a man who is not a member of the district association?" The Convention decided that they could in the re-selecting of Dr. Howell. He very wisely declined to serve.

The denomination in the South was threatened with a division. They evidently were not prepared to sing the Doxology in their meetings. They certainly were not all of one mind in the planting of Landmarkism, and we have made slow progress in cultivating it. The history of Landmarkism has gathered age, but not strength, but only days, but not a vocabulary. In regard to Landmarkism, none knew what its future would be, but "there is a destiny that shapes our ends, rough how we may." In a short while there was another cloud that came upon us, but this time it concerned our country, our homes and our churches. Thus it was that we laid down one trouble and took up another, for the War of the Rebellion came upon us and consumed all our time. Landmarkism was in the war then, and is still in the war, as it has never yet made peace with all men.

II.—THE DESIGN OF LANDMARKISM.

- 1. To let the world know that the New Testament was the only sufficient rule of faith and practice.
- 2. To stand for the ordinances of Christ as He gave them, in number, in mode, in order and in substance.
- 3. That we were to stand for and hold the necessity of giving evidence of a personal faith in Jesus Christ, and thus having a regenerated church membership.
- 4. To let the world know that there was no society under heaven that could rightly claim equality with a Baptist church.
- 5. To preserve and extend the doctrine of the Divine origin and sanctity of the church.
- 6. That it is the mission of the church (1) To preach the Gospel of the Son of God; (2) To select and ordain his own officers; (3) Also to absolutely control her own officers.
- 7. To recognize the Scriptural design and a Scripturally administered baptism.
- 8. To look to the true design and symbolism of the Lord's Supper.
- 9. To contend for a ministry divinely called, qualified, and ordained that the word of God demands.
- 10. To contend not for one truth, but for the whole truth, as we are earnestly exhorted to "contend for the faith which was once delivered unto the saints."

III.—LANDMARKISM OF TO-DAY.

1. The ministry. We have many good and great men, and God be thanked for all of them, and for what they are doing to extend the Master's kingdom; but, brethren, do we see the landmarks of our forefathers upon the ministry of to-day? Are we have the truth, let us hold on to it and advocate it, lest it should be said of us, "Jesus I know, and Paul I know, but who are ye?" If some of the Landmarkers of the past were with us to-day, perhaps they would adopt some of our practices, but not our principles, but nevertheless they would hold steadfastly to the unadulterated truth. We may not be Landmarkers in the full sense of the term, but let us not go to the opposite extreme, and adopt the "new, new story" for "The Old, Old Story." There is utterly a fault somewhere when a man preaches the faith of the Gospel, though, for six months, and yet the people know not what he believes.

The Fatal Night.

Revivals of religion are not accidental. They are made to occur, but never happen. The beginning of a Christian life can usually be traced to a religious awakening, a neglected and blessed a community. At such times anxiety, spirit, interest, new methods, and intense earnestness are evinced. Prayerful souls become burdened for the unsaved. The unconverted recognize that it is a pivotal hour to them. At such times to reject the appeals of grace reduces the probability of being saved.

A few days since I passed a man in the throngs of Chicago. Twenty years ago he sat in a crowded church on the edge of the pulpit. I appealed to him with all my heart to yield and accept Christ. My own soul felt that this was a vital hour. I left him and came back twice. Conviction was deep and commanding. His face was as white as the wall above him.

His wife gazed him for wining or thinking of going to the altar. His courage was not broken by any other means. The woman's hands turned backward on the dial of his life. Fortune slipped out of his hands. Integrity loosened its hold. She who stopped him in his good purpose died without his mercy. He now wanders the earth hopeless and unavowed. I have seen him with me. "This was my fatal night." No Scripture is more commanding or true than "Now is the accepted time." Believe it. Mercy is at hand. But it must be sought and received.—Rev. M. C. Hard, D.D.

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.

MAGAZINES.

For's Christian Repository and Home Circle for April has been received. The contents are: Frontispiece, James P. Eagle; The Gospel in the Apocalypse, S. H. F.; Dependence on the Lord Jesus, S. H. F.; The Speech of Gamaliel—Its Philosophy and Fully—Worldly Wisdom and Wickedness, S. H. F.; The Scriptural Life, Mary D. Denny; W. Matthew a Divinely Appointed Apostle? Was Paul one of the Twelve? S. H. F.; The Outlook in Biblical Criticism, W. Garden Blake; Roman's Life of Christ, T. Lewis Smith; Have Baptists a Church Discipline, F. Adkins; The Lord's Table, S. H. Siska; Need of the Gospel for St. Louis—Regeneration More Than Reformation, J. F. Hergert; Notes on Texts, Rom. 8:38; A Song of Hope—Angel Voices (Poem), S. H. F.; Jesus Bear's His Cross. *The Home Circle*, Women on the Walls, Sallie K. Webster Ford; Our Syrian Mission; Letter from the Gospelist; Trip to Tucson, Arizona, E. Harlow; Address for the Republic, St. Louis, Mo.

The Cosmopolitan for April has the following contents: Sarah Bernhardt, Lawrence S. Vassault; The Garden Spirit, Martha Brooks Brown; The Influence of Beauty on Love, Henry T. Finck; The Montgomery Invincibles, Harry H. Haskins; Notes of the Gospelist; Bluebird, Edgar Saltus; The Average Young Man and His Library, James H. Canfield; Spring Days in Venice, Illustrated, Edgar Fawcett; Making Maple Sugar, Max Bennett Traubner; The Lame Coyote's Love-War, Charles Mitchell; The Idle Wife and Her Husband, Layetta Hart; The First Man in the Moon, Illustrated by E. Herring, H. G. Wells; Defeated (Poem) Theodosia Garrison; The British Aristocracy, Grant Allen; The Secret Orchard, Agnes and Egerton Castle; Responsibility (Poem) Anne Virginia Cuthbertson; The World's Greatest Revolution, John Brisbane Walker, \$1.00 a year; 10 cts. a copy, Irvington, New York.

The New England Magazine for April has the following contents: Ethan Allen, Frontis piece; Theodoros, George W. Perry; The First Burial of the John Brown, John Brown; The Easton Campaign; The Man He Saved (A Story), L. W. E. MacBrayne; The Way of the World (Poem), Arthur Ketchum; The Pioneer in Telegraphing Without Wires, George Loomis; Where Connecticut Has a Glimpse of the Sea, Mystic, (Poem) D. Tompkins; The Question (Poem), Marion P. Gullis; Memories of Celia Thaxter, John Albee; Two Gods, Sam W. Foss; The Prairie Cabin (Sketch), G. E. Tufts; It May Be (Poem), Walter A. Dyer; Ottawa, the Capital of Canada (Illustrated), J. M. Oxley; An Edition in Modern America, Helen F. Day; Without a Country, Katharine L. Hays; Confession of a Laywoman, Marion Forbes, \$3.00 a year; 25 cts. a number, Warren F. Kellogg, 5 Park Square Boston.

The Ladies' Home Journal for April contains many interesting stories and articles; among them are: The First Mrs. John Brown; Dactyl's Smith; Taken from Richard Harding Davis' late story, illustrated by Charles Dana Gibson; The Little Sister of Saints' Lake, by W. A. Frazar; and The Successors of Mary the First, by Elizabeth Stuart Phelps. The pages devoted to the coming summer styles are splendid. One can never err in following the *Journal's* fashion hints. Published by the Curtis Publishing Co., Philadelphia.

Table Talk for April is as it always is, full of good things helpful to housekeepers. *Table Talk* has made itself the authority on all culinary and household topics. Among the contents of the April number we find a valuable chapter on insurance, direct on for a use which is a long and crisp paper, in decorations, which young ladies will find of great assistance. There is a great variety of recipes, and the recipes of *Table Talk* are deservedly famous. Published monthly by the Table Talk Publishing Company, Philadelphia.

The International Monthly for April contains: The Russian People, Noricon Odessa; The Russian People, Col. G. W. Larned; U. S. Military Academy; A Tribute to Verdi, Pietro Macagnoli; Italy; The Law of Historical Intellectual Development, J. S. Stuart-Thoult; Hatterston, England; The Science of Religions: Its History and Method, and B. Jerome Darham, England. Published monthly by the MacMillan Co., Burlington, Vt., U. S. A.

The complete story in *Lippincott's Magazine* for April is *The Mysterious Miss Elen*, by Mrs. Ohayler Crownshield. Ellen E. Rexford writes in a most entertaining and instructive way an article on *Our Village Improvement Society*. There are four short stories by

leading writers. Published by J. B. Lippincott, Co., 821 Chestnut St., Philadelphia.

The Ledger Monthly has for the front page of its cover each month a copy of a most amusing painting in colour. This month the picture is "The Easter Lilies." Since its inauguration *The Ledger* has been among our best dollar monthlies. Published by the Ledger Press, New York City.

The leading article in *Frank Leslie's Popular Monthly* for April is "Making a British King," by Curtis Brown, and is well worth the price of the magazine, 10 cts. Another interesting article is "Shooting Oil Wells," by George E. Mayo; also "Sending Pictures by Telegraph" in full. The general make-up is good, and all the articles maintain the reputation of the magazine.

The *May Atlantic* will open with the first installment of "Audrey," Miss Mary Johnston's new romance. "Lake Prisoners of Hope" and "To Have and to Hold." It is a "Virginia tale," but set in the past, in the latter part of the seventeenth century. The life of Colonial Virginia has been growing more rich and picturesque, if less strenuous in martial enterprise. We are introduced to the stately mansion that still adorns the banks of the James River, and to the life as depicted by Williamsburg. Typical of the life in this complex and many-charactered story are the witty Col. Byrd (21) of Westover, and his daughter Evelyn, the famous beauty. The orphaned girl, Audrey, whose name gives the title to the book, is so full of life and spirit, so full of the most ideal and fascinating personage created by Miss Johnston's imagination. Indeed, this latest story reveals everywhere maturity of observation joined with a profoundly poetic interpretation of nature and of human passion. Accurate as is the rendering of historic scenes and persons, faithfully as it records the loveliness of this water-Virginia, the power of "Audrey" lies in its appeal to that instinct for true romance which abides in every unspoiled heart. It will prove a memorable serial.

The Presence of God.

The reason that preaching is so commonly ineffectual is that it fails on men after the work for God, than to behold God working for them. In every rebuke that we utter of men's sin, we put forth a claim upon their hearts. If for every assertion of God's demands from them we could substitute a display of his kindness to them; if, side by side with every warning of death, we could set forth the promise of immortality; if, in fact, instead of assuming the being of an awful Deity, which men, though they cannot and dare not deny are always unwilling, sometimes unable to conceive, we were to show them a near, visible, inevitable but all-powerful Deity, whose presence makes the earth itself heaven, I think there would be fewer dead children sitting in the market-places. At all events, whatever may be the inability in this present life to mingle the full enjoyment of the divine work with the full discharge of every practical duty, and consequently in many cases this must be, let us not attribute the inconsistency to any indigence of the faculty of contemplation, but to the sin and the suffering of the fallen state, and the change of order from the keeping of the garden to the tillage of the ground. We would not have far it is right or agreeable with God's will, while men are perishing round about us, while grief and pain and wrath and impurity and death, and all the powers of the air, are working wildly and evermore, and the cry of blood goes up to heaven, the cry of us would be heard from the plough; but this we know, that there will come a time when the service of God shall be the beholding of him; and though in these stormy seas, where we are now driven up and down, His Spirit is daily seen on the face of the waters, and we are left to cast anchors out of the stern, and to wish for a day that day will come, when, with the orange-ists on the crystal and stable sea, all the creatures of God shall be full of eyes within, and there shall be "no more curse, but his servants shall serve him, and shall see his face"—Selected.

Some of God's richest gifts to us are in return for our choicest gifts to him, yielded at his call. God never asks us to surrender to him what is as our very life, or even yet more precious; but he is ready to give us, as we make the surrender, added life and richer grace than we can imagine, and even a possibility. He may even to return give us more of his very self. Thus it is that giving at God's call is receiving from God more than is given, though our gift be unspokeably precious. In view of this truth, when a new call comes to you from God, remember the words of the Lord Jesus, how he himself said, "It is more blessed to give than to receive." Such giving includes our best, our uttermost. "Therefore bare thou, and query not; Therefore dare thou, and fear thee not; And though thy heart break, still the Lord Shall be thy thousand fold reward."

—Sunday School Times.

SIN, harmful, deteriorating, destructive, blows its seeds over every fair garden of a soul. The fact of man's existence is not plainer than the fact of his sin.—Bishop Warren.

SUNDAY-SCHOOL LESSON.

SUNDAY, APRIL 28.

OUR LORD APPEARS TO THE APOSTLES.

John 20:19-29.

MOTTO | KXT—"Blessed are they that have not seen and yet have believed."—John 20:29.

"Then the same day at evening, being the first day of the week." It had been a long day, full of stirring events, from the early morning when the women went to the tomb and found it empty, till the eleven gathered in the upper room after the night had fallen. "When the doors were shut where the disciples were assembled for fear of the Jews."—It was natural to expect that having crucified the Lord they would go on to arrest and punish his disciples. They would run no risk from spies. The door was evidently fastened; and the evangelist would not have mentioned the mere closing of it. "Came Jesus and stood in the midst, and saith unto them, Peace be unto you."—He came while the two who had walked to Emmaus were telling the others about their seeing him, and what he had said to them, "Peace be unto you," was the usual salutation from the Jews. But how great the meaning of it on his lips!

It seems they were afraid or doubtful. Men are always awed and alarmed in the presence of supernatural beings. According to the old phrase, "they could not believe their eyes." But he showed them his pierced hands and side and proved to them he was indeed their Master in his old body, and not a disembodied spirit. It was the body of flesh and blood which had come through the fastened door. All doubt was dispelled. Their Lord had indeed risen from the grave, and their gladness was as great as their grief had been.

"Then said Jesus to them again, Peace be unto you; as my Father hath sent me, even so send I you."—They had a divine commission, and they were to carry a divine message. They were to preach salvation through his blood, to suffer as he had suffered, and to triumph over death as he had triumphed, though their resurrection would be at the end of the world.

"And when he had said this, he breathed on them and saith unto them, Receive ye the Holy Ghost."—The act of breathing upon them was intended to symbolize the fact that the Holy Spirit was imparted to them by him, just as the giving of life to man at first was represented by the act of God, when he "breathed into his nostrils the breath of life," but thus imparting the Holy Spirit, our Lord asserted his divinity and his equality with the Father.

"Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained."—This promise was to the Apostles, and to them only when filled with the Holy Spirit. The Holy Ghost is the discernor of spirits, and he would enable them to know the secrets of hearts and whether men were truly regenerated or not. There is no reason to think they had

Spring Cleaning

You are made aware of the necessity for cleansing your blood in the spring by humors, eruptions and other outward signs of impurity.

Or that dull headache, bilious, nauzeous, nervous condition and that tired feeling are due to the same cause—weak, thin, impure, tired blood.

America's Greatest Spring Medicine is Hood's Sarsaparilla.

It makes the blood rich and pure, cures scrofula and salt rheum, gives a clear, healthy complexion, good appetite, sweet sleep, sound health.

For cleansing the blood the best medicine money can buy is

Hood's Sarsaparilla

It is Peculiar to Itself.

this power at all times, but only when infallibly inspired. Peter had it when Ananias and Sapphira told their story, but at the time he received Simon Magus into the church it was lacking.

Another interpretation of these words make them refer to the time when the apostles shall sit on thrones, judging the twelve tribes of Israel, when their judgment will of course be infallible, and therefore the judgment of their Lord. Either of these interpretations may be true, and both may be. The Lord may have referred both to this life and that which is to come.

"But Thomas, one of the twelve, called Didymus, was not with them when Jesus came."—Didymus means twin. No reason is given for his absence, but from what is known of his natural dependence it is thought that he had given up all hope that his Lord would yet show himself the Messiah who was to redeem Israel. But though despondent Thomas loved his Lord with all his heart. He it was that wished to go up to Jerusalem when the Lord would not be dissuaded from going, that he might die with him.

Verse 26—Thomas' very incredulity has been a great benefit to many doubting, but sincere souls ever since. It shows there was no scheme on the part of the disciples to pretend that the Lord had risen, when he had not. Thomas must have the evidence of his senses, and the fact that he was convinced is one of the strongest proofs of the resurrection.

"And after eight days again his disciples were within, and Thomas with them."—It is probable they had met together every day, but that this was the first time that Thomas had met with them. Then came Jesus, the doors being shut, and stood in the midst, and said, "Peace be unto you." Coming miraculously through the fastened door, just as he had done before, and speaking the same salutation. Thomas did not believe it when the others reported it to him. Now his own senses tell him the same thing.

"Then saith he to Thomas, Reach hither thy finger and behold my hands."—The word behold means to acquire knowledge either by feeling or seeing. "And be not faithless but believing."—Thomas ought to have believed the testimony of his brother apostles. He knew they were trustworthy men. "Thomas answered and said unto him, My Lord and my God."—He did not

need to touch him. His faith goes further than that of the others had seemed to go as yet. For this is the first time that any one of them said plainly that Jesus was God. If our Lord were not God he were really guilty of the greatest blasphemy and falsehood in the way he accepted Thomas' words. It is impossible for our knowing the Scriptures to deny our Lord's divinity and yet hold him up as an example and a good man.

Thomas believed when he saw, but till the second coming of the Lord shall men who have not seen believe in him to the saving of their souls.

No wise mother's care carries her child when it ought to learn to walk. Babies are not desired to be babes always. Put him down; let him stagger, fall, get bumped; extend a helping finger, take obstacles out of the way, but make him grow to youthful glee and manly strength. We battle desperately with sore temptation. Omniscience watches the struggle; and at the right moment makes a way of escape that we, not He, may be able to endure it. Divine care did not prevent Joseph's being sold into Egypt. Nay, rather provided for it. That was the hinge-point in the world's early history. So no chastisements in the close of the nineteenth century are joyous, but grievous. Nevertheless, they yield the peaceable fruit of righteousness to them who are exercised thereby.—Henry W. Warren.

IT SLUGS HARD.

Collects a Dose and Powerful Doctor.

"Let your coffee slave be denied his grog at its appointed time! Headache—sick stomach—fatigue like unto death, I know it all in myself, and have seen it in others. Strange that thinking, reasoning beings will persist in its use," says Chas. Worrall of Topeka, Kansas.

He says further that he did not begin drinking coffee until after he was twenty years old, and that slowly it began to poison him, and affect his hearing through his nervous system. He would quit coffee and the conditions would slowly disappear but "one cold morning the smell of my wife's coffee was too much for me and I took a cup. Soon I was drinking my regular allowance, tearing down brain and nerves by the daily dose of the nefarious concoction.

Later I found my breath coming hard and frequent fits of nausea, and then I was taken down with bilious fever.

Common sense came to me and I quit coffee and went back to Postum. I at once began to gain and have had no returns of my bilious symptoms, headache, dizziness, or vertigo.

I now have health, bright thoughts, and added weight, where before there was invalidism, the blues, and a skeleton-like condition of the body.

It would be hard to tell how highly I value Postum.

My brother, Prof. Harvey Worrall, quit coffee because of its effect on his health and uses Postum Food Coffee. He could not stand the nervous strain while using coffee, but keeps well on Postum.

Miss Fantz I know personally has been incapable of doing a day's work while she was using coffee. She quit it and took up Postum and is now well and has perfectly steady nerves."

God delights in true, earnest thinkers.



LEA & PERRINS' SAUCE
The Original & Genuine Worcestershire.
Makes all Chafing-dish cookery palatable and digestible.— Gives a delicate flavor to Welsh rarebits, Lobster-Newburgh, Oysters, etc.
Signature on every bottle Lea & Perrins John Duncanson, Sole Agents - New York.

FROM MEMPHIS.

The pastors' conference, representing twenty-five churches, ushered in the new century with a noonday union prayer-meeting in the Cumberland Presbyterian church, which is near the center of the city. These meetings continued nearly two months. The pastors of the large churches conducted the services. Baptists were justly proud of the superior sermons of Scriptural power from Drs. Potts and Boone.

From these meetings the First Baptist held special services for two weeks. Rev. Oscar Haywood of Jackson, Tenn., did the preaching, and he delighted and benefited all who heard him. Bro. H. is scholarly, and yet the most illiterate members of the congregation, were as much pleased as the learned. Such preaching was characteristic of the late John A. Broadus. Bro. H. is also a man of deep piety and strong faith. His special line of thought in revival work is to remove difficulties out of the way of sinners and lead them to positive acceptance of Christ. Bro. Boone closed the services last Sunday with two strong sermons. There were several additions to the church.

The Central church building was considerably damaged by wind last month. It is being repaired. The pastor, deacons, Sunday-school superintendent and other workers there, make a visitor very comfortable by their cordiality.

The Trinity church, after some division and confusion in locating a pastor, find they have a man of the Lord's choice in Rev. J. W. Lipsy. They are enthusiastic over his preaching and other work. Twenty-five have joined in the two months of his pastorate, and as many more have indicated their determination to do so at an early date. Deacon R. G. Craig and wife are among the new members. Memphis, nor no other city, can boast of greater workers than Bro. C. and wife.

Pastor Richardson is doing good work at Rowan. He is a strong Bible preacher.

Rev. T. T. Thompson has passed through great bereavements, and yet he is pushing his work in North Memphis. In the near future he will have a good church building.

My work at Macon and Whitehaven is encouraging. I believe the spirit of missions in these churches is growing more than at any subsequent time.

At Macon recently the sweet little girl of Bro. Allen Jack clerk of the church, was transplanted to the better life. She was bright, beautiful and lovely—just like a spring bud, but she will bloom in heaven to the joy of her dear parents.

We welcome Bro. Sloan, who has recently taken work near Memphis, but grieve over the loss of Bro. J. W. Mount. He was an efficient pastor and faithful preacher. May the blessings of the Lord go with him.

Rev. T. J. Davenport is giving his time now, in addition to the pastorate at Millington, to the Southern Baptist. We are look-

ing for improvements in that sprightly little paper. Sister Davenport is writing some fine articles for the paper.
J. D. ANDERSON.

ITEMS FROM CENTRAL ASSOCIATION.

The Missionary and Sunday-school Convention of this Association met last Saturday and Sunday with the Stewart's Creek Baptist church, and proved to be a very interesting and profitable meeting.

Rev. E. D. Simms, returned missionary from China, has recently accepted the care of this church, and his people are delighted with him and look forward to great things under his ministry.

The Lebanon church is in the midst of a good meeting, with the interest increasing at every service. The beloved pastor, Dr. A. O. Graves, is being assisted by Eld. J. W. Porter.

The Springfield church, which has been pastorless since Eld. G. F. Hamilton left for Japan, has just called Eld. Swope, of the Seminary.

The church at Mackville is about to "arise and build." Under the care of Bro. R. L. Pardom, who has preached for them about twenty years, they have grown to over 800 members, and the present house will not accommodate the large congregations who gather with them. A larger house, with modern arrangements, would put them in position to do greater things in the Master's cause.

Hardins' Creek is remodeling her house of worship. They have as pastor Bro. L. B. Arvin, of New Market, a son of the lamented W. B. Arvin. He is a worthy son of a noble sire.

The venerable R. Sale is now in his 47th year as pastor of Rock Bridge. He also preaches for the church at Pleasant Grove, where they are erecting a new house of worship.

Bradfordville church is harmonious and prosperous. I have had the pleasure of being their pastor ten years. The town is growing rapidly. Situated in one of the finest valleys of the State, with splendid churches, a fine school, no saloons and a spirit of enterprise, it bids fair to become one of the most important inland towns of the State. They have just arranged to put in water works this spring. My work in the Nelson Association is also pleasant and hopeful.

Long live the dear old Recorder.
WM. M. STALLINGS,
Springfield, Ky.

If your Brain is Tired
Use Herford's Acid Phosphate.
Dr. T. D. HERFORD, M.D., Walnut Lodge Asylum, Hartford, Conn., says: "It is a remedy of great value in building up functional energy and brain force." Investigate the entire system.

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ALSO LINGERING EFFECTS OF LA GRIPPE.
Treated upon a principle entirely new and different from anything heretofore applied. Its simplicity will appeal to your common sense and you will wonder why never before used. The results are surprising and delightful. For details see the little book in the next issue of the RECORDER. A FREE TRIAL with complete explanations mailed on request. Address: McCORMACK MEDICINE CO., B. 4, Cincinnati, O.



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How Bannon built the two million bushel elevator against time and trouble in sixty days; broke the great wheat corner, and won the girl...

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DR. PORTER STILL LACKS INFORMATION.

BY MANLY J. BREAKER, D.D.

In the WESTERN RECORDER of February 28 appeared a criticism by Dr. J. J. Porter on mission methods in Missouri. That criticism the editor of the WESTERN RECORDER seemed to indorse, and asked for replies from Missouri.

from Missouri to those Boards goes to the missionary on his field, the cost in Missouri being 19 per cent. A large part of the offerings from Missouri goes to the Northern Boards; but Dr. Porter seems to prefer to ignore this, and still insists that only 72 cents out of every dollar given by Missouri Baptists goes to the missionary on the field.

As to the Southern Boards, I stated that these Boards have no such invested funds, and therefore must pay their expenses out of their receipts. These expenses Dr. Porter adds to the expenses in Missouri, and thinks that he proves that so far as the Southern Boards are concerned only 72 cents out of every dollar from Missouri go to the missionary.

The Boards in Richmond and Atlanta use 6 or 8 per cent. of the receipts in expenses, and they average this amount out among the St. tes. But these Boards make another statement. The Richmond Board, for instance, declares that of all money raised for it, including the money in Missouri, it sends to the missionary on the field 87 cents out of every dollar.

Dr. Porter shows his inexperience in dealing with figures in trying to convict me of contradicting myself. He quotes my statement that only about 825 churches in Missouri could be induced to take offerings last year for State, Home and Foreign Missions; and then he quotes my reports for two years, showing that a much larger number of churches gave respectively to Home and Foreign Missions.

last year, 636 sent offerings to Home Missions and 514 for Foreign Missions, but only 325 sent an offering to each of these three causes. Will Dr. Porter kindly point out the contradiction in this statement? Dr. Porter wants to know why I single out the church at Mexico. The highest possible authority has indorsed the statement, "Physician, heal thyself."

Those who have charge of our missionary work ought by no means to seek exemption from criticism, but the criticism should be intelligent and sympathetic. And especially in a case like this, if a brother finds fault with the management of the work of a Board he had best lay his fault before the Board.

(1.) How Dr. Breaker can think that "the editor of the WESTERN RECORDER seemed to indorse" the criticism, we are unable to understand. We distinctly took issue with it, and said we were sure it was a mistake.

(2.) We agree with Dr. Breaker that the columns of the Recorder do not offer a proper place for such a controversy, since there are Baptist papers in Missouri. It is precisely for that reason that we decline to allow the controversy to proceed in our columns.

(3.) Money contributed by a woman's missionary society in a church should be credited to the church, the members of the society being members of the church. Certainly "Dr. Porter's church" gave last year \$72.78 to Foreign Missions.—E.]

ORDINATION.

Upon a call of the Latonia Baptist church a large number of ministers and brethren assembled in their meeting-house on the 28th ult. to consider the propriety of setting apart to the full work of the Gospel ministry their supply pastor, Rev. C. A. Earl.

The presbytery was organized by electing Eld. C. G. Jones, moderator; Eld. B. F. Swindler, secretary, and Eld. S. H. Burgess, to lead in examining the candidate.

The examination on Christian experience, call to the ministry and views of doctrine was quite thorough, and was unanimously declared to be satisfactory.

Dr. T. T. Eaton preached the sermon from the text, "I reach the Word," and a great sermon it was for preachers and people, and so covered the "charge to the candidate" that Bro. Jones excused himself from that duty.

B. F. Swindler delivered the charge to the church, Bro. J. G. Bow offered the ordaining prayer and Rev. S. G. Mullins presented the Bible. Other ministers present were J. A. Lee, A. L. Vickers, George Green and W. R. Hutton. The whole affair was enjoyable and profitable.

Bro. Earl came to us some time since from the Methodists—uniting with the First church here. His whole time has been occupied for some months supplying Latonia, a suburb of Covington, and the Oak Ridge church in the country. He has proved himself an earnest, energetic and persevering servant of his Master, and he has the esteem and good wishes of his ministerial brethren and a host of friends for his success in the Gospel ministry.

B. F. SWINDLER, Covington, Ky.

GIFTS TO THEODORE HARRIS INSTITUTE.

The Ladies' Missionary Society of the Baptist church, Mt. Sterling, Ky., have furnished a room in Theodore Harris Institute. Through the secretary, Miss Lucy C. Smith, we received the following articles for room No. 31:

Iron bed, brass trimmed; mattress and springs, 2 straight chairs, 2 low rockers, wash-stand and dresser, library table, 3 rugs, roll matting, 2 shades for windows, 2 pair muslin curtains, 2 pair sheets, 1 pair pillows, 3 pair cases for same, 1 pair blankets, 2 comforts, 1 spread, gift card framed, 3 pictures, 1 calendar, 2 books, 1 Bible, covers for dresser, washstand, etc., and a number of other articles suitable for a room for girls. They also sent

READY COOKED FOOD.

A Great Convenience For Housekeepers.

Two young ladies in a certain city are employed down town and rent a small flat, where they do light housekeeping. Frequently they are invited out evenings, and the subject of meals is a puzzler.

Of late they have solved the problem by keeping some nice rich milk or cream convenient and a package of dry crisp Grape-Nuts nearby.

In thirty seconds the meal is ready and it is a most fascinating meal, too, for the creamy taste blends with the peculiar delicate sweet of the grape sugar in the Grape-Nuts producing a never-to-be-forgotten flavor. The sustaining power of the food is sufficient to keep one well nourished even when a small amount is used.

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On the same day we received a barrel of literature from the Ladies' Missionary Union of the North Bend and Campbell County Associations. We wish to express our appreciation of this valuable contribution to our school through the columns of the RECORDER, as we do not know the address of the president or secretary of the Union.

Fraternally, J. T. C. NOK, Pineville, Ky.

MAYFIELD.

I preached for Pastor H. Clay Roberts last Sunday night. The congregation was large, but no larger, I learn, than usually attends. This is one of the best churches in the State. The membership is 630, and, like Paducah church, is composed of many of the leading citizens of the town. The average attendance of the Sunday-school for the past quarter was 222, and the prayer-meeting averaged over 100 for the quarter. They are building an elegant house of worship on the choicest lot of the city that will cost not less than \$25,000. It will be finished and dedicated, free of debt, by next September. Bro. Roberts has been pastor for about five years, and the church has made an average contribution each year of \$525 to missions, besides \$75 per year to the Orphans' Home and other benevolent objects. H.

NEXT week will be a great week in Harrodsburg. The magnificent new Baptist house of worship will be opened, and there will be preaching by visiting brethren every night, culminating in the dedication Sunday, April 28th, when Dr. Geo. C. Lorimer will preach. A grand time is expected. It will be a memorable occasion.

I SHALL BE SATISFIED.

BY EMMA THARP HALE.

Looking back over this earth life, At rest on the other side, How small will seem this brief strife— I shall be satisfied.

All of life's cares will be banished, No evil will ever bestride, Borrow and sin will have vanished, I shall be satisfied.

No more of weakness and sorrow, All of my tears will be dried, Oh, what a blissful to-morrow— I shall be satisfied.

Breaking away every fetter, Casting each burden aside, Leaving this life for a better— I shall be satisfied.

There in his likeness forever, Lost in his love deep and wide, Yielding the spirit life never, I shall be satisfied.

OUR PULPIT.

THE RUNNER'S PATTERN.

BY ALEXANDER MACLAREN, D.D.

"Who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."— Heb. 12:2.

We are so much accustomed to regard the sufferings and death of Jesus Christ as being the channel of our salvation, and the ground of our hope, that we are somewhat apt to overlook the other aspect of them as being the type of Christian life and the realized law of conduct. That aspect is insisted upon by all the New Testament writers, but it is by no means so prominent in the thoughts of the ordinary Christian of this day as it is in the Scripture. Nowhere is it more strikingly—one would almost say startlingly—set forth than here. We have seen that, in the previous clause, the writer is regarding Jesus as being Himself the Leader of the great host of the faithful, and the perfect Example of faith. He is carrying on that same thought in the words of our text, and bringing out how, even in these points in Christ's history which seem most remote from our experience, and least capable of being repeated, he stands before us as the Example to which we are to be conformed, as the realized perfection of Christian faith. The Cross and the Throne, which we are accustomed to think belong to Him alone, are the very points which this writer insists upon as being capable of being reproduced, and as being, in regard to the Cross, obligatory upon all the soldiers of the army, upon all the runners in the race. The very nerve and emphasis of this whole context is that the life of Jesus Christ, even in these two parts, of earthly sufferings and of heavenly glory, is the type to which the Christian life is to be conformed. And that thought the writer carries out in this text, in regard to three particulars—the governing impulse, the accepted sorrows, and the ultimate triumphant issue. "For the joy that was set before Him," that is the governing impulse; "endured the cross, despising the shame,"—there are the accepted sorrows; "and is set down on the right hand of the throne of God"—there is the triumphant issue; and all these three are our pattern. He is the pattern of the sufferings. He is the prophecy and the precursor of the glory. Now let us look at these three points.

I—THE TYPICAL LIFE IN ITS GOVERNING IMPULSE.

"For that joy that was set before Him." That joy was clear to Christ's faith. Now in this letter faith is considered mainly, if not exclusively, as being the confident anticipation of an unseen future in reliance on the Divine promise. And if you will glance your eye, at your leisure, over the preceding chapter, which I have called in former sermons the muster-roll of the army of the faithful, you will see how that conception of faith is always cropping up. Take Noah, for instance, in his life-long preparation against the coming Deluge, by the Ark of safety. Take the patriarchs, dwelling in tabernacles, and consenting to be all us from the civilization amidst which they inhabited, because "they looked for a city"; or the dying Jacob, pouring out his farewell blessings, because he believed that the tribes would go up to the land; or Moses who "endured as seeing him who is invisible." All these noble lives were made noble because a starry hope, visible only to the eye of faith, was the guiding star for each of them. And this is the kind of faith which the writer here tells us was the governing impulse in the life of Jesus Christ.

"The joy that was set before Him," what was it? Can it be anything else than the joy of saving the world? That was the future goal which ever drew the Master onwards in all the rough and thorn, paths, trodden often with bleeding feet, but never with averted will—of his disappointment and of his ultimate death. Jesus Christ lived and moved and had his being, in his humanity, in these two things, which were one thing, obedience to the Father's will, and yearning desire for the world's salvation. "He shall see of the travail of his soul, and shall be satisfied." Looking out over the world, he said: "Other sheep I have, which are not of this fold, them also I must bring, and they will hear my voice, and there shall be one flock and one Shepherd." And again he said, linking together, precisely as my text does, his confident faith and what was needed in order to realize it, "I, if I be lifted up, will draw all men unto me." A Galilean peasant, recognized by nobody but a handful of fishermen and a few brave women, stretched out his hand, and laid it upon the world and said, "It is mine!" Was it the insanity of diseased self-importance? If it was not, what was it? My text tells us faith that built upon the Father's promise. And to-day it looks more likely than ever it did that the audacious dream is going to come true, and that the world will one day recognize him as its Saviour and its King. And that was "the joy that was set before him."

In like manner implies my text, and treading in our Master's footsteps, we professing Christian people are to live in the future rather than in the present, and the governing impulse of our lives, if they are to be strong and pure and noble, is to be derived from that penetrating and assured look into the far-off future which exercises, in a measure, the Divine prerogative of annihilating distinctions of time, and "seeing things that are not as though they were." We all know that the remote a man's object and aim, in the general, the nobler and stronger his life is. The men that get their wages every Saturday are not in such a good

position for economy, and thrift, and many other virtues, as are those who are paid once a year. And the further off our aim, in ninety-nine cases out of a hundred, the nobler will be the course which we pursue. We all recognize that it is a poor, shabby thing, unworthy of men whose large discourses look before and after, to live cabined and confined in this paltry present, and that the two wings of the soul, which lift it clear above the bogs and morasses of this quicksand of To-day, are Memory and Hope; and these two are perhaps but the same mirror turned in two opposite directions. Be that as it may, we all admit that whatever lifts a man from the present, *pro tanto*, elevates the man. The highest of all visions of the future is the one that should burn bright before the Christian, "the joy that is set before us."

The previous context has spoken of the race that is set before us. It will look a very hard, and a very steep, and a very rough course, unless at the end of "the race set before us" we see "the joy set before us." The man that is always contemplating duty, and screwing himself up to that, without the inspiration and the magnetic attraction of the joy that lies beyond, is but a slave after all. But if you want wings to your feet, here is the way to get them. Let the forward look comprise not only the work, the race, the sweat, and the dust, but let there shine clear beyond these, and magnified even by the medium of these through which we see them, "the joy that is set before us." If you are to live nobly in the present you must live much in the future. If you wish to come down with force and effect on to-day, you must come down from the height of that great to-morrow. The higher the cliff from which the cataract descends, the mightier the impact with which it strikes the stones at the base. "O her worldliness," as some people sarcastically designate the Christian attitude, is the true way to make "this worldliness" mightier and nobler. So, then, the life of Christ is our type in regard to its governing impulse.

II—THAT LIFE IS THE TYPE OF THE CHRISTIAN LIFE, IN REGARD TO ITS ACCEPTED SORROWS.

"Who for the joy that was set before him endured the Cross, despising the shame." Now, of course, I need not remind you, or do more than just remind you in a sentence, that the view which is taken here of our Lord's death as being the pattern in some sense imitable, and capable of being reproduced in our copies, by no means excludes the other aspect of it. The sacrificial death of Jesus Christ, solitary in the depth of its passion, solitary in the sw. ep. and might of its efficacy, is abundantly insisted upon in other parts of this same letter, and is pre-supposed in my text. But the point which the writer wishes to urge is that not in quantity, not in efficacy, but if I might so say, in quality, that is in motive, the passion of Jesus Christ sets the keynote for all melodious and noble Christian life. Of course, we do not forget that it stands, as I say, unique and solitary, incapable of repetition, and needing no repetition, blessed be God! for "by one sacrifice for sins forever, he hath perfected all them that are being sanctified." True, there have been many lives and deaths of noble self-sacrifice, but there is only one that is the "offering for sin." True, there have been

many lives and deaths which have taken away some portion of human misery, or have opened the way to some higher good, but there is only one that has taken away the sin of the world, and opened the "gates of the kingdom of heaven to all believers." We are out to bring the death of Jesus Christ down to the ordinary level, as if there were nothing in it but that which is common to all men's deaths; still less, if I may so say, are we to lift it up to an isolated height, as if there were nothing in it which could be reproduced, and must be reproduced, by us.

So my text points to the Cross, with all its uniqueness, with all its solitary power, and says, "There! that is your life, if you are a Christian man." "Take up thy Cross daily, and follow me," says Jesus. And you find the same teaching running through the whole of Scripture. I need not recall passages which will be very familiar to your memories. "If we suffer with him, we shall also reign with him." "He died for us," says one apostle, bringing the propitiatory and solitary aspect of the life into the front, and then, in the same breath, going on to say, "Leaving us an example that we should follow in his steps." What a light the thought in our text throws upon the whole of that earthly life, "For the joy that was set before him, he endured the Cross." Does that apply only to the hours on Calvary? Surely not. It covers the whole ground, as I believe, of the life of the Lord. These two thoughts brought up each other, inevitably. They were like a couple of paired stars, one dark orb and one radiant, and they were held together by a nexus that could not be broken, and revolved round each other. The sunshine always brought the shadow, and the shadow always proclaimed the sunshine. Never did Jesus Christ look into that far-off future, and see the sunny lands beyond, but the eye necessarily traveled across the deep dark gorge that lay between him and it. In that slumony whereof we may quote, if no other, his own pathetic words: "I have a baptism to be baptized with, and how am I straitened till it be accomplished." And so that life, in its forward look, embraced and accepted the sufferings and the death, for the joy that was set before him.

Such are to be our lives. As I have said, there can be no copying, and there is no need to copy, the quantity and the efficacy of the Master's sufferings. But there is need, if we are Christian men, that the spirit of them should pass into our lives.

Made like him, like him we rise, Ours the Cross, the grave, the skies!

Our faith will make suffering inevitable. I need not dwell upon that, only I do believe that if a man to-day will set himself to live up to the very height of his convictions, an out-and-out Christian life, whether he traverses or conforms to the conventionalities of the average Christian life of to-day or not, he will find out that still "we must go forth to him without the camp, bearing his reproach." I do not think that silver sippers have yet come to be the equipment for "treading the narrow way." But I pass that.

My faith will not only make endurance inevitable, it will make it possible. If we see that great vision beyond, it will bring the foreground down to its proper dimensions. Very little knolls look like high hills down in the Fen country, but if the clouds

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EDITORIAL.

NOI FOR THE CONVENTION.

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

The American Baptist Year Book for 1901 is out. Examining its figures we note the following points:

1st. The number of regular Baptists in the United States is given at 4,233,236, as against 4,181,686 last year. This is a net gain of 51,540. While this is by no means equal to gains that have been reported in many previous years, yet it is very gratifying in view of the exhibits made by other denominations. We hope the current year will show a gain four times as great.

The number baptized was 197,235, an average of 540 a day for the whole year. But we lost 41,548 by death, and 83,780 by exclusion and erasure. The number granted letters was 94,311, while there were 97,167 received by letter. We have in the United States 1,680 associations—a gain of 25 in the year—43,950 churches—a gain of 532—and 29,810 ordained ministers—a gain of 837.

2nd. The state having the largest number of Baptists, as heretofore, Georgia, with 410,817. Then comes Virginia with 349,846, then Texas with 329,036, then Alabama with 311,183, then Mississippi with 310,390, then North Carolina with 308,000, and then Kentucky with 268,791, Tennessee has 181,795, and Missouri, 178,026. These figures include the colored Baptists. In number of white Baptists these states stand as follows: Georgia, 189,875; Texas, 185,397; Kentucky, 183,735; North Carolina, 168,695; Missouri, 143,677; Alabama, 128,476; Tennessee, 128,092; Virginia, 122,138, and Mississippi, 110,272.

These states report baptisms as follows: Alabama, white, 6,688, colored, 12,606; Georgia, white, 10,080, colored, 13,864; Kentucky, white, 9,165, colored, 2,862; Mississippi, white, 4,477, colored, 4,475; Missouri, white, 7,972, colored, 1,136; North Carolina, white, 7,550, colored, 6,239; Tennessee, white, 5,827, colored, 3,145; Texas, white, 10,722, colored, 5,939; Virginia, white, 5,220, colored, 10,139. Texas leads in white baptisms and Georgia in colored.

3d. In the Northern States, New York leads with 152,776 Baptists and 6,600 baptisms, Illinois reports 118,812 Baptists and 6,706 baptisms; and Pennsylvania follows with 110,292 Baptists (nearly a third of them in Philadelphia) and 5,164 baptisms. Ohio reports 72,603 Baptists and 2,991 baptisms, and Indiana, 65,108 Baptists and 3,021 baptisms. The state with fewest Baptists is Nevada, with 150. No wonder it is scarcely worth living in. Then come Wyoming with 470, Arizona with 484, Utah with 615, New Mexico with 882, and Idaho with 1,231.

4th. In educational institutions the exhibit is gratifying. We have in this country 202 institutions for higher education, with 2,468 teachers, 30,408 students, and property and endowment amounting to \$36,072,735. What a mighty engine is this!

5th. The financial exhibit also is fine. We have church property valued at \$98,149,266, a gain over last year of \$1,497,404. The aggregate contributions of all churches was \$18,790,290.63, a gain of \$1,441,772.73 over the previous year.

In contributions New York leads with \$1,883,920.33, Pennsylvania comes next with \$1,560,807.68, Massachusetts follows with \$1,013,619.80, Illinois is fourth with \$714,420.

In the South Missouri leads with \$567,475. Next comes Virginia with \$529,902, then Texas with \$485,848, then Kentucky with \$452,783, then Georgia with \$416,593, then North Carolina with \$387,414, then Alabama with \$330,914, then South Carolina with \$283,842, then Mississippi with \$267,246, and then Tennessee with \$222,149.

6th. There are in the country 38 Baptist benevolent institutions, orphanages, hospitals, etc. And then—"picture it, think of it"—there are in the United States 118 Baptist periodicals published. Of these 6 are published in Kentucky. How many subscribers these periodicals have, we are not told.

7th. A list of 206 names is given of our preachers who died last year. Of these 32 were over 80 years of age. One of them, the Rev. D. L. Brayton, was 91. A list of those ordained is also given, and also a list of American Baptist missionaries in foreign lands.

The aggregate numbers of members of various denominations in this country are given as follows:

Regular Baptists	4,233,236
Methodists (North)	2,716,437
Methodists (South)	1,457,884
Disciples	1,149,829
Presbyterians (North)	973,443
Presbyterians (South)	235,290
Cumberland Presbyterians	219,128
Episcopalians	718,431
Congregationalists	629,874

The American Baptist Missionary Union has received \$10,000 more than last year. Their year is from April 1st to April 1st. They received also \$68,986.66 from the Ford legacy which was applied to the debt, and \$50,000 for famine sufferers in India. The American Baptist Home Mission Society closes its year without debt, and with the \$32,000 debt brought over from last year paid. They received \$108,000 for church and school buildings, while \$36,000 has been added to the annuity fund and \$7,000 to the permanent trust fund. We are glad this much has been done, but we had hoped for much more.

We await with eager interest the reports of the Southern Baptist Convention. Their year closes April 30th, and only a few days now remain. Let those who have not done their full duty for the year, send on promptly whatever contribution their duty—in the light of Scripture and not in the light of selfishness—calls for; and let the church and association treasurers hurry forward whatever mission money is in their hands.

Read Dr. Bow's call in another column, and respond promptly and generously—as a good Baptist should do.

SPEAKING OF THE WAY the "higher critics" dispose of statements in the Old Testament which do not suit them, the *Interior*, of Chicago, says:

"What guffaws the critics of 5,000 A. D. will have over the 'living Yankess' who affirmed that they destroyed two Spanish fleets in one summer on opposite sides of the globe, with a loss all

told of one man—and yet with the slaughter of hundreds if not thousands of their enemies! Who will be fool enough in 5,000 A. D. to believe that the American Congress ever passed a resolution in 1898 that the Cubans 'are and ought to be independent;' and in 1901 held them up for a conaling station or two and the Isle of Pines? What annals carefully noting to-day what President McKinley wrote to the citizens of Porto Rico (that they were entitled to all the rights and privileges of American citizens) and that almost before the ink was dry he signed a bill taxing their sugar and tobacco without consulting them—will be believed! It is bad enough to have two Isaiahs, but must we have two McKinleys? It looks like it—unless future historians are content to stand stupidly by tradition."

We have nothing to do with the politics that may be involved in this extract, remarking only that the *Interior* favored the election of President McKinley both in 1896 and in 1900. We cite the utterance simply as an illustration.

The fact is that just about the stupidest of educated men are these same "higher critics." No set of men are blinder to facts or more dominated by fancies than are they.

An important archeological discovery has just been made which still farther upsets the "higher critics." The *Morning Star* tells of the newly recovered Hebrew text of the book of Ecclesiasticus by Ben Sirs. This document dates back to B. C. 200, and it speaks of the book of Daniel as a part of the Bible, just like any other part. So here is another decisive refutation of one of the "most assured results of the higher criticism," viz.: that the book of Daniel was written B. C. 160 or later.

We find the book occupying an unquestioned place in the canon of the Old Testament forty years before these critics say the book was written. It must have not only been written before B. C. 200, but long enough before to have by that time secured an undisputed place in the Scripture canon.

Ben Sirs also knows nothing about two Isaiahs, but recognizes only one. The *Morning Star*, in speaking of the recovery of this long lost document, says: "We have nothing to say against a reverent and docile scholarship, but much that passes under the name of scholarship is mere fustian."

Thus the spade continues to upset the critics, and yet all the same they go on smilingly claiming everything and contemptuously pitying the poor "traditionalists" who refuse to accept these "most assured results of historic criticism." Ahem!

The *Religious Herald* publishes an appreciative sketch of the late Rev. John Jasper, by Dr. W. E. Hatcher. The death of this famous colored preacher removes one of the most remarkable men of this generation and one of the attractions of Richmond. His sermon on "the Sun do move," often repeated, made him famous, and attracted attention to himself from both sides of the ocean. He knew no astronomy, but he was a man of strong character and of genuine faith, and this is more than can be said of many that are up to date on astronomy. It is better to know Heaven than to know the heavens.

SCRIBERS FOR THE RECORDER.

THE REV. J. B. HOLLY, of Paintville, recently went to Paintville, under appointment of our State Mission Board, to hold a protracted meeting, that being a mission point. While there he preached on baptism and on the Lord's Supper, and set forth the Baptist position on these subjects. The Paintville *Commercial* says these are the "first Baptist doctrinal sermons" preached in Paintville "for 10 or 12 years." Some anti-Baptists there took offense, and the Rev. John F. Summers has challenged Bro. Holly for a debate. The *Commercial* notes the fact that for many years the people of Baptist sentiments have listened patiently to the views held by other denominations, who are now angered because Baptist doctrines are presented.

These horrid Baptists! What right have they to hold or to preach their doctrines, anyhow? Why should they want to stir up strife in the peaceful town of Paintville by preaching their hateful doctrines? Ought they not to have known that the generous (?) and liberal (?) minds of the other denominations would not tolerate the preaching of Baptist doctrine? These pestilent Baptists are as bad as Paul, who made a stir wherever he went, and turned things (wrong things) "upside down."

Governor GROSVENOR, of Ohio, is reported to have made use of the following language in a recent public address:

At the same time, the candid citizen must confess that if the policy of the government upon vital questions affecting the whole people is to be irrevocably fixed by decisions of the Supreme Court, the instant they are made in ordinary litigation between parties in personal actions, the people have ceased to be their own rulers, having to that extent practically resigned their government into the hands of the eminent tribunal.

Would the governor eliminate the Supreme Court from the government of the United States? Our Government consists of three co-ordinate branches, legislative, executive and judicial, and the one is just as much a part of the government and just as important a part as either of the others. It is the business of the Supreme Court to hold the other departments of the government on the track. The Court cannot even suggest any new laws, and it can place no restraint on either Congress or the President so long as they go forward without turning aside to go beyond the limits laid down in the Constitution. It is far from true that the people cease to be their own rulers when the decision of the Supreme Court sets aside an act of Congress. The governor's ideas on this subject seem quite hazy and confused.

ANNA WENTWORTH says that a newly married pair should divide their income as follows: three-twelfths for rent, one-twelfth for servant hire, four-twelfths for food, fuel and lights, one-twelfth each for personal expenses of husband and wife, one-twelfth to save for life insurance, and one-twelfth for doctors, dentists and emergencies.

She leaves out benevolence entirely. The true division sets aside one-tenth to the Lord as the first item. It is true of some literary people, as it is written of some men of old, that they "forget God."

DR. JAMES STALKER becomes professor of church history in Edinburgh. His life of Christ and his life of Paul are well known and highly esteemed works.

Editorial Varieties

France is greatly increasing her navy. The Japanese government owns a steel trust which is capitalized from the national treasury at \$30,000,000.

The McMillans published 46 different books in 1900, and of these one-third were by American authors.

The Standard Oil Company declared 64,000 dividends last year. None of the stock, however, is owned in this office.

Miss Charlotte M. Yonge died the other day, aged 82. She was a great writer for the young and her books will live through the ages.

The new "billion dollar steel trust" employs 80,000 men. In order to avoid strikes the officers are seeking to establish a permanent board of arbitration.

The Rev. E. F. Merriam is again co-editor of the *Watchman*, renewing his old partnership with Dr. George E. Horr. The *Watchman* is one of the few great papers in the land.

Prof. Joseph Henry Trayer has resigned his professorship in Harvard Divinity School. He is 73 years old. He was professor in Andover 12 years and at Harvard seventeen.

The *Interior* (Chicago) solemnly declares: "Probably more arrant nonsense can be talked by a body of 'educators' in a given time by any other body of adults in the world." Ahem!

"What is the difference between an ambitious politician and a statesman?" Ex-President Harrison asked this question, but did not answer it. It needs to be answered in every neighborhood in our land. It is a vital question.

Judge Colt of the United States Circuit Court has ruled that the name of the one who has the copyright in a book may be inserted in the notice of every edition published of the copyright is violated. Those who issue books would do well to bear this in mind.

A leading exchange says the decision of the British court in the case of Mr. Austin Chamberlain "is awaited with interest, for the reason that English people are sensitive to the personal honor of their public men." We wish Americans were more sensitive as to the personal honor of their public men.

Germany already has an electric railway where cars go at the rate of 135 miles an hour. England is making such a road on which the speed is to be 105 miles an hour. This is being met by lightning, and American men look to be heretofore. It will never do to allow any other country to travel any faster than we go. Speed is the thing on which Americans pride themselves.

A pastor recently made a report to a paper of the work of his church and added that the paper omitted his name, asking: "What is the reason for the omission of the name of the pastor of the church and I am sick of the praise of pastors for what their churches have done." Of course honor should be given to whom honor is due, but usually the pastor is the most important factor in the work of the church.

A deacon from the South was in New York on Sunday and he went to a fine, fashionable and cold church, where he listened to the music from the choir and an elegant essay from the pulpit. He joined with appreciation in the hymn they sang, "I'm but a stranger here. Heaven is my home."

Not long ago we heard a preacher tell a horrid story about a mother-in-law. He said a man got a telegram saying that his mother-in-law was dead, and asking "shall we send her to the cemetery or bury her?" He replied by telegram: "Take no chances. embalm, cremate and bury her." What a horrid story this is for a preacher to tell!

Mr. W. W. Astor, who repudiated his American citizenship and went to England to live, where he tried to identify himself with the nobility and where he got snubbed by the Prince of Wales (now the King), has issued a volume of stories which he has gathered to be either true or sold in America. It is kind of him to thus spare his native land; but he need not have troubled himself, since nobody in America wants any book he could produce.

The Rev. Dr. B. F. Johnson has resigned the care of the Third Baptist church of St. Louis and has accepted the call to the Fifth Avenue Baptist church in New York. This is the church that Mr. John D. Rockefeller and family attend; though they hold their membership in Cleveland, where Mr. Rockefeller is Superintendent of a Sunday-school. The Third church are sorry to give up Dr. Johnson. We hope he will do a great work in New York. He has peculiar gifts for such a field.

A pastor writes: "I find the sermon you publish weekly in the Recorder a great help to me personally, but it is read by a number of my people, and it is always so much better than the sermons they hear from me, that the contrast is to my disadvantage. So I'm willing to give up the advantage I derive from the sermon for the sake of avoiding the contrast, and my vote is for you to give up publishing the sermons you hear. We advise our hearers to improve his sermons by prayer and study so as to diminish the contrast."

AMONG THE CHURCHES

LOUISVILLE.

Walnut-street.—Bro. E. Y. Mullins preached on "Being the sons of God." It was a strong and a sound discourse, refuting the idea that all men are the children of God. Pastor Eaton preached on "Here am I." Young ladies' missionary social Friday night was most successful. Three joined the church by letter.

Broadway.—Pastor Jones preached at both hours.

Chestnut-street.—Pastor Weaver preached on "The glorious hope" and on "Christ's love for a fallen disciple. One joined by letter. The church sends Pastor Weaver to the Southern Baptist Convention, paying his expenses.

East.—Pastor Felix preached on "Winning souls" and on "The special troubles people have in coming to Christ." Three received by letter and one baptized. Bro. J. Whitcomb Brougher is aiding in a meeting, preaching at 3:30 p. m. and 7:30 p. m. daily.

McFerran Memorial.—Pastor Hamilton preached on "The blessing the most important thing" and on "But he was a leper." One received for baptism and baptized. Pastor Hamilton left for Atlanta to aid Pastor J. E. White in a meeting.

Twenty-second and Walnut.—Pastor Dement preached on "Second call to duty" and on "Zacchaeus." Main auditorium being repaired. Pastor Dement goes to aid Pastor Lundford in Bowling Green in a meeting.

Clifton.—Pastor Foster preached on "Quickened hearts" and "The conditions of salvation." One received by letter and two baptized.

East-End.—Pastor Cooper preached on "Victory over sin" and on "Father, forgive them."

Franklin-street.—Pastor Jenkins preached on "The rich young ruler," and on "Ye must be born again." Two requests for prayer. Bro. G. C. Cates preaches daily at 3:30 p. m. and 7:30 p. m. Two received by letter for baptism and one by relation.

German.—Pastor Wm. Ritzmann preached on "Our church covenant," and on "What is eternal life?"

Portland-ave.—Bro. L. B. Warren preached on "What will ye do?" and Pastor Tralls preached on "Looking and not seeing."

Southgate-street.—Pastor McFarland preached on "The fruit of the Spirit," and on "Faithfulness in little things."

Third-avenue.—Bro. Stubblefield preached on "Remembering the world," and on "Memory."

Twenty-sixth and Market.—Pastor Thompson preached.

Highland Park.—Pastor McLendon preached on "All things possible," and on "Letting our light shine."

Oakdale.—Pastor Hill preached on "A good soldier of Christ," and on "A mighty Saviour."

Cane Run.—Pastor Whittinghill preached on "God only I have give thee." Two more enrolled.

Jacob's Addition.—Pastor Whittinghill preached on "Drawing near to God."

The Point.—Pastor Farrar preached. He used awowedly Maj. Whittle's "poison sermon."

German Highland Baptist Mission (1330 East Jacob Ave.).—Bro. R. M. Von Miller preached on "What seek ye?" and on "Trust in the Lord forever." Services were well attended. Sunday-school at 2:30 p. m., conducted by Bro. Von Miller. Attendance, 35. Fifteen were connected with other Sunday-schools, but 20 belonged to none whatever. Some of them had never been inside of a Sunday-school or church. This is indeed encouraging.

Hope Rescue Mission.—Pastor Bruce reports a fine work. The work is to go on through the summer, the committee have decided.

Elk Creek.—Pastor Cates preached on "So be it, Lord," and "The great things." Three additions by letter. In nine meetings he has lately held there were 980 additions.

New Salem.—Pastor W. O. Carver preached on "The four elements in Christianity," and on "Spiritual discernment." He has been aiding in the local option contest. Majority of voters pledged.

Pleasantry.—Pastor Mahoney

preached on "Kingship of Jesus," and a special talk to young men.

Bro. E. Y. Mullins presented the subject of how far preachers should go in visiting political persons. Ministers should oppose all that is wrong, yet they should do so wisely. They should apply the Gospel to all phases of life. The Holy Spirit has to do with civic virtue as well as with that of any sort. The pastor should not be a partisan in the pulpit, except on an obvious moral issue. He is a citizen, and he has a citizen's rights not abdicated by his being a preacher, and he is free to express himself as a citizen. He should make no statements for which he has no good authority. He should select the best time. He should seek to prevent the evils. Constitutional treatment needed. This is a special function of preachers who are the moral teachers of the people. Yet preachers should not be politicians. They should ground their teaching on the Bible. The text of Bro. Mullins was discussed by Bro. Felix, Warder, McClendon, Eaton, Bruce, Dement, McFarland, Carver and Weaver.

SEMINARY NOTES.

Dr. J. R. Sampley led the mid-week prayer-meeting.

U. A. Hanson supplied Sunday for Pastor A. S. Pettie at Salvia.

W. M. Bruce, of Bruce's mission, was with us for supper Monday night.

Dr. Mullins visited Walnut-street church, now located at Second and College, in the interest of the students of the Sunday.

Systematic Theology class work is finished, and the professors will be free to travel for the Seminary.

The Monday night missionary meeting was postponed because the appointed leader failed to appear.

J. A. Jenkins has been helping Pastor Wolfe at Canaan, Ind., in a meeting. He also preached some for the saints at North Madison.

W. T. Amis is making full proof of his ministry at Campbellburg. The church is in a magnificent condition, having had thirty-five additions to its membership in the last few months.

C. S. Thomas visited Irvington Sunday. This is the place where he held a most successful meeting some time since. The young converts are at work, and additions are constantly being made to the church.

Invitations are out announcing the

The Value of Charcoal.

Few People Know How Useful it is in Preserving Health and Beauty.

Nearly everybody knows that charcoal is the safest and most efficient purifier and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better. It is not a stimulant and purifier in nature, but it simply absorbs the poisons in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath, after smoking, drinking or after eating onions and other odorous vegetables. Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

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All druggists sell charcoal in one form or another, but probably the best charcoal is the most for the money in Stunt's Absorbent. Its ingredients; they are composed of the finest powdered Willow charcoal, and other harmless antiseptics in tablet form or rather in the form of large, pleasant tasting lozenges, the charcoal being mixed with sugar.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from the continued use, but on the contrary great benefit.

A Buffalo physician in speaking of the benefits of charcoal, says: "I advise Stunt's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat; I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in some sense a patent preparation yet I believe I get more and better charcoal in Stunt's Absorbent Lozenges than in any of the ordinary charcoal tablets."

marriage of former student F. F. Gibson, of Malvern, Ark., to Miss Lucile Forman, of this city. The marriage will have place at the time this reaches the public eye. Therefore this occasion is taken to extend congratulations in behalf of the entire student body, and especially the many friends among us, so, doubtless, indulge in the hopes for the future. HAL. F. BUCKNER.

THE STATE.

Bro. M. E. Staley has accepted the hearty and unanimous call of our church at Morganfield for half his time. He also preaches at Uniontown one Sunday each month.

Pastor A. C. Graves writes: "We have just closed a series of meetings in Lebanon, Mo. I was pastor of Mayvillite and great congregations all the time. Whether his preachings is of the old school or the new school, it awakens interest. I have never known a series of meetings in church since I have been a pastor, indeed, especially at the day services. Bro. Porter has won a warm place in all our hearts. There were 24 additions to the church, 11 of the number for baptism."

Bro. T. E. Richey writes: "Responding to an invitation of Pastor W. B. Brock, Jr., of W. New Hope church, Webster county, last Saturday and Sunday week, to assist in the ordination of Bro. John Blackwell as deacon. He very appropriately invited his official capacity by giving the his subscription to the Record. I was very sorry to find the aged veteran of the cross, Bro. Chas. Owen and wife, much afflicted. May the divine blessing continue with them both in their declining of life."

Pastor E. K. Shults writes: "Bere is to be the up-grade religiously. We enjoyed a real old-time revival a few weeks ago, in which the local pastors did the preaching. There were 85 or more conversions. Ten grown men were converted in a meeting for men only. Young men have organized a prayer-meeting, and attendance at regular prayer-meeting has more than doubled. I baptized 8 on March 17, and 20 or more await the ordination of congregations are swelling at almost every service, and outlook is bright indeed. The people here have been so good to us that now we live in our own home. I went to Clay on April 7 to aid Bro. E. Miller in a meeting. I was to time at Smith Mills and Roberts this year under a unanimous call from each church. The Lord is with us."

Pastor W. A. Lusk writes from Zion: "We are now located at Zion not Zion above, but Zion below; and yet I know there is a close kinship between the two places, else how could the same spirit of loving kindness be manifested in the one place which originates in and emanates from the other. I began my work here in March, and I want to say that no man and family were ever treated better than we have been since coming to Zion. They first made me a present of a nice little purse, then they moved us to a new house, and about charge; then the ladies and some of the young men came in and helped us 'set up house'; and then on the following Monday night they 'stormed us with a 'house-warming' which consisted of the fire-larder and pants with such things as various kinds of home canned fruits, preserves, jams, corn, tomatoes, potatoes, butter, eggs, oats, meat and two barrels of flour, but set our hearts on fire with greater love to the Master, and I added a never-dying love for these people. Our heart's desire is that as they have ministered to us of temporal things, we may be able to minister to them of spiritual things in such a way that they may grow in grace and in the knowledge of the truth. The brethren here are very much encouraged in the outlook. The 'Fifth Sunday Meeting' met with our church on Saturday and Sunday week. While there were few in attendance from other churches, still the services were interesting and profitable. Able speeches were made by Brethren Bell, Miller and Farmer. On Sunday two excellent sermons were preached by Brethren Bell and M. E. Miller. In my judgment, all the pastors ought to make it a point to attend their fifth Sunday meetings, and help make them interesting. It is my purpose to visit the Bereans, as many homes as possible." (Thanks.)

Pastor W. D. Nowlin, of Lexington, is to preach the commencement sermon at Jessamine Female Institute on May 26. He will also deliver his lecture, "The Bright Side of Life," at Elk Run.

Bro. O. O. Green has accepted the

Children's Bible Day!

SECOND SUNDAY IN JUNE.

PROGRAMMED SUPPLEMENTS IN WHITE BOXES FREE!

These Collections go for Bible distribution, and represent the Bible Work of the Baptists of the South.

BAPTIST SUNDAY SCHOOL BOARD,

J. M. FROST, Corresponding Secretary, NASHVILLE, TENN.

are of the church at Mt. Vernon, Woodford county. Bro. Green will finish his course at the Seminary this session.

Bro. Wm. Shelton writes from Stanford: "Please have the announcement put in the Record that the Rev. H. A. Semrell, as pastor, will preach the annual sermon to the faculty and students of Stanford Female College on Sunday, June 2."

The Fifth-street Baptist church in Lexington have secured Eld. S. A. Green of Newbern, N. C., as pastor. He will enter upon his work on the third Sunday in May.

Pastor W. H. Major has resigned the care of our church at Carlisle. Where he will locate has not yet transpired.

OTHER STATES.

Rev. R. W. Merrill, pastor of the Baptist church at Sulphur Springs, Texas, writing to a brother in New Orleans, where he was a successful pastor for several years, says: "Since the new year opened I have raised \$1,800 for all purposes; \$3,800 of the amount was to liquidate the indebtedness on our beautiful new house of worship. The debt is now paid, and I have set the first Sunday in May to dedicate the building to our Heavenly Father. We rejoice in the many evidences of prosperity in Texas."

Bro. F. E. Dickinson writes from Kendallville, Ind.: "Will you please note in your columns that the place of meeting of the Northwestern Indiana Association has been changed from Orlando to Auburn. The time remains the same—June 6 and 7."

Pastor M. E. Parrish, at Salisbury, N. C., has been aided in a meeting by Evangelist G. C. Cates for two days, resulting in eighty-five baptisms and thirty additions by letter. Whole Pedobaptist families came over and were baptized.

On the first Sunday in this month Pastor R. S. MacArthur, of the Calvary Baptist church, gave the hand of fellowship to 125 members, of whom he had lately baptized 70. This is the largest addition to a New York Baptist church we can recall for many, many years. We congratulate Pastor MacArthur and the Calvary church, and thank God.

On April 7, seventeen were baptized into the kingdom of the First Baptist church, Kansas City, Mo.

Pastor I. T. Creek, of Maryville, Mo., is having the aid of Bro. J. B. Gatton, of Eminence, Ky., in a series of meetings. There were 16 additions up to last accounts.

Bro. Curtis V. Lawrence was ordained to the ministry two weeks ago at Memphis, Mo.

Bro. T. J. Wilbanks has closed a meeting at New Garden, near Brookfield, Mo., where he preached 22 times and welcomed 18 by experience and baptism and 6 by letter.

Pastor Sproule, of Vicksburg, Miss., has been aided in a meeting by Pastor McCombe, of Crystal Springs. The meeting lasted ten days, resulting in a general uplift along with 10 additions by experience and baptism and 3 by letter.

A nine-days' meeting in the Dutch Creek church, Ark., closed with 16 professions of religion and 10 additions to the fellowship of the church. A meeting was held soon after three miles from the church and five more were received for baptism.

A NEW BOOK

Published by the Sunday School Board of the Southern Baptist Convention.

THE YOUNG PROFESSOR

A STORY OF BIBLE INSPIRATION

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17 Mo. Cloth. Nearly 500 Pages. Price, \$1.25.

THE MINISTERS' AND MEMBERS' MEETING

A meeting in the Akinville church, Morgan county, Mo., resulted in 14 professions of religion. All of the converts were received and baptized and one was added by letter.

Pastor W. J. Silvins held a meeting in his Abbeville church, Mo. There were 25 professions of religion, 14 were baptized and 2 restored.

The Sandy Springs church, S. C., has set apart Bro. I. E. McDavid to the full work of the Gospel ministry.

The First church, Waco, Texas, has set apart Bro. Joseph Pierce to the full work of the Gospel ministry.

Of West Union Association convened with Lovelaceville church, March 30 and 31. The meeting was organized by electing T. M. McFee moderator, and J. Stewart, clerk. The introductory sermon was preached by Prof. J. N. Robinson, President of Blandville College, from the text: "He was not that light, but was sent to bear witness of that light. That was the true light, which lighteth every man that cometh into the world" (John 1:8, 9). The sermon was earnestly and ably presented, and passed without criticism.

Quite a number of themes were discussed by Brethren Cates, Adams, Nowlin, Duncan, Pease, Robinson, McFee, Stewart and others.

Bro. Cates is one of the oldest and ablest preachers in Western Kentucky. He was very helpful to us. We hope he will come again.

The meeting was a very harmonious and profitable one. The good people of Lovelaceville opened their doors and their hearts to us, and their tables were laden with good things to eat. We felt that it was good to be there.

Our next meeting will be with Blandville church, commencing on Friday night before the fifth Sunday in June, 1901, at which time we hope to have the brethren of our sister Associations met with us.

J. R. STEWART, Clerk West Union Association.

STATE SUNDAY-SCHOOL AND COLPORTAGE.

The following Sunday-schools have contributed to this fund since last report. Let us hear from every Sunday-school in Kentucky. The possibilities of this work are great and the needs are urgent:

Smith's Grove \$ 181
Ghent 2 14
Owenton 6 00
Greenville 2 48
Cadiz 2 50
Lovelaceville 1 04
Walnut-street, Louisville 85 00
Chestnut-street, Louisville 80 85
Send money to O. B. Boyer, Box 604, Louisville, Ky.	

I NOTICE that several of the Southern papers are announcing that I have accepted the chair in Baylor University recently offered me. This is a mistake. While I appreciate very highly the honor involved in the invitation, and regard the opening for Baptist education at Baylor as one of the most promising in the world, I do not as yet see my way clear to accept the position offered. Yours sincerely, A. H. NEWMAN, Toronto, Can.

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Why do you permit a custom at the communion table which you would not tolerate in your own home? Would you like to know where this custom came from? Send for our free book—it tells all about it. A trial outfit sent free.

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Children's Corner.



ATTENTION, CHILDREN.

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

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.

HENRY'S TEMPTATION.

BY KATHIE MOORE.

The other night when Henry's mamma was putting him to bed she had a serious talk with him about the temptations that come to boys and young men. She told him about drinking and gambling, and smoking, and all other dangerous ways that young men fall into, and every now and then Henry would say:

"I never will, mamma; I never will!"

"But," said his mother "these temptations are so strong, Henry, and the boys feel so brave. They think they will never fall into these bad ways, but before they know it, a great many of them do."

"I don't care mamma, how many do, I never will. You need not worry for me," cried Henry.

"Oh, Henry," said his mamma, "don't boast. So many fine young men have been ruined by yielding to temptations."

"Mamma, I will never, never yield," said Henry very earnestly; and then he asked:

"Mamma, how old must I be before these temptations come to be?"

"They may come at any time.

Some of them come to you now."

"Yes," answered the little boy in a very quiet voice, "I know one."

"What is that?" asked mamma.

"In school, when we say the Lord's Prayer every morning," he replied, "the teacher tells us that we must close our eyes and fold our hands. The other boys won't do it, and they laugh at me because I do. And then there is one boy who pulls first my ears and then my nose, trying to tempt me to open my eyes—but I won't yield."

"Who is the boy who does that?" asked mamma very gently.

"I don't know, I never open my eyes to see."

"Why don't you tell the teacher about it, and let her stop the boy?"

"I don't want to tattle," answered the little boy. "That would be almost as bad as yielding."

"Well, good night," said mamma, as she kissed him and added:

"I don't believe that my little boy ever will yield, since he can bear so much and so bravely."

But after that Henry noticed that the boys did not tease him any longer about closing his eyes, and as to pulling his ears and nose, why they did not even touch him during the prayer. When he spoke to mamma about it, she said: "A little bird must have told the teacher," and Henry did not even guess what she meant—Presbyterian.

MARY DID HER BEST.

The public schools of a certain New England city have recently taken to an exacting form of art. The pupils are placed before a model and told to sketch as they see.

One day a little girl was seated in a chair on the platform and her classmates were given the usual order.

The results varied. Some of the drawings looked like a human being in the state of repose, others like wooden dolls. But one little girl had drawn the chair and a tiny figure standing in front of it.

"Mary?" said the discouraged teacher, "didn't I say, 'Draw Amelia as you see her?'"

"Yes'm."

"Well, is she standing in front of the chair?"

"No'm. She's sitting in it."

"Then why didn't you draw her sitting?"

Tears came into the child's eyes. She was misunderstood.

"But I hadn't got to it," she said. "I was just going to bend her down when you rang the bell."—Youth's Companion.

THE burden of suffering seems a tombstone hung about our necks, while in reality it is only the weight which is necessary to keep down the diver while he is hunting for pearls.—Jean Paul Richter.

DIANTHA.

(Continued from 10th page.)

splendid Thanksgiving for Daddy in the dear, old, unburned home! There were to have been three or four courses, with a choice plum-pudding. She had planned to send for Luke, and after dinner, when the house was in order again, she had meant to let him go upstairs and touch, with his big, gentle fingers, her little piles of hoarded wealth. She was thinking now how serious and tender his face would have looked, and how he would have—

My life flows on in endless song
Above earth's lamentations.

she began to sing hurriedly, drowning her thoughts. It would not do to stand there and think about Luke. No, no; it was Daddy she must think about. Daddy—where was Daddy?

"Daddy! Daddy!" she kept calling. "Where are you, Daddy? Why don't you answer?"

But Daddy did not answer her. After a little she gave up calling, and went back, sore-hearted, to her work. Daddy had gone away and left her alone, and her little Thanksgiving was in vain. If she could be sure he had gone anywhere, but—there! If she knew he had gone to see about lumber to begin another home with—oh, there would be so much to be thankful for then! She could stay at home alone and keep Thanksgiving. But the other possibility that grew into dread and horror as the morning waned was more than she could bear. She had a distinct, childish recollection of years when Daddy had come home to the little clearing and gone about unsteadily and strange.

"Not now! not now!" she cried in distress. She got her little dinner ready and sat down to wait. She did not sing, but there was no need of singing now.

The corn-house door was ajar, and, by-and-by, a sound of steps and voices drifted in to Diantha—bright, steady steps and earnest voices. She listened intently. It was Luke's voice that was speaking—Luke's! and it was Daddy who was laughing! They were coming up the path together. Luke had his big arm crooked and Daddy's hand was in it. It had been a stiff fifteen miles to Luke's and back and Daddy was very tired.

"Hillo! anybody at home?" boomed Luke's deep voice.

"Where be you, little un? Here's a 'Thankgiver' for you. I say to myself, if I've got to be thankful for that slip of a girl, to-day, I'm goin' to have some help about it!"

Daddy's face was smiling, but the tears ran down the grooves in his cheeks unheeded.

After dinner, when Diantha was washing her dishes, a familiar sound drew her to the door in amazement. Shadrach stood on his favorite fence-post, crowing triumphantly, and through the fringe of trees Diantha caught the first of a blue-jeans apron, Mrs. Grump wore blue-jeans aprons.

Nearer, among the ruins of the burned home, Luke and Daddy were drifting about, measuring and making plans. Diantha could hear Daddy's voice—how eager it was! He was gasping earnestly, and in the warm noon light she could see the hope and courage, new-born, in his face.

There was so much to be thankful for!—American Messenger.

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\$1.25 For a Golf Skirting, a new shipment of our 34-inch Publis Cloth, for golf or holiday shirts.
The most popular cloth in the city at a popular price. All wool and finely made.

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Fine assortment of Misses' Kid Gloves—also Ladies' Double Tipped Silk and Lisle Gloves; all the latest shadings.
The Ideal Warm Weather Gloves.
Art Department.
We call special attention to this department as containing the most carefully selected stock of Art Goods in the city.
10c For a Tinted Pillow Top and Back, reduced from 30c
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NINETEENTH OR TWENTIETH CENTURY?

Forasmuch as many have taken in hand to set forth arguments concerning these matters, it seemed good to me also, having traced the course from the first, to write unto thee, most excellent Recorder, in order that thy readers might know more certainly concerning these things.

In the first chapter of the Bible we find: "And there was evening and there was morning, one day—the second day—the sixth day." Second chapter: "And He rested the seventh day—and God blessed the seventh day and hallowed it."

Exodus 12:2: "This month shall be to you the beginning of months; it shall be the first month of the year to you. In the tenth day of this month—"

Lev. 23: "In the first month, on the fourteenth day of the month at even (sunset) is the Lord's passover. And on the fifteenth day of the same month," &c.

2 Kings 25:1: "And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month," &c.

2 Chron. 8:2: "And he began to build in the second day of the second month, in the fourth year of his reign," &c.

Similar quotations might be multiplied, but I deem these ample to show that God counts the day and month and year from its inception to its completion. But there are instances noting time which has passed or will pass, as Dan. 11:18, "King of north shall come after certain years"; Rev. 20:7, "When the thousand years are expired"; Matt. 27:65, "After three days I will rise again." But such are only exceptions to the general rule.

We, imitating the writing of the Bible, note the time as it passes, thus: In this the 15th day of the 2nd month of the 1900th year of our Lord. We do not mean by this expression that the 19 hundredth year is passed time, but we are still living in it just as we are living in the 15th day and 2nd month. In the same sentence, to compute a part of the time as passed, and another part as present, would get us into the fix of the little boy who added one and a half pecks of potatoes to one and a half pecks of beets, and then for his life he could not decide whether the answer *three* was potatoes or beets!

I have lived 65 years, 0 months and 20 days. I am now in my 66th year, 1st month and 21st day; I am living in the 15th day of the 2nd month of (or in) the 19th century or in 1900 A. D.

Chronologists tell us that the A. D. is three or four years fast; that 1900 should be 1896 or 1897. But, be that as it may, some of us know that man has undertaken to assume the prerogative of God in changing times and seasons. God ordered six days of labor and *the seventh* for rest. But man takes his rest *first* and then labors. God directed his Sabbaths to be observed from evening (sunset) to evening (sunset); man says from midnight to midnight. Which is right? Judge ye.

J. O. HARRIS.

P. S. With the permission of the editor, I would like to set before his readers my reasons for believing that Jesus lay in the tomb "three (whole) days and three (whole) nights." That he rose "late on the Sabbath," that is, just about sundown. That he and the early disciples observed the Sabbath and kept it

holy. That they did not observe the first as a holy day. That the Sabbath now (whether we observe Saturday or Sunday) should commence at sunset, God's appointed time.

I think a little "sanctified common sense" used in examining *that which is written* will establish these points.

J. C. H.

PADUCAH.

I preached last Sunday morning at the First Baptist church for Pastor George W. Perryman, to a very large congregation. Brother Perryman is delighted with his new field and the people of the city as well as his church are greatly pleased with him. This is no more than I expected. In three months, since he took charge, he has received sixty into the fellowship of the church. The attendance at Sunday-school has doubled. Including visitors, there were 200 present. The superintendent is Bro. W. E. Covington, one of the leading citizens of the city. The infant class is taught by Sister Grace Adkinson and numbers sixty, while Bro. R. H. Baker's class of young men has increased from less than ten to sixty-five. The contribution of the Sunday-school was for colportage work, to be forwarded to Dr. Bow, and amounted to \$6.50. The choir, under the skillful management of Sister Perryman, is an attractive feature. The church numbers over 500 members. I heard the former pastor, Brother W. K. Penrod, affectionately spoken of. He did a fine work, and during his pastorate from \$8,000 to \$10,000 were spent in remodeling the church building.

Paducah is a growing city of over 20,000 inhabitants. There are three other Baptist churches—the Second church is under the pastoral care of Brother T. B. Rouse, one of our best preachers; he is doing well and has about 150 members; the East church is under the care of Pastor Duncan and the Third church has been recently organized and is under the care of Bro. H. B. Wester. H.

DOING ITS WORK.

The letter given below shows what "The Trend of The Ages" is doing, and others have been heard from:

"DEAR MR. BOYET:—Having heard you preach several times when you were in New Orleans a few years ago, I saw a notice of your book and was determined to read it. I have now read it the third time and my heart is full of joy. The Bible is a new book to me, for I have been reading it as never before. The first reading gave me a dim vision of something that has been coming nearer until I now see clearly that God's earthly kingdom is one in all ages, changing in form only as it advances. Your views of election seemed so strange to me at the start, as I have been a Presbyterian for twenty-five years, and thought all the elect were elected before the foundation of the world. I now see how the election of a hundred and forty and four thousand Jews made it possible to elect the innumerable company when they believe the Gospel and are sanctified in spirit, as in Peter and Thessalonians. Praise the Lord for your little book which has intensified my love for his Word as nothing has ever done before. Mrs. ANNIE BAISTRO."

Send 50 cts. Post Office Money Order to John H. Boyet, D.D., 2118 Third Avenue, Louisville, Ky., and get a copy by mail.

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 perfume. 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.

OUR MAIL ORDER DEPARTMENT will as usual fill all orders with the greatest despatch.

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One and two pairs, slightly soiled, half price.

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One-third and one-half former prices.

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Single Rolls and Room Quantities at Remnant Prices. Bring measurements of your rooms.

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—contains 60,000 words—can be had from
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TITHING.

DEAR RECORDER:

Noticing some time ago in your paper, what I construe to be a call for experience of "Tithers," I have prepared a short paper and now beg leave to submit it for publication, if you so desire. Perhaps it may not be amiss to first give my reason for tithing, or rather what circumstance first led to tithing. In the year 1892, as well as I remember, the call was made for the Centennial Mission Fund. On the Sabbath near the beginning of the year when the first call was made from the pulpit of the Baptist church at Shelbyville—where I was then a member—I had forgotten my purse. It had been my custom to respond to every call made from that pulpit, so as the collector went his rounds, I was prayerful, and resolved in my heart (as I had no money with me) that I would not respond to any public call made for that fund, but with God's help I would go home and start what I should call "a box of joys," and that every time anything should happen to me out of the regular order of joys, I would drop in a mite, the sum at the close of the year to be applied to that particular fund. I kept no account of the amount which the box was receiving, but it did seem that God was especially good to me, for I had to visit it often. Near the end of the year, my pastor, Dr. Kone called, and in his presence I opened the box and found it to contain sixteen dollars, the original pieces, dimes, quarters, one half dollar, and three round shining dollars. Only one piece had been given at a time and that according to the value of the joy, not the money value, for many of the joys could not be measured by dollars and cents. I turned the contents of the box into the pastor's hands. I was not at the prayer meeting that week, but was told that he related the circumstances, adding that I had given to that fund sixteen times as much as some of the wealthiest members in the church. In justice to these members it will be well to add that I subsequently learned that he had reference to some noble Christians and liberal contributors, who did not sanction the raising of the fund, and of course, withheld their aid. But nevertheless the announcement some what startled me, and I asked myself the question, am I robbing my family? I did not believe that God would look with favor on such giving as would rob one's family. But upon an examination of my yearly allowance checks and balancing the amount as against the amount which I had given to church and for charity, adding the sixteen dollars, I had failed, by between twenty and twenty-five dollars, in giving one-tenth, so instead of robbing children, I had cheated God. Since then I have never failed to give at least one-tenth of all that passes through my hands to the work of the Lord. Now I suppose you want to know something of the result, whether or not the promises have been fulfilled. As to material blessings I can not say, yes; but as to spiritual blessings, yes, pressed down, full and overflowing. The joy I have felt for some of the giving cannot be expressed in words. Let me give just one example. The first year on balancing my accounts at the close of the year I found that I had five dollars on the Lord's side. This I sent to

my brother, George S. Seacore to give to some one who might be needy and worthy. The next year the yearly balance showed only thirty cents on the same side, a very pitiable amount, but it was the Lord's and I could not keep it. I studied quite a while that I might be enabled to give it where it would please him.

At last there came to my mind an aged colored woman who had served me in earlier days, and whom I knew to be very poor and needy, on account of her age, and for the further reason that she now has the care of two motherless grandchildren. I immediately enclosed the few cents in a letter to my daughter, Mrs. Willis at Shelbyville, directing her to buy enough gingham to make the two little girls an apron each, and to deliver them on Christmas morning, as a Christmas gift. Instead of the gingham the merchant let her have enough calico to make each of them a bright dress. Early on Christmas morning with the two little dresses and a small package of candy—which she had added—she wended her way to old Aunt Nancy's cabin. The little girls were yet asleep. The old grandmother answered the rap at the door, and presented a sad and sorrowful face. When she learned my daughter's mission she uttered a joyful "God bless Miss Maggie", and as I heard that exclamation described so it rings joyfully in my ears to this day. She then told how the little ones had gone to bed the night before, happy, hopeful, never doubting that the two little ragged stockings which they hung up would on the morrow hold something to indicate to them that Santa Claus had not forgotten even them; how she had lain awake for hours guessing what that something would be; how she had hugged over the dying embers in the little grate until the midnight hour almost crushed at the thought of the bitter disappointment awaiting them, for she had not one penny which she could spare for anything but bread and fuel. Said she "I was just a thinkin in my misery, Oh! if Miss Maggie was only here she would help me, I know she would."

Joy? Ah! what unspeakable joy to be the simple instrument of an answered prayer. And then to add to the joy, I would rather have that old Christian black grandmother's fervent "God bless Miss Maggie" than the most beautifully worded and high sounding prayer that ever went up from human lips. Joy in giving? Yes beyond computation in this world, and in the next what shall I expect. For does not the Master say "Inasmuch as ye have done it unto one of these the least of my little ones, ye have done it unto me." "You shall in no wise lose your reward." I have resolved then that if material blessings shall be withheld, and if I am permitted to have only one dollar in the year, ten cents of that—yes eleven—(for there shall be a free gift added) will be given to the Lord, for I know the spiritual blessings will fully compensate for any and all sacrifices that I make. I want to say candidly that I do not believe that the tithing system can be practised long by anyone without the full realization of the truth of the simple, yet beautiful saying of the Nazarene "It is more blessed to give than to receive." Or in other words the mere act of giving becomes a great joy; the hearing or feeling the result only adds fullness to the joy. Dear brother, dear sister try it,

and may the Lord bless you abundantly.

Mrs. JAS. S. MORRIS.
La Grange, Ky.

SOUTHERN BAPTIST CONVENTION.

The following additional information has been received regarding

RAILROAD RATES:

The Trunk Line Association has authorized a rate of one fare for round trip from points in Maryland and District of Columbia on same conditions as those made by the Southeastern Passenger Association.

The Associated railways of Virginia and the Carolinas and the Seaboard Air Line have granted same rates.

The B. & O. railroad same rates from points in Maryland and District of Columbia, also from Shenandoah Junction, W. Va., and Strasburg, Va.

The Southwestern Passenger Bureau announces rates of one standard fare plus \$2 for the round trip from Texas territory.

STEAMBOATS.

The steamer America will accept rate of one fare for round trip from Monroe and intermediate points to New Orleans. The rate will be \$8. Delegates will inform the clerk of boat, and he will register them for the round trip. This rate includes meals and rooms.

The Natchez, Vicksburg and Bends steamers, through Mr. Frank Watson, agent at New Orleans, grant rate of one fare for round trip.

The Memphis, New Orleans and Cincinnati Packet Co. decline to make rate of one fare, as they furnish meals and berths.

Central Passenger Association decline to make any reduction of rates.

O. T. GREGORY.

The Kentucky Chapter of the Richmond (Va.) College alumni are again showing enthusiastic devotion to their alma mater. In addition to having their annual banquet, they have arranged for a free public reading in Broadway Baptist church next Friday evening, 19th inst. Mr. L. R. Hamberlin, professor of Oratory in Vanderbilt University, will read Booth Tarkington's dainty, romantic story of Monsieur Beaucaire. Its graphic sketches, brilliant dialogue and contrasted characters make it admirably fitted for public reading, while the broad culture and consummate art of Mr. Hamberlin will be relied on to bring out in bold relief the physical and moral heroism of the daring, witty, loving, dainty, satin-clad Beaucaire.

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

St. Louisville 7:00 A.M. 7:00 A.M.
Ar. Atlanta 11:00 A.M. 10:30 P.M.
Ar. Macon 1:30 P.M. 9:30 A.M.
Ar. Jacksonville 7:30 P.M. 1:30 A.M.
Ar. St. Augustine 5:30 P.M. 11:30 A.M.
City office 200 South ave. Union Depot, Seventh and River, Louisville.

THE MARKETS.

LIVE STOCK.

Report for week ending Apr. 13.

CATTLE.

Extra good export steers, 1,200 lbs and up 4 00/60 40
Light shipping, 1,200 to 1,400 lbs. 4 00/40 40
Best butchers 4 00/40 40
Fair to good butchers 3 75/40 40
Common to medium butchers 3 50/35 40
Thin, rough steers, poor cows and cowboys 3 00/30 40
Good to extra open 3 00/30 40
Common to medium open 3 00/30 40
Feeders 3 00/30 40
Weaners 3 00/30 40
Hulls 3 00/30 40
Veal Calves 3 00/30 40
Milch cows—Choice 3 00/30 40
Fair to good 2 50/30 40

A Cup of Good Coffee. Illustration of a coffee pot and a cup. Text: To get a really good cup of coffee you'll have to start back of the actual making; you'll have to look to the roasting and the grading. In ARBUCKLES' you have a coffee that's scientifically roasted, and delivered to you with all the pores of the berry hermetically sealed. You're sure of a good cup of coffee because all the coffee flavor and aroma are kept intact until you want it. The fame of ARBUCKLES' induced other coffee packers to put out imitations of it. These imitations cost the grocer (and you) a cent a pound less than ARBUCKLES'. But don't be tempted to buy a package of some other coffee when you can get ARBUCKLES' Roasted Coffee.

Table with multiple columns: SHEEP AND LAMBS, HOGS, LEAF TOBACCO, and various market data. Includes prices for extra shipping sheep, fair to good, common to medium, etc. Also includes leaf tobacco prices and market reports for week ending Apr. 13.

IKLENZA

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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.**

Sent by mail on receipt of price—20 cents.
Sold for Circles.

IKLENZA EYE BATH CO., LOUISVILLE, KY.



A

News Stand

We have just added to our retail business department a "news stand" on which may be found all the magazines and illustrated weeklies that contain wholesome reading matter. Watch 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.

HENDERSON ROUTE - LOUISVILLE.

HENDERSON & ST. LOUIS RAILWAY—Union Depot, Seventh and River. Ticket Office, 28 Fourth street.

LOUISVILLE TO ST. LOUIS & WEST.

No. 41	No. 42
Lv. Louisville 7:15am	8:15pm
Ar. St. Louis 11:30am	12:30am
Ar. Evansville 11:30am	12:30am
Ar. St. Louis 11:30am	12:30am

ST. LOUIS TO LOUISVILLE & EAST.

No. 44	No. 45
Ar. St. Louis 11:30am	12:30am
Ar. Louisville 7:00am	7:00am

LOUISVILLE TO EVANSVILLE AND RETURN.

No. 46	No. 47
Ar. Louisville 7:00am	7:00am
Ar. Evansville 11:30am	12:30am
Ar. Evansville 11:30am	12:30am
Ar. Louisville 7:00am	7:00am

All trains run through south to Evansville. Through parlor cars on Fallasville and on all trains to Evansville and St. Louis. Trains daily at 8 a. m. Fallasville also carries daily with trains No. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

WASHINGTON EXPRESS MAIL, V. UNION.

Depot, foot of Seventh Street, one block from Louisville Hotel. Additional stop at Cleveland Station, 280 Fourth St., Chicago. Ticket office, 28 Fourth St. Schedule in effect May 15, 1901.

F. V. V. LIMITED, DAILY.

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

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THE FARM

KENTUCKY TRADING NEWS.

Wm. Cloyd, of Lincoln county, has sold a pair of mules for \$175.

The Harrodsburg Democrat notes the sale of a lot of hogs for August delivery at 50 per pound.

E. P. Claybrook, of Hutchinson, sold a lot of 300-pound hogs to Weish, of Lexington, at 54c.

W. T. Tucker sold to T. B. Bright, of Boyle, a three-year-old Harford bull for \$100.—Interior Journal.

Correspondents from the Bluegrass section report both clover and bluegrass rained by the white grub-worm.

Total sales in this market last week were 4,120 hhd., against 3,548 hhd. on corresponding week of last year.

O. H. Chenault, of Fayette, sold to John W. Schorr, of Memphis, eight young thoroughbreds for \$9,000.

A. Ashbrook, of Cynthiana, purchased of Blanton Holt a Nutbreaker mare, with Jaybird colt, for \$750.

From present prospects there will be a large crop of hemp sown, and a large crop of corn planted in Clark county this year.

A close inspection of wheat shows that the fly is not present, and that it has a good root. With a favorable season it will make a good crop.

Louisville parties sold to the agent of Stuyvesant Fish, of New York, a pair of mare mules, six years old and weighing 3,400 pounds. The price was \$500.

The lamb crop will be quite large in Clark county this year, for probably a larger per cent. of the crop was never saved than has been this season.

James R. Wilson has sold to J. Will Oney 2,000 pounds of tobacco at 8c straight. This is the best sale we have heard of for some time.—Mt. Sterling Gazette.

J. O. Lyon bought a bunch of butcher cattle of George Woods at 34c. Bruce & Bright sold their fancy horse, Arthur W., to Robert Jackson, of London, for \$300.—Advocate.

The Stanford Journal notes the sales of several lots of fat hogs at 50 and some shoats at the same price; 5 500 bushels of wheat at 70c; 12 yearlings 600 pounds, at 4c; 50 young hogs, 150 pounds, for April 10 delivery, at 54c.

There were 500 to 600 cattle on the market last week. Sales were slow, cows brought 3c, heifers 34c, steers, stockers 24 to 44c, some choice bunches brought 44c. Mules were a little off, not many offered and few sold. Horses ranged about as for the past three months; offerings were most of a medium class. This was stallion show-day, and a number of fine horses were on exhibition.—Richmond Register.

The increase in the number and value of cattle exported from the United States this year is highly gratifying. In January and February no less than 68,760 head have been exported, against 52,751 for the same two months of 1900, a gain of 11,009 for these two months. The average valuation per head in February of this year was \$91.50, against \$87.90 for the same month of 1900.

FISH IN VARIOUS FORMS.

With earliest spring and the season of Lent, fish comes into prominence as an especially timely article of diet. This is indeed its true season, not from custom merely, but for good reasons, based on sound principles of common sense. With a change in outward conditions—the occasional relaxing days of warmth, and that stirring of new life which comes with the longer daylight and the increasing power of the sun—there is a change in the physical system. This change often manifests itself in bodily languor and the loss of appetite. These plainly indicate lessened activity and strength in the digestive organs, and a change of diet becomes desirable if not imperative. It is nature's own form of relief.

Loss of hearty meat dishes and more of fish, eggs and dairy products, with fruit and vegetables as freely used as possible—these make up not merely the conventional lenten fare, but the most sensible and useful diet for these early spring months.

From its ease of digestion, as well as from its supplying important elements, fish is considered an especially valuable food for brain-workers of every degree; in short, for the sedentary and the active alike, it has an important place in a good dietary. But few general articles of food suffer more from lack of knowledge in preparation, or gain more by skillful cooking. A little special effort in this direction will make the fish breakfast or dinner far more popular than it is now on very many tables.

SALTED AND CANNED FISH.—The easy convenience of keeping a supply of salted and canned fish make these valued by most country housekeepers, and in their use even a slight improvement on the usual modes of cooking is well worth while. Salted mackerel, for instance, makes a coarse or fine dish, according to the skill and care with which it is prepared. Well soaked, so as to remove the salt sufficiently to bring out the mackerel flavor, cooked to a turn and served hot with a dainty cream sauce, it makes one of the best breakfast dishes. To soak, cut off the head and tail and lay the fish, skin side up, in a deep pan and cover well with cold water for from twenty-four to forty-eight hours, changing it at night and morning. Drain, wipe dry and broil over a clear fire. Spread lightly with hot butter and serve very hot. Sweet cream brought to a boil, with no addition save salt and pepper, makes one of the best sauces for salt cod, salmon or mackerel, either boiled or broiled.

Canned salmon makes many appetizing dishes, including excellent fish-balls. For this purpose, boil and mash finely potatoes to make a generous pint. Remove the salmon from a can after draining, free it from all skin and bone, and with a silver fork, rub it into small flakes. Add the yolk of an egg, well beaten, and season with salt and cayenne rather highly. Mix with the hot potato, beating thoroughly. Shape into flattened balls and fry in deep fat to a golden brown.

Arranged in a baking dish in alternate layers with fine bread crumbs and well moistened with cream or oil, crumbed over and browned nicely in the oven, you have salmon a la creme. For this dish, leave the fish in some what solid bits. Curled parsley and slices of lemon are the appropriate decorations.

BAKED.—A fine fish, well baked

and served with a good sauce, is most appropriate for the main dish of a lenten dinner. A simple stuffing of strips of bread well-buttered and seasoned with salt and pepper may be placed in the opening. Some thin shavings of salt pork laid over the fish in the pan are better than rubbing with salt. A fish-sheet of perforated tin which lifts the fish above the liquid in the pan is an advantage, though not indispensable. A hot oven and frequent basting are the main points, and a little rich milk may be used for basting. Some cooks add broth. The fish is done when the flesh parts readily from the bone, and before taking up, the pork should be slipped off and the top lightly browned.

Another method which helps to heighten the character of a rather tasteless fish, is to place in the pan, with an inch or so of water, two tablespoonfuls of vinegar, a teaspoonful of scraped onion, a bay-leaf, a little bunch of pot herbs, a few pepper corns and a pint of canned tomato. Baste faithfully with this mixture. When the fish is taken up, strain and add to a compound of tomato, previously stewed and slightly thickened with cracker dust. Stewed or baked tomatoes are a good accompaniment to fish.

Sliced halibut, with the bone removed, may be cut in filets and rolled to make neat "turbaus." Dress with a little melted butter and a squeeze of lemon juice, with salt and pepper, and fasten in shape with wooden toothpick, buttered for ease in removing. Bake for twenty minutes and arrange on a dish with a nicely browned potato ball in the center of each. Garnish with curled parsley, and you have a pretty and toothsome dish, quite in accordance with the fancy of the day for pleasing at once the eye and the palate.

FRIED.—The ordinary small pan fish of fresh water—trout, smelts and others—are cooked in perfection by frying, which is not an unwholesome mode of cooking, as sometimes believed, when the fat is used at a very high temperature. It is luke-warm fat that makes greasy food. Plunging in deep fat which cooks the surface instantly, is good for very small fish, but perfect cooking is quite possible in a shallow frying-pan with a very little hot fat. Flour lightly the fish before putting in the pan; watch closely and turn when one side is browned, and remove to a hot platter quickly and carefully as fast as the second browning is complete. Smelts or small brook-trout will fry in a deep kettle in from three to five minutes.—Dorothy, in Country Gentleman.

In this season of grip and colds it will be well to regard the prescription of an eminent French physician, freely to inhale cologne-water on the appearance of the first symptom of a cold in the head or chest. It should be done by pouring strong cologne on the handkerchief, drawing the fumes in exclusively by the nose or mouth, according as the cold is in either part. The best results may be expected, says the physician, when the trouble is in the throat, the laryngeal membrane being more susceptible to treatment. At first, the inhalations should be made at intervals of two or three minutes or until a burning sensation is excited in the part treated. Afterwards, a longer period may elapse, but through the twenty-four hours the inhalations should be frequent. The effect is to arrest the preliminary inflammation and to prevent its spread downward, a process that is known as a "cold taking its course." Promptness in beginning the treatment is one of its essentials, as it is only in the first stages of the trouble that it can be effective at all.

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Leave Louisville.
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Leave Louisville.
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Arrive Louisville.
8:10 a. m.; 11:00 noon and 9:30 p. m.

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Leave Louisville.
7:30 a. m.; 7:30 p. m. and 8:30 p. m. a. p. m.
Arrive Louisville.
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