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Faith, Hope and Love, these three

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CONFESSION of our sins is not confession unless it is accompanied by a resolute determination to forsake them, and an earnest desire for God's pardon of them. There is much self-complacency in some confessions.

BISHOP POTTER, in a speech upon the grave questions which confront civilization, says: "I cannot conceive of words, men and brethren, that go more directly to the bottom of these social problems which are to-day most of all challenging us than 'Beware of covetousness: for a man's life consisteth not in the abundance of the things that he possesseth.'"

EVIDENTLY advanced thought has not contaminated the little Baptist orator of Chicago. For Dr. Henson thus pays his respects to it: "You know the animal they call the crab gets too big for his clothes once in a while. When he does get too big for his clothes he bursts out of them. Then he walks backward and is called a soft shell crab. That is advanced thought."

JOSEPH PARKER says there is a splendid stimulus in the narrative of noble deeds which are known to be historical. He says also: "To preach a commonplace sermon on courage while Joan of Arc and John Knox, who never feared the face of man, and Jenny Geddes, with her cutty-stool, and great platoons of less hackneyed heroes, stand in waiting, is a rank homiletic heresy."

In telling how to win men to church, Dr. Coburn, who has been eminently successful in doing this, makes two strong points. One is: "A preacher's 'pastoral work' ought not to be considered as successfully accomplished when he has merely called on the women of his parish in house-to-house visitation. The greater part of such pastoral work ought to be done in the offices and shops. The sisters will not suffer, and such an investment of time will pay big dividends."

His other point is stronger still: "That preacher is on a fool's errand who seeks to help men by giving them a show, or a literary entertainment, or an essay on political or social events instead of the Gospel. The Gospel alone is the power of God unto salvation. The only reason for seeking to draw men to the house of God is to save them from indifference or the total shipwreck of faith, and lead them to the point where, listening to the truth, their consciences and wills may be moved, and they will say, 'I see that,' 'I caught,' 'I will,' 'I consent,' that 'God shall have his way with me.' The sole purpose of a church, as some one has said, is to make men Christians, and then make them better Christians."

Evolution vs. Sin.

BY THOS. A. T. HANNA, D. D.

The following remark has been printed as coming from Thomas Carlyle: "I have known three generations of Darwins; atheists all!" Some have been eager to maintain that even if the teaching of evolution be accepted, it does not necessarily deny the existence of a divine Creator; that it only puts him further back than the ordinary view of immediate creation. This we may admit, for the evolutionist is powerless to tell how his primordial atom could exist without a Creator. It is as possible for a whole well-ordered and well-developed universe to spring into being of itself, as it is for an atom, or a stream of atoms, to spring from nowhere, out of nothing, and go "Raining along th' illimitable lanes."

We can certainly turn their argument upon them, and show that they have gained nothing for their cause by removing the Creator a number of ag's further back, as if he were a disagreeable ancestor, whom it were well to put as far down as possible on the family tree.

But, although they gain nothing against the Creator by thus antedating his work, and, in their own view, minimizing it, yet we gain something, for we gain by their efforts an insight into the animus by which they are inspired in these efforts. "Inasmuch as they did not like to retain God in their knowledge," therefore they put him as far in the background as they can. As it is not prudent or desirable to deny altogether his presence and power in the formation of the universe, the best that can be done, as they reckon, will be to have as little of him as possible; and that little as far away as possible. The pleasure-seekers of old Israel could not deny that the evil day was coming, but they found a certain kind of comfort for themselves in "putting far away the evil day." How unwelcome to the great majority of scientific men is the thought of God. How sedulously they endeavor to exclude him from his own world. How little they leave to him to do, either in the making of the world, or in the maintenance of it. As we may imagine a Chinese to bow and worship in the "Temple of the Five Hundred Gods," how swiftly do the wise of this world prostrate themselves before a thousand second causes, and how eagerly they ignore the great First Cause. Eagerly they embraced the "nebular hypothesis" in regard to the genesis of the universe, because it appeared to furnish a creation without a Creator; and just as eagerly have they embraced the theory of evolution, because it seemed to furnish a world of sentient beings, with the least possible help from a personal God; the work of God in the matter having been attenuated to an irreducible minimum, so to speak.

In criminal courts the crime is often traced home to the criminal on the principle of "Cui bono?"—that is, find out the man who could profit by the crime, the man who might think he had some great interest to be secured by it. The great interest to be subserved by the doctrine of evolution is, to do away with the idea of sin. It is manifest that the quivering atom of protoplasm cannot be said to have been born in sin and shapen in iniquity; and it is just as evident that the charge of personal sin cannot be brought with any more show of reason against the atom in any of its myriad and Protean transformations, changes through which nature is supposed to reach her chief d'coure, "man, her last work, that

seemed so fair." So we have eliminated sin from the equation entirely; and what Aaron could not do, with all his priestly sacrifices, we are to do by educating the people to believe that they are the product of innumerable differentiations wrought out from a parent atom which is as nearly nothing as possible; that is, we are to raise up a people who will have "no more conscience of sins." Thus we shall find men putting away sins by the sacrifice of their personality. That "filthy dreamer," Walt Whitman, would very naturally welcome the evolutionary view, because it left no room for the imputation of sin. He expressed his delight in the society of men, because, as he wrote, "they do not make me sick talking about their sins." Apparently nothing to him could be more nauseating than to be reminded that he was a sinner.

Of course, in any scheme of evolution that would be found at all consistent with itself, sin would be simply an impossible thing. Who is there to be a sinner? Against whom could he sin? What being could tempt him to sin? How could he have any power to sin, being in the grasp of this irresistible process? Where, in the innumerable series of changes postulated by evolution from the atom of jelly to the moral being in the image of God, where, in that series of fluctuations in the past, could place be found for the entrance of that vast, chasmal fact of sin? Impossible. As well say that the whole starry universe could be inserted between two undulations of a single little beam of light. It has been remarked that evolution, as a hypothesis, cannot account for the person and character of Jesus; and no more can it explain this tremendous fact of sin and the consciousness of sin. It can neither explain that, nor explain it away. Shelton, Connecticut.

Old-Fashioned Piety.

BY HENRY A. STIMSON, D. D.

A remarkable sentence occurs in a letter by the late Dr. James Martineau to Frances Power Cobbe, under date of June 17th, 1868. It is as follows:

"So long as the language and conception of practical piety are acquiesced in as 'concessions to infirmity,' and apologized for as indisputable illusions of the religious sense, no real power, no hope, no deliverance can go forth from the teaching of divine things. Here lies the weakness of the liberal movement."

When one remembers that Dr. Martineau was throughout a very long life the most intellectual and distinguished of English Unitarians, the significance of the statement appears. We are under the influence of a liberal movement in religious thought which has much to commend it, so far as it stands, for a wide and genuine brotherhood among lovers of Christ and for a teachable spirit intellectually. The danger appears when it comes to apply to morals. What the new thought has yet to prove is that it can produce the old-fashioned type of Christian character. We are not sticklers for words, but it is indisputable that piety and piety are largely dropped from the current vernacular, and when an authority like Dr. Martineau testifies that in liberal circles the conception for which these words stand is apologized for, or regarded as a concession to infirmity, there is occasion for serious thought. Words in themselves may be nothing, but conceptions are permanent facts. And when words come to be recognized as philanthropic life, is the overshadowing blessing still felt in our hearts and

homes. We may well ask what is to take the place of it in the lives and homes of those who are to follow us, if we, the men and women of to-day, are indifferent as to its meaning and worth?

Dr. Hillis of Plymouth church, Brooklyn, in his letter withdrawing from the Presbytery of Chicago, says that he has asked Dr. Gunsaulus to join him next autumn, with two or three other pastors, in a movement to spend a month in going from city to city to speak upon the "need of a reviving of the sense of justice and law in American life, upon the peril of our materialism, mammonism and the destruction of our higher ideals, upon the perils that threaten the Sabbath—the only day dedicated to brooding the vision-hour and the higher spiritual life—upon the decline of moral instruction in our homes, and the dangers to the American family, upon the importance of the reviving of the noblest ideals of our Puritan fathers and the sweet reasonableness of the Christian faith, upon the danger of an atrophy of conscience, and the importance of a personal forsaking of sin and a personal acceptance of Christ and Christianity as the essentials of the higher life."

What does all this mean but an appeal for piety in the old-fashioned sense, a summons for men and women bearing the name of Christ to be pious, to make Christ first in their life and thought, to bring everything within and without to the test of his approval and of its effect upon intimacy of the heart with him? The external forms of evil which are so potent to day and are pressing so heavily upon the thought of serious men, are in themselves small matters, and will quickly be dissipated when Christians are won back to the old conceptions, and when leaders of Christian thought and action find themselves no longer looking askance at the old terms, but regarding them as the largest expression of the sweetest possession of the Christian spirit, and the natural and obvious utterance of the desire of the soul in its longing for satisfying acquaintance with God.—Independent.

OUR need of God's help for the meeting of the petty vexations and the minor trials of our every-day life is as real as it is for the supreme struggle of our being in the final conflict with the arch-enemy of our souls. And as to the relative measure of God's power requisite for our aiding, who shall say what is much or what is little for God to do? God is as ready to aid us in one time of need as in another. We can depend upon Him alike when to us our requirements seem great or seem small. He who will help us in our dying will help us also in our daily living. He knows your need. It seems to you that no one can know it, it is so vast. He knows it better than you do yourself. The multitude of your own aspirations are not present to you, are lost to you, but He has caught them all in His own vessel and will see to it that all are duly fulfilled. He knows your need, your bodily and your social need, your spiritual need, your need to-day, your need yesterday and your need to-morrow. And He knows it that He may supply it.—George Bowen.

It is an old proverb that he who aims at the sun to be sure, will not reach it, but his arrow will fly higher than if aimed at an object on a level with himself. Just so in the formation of character. Set your standard high; and, though you may not reach it, you can hardly fail to rise higher than if you aimed at some inferior excellence.—Joel Hawes.

Some Signs of Weakness in Denominational Life.

BY J. BENJAMIN LAWRENCE.

It is well and befitting to sometimes pause and take our bearings—to find our spiritual latitude and longitude—so that we may know whether or not we are drifting from the true course. This is necessary because of the imperfections that are continually creeping into everything man has a hand in. The faults of human nature will continue to come to the surface. It is only by the renovating influence of the Holy Spirit that denominational life is kept pure. I shall point out briefly what seems to me to be signs of weakness.

1. The attitude of present-day criticisms.

Criticism is, in its true sphere, a sign of health. It is by having our faults pointed out to us that we are enabled to "rise on our dead selves, as stepping stones to higher things." He who is wrong and knows not that he is wrong, there is no hope for him; he who is wrong and knows that he is wrong, there is hope for him.

Criticism, however, ought to be generous and not in a spirit of denunciation and censure. It ought to be aimed at things human and not at divine things. Our present-day critics, though, instead of calling men and nations to account for their loose way of living, are endeavoring to destroy the inspiration of the Word of God. This is a sign of weakening. As a people, Baptists have ever stood for the supreme authority of God's Word. Our life as a denomination depends upon it. Whatever destroys the sovereignty of the Word of God undermines Baptist faith. We have nothing to gain by higher criticism, but everything to lose. Some other denominations may wish to set aside parts of God's Word, but Baptists cannot dispense with any of it. The Bible, when accepted as the supreme authority, makes Baptist, but higher criticism will make anything else but Baptist. Such criticism is enervating; it is a sign of anything but health and strength.

2. I find in the tenor of present-day preaching a sign of weakness. It seems to me that the preaching of to-day will not compare with the preaching of the past. It is, perhaps, more learned, more logical and more eloquent, but it is not up to the standard in spiritual fervor and power. Where is the preacher that goes before the people every Lord's Day with his soul afire with a burning desire for their salvation. Present-day preaching is too much on the order of declaiming. There are too many sermons and not enough messages from the Lord delivered from the pulpits. The distinctive principles and cardinal doctrines which were the themes of the preaching of the past are being more and more untouched. Under such preaching there is bound to be a letting down in the tone and character of our denominational life. We must get back to the old landmarks. God forbid that Baptist preachers should ever turn aside to preach anything but Baptist doctrine.

3. There is, it seems to me, a sign of weakness in the direction of present-day denominational effort. Everything is tending towards organization. This is all right, so long as it is within the bounds of Scripture, but, oh, how easy it is for human nature to overstep these bounds. We have an awful illustration of it in the history of the rise and progress of the Roman church. Let us be careful lest, in our organization for strength, we interpose a human-made system between the laymen and Christ who is, after all, the true and only medium of our union and strength. Let us see to it that we do not exercise ourselves more in the raising of money than we do in trying to lead sinners to Christ and Christians to a higher life. There is a danger line and I fear that the trend of present-day effort is going to carry us too near that line for safety.

4. It seems to me that there is a general decline in spirituality in all our churches. This is a sign of weakness. I hope I am mistaken, but it seems to me

that the real spirit of the Man of Galilee is not holding its own in the hearts of our people, nor manifesting itself in their conduct. Right, justice and truth, as exemplified in His superb life, are so often not the actuating principles in the conduct of professed Christians. "This is an age of doubt" and while there may not be so much doubt in our churches, yet they are affected by it.

Let us bear in mind that our strength is not in an educated ministry, that it is not in the completeness of our organization; that it is not in the amount of money we raise; but it is in Christ and is measured by our closeness to him. He is the head of the church, its strength and its life, and anything that leads us away from him is weakening.

Greenwood, Miss.

Sabbath-School Instruction.

There is scarcely any department of our church work in regard to which the wide-awake Christian is compelled to feel a more acutely painful interest than the Sabbath-school. It is here that a large proportion of such religious training as the present generation of children is to receive is imparted, and one question whether it is correct in quality and sufficient in quantity.

The Sabbath-school is, for large numbers of children, the only religious service attended. The reading of the Scriptures is scarcely heard of in the public schools. Family worship is kept up in comparatively few homes, and religious home training is, consequently, not to be expected in a large portion of the homes. Too many children are never seen in the preaching service. If they get any training in religious lines, or if there are influences looking to their conversion, it must be in the Sabbath-school.

What we find there, however, is not of the most encouraging nature. One brief hour each Sabbath is not much in a week, especially if the irregular attendance of both teacher and pupil is taken into the account, thus leaving blank a good many Sabbaths, and some not filled with very great efficiency. Surely this hour should be made much of, for on its proper use depends, very largely, the spiritual destiny of multitudes of children.

Scarcely one-half of this hour is taken up by the teacher in the hand-to-hand work of the class, and of this a considerable part is consumed in marking the classbook, taking up the collection, inquiring about absent scholars, and adjusting the class machinery. Little time is left for reading, studying and reciting the Bible and the Catechism, and in applying the truth to the minds of the children. Sometimes the teacher settles back, or the class engage in general conversation, before the brief limit of the half hour is reached. One, recently, in looking over a school, and seeing evidences of inattention, listlessness, unpreparedness, trifling and shallow conversation, was forced to lament: "Vanity of vanities." And yet it is not so generally. Many teachers throw their whole hearts into their work, and try to be spiritual guides and helpers to their children and young people, both in and out of school.

The superintendent has a great opportunity. In opening and closing he has something like half an hour. It may be largely frittered away with mere talk about machinery and temporalities, and some men permit this. They should not. The hymns, the prayers, the review of the lesson, and the welcoming and parting addresses afford the earnest superintendent a privilege to be coveted by a good man.

Oftentimes the work may be shallow, but it need not be, and it is criminal to permit it to be. Impressions should be made for eternity. The Word of God should be laid away in the memory, to be there the Sword of the Spirit in reach of the hand at any crisis. The Catechism and other forms of sound words should be made familiar to each one, and a part of the mental equipment for all time. Reverence and godly fear should be instilled. The duty of repentance and faith should be made clear, and Christ should be held up most lovingly as the

only name under heaven given among men whereby we must be saved. Let the very best advantage be taken of each passing opportunity.—Herald and Presbyter.

What is the Christian's Duty Toward the Professional Tramp?

BY W. J. SANBORN.

The professional tramp stands at the door and asks for something to eat. Ought the Christian to feed him? Some say yes, and others equally as conscientiously say no. Before any final decision is made, let us take a look at him—analyze him.

WHAT DOES HE STAND FOR?

Is he lazy? Little or no argument is needed to convince people of this fact. In many cases the tramp has taken the oath that he will not work under any circumstances. He says, "Why should I work when I can get more and get it easier by tramping?"

Is the tramp a liar? Here, too, argument is superfluous. But we venture a few remarks and illustrations. Listen: Thrown out of work in Cincinnati, on his way to see his poor dying mother in Minnesota (that mother has been "dying" for the last ten years), or hurt in a railroad accident; would dearly love to work but that hip pains him so; or, the "sore-arm movement" is enacted. Mr. Tramp says that he is on his way to St. Louis for treatment at the hospital, and he exhibits an arm covered with ugly sores. In your desire to do good, you give him a dime or a quarter. The next day in a neighboring city you see this same piece of humanity, the sore arm has been "amputated," and the rascal is so drunk that he can hardly keep the sidewalk. A certain number of the better dressed and better reared tramps play the "religious act." One of them comes into the evangelistic meetings. He "testifies" that he has decided to lead a better life. He confesses that he has been mean and wicked, now he wants to change (some change). He weeps, prays and shouts that the "light has come" and he never was so happy in all his life. He feels that he can now go out and "fight the devil," but he must have a few dimes and a clean shirt in order to do a good job. In a few hours he is too drunk to tell what has become of that shirt. Whenever it is to his advantage he "gets converted!" The Christian has a duty toward him.

WHAT IS THAT DUTY?

If he gives him money, he uses it for gambling and strong drink. If he gives him food, he simply enables the tramp to go on in his lying, stealing, swearing, gambling, drinking, etc. If the tramp is occasionally compelled to saw and split some wood before he gets his meal does that make him any the less a vagabond and a nuisance? Will the people ever change the heart and life of the tramp by feeding him? Does the "hand out" solve the problem and discharge the duty of the Christian toward the professional tramp?

But some one points to Matthew 5:42, and, with a crushing sarcasm, says, "Give to him that asketh thee and from him that would borrow turn not away." Did you ever refuse your child or a relative any request? If you have, you treat the tramp with more consideration than those who have stronger claims upon you. Jesus taught his disciples to pray, "Give us this day our daily bread." Do these words mean that we are simply to ask God for our daily bread? Are there no conditions to be met? Will our daily necessities be supplied simply because we mouthed this petition? Does it not take something more than a mouth and a stomach to secure daily bread? Put alongside of Matt. 5:42 and 1 Tim. 5:8 "If any provide not for his own, especially those of his own house, he hath denied the faith and is worse than an infidel." Also, drink in the meaning of 2 The. 3:19, "If any would not work neither should he eat."

Some people argue and act as though they thought and felt that their chances for entering the pearly gates were great-

ly enhanced because they fed the tramps. They quote: "I was an hungered and ye gave me meat; I was thirsty and ye gave me drink." Will you please notice to whom the pronoun "I" in that verse applies? Is there the least likeness in Jesus Christ, the pure Son of God, and this filthy, degraded piece of humanity? The tramp says, "Steal, lie, swear, get drunk, shirk, corrupt virtue, etc." The apostle says, "Abhor that which is evil; cleave to that which is good." If you think that because you have assisted the tramp—that lazy, lying, licentious, vermin-covered vagabond to go on in his wickedness, you will have "more stars in your crown," you were never more mistaken in your life. Every time you feed and clothe him you make it possible for him to go on.

The remedy is simple and close at hand. Stop feeding them! Stop feeding them! Just as long as we feed them and make it possible for them to exist, just so long we will have them. St. Joseph, Mich., has a "run" and will have, on hurried marriages, as long as her laws are as they are. America and all other nations will have the tramp just so long as it endures, pities, encourages, and feeds him.

In addition to what the city and county is bound by law to do (and that seems ample), I would advocate that the state provide some kind of work if it is nothing more than carrying bricks from one end of the lot to the other. Let Mr. Tramp know that the "Courts of Heaven" have never repealed the law which says, "If any would not work neither should he eat," and that the people of this nation still hold this saying as true and in force. Let the state organize, provide work (our highways need repairing), hire men to enforce the laws. Nothing would have such a wholesome effect on the tramp as to know that he must either go to work or quit the state. How soon and how carefully he would avoid Illinois! Then other states in self-defense would be obliged to take up the movement and the professional tramp would be known simply in history.—Standard.

The Last and Present Century.

"Lo, I am with you always, even unto the end of the world." What the coming century has in it no seer has the foresight to see. Looking back over the nineteenth century Christ is seen to be central to it; other things were in it—art, literature, ethics, civics, science; but if you go to the central and dominating fact, it is here. The Christ of all the ages is in this age. The manifestation of Christ in the nineteenth century was the best prophecy as to his manifestation in the twentieth century. Speech becomes hackneyed, and no hackneyed speech can become the vehicle of the divine. God gets rid of obsolete language, obsolete words, and obsolete expressions. He is a consuming fire, and the instruments that have done their work are burnt up by him so that there may be room for new speech and new modes of thought. Our conceptions of Christ were progressive. John Wesley was the inaugurator of the idea of Christ at the center of the individual man. William Carey later became the inaugurator of Christ at the circumference of humanity. If you want to be anything worth being, do anything worth doing, you must have Jesus Christ as your Saviour and friend.—Dr. John Olifford.

THERE are certain tiny insects which work on all branches of trees, raising small lumps here and there. Out of these lumps a deep black substance is obtained, from which the ordinary ink of commerce is manufactured. This ink is used by all kinds of writers to give expression to thoughts, some of which may reach the hearts of vast multitudes of people, and live on into eternity. The smallest duties performed by the obscurest Christian may have immeasurable and eternal influence. Let us not turn aside from the least opportunity. Infinite consequences may hang upon the faithful doing of apparently the most insignificant actions.

SUNDAY-SCHOOL LESSON.

SUNDAY, MAY 5.

OUR LORD AND PETER.

John 21:15-22.

MOTTO TEXT—"Lovest thou me?"—John 21:17.

This is the seventh appearance of our Lord after his resurrection. That is, it is the seventh one which is recorded in the Bible—there may have been others of which nothing is told us.

Seven of the eleven apostles were together on the Sea of Galilee. Peter and James and John and Nathaniel and Thomas and two whose names are not given us. They had toiled all night and taken nothing, and, in the early morning light, their Lord, standing on the shore, gave them another miraculous draught of fishes. He gave them one when he called Peter into the ministry. He repeats the miracle now that he restores Peter.

There was a fire, and bread and fish cooked when they reached their Lord. He never forgets the physical needs of his children. They were tired and hungry after their night of fruitless toil on the sea. They found rest and refreshment in his presence.

"Simon, son of Jonas, lovest thou me more than these?"—He does not call him by the name he had given him, Peter, a rock. That would have seemed a keen sarcasm to the erring man who had shown himself so little like a rock in his cowardly fear. Peter had boastingly said that if all betrayed him yet would not he. The Lord reminds him of his boasting by asking if he loved him more than the others did. "Yea, Lord, thou knowest that I love thee."—Yet his actions had indicated anything but love. It was a blessed thing for Peter that his Lord was omniscient, and knew his heart. For, despite his denial, Peter did love his Master with that great warm, blundering heart of his. "Feed my lambs."—The lambs of Christ are those who have been Christians but a short time. There is no indication of physical age in the words. A man of seventy who has just been regenerated is a lamb of Christ's fold. The lambs need care and defense from their foes, and the Lord, by telling Peter to care for them, showed in a tender and thoughtful way, his forgiveness for Peter's cowardice.

The question is repeated, but varied. "Simon, son of Jonas, lovest thou me?"—This time there is no reminder of his bragging and his egotism. Simon knows that he loves his Lord, and again he appeals to his omniscience in his reply. Peter's humility is shown in the use of the verb translated "love." It is an humble one than the Lord had used. Our Lord's word translated "love" involves deep honor and devotion and esteem. Peter's only expresses a personal affection. "Feed my sheep."—The word translated feed is a different one from that in the preceding verse. It is a pity that the difference in the Greek words used in this touching conversation is not shown in the translation. This word means tend, or shepherd, his sheep.

The third time the searching question comes, "Simon, son of

Spring Medicine

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Bad Feelings in Spring—"In the spring I was feeling very badly. My blood was very poor. I began taking Hood's Sarsaparilla. It did me much good. I think it is a wonderful spring medicine and recommend it to all sick and suffering." ETHEL L. BEAN, Eaton Center, N. H.

Jonas, lovest thou me?—Peter was grieved because of this third question, either because the repetition recalled to his heart that he had denied his Lord thrice, or because the repeated question seemed to show that the Lord did not have faith in his protestation; or because in this question the Lord uses the lesser word for love which Peter himself had used.

"Lord, thou knowest all things; thou knowest that I love thee."—The word translated know is a stronger one than Peter had used before. The Lord most assuredly knew that he loved him. God's omniscience is a joy to his children. Their words and acts are so imperfect, it is a delight to them that he knows their sincerity and love. Again the Lord bids him feed his sheep. Thus he reinstated Peter in his position as an apostle, and never afterward did his brother apostles remind Peter of his fall, at least so far as is recorded. But they did not recognize any primacy of his. Paul withstood him to the face when he was to be blamed for his cowardice before the Judaizing teachers.

"When thou wast young, thou girdestst thyself, and walkest whither thou wouldst."—He was free to do as he chose, both as to his service and as to his going. But when he was old, men would not leave him his freedom. Peter had again chosen, of his own free will, his Lord's service. The Lord places before him plainly a martyr's death, but also intimates in saying that he would stretch forth his hands himself, that he would meet that death bravely, showing none of the cowardice with which he had disgraced himself.

Paul, being a Roman citizen, was beheaded. Peter was crucified, head downward. The tradition is that he asked to be so beheaded because unworthy to die as his Lord had died, and that he voluntarily stretched out his arms on the cross. The weak denier of his Lord glorified God at last by his brave faithfulness.

When our Lord had thus spoken he started to walk away, saying to Peter, "Follow me."—Looking back, he saw John a little behind also following the Lord. Peter was naturally interested in the future life of his friend, John. The Lord had foretold for Peter himself a violent death—would John glorify God in the same way? There was no jealousy of John in the words, but there was curiosity, and this the Lord rebukes.

"If I will that he tarry till I come, what is that to thee? Fol-

low thou me."—Thus the Lord declares his power over human life. If he chose that John should live for ages, neither disease nor human violence could injure him. He does not say, as John goes on to explain, that he did will John should not die to the end, but that it was no concern of Peter's when or how John died, or if he did not die at all. His duty was to follow his Lord.

DAMAGED BY FIRE.

Last Monday afternoon, just after a funeral service in the main audience room of the First Baptist church, the building was discovered to be on fire, and for a while the beautiful structure seemed doomed, but with prompt and heroic action upon the part of Owensboro's excellent fire company and many friends, the flames were extinguished and, in the providence of God, our church home saved. The greatest damage is to floor, carpet, pews and frescoing, which will probably amount to \$2,000 or \$3,000, covered by insurance. Our people were moving along in a quiet way, and in many respects the work of the Lord was prospering under the leadership of our beloved (we mean beloved) pastor, E. Pendleton Jones, but when our church home was threatened and damaged as it was, many were made to feel that after all we were not doing what we should, and that the Lord sent this little fire to warn us up.

So we are hoping and praying for better things, and to this end our brethren and sisters seem to have a willingness to work more. Until repairs are made on our auditorium, services will be held in our lecture-room, though the Methodist and Presbyterian churches have kindly offered to divide time with us. We greatly

CHEW FOOD.

Chewing Preserves the Teeth and helps Digestion.

The finest specimens of teeth are seen in animals and human beings who chew the food thoroughly.

Dentists agree that teeth must be used to properly preserve them and therefore they urge people to chew their food thoroughly, but the nervous, hurried manner of eating is altogether too common among people and when fed on soft mushes they are liable to swallow the food without chewing.

Dyspepsia and bad teeth are the result if this practice is continued. True one can eat soft food without detriment if the necessity of chewing is remembered. Grape-Nuts food is so crisp and brittle and withal so pleasant to the taste that the user can not forget to chew and thus the teeth get the necessary use and the glands of the gums are made to give the juices that Nature intends shall be mixed with the food before it enters the stomach. A New York doctor says many New Yorkers put a little sugar on oatmeal and then cover with Grape-Nuts, and this method compels the chewing necessary to digest the oatmeal.

Grape-Nuts food is pre-digested and also helps in digestion of other food. The doctor's plan might do for a variety, but Grape-Nuts nd cream alone are considered ideal by hundreds of thousands of brainy people.

There are other reasons why those who eat Grape-Nuts look nourished and well fed. The food is made of parts of the field grains which Nature makes use of in rebuilding brain and nerve centers. Proof will follow use.

appreciate this mark of Christian sympathy and brotherly kindness.

A gracious revival at our Bowmar-avenue mission, conducted by Eld. J. B. Hocker, has just closed with 42 additions to the church by baptism, most of whom were noble and promising young men. This is one of the most promising city mission fields we have ever had, or that I know of anywhere. This field has been occupied by our church about three years with marked success, and now that the congregations have outgrown the little house we have been using, our church decided a month ago that they would build a larger and more commodious house. Plans for same have been agreed upon and we are now raising the money with which to pay for same. This building will meet the demands of the present, and for several years to come, and will cost about \$2,500. We have employed Bro. J. B. Hocker for all his time as our city missionary to take charge of this work and other points we now and may hereafter occupy.

I failed to state that our fire was caused from a defect in our old hot-air heater, and that while our church is undergoing repairs we will likely put in a first-class steam heating plant.

GEO. H. COX, Owensboro, Ky., April 19.

GRACE BAPTIST CHURCH.

Monroe City, Missouri.

This church was organized Jan. 4th, 1900 with 6 "charter" members to whom 70 were added by letter and relation, making a membership of 82 on the day of organization.

We covenanted to oppose dancing, card-playing, theatre-going, and the liquor traffic. This of course, has subjected us to much bitter opposition; but, trusting in God and endorsed by good people, we have been abundantly sustained.

Our church was born homeless, notwithstanding we had just helped to build a "\$12,000" house in the city. For fifteen months we worshipped in a rented hall, and the Lord graciously blessed us. We now have a membership of 109, none of whom are wealthy; but, upon the whole, their Christian heroism, spirituality, and sacrifices surpass anything that I have hitherto seen; and, by the generous help of friends, here and elsewhere, we have just completed, and, on the first of April, formerly opened a beautiful house of worship that has cost nearly \$5,000.

Dr. S. H. Ford of St. Louis, editor of *The Christian Repository*, preached the opening sermon from Isa. 133:1 "Behold, how good and how pleasant it is for brethren to dwell together in unity!" His theme was: "Brethren Dwelling Together in Unity." He showed the cause, the nature and the result of such unity. The sermon was well adapted to the occasion, and it was truly a rare gospel feast to the large audience who heard it.

The doctor remained and preached for us eight days and nights. His preaching was eminently biblical, deeply spiritual and profoundly simple. Our church was much strengthened and encouraged, and six added to our fellowship.

Notwithstanding Dr. Ford is 83 years old, he is still the prince of preachers—a giant in intellect, vigorous in thought, rich in experience, strong in faith, eloquent in speech, mighty with pen. His coming was a blessing



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to our city, a god-send to Grace church, and a benediction to our home.

The Lord be very gracious to this dear old battle-scarred veteran; the Lord raise up another upon whom "the mantle" of Dr. Ford shall fall when the Lord shall call him home.

J. S. H. RIVKX, Pastor. April 20, 1901.

ACCOMMODATION IN NEW ORLEANS.

There will be ample accommodation for all delegates and visitors, as there are a great many boarding-houses, beside the hotels, \$1 to \$3 50, where rooms can be had from 50c to \$1 per day, each person, and others with room and meals from \$1 to \$2 per day, each person. Board can be obtained with advantage by the week in many of the boarding-houses.

Where hotels and boarding-houses furnish rooms on the European plan, there are restaurants attached, or convenient, where meals can be had from 15c to 50c each.

All delegates and visitors to the convention will be entitled to the above rates during the session of the convention, May 9-14, 1901, on presentation of the cards that have been provided by the committee, and which will be given out on the train, at the depot and committee headquarters at the St. Charles Hotel.

It is desired that all applications for homes be made through the Entertainment Committee. If any have or do arrange for homes otherwise, they will please notify the committee so that places may be checked off, and thus avoid the confusion and inconvenience of over-assignment.

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THE GAY LECTURES.

History—Its Limits, Its Laws, Its Lessons.

BY CHARLES LEE SMITH, PH.D.

In this article the main argument of the series of lectures on History, delivered at the Southern Baptist Theological Seminary on April 2, 3 and 5, will be stated, and an outline of the first lectre re given. I had hoped to comply with the editor's request for an outline of each lecture, but, owing to pressing engagements, I must, for the present at least, deny myself this privilege.

In the first lecture, on the Limits of History, the subject was presented in its popular aspects, special emphasis being given methods of historical study; in the second, on the Laws of History, the philosophical aspects of the subject were considered and methods of writing history emphasized; in the third, on the Lessons of History, the practical aspects of history were developed and right methods of using history exemplified. The object of the three lectures was to suggest the best methods of studying, writing and using history, at the same time showing its value to all who are concerned with human relations. All are concerned with human relations, and it is not too much to say with Aristotle, that "He who cannot enter into community, or who, on account of his self-sufficiency, needs nothing, is either a brute or a god."

OUTLINE OF THE FIRST LECTURE.

If it be true that of all studies history is the most human, then it is the study that can most directly influence human endeavor. It is the mission of the teacher to influence mankind to adopt a rational philosophy of life and to live a life based upon such a philosophy. There is nothing that so appeals to mankind as historical illustrations. Let your illustration be never so beautiful, it loses in force when you admit that it is a child of the imagination and not of fact. But

truth is stranger than fiction, and the records of human achievements are incomparably more interesting than the heroes of romance.

What is history? One has said that history is God educating man. In all reverence, I am willing to accept the spirit of this conclusion, yet it is one which needs to be explained, and, besides, the same might be said of other sciences as taught by modern methods. After all, our definition of history will depend upon the standpoint from which it is viewed. Objectively, history is events in themselves; subjectively, history is man's apprehension of events. The Duke of Argyll does not claim too much for history when he says that everything is history except the fleeting moment of the present. This is but saying that history is the record of human experiences in all the departments and activities of life. And yet, as students of history, we must distinguish between the special and the general. Just as biography is the history of an individual life, so, in its broadest sense, history is the biography of a state, and nations are the individuals of general history.

The study of history in the college should be the preparation for its more philosophical study in the seminary. Here the student should learn that "Universal History is the unfolding of spiritual being in time, as nature is the unfolding of the divine idea in space." From such study comes the realization that we are workers together with God in the perfecting of his great plan, and this consciousness of partnership with the Eternal gives courage and strengthens faith. Without a proper conception of universal history, it is not possible to understand church history and rightly interpret its lessons.

The qualities desired in history are accuracy and completeness of statement, proper perspective and due proportion in the narration of facts, and attractive literary form and finish throughout the entire work. This is the ideal, but how often do we find men without erudition or the historical sense attempting to write on subjects or periods of history which they endeavor to isolate from the events with which they are inseparably connected, and, not comprehending the unity of history, they totally misapprehend the questions they would elucidate; or else, holding certain views, they sift the facts of history to find witnesses to substantiate their claims, rejecting all statements, however credible, which do not harmonize with their preconceived opinions. The historian who investigates to substantiate a theory, however honest his intentions, rarely ever fails to read his bias into his researches, even though his researches fail to confirm his bias.

Having emphasized the importance of the study of history, it follows that the methods of historical study should be indicated. First begin with some universal history, such as Dursey's History of the World. This will give you a conception of the unity of history. After a careful reading of the entire text, use it as a guide to collateral reading, selecting as your references a standard work on pre-historic times and the best histories of particular countries, periods and subjects. In your selections from these give particular attention to great men and great events. Especially do I commend the study of biographies.

Learn the lives of the heroes of history—think their thoughts, see with their eyes, dream their dreams—and you will become familiar with the principal events and the controlling spirit of their times. Great men are the product of the Zeitgeist, they are influenced by their environment, and in turn they influence their own and succeeding ages. Study the highest types of mankind, note their virtues and emulate their lives.

I believe it was Bolingbroke who said that to converse with historians is to keep good company. But their company is not only good, it is instructive, suggestive, inspiring. Read the story of the ancient empires of the East and study the history of the great religions of the world, and your Old Testament Scriptures will have for you a new and hitherto undreamed of meaning. Remembering that Abraham went out from Ur of the Chaldees, read the wonderful history of Chaldees and learn something of the marvelous civilization—the religious and other ideas—that was common to the people of Lower Mesopotamia; follow the Father of the Faithful in his wanderings, and then acquaint yourselves with the people with whom he came in contact—the Egyptians, Canaanites and others—Go with Israel into the land of the Nile, and then turn from your Bible to the hieroglyphs of the Pharaohs, study Egyptian theology as revealed in the Book of the Dead, exploit the libraries of Memphis, Thebes and Heliopolis, and acquaint yours-elf with the civilization in which Moses, the greatest of historians and law-givers, was reared, and then, and not until then, will you be prepared to understand the genesis and evolution of God's chosen people—the teachers of righteousness. As a special study I commend to you this most wonderful history of the Jews—a history that provides the most instructive material for illustrating those profoundest of truths concerning the individual and the state—that righteousness is profitable for the life that now is, and that national sins are punished by national calamities.

There is hardly a subject of interest to mankind which is not studied historically, and I might add, that the remarkable educational progress of the Nineteenth Century is due, in greatest measure, to the adoption of this method of investigating what the great scholars of every age and country have thought and a comparison of the results of their conclusions. Wellington is reported to have said that there is but one thing more sad than a victory, and that is a defeat. Let me say that next to hearing a scientist ignorant of the Bible deny the truths of inspiration, there is nothing more pitiable than to hear a theologian, ignorant of nature, combat the teachings of science. A study of history tends to establish the truism that there is no conflict between science and religion, but that their teachings are mutually confirmatory.

In speaking of its relation to other studies, special emphasis must be given the connection between history and economics. It has been said just notions of political economy are absolutely necessary to just notions of history, but I hold farther, that there can be no scientific system of political economy which does not rest upon an historical foundation. If the preacher would have the Lord's kingdom come and his will done on earth as it

is in heaven, he should prepare himself to reach and influence every class of society. To do this he must understand social and economic conditions. Historical investigation will demonstrate that back of nearly every social evil there is an economic cause. A knowledge of economics prepares the minister to direct philanthropic effort into proper channels. It fits him to give to all classes sound advice; and to the struggling, helpful encouragement. It teaches him what are the best interests of society as a whole, and furnishes him with an arsenal of facts and illustrations which enables him to prove that "righteousness exalteth a nation; but sin is a reproach to any people." (The connection between history and studies other than economic-was next shown.)

In this introductory lecture I discussed what history is, why it should be studied and its connection with other studies. In the lectures on the laws and the lessons of history, I endeavored to demonstrate that it is in history we find the true theodicy and the indubitable evidence that mankind is governed by the same omnipotence

That moves the sun in heaven and all the stars.

William Jewell College.

THOUGH no vision is vouchsafed to our mortal eyes—although the darkness does not move and dash around us with bright faces and glorious plumes—yet angels of God are with us oftener than we know, and to the pure heart every home is a Bethel, and every path of life a Peniel and a Mahanaim.

TIME WAS UP.

It was Quit Coffee or No.

When a woman is brought to the edge of the grave by poisoning from the drinking of ordinary coffee day by day, and is then made a well woman by leaving it off, her experience is worth something to others that are poisoned in various ways from the same habit.

Mrs. Jeannette B. Brown 100 Minor St., New Haven, Conn., says: "Four years ago my life hung on a very slender thread with liver, kidney and heart trouble, and a very severe form of rheumatism. I was confined to bed with hands, wrists, feet and ankles so badly swollen that they bore no resemblance to parts of the human body. I had frequent sinking spells from heart weakness when I was thought to be dying and sometimes thought to be dead. My Doctor, one of the directors of the State Hospital, a very successful man in his profession, told me to stop drinking coffee and use Postum Food Coffee, as he said coffee was the primary cause of my trouble.

I took his advice at once and discontinued medicines. Slowly the swelling disappeared, and the rheumatism left me, the sinking spells became less frequent, and I got out of bed and around the house. I was completely cured but it required some time.

For the past three years I have been a perfectly strong, healthy woman, sleep well, with good appetite, good color, active, and energetic.

It is a great pleasure to testify to Postum that has made me a well woman again. I have many friends here and in other parts of the State who are using Postum Food Coffee regularly, and I know to their very great benefit.

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SAVANNAH, GA.

I am frequently asked by dear friends in Kentucky, "Why do you not let us hear from you through the WESTERN RECORDER?" Often I think to write, but pressing duties cause me to defer.

It is only a few days now till I have been in Georgia four years. These have been busy, happy years. All this time I have been pastor of the First church, Savannah, the best church and the most beautiful city in the South. More than 300 have united with the church in this time. The membership is now about 800. We have the largest membership and the largest congregation in the city; this is by actual count. A neighboring Methodist preacher heard the claim made and sent out members to count the various congregations, hoping to prove it untrue, but he came over to tell me it was a fact.

Our work never seemed so harmonious, nor the interest so good. Our Sunday-school is large, our prayer-meetings are the best in the city and the Young People's Union and Christian Culture classes have had a vigorous and healthy growth. We are profoundly grateful to God for past blessings and full of hope for the future.

I can never forget my native state and the friends of my more youthful days. Oft does memory to them gladly turn and the heart for them fondly beat. Many the prayers I have made for them and fondly is the hope cherished that they sometimes pray for me.

Yours fraternally, JOHN D. JORDAN.

April 13, 1901.

STILL THEY COME—WHO'LL BE THE NEXT?

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Have lost the name of the Sunday-school of which Miss Tichenor is treasurer. J. G. Bow, Cor. Sec., Box 504, Louisville, Ky.

WITHIN.

Within! within, O turn Thy spirit's eyes, and learn Thy wandering senses gently to control; Thy dearest Friend dwells deep within thy soul.

OUR PULPIT.

THE MILLENNIUM.

The Heritage of the Meek.

BY JOSHUA DENOVAN, LL.D.

Blessed are the meek; for they shall inherit the earth.—Matt. 5:5.

1.—WHAT IS THIS MEekNESS?

Meekness is not, as many ignorantly think, closely allied to pusillanimity or smallness of soul; it is not to be confounded with any want of self-respect, personal independence and moral fortitude which is manifested by an accommodating spirit of obsequious compliance or creeping, shrinking cowardice; it is neither weakness of mind nor meanness of spirit.

be no real manliness. Success in business and the wealth it brings, social position and municipal dignities, the applause and suffrages of the gazing, gaping crowd even to your heart's content you may secure, you may go in your chariot and dwell in a palace while you may lack the main ingredient of true manliness. You biped, rushing over the red field of battle, sword in hand, leading on others to deeds of desperate valor, or directing the deadly action of well-planted artillery, may want the chief quality of a man. You other biped, dressed out so bravely in naval blue and gold lace, that stands swearing and swaggering on the deck of a noble ship, is not, therefore, a hero. Allow me to show you a genuine hero—Moses, the meekest man on earth, who lost his temper only once. You will search a long way round among humanity before you meet his equal, yet the characteristic for which he was pre-eminent was meekness; nothing of the weakling or simpleton can be detected about him, meek though he was.

Such was one of the servants; let me now show you the great Master himself—"the man Christ Jesus"—"the prince of the kings of the earth." How does he describe his own moral character? "I am meek and lowly in heart." This meek and lowly one is God, the Creator of heaven and earth, the solitary perfect man. Now look at him steadily till you begin to take in his moral majesty and beauty! O let us try to gaze on this glorious embodiment of meekest manhood until he assumes his proper proportions to our imperfect sight.

uses that supreme wisdom to aggrandize himself; of all the human race he alone possesses "divine rights," yet when does he ever assert them, except to comfort the distressed or to expound saving truth for the benefit of others? Never do we see him struggling upward, but always stooping and struggling downward. O what nobility of manhood! O what divine magnificence of moral heroism! Throughout his entire life he seldom condescends to defend himself from vile imputations and false insinuations, although his tongue can wield argument and eloquence so successfully that the common saying runs, "Never man spoke like this man," insult and injury he suffers without a murmur, and that too while he quietly holds in his hands the thunderbolts of omnipotence, and the armies of heaven are breathlessly waiting his nod. At the splendor of such meekness and lowliness we cannot but veil our faces and stand amazed. But this amazement becomes overwhelming when we watch the last twenty-four hours of his life. By a weak and corrupt judge he is condemned to capital punishment in perfect innocence, yet he does not remonstrate nor resist; by his own creatures he is dragged through the public streets, although he could have paralyzed every hand that touched him by a syllable of his pale lips; on the cross of public shame he is nailed and hoisted and there he hangs dying under imputed crime and legal curse which are not his own. Just at the last the coarse and cruel challenge is flung in his face, "He saved others, himself he cannot save; if he be Christ let him come down from the cross, and we will believe him," but, wonderful to tell, he does not respond to that challenge, but dies without resenting even that provocation; he dies, his meekness misunderstood for inability and helplessness. This is the grandest achievement of divine heroism. This is the most splendid triumph of meekness. This is true manliness glorified and deified.

Now, the "blessed meekness" spoken of in our text is that character and life of Jesus Christ, as near as possible repeated, is that example of Jesus Christ imitated by us. It is he who said, "Learn of me; for I am meek and lowly in heart." Learn of him to spend our energies and resources in honoring God and blessing others, to wear our life away without caring for the indulgence and honor of dear self, to lavish our love and strength on others however ungrateful and unkind they may prove, to employ our life so that in looking back from a death-bed over it, we may be conscious that it has consisted of self-abnegation and most generous self-sacrifice—this is meekness, blessed meekness—a moral condition and experience that partakes of divine blessedness.

Let us now consider— II.—THE PROMISE MADE TO THE MEek.

This promise exhibits their future prospects: "Blessed are the meek, for they shall inherit the earth." Although this promise refers specially to the future, there is an important sense in which it is realized in the present. Those vain and fleeting things with which other men are absorbed and tormented, those pursuits and passions that keep other men busy and miserable, the meek are not troubled with, because they know that God Almighty,

reigns, and that time is small indeed when compared with eternity; because they have learned, and are daily learning more fully, that "all that glitters is not gold," and that every gloomy shadow is not a calamity. That selfish ambition which goes on so many in pursuit of gain and personal gratification at the sacrifice of all present peace, that empty vanity which assumes appearances and frets when those appearances are not believed in by the public, that pride which assumes haughty independence, stands stiff on its dignity and will neither bend nor stoop to circumstances, and voluntarily endures torment because its assumptions are not acknowledged, and all those other selfish passions, the indulgence of which bind men as slaves and lash them without mercy all life long, these meek one are unconscious of, for the truth that "a man's life consisteth not in the abundance of the things that he possesseth" has shone upon their minds dissipating all common delusions. Quietly and unostentatiously they do their work whether in a lofty sphere or in a lowly one, contented if they only can do it well, and convinced that the work itself is good and valuable, and that God knows all about its quantity and quality, whether men approve or blame, happier for these meek ones than others around them, they "inherit the earth" already; already they enjoy its blessings and get far more good out of it than the ambitious, who scrambled up into places of prominence, power and danger, are ever distracted with anxiety about how they may keep their footing on an eminence so high and slippery, and discontented because a few are still perched on some more dangerous point above them, than the vain who strut and prance in silk, purple and gold, and are miserable because not sufficiently admired, than the greedy who, already burdened with wealth, are still clutching at more, than the sensual who embrace foul and forbidden pleasures, and long to plunge into deeper debasement still, than the haughty and vindictive who thirst for retaliation and revenge—from all this burning fever, from all this miserable madness that deranges and distresses human society the meek are saved. Even now our text stands true in their blessed experience—"they inherit the earth." "A little that a righteous man hath is better than the riches of many wicked." "Better is little with the fear of the Lord than great treasure and trouble therewith." Both common sense and sound philosophy unite with our Saviour in saying, "Blessed are the meek, for they shall inherit the earth." But these words have a more special and definite signification. (1.) They are God's pledge to "the meek" that "they shall inherit this earth." About their inheritance of heaven I am not now speaking, for that is another matter entirely, the text tells us "the meek shall inherit the earth."

Some would prefer to substitute the word "land" for the word "earth" in the passage before us, meaning by this that our Lord promises to meek Jews the land of Canaan—the enjoyment of the ancient promise made to Abraham. But, unfortunately for this interpretation, our text does not say "meek Jews," and we know that this Gospel is to all men, there being "neither Greek nor Jew" in Christ Jesus. Christ's promises are all "yea and amen" to those who by faith

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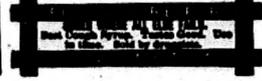
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receive them; and I am persuaded that our text when read in Greenland means meek Greenlanders, and in Africa meek Africans, in short, wherever meek people are this grand promise is to them—English or American, Chinese, Turk, Russian or South Sea Islander. Indeed, to every one to whom the two preceding beatitudes belong (verses 3 and 4), this beatitude belongs also, "The meek shall inherit the earth."

(2) For "the earth" is theirs. It is their property, and none but "heirs" can "inherit." And if it be enquired, how did earth become theirs? I answer, It is Jesus Christ's, for he made it; it is Jesus Christ's, for he received it by special covenant from the Father (Ps. 2:8; Dan. 7:13, 14; Matt. 28:18); it is Jesus Christ's because his blood fell on it, consecrating and purchasing it. To this our Lord refers in the parable, "The kingdom of heaven is like treasure hid in a field, which when a man hath found he hideth and goeth and selleth all that he hath and buyeth that field." "The field is the world;" Jesus is "the man" that bought it for the sake of the hidden treasure it contains.

The earth is his, he is heir of it, and the meek are "joint-heirs with Christ," so that Paul's statement is literally true when he addresses believers thus, "All are yours, whether * * * the world, or life, or death, or things present, or things to come * * * all are yours." Even now, if God's meek ones had their lawful rights, this earth would be wrested from the ungodly, and its estates and crowns, honors and treasures, transferred to "the meek." Our text, in terms the very plainest, declares that the meek are the heirs of the earth, and is nothing but a synopsis of the old thirty-seventh psalm in which the Holy Spirit comforts and encourages the meek with the assurance, repeated and again repeated, that their day of possession is coming, because the wicked are but transitory tenants that shall pass away.

In the meantime "the meek" are being educated and trained for their future possessions. As Jesus Christ, the Meek One, "learned obedience by the things he suffered," so they are learning. Thus their graces are being developed preparatory to their coming majority, when they are destined to enter on the enjoyment of their own inheritance; they are now "under tutors and governors," trials and chastisements, "until the time appointed of the Father;" now "the son differs nothing from the servants, though he be lord of all;" and indeed the servants (as the natural result of the long-continued absence of the Head of the family) have become addicted to overstep their commission, forgetting that they only "clothed in a little brief authority." But the servants' rudeness and haughtiness are not a bad course of training for the development of the children's meekness.

If it be demanded, How can those meek ones who have passed away realize this promise, allow me to reply—

(8) By resurrection. "Blessed are the meek, for they shall inherit the earth." "Blessed is he that hath part in the first resurrection, on him the second death hath no power;" "Christ the first fruits" (from the dead), "afterward they that are Christ's at his coming."

Since the thirty-seventh Psalm was written to comfort the meek with the assurance that they

should inherit the earth, and since the promise of our text fell from our Lord's lips, multitudes of meek ones who have often sung that psalm and believed this promise have died, without realizing Jehovah's pledge. Shall they never realize it? The majority of them have lived by toil and died in obscurity, never having enjoyed their fair and honest share of common worldly comforts; many of them have rotted in damp, dark dungeons, have perished in dishonor on the scaffold or amid the flames of the stake; their bodies rest in paupers' and felons' graves; their dust has been scattered to the four winds; so little of earth could any of them claim, that the only song that suited their experience was something like this:

"No foot of land do I possess— A traveller through the wilderness To Canaan's happy shore."

Strangers and pilgrims, like Abraham (who like them was rich in promises), they passed through this world, seeking for a better country, even an heavenly. But this experience cannot be the fulfilment of the text; those meek ones have not yet been blessed d in the possession of this earth. Heaven is theirs, truly, but more—earth is theirs, too. As British noblemen generally have two mansions, one near the court and one on their patrimonial estates, even so the children of God have their metropolitan and country homes. The text states emphatically, "The meek shall inherit the earth." If so, they must return to it; they must rise from their obscure and dishonored graves to enter upon their earthly heritage.

Whether Jesus Christ shall return in person to earth for the purpose of reigning on the throne of his father David is, in the opinion of many pious people, a question surrounded with many serious difficulties. More serious difficulties still, I cannot but think, are raised to the statements of revelation if he does not. For my part, I cannot but believe that he will return, for "the Stone cut out of the mountain without hands" shall occupy the same region that the four great monarchies and their offshoots have occupied; He, "the mighty angel," shall bind and imprison Satan; "That wicked," "the man of sin and son of perdition," the Papacy shall be "consumed by the spirit of his mouth, and destroyed by the brightness of his coming;" the whole Christ, composed of Jesus the Head and his body, his members, shall inherit the earth; "THE MEEK" in perfected form, that is, in one undivided body shall thus inherit the earth; "the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills * * * and he shall judge among the nations." And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Thus the Meek One shall reign, and the meek ones shall inherit the earth, "delighting themselves in the abundance of peace." This abundant peace we find described in Isaiah 2:4; 11:1-9; "Blessed are the meek, for they shall inherit the earth."

Meantime this great earthly estate is being prepared for them. The workmen are busy putting the place in good order for the children, the lawful pos-

sessors. All this diplomatic maneuvering of prime ministers, plenipotentiaries and dominant governments, all this daring speculation and hot haste in business, all this ship-building, railway-laying, forest-felling and swamp-draining, all this scientific discovery and assertion, all this invention and contrivance, noise, toil and stir, are preparing the estate for its rightful heirs—the great house for the royal family. And when the royal family gets settled our earth shall be politically a theocracy; church and state shall at last be one; Jesus Christ shall be Autocrat and Pontifex Maximus, and his people a royal and priestly aristocracy. Republics, limited monarchies and parliaments shall be swept away, and a good riddance that will be. Jesus the Head with his members united—THE ONE CHRIST complete—the GLORIOUS MEEK ONE, the sacred Royal Corporation shall inherit the earth. Amen! "Even so come, Lord Jesus!"

RESOLUTIONS.

At a meeting of the Ladies' Aid and Mission Society of the First Baptist church, Hot Springs, Ark., April 4, 1901, the following preamble and resolutions were adopted:

Inasmuch as it has pleased our Heavenly Father to remove from our midst our dearly loved Sister Jennie L. Moody, who departed this life March 25th, 1901; and

Whereas, Every member of the society feel that we have sustained a grievous loss, for she had endeared herself to us all, we realize that our Heavenly Father knoweth best; therefore be it

Resolved, That while we recognize the truth that our loss is irreparable, still we rejoice that that loss is her gain, and we extend to her bereaved husband, our pastor, our heartfelt sympathy, and pray that the God of all grace will sustain him, as he is thus called upon to walk through the deep waters of grief; and we would call to his remembrance the words of our Lord, who says: "My grace shall be sufficient for you"; also be it

Resolved, That a copy of these resolutions be given him, one kept in the minutes of this society and one each be sent to the Arkansas Baptist and Western Recorder for publication.

MRS. M. G. THOMPSON,
MRS. LILLIAN L. POLLARD,
Committee.

NO MAN in this wondrous nineteenth century better illustrates stewardship than Mr. Moody. He lived for God. His one supreme passion was to do God's will. He gave himself up wholly to God to be used of him. He found his life in losing it. In proportion as he dedicated all to Christ, he received back from him fullness of joy and blessing. A steward of God is an actual possessor. "All things are yours in Christ." What we give we truly possess. What we selfishly keep we lose and with it also ourselves. A steward is God's partner, for His servants are friends. Fidelity is rewarded by sonship and sovereignty. The faithful steward is made ruler of all committed to his care.—N. Y. Observer.

Now we see our business. O, that we had hearts to it! It is high, it is sweet to be growing more and more Christlike every day. What is the purchase or conquest of kingdoms to this? O, what are we doing who mind not this more!—Robt. Leighton.

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Coaching in Yellowstone Park

The largest private coaching or wagon transportation outfit in the world is in Yellowstone Park—eight hundred horses and three hundred coaches and arrays. The hotels of the Park, situated at the most important points, are large and commodious. Three years ago when the Christian Endeavorers met in San Francisco, ten thousand of them returned via Portland, Oregon and the Northern Pacific Railway, and for three weeks the Yellowstone Park Transportation Company moved these delighted tourists at the rate of 50c per day, from Clatsop, the terminus of the N. P. R. Park branch at the Northern boundary of the Park and two hours' ride from the main line at Livingston. Next July a \$50.00 round-trip rate will be made from Chicago to San Francisco for the Epworth League meeting, including return via Portland, Oregon and the Northern Pacific to Yellowstone Park and the twin cities of St. Paul and Minneapolis. Tickets via this route will also enable you to see Tacoma, Seattle, Spokane, Helena and Butte. Write Chas. S. Fee, St. Paul, Minn., for an Epworth League map folder.

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 famous "Committee of Nine" met last week in Atlanta to formulate their report to the Southern Baptist Convention. It has been announced that brethren in Baltimore will contribute \$6,000, provided the Sunday School Board will contribute \$4,000, to pay the expenses for three years of such a committee, who shall gather facts and figures in regard to the Baptists of the South, and seek to reach all the churches and to enlist them in the work of the Convention. It is believed that three years is time enough for a thorough trial of the experiment, and that the denomination can then determine whether it be wise or not to continue the arrangement permanently.

Just what this committee is expected to do, has not been explained in detail, but we suppose they are to put themselves in touch with the leading brethren in every district association and in every church, with a view to "elicit, combine and direct" their sympathies and energies in the work of the Convention.

Either there ought not to be any Convention at all, or it is right that all the white Baptists in the South should co-operate in its work. If it be right for them to co-operate, it is certainly right to put forth all proper efforts to secure their co-operation. The only question, therefore, that can be raised is as to whether the method proposed is along the line of proper efforts. And just this is the point it devolves on those who have the matter in hand to make plain at the Convention at New Orleans. We hope they will be able to present such a plan as will commend itself to the better judgment of the brethren. A failure to do this would hinder future efforts for some time to come. That something ought to be done, seems too obvious to be intelligently denied. While much good is being done, and this should ever be distinctly borne in mind, it will hardly be claimed that our denominational work is in a satisfactory condition. Hence the *laissez faire* doctrine does not apply. It is usually wise to "let well enough alone," but it is never wise to let it alone if it be not "well enough." Sometimes what is "well" can be and ought to be made better; but since there is always a risk involved in tinkering, if a thing is well, it is usually wisest not to incur that risk, and so to let it alone. The probable effect of the tinkering should always be considered.

And while on this subject, we venture to add a few words on the ethics of criticism of our boards:

1st. Let our preachers and leading laymen thoroughly inform themselves in regard to the work of the boards, so they can give information and correct misapprehensions as occasion may require.

2nd. If an objection arise that is trivial, let it be quietly shown to be such, and let nothing more be done about it.

3d. If, however, an objection arise that is important, let it at once be quietly made known to the corresponding secretary of the board involved. He may be able to remove the objection and so end the matter.

4th. If the corresponding secretary cannot or will not remove the objection, then let the objector send a communication, setting forth the case, to the President of the board, to be laid before them at their next meeting.

5th. If the board cannot or will not remove the objection, let the objector, or some one that will speak for him, appear in person before the board and urge the correction.

6th. If the board still fail to remove the objection, then let the objector lay his case before the body that appoints the board (the Southern Baptist Convention or a state body, as the case may be), and try to persuade them to make the change desired.

7th. If all these fail to give satisfaction, the probability is overwhelming that the objector is mistaken. For though secretaries, boards and conventions are not infallible, they are more likely to be right than is the objector. But if all these means fail, and the objector is still sure that his objection is valid and important, then, let him come out in the papers and appeal to the denomination to right the wrong of which he complains.

We do not see how the interests of truth and righteousness could suffer by following the above course, and certainly it would result in a great saving of time, of energy and of temper.

Dr. T. T. Eaton:—Will you do me the kindness, with a great many other readers of your paper, to give the origin and history of Easter? Also give Scriptural proof, if there is any, that our Lord rose on Easter Sunday. I will appreciate any information you may give on this subject. Respectfully,
G. W. HALL.
Martin, Tenn., April 12, 1901.

We cheerfully comply with this request, since the matter is one of general interest to our readers.

The word Easter is from *Eostor* (German *Ostern*) or *Eastre*, the Saxon goddess of spring. April was the month in which she was worshiped, and so April was known as *Easter-month*. At the time of the full moon was held the special celebration in honor of this heathen goddess, whose favor was supposed to be thus secured for a favorable season. Her temples were decorated and offerings of flowers were presented, and the women arrayed themselves in bright colors. Those who observe Easter now, do much the same way. When Christianity made its way into Northern Europe, this heathen festival was not abolished, it was simply adopted and incorporated into the celebration of the resurrection of Christ. It made it easier for the heathen Saxons and other tribes to profess Christianity, if they were allowed to hold to their old celebrations.

It is not claimed, so far as we know, that there is any Bible authority for celebrating Easter. Canon Venables, of the Church of England, expresses the view of intelligent Christendom when he says: "There is no trace of the celebration of Easter as a Christian festival in the New Testament or in the writings of the apostolic fathers." It is true that the word Easter occurs in King James' version of the Bible (Acts 12:4), but it should be rendered "passover," and the

Revised version has it so. If, however, it should be insisted that this does refer to Easter, it is worthy of note that the only one who, according to the record, paid any regard to Easter was Herod, who had just "killed James, the brother of John, with the sword; and because he saw it pleased the Jews he proceeded further to take Peter also" and delivered him to four quarters of soldiers to keep him, intending after Easter to bring him forth to the people." So the only Easter-observer was the apostle-killer. But there is no question that the word should be *passover*.

It is true that, previous to the modern Easter, whose origin we have described, there were observances of days commemorating our Lord's resurrection, and there were disputes in regard thereto, into which we cannot enter here. But during the time of the apostles and the apostolic fathers, as Canon Venables truly says, there was no trace of such celebration.

Easter cannot properly be regarded as an anniversary of Christ's resurrection, because it varies in its time of year. It may come in March, or it may come in April. When it will come, is an intricate and complicated problem to decide. The method of calculating it was devised by Aloysius Lilius, a physician of Naples. The calculation involves the "epoch," the "golden number," the "dominical letter," along with the use of tables and equations, too complicated a process for us to describe here. Of course, all this is entirely outside of Scripture.

In a reference to the *Baptist Courier's* editorial on the atonement, the *Western Recorder* says: "Brother Courier, please tell us whether or not you endorse what the Philadelphia Confession of Faith says on the subject of atonement." We are glad to note that our esteemed contemporary seems to regard the Philadelphia Confession a good statement of Baptist doctrine. But Brother Courier, please tell us whether or not you endorse what the Philadelphia Confession of Faith says on the subject of the church.—*Alabama Baptist*.

Yes, we "endorse what the Philadelphia Confession of Faith says on the subject of the church," only we regard its statement of the case as defective. It should have been so full that nobody could have imagined it taught "the doctrine of the universal inviolable church."

And now, Brother Baptist, "please tell us whether or not you endorse what the Philadelphia Confession of Faith says on the subject of the atonement?" Please tell us also whether or not you endorse all that the Philadelphia Confession teaches?

The mother-in-law has become the favorite theme for jokes. One sees in the papers more jokes on the mother-in-law than on any other subject. This is a compliment to her, because when people make jokes they always seek a bright and interesting subject, and that so many jokes are made on the mother-in-law, while none at all are made on the father-in-law, shows that she is so much brighter and more interesting than is he, that he is not deemed worthy of notice in comparison.

Every newspaper teems with jokes on the mother-in-law, as does every public speaker, but whoever read or heard a joke on the father-in-law? There is nothing bright or interesting about him, while the mother-in-law is lively and makes things lively around her.

But we wish to enter a plea

for the mother-in-law. Many of our readers have mothers-in-law, and we would remind each one of the duty of treating the mother-in-law kindly. Sir, how came she to be your mother-in-law? The relationship is of your seeking, and for it you are responsible. If you had let her daughter alone, perhaps a better man might have become son-in-law in the family, and you by your persistence prevented this arrangement. Now since you sought the relationship, you are bound to see to it that your mother-in-law is none the worse off on account of it. You are bound to treat her as well as the best son-in-law she could have had, would have treated her. If you fall short of this standard, you cannot be sure she is not the worse off because of her relationship to you.

Is she aggravating to you? Then think of how aggravating you must be to her, and be patient. Ever keep in mind how her best possible son-in-law would have acted toward her, and never fall short of that standard. Since she did not seek you for a son-in-law (at least she is supposed not to have done so) while you did seek her for a mother-in-law, you are the one who is responsible for the arrangement, and if it does not prove satisfactory, you have yourself to blame.

Think of how useful a mother-in-law is! When your wife is sick, for example, your mother-in-law comes and takes charge of everything, relieving you of care and responsibility. It will not do for you to say that she does not know how to run a home, because she has reared the girl you chose as the best reared of all your acquaintance. Whoever else may object to the way your mother-in-law runs things, she certainly has your highest possible endorsement. To find fault with her is to reflect on your own judgment.

For these and other reasons, treat your mother-in-law kindly.

Tus Libre Parole, a Jesuit paper in Paris, says of the Jesuits' view of the Inquisition in Spain: "They are convinced it assured the grandeur and independence of Spain, and their first care, if they were in power, would be to establish a tribunal which should be, it is true, exclusively laic, but which would much resemble the Spanish Inquisition."

Here is a frank avowal, from an authoritative source of what the Jesuits would do if they had the power. They think it was the Inquisition that made Spain great, and they would establish an Inquisition in all lands. It is well that the designs of this powerful factor in Roman Catholic influence should be thus clearly revealed. To be forewarned is to be forearmed.

Prof. Ladd, of Yale, in a recent address on moral earnestness, said "The need of moral earnestness is most evident in the ministry. Most preachers have no mission. They have nothing to say which has the power to take hold of the very fibers of being." How can Prof. Ladd expect preachers trained in the theology of Yale to have moral earnestness? Let Jonathan Edwards' theology be taught there, and there will be no lack of moral earnestness. Flabby theology makes flabby preaching.

Nax treasures no pleasures
Could mak' us happy lang;
The heart aye's the part aye
That makes us right or wrang.
—Robert Burns.

Editorial Varieties

If you wish to find out the cranks, just become editor of a widely circulated paper. Buy what you had no need of, and ere long thou shalt hit thy necessities.—Benjamin Franklin.

The third Methodist Ecumenical Conference will be held in London next September. The first was in London in 1861, and the second in Washington in 1869.

A Northern man recently having visited West Florida (the Florida of the Florida) that the negroes there are very much opposed to annexing that part of Florida to Alabama, because they believe the climate of Alabama is not healthful.

Mr. Arnold White, an Englishman, claims that the men of England have deteriorated physically in the last 100 years. His proof is, that of 1,000 men in Manchester who volunteered for the Boer war, only 1,000 came up to the army standard for volunteers.

It is claimed that antitoxins have been found for pneumonia and for cancer. It is stated that Dr. Heiskell, of Baltimore, successfully treated pneumonia, and that Dr. Gaylord, of Boston, discovered the antitoxin for cancer. If genuine, these are indeed great discoveries.

Since the Lucas petroleum geyser was struck in Texas, January 10, last, 90 companies, with an aggregate capital of \$2,000,000, have been formed to develop the oil resources of Texas. The estimated amount of oil in Texas from oil, is some compensation for the impoverishment of people there by the tornado. They are not the same people, however, except in a few instances.

The *New York Observer*, speaking of the work of the famous John Jasper, recently deceased, says:

"Morally in view of such solid work, it is a small matter if the good old colored brother did believe 'de us do move.' Having accomplished his extended work of soul saving, he now rests from his labors, and can, at his leisure, study astronomy in the sky."

The Arkansas Legislature has passed a law requiring those who drink intoxicating liquors to take out licenses as dram drinkers. This dram drinker's license costs \$5 a year, and it gives the holder the legal privilege of going into saloons and drinking. We think the law will have a restraining effect. Those who wish to shrink from publicly enrolling themselves as dram drinkers. We hope the papers will publish full lists of all who take out licenses.

When reminded of the enormous cost of royalty, our British cousins answer that it is no more expensive than our Presidential elections. They avoid the expense of our Presidential election, and the latter adds but little to the cost of the former. The money spent on our elections comes out of our pockets, but they do not pay the public. In Great Britain they have expensive elections as well as we. Presidential elections are easier on the tax-payers than is royalty.

We have received a copy of the catalogue of the Southern Baptist Theological Seminary for the session 1900-1. The number of students is 1,100. They are from 25 foreign countries. Kentucky leads, with 61. Tennessee follows with 51, then comes North Carolina with 35, followed in succession by Alabama with 17, Texas and Virginia 16 each, Georgia 15, Missouri and South Carolina 14, and Mississippi 13. Of the 21 students, 211 have had more or less college training before coming to the Seminary, and they come from 24 institutions.

Dr. Justin D. Fulton died on Tuesday at his home in Homerville, Mass. He spent the winter in Florida, but, failing to regain his health, he went home some three weeks ago, and for awhile seemed better. He was seventy-three years old. A native of New York, he graduated at Rochester, edited the *Gospel Banner* in St. Louis, became pastor at Sandusky, Ohio, Albany, N. Y., Trenton, Tenn., Boston, Hanson Place and Centennial, Brooklyn. Of late years, he has devoted himself to what he called his Pauline Propaganda, especially opposing Romanism. He was widely known as a writer and a lecturer.

Prof. D. F. Becker has located the Garden of Eden in the Philippines. Prof. Hall, of New York University, agrees with Prof. Becker (who belongs to the United States Geological Survey), and so confirms his view. "Perhaps a few old-fashioned people may for a while refuse to accept this new view, but they must soon give up, because 'the best of the best' is the orthodox of to-morrow." Hence we expect all save those "hopelessly fettered by tradition" to soon accept this "assured result of historic criticism." We little thought when we went to war with Spain of the glory that would come to us in having the Garden of Eden added to our domain, so that the only thing that prevents Adam and Eve from being citizens of our great Republic, is the fact that they did not live to see us possess Luzon. No doubt other nations like England and Germany will seek to establish Gardens of Eden in their dominions, but in this, as in other things, America is ahead of the world.

AMONG THE CHURCHES

LOUISVILLE.

Walnut—Pastor Eaton preached on "The Atonement," and Bro. J. G. Bow preached on "Imputed righteousness." Two joined by letter.

Broadway—Pastor Jones preached on "Paul's vision at Trosas," and on Christ's lament over Jerusalem. The mission collection was being rounded out. Pastor Jones preached last week at Middletown, O.

Chestnut street—Pastor Weaver preached on "A most precious truth," and on "A convenient season." Three received by letter.

East—Bro. J. Whitcomb Brounger preached on "Attaining life's ideal," and on "Making God a liar." Fourteen received for baptism and four by letter. Bro. Brounger preached twice a day last week. Meeting continues with fine prospects. The Seminary students are rendering efficient help.

McFerran Memorial—Bro. G. B. Eger preached on "Providence in life," and Bro. J. T. Struggs preached at night. Pastor Hamilton is aiding Pastor White in Atlanta.

Twenty-second and Walnut—Bro. W. O. Carver preached on "The ground on which Jesus encourages," and on "Sinning with a crowd." Pastor Dement is preaching at Bowling Green, aiding Pastor Lunford.

Clifton—Pastor Foster preached on "Being dead to sin and alive unto God," and on "Why men are not saved." One joined by letter.

Franklin street—Bro. G. C. Cates preached on "The penalty of falling to warn wicked," and on "Reward." He preached twice daily during the week. Eight received for baptism, three by letter and one restored. Meeting continues. Miss Jackson, sister of the pastor's wife, died during the week. Another sister is very sick.

German—Pastor Wm. Ritzmann preached on "The significance of the empty grave," and on "Heaven as a place and a state."

German Highland Baptist Mission (1320 East Jacob Avenue)—Bro. von Miller from the Seminary preached in the morning on "No difference," in the evening on "One thing thou lackest." He also conducted the Sunday-school at 2:50 p. m.

Parkland—Bro. Gaddy preached on "Doing God's will," and Pastor Taylor preached at night.

Portland-ave.—Bro. C. L. Bullard preached on "Influence," and Pastor Tralle preached on "Weighed and found wanting."

Southgate-street—Pastor McFarland preached on "Unceasing prayer," and on "Confession." Prayer-meeting every night during the week, and it continues this week.

Third-avenue.—No report. Pastor Boyet is aiding in a meeting at Mt. Sterling.

Twenty-sixth and Market.—Pastor Thompson preached as usual.

Highland Park.—Pastor McLendon preached on "Christ's bearing our sins," and on "Things I know."

Meadow Home.—Pastor McGill preached on "Not I but Christ." Two received for baptism.

Bro. G. C. Cates made an earnest, heart-searching talk on revivals. He urged that we have faith in God, and insisted that the days of great meetings are not past. Bro. Brounger followed in a helpful talk along the same line. He sought to have his church in a revived state all the time, and we must always present Christ to the world. Bro. Weaver, Eaton, Felix, and Bro. Ritzmann spoke, and Bro. McFarland and Warder led in prayer. The meeting was deep and tender.

SEMINARY NOTES.

S. W. Smith has been called to Mineral Wells, Texas.

Graduating essays are overdue, yet some are still being handed in.

The Th. M. class organized last week. Class pictures were voted.

Two diseases ran riot now—a days, spring fever and "poetical" feelings.

T. Joe Talley had the grippe in a mild form last week, but is rapidly recovering.

There will be only a few from the Seminary in attendance at the New Orleans Convention.

Our deepest sympathies are touched by the news our brother S.

W. Smith has received of the death of his father.

J. Q. Partee, pastor of Mill Creek church, reports the work in most excellent condition. A Sunday-school was recently organized with an encouragingly large attendance as a start.

The Tennessee boys had a big time one night last week. An extra table was loaded down with good things, and straightway relieved of its burden again. The guests of honor were Drs. Jeffries, of Knoxville; Brounger, of Chattanooga; and Felix, of Louisville.

Monday night W. T. Hillman spoke to the student body on "Education and missions." That missionary spirit arises almost invariably amid the educational institutions, and that the great missionaries have been biblically educated men; that the education of the masses; along missionary lines, and the direction of the youth of the land to proper schools was the duty of the pastor was impressively shown.

Twenty-second and Walnut Baptist church, on April 1, and next Bro. Earle D. Sims to the full work of the Gospel ministry. The counsel consisted of W. O. Carver, of New Salem church; E. Lee Smith, of Twenty-second and Walnut church; W. H. Hamilton, of McFerran Memorial church; and N. R. Proctor, of Broadway church. The sermon was preached by Rev. W. W. Hamilton. Dr. W. O. Carver delivered the charge to the candidate. Rev. E. H. Dement presented the Bible, and Rev. J. Smith offered prayer. The Bible was a handsome one, presented by the church requesting ordination.

HAL F. BUCKNER.

THE STATE.

We are glad to hear through the new pastor, Bro. A. R. Bond, that the work at Pembroke is doing well.

Bro. L. W. Doolan leaves Kentucky, but does not go far. He has accepted the call to the Vine-street church in Madison, Ind. Since the Northern bank of the Ohio river is the boundary between Kentucky and Indiana, Bro. Doolan can take a before-breakfast walk to Kentucky any morning. We hope he will be greatly blessed in his new field.

Pastor I. P. Trotter writes: "We have had a refreshment from the Lord in Bardstown. Bro. T. T. Martin was with me nearly three weeks. The Lord used him in doing much good. I am told by some of the oldest members that the church as a church was never so stimulated and helped by a revival meeting. This

is the most pleasant pastorate I ever had."

Bro. T. S. Dunaway has decided to give up the pastorate of the Barton Heights Baptist church of Richmond, Va. Bro. Dunaway has done a good work there.

Evangelist T. T. Martin is now preaching in Corinth, Miss.

The Revs. Messrs Morrill, twins, recently held a ten days' meeting with the Chicago-avenue Baptist church in Minneapolis, of which Dr. G. L. Morrill, late of Owensboro, is pastor. They were, to last accounts, 15 additions.

Pastor Stephen Crockett writes from Madison, Fla.: "My work moves on nicely. Our new house of worship will soon be ready for dedication. God has been with us so far no debt has been incurred. The house will cost complete about \$3,500. Am on my seventh year as pastor, and love the RECORDER more than ever."

Pastor C. E. Reid, of Louisiana has held meetings in the three churches of which he is pastor. Twenty-three were added to the fellowship of the churches.

A meeting in the New Friendship church, Haynesville, La., closed with 21 additions to the fellowship of the church. One other stands approved for baptism.

Seventy have been added to the fellowship of the Wesson church, Miss., as the result of an eleven days' meeting.

A two weeks' meeting in the Kennedy church, Texas, closed with 16 additions to the fellowship of the church.

Pastor Puthoff held a meeting in the Prairie Grove church, Limestone Co., Texas, which resulted in 16 additions to the fellowship of the church.

An eleven days' meeting in the Silverton church, Texas, closed with 34 professions of religion and 36 additions to the fellowship of the church. Among those baptised were 10 heads of families, one being an old man.

There were 40 professions of religion and 29 additions to the fellowship of the church as the result of a meeting in the Woods church, Texas.

A church has been constituted at Millville, Fla. A meeting was held and 18 were received, making the membership 36.

A ten days' meeting, five miles south of Newport, Ark., resulted in the organization of a church.

A meeting in the Carbon Hill church, Ala., resulted in 15 additions to the fellowship of the church,

is the great thing for which many of us were praying. I so wrote Bro. Martin before he came. This entire community was stirred for the first time since I have been here. We have had thus far 18 accessions, 11 being by baptism.

Pastor T. E. Richey writes: "A few days since, being in Hopkinsville, I met with Bro. Wm. Harrison, of Bethel Female College, from whom I learned that the College is in better condition than ever before, and constantly increasing in that direction. I am glad that our church at Hopkinsville is in a very healthy state, and much devoted to the pastor. Bro. H. thinks there is no other man like Pastor Nash. Our dear brother and his beloved wife have been passing through deep waters with affliction in their family. May our Father deal gently with them."

Pastor R. M. Priest writes: "The new Baptist church at Milton will be formally dedicated the second Sunday in May. H. W. Virginia, pastor of De Haven Memorial church, at LaGrange, will preach the dedicatory sermon."

OTHER STATES.

Pastor E. F. Osborn writes from Evansville, Ind.: "You will no doubt be glad to know that our work is prospering. I have baptized 4 since coming here, December 1, last. Our congregation is now increasing, and, best of all, 15 others have asked for prayers. It is time the Baptist cause was taking on new and more vigorous life in this city, and we ask all who love our cause to give us Godspeed."

Pastor Ben M. Bogard writes from Searcy, Ark.: "The church here has let the contract for a new church house that will cost when finished about \$9,000. Architect Chas. L. Thompson, Little Rock, has charge of the building, and Stewart Brothers, Newport, Ark., are the contractors and builders. The foundation has been finished, and the work will be completed by Christmas. This is the most pleasant pastorate I ever had."

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STATE BOARD INSTITUTE.

I wish to say a word about this meeting at Hodgenville. It seems to be the universal verdict that it was one of the best things that has come this way in a long while. The people are all delighted with the work from first to last, and I hear many saying, "We must have one every year." The lectures were up to first-class all the way, and the attendance was almost all that could be expected in the interest and intensity and sustained throughout the three days. Bro. Eaton, Pres. Frisbridge, Baker and Warder will please accept thanks for the excellent service rendered, and Dr. Warder in his efficient arrangement and execution of the plan of the Institute did himself credit, and therefore has again brought us under obligation to love him. Our home brethren did grand work, and we are very much encouraged. On the whole we are prepared to say that this work is good, and trust that it may be as successfully carried out elsewhere as it has been here. This is written after a whole week's think about the results of the work. R. G. KENTON, Elizabethtown, Ky., April 18.

The Theodore Harris Institute, Pineville, Ky., is having marked success under the principalship of Prof. J. T. C. Noe. The property of this school is worth at least \$20,000, and in consideration of the fact that it was presented to the State Mission Board for ownership and control, the Board is to pay the school \$500 a year, and secure a like amount from the Home Board. The institution has a faculty of six teachers, and had from 150 to 335 pupils in attendance during the past session.

As a Committee appointed by the State Board we make an appeal to the Baptists of Kentucky to provide the best means of furnishing complete furnishings for the dormitory. It is not always the wisest economy to buy the cheapest articles. The Committee has made careful investigation of prices of goods, and come to the conclusion that it would be unwise to purchase furniture cheaper than the following estimate indicates:

Iron bedstead, springs and mattresses	\$9 00
Other bed furnishings	10 00
Dresser	7 50
Washstand	3 25
Towel outfit	2 00
A table and two chairs	6 00
Total	436 25

to furnish an entire room, or say \$38, including freight from Louisville to Pineville, if we ship in large quantities.

The following articles are necessary for completely furnishing the dormitory. Forty-four bedsteads (single) and bedding, ten dressers, eight washstands, eight toilet out-lets, eight beds and forty-eight chairs. Single beds are more desirable than double ones, so the estimates herein given are made accordingly. Many seem to think that we do not need the dormitory furnished all next September. This, however, is a mistake. The State Board and trustees of the church are planning for a summer school, or Chautauqua for the benefit of the mountain preachers and teachers, beginning about July 1. It is exceedingly desirable that we have the dormitory ready for the entertainment of speakers and visitors, who will be charged nominal board.

Any persons, societies or churches furnishing a room shall have the privilege of naming it. If they do not feel able to furnish an entire room, let them furnish one or more articles on the basis of the above estimate. Let all contributions and communications be addressed to Rev. Byron H. Dement, pastor Twenty-second and Walnut street Baptist church, No. 231 W. Walnut Street, Louisville, Ky.

Respectfully,
BYRON H. DEMENT, Chm.,
JNO. A. MIDDLETON, Secy.,
J. W. HEDDEN.

CATARH CAN NOT BE CURED

with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and order to cure it you must take internal medicine. Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a new medicine, it was prescribed by one of the best physicians in this country forty years, and is a regular prescription. It is composed of the best known ingredients combined with the best blood purifiers, acting directly on the mucous surfaces. The particular combination of the two ingredients which produces such wonderful results in curing Catarrh is a secret. J. C. KENNEY & CO., Proprietors, Toledo, O. Sold by druggists, price 75c. Hall's Family Pills are the best.

AVOID UNKNOWN BRANDS



BORDEN'S EAGLE BRAND CONDENSED MILK

SEND FOR "BABIES" ADOPTORS Borden's Condensed Milk Co. N.Y.

The Kentucky chapter of the Alumni of Richmond College, under the leadership of Dr. S. E. Woody, had an interesting meeting last Friday night. Prof. L. R. Hamberlin, of Vanderbilt University, read in the Broadway church before a goodly assembly the interesting story, "Monsieur Beaucaire." At the close of the reading a fine banquet was spread at the Galt House. Dr. Woody presided and introduced the speakers, who responded to the toast as follows: "The girl I left behind me, Mr. L. B. Warren; Declaration of a Greek noun, Dr. E. Y. Mullins; Why I am sorry I did not go to Richmond College, Dr. E. C. Dargatzis; Why I will send my graduates to Richmond College, Prof. H. G. Brownell; College education, Dr. T. T. Eaton; Our guest, Prof. W. O. Carver, who read a letter from President Hamberlin; Response, Prof. L. R. Hamberlin.

It was a most enjoyable occasion. It was thorough temperance banquet, of course. Dr. Woody was warmly congratulated for the skill and taste with which everything was arranged.

CAIT. D. G. PARR, long a trustee and a prominent member of Walnut-street church of this city, last week gave a house and lot on East Chestnut Street to the managers of the home for disabled Confederate soldiers. The property is estimated at from \$7,000 to \$10,000. The gift is a very handsome and a very timely one. Some kind-hearted persons, mostly ladies, have for some time been seeking to establish in Louisville a home for old Confederate soldiers, who are needy and dependent; and now, through Capt. Parr's benevolence (in which his daughters, Mrs. Sayle and Mrs. Marshall, heartily joined), a good start has been made which will surely result in a take hold. The old Confederates have no pensions, and this strengthens their claim on the generous public.

The Baptist Young People's Union Auxiliary to the Southern Baptist Convention will meet at Orleans, Thursday, May 9, at 10 o'clock A. M. Full programme will be announced later. Any Young People's Society of whatever name in a Baptist church is entitled to one delegate to every 25 members thereof, or major fraction thereof, and churches with no such Society to one delegate to every fifty members or major fraction thereof. Young People's Societies and churches are urged to take notice and send representatives. W. W. GAINES, Sec'y.

TEACHER WANTED:—Breeding teacher for college for young ladies in Kentucky. Must be a Baptist, thorough, qualified, and experienced, and a good disciplinarian, prepared to teach Mathematics, Latin and Sciences. Address: "Teacher," care the Western Recorder, Louisville, Ky.

Summer Vacations.

Spent yours this summer in California. There is no better when the trip can be made so cheaply.

July 15 to 25, inclusive, round-trip tickets will be sold to San Francisco via the Southern Pacific Company's routes at rates less than the regular one-way fare, and will be good for the return until August 1st.

These tickets cover first-class passage, and will allow holder to stop over at various points of interest on route either going or returning, or both, and can be purchased by sending your name to any of the Southern Pacific Company's three routes, and the General Agent returning the same or either of the others.

Through Pullman Palace and Pullman Tourist sleeping cars.

For particulars address
W. G. MILLMAN, G. A., S. F. Co.,
W. H. CONNOR, G. A., S. F. Co.,
15 East Fourth St., Cincinnati, O.

FAMILY CIRCLE.

STORIES FOR TEEN AND OLD.

WHAT THE BURDOCK WAS GOOD FOR.

"Good for nothing," the farmer said. As he made a sweep at the burdock's head; But then it was best, no doubt. To come some day and root her out. So he leaved his scythe and took his way. To see his corn or gather his hay; And the weed grew safe and strong and tall, Close by the side of the garden wall.

DAY OF WHOLE THINGS.

BY MARY E. MITCHELL.

If you can sit down just a moment till I finish the buttonholes, then you can take the jacket, Miss Florence; there, right by the window! That harlequin ain't so uncomfortable as it looks. I'm real mortified you should have to wear it from the first to the last thing, but you see, little Fannie Holden is very low and I set up with him the most of the night, and I suppose I slept too long when I lay down in the morning.

When I think how hard mother worked for us, and we not half appreciating it. "Didn't they ever buy you anything new?" exclaimed Florence. "I think they were unkind." "No, no, no, don't do that. You don't understand. There wasn't much money to spend on clothes, I can tell you. I remember one apron—tires, we called them—that was bought on purpose for me, and I was proud as punch till it was made up. It was real pretty, white with a narrow blue stripe, but being a remnant, there wasn't enough to get it all out. So mother put it on a yoke made of a piece of an old dress of hers—dark brown calico with a yellow figure. Somehow they didn't go together very well!"

Florence found her mother on one of the piazzas, swinging to and fro in a willow chair. "What is it, dear? You look tired. It was too warm a walk for you. You should have let James drive you. I'll give you my pleasure to have you with us. Please come and wear the new dress. James will call for you at seven. Yours very truly, FLORENCE W. HEATH.

Must let others share with you sometimes. Mamma wishes me to ask you if you will come and spend this beautiful day with us. We are going to drive in the afternoon to Pine Point, and I'll give you my pleasure to have you with us. Please come and wear the new dress. James will call for you at seven. Yours very truly, FLORENCE W. HEATH.

Don't Marry. Almost everybody remembers the celebrated advice of the London Punch, "To those about to marry. Don't." There is in that advice the expression of the feeling of many a mother who says, "I hope my daughter will never marry and suffer as I have."



Do not allow an unscrupulous dealer to sell you anything in place of "Favorite Prescription," claimed to be "just as good." There is nothing just as good for women as "Favorite Prescription."

HOOPING-COUGH GROUP. Hooper's Herbal Emulsion.

THE ROYAL INSURANCE COMPANY OF LIVERPOOL.

SMITH & NIXON COMPANY. The leading Piano Dealers of Louisville.

A RARE TREAT IN Teas and Coffees. Best Imported at Almost Half-Price.

A POSER IN ARITHMETIC.

A Chinaman died, leaving his property by will to his three sons, as follows: To Fuen-hen, the oldest, one-half thereof; to Sun-pun, the second son, one-third thereof; and to Ding-bat, his youngest, one-ninth thereof.

THE PHOEBE-BIRD.

The phoebe-bird uttered its plaintive note in the horse chestnut tree close to the window and woke Miss Ferry from a sound morning nap. "Mersey!" she exclaimed, as she looked at the loud-ticking timepiece which adorned her mantel-shelf.

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.

THE TRUANTS.

BY ANNA D. WALKER.

There were several children on the farm, and in the morning they had some studies, a little school life which made them enjoy play the better when play-time came.

One bright morning, when the sunshine and dew made nature gleam and sparkle as if for very joy, Lulu, a girl of twelve, proposed to Larry, a boy of near the same age, that they stay out of school and enjoy a holiday.

"We won't be let," answered Larry wistfully, as he gazed over at the green shady pasture lot and the placid river just beyond it.

"But can't we hide at school time and have a morning full of fun instead of a morning full of study?" cried Lulu, persuasively.

Larry's face was full of longing and yet troubled. How he did want to spend that lovely morning out of doors! that dewy sunny morning, but he knew it was wrong. "I would like it," he said, "but it would be bad, wouldn't it?"

"Pooh, Larry, you are a boy of no pluck," returned Lulu, "it wouldn't be wrong at all, only funny." And the girl's voice was full of vehement expression.

Larry's desires and his companion's persuadings prevailed over the clamoring of his conscience and at length he hesitatingly said, "Well, I'll do it, if possible."

"It's possible enough, we'll just hide in the hay-mow till Uncle Henry and the boy, Israel, go down in the lot to work and then we'll come out and have fun," exclaimed the daring Lulu.

The two managed to scroote themselves in the mow, but the plan did not further itself according to their desires. The school bell rang at nine, and just before that time Mr. Henry came out to the barn and bade Israel

bring out the carryall and give it a greasing. The truants heard this order with dismay, for they knew that the work would be done in front of the barn, and so they would be kept in hiding till it was finished. Nearly an hour passed by and the children grew weary with waiting; but at length they rejoiced to hear Israel say, "Well, that job is done."

Now they could soon come down, they were sure.

But, alas, before the tools were put away Mr. Henry again appeared and said to the chore boy, "Israel, I intend to go to town after dinner, and as it is warm, I will spend the morning cleaning and oiling the best harness. Bring me the harness, then run down to the kitchen for a chair, and I'll sit right here in the great barn door to work."

"Now, what can we do?" whispered Larry, "this stuffy old hay-mow, I can scarcely bear it here!"

"I can't bear it either, it's horrid mean to be fixed this way! I'd rather be in the school-room!" and by a strong effort Lulu suppressed a cough that might have betrayed them. In a moment she added, "Do be patient, Larry; I hope Uncle Henry will soon be through with the harness!"

Larry, with a reproachful look at his companion, answered, "I didn't want to do this thing, Lulu, and I knew it would be better to go to school."

"You always blame me, Larry, but what can we do? I won't stay here! This horrid old hay is choking me!"

"You'll have to stay here or let Mr. Henry know of our badness," returned the irritated and perplexed boy.

"I planned for us to have a nice time, and see what it has come to? But I'm not to blame, for I didn't know it would turn out so badly," and Lulu assumed a martyr-like attitude that was very provoking to Larry.

"I hope you will not plan another such time!" he cried, "Your uncle will not be done with that job till noon, and we might as well set letters, tell stories, or do something to amuse ourselves."

"Do keep cool, Larry! retorted the mischief-maker.

"Oh, yes, it's easy to say 'keep cool,' but how am I to do it? Here I am, covered with sweat and with hay seed and nearly choked; keep cool, eh? h'm!" And Larry's tone was fiery, indeed.

"Just as if you couldn't bear a little discomfort for the sake of a holiday! I'll never plan anything for you again!" And now Lulu was indignant.

"I hope you won't, Lulu. Such planning!"

But now the two in desperate case drew near together and began a whispered game just to while away the weary time. They did not enjoy it, but it was better than sitting silent or quarreling.

A half hour passed, and then to their dismay they heard Mr. Henry say to Israel, "Here, boy,

go up to the haymow and bring me that new bottle of lamp black. You told me you left it up there in one of the ledges, did you not?"

"Yes, sir!" and Israel commenced the ascent of the ladder. The truants exchanged frightened glances. Larry whispered, "Here's a fix!" and motioned to Lulu to lie down as quickly as possible. The girl was not slow to obey, and she was at once covered with hay, but before Larry could conceal himself Israel had reached the mow, and was gazing with astonishment at the guilty boy.

"What in wonder!" cried the farm lad. "Why, Larry, what are you doing here? We thought you were in school!"

"It's not very-very-late, is it?" stammered the culprit, his face as red as scarlet, both from heat of the place and from shame.

"Late! I should think it was! What are you hiding here for, eh?"

At this juncture Lulu was obliged to cough, which led to her discovery.

"Moses!" cried Israel, as he uncovered her from the hay. "Another one?" he added. "Come up here after lamp black, but found something better! Never did see such red faces in my life!" and the good boy was delighted at the discomfiture of the children.

The two uncomfortable, guilty-feeling youngsters begged Israel not to tell of them, but he stoutly said he should tell as soon as he went down, so there was nothing for the pair to do but to descend to the floor and be confronted by Mr. Henry. Down they went—and with shame of face admitted their fault and were taken by Mr. Henry to the school-room. The good governess was bidden to have them study some extra lessons, and they were deprived of the usual afternoon ride. Besides this they were openly disgraced before the family.

Thus "the way of transgressors was hard."—Selected.

SUBSCRIBER FOR THE RECORDER.

Stewart Dry Goods Company
 NEW YORK STORE
 LOUISVILLE, KY.
 CHINA, GLASSWARE, STATIONERY.

Mall Orders Promptly and Carefully Filled.

Woolen Dress Goods.

46c—3 pieces 36-inch All-wool (The) and Camel-hair Button light weight, the prevailing color; good value at 60c.

85c—The New Crepe, Kashmir, will not crush, light weight and very stylish, complete line of popular shades, 4 inches wide, all wool. We recommend this very highly.

\$1.25 For a Gilt Skirting, a new shipment of our 31 inch Double Cloth, for Gilt or Hairy-day Skirting.

The most popular cloth in the city at a popular price. All wool and finely made.

Gloves.

\$1.00 These are nice fitting, good wearing gloves, all colors and sizes—fitted and guaranteed.

\$1.25 The celebrated P. and L. New Embroidery; one of our best sellers.

\$1.50 Gentlemen's Fine French Kid—new beaver, mode, all the spring shades.

\$1.75 Jouvin et Cie's Fine French Made silk—fitted with French grays; new pastel shades; nothing fit so perfectly as a Mude.

Fine assortment of Misses' Kid gloves—also Ladies' Double Tipped Milk 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 60c.

15c For a Turkish Pillow Cover, reduced from 50c.

19c For Linen Hemstitched Tray Covers.

35c For Linen Hemstitched Napkins, 18x24.

40c For Linen Hemstitched Lunch Cloths, 18x24.

35c For House Chief Tomahawk Fans, reduced from 50c.

45c For Fine Tasse Match Cases, reduced from 75c.

50c For Hand-Decorated Nokome Posters, reduced from \$1.50.

Please mention Western Recorder when answering this advertisement.

THE STEWART DRY GOODS CO.

Wash Goods.

Ginghams—Choice line of gingham in stripes and checks—fast colors 7c

Madras Shirting Madras in all the new stripes washable colors 15c only yard

Blue—An extra bargain in Plaque in solid colors, fancy and plain white, real values, our special price 15c

Crass Linens—Embroidered 104 Crass Linens, all color dyes, price 18c only

Irish Linens—6 pieces of real Irish Linen Lawns in all good styles. Regular 2c quality now only 19c

Shirtings—Linen—Complete line of Shirting Linens in all good styles and solid colors, price low only 29c

Chambres—New Fine Merceatid Chambres in all the newest colorings, 20c

Foundations—New Merceatid Foundations in all the newest colorings 35c

Ladies' Hosiery.

Five Imported Hosiery—Exquisite Designs, Shadings, Lace Effects, etc. in Milk or Lisle thread, in great variety

50c Ladies' New Spring Novelties, in all the latest styles. Embroidered Lace Ankles, Lace All-over and Fancy Vertical Stripes, Folia, etc. and figured effects

50c Ladies' in new All-over Hosiery in all the drop-stitch effects

85c Ladies' exclusive patterns and shades in Fancy Lace-Embroidered and in Embroidered Figured Effects

\$1.00 Ladies' Silk Hosiery, in plain black, also Silk-Lace Lisle, in new and beautiful designs

\$1.75 Ladies' new Spring Novelties in Lace, open work, medallion effects, etc.

Silks.

Our assortment of high class novelties in both Black and Colored Silks is complete in every detail. You will find all of the very newest weaves and designs in this department.

98c New Plain Colored Pean de Soie in Black, Luminous, Chambray and Warp

Louises. These soft materials have come to stay. Suitable for handsome gowns and waists

98c New Crepe de Chine. This soft and beautiful fabric is extremely popular for Princess gowns, in all of the leading shades.

69c New Foulard, extra fine quality of Lyons Printed Foulards in many new colorings. Just the thing for spring and summer gowns

OVER THE ROCKY MOUNTAINS

EPWORTH LEAGUE EXCURSIONISTS

attending the Biennial Epworth League Convention at San Francisco, Cal., July 18-21, will naturally desire to see the grandest scenery en route. This is insured by selecting the Denver & Rio Grande Railroad, "THE SCENIC LINE OF THE WORLD," which traverses the most picturesque scenery to be found on the continent. This is the only road which offers

2 SEPARATE ROUTES THROUGH THE ROCKY MOUNTAINS

Tickets reading over the Denver & Rio Grande R.R. may be used either via its main line over Tennessee Pass, through the wood Springs; or via the line over Canon of the Gunnison, thus enabling routes going and the other returning via all others. To get the full benefit in advance, and to enable you to do so, be furnished free upon application to

E. K. HOOPER, General Passenger and Ticket Agent, DENVER, COLORADO.

ON THE WORLD FAMOUS DENVER & RIO GRANDE R.R.

Southern Baptist Convention.

The Forty-sixth Session, fifty-sixth year, of the Southern Baptist Convention will be held in the house of worship of the First Presbyterian church, New Orleans, La., May 10th, 1901, at 10:00 A. M.

The annual sermon will be preached by Rev. E. Y. Mullins, D.D., of Kentucky, or his alternate, Rev. J. S. Felix, D.D., of Kentucky.

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

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

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

ANNIE W. ARMSTRONG,
Cor. Secretary.

Baptist Young People's Union, South.

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

L. O. DAWSON,
President.

Railroad Rates.

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

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

By depositing tickets with Joint Agent on or before May 10, 1901, and payment of fee of fifty cents, an extension of the final limit will be permitted to June 5, 1901, inclusive."

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;

STRAMBOATS.

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 Berds 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.

Other announcements will be published as received.

Any further information regarding railroad matters will be cheerfully given to those who send a stamped envelope for reply.

O. F. GREGORY,
Sec'y. in Charge of Transportation,
504 N. Broadway, Baltimore, Md.

The Louisville & Nashville Railroad will run a special Convention train to New Orleans, leaving Louisville at 9:25 P. M., May 7th. The Nashville delegation and a good part of the Tennessee delegation will be taken up at Nashville and other delegations at other points along the line. There will be a dining car on the train.

RESOLUTIONS.

Adopted by Big Bone Church.

WHEREAS, in the Providence of God, Rev. James A. Kirtley entered upon the pastoral relation with Big Bone church about forty-nine years ago, and has labored continuously in that relation until the present time; and

WHEREAS, During that long period the church has enjoyed marked success and prosperity, though, several times she has seemed to reach a crisis and peril seemed to be imminent; but, by the guiding hand of Providence through the extraordinary wisdom of our dear pastor, the clouds were brushed away and peace and prosperity again triumphed.

WHEREAS, Owing to the advanced age of our dear brother, he has seen fit to tender his resignation, to take effect with closing of the present year. Wherefore be it

Resolved, That in accepting the resignation of our pastor, we do it only through a sense of duty to him, who has labored so faithfully and so long for us. Be it further

Resolved, That we unitedly cherish the warmest feelings of brotherly love and friendship for our dear brother and pray that the richest blessings of our Heavenly Father may rest upon him in his declining years.

Resolved, That we extend a cordial invitation to our dear brother, to visit our homes and our church and to preach for us whenever opportunity and inclination may prompt him to do so, assuring him that the warmest welcome will ever be extended him.

Resolved, That a copy of these resolutions be spread upon our minutes, a copy sent to the WESTERN RECORDER for publication and a copy be sent to Bro. Kirtley and family.

Adopted December 16th, 1900 by the church.

J. W. KENNEDY, Chairman.

SEEK your life's nourishment in your life's work.

RESOLUTIONS PASSED.

By Members of Cox's Creek Baptist Church on Saturday March 2.

Whereas, by a mysterious dispensation of providence, God has permitted the tender relation of pastor and people to be severed between Bro. J. B. Hunt and the Cox's Creek church, and called him from a field where, for over three years, he has labored happily and successfully, binding the chords of Christian love and confidence around the hearts of his own people and the community as well, because all share with us in our sorrow at his departure. Therefore, be it

Resolved, That we, as a church, express to him our appreciation of his labor with us, and trust that his faithful efforts to advance all the branches of missionary work and Christian enterprise in the work done by our church in the past, in which he has been an instrument in God's hands, will not be in vain; but will continue to bear fruit in the years to come, and will enable us to follow him to his new field with our prayers and earnest desire that the Lord will abundantly bless him and make him a blessing and inspiration to those with whom he is called to labor. And we, his people at Cox's Creek, do most earnestly commend him and his beloved family to the tender love and care of those to whom he goes; praying the God of Truth and Love to keep them and safely guide them through the trials and troubles that may come to them.

Also, that a copy of these resolutions be sent to the WESTERN RECORDER and to the Baptist Argus with the request that they be published in their columns in the same spirit of love with which we spread them upon the records of our church.

Done by order of Cox's Creek church at their regular monthly meeting on Saturday, March 2, 1901.

J. T. LEDWICK, Moderator,
A. D. WRIGHT, Clerk.

DEAR RECORDER:—The State Board Institute held at this place in the interest of Lynn and Severn Valley Associations, was beyond the expectation of the most hopeful. Attendance was excellent and the greatest of interest was manifested. The old Bible truths were presented in great power and with much earnestness, yet showed much humility and deep love in the speakers. The testimony of our people and many of the town is that the meeting was full of interest, but they place much stress on the marked spirituality of the entire meeting.

Our home men showed themselves workmen of the Lord whom He had blessed with an understanding of His Word.

Brethren Baker, Eaton, Prestidge and Vollmer were of great assistance and added much to the meeting. Their work will aid greatly in strengthening the saints.

Bro. Warder impresses us as having been schooled by the Lord for this great work. Arrangement of programme, leading the brethren and stating truths was done in a wise, humble, loving manner.

God has blessed us through these brethren and better fitted us to preach his truth in much love.

May all profit by this meeting is our prayer.

B. F. HAGAN,
Hodgenville, Ky., April 13, 1901.

THEIR'S beggary in the lops that can be reckoned.

THE OUTLOOK AT PAINTSVILLE.

Having seen a notice in the RECORDER of the meeting held by me at Paintsville, it is likely many of her readers would desire to know something of the outlook.

Paintsville, the county-seat of Johnston county, is sixty-three miles south of Oatletsburg. It has a population of about 800 and is one of the distributing points on the Big Sandy River. A great majority of the people are good livers and many of them enjoy many of the luxuries of life.

For years the Methodists, North and South, and the Campbellites have had churches there. About two hundred of the people are nominal church-members, while a vast majority seem indifferent to the requirements of the Gospel. Almost all the Christians attended the services held by the writer, and many of them expressed themselves as having never heard a Christian's duty so plainly defined. Great stress was laid upon our duty as Christians to obey our Lord in all things—not for the purpose of making us Christians, but because we are Christians. It was this idea that disturbed the peace of Israel and provoked the challenge from Mr. Summers which the writer treated with silent contempt.

I think we have too often recognized the position of these people by condescending to debate with them. They have their houses of worship and all the things they need to discuss questions of "Baptism for the remission of sins." Our Master has said, "Go, work to-day in my vineyard." Souls want the Word of God and, when presented to the anxious, they search the Scriptures daily to see whether these things are true or not.

I found about twenty-five Baptists in the town, besides many of the best Christian men and women, who stand ready to unite with a Baptist church when organized.

Judge Conley gave us a lot on which to build a church and the Baptists of Paintsville and citizens subscribed \$225 toward the erection of a building. I think this amount can be raised to \$400 on the field. It is the purpose of the brethren to build a \$600 house, if the amount can be secured.

The question would naturally arise—What is to become of this field? Left alone, it will accomplish but little. There are to-day within a few miles of Paintsville several Baptist churches that are suffering because they have no leader. This is one of the points in the mountains where we ought to have a strong man. There is a good collegiate institute which is attended by about one hundred of the brightest minds of all that country. Most of these young people are Baptist inclined and ought to be placed somewhat under Baptist influence. While it would not be wise to undertake to establish a Baptist school at Paintsville, with the right man there a great work can be accomplished among these students.

What shall we do? Shall we give sufficient means to enable our boards to assist these churches in supporting another man for the mountains? or shall we withhold from the Lord and allow this work to go under, and these bright minds to be captured and utilized by those who do not contend earnestly for the faith once for all given to the saints?

Yours fraternally,
J. B. HOLLEY.

Baptismal Pants

Are just the thing for Pastors.



Pastors have no idea, unless they already have them, what a great comfort and convenience a pair of baptismal pants are. They are a boon to pastors—neat, well-fitting and durable. We will supply a pair

For **\$12.50.**

In ordering, please give the size of boot or shoe; also the length of pants and the measurement of your waist.

Baptist Book Concern,
LOUISVILLE, KY.

Texas and Pacific Railway

Finest Passenger Service in the South.

Direct line to—

TEXAS,
New Mexico,
Arizona and
California.

Write for Book on TEXAS—FREE.
L. S. THOMAS, Vice Pres. and Gen. Manager
S. F. TUCKER, Gen. Pass. and Ticket Agent
DALLAS, TEXAS.

Illinois Central.



BEST AND QUICKEST LINE BETWEEN

Louisville, Memphis and New Orleans

Two Fast Trains Daily
Ventilated Throughout
and Lighted by Gas.

Cafe Dining
Buffet Library Cars
Pullman Sleepers
Free Reclining Chair Cars

Close connections to and from
Arkansas, Texas
and the Southwest.

NEW HOT SPRINGS LINE VIA MEMPHIS

Through Sleeper reservations from Chicago, Cincinnati, Louisville or New Orleans to Hot Springs

EXCURSION SLEEPERS THROUGH TO CALIFORNIA from Chicago, Cincinnati or Louisville, without change, and at low rates.

Particulars furnished by any Illinois Central Agent

A. H. HANCOCK, Wm. Alfred-Kellogg,
S. F. A., CHICAGO A. G. F. A., LOUISVILLE

Webster Dictionary

—contains 40,000 words—can be had from the Baptist Book Concern for 25 cents.

A KENTUCKIAN IN VIRGINIA.

For a long time I have had it in my heart to send greetings to my many dear friends in Old Kentucky through the Recorder, and I value none of them more highly than I do the paper itself. It comes to me every week bright and fresh. It never grows old, nor does it ever come too often. Its behavior, in my humble judgment, is above reproach, and its spirit is always in harmony with God's Word. Strong and vigorous in attacking sin and error, gentle and tender toward the weak and vacillating, at all times true to its convictions, and, by the way, its convictions can almost always stand the test of God's Word.

I am rejoiced to see from the pages of the Recorder that our churches in Kentucky are doing a noble work. The mother state, Virginia, when her age is considered, is not very far in the lead. Neither has a right to boast, however. Kentucky and Virginia each has a vast amount of territory undeveloped, and some unreached by the Baptists. My heart is made glad to learn that Bro. Bow, the new Secretary, is doing so much to carry the tidings into the undeveloped sections of Kentucky, and that Bro. Ellyson and Thompson are vigorously pressing the same kind of work in Virginia. May God put it into the hearts of Kentucky and Virginia Baptists to prosecute the work until the secretaries of these states can come together and rejoice over a united field stretching from the extreme limit of Western Kentucky to the extreme limit of Eastern Virginia, every inch of which will have been thoroughly indoctrinated with Baptist principles.

I am now located in the Shenandoah Valley, eight miles from historic Lexington on the north, and fourteen miles from the wonderful Natural Bridge on the south. Having been here but a short time, and not having had time to get in touch with the pastors of the association (Augusta), I am unable to give definite information in regard to the condition of our cause in the association. I understand, however, the churches are well manned and doing good work. I arrived here on December 6, last, and entered upon my duties as pastor. Had been here but eleven days before I was called to Georgetown, Ky., to bury my dear father, who died suddenly on Sunday night, December 16. Upon my return to Buena Vista the following Saturday, I resumed my duties with a sad heart. Within a short while it was manifest that a harvest time was drawing near. I organized my forces and, February 11, entered upon a protracted effort. We were encouraged from the start, but when we had gone eight or ten days in the meeting with but slight visible effort of success, some of the brethren began to despair. I called upon them to go to the throne of grace and wrestle. They did so, consequently on the second Wednesday night of the meeting fourteen came forward in response to the invitation. From that night for three weeks from the day we began there were from four to twelve on the front bench every night except two or three. As a result there were fifty-eight that came forward. Thirty-two for baptism, about sixteen or eighteen reclaimed and several by relation. Many said it was the greatest meeting that had been held here for years. The church stood by her pastor.

While he preached the members worked and prayed.

At the close of the meeting the pastor called upon the church for a thank offering in recognition of God's goodness. Three hundred and fifty dollars were asked for to pay off all indebtedness on the parsonage and church. Notwithstanding the furnace, woolen mills and one of the large brick plants were not in operation, the brethren and sisters pledged \$275. Since then the amount has gone beyond \$300. We feel sure the full amount will soon be raised.

While the pastor was rejoicing in the great blessing of God in the great meeting, on Tuesday morning, March 19, a telegram was handed him telling of the sudden death of his only sister, the wife of Rev. T. B. Ray, of Immanuel church, Nashville, Tenn. For several weeks the pastor bordered upon a nervous breakdown, but he thanks God to find himself once more on the road to recovery. Clouds must come as well as sunshine, and as these are both necessary in the natural world, even so it is in the spiritual. We can say with God's servant of old, "The Lord gave and the Lord hath taken away, blessed be the name of the Lord." It will only be a few more years before we will be called home to meet the loved ones gone before.

My church goes forward. We have a full house to preach to every Sunday morning and night. Our Sunday-school is growing rapidly, and I believe we have the best prayer-meetings in the State. Our B. Y. P. U., W. M. S., Willing Workers and Jewel Band are all doing good work. May God give us grace and strength to continue in our onward march.

Your brother in Christ,
WILLIS L. WAYTS,
Buena Vista, Va.
CHINESE AND INDIANS.

DEAR RECORDER:

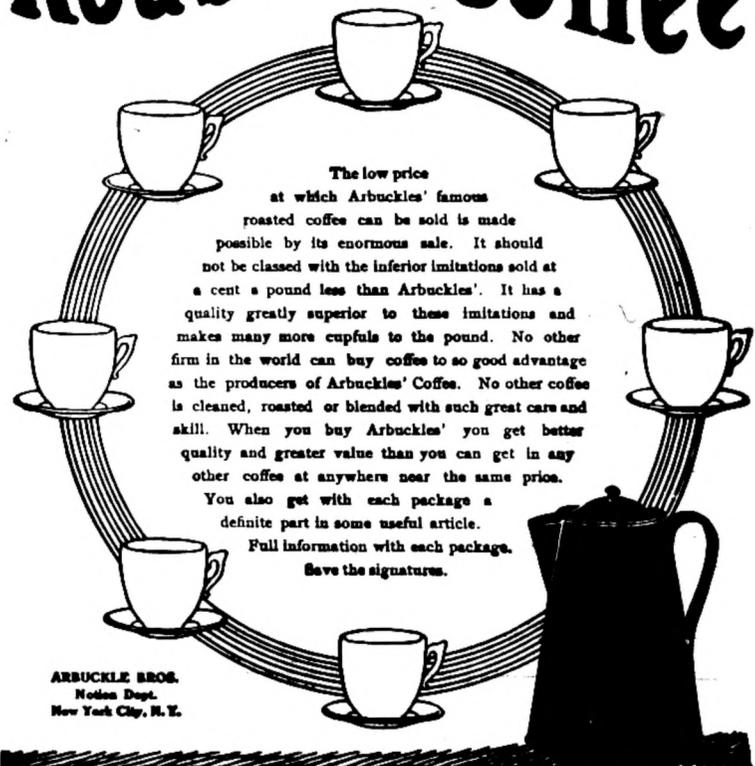
Your editorial concerning the Chinese origin of the Indians prompts me to say that I have been led to the same conclusion. I have spent about five years in the Indian Territory. While I was missionary among the Cherokees I made my headquarters at Tahlequah. I had occasion every week to visit the Chinese laundry which was kept by two Chinamen, one of whom was a very intelligent man. He was well informed in general history, as well as in the history of China and Japan. I made it a point to converse with him about our religion as well as theirs.

On one occasion I asked him if the Chinese and Cherokees were not the same. "Yes," said he, "we are the same people. I can learn their language with ease. It is so much like Chinese. But English is hard." His idea was that the Indians came across Behring's Sea in boats and then drifted southward.

1. Their languages are close akin. Both are syllabic. Moreover their elementary sounds are almost identical. The "ts" sound is as conspicuously absent from all Indian languages as it is from Chinese. The peculiar "ts" sound is common to both. Many other points might be mentioned.

2. If a Chinaman would let his hair grow out, and he would dress like an Indian, it would take an expert to tell any difference between him and an Indian. The difference between him and any tribe of Indians would amount to about the difference in peculiarities between two Indian tribes. The difference between the Blanket Indians of

Arbuckles' famous Roasted Coffee



The low price at which Arbuckles' famous roasted coffee can be sold is made possible by its enormous sale. It should not be classed with the inferior imitations sold at a cent a pound less than Arbuckles'. It has a quality greatly superior to these imitations and makes many more cupsful to the pound. No other firm in the world can buy coffee to so good advantage as the producers of Arbuckles' Coffee. No other coffee is cleaned, roasted or blended with such great care and skill. When you buy Arbuckles' you get better quality and greater value than you can get in any other coffee at anywhere near the same price.

You also get with each package a definite part in some useful article. Full information with each package. Save the signature.

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

Oklahoma and the most highly civilized and enlightened citizen of China is no greater than the difference between us and our ancestors who fought Caesar on the Rhine.

I am glad to see the discoveries you mention in China and in Mexico. Fraternally,
B. F. STAMPS.

Model, Tenn.
WHAT CAN A MAN DO MORE THAN DIE FOR HIS COUNTRY? Live for them. It is a longer work, and, therefore, a more difficult and nobler one.

"Jesus, Lover of My Soul," Anyone anxious to learn piano or organ playing should write to G. S. Hio Music Co., 611 Wabash Ave., Chicago, for Prof. Rice's wonderful system of rapid music teaching. You teach yourself to play any sacred or popular song in 15 hours' practice. Guaranteed. Sample lesson 10 cents.

THE MARKETS.

LIVE STOCK.

Report for week ending Apr. 20.

CATTLE.

Extra good export steers, 1,200 lbs. and up	4 00/2 00
Light shipping, 1,200 to 1,500 lbs.	4 00/2 00
Best butchers	4 00/2 00
Fair to good butchers	3 75/2 00

Common to medium butchers	3 00/2 75
Thin, rough steers, poor cows and heifers	1 75/2 00
Good to extra oxen	3 00/2 75
Common to medium oxen	2 00/2 50
Feeders	4 00/2 50
Stockers	3 00/2 75
Hulls	3 00/2 50
Veal calves	5 00/2 75
Milk cows—Choice	25 00/2 50
Fair to good	20 00/2 50

SHEEP AND LAMBS.

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

HOGS.

Choice packing and butchers, 250 to 300 lbs.	4 00/2 00
Fair to good packing, 150 to 200 lb.	3 00/2 50
Good to extra light, 100 to 150 lbs.	5 00
Fat sows, 150 to 180 lbs.	3 00/2 50
Fat sows, 100 to 150 lbs.	3 00/2 50
Light, 100 to 150 lbs.	4 75/2 10
Weights, 100 to 150 lbs.	4 00/2 50

LEAF TOBACCO.

Report for week ending Apr. 20.

SALES WITH COMPARISONS.
Following were the sales for the week and year to April 20, with comparisons:

	Week.	Year.
Year 1900	4,409	76,178
Year 1899	3,271	50,254
Year 1898	3,104	(6,282)

Year 1897	1,507	61,317
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RAILS.

1901.	1900.	1899.
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Total sales of new crop
to date - 9,561 66,447 67,816
Sales new crop to date,
original inspection 73,461 65,400 66,730

REJECTIONS.

1901.	1900.	1899.
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Rejections this week - 908 944 1,006
Percentage of rejections

TO ACTION SALES.

1901.	1900.	1899.
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Receipts this week - 1,702 15,070 12,827
Receipts Jan. 1 to date 61,500 67,271 68,492

QUALITY—1900 CROP.

Mod.	Colony.
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Trash, green or mixed	4 00/2 50	4 00/2 50
Trash, sound	4 00/2 50	4 00/2 50
Common legs	4 00/2 50	4 00/2 50
Medium legs	4 00/2 50	4 00/2 50
Good legs	4 00/2 50	4 00/2 50
Common leaf, short	4 00/2 50	4 00/2 50
Common leaf	4 00/2 50	4 00/2 50
Medium leaf	4 00/2 50	4 00/2 50
Good leaf	4 00/2 50	4 00/2 50
Choice leaf	4 00/2 50	4 00/2 50
Wine and selections	10 00/2 50	12 00/2 50



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

ILENZA 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.

HERNDON ROUTE LOUISVILLE TO HERNDON AT LEXINGTON, KY. WAY—Union Depot, Seventh and River. Ticket Office, 224 Fourth street.

Table with 2 columns: Station, Time. Rows include Louisville, Owensboro, Henderson, Evansville, Ar. St. Louis.

ST. LOUIS TO LOUISVILLE & KANT. No. 44. Lv. St. Louis 8:30am. Ar. Louisville 7:40pm.

Table with 2 columns: Station, Time. Rows include Louisville, Owensboro, Henderson, Evansville, Ar. St. Louis.

CHESAPEAKE & OHIO RAILWAY, Union Depot, foot of Seventh Street, one block from Louisville Hotel. Additional stop at Cleveland Station, foot of East House.

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

Table with 2 columns: Station, Time. Rows include Louisville, Washington, Philadelphia, New York, Providence, Boston, Richmond, Va., Old Point Comfort, Norfolk.

WASHINGTON EXPRESS DAILY. Only electric lighted train leaving Louisville in any direction. Through Pullman Vestibule Sleeping Car, Louisville to Washington.

Table with 2 columns: Station, Time. Rows include Louisville, Hot Springs, Washington, Baltimore, Philadelphia, New York, Norfolk, Old Point Comfort, Norfolk.

LEXINGTON SHORT LINE. Solid vestibule train daily. Lv. Louisville 8:00am. Ar. Lexington 11:00am.

You would confer a great favor by mentioning the RECORDER in answering any advertisements.

THE FARM

KENTUCKY TRADE ITEMS.

Wm. Holland sold to J. L. Luke 57 hogs, averaging 246 lbs., at 54c.—Glasgow Times.

The Kentuckian says that good mules sold at \$120 to \$175 at Paris last week.

D. C. Tipton, of Peyton's Lick, sold to Walter Sharp about 20,000 lbs. of tobacco at 84c.

The indications are for the largest harvest of winter wheat the country has ever known.

E. P. Claybrook, of Hutchinson, sold a lot of 200-lb. hogs to Wehl, of Lexington, at 54c.

W. P. Tate bought 19 yearlings at \$30 in Lancaster and 8 602 pound at 5 cents at Stanford.

The Winchester Democrat reports a number of engagements for hogs for future delivery at 54c.

W. S. Ferguson sold 1,000 bushels of wheat to Baughman, of Lincoln, at 75c.—Lancaster Record.

Fletcher Mann, of Bourbon county, bought of Jas. Magowan, of Montgomery, a pair of mules for \$550.

Farm work in Trimble county is well up and considerable plowing done; wheat doing well; no corn planted.

J. V. Boyd & Son, of Shelbyville, have sold to Scott Isbell, of Southville, a colt, 11 months old, by Chester Dore, for \$300.

A. E. Hundley, bought of D. N. Prewitt a bunch of 70-pound shoats at 5c. Fox & Logan sold a bunch of farm mules at \$110 to \$125.—Advocate.

E. Renaker & Co. shipped two carloads of eggs from Winchester to New York. There were 24,920 dozen, and were bought at an average of 9c.

J. T. Stewart, of Louisville, was in Danville last week and bought a carload of hogs from Shag & Ruplely at 54c for May 16th.—Danville Advocate.

M. H. Thomas sold to John S. Robinson two yearling mules at \$130. Sales of a number of lots of hogs are also reported in the Harrodsburg Democrat at 54 to 56c.

There were several hundred cattle at Danville court last week, but only a small portion of them sold. The best steers brought 4 to 4 1/2, and heifers at 3 1/2 to 3 3/4. A few butcher cattle went at 8 to 8 1/2. Mules were a little off at \$80 to \$110, and plug horses were dull at any price.

The Stanford Journal notes the sales of 18 calves at 44c; 8 yearling steers at 44c; 23 yearling steers at \$25 each; a carload of hogs at 44c; another lot of hogs at 5c; 10 cattle, two years old, wt. 741 lbs., at \$25 each; a bunch of good short yearlings at \$22.50; 200 hogs for delivery the last of April at 54c; 82 hogs for delivery April 20th at 6c; some 80-pound shoats at \$4.85; 67 ewes and lambs at \$4 each.

The Roach & Netherland sale in Louisville was another demonstration that good business horses are in demand at good prices. The sale included a great many common horses—the kind that are plentiful and always for sale. The really good ones are scarce and hard to buy. In the sale seventeen horses sold for \$200 and over, ranging from \$225 down.

THE FARMER'S WORKSHOP.

Every well equipped farm should have a shop which can be waimod, where much repairing of farm implements, harness, etc., may be done. The man handy with tools will be able to make many conveniences for the household if a place is provided where such things may be done at "odd moments," when outside work is not admissible. Such conveniences greatly facilitate the work both in the house and at the barn, and are not provided because there is no suitable place in which to make them or leave them in the partially finished stages. To purchase them outright is often not to be thought of on account of limited means.

The workshop will enable one to put all implements in readiness for use, and the time to prepare for war is in time of peace. The tools needed for farm repairing will be better cared for if a place is provided for them and for using them. Then, too, in such a workshop the boys may be taught lessons of thrift, economy and industry, and it gives them an opportunity to expend their activities on stormy days. This feature of farm life will receive greater emphasis during the new century, for learning properly to use tools is being urged in the newer education, and our manual training-schools will give us boys that not only know Greek and Latin and numerous "ologies," but will also know how properly to handle tools. The tool-chest and the work-shop will then be a necessity. The training of hand and brain is the only true education, and many of our agricultural colleges are emphasizing this fact, and giving an opportunity for such instruction in manual training as will render the boys skillful in the use of tools.—Cojleman's Rural World.

SHREDDED CORN STALKS.

The discovery of Indian corn was the greatest economic event in our early colonial history. It affected the possibilities of human progress more than any of the other discoveries of the seventeenth century. It enabled us to double population on a given area, and to feed it with abundance. Yet up to the present generation not only has Indian corn been consumed mainly on the American continent, but the great bulk of the corn plant has gone to waste. The most remarkable feature of the Western States, through the corn belt, in winter, has been the interminable stretch of unused stalks, standing in the snow, and liable in the spring to be in the way of the plow. These stalks do not easily rot, and therefore remain in the way of future efforts of the agriculturist. The great agricultural discovery of the closing years of the century is the fact that all this material can be utilized, every ounce of it. The shredding machines slit it into fine fodder, which the farmers report is not only well relished by cattle, but is as good as clover hay for horses, and costily mixed feeds for cattle. It is not only fed from the fields, but is preserved in silos, and fed the whole year around. It is as good a food for sheep as for cattle, and lowers the cost of fattening these animals about one-half. Shredded corn costs not above \$2.75 per ton when stored. It is made of one of the wastes of the farm, at the same time converting a nuisance into a blessing.—Independent.

Advertisement for Gold Dust Washing Powder. Includes illustration of a woman washing clothes and text: "Dirt Disappears before Gold Dust Washing Powder".

Advertisement for Parlor Cafe Car. Includes illustration of a woman sitting in a chair and text: "Parlor Cafe Car En Route to Texas".

Advertisement for Epworth League Convention. Includes text: "Epworth League Convention San Francisco, July, 1901. THE Missouri Pacific Railway".

Advertisement for Southern Railway. Includes text: "Southern Railway. ST. LOUIS-LOUISVILLE LINES. 43 MILES SHORTEST ROUTE."

Advertisement for Old Reliable Louisville & Nashville Railroad. Includes text: "OLD RELIABLE LOUISVILLE & NASHVILLE RAILROAD. BEST ROUTE FOR YOU."

