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Faith, Hope and Love, these three.

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WHEN He was crucified, men offered to believe in the Lord if he would come down from the cross. Many make the same offer to Him to-day. They will believe him if he will only come down from the cross of the vicarious atonement, and consent to be merely an example.

WHENEVER a man tells you that you must be willing to welcome new truth, the probability is that he has an old error which he wishes you to believe. Men may discover many facts in the physical world, but the stock of new truth discovered by a generation is generally very small.

TRUTH is, from the necessity of the case, much narrower than error. For example, take the truth in regard to Deity. There is but one God, Jehovah, Lord of Hosts. There are myriads of false gods. The true religion in this matter of the number of deities is very narrow indeed.

THERE is no contradiction between the sayings, "Christianity is a doctrine," and "Christianity is a life." It is a life which results from a doctrine, and draws its inspiration from it. No man can be a Christian till made one by the doctrine of the vicarious atonement.

It is not a question whether men will or will not accept the logical results of their beliefs. The normal intellect must accept them; they come from the laws of thought. But the heart interferes with the intellect, and refuses to receive what the intellect knows to be true.

REV. MR. AMERY has returned to this country, and has made his statement. He admits that he went into abandoned Chinese houses and confiscated what he found there. He justifies himself on the ground that he did not use the "appropriated" things for himself, but for the native Christians. He does not say what authority he had to confiscate. During the war confiscation by the military authorities was considered legal, but confiscation by private soldiers or citizens was called stealing.

A BAPTIST writer gives a good hit at those men who are always abusing churches and church-members because they will not take up their fads: "The surprising thing is that this modern prophet should expend so much effort on a decayed trunk, which, according to his description of it, a puff of wind ought to topple over; and it is still more surprising to see that, after he has rained his lustiest blows upon it, and stands mopping the sweat from his brow, the stubborn old tree persists in standing where it did, practically unharmed."

Atonement and Sonship.

BY E. V. MULLINS, D.D., LL.D.

One point which is sure to strike the careful reader of current literature on the atonement is the vagueness of proposed theories on the one hand, and the frank acknowledgment of an agnostic attitude to the subject on the other. Then, too, there is a curious contradiction which appears from time to time as to the fundamental principles put forward by the opponents of the evangelical view of the atonement. Some assert that the whole question as to the atonement moves in the sphere of personal relations, and that the older theology makes too much of law and government and the relations of men to these in dealing with the subject. Others, on the contrary, say that the only valid basis for theological teaching is a basis of law. Modern science exalts law; law reigns in all spheres, hence law must furnish the final sanction in theology. A moment's consideration, however, ought to convince any one that we do not pass out of the realm of law when we enter the realm of personal relations. There can be no satisfactory relations between persons save on the basis of law. It is true these laws may be conceived on too low a plane, but law there must be regulative of all relations between man and man, and between man and God. Otherwise the whole structure of ethics falls in ruins.

Again, the attempt is made to escape the legal difficulties involved in the accepted view of the atonement through the use of analogies from biology. "Not law but life" is the form in which we are to conceive the matter, we are told. The organic union of Christ with the race is the foundation of atonement, it is urged. His identity with the race makes his suffering their suffering, his relations to sin and righteousness their relations. Certainly a vital element in the argument is thus indicated, but in urging Christ's identity with the race, we must not forget His difference from the race. On the one side of his nature there was no identity, viz., in his sinlessness and his divinity. Hence there was an element in his sufferings which he endured for men and not merely with men. The principle of vicariousness is to be excluded from Christ's suffering only by adopting a totally inadequate view of His person.

Another favorite point of view is neither to affirm nor deny vicariousness in Christ's atoning work. All theories are rejected, because the subject transcends human powers. The subject is thus relegated to the realm of the inexplicable. It must be granted that no theory perfectly satisfactory to the unaided reason has yet been devised, but this is no ground for adopting an agnostic position on the subject. An agnostic attitude is utterly unfruitful of results. To adopt it as to the atonement is to lose the atonement from its place among the moral forces of one's life and teaching.

The chief difficulty as to the view of the atonement which understands it as having a Godward reference, as vindicating God's righteousness or satisfying His justice, is our inability to experience adequately God's mental states and feelings. All systems of theology which give man the central place suffer from the same limitation. Arminius found many followers because he emphasized the things of which all men were conscious in themselves, such as responsibility and freedom. But this did not in the least degree invalidate the contention of Calvin as to the divine sovereignty. At this point the "personal re-

lation" is against the objector. In the sphere of personal relations all things need not be reduced to terms intelligible perfectly to reason; and when God is one of the persons and man the other, they cannot be so reduced. Revelation is a method in the sphere of personal relations. It was to be expected, therefore, that the transcendent side of Christ's atoning work would come in the form of revelation and not as a rationalized result. Accordingly, we find that the Scriptures do speak on this point, and that they are utterly and hopelessly against the view which excluded the vicarious element from Christ's atoning work. That His death is the objective ground of remission of sins, that his sufferings were related to righteousness in God, and effected something on the Godward side essential to pardon and justification, is a fact which I do not now attempt to prove, but which is abundantly evident from the Scriptures.

I wish, however, to state and answer one further position maintained by those who exclude vicariousness from Christ's work. We are told by some that redemption is "purely a family matter;" that a true father does not exact penalty, but only repentance from a wayward child; that for God to lay on Christ the penalty of man's sins, is to do violence to the impulses of a true human father, much less of our Father in heaven. Fatherhood is made central in this type of theology, and a fatherhood thus interpreted.

In reply it should be admitted that human relationships are a true and just view of God's relations to men within limits. But two things seem to be forgotten by advocates of the above type of theology. First, that human relationships fall short of an adequate illustration of the divine, and second, that the family is not the only form of human relationships. Human government and law have their ultimate basis in God. Why not admit them to a place in our human analogies of divine relations to men?

But passing the above considerations for the present, and accepting the analogy from the family, it can be shown that even if religion is "wholly a family matter," the vicarious atonement holds its place. As the divine Father's experiences, in some respects, transcends those of the human father, let us approach the matter from the filial side. This we can grasp because it is our own. Does not the son who has wronged his father desire to compensate in some act or form of service for the wrong he has done? The son in the parable, which is so often cited in proof of the view we are opposing, had the impulse of atonement or compensation. "Make me as one of thy hired servants," was his request framed for the father. Was this an unworthy impulse? was it unfilial? In his own thought repentance alone did not suffice. Something more was required. Moreover, although the father, declined thus to humiliate the son, we should feel that there was something unworthy and radically wrong in the conduct of the son had he not carried out this atoning impulse in some form after his restoration. Some passion of devotion, some excess of service, some reaction from his past life of disgrace and sin, by way of compensation to his father, we feel to be demanded by the relationship. Leaving out of view, for the present, the fact of the Son's inability to make any adequate atonement to the father, and the fact of the father's refusal to make him as one of his hired servants, yet every one feels that the desire to atone is a filial one, and that its absence either before or after the father's acceptance of the peni-

tent, would have been a mark of an unworthy and unfilial spirit. And so in the case of every prodigal. Repentance alone does not satisfy the truly filial spirit. Sonship demands atonement, whether it can make it or not. If this desire to atone after wrong is committed is an evidence of true and normal sonship, it must also be required by true and normal fatherhood. For the son derives his moral constitution from the father.

By virtue of His divine nature Christ knew the requirements of God; by virtue of His union with the race he experienced the feelings and obligations which should characterize men in their relations to God. Even, conceding for the sake of argument, that sonship alone furnishes the clew to the atonement, Christ felt all the impulses of atonement which the race should have felt. On the one side he was one with the race so that the race could share in the blessings He secured; on the other side of His nature he was different from and above the race, and hence he could do for them what He could not do with them.

Of course, the parable of the prodigal son is not an exhaustive illustration of the Gospel. It does set forth one or two points very clearly. Atonement is not the most conspicuous truth indicated in it. It comes out here only incidentally, while elsewhere it is made abundantly clear. To make the parable an exhaustive setting forth of the Gospel would be to rob the Gospel of much that is vital in it, and greatly pervert the parable from its original meaning. God cannot deal with men as sons until they become sons by faith in Jesus Christ, who as the Eternal Son, made sonship possible to men by his atoning sufferings.

If we do what we know to be wrong, or if we refuse to do what we know to be right, we have reason to reproach ourselves, afterwards, with the results of our error. But if, in a prayerful desire to do right, we act in the light of duty as it presents itself to us at the time, we have no reason to reproach ourselves, whatever be the result. Duty for the hour is in the light of the hour. God takes care of the consequences of such duty-doing.

Man is larger and stronger than his environment. No burden was ever heavy enough to crush manhood out. No sorrow was ever greater than the heart can bear. God never made a coward, nor has he anywhere held up as a model a nature that would break under sorrow. The whole book of Job centers around this single text: that no affliction or evil could crush him. Man is not a worm to be trodden down, but a child of God. He is made to have dominion, to put all things under his feet. The agonies of Gethsemane may fall with frightful weight, but they cannot crush him. The cross will hurt, but cannot harm.—D. O. Mears.

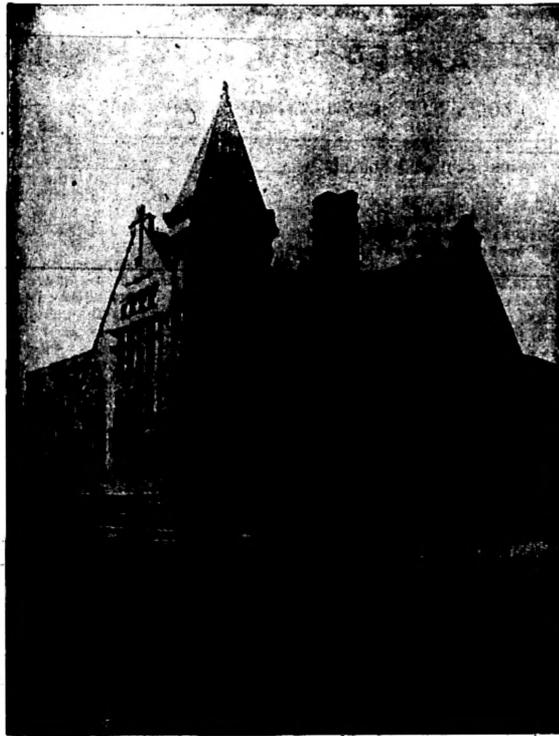
THERE seems to be a growing demand in the church and Sabbath-school for mental and emotional entertainment. We hear much about pleasing and attracting the people. Those who fall in with this idea find a great strain upon their resources, and sooner or later prove failures. One's power to entertain is limited, and it is not wise to whet public appetite for the novel. The only thing that has staying qualities is the Gospel. He who feels his people on a Gospel doctrine and cultivates in them a Christian character, can calculate on being a permanent and beneficent force.—Presby'n.

Southern Baptist Theological Seminary.

WHEN the Southern Baptist Convention was organized in 1845, it became a subject of consideration with some of our wisest men as to whether there should not be in the South a school of the prophets. Theological departments were established in many of our colleges, and the colleges were themselves founded with a view to a better educated ministry. The idea of a theological seminary in the South rested with special weight on the mind and heart of a young Brown and Princeton graduate in Charleston, S. C., James P. Boyce. In 1856 a meeting was held in Augusta, Georgia, which adjourned without anything definite. Another meeting was held in Walnut-street church, Louisville, in connection with the Southern Baptist Convention in 1857, where Dr. Boyce made the proposition that South Carolina would raise \$100,000 on condition that the other states would raise another \$100,000 to establish a seminary in that state, Greenville being the place in mind.

In October, 1859, the Southern Baptist Theological Seminary opened its doors in Greenville, S. C., with four teachers, Drs. J. P. Boyce, J. A. Broadus, Basil Manly and William Williams. There were twenty-six students the first session; the only states represented being Virginia, North Carolina, South Carolina, Alabama, Florida and Missouri. The second year there were thirty-six students and other states were represented. The war suspended the institution in 1862 and the suspension lasted till 1865, when these same four professors resumed their labors. The only available asset of the endowment left was \$5,000 in bonds on the Georgia Railroad, which could be sold at par. Dr. Boyce added \$1,000 from his own property and the work was resumed.

The question of removing the Seminary to some more eligible location than Greenville was agitated, and in 1872 it was decided to locate it in Louisville, with the understanding that \$300,000 would be raised in Kentucky and \$200,000 in the other states. Dr. Boyce came to Kentucky and began the work, aided by many brethren, Dr. Broadus being with him part of the time; Dr. W. P. Harvey rendered very efficient aid. In 1877 the amount had been pledged and the Seminary removed to this city. Dr. Williams had died and Dr. Manly had become President of Georgetown College. Drs. C. H. Toy and W. H. Whitsett had been added to the faculty. After Dr. Toy retired, Dr. Manly returned. Since a large part of the endowment had not



The Library Building.

been collected and the Seminary's expenses being largely increased, the institution was cramped for funds. So Gov. Joseph E. Brown came to the rescue with a gift of \$50,000, and from that day the success of the Seminary was assured.

At first the Seminary used the Elliott Hotel as a dormitory and then the Waverley Hotel, using rooms in the Polytechnic Building as lecture rooms. Largely from funds contributed by friends in New York, the present dormitory—New York Hall—was erected at a cost of \$80,000. The Memorial Library Building was the gift of Mrs. J. Lawrence Smith and cost \$50,000. The Norton Hall cost \$60,000 and was the gift of the Norton family. The Gymnasium was given by the Hon. Joshua Levering at a cost of

\$10,000. The Seminary has invested funds and other property, some of it unproductive, aggregating \$900,000 in value. An effort is now on foot to increase the endowment by \$200,000, which is needed for enlargement and to meet the losses incurred by the decreased rate of interest on the invested funds.

All the original faculty have passed away. Dr. John A. Broadus, who died in 1895, was the last. The present faculty consists of President E. Y. Mullins, D.D., Profs. E. C. Dargan, D.D., J. R. Sampey, D.D., A. T. Robertson, D.D., George B. Eaker, D.D., W. J. McGlothlin, D.D. and W. O. Carver, D.D.

The largest number of students secured at Greenville was sixty-five in one year. Last year the number was 231, though

the year Dr. Broadus died the number went up to 316. Less help, however, is given now than then and the requirements have been increased.

Let us hope that the Seminary will hold faithfully to the principles on which it was founded, and will realize all that Drs. Boyce, Broadus, Manly and Williams, and those who aided them, hoped.

The Dignity of Service.

All life may be made divine, yet the divinest thing of all is service. To lay aside the garment, to be girded with a towel, to wash the disciples' feet, has about it a dignity which is centered in the Almighty throne. It was because Jesus "came from God and went to God" that the memorable scene at the last supper was even a possibility. Service is of the very nature of God, which nature must express itself, and when manifested on earth it spells sacrifice. To perform the work of a servant was not beneath the divine dignity, but was that dignity expressing itself in a superlative way. If we may say so, service was in the blood of the Son of Man, and was there because he was also the only-begotten Son of God. Jesus was great enough to do any act of service, and it is because we are "not great that we think any duty small." When the everlasting Son came from the bosom of the Father to make known to men the heart of God, he took upon him the form of a servant, and (the sure way to enter into the dignities and joys of sonship is still to do the work of a servant. The way to ascent is to first go down. The secret of power is helpfulness. The road to the throne always passes by the hill called Calvary, and a life spent for others has the music of a tuneful eloquence all its own.

When this is realized, and the principle of sacrifice enters into life, work is not drudgery, service is not humiliation, and the crown no longer is of thorns, but becomes transmuted into the jeweled crown of glory.

This is the greatest argument for service. To save us from being humiliated, we are called to work. In God's kingdom the order is reversed, and the servants are in the chief seats. The inner circle of Christ's friends are servants, although he calls them by the former name, and their service, his for them and theirs for him, is the very essence of the friendship. The future shall be like the present in this. The service of earth shall become the song of the skies.—Episcopal Recorder.

Norton Hall.



Levering Gymnasium.



Questions Answered.

BY SENEX.

I have received several questions recently on brother Senex's part for a prompt reply. One of two things is evident either the brethren do not read my answers to questions, or the subscription list of the Recorder is increasing all the time, and the paper going into new churches. For the answers I have given to divorce questions in the last ten years would fill a volume, it seems to me.

A widower with children married a woman with a terrible temper, who was very unkind to his children. He offered to send the children away, but she persisted in leaving herself, stay with her. He was very kind to her, but she left, he became a profession of religion and wishes to join the church. But he tells the church that he does not believe God requires him to live single, and that he may marry some day. Ought the church to receive him? Does 7:15 justify remarriage in such a case?

Paul's words justify separation, not remarriage. The Holy Spirit cannot contradict the Lord Jesus. And our Lord's words are plain and emphatic. Remarriage is only justifiable on the one ground, and so Baptist churches hold. Therefore, never again to be married, that one ground for divorce, sins and continues to live in sin so long as he lives with the second woman.

In 1 Cor. 7:10, 11, Paul says: "And unto the married I command, yet not I, but the Lord. Let not the wife depart from her husband; but as the church is kept by Christ, so she should be kept by her husband; and let not the husband put away his wife." Let me remark in passing that when Paul says he speaks and not the Lord, he does not mean that his words there are not inspired. When he says the Lord speaks, he means that the Lord Jesus had given those commands while he was yet on earth.

There is no thought of remarriage in these words of the Lord. The wife was to remain unmarried or be reconciled to her husband, with him as her head, and to return to live with him as his wife. And this she could not do if he had married again. The possibility of the deserted party's marrying again is not considered at all. It would seem from the Lord's words that the disciples may have asked him what a wife could do if a husband were to die, and made life intolerable to her. For he had said they were one flesh, and that man must not put asunder what God has joined together, and his reply was that in such a case the wife might leave the dead husband, but she must not remarry. The Lord's words then give permission for separation. Paul, speaking by inspiration of course, adds that when a heathen wife or husband was unwilling to continue to live with a Christian, there was no obligation on the part of the Christian because they were one flesh, to resist and insist on continuing to live with her. Let the husband be content according to the direction of the Lord he had just quoted.

The church should not receive the man who comes telling them he proposes to lead a life of sin whenever he chooses. Let the brethren convince him of his error. Living alone is not an honorable hardship, and life is short, and eternity beyond. Let the man pray to God to convert his wife, that she may return to him loving and penitent.

Another wishes to know why, according to 1 Cor. 7:11, more liberty is given to the wife than to the husband. Does that not indicate that women ought to have greater freedom than men? It indicates the contrary. If a husband was cruel or drunken, the wife was not given control over him by the law, and her only recourse was to leave him, still he was patient and promised better behaviour, in which case they could be reconciled and she return to her home. But the husband was to be patient, and had a right to enforce obedience. He could not turn away his wife, he was responsible for her. He must force her to behave herself. This would often be no easy matter. But God's law and our consequent duty are not founded on ease. A man must control his own household.

In the case of the heathen wife whom a husband had married, a question of conscience came in. Her conscience might bid her offer sacrifices, burn incense, pour libations, etc., in a way which a Christian man could not allow in an house of which he was head. In that case he was not under bondage, that is, what he desired, to keep her when she would like to go. But otherwise he ought to send away a disobedient wife, more than a disobedient young child for whom he was responsible, and whom God had commanded him to control.

"What ought to be done by a church, if one who was divorced without Scriptural grounds, has been married again, comes with a letter from the Baptist church?" Refuse to receive her. The first church did wrong. But that does not justify another church in also disobeying the Lord. The standard for us is not what some other church may have done, but "Thus saith the Lord." In one case of a man whose father bought, the second husband had died, and the wife was not then living in sin. An old man with a letter, my advice would be that the pastor explain to her pri-

vately that if she married for the third time while her first husband was still living, she would be excommunicated from the fellowship of the church. If she expressed her willingness to keep her Lord's command, then she might be received without any explanation. If she insisted that she had a right to the third marriage, tell her it will be necessary to explain to the church that her letter was forged, with a certainty that the church would refuse to receive her.

In another case, a man who had divorced his first wife without Scriptural grounds, is living happily with his second, and has a son by her. He has made a profession of religion, and wishes to join the church. The questioner says that it would break up a happy home for the man to leave his wife, and wishes to know what the church should do.

Suppose the man had never secured a divorce from his wife, and was living with the woman without pretense of marriage, what would the church do? Would it hesitate because the man and woman were living happily together? In all cases of divorce without Scriptural grounds, the church must remember that, according to the law of her Lord, there has been no divorce. There will be little trouble in deciding all such questions. This man should leave his second wife, but continue to support her and his child. This will be a hardship unquestionably, but it cannot be dignified by the name of a crime, because it is the direct result of his own sin in disobeying the law of God. The consequences of sin are often hard in this world. They are harder in the world to come.

A clipping from a newspaper is brought to my attention. It does not appear whether the paragraph is from a communication to the paper or is an editorial. As it is said to be from the Boston Herald, I hope it was taken from an article and the paper is not responsible for it. I am asked if J. K. Graves believed no one could be saved outside of a Baptist church.

The writer of the paragraph quotes from Graves about the kingdom of God on earth, and that seems to try to do it wrong, because that Graves did not believe in the salvation of any one outside the Baptist churches. This charge against the mighty dead has been repeated in the Recorder, but I suppose it was before my correspondent became a subscriber. The usual definition of the kingdom of God on earth makes it synonymous with the elect. This definition I consider the correct one. Of course, with this definition no one outside of the kingdom can be saved.

But Dr. Graves made the kingdom of God on earth synonymous with the Baptist denomination. He thought the units in it were churches, and not I think he was right. His definition wrong, but any fair-minded man will bear that definition in mind when speaking of Dr. Graves' position. And he is not only believed that souls could be saved outside of the kingdom, but insisted that all souls ought to be saved outside of the kingdom and then enter it.

By an exact parity of reasoning, Dr. Graves could charge the writer of this paragraph with believing that no one could be saved who is not a member of a Baptist church. This writer's argument can be summed up in this syllogism: "I believe that no one can be saved who is not in the kingdom of God. Dr. Graves believed the kingdom of God consisted of Baptist churches. Therefore Dr. Graves believed no one could be saved outside of a Baptist church." Dr. Graves could say: "I believe the kingdom of God consists of Baptist churches. This writer believes no one can be saved outside of the kingdom. Therefore he believes no one can be saved outside of a Baptist church." A school boy ought to be ashamed of any such logic.

Love to Christ is the best incentive to action, the best antidote to idolatry. It adorns the labors which it animates, and hallows the friendships which it overshadows. It is the smell of the ivory wardrobe, the precious perfume of the believer's character, the fragrant mystery which only lingers round those souls which have been to a better clime. Its operation is most marvelous; for when there is enough of it, it makes the timid bold and the slothful diligent. It puts eloquence into the stammering tongue, and energy into the "I believe" and ignites into the dull, lethargic brain. It takes possession of the soul, and a joyous luster beams in languid eyes, and wings of new obedience sprout from lazy, leaden feet. Love to Christ is the soul's true heroism; which courts gigantic feats, which seeks the bravest and the hardest cells, which glories in tribulations, and hugs reproaches, and smiles at death till the King of terrors smiles again.—James Hamilton.

Why do some persons get the impression that religion is adapted to spread a pall of gloom over our earthly life? The reason is not far to seek nor difficult to find. The Bible does pronounce woe upon sin and sinners, and when man chooses to live in sin, and find their selfish enjoyment in a life of sin, they naturally conclude that there will be woe for them if their favorite sources of enjoyment are cut off. They know nothing of the purer joys of a Christly life. This is the secret of every canard of our blessed religion.

Not failure, but low aim, is crime.—Lowell.

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

BOOKS.

THE RELIGIOUS USE OF THE IMAGINATION. By H. Johnson, D.D. New York: Silver, Burdett & Co. \$1.25.

Professor Tyndall wrote years ago on the scientific use of the imagination, and showed how indispensable a good imagination is to a man of science. Indeed it is in the imagination more than in anything else that lies the difference between an interesting man and a dullard. But it is in religion that the imagination finds its freest scope and its highest exercise, because in religion it takes hold of the highest truths and seeks to make them vividly real.

Dr. Johnson handles the subject well. He has given us a bright and charming book, and at the same time a thoroughly wholesome book. The book is in two parts. In Part I. we have discussed the competency of imagination, its scope of service and its methods with the problems as to the Creator, Ruler and Father. In Part II. we have the service of the imagination to life. It is a book especially helpful to preachers and teachers.

FUNDAMENTAL IDEAS OF THE ROMAN CATHOLIC CHURCH. By Frank Hugh Foster, Ph.D. D. D. Philadelphia: Presbyterian Board of Publication. \$1.50.

This is the book about the Roman Catholics. It is not written in a bitter spirit, but with clear insight, wide vision and a broad charity. The fundamental doctrines of Rome are clearly presented, with abundant citations of authorities, and the errors involved in those doctrines from the standpoint of the author, i. e., Presbyterian, are kindly and clearly shown. There is a great wealth of learning in the book, as well as profound reasoning—all put in a most charming style. First is discussed the doctrine of the Church, then the Hierarchy, and the Papacy. Part II. (300 pages) takes up the doctrine of Rome pertaining to salvation, i. e., justification, merit, Mary, the sacraments, etc.

The author thus states his conclusion: "The Roman Catholic church is a great organization for doing in an external way what is essential to an inwardly living and believing soul. The Protestant objection to it may be condensed into these few words: The machinery of the church is unnecessary, unwarranted and injurious. It is unnecessary because the ends which it seeks can be best obtained without its help. It is unwarranted either by Scripture, reason or antiquity. And it is injurious because it is unnecessary, and because it has drawn to itself so many questionable practices that it is a positive hindrance to the attainment by the soul of spiritual relations with God, the Father."

AN HIGHWAY THREE. William Campbell Scofield. Chicago and New York: Fleming H. Revell Company. \$1.25.

This is "a sevenfold treatment of the plan of salvation, especially from the viewpoint of the 'highway three'—the way of the cross. It remains divisions discussed in as many chapters, viz.: The Highway, The Ransom, The Consolation, The Testing, The Growing, The Praying and The Last Things. Each of these has seven subdivisions. One would think that such a seemingly mechanical division would be strained, and yet it is not so. All comes easy and natural. While some of our author's interpretations seem a little fanciful (e. g., "the four births," pp. 161ff), yet none of them are harmful, and they are all interesting and suggestive. The book is both devotional and evangelical, and it is written along the old Gospel lines. The author has got religion.

BAPTIST PRINCIPLES RESET. J. B. Jeter, D.D. and others. Richmond, Va. Religious Herald, 80 cts.

The Religious Herald has done a good service to the cause of truth by bringing out this book. The series of articles (which made a great impression when published) on Baptist doctrines, by Dr. J. B. Jeter, is here reproduced, and there are added articles by Dr. H. G. Weston, Alvah Hovey, E. Y. Mullins, Howard Osgood, Frank Johnson, S. O. True and J. B. Gambrell. It is a book that ought to be most widely circulated. It is an admirable campaign document for "the faith once for all delivered unto the saints."

THE BIBLIOTHECA SACRA. April, 1901. 75c. (\$3.00 a year). Oberlin, Ohio.

The April number of this sterling quarterly should have been noticed sooner; but such a publication does not lose value by age. We have the following tempting bit of fair: The Limits of Prophecy. By Frank Hamilton. The Baptismal Element in Christian Preaching. Charles S. Nash; The Historic

Christ in the Letters of Paul, Rhys Rhoads Lloyd; Reimburse of Atonement, Theodor George Moor; The Presidency of Theological Seminaries, John Knox McLean; Prof Park as Preacher and Teacher, Alvah Hovey and Joseph Cook; Physical Preparation for Israel in Palestine, G. Frederick Wright; Sociology a Psychological Study, W. G. Wright; A Vision of sin, Charles A. Dinamore; The Example of Jesus, B. W. McLaughlin. Notices of Recent Publications.

MAGAZINES.

Gen. De Wet, the most elusive and romantic of the Boer generals, is described in the May Scribner by Thomas F. Millard as he saw him intimately in the field. It is a striking paper on a heroic character. John La Farge, the artist, several years ago went on a journey through the islands of the Pacific with Henry Adams, the statesman. He made many sketches which have since been finished into pictures. Selections from his diary of the trip and also from the pictures which he has made will appear in this number and in the two succeeding months, giving glimpses of Hawaii, Tahiti, and New Zealand. Kate Douglas Wiggin will have a short serial in the May, June and July numbers entitled "The Diary of a Goose Girl." This narrates the adventures of a charming American girl while in hiding from a peristent lover. The scene of it is in an English country, and Shepperson, the English artist, will illustrate it.

The May Century will be a "travel number," comprising the reader to many lands and climates—Italy, England and France, India, China and Japan—or dropping him down in mid-ocean on an outward-bound steamship. Not the sketches only, but even the fiction is cosmopolitan in its appeal. The magazine will appear with "Wiggin's first" is urged its victims strongly to drop routine tasks and fare forth on their travels. Richard Whiteing, author of "No. 5 John Street" and "Paris of To-Day," is said to have completely recovered his health, and to be rejoicing over the return from South Africa of a wounded son who was reported to be dead.

No broader distinction can be made between men than that which divides them into two classes. To the first class belong those who always have a good excuse why the thing required cannot be done. The second class is composed of those who manage to do. Foremost in this latter class stands out the figure of General De Wet. Allen Sangree, who has just returned from the Transvaal, draws a vivid picture of the character of this most remarkable general of modern times for the May Cosmopolitan, and the article is illustrated with the most complete collection of photographs and drawings yet published. Many women have been reproached for living for the sole object of entertaining. No one doubts that such an aim is petty and narrow, but it is equally certain that it is a woman's duty to understand The Art of Entertaining, and this forms the subject of an attractive and useful article by Lady Jeanne in The Cosmopolitan for May.

Do NOT try to do a great thing; you may waste all your life waiting for the opportunity which may never come. But since little things are always waiting for you, attention, do them as they come, from a great motive, for the glory of God, to win his smile of approval, and to do good to men. It is harder to plod on in obscurity, sowing thus, than to stand on the high places of the field, within the view of all, and to do deeds which will attract the eyes and stand still to gaze. But no such act goes without the swift recognition and the ultimate recompense of Christ. To fulfil faithfully the duties of your station; to use to the uttermost the gifts of your ministry; to bear chaffing annoyances and trivial irritations as martyrs bear the pillar and stake; to find the one noble trait in people who try to molest you; to put the kindest construction on unkind acts and words; to love with the love of God even the unthankful and evil; to be content to be a fountain in the midst of a wild valley of stones, nourishing a few lilies and wild flowers, or to be a pillar and stake; to find the one noble trait in people who try to molest you; to put the kindest construction on unkind acts and words; to love with the love of God even the unthankful and evil; to be content to be a fountain in the midst of a wild valley of stones, nourishing a few lilies and wild flowers, or to be a pillar and stake; to find the one noble trait in people who try to molest you, but for the sake of God—this makes a great life.—F. B. Meyer.

We ought to recognize the fact that all work is honorable, that a man is a high priest of God wherever he stands here on earth. No one is condemned to drudgery, and in its largest sense there is no such thing as drudgery. Who does this work grandly, and does it with his soul as well as his hands, is making the world better by living in it. It is nobler to lay bricks on the pillar and stake, than to be a soul in a kingdom badly. The distinction between one man and another is not to be found in social position or the environment of wealth and power, but in the qualities of the heart. The humblest creature that ever lived, whose horizon is bounded by poverty and obscurity, has a wider prospect for the future if the soul is consecrated than crowned selfishness, though all mankind may look upon it with envy. The artisan, the merchant, the one with slender means, the other with means beyond the reach of arithmetic, are equally servants of the Most High God, and there is more elevation in their daily deeds, than is poured from the lips of the orator.—George H. Repworth.

SUNDAY-SCHOOL LESSON.

SUNDAY, MAY 19.

THE LORD ASCENDS INTO HEAVEN.

Acts 1:1-11.

MOTTO TEXT.—"While he blessed them, he was parted from them, and carried up into heaven."—Luke 24:51.

"The former treatise have I made, O Theophilus."—All which is known of Theophilus is what appears here and in Luke 1. Luke wrote both his books to this man who was an officer of high rank, as is shown by Luke's addressing him as "most excellent." Luke wrote for the Gentiles, and hence it is believed Theophilus was a Gentile, and not a resident of Judea. "Of all that Jesus began both to do and to teach."—Began is used in the sense of "from the beginning." Luke's Gospel begins with the nativity and goes over the entire life of our Lord.

"Until the day in which he was taken up."—Luke's Gospel closed with the ascension. "After that he through the Holy Ghost."—While on earth our Lord was dependent upon the Holy Ghost, as are his people. "Had given commandments unto the apostles whom he had chosen."—Referring especially to what is called the great commission. "To whom also he showed himself alive after his passion."—Ascension means suffering in old English. The reference is to his death. "By many infallible proofs, being seen of them forty days."—The Greek word translated infallible proofs meant sure signs given to their senses, and not the testimony of others. The apostles saw their Lord, touched him, heard his voice, had proofs beyond question that he was indeed the Lord who had risen from the dead. He could tell them many things in regard to the atonement which they could not have so well understood before his death.

"And being assembled together with them."—Where this meeting took place cannot be said positively, but probably in Jerusalem. He commanded them to make their abode in Jerusalem. This did not mean they were not to go out of the city at all. They went out when he ascended. "But wait for the promise of the Father."—Of which Joel had been the messenger. Our Lord had also told them on that last night, the Father would send them another Comforter to abide with them forever.

"For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence."—Not many days that they may hope, but he does not say how few in order that they may watch.—Chrysostom. The Holy Spirit had been with them before, but now they were to be overwhelmed in him, as he was buried in him, as John had buried them in the water. He gave them many miraculous gifts, inspired them so that they could write infallible words.

"When they therefore were come together."—Whether this is the same meeting as that referred to in verse 4 has been much discussed. It is probably another meeting and in another place. This took place on the day of his presence with

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them. "Lord, wilt thou at this time restore again the kingdom to Israel?"—How slow men are to understand anything which contradicts their previous views, especially when their wishes are involved. It is always easy to tell what a man really loves, no matter what his lips may profess, by the readiness with which he believes proof for or against. The Lord has told them the kingdom would not come with observation, that it was within them. Yet still they looked for a king like David who would free their nation from the Roman yoke.

"It is not for you to know."—Their question had asked only in regard to the time. Our Lord does not correct their misapprehensions, but confines his answer to their question. "The times or the seasons which the Father hath put in his own power."—"Times is the wider term, referring to long epochs, whereas a season is always a definite, limited space of time."—Alford. The Father had decided the time and season by his own sovereign will, and he had not made it known to man. It was not for them to know. "But those who are vainly trying to decide when the end of the world or when the millennium will come, remember our Lord's words, that it is not for them to know."

They were not to know the times nor the seasons. What they needed was strength and wisdom for the work God had given them to do. "But ye shall receive power, after that the Holy Ghost is come upon you."—Power means efficiency to do the work which was before them—and a mighty work it was for a handful of Galilean peasants. The power was to be given them by the Holy Spirit, and then they were to be witnesses to his death, resurrection and ascension in all the world, beginning at Jerusalem.

"And when he had spoken these things, while they beheld."—They were now on Mount Olivet, and our Lord had spoken these words to them either there or while they were walking on their way there. All at once, as they were looking at him, and listening for his next words, he began to ascend. They watched him, awestricken till a cloud received him and he was no longer visible. Still they stared and gazed upward, hoping, it may be, to see him returned; or perhaps stunned by his departure.

"Two men stood by them in white apparel."—Two angels in the form of men. They appeared suddenly. "Ye men of Galilee, why stand ye gazing up into heav-

en?"—They could accomplish nothing by it. They would not again see their Lord. Let them return to Jerusalem. Some day, across long centuries that same Jesus should come again in the clouds as he had gone. But the time was not for them to know. They could comfort themselves with the sure promise that the same Jesus would come in God's own good time.

PREACHING.

Where one has some mental training, a few years of experience and a reasonable share of self-confidence, it is easy to frame and deliver what is commonly called a sermon. The production may be wanting in so quality necessary to perfection as a work of art; but if the Holy Spirit does not attend its delivery, neither preacher nor hearer find spiritual profit.

Only the Spirit-filled preacher can preach the Spirit-attended sermon, and only the man emptied of self can be filled with the Spirit.

Here lies the whole secret of effective and non-effective preaching. And if there is any grander victory ever won under heaven than that which ends in keeping self out of the pulpit, the writer, in fifty years of experience, has failed to find the record of it. W. M. D. Rosebud, Ark.

NIGHT LUNCHEON.

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The difference brought about by the use of well selected food, as compared with ordinary food, is well shown in the experience of a girl attending high school and boarding herself.

She says: "My 'housekeeping' compelled early rising, and I used to become very sleepy over my books. To keep awake, I resorted to the use of strong coffee, and in a short time I began to have a dull, stupid feeling. No appetite, but a feeling of 'goneness.' I realized that I must eat something or faint in the classroom. I would wash down a little breakfast with another cup of coffee."

I began growing thin, pale and nervous, and made very unsatisfactory advancement in my studies.

One day the good wife of one of our Professors asked me if I felt well, as I appeared so weak and nervous. Between my sobs I managed to relate my woes. She saw where the trouble lay, and advised me to leave off tea and coffee and take up Postum Food Coffee and Grape-Nuts Food.

I followed her advice and found the Postum a delicious beverage, and the Grape-Nuts just what I wanted. So my breakfast consisted of a little fruit, a saucer of Grape-Nuts, and a cup of Postum, an ideal breakfast.

If, at night, I felt the need of something to eat before retiring, I ate a little Grape-Nuts.

My head grew clearer, my cheeks rosy, and I gained so rapidly in health that all my acquaintances remarked upon it."

There is a reason, for both Postum and Grape-Nuts contain the elements from Nature's storehouse that the body needs to rebuild the brain and nerve centers throughout. These wonderful food elements are presented in such a fascinating form that nervous sticks to them year after year, and very greatly to their benefit. The name and address of this young lady can be given by the Postum Cereal Co., Ltd., at Battle Creek, Mich.

CANADIAN LETTER.

The work in New Ontario, in the district of Tamis-Oumingo, is promising good things. We are on the ground first, and that is something new for Baptists. Our missionary last year had to be satisfied with the accommodation a tent would afford, and so was compelled to return home as soon as the cold weather set in. Now, however, the generosity of one person has provided the money to build a house, so that our man can remain on the field the year round. These new regions need the best we can send them, but, unfortunately, often have to be satisfied with far from the best. There is still opportunity for heroism at home, and it should not all go to the foreign field.

We have been most fortunate in our Home Mission superintendents for the past twenty years, and have all felt the loss of our late superintendent, J. P. McEwen, who did such invaluable work during the ten years he occupied the position. The Board has made a wise choice, which will be fully endorsed by the denomination, in appointing as his successor Rev. W. E. Norton, who for eight years has been pastor of the church at Owen Sound, and has also filled the position of Associational Chairman of Home Missions. He is a well tried man, wise and experienced, and in close touch with all denominational interests, and has shown special zeal and wisdom in Home Mission matters. He will have the assistance of Rev. O. J. Cameron in the field work, and will himself keep a general oversight of the work.

Quite a number of changes are taking place in the pastorate. Rev. E. A. Eaton is leaving Bloor-street, Toronto, in May to take a pastorate in the States. Rev. J. L. Gilmour is moving from Hamilton to Montreal. Rev. L. Brown, from Grimsby to Petrolia; Rev. J. S. Le Clair, from Gables to Galt. Rev. J. N. Frith has resigned the pastorate of the McPhail Memorial church at Ottawa. Rev. D. Borington, of Victoria, has accepted the call of the church at Windsor. Hespeller and Wingham are also vacant. We seem to have lots of men for the vacant churches, as each of them receives shoals of applications. In several instances lately the churches have adopted the plan of giving a pastor a call on the strength of his past record, which is far better than having preaching matches.

Our Foreign Mission field is calling loudly for reinforcements, and the Board, in view of the urgent need, want, if possible, to send out two men in the fall. Volunteers are not at present forthcoming, and there is a heavy overdraft at the bank, so the outlook is not very bright. However, our people have never yet let the foreign work suffer, but have always risen to the occasion, and there is certainly need for them to rise now and relieve the Board from anxiety.

Our convention is going a begging for a place of meeting this year; as yet, no place has invited it. It used to be that the churches fairly clamored for it, but of late it is far from being so. Whether it is getting to be too great an undertaking to entertain about 800 delegates for a week, or our people are losing the grace of hospitality, I cannot say. There are a few places in Ontario or Quebec where there are enough Baptists to make this an easy task, and it may be we shall be compelled to have the meetings less frequently and

make them triennial instead of annual.

There has just passed away in this city a dear old saint, grandma Hewitt, at the ripe age of 98. She was converted when she was 18, and has thus enjoyed the fellowship of the Lord Jesus for a period of 85 years—surely a remarkable record. She was a very bright Christian, and, though a confirmed invalid for about 15 years, and blind for five years, it was always a great pleasure to visit her and hear her unvarying testimony of the exceeding preciousness of the Lord. Thos. W. CHARLESWORTH, London, Ont.

SOME OBSERVATIONS AS SUGGESTED BY THE NINETEENTH CENTURY.

We cannot stop to enumerate the many successful events of the past century, as these are well known to every observer. But, unfortunately, the century has brought us some conditions that are undesirable, if not hurtful. Prominent among these is the Negro question, which remains to be disposed of during the incoming century, for two races so different in character and in instincts cannot live together on equal terms as is the experience of those whites who have had the largest experience with the blacks. The latter will have a supreme contempt for those of the former who place themselves upon an equality with them. And this contempt, as in some instances, has resolved itself into that degree of hatred that leads to assassination and murder. As there can be no equality, there must, as per necessity, be a superior and an inferior race which will, eventually, bring about an extinction of the latter, which is the only permanent solution of the Negro question. And, to this end, he has, in his composition, potent elements that will, in addition to his inferiority, materially aid in bringing about this total disappearance.

Another unfortunate circumstance consists in discipline of youths being meliorated to such an extent as to have their paths strewn with flowers and diet of the bread and butter and sweet meat variety. This melioration has taken place in the latter part of the century. The rod is leaving the family and school rooms. Imprisonment is now taking the place of the death penalty. Under this modified or rather lack of discipline, youths are growing up without moral obligations being imposed upon them, and this necessarily leads to crime. This fact is manifested in the behavior of children of the present day. What Solomon said in his time is true to day, "The rod is for the back of him who is void of understanding." "He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes." The want of discipline is exhibited in placing war recruits in the front of battle. At the first fire, they would scatter like scared sheep. British failures in South Africa have charged to indulgences of the soldiers and lack of discipline. Thus it is that the undisciplined child will not, in after life, be able to meet the exigencies that will come before him.

Of this subject, Judge Cantrel, of Kentucky, in substance says he cannot agree with the ministers, the educators and the press of the boasted intellectual progress. For this has been at the expense of moral education. Morality is retrogressing and crime has advanced almost to that degree to which intellect has progressed.—Ex.

THEOLOGICAL EDUCATION FOR SOUTHERN BAPTISTS.

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

I have been profoundly impressed for some time with the inadequacy of the provision that exists in the South for the education of Baptist ministers. To avoid misunderstanding, let me say at the outset that I consider the Southern Baptist Theological Seminary one of the best equipped and best conducted institutions of its kind in the world, and that the carrying out of any suggestions I have to make would, in my judgment, add greatly to its dignity and importance, and increase rather than diminish its patronage. The situation to which I would direct attention is as follows: A constituency of 1,600,000 church members is served by a single Theological Seminary situated more than a thousand miles from considerable portions of the territory concerned. The North and West, with less than two-thirds the church membership, support five fully equipped Theological Seminaries. Ontario and Quebec, with less than 50,000 church members, sustain a well-equipped Theological Department in their University. The institution in Louisville, has, I believe, a gross attendance for the current year of considerably less than 250, and the average attendance throughout the session would fall much below the registration. The Northern institutions would probably show an aggregate attendance of about 700. The number of those pursuing theological studies exclusively in McMaster University is nearly fifty, with an equal number pursuing arts and theological studies conjointly. The exclusively logical students in McMaster University constitute about one-tenth of 1 per cent. of the membership represented. Those in the Northern Seminaries would make a somewhat less advantageous showing. A like comparison of the number of students in the Southern Baptist Theological Seminary, with its vast constituency, reveals the fact that it is educating only about a sixth as many in proportion to church membership as the Theological Department of McMaster University. If art students in McMaster who are studying Hebrew, Church History, English Bible and Apologetics as optional studies, were counted, the comparison would be less favorable still to Southern Baptists, though there would be some off-set to this latter item in the theological work that is being done in some of the Southern denominational colleges. Unless the Canadian Baptists are educating too many ministers, of which there is as yet no indication, or Southern Baptists need a smaller proportion of educated ministers, which can hardly be the case, the latter should have in theological work exclusively not less than 1,500 students. There are, to be sure, a number of Southern students in Northern institutions; but there are probably almost as many students in the Seminary from outside the bounds of the Southern Baptist Convention.

Doubtless the Louisville institution could accommodate a good many more students than have ever been in attendance; but any addition at all commensurate with the needs of the case would mean a vast enlargement of the plant, a division of the classes and a corresponding increase in the staff. Besides, the best results cannot be secured by the

congregation of vast numbers of students in one institution. Any great increase in the number of students at Louisville would render impossible the close personal touch between professors and students that is so essential to the right development of the later. Then, again, with the increase in the number of students for the ministry at a given center there is a proportionate decrease in the opportunities of students to engage in the practical work of the ministry, which itself constitutes a very important part of a man's training, and may be a means of partial or complete self-support. A thousand ministerial students can be supported far more economically in ten centers than in one, and they can do almost ten times as much ministerial service with all that this means to the churches and the students themselves. The great saving in traveling expenses would constitute a considerable item in economy. Again, any attempt to bring the number of Southern Baptist Theological students up to anything like the desirable figure under existing circumstances would mean greatly to add to the present proportion, already too large, of students without adequate literary preparation.

It may seem presumptuous for one who has been absent from the South during most of his active years to offer suggestions so important a matter to those who are far more intimately acquainted with the conditions that prevail. Grave, if not insuperable, difficulties will doubtless occur to those who are responsible for the solution of the problem that the facts present. Difficulties, many and grave, I clearly see even from this distance; but that they are insuperable I am not at present persuaded. Here is my scheme; take it for what it is worth:

1. Let each leading denominational university (such as Richmond, Wake Forest, Furman, Mercer, etc.) provide at the earliest practicable date for a reasonably full Theological Course, in close relations with its Arts Course. This can be done fairly well with a staff of three well equipped men who are willing to work as hard as Southern College teachers usually do. Let it be so arranged that a student may in five years cover a course of study in which there shall be two years of strictly arts work and three years of theology, and the completion of which will entitle him to the degree of Bachelor of Theology. Let it be further so arranged that by taking a year of theological options in the Arts Course (say Hebrew, New Testament, English Bible and Apologetics) he may gain an Arts degree and a Theological degree both in six years. The degree of Bachelor of Divinity, as well as the degree of Bachelor of Arts, might be given to those who complete both Arts and Theology.

2. Let the Theological Department of any denominational university that will properly equip itself, as above, be so affiliated with the Southern Baptist Theological Seminary as that the latter shall set the standard and control the examinations in the affiliated institution, and let the work thus controlled and approved be accepted *pro tanto* by the Seminary.

3. Let the Seminary, while continuing its undergraduate work until the universities over its constituency shall have become so thoroughly equipped for this grade of work as to render

it superfluous—a thing not likely to happen—devote its energies more and more to graduate work. A large proportion of the best men graduating in theology from the colleges (universities) would wish to take a year or more of work in what would thus become our Theological University. The large number of theological chairs to be filled in the colleges would greatly stimulate graduate work in the Seminary. It is my firm conviction that if Mercer University and Baylor University (not to mention others) were each educating a hundred men in theology, each State would yet double the number of men it is now sending to the Seminary. Among the advantages that would come to the denominational universities and to the denominational cause in the various States, the following may be mentioned:

1. The number of educated ministers would be multiplied, and an adequate supply of efficient ministers means increased denominational strength and the speedy overcoming of the forces that are working against denominational progress in missions, education, etc.

2. Increased liberality toward the universities. Large numbers of Baptists who excuse themselves from giving to denominational universities on the ground that they are duplicating the work of the State universities, for whose support they are paying taxes, would recognize the importance of the theological work, and would gladly contribute toward its support.

3. The presence of a large body of theological students in a denominational university has a powerful tendency to elevate the moral and spiritual tone of the institution, as does also the presence of theological professors.

4. Many men, who would never go to a university at all, but would be content either with a short English course in the seminary, or with no scholastic preparation for their work, would be attracted by the offer of a combined Arts and Theological course.

5. Large numbers of theological students in the universities, as suggested above, could partially support themselves by acting as pastors of churches within a hundred miles of the institution, and would form an important addition to the working force of the denomination.

6. A large body of theological students in each State would furnish a missionary force for the summer months that the Home Mission authorities might utilize to the greatest advantage in planting new churches and building up weak ones.

7. The presence of theological work and workers in a university would win to the Christian ministry many promising young men, and would lead them to enter upon theological studies.

8. It would be a great advantage to Baptists in each State to have among them a number of learned theologians to whom they could appeal on controverted questions, and who, by their pens, could enrich theological literature. Thirty or forty theological professors, as compared with the present seven, and well distributed throughout the great Southland, should mean much for the enrichment of our denominational life.

Tax Lord puts a seal upon his own, that everybody may know them. The sealing in your case is the Spirit, producing in you likeness to the Lord.—Andrew Bonair.

THE BUSINESS OF YOUTH.

A French writer has said that "Life is neither pleasure nor pain, but serious business," and the same is true of education. It is the business of youth to prepare for the future, both for years of maturity and for the world to come. This may be pleasure or pain, enjoyment or irksome labor, but is more than these; more than studying with agreeable companions and in pleasant rooms, with playgrounds and anticipation of outings in vacation; more than examinations, with applause and diplomas. It is discipline, training, mastery of self.

The chief end of a college course is not to fill the mind, but to train it. The difference between a man who is merely strong and an athlete, is that the latter knows how to use his strength. An educated man knows how to use his powers. He may have forgotten half that he recited in the classroom, and yet have full value for the time spent in preparation.

What people really need is not always what they want. The best course of study for a young person may not be agreeable to his taste. Indeed, what scholars need is to control their minds and compel them to undesirable tasks. He who would follow a specialty needs, first of all, a general education. Without this he will not fill half the measure of his usefulness. The world is cursed with specialists who know nothing but their specialty; who see things not in their relation to the whole field of facts, but alone and exaggerated. Eclectic courses have their sphere, but for the majority of students the regular course is better. It is what the mind needs. It is a growth—the result of generations of thought and experiment. It has to do with every mental faculty. It

FEET OUT.

Curious Habits.

When a person has to keep the feet out from under cover during the coldest nights in winter because of the heat and prickly sensation, it is time that coffee, which causes the trouble, be left off.

There is no end to the nervous conditions that coffee will produce. It shows in one way in one person and in another way in another. In this case the lady lived in Vermillion, S. Dakota.

She says, "I have had to lie awake half the night with my feet and limbs out of the bed on the coldest nights, and feel afraid to sleep for fear of catching cold. I had been troubled for years with twitching and jerking of the lower limbs, and for most of the time I have been unable to go to church or to lectures because of that awful feeling that I must keep on the move."

When it was brought to my attention that coffee caused so many nervous diseases, I concluded to drop coffee and take Postum Food Coffee to see if my trouble was caused by coffee drinking. I only drank one cup of coffee for breakfast but that was enough to do the business for me. When I quit it my troubles disappeared in an almost miraculous way. Now I have no more of the jerking and twitching and can sleep with any amount of bedding over me and sleep all night, in sound, peaceful rest.

Postum Food Coffee is absolutely worth its weight in gold to me." This lady's name can be given on application to the Postum Cereal Co., Ltd., Battle Creek, Mich.

IS IT AN EPIDEMIC?

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

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

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

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

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

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

contemplates an even, symmetrical development.

Young people are not usually the best judges of what is for their good. They should not always be allowed to choose the schools they will attend, nor the course of study they will follow. Very often they would study what they have aptitude for and what they like, when their real need is for something else. Parents must real as that often the first lesson their children should learn is that duty is a safer guide than inclination. Sometimes the two lead in the same direction, and sometimes not. He has gained a victory over himself who can do any intellectual work to which he is called, whether it is naturally agreeable or disagreeable. We know a man who had no natural talent for language, but studied both Latin and Greek conscientiously, and passed creditable examination. He is now convinced that the secret of his success, as a scientific investigator, is the habit of mind gained through persistent study of grammar and lexicon. We know another, regarded when he entered college as the brightest man in the class. He saw no good in classical study, and after one year took the scientific course. He took no pleasure in higher mathematics, and by and by abandoned that. With out graduating, he went abroad and registered as a student of philosophy, and afterwards as a student of literature, reading only such books as he enjoyed, and dropping intellectually lower and lower every year.—Herald and Presbyter.

HEALTH and cheerfulness mutually beget each other.—Sol.

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Ar. Evansville

Lv. Henderson

Lv. Owensboro

Lv. Louisville

Ar. Louisville

Ar. Evansville

Ar. Henderson

Ar. Owensboro

to us would be to fall upon our faces, to put our hands upon our mouths and our mouths in the dust and cry, "Unclean! unclean!" Such, then, is the medicine for high thoughts of self.

But there is another thing I would like to say. Christian humility is not a mere lowly estimate of myself, but it is such an estimate as leads to lowly service. Peter puts it: "Be ye girt with humility"—the white apron over all the rich dress, be it as rich as it may, over velvet skirts, over emblazoned garniture—"to serve one another." True humility is not a mere sentiment, still less is it self-depreciating talk, which is too often but a trap to catch flattery from the hearer. If it is genuine, it will show itself in counting no office too lowly that may help a brother. "Thy soul was like a star and dwelt apart," says Wordsworth of Milton, the austere poet, whom many would think of as by no means eminent for humility, but yet, as the sonnet goes on to say: "Thy soul the humblest duties on herself did lay," and that is the token of genuine humility. It will usually be found that people who think of themselves more highly than they ought to think, are slow to use the powers of which they are so proud for their brethren, and you may be sure that people that think very humbly of themselves are generally the most ready to help all that need help. Humility and service will go together.

There is a kind of humility very common, and altogether spurious—that which shirks service on the plea of incapacity. "Oh! I am not fit for work of that sort. I can not undertake such responsible occupation." That is Laziness or Indifference masquerading in the robe of Diffidence. The humility that is genuine is ready to serve, and do its little possible, for the brotherhood.

Let us be awed and stimulated by remembering that "as I have done to you" is at once the pattern and the motive for such a life. Ah! brethren, it is in the measure in which they submit themselves to that cleansing grace, and take into their hearts what Jesus Christ has been, and done for them, that the servants will gird themselves like their Lord. To such a servant is given Christ's wonderful promise: "Blessed is that servant whom his Lord when he cometh shall find so doing. Verily I say unto you, he will make them to sit down to meat and will gird himself" once more, "and come forth and serve them."

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Epworth League Excursion to California, July, 1901.

The most important feature of the trip to San Francisco is the stop over at Salt Lake City. All excursion tickets via the Rio Grande Western Ry., in connection with either the Denver & Rio Grande or Colorado Midland Railroads, will permit of this stop-over in either direction. The Grand Mormon Temple and Tabernacle, the Thibault Place, the Lion and Bee Hive Houses, Amelia Palace, the Church Institutions, the Great Salt Lake with its magnificent Saltair Beach, the Salt Palace, the Drive, Parks and nearby canon and lake scenery are a few of Salt Lake's attractions. Furthermore, the trip between Denver and Ogden, where connection is made for the Pacific Coast, is one of unequalled pleasure. No European trip of equal length can compare with it in grand scenery or wealth of novel interest. Send us to Geo. W. Heintz, G. P. A., Salt Lake City, Utah, for copy of "Salt Lake City—the city of the future"; also copy of the League Folder, giving complete details of rates, etc., and the scenic route across the continent.

A DELIGHTFUL OUTING.

Party of Kootenaians to Make Tour to Pacific Coast.

Plans have been completed for a fine trip, during the very low Epworth League rates to San Francisco, to be under the personal escort of Dr. W. P. Harvey. A private tourist sleeper has been engaged, which is to be occupied en route and while stopping at various points of interest.

The party will leave Louisville, Monday, July 8th, at 8:20 P. M., over the Monon, Route to Chicago, thence the C. & N. W. and U. P. Ry. to Denver.

The first stop will be at Denver, one day, after which a day will be spent at Colorado Springs and Manitou, where those who desire may visit Pike's Peak, Garden of the Gods, etc.

Next will follow the journey through America's most inspiring and picturesque landscape, over the famous Denver & Rio Grande Ry., reaching Salt Lake City Saturday night. Sunday will be passed at the great Mormon capital, when the Tabernacle, which is open to visitors, may be attended during services in the afternoon. A trip to Salt Air Beach, Great Salt Lake, may also be made. Crossing the Sierras and the valley in the daytime, San Francisco will be reached Tuesday, July 16th.

The party will mostly return via Portland, Ore., and the Northern Pacific Ry., to enable those who desire to visit Yellowstone Park. They will also make a side trip to Los Angeles and other places of interest in California. What the trip will cost will largely depend on one's tastes.

The committee in San Francisco make the following careful estimate for a comfortable trip with easier side trips. It is assumed that two will travel together, using tourist sleeper, occupying same berth and same room at hotel:

Fare from Louisville and return	\$65.50
Sleeper, one berth, round trip	8.50
Meals en route, round trip	15.00
San Francisco and vicinity, ten days	15.00
Del Monte, side trip	8.00
Los Angeles, two days	5.00
Side trip from Los Angeles	6.00
Incidentals	10.00
Night-sitting in Colorado	10.00

Those who return via Portland may make the side trip to Los Angeles, etc., and from San Francisco to Portland over the famous Mt. Shasta Route for \$18.50. The distance from San Francisco to Portland is 775 miles, and to travel all day in sight of snowcapped Shasta, which is nearly three miles high, will be one of the chief charms of the trip.

This itinerary will enable one to see Denver, Royal Gorge, the Grand Canyon, Colorado Springs, Manitou, Pike's Peak, Glenwood Springs, Salt Lake City, Great Salt Lake, San Francisco, Stanford University, San Jose, Del Monte, Pacific Grove, Santa Cruz, Big Trees, Los Angeles, Pasadena, Santa Monica, Redlands, Riverside, Mt. Tamalpais and many other places of interest. Returning, stop-overs may be secured for Portland and other places. The total cost for four weeks will be about \$150. Those who desire to stay longer and see Yosemite Valley or Yellowstone Park, or both, may do so, only it is important to decide before tickets are bought. The full number has not yet been reached, and Dr. Harvey will receive applications for membership into the party. Space in

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- 12c For good quality 33-inch Persian Lawns, a 15c value.
- 15c For Swiss Organdie, 33 inches wide, sheer quality, for dresses and waists.
- 20c For 25c quality of 33-inch French Batiste, a splendid wearing fabric, easily laundered.
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Ginghams and Madras.

- 10c Per yard for checked and striped Zephyr Ginghams and solid-color Lawns, in all shades.
- 10c For good quality plain Chambrays, colors buff, blue, green, yellow, pink, red and gray, worth 12 1/2c yard.
- 15c For those yard-wide, linen-finish Madras, for shirts and ladies' and boys' waists, best fast colors.
- 18c For novelty Zephyr, striped Ginghams (the new crepe weave), in all pretty colors.
- 15c For stylish dotted Chambrays, 33 inches wide, colors, halftone, pink and blue.
- 25c For striped or plain mercerized Chambrays, 33 inches wide.

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- 5c Per yard for nice quality Batiste, all the new stripes and figures, best colors.
- 7c For regular 10c quality Corded Dimities, all the new pretty colors, white or tinted ground, also navy and white and black and white, splendid value.
- 10c For choice of 100 styles of beautiful Lawns, Dimities and Batiste, all the new stripes and figures, pretty greens, blues, rose, red, violet, pink, etc., worth 12 1/2c.
- 12c For 15c quality Batiste and Dimities, all colors and styles, in best fast colors, excellent value.

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Yellowstone National Park.

Competitors of the Northern Pacific Railway say the name Yellowstone National Park is one to conjure with, thus unwittingly bearing witness to the wonders of that wonderful Wonderland. Next July the railways will make exceedingly low rates to San Francisco, as, for example, \$58.00 from Chicago, including return via Portland and N. P. R. Go and see for yourself, California, Oregon, Washington, Montana, the cities of Portland, Tacoma, Seattle, Spokane, Helena, Butte, St. Paul, Minneapolis, Duluth and the Superiors, and last but not least, Yellowstone National Park. If you will send to Charles S. Fox, St. Paul, Minn., for an Epworth League map folder, you will see the necessity of buying your tickets for return via the N. P. R. as no other line can offer you all of these attractions or more than a fraction thereof. We have the only rail line to the Park.

sleeper will be assigned in the order that names come in. When applying for space in sleeper, send \$6.50 for single berth, or \$18.00 for section, stating whether to be occupied by one or two. There will be a small additional charge for retaining use of car when stops are made. Further information will be

furnished by addressing either Dr. W. P. Harvey, 642 4th Ave., Louisville, Ky., or K. H. Bacon, District Pass. Agent, Monon Route, Louisville, Ky.

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EDITORIAL.

Prof. Geo. D. Herron is one of the latest of the heretics, though some regarded him as a great apostle of religion and a social reform. He held very "liberal" views on the subject of theology, got entirely too "liberal" for the churches and so turned against them. He resigned his professorship in a college in Iowa, and was, so far, a martyr to his views. He started a lectureship in Chicago to propagate his "social apostolate," and he gained some following. Among his converts were a wealthy widow and her beautiful daughter. Mrs. Herron did not sympathize with her husband's views, and showed herself "unprogressive." They had four children; and, according to the "traditional" views which obtained before the days of electricity and evolution, he was bound to provide for these children. But he was too "advanced" for such notions. The old view was in his mind "antiquated" and entirely unsuited to the "new conditions" of the new century. He was not going to be "fettered by tradition," but would assert his "openness to new truth" and his readiness to accept "larger ideas." He would, moreover, assert his "freedom." So, the papers say, he abandoned his wife and children and went traveling with this rich widow and her beautiful daughter. Mrs. Herron was so "dominated by antiquated views" that she utterly failed to appreciate the "advanced" and "liberal" views her husband held on the subject of the family. So she proceeded to get a divorce, to which he made no objection, allowing her suit to go through unopposed. This left him the freer to go around with his fair converts.

And now on account of these "progressive" views and "liberal" practices, Prof. Herron is subject to "persecution." He went to New York to address a public meeting, and the Rev. Dr. Hillis (Dr. Lyman Abbott's successor) showed himself so "hide bound" and "illiberal" as to refuse to sit on the platform with a man who had abandoned the woman he had solemnly pledged himself to love and cherish till death should part them, and who refused to provide for the children she had borne him. Other preachers share these "traditional" views, and now Dr. Herron is to be tried by a body of Congregationalist ministers, with the practical certainty that he will be expelled from the ministry! What becomes of "freedom of thought," of "broad and advanced views," of "progressive ideas," if a man is to be persecuted thus because he will not be "fettered by notions that our grand parents held?"

In the days of stage coaches and flint locks people thought that a man ought to be faithful to his wife and children; but how can so "advanced" a man as Prof. Herron be expected to be "fettered" by such views, now that we can go a mile a minute and can whisper across a continent? Ahem! Can any body see that while it was all very well for our grandfathers and grandmothers to love each other and to be faithful to their solemn vows, since they had spinning wheels and rode in stage coaches; it is "antiquated" to claim that we should do likewise to-day amid our greatly changed conditions?

But, seriously, Dr. Herron's

errors of practice grow legitimately out of his errors of doctrine. Once let a man let go the authority of the Bible, and he will let go the civilization which rests on the Bible. The Christian home cannot be maintained when Christianity is discarded. What are called "liberal" and "advanced" views about what pertains to salvation are no better than are such views about the family. In revolting from Herronism in the home, let us revolt from Herronism in theology. The two go together.

BISHOP POTTER, of New York, has been discoursing on the duty of making one's self disagreeable. He says the Gospel contains dynamite as well as sugar. Jesus said: "I came not to send peace on earth, but a sword" and "woe unto you when all men speak well of you. 'If you chance to live in New York,' says the bishop, 'woe unto you if you do not in bravest fashion make yourself disagreeable to a great many people here; woe unto you if you fail to do all in your power to render life—that is, their present life—a burden to them and a bed of thorns; yes, and to spoil their appetites for the very daily food they are living on by mingling with it whole fistfuls full of aloes and quassia.'"

The Bishop goes on to say that if you live in New York and do anything to purify the corruption there, you will be hated, and you should count it a glory to be thus hated. He wants the good people of New York to study how, in a high-minded and righteous way they can make themselves most disagreeable to evil doers, and add: "Woe unto you if one of them by mistake speaks well of you."

We have thought a good deal along this line, and the writer has acted along it enough to make for himself a fine assortment of enemies. Certainly it is every Christian's duty to oppose evil as effectively as possible. It is true that any effective opposition to evil will anger those who profit by the evil, and also their friends. Certainly the risk of angering the hatred of evil doers and their sympathizers should not deter a Christian from the most vigorous opposition, of which he is capable, to evil.

And we ought to love truth as well as righteousness, and to oppose falsehood as well as every other evil. Yet when a false doctrine is advocated, many good people are deterred from opposing it by the risk of incurring the ill-will of the advocates of the error. To pursue an error effectively is to invite the sobriquet, "heresy-hunter," and there is no hatred bitter than that of a heretic for the "heresy-hunter."

Shall we refuse to oppose gambling and drinking because, if we do, the gamblers and the saloon men will hate us? Shall we decline to contend for "the faith once for all delivered to the saints," because, if we do, the advocates of error will be angry at us? Of course not. Yet we should not make ourselves offensive for the sake of being offensive, but for the sake of doing good. Bishop Potter is right, there is an obligation on Christians to make themselves disagreeable to wrong doers. Christ made Himself very disagreeable to the scribes and pharisees, and to the Gadarenes, and Paul made himself intensely offensive to the owners of the poor demoniac girl at Philippi. Yet Christ loved those scribes, pharisees, and Gadarenes, and Paul loved those Philippian sinners.

Gladstone said of John Bright that he was always ready to sacrifice his popularity on the altar of duty.

Last Sunday was red-letter day with the writer. It was his 20th anniversary as pastor of Walnut-street church. At Sunday-school he asked how many were present who were present on the first Sunday in May, 1881, and just 20 arose.

His discourse was mainly a review of the work of the church and of the denomination in Louisville during the past twenty years. Then there were but two really good Baptist houses of worship in the city, Walnut-street and Broadway, and the latter was heavily in debt. Now we have six, including the magnificent structure going up at Third and St. Catharine. Then the Seminary had no buildings, but used the Waverly Hotel on Walnut street as a dormitory and rooms in the Polytechnic building for lectures. Now the Seminary has its magnificent plant, worth a quarter of a million dollars, besides its greatly increased endowment. Then the Orphans' Home had only the south wing of its present splendid building.

During the twenty years the population of Louisville has increased 84 per cent., while the white Baptists of the city have increased 875 per cent. Then we had eight white churches, now we have 18. Twenty years ago Walnut-street had 678 names on her list, many of them unknown. From this band have gone out during the 20 years three distinct colonies, twenty-second and Walnut, McFerran Memorial and Third-avenue churches, besides a large number who went into other churches; and 26th and Market went out from 22nd and Walnut. But, counting only Walnut-street and these colonies, that band of 678 has grown to 4,552, or 694 per cent. The other white Baptists of the city have, during that period, increased 247 per cent. Putting all together, they have increased 875 per cent., or nearly six times as rapidly as the population of the city has increased. We doubt if this can be paralleled by any other large city in the country.

At the close of the sermon Deacon W. D. Major stepped forward and, in a capital speech, in behalf of the church, presented the pastor with a splendid edition (10 large vols.) of the Century Dictionary and a cluster of 20 most beautiful roses. He also presented the pastor, in behalf of Mrs. E. R. Alexander, with the finest umbrella he ever had.

After the writer had stammered out a sort of reply, the Hon. S. M. Simmons read a beautiful poem written for the occasion, the author's name being withheld.

Never did a pastor serve a better, a truer or more devoted church, and the present pastor was never more in love with the church than he is now.

The last *Foreign Mission Journal*, publishes comments on a strong letter from Dr. E. D. Gray, in which he makes the suggestion that 100 Baptist churches in the South give each \$1,000 a year to foreign missions. He says Alabama has at least ten such churches. The *Journal* heartily commends and approves the suggestion. We lately elected Dr. Gray President of Georgetown College, and the next thing—which was to be expected—is that he comes out with a fine suggestion. This is but the be-

ginning of the good things he is going to say from now on.

We are sure there are more than 100 churches that would be the better for giving \$1,000 a year to Foreign, \$1,000 a year to Home and \$1,000 a year to State Missions. We have several such churches in Kentucky. We will not name them lest inadvertently we should omit one or two from the list and so give serious offense to those omitted.

Then there are 800 churches that would be the better for giving \$500 a year each to Foreign, Home and State Missions. And there are a thousand churches that would be the better for giving \$200 a year to each of these objects, and 5,000 churches that would be the better for giving \$100.

This takes only 6,400 of the 10,257 white Baptist churches in the South. If the remaining 12,857 churches would average \$10 a year to each of these objects, we would have \$3,285,710 a year to spend on these general missions, and we would all be the better and happier for it. Here is work for the "Committee of Nine" and for all of us.

The first step, we think, is to get the 100 churches to give \$1,000 a year to each of these three objects. Then let us come on down the scale of figures, but not the scale of merit, for many poor churches deserve as much credit for giving their tens as wealthier churches deserve for giving their hundreds. All sacred beggars of experience call for the largest subscriptions first, and then call for smaller ones in a graduated scale. So let us first find the hundred churches, and then we can find the 800, the 1,000, and the 5,000, and so on. We ought not to be long in finding the 100.

Our Foreign Mission Board has just appointed three more missionaries. Scarcely a station is fully manned. Not a country already touched but needs five times as many stations as we have. And there are the Argentine Republic, Chili, Peru, Bolivia, Ecuador, Venezuela, vast areas in Africa, Turkey, Persia, and last, but far from least, Palestine, we have not yet touched. Why not wake up?

The Pope has held a consistory in Rome and has appointed twelve new Cardinals. Ten of these are Italians, one a Pole and one a Bohemian. This maintains the overwhelming Italian majority among the Cardinals. Of course since the Pope is "infallible," Roman Catholics cannot complain of his acts; but we think it would be good policy, to say no more, to appoint fewer Italians and more from other countries. The Pope himself is an Italian (it galls Irish Catholics to tell them the Pope is a Dago), and we suppose his successor will also be an Italian, and so on indefinitely. Unless there is a radical change, no man outside of Italy has any chance to wear the tiara, and to occupy the papal palace.

But it is not at all our affair. We are willing for the Pope to appoint whom he pleases. If no man outside of Italy should ever be a Cardinal, it would be all right with us.

The annual Reunion of the Confederate Veterans, soon to be held in Memphis (May 28-31) promises to be a great occasion. Memphis will do herself proud. We hope there will be less rain than greeted the old soldiers when they gathered in Louisville last June.

The Chaplain General, Dr. J. Wm. Jones, has issued a call,

endorsed by the Commanding General, John B. Gordon, for a meeting of all the chaplains and other ministers to meet at 4 P. M., May 28th, in the Central Methodist church in Memphis for religious worship. This is a very interesting and a very admirable feature of the Reunion. The old veterans are very largely earnest Christian men. All the veterans are invited to this meeting.

Editorial Varieties

It is not necessary to snarl in order to articulate.

The Christians of the world last year contributed over a billion dollars for religious purposes. That is not a bad showing.

It is announced that the Pan-American Exposition at Buffalo, is to be opened on Sundays from 11 A. M. to 11 P. M. For a while.

Ethel:—"You know I want a husband who is really pleased." Mandi:—"Don't worry, dear. That is the kind you will get."—*Tu-Hu.*

The Russian government has not only banished Count Tolstoy, but it has prohibited the exhibition of his likeness. Russia has Tolstoyed herself.

The mother of Governor Beckham has the distinction of being the mother of a Governor, the daughter of a Governor, the sister of a Governor and the consort of a Governor.

He:—"I think only sensible women ought to marry." She:—"You would die a bachelor on that principle." This incident probably took place in Philadelphia, as it is reported in a Philadelphia daily.

The Northfield Massachusetts Students' Conference will be held this year June 15th to July 7th. Drs. G. Campbell Morgan, Alexander McKenzie, Malville D. Babcock, Robert K. Speer, and the Hon. Heath Low are among the speakers.

Our Foreign Mission Board have just appointed Dr. and Mrs. T. S. Evans, of Baltimore, and the Rev. A. B. Dezer, son of Hochstetler, as missionaries. Mrs. Evans is a daughter of the Hon. Joshua Levering. Dr. Evans is a physician and he goes out as a medical missionary.

Dr. David Starr Jordan is reported as saying: "The best teacher, other things being equal, is the one who comes nearest the student. To bring the teacher close to the student is to bring the student close to himself." This is true. We never did believe that the best work was done in the great universities.

And how the new theology men do hate Calvinism! Dr. Geo. A. Gordon, of Boston, goes so far as to say: "There is little indeed to choose between Calvinism and atheism." We are not sure but he is more antagonistic to Calvinism than he is to atheism. At least he manifests more opposition to the former than to the latter.

The present debt of England is \$3,000,000,000. That of France is over \$4,000,000,000. Russia, \$1,500,000,000, and the United States is \$1,500,000,000, which is small compared with the others. England had a debt of \$1,000,000,000 eighty-five years ago, and she can better afford to owe \$10,000,000,000 now than she could afford to owe \$1,000,000,000 at the close of the Napoleonic wars.

Several Baptist churches have adopted the individual cup as a matter of observing the Lord's Supper. The Methodists hold to the common cup as a matter of doctrine. The New York *Christian Advocate*, for example, says: "The use of the common cup, so far as it relates to the communion of believers with each other, is regarded by us as being as essential to the sacrament as the fluid which it contains."

Very often men object to what is done, and they urge their chief objection against "the way it was done." "I do not object so much to the thing itself," says the complainant, "as to the way he did it." Yet we think it is impossible to do what a man does not wish done at all, in such a way as to suit him. At least the same method he would approve if a method that would have failed of the result.

Mark Twain recently spoke before a club of preachers in Brooklyn, and, among other things, said: "Why don't you people, so far as your calling will allow, try to tell the truth?" This was said in reply to a eulogy on wives by one of the preachers present. Mark Twain was glad his wife was too sick to come, for he did not like her to hear such talk. It raised her above him too high.

The death of the Hon. and Rev. John W. Mosley in Charlottesville, Va., promises one of the most prominent figures in the South. He was both preacher and politician, in his late years figuring chiefly as the latter. He became Lieutenant-Governor of Virginia, and he held other prominent positions of trust. He was a able speaker of rare power, and seldom left an opponent unvanquished. He commanded the respect and confidence of those who opposed him. The writer knew him for thirty years.

AMONG THE CHURCHES

LOUISVILLE.

Walnut-st.—Pastor Eaton preached on "At the end of twenty years," and on "The Holy Spirit." It was the 20th anniversary of his pastorate. During the year there were 87 additions to the church. The present number is 1,681. During the year the members of the church contributed \$23,946.97 to religious and benevolent objects. During the 20 years the church has had 4,701 additions, and has contributed \$832,013. Bro. R. P. Johnston, the pastor of Fifth-avenue church, New York, was present and aided in the administration of the Lord's Supper.

Broadway—Bro. J. B. Hawthorne preached on "Being tried by fire," and on "The character of Paul." Five hundred dollars raised for rebuilding Grove-avenue house in Richmond, Va.

Chestnut-street—Pastor Weaver preached on "Christ's return to heaven," and on "The disease and remedy." Three joined by letter.

East—Pastor Felix preached on "East Baptist church," and on "Being separate from sinners." Two received by letter, five for baptism and fourteen baptized. Sunday-school increasing.

McFerran Memorial—Pastor Hamilton preached on "The sleeping disciples," and on "The young man misled," and two by contributions to missions greatly increased.

Twenty-second and Walnut—Opening meeting in the improved auditorium. Bro. McCallough, Prestridge, Kager, Carver and the pastor spoke. At night Pastor Dement preached on "Lashed out into the deep."

Clinton—Brother G. C. Berryman preached on "Happiness of the hanging pear." Pastor Foster being indisposed.

East Mead—Pastor Cooper preached on "Arise, let us go hence," and on "What must I do to be saved?" Two joined by letter.

Franklin-st.—Bro. Cain preached on "Confession," and Pastor Jenkins preached on "The armor of God." Meeting closed. Among the converts are 19 heads of families. Three received for baptism, two by letter, two restored and four baptized.

German—Pastor Wm. Ritzmann preached on "God's pleasure in uprightness." At night the Lord's Supper, with Scripture readings.

German Highland Baptist Mission, 1330 E. Jacob avenue—Bro. R. M. von Miller preached on "Love and sympathy." He also conducted the Sunday-school at 2:30 p. m. Bro. M. N. McCall, of the Seminary, preached in the evening on "The great salvation."

Highlands—Pastor Dawes preached on "Backward and forward look," and on "The new birth." Eight years ago the church was organized with 23 members.

Logan-street—Pastor Montgomery preached on "Christ's sealing of the travail of his soul," and on "Being satisfied." Pastor Montgomery returned from aiding Pastor Barnett at Jellico in a good meeting.

Parkland—Pastor Taylor preached on "The Lord's Supper," and Bro. Bristol spoke on "Cuba."

Portland-avenue—Pastor Tralle preached on "Epistles of Christ," and on "Jesus at the door." The special course of Bible study closed after successful work.

Southgate-street—Pastor McFarland preached on "Mary's choice," and on "Having the form of godliness."

Highland Park—Pastor McLondon preached on "Occasions of praise," and on "Making God's testimonies mine."

The Point—Pastor Farrer preached on "Lesson from Jonah," and on "Lessons from the devil."

Jacob's Addition—Pastor Whittinghill preached on "Peter's denial," and on "The power of Christ's suffering."

Oakdale—Pastor Hill preached on "Let I should be rejected," and on "Jesus standing in the midst." One received by letter.

Ma. Pleasant—Pastor Powers preached on "Gifts to my friends." Bro. Powers made an interesting talk on long pastorate.

Revere Mission—Pastor Bruce reports good attendance. One of the converts last week joined East

church. Many other converts are thought to be about ready for church membership.

SEMINARY NOTES.

At the laying of the corner stone of the home of the orphan of the Walnut-street church at Second and College streets, the double quartette of the Seminary was appreciated.

W. W. Horner preached at Farmdale, Ky., Sunday, J. J. Kellum, supplied for L. P. Groves in Indiana.

J. H. Barum has taken charge of Preston-street Mission. This will deprive him of his trip to his California home in June. He will go later, however.

H. R. Morris and J. J. Kellum have recently returned to Texas. J. D. Larkins, of North Carolina, has gone home. In three weeks, somebody has said, it will all go.

The writer has a recently church at Lamb, Ind. J. A. Jenkins, of Alabama, has been called to succeed him.

U. S. Thomas, who has been so low for some two weeks, is reported to be very much better. J. D. Allen, of Texas, is better also.

Tennessee boys were much glad by the presence of Dr. J. B. Hawthorne in the city Sunday. They honor their leader of the past, though he hails from another State now.

Several took advantage of the High School excursion to Mammoth Cave Friday. East and McGill were with the company. It is understood that McGill sang on the magazine, while East sang on Echo river.

The Monday evening missionary service was led by Dr. Mullins. The original design of the service was that Dr. Mullins should conduct a question box. The questions were not handed in, however, so he answered three vital questions propounded by himself. A few minutes were devoted to questions asked orally on the spot.

Our usual monthly meeting for missionary inquiry was an interesting one. It was the last regular meeting, although we close formally with the commencement. The speaker of the day was Dr. E. E. Folk, of Tennessee. His address on the "Woes of the Gospel" was very much appreciated by all who heard it.

HAL F. BUCKNER.

THE STATE.

Pastor W. M. Randolph writes: "I write you to change my paper from Wingo, Ky., to Bloomfield, Mo. I have recently been called to the care of the Baptist church at Bloomfield, Mo. I will move in a few days to that field. The other half of my time is filled at Oran, Mo., where I have been the pastor for the past year. I am sorry to leave the Lord's house, but I think and hope the Lord is in the front and to Him I look for great good to come of it. Pray for me. This move leaves Cuba and Trace Creek churches in Graves county pastorless. They need good pastors, and I hope the Lord will send them, as they are good country churches."

Bro. Edgar L. Morgan writes from London: "At a meeting with the State Lick Baptist church, April 27 and 28, the amount of \$650 was subscribed for the new buildings of Laurel Baptist Seminary. This pace, if followed by other churches, insures the buildings. The interest is growing. Friends are springing up all about. The Women's Missionary Union has lately presented us with an organ and one hundred new song books. Not long since we had a week's revival in our school, in which we believe several or eight were converted. Thank God."

OTHER STATES.

Eld. Robert T. Taylor, one of our leading colored preachers in Texas, and editor of the Western Star, published at Houston, recently died suddenly and in his 85th year. He was a man of bright promise, and his death is a severe loss to our cause.

Pastor Edgar W. Barnett writes from Jellico, Tenn. "We have just closed a great meeting. Bro. D. P. Montgomery was with us and preached the truth with great power. Great revivals in the church; 21 additions to the church and more to be made. We are rejoiced for his great blessing upon us."

The Central church, Va., has set apart its new house for the worship of God.

The Spring Garden church, Mo., has set apart Bro. K. F. Hinds to the full work of the gospel ministry.

A four weeks' meeting in the Sulistat church, Mo., resulted in 146 professions of religion and 36 additions to the fellowship of the church.

There was 15 professions of religion and 18 additions to the fellowship of the church as the result of a meeting held by Elder B. T. Campbell in the Armada church, Pike county, Mo.

Fifty-one were added to the membership of the Mt. Salem church, near La Belle, Mo., as the result of a five weeks' meeting.

The Cumby church, Texas, has set apart its new house for the worship of God.

The Gulfport church, Miss., has set apart its new house for the worship of God.

The Double Springs church, N. C., has set apart Bro. D. G. Washburn to the full work of the gospel ministry.

A four weeks' meeting in the Samsel church, Mo., resulted in 13 professions of religion and 19 additions to the fellowship of the church.

As the result of a recent meeting in Bryan, Texas, there were 23 additions to the church, 29 of them by baptism.

The Island Grove church, Texas, has set apart Bro. J. T. Hardisty to the full work of the Gospel ministry.

A meeting in the Mt. Pleasant church, Ark., resulted in 15 additions by experience and baptism, 3 by letter and 2 by restoration.

Twenty-two were added to the fellowship of the Fair Play church, Grant Co., Ark., as the result of a meeting.

A 15 days' meeting in Gentry church, Ark., greatly revived the trunk Baptists in the community we judge by the report of additions. For 15 were received by experience and baptism and 19 by letter. There is no class who need through revival any more than the trunk Baptists.

A ten days' meeting in the Lingleville church, Texas, closed with 20 professions of religion, 11 additions by experience and baptism and several by letter.

A meeting in the Laneville church, Texas, closed with 33 additions to the fellowship of the church. Among those baptized were four who had been Methodists.

Pastor W. S. Leakey, assisted by Rev. E. Z. Simmons, held a meeting in the Prospect church, Lee county, Texas, in which 15 were added to the fellowship of the church.

There were 30 professions of religion and 22 additions to the fellowship of the Rockwood church, Texas, as the result of a fifteen days' meeting.

A meeting in the Concord church, near Headland, Ala., closed with 29 additions to the fellowship of the church.

Sixteen have been added to the fellowship of the Ramoth church, Ala., by experience and baptism, 2 by restoration and 1 by letter.

Eld. J. W. Saffel held a meeting in the Mooreville church, Texas, of which he is pastor, which resulted in 20 professions of religion and 15 additions to the relationship of the church.

A meeting in the Delta church, Ala., closed with 15 additions by experience and baptism and 3 by letter.

Thirteen have been added to the fellowship of the Mt. Zion church, Ala., all by experience and baptism.

Eighty-five have been added to the Alabama City church, 50 have been baptized and others await the ordinance.

SUNDAY-SCHOOL CONTRIBUTIONS

For State S. S. and Colportage.

Table with 2 columns: Location and Amount. Includes Allensville (\$5.00), Sparta (\$1.50), Elk Creek (\$2.00), Pembroke (\$7.74), Lebanon Junction (\$6.53), Elk Creek (\$1.65), Total (\$24.71), Previously reported (\$158.05), Grand total (\$177.76).

Will your Sunday-school send us one Sunday's collection? J. G. Bow, Cor. Sec. Box 504, Louisville, Ky.

We tender our condolences to the Rev. and Mrs. Charles W. Daniel, of Pine Bluff, Ark., on account of the death of their baby boy, Charles W. Daniel, Jr. They were being grieved for higher service.

JUSTICE IN CONVICTION. Signs are following believers. Pamphlet free. Send postal, Box 26, Chicago.

Advertisement for Eagle Brand Condensed Milk. Features an eagle logo and text: 'THE ORIGINAL. THE BEST. GAIL BORDEN. AVOID UNKNOWN BRANDS. Condensed Milk HAS NO EQUAL AS AN INFANT FOOD.'

CLINTON COLLEGE COMMENCEMENT.

Our commencement exercises will embrace May 17-22. We consider ourselves very fortunate in having Rev. G. W. Perryman, of Paducah, Ky., to preach the sermon, and Rev. Oscar Haywood, of Jackson, Tenn., to deliver the baccalaureate address. While we hope that all of the exercises may be of interest to our friends and the public generally, we would call the special attention of all old students to 'Old Students' Day,' or 'Campus Day,' which will be on Tuesday.

The main features of the exercises will be as follows: Friday evening, May 17—Graduating elocution recital. Saturday evening—Inter-society entertainment. Sunday, 11 A. M.—Commencement sermon.

Sunday, 3 P. M.—Annual thanksgiving service. Monday morning—Art levee and baccalaureate address. Monday evening—Junior exercises. Tuesday morning—'Old Students' Day,' or 'Campus Day.'

Tuesday afternoon—Field day exercises. Tuesday evening—Annual musical concert. Wednesday morning—Graduating exercises.

To all these exercises our friends and the public generally are most cordially invited.

J. C. C. DUNFORD.

THE American Baptist Publication Society closed its fiscal year March 31st. The following is a statement of the business and receipts: The sales for the year amounted to \$570,972.37. Books and other merchandise, \$382,909.48; periodicals, \$288,062.79, showing a slight decrease in books and merchandise and a gratifying increase in periodicals. The departments of the Society during the year, showing an increase over the previous year in this department of \$10,651.44. An account of enlargements in work the year ended with a deficit in the Missionary Department of \$714.34, which, added to the deficit of several previous years, makes the total deficit in the Missionary Department \$18,624.28. The total amount received during the year from all sources is \$87,472.83. There has been an increase in the assets of the Society during the year of \$27,792.17, of which \$16,792.17 were made in the Publishing Department and \$11,000 in the Missionary Department. We have received in annuity funds and requests for investments during the year \$23,400.43. The year has been a good one, and the results more satisfactory than any other year since the fire.

FRAGMENTS.

Facts Which Should Humble Men. Thou art great, Sir Pinnacle. Men call thee so, and thou hast swallowed their fattery. Of treasure thou hast abundance. Thy years of close study have given thee learning. Thou hast seen the world, tasted its pleasures, and its honors have crowned thee. So thou art placed on high. But pause and note how similar is thy condition to that of thy poor neighbor. He has been flattered in time, and has enjoyed it keenly. The little property he has gives him fully as much pleasure as you derive from your larger wealth. Your learning and observation enable you to speak and write of things he has not seen, but to talk of what he has seen gives him fully as much satisfaction as you enjoy. Of pleasure he has and at a much smaller cost. The air you breathe is like he lives on, but water he drinks flows from the same earth with yours. He has the same senses you have, and his health is not improbably better than yours. His blood and yours are alike. Your

bones are similar, and when you and he have been buried long enough for your flesh to disappear, who can select the skeleton of the rich man? Nor is this all; you and your poor neighbor are both responsible to the same great God. You have the greater responsibility, because where much is given much will be required. Both of you must appear before the judgment seat of Christ, and there be either separated forever, or else go both to the same place—heaven or hell. In view of these considerations, Sir Pinnacle, is it not well for you to be humble and modest.

DEAR REMEMBER—I have just read your editorial on the "Strange Story from Georgetown." The present pastor of the Disciples' church in Georgetown, Eld. Dorris, began his work here in September, 1896. From the beginning he has presented the doctrines of his people in a bold, strong form, as he understands them. He claims, I think, that theirs is the only true church of Christ, and none others have a right to such claim. That he has presented these views any stronger than usual, for the last six months, has not been so understood by the people of our community, so far as I have heard. This has presented any formal challenge to the Baptists or any other denomination in Georgetown for a discussion of those distinctive doctrines. I have not learned. I am satisfied that there has been recently no more interest in Eld. Dorris' preaching, nor larger gatherings to hear him, than have been from the beginning of his ministrations with this people. Very truly, J. J. RUCKER.

THE banquet given in Peoria, Ill., to Dr. H. G. Weston, was a brilliant affair. The writer regretted his inability to be present. Dr. Hanson was the principal speaker, and he was at his best. Dr. Weston was at his best also, and indeed all of them were at their best. Dr. Weston is a pastor there fifty years ago, when Peoria was a very small place, and they complained that "the court house was too far out of town." Since then Dr. Weston has become a great man, and Peoria has become a great city. It is worth while to honor such a man as Dr. Weston. Pastor Simmons was master of ceremonies, and showed himself a master of banquets.

PROF. CHARLES L. COOKE, LL. D., died in Roanoke, Va., on last Saturday, at the age of 81. For nearly half a century he has been at the head of Hollins Institute, which, under his wise leadership, has become one of the leading educational institutions of the land. Prof. Cooke was a grand and a many-sided man. We tender the bereaved family our condolences.

THE Southern Student Conference of the College Young Men's Christian Associations will be held in Asheville, N. C. June 21st-30th next. Among the speakers are R. E. Speer, C. R. Erdman, H. C. Buckholz, and J. C. White. All Christian students and other Christian young men are invited.

PASTOR J. S. Felix ought to be happy. He has received in six months since his pastorate began at East church 94 new members. No wonder the church is getting on with a purse full of money to the Convention to pay all expenses.

Pastor O. J. Copeland preached in a meeting in his Oak Dale church, S. C. The meeting continued 10 days, and at its close 26 were baptized in the Seneca River.

Advertisement for Groceries Wholesale Rates. Lists various items like flour, sugar, and other goods with prices. Includes the name SUTCLIFFE & CO., Louisville, Ky.

FAMILY CIRCLE.

STORIES FOR YOUTH AND OLD.

AT THE DOOR.

BY EUGENE FIELD.

I thought myself indeed secure, So fast the door, so firm the lock; But, lo! the tiddling comes to lure My parent ear with timorous knock.

My heart were stone could it withstand The sweetness of my baby's plea— That timorous knocking and— "Please let me in—it's only me."

I threw aside the unfinished book, Regardless of the tempting charms, And, opening wide the door I look My teething darling to my arms.

Who knows but in eternity, I, like a trustful child, shall wait The glories of the Heavenly Gate, Beyond the Heavenly Father's gate.

And will that Heavenly Father heed The infant's suppliant cry, As at the door I plead, "Ti L, O Father, only I!"

JERRY.

BY ADELAIDE D. BOLLSTON.

The hot sunshine of a June afternoon streamed in through the open window of Dr. Parker's dingy little office, and lay a great patch of yellow light on the desk at which Jerry was sitting. Outside not the faintest breeze was stirring, and the road and cornfields stretching beyond it wore a brown, withered look under the scorching heat.

Presently the boy pushed the papers he was sorting impatiently aside, and, getting up from his chair, moved lastly in the direction of the door. "Going out, Jerry?" inquired the doctor, glancing up from the pamphlet he was reading.

"Yes, Uncle James, unless you need me particularly this afternoon." "Have you finished sorting those papers?"

"Not quite. But I can finish them this first thing in the morning. It's just too plaguey warm in here for such work."

"I really hadn't noticed the heat," remarked the other, in an absent tone, as he turned to his reading again.

"Because you've got the only cool and shady corner in the room," said Jerry, complainingly. "From three o'clock till five the sun shines directly on my desk."

"Why not move it then?" "The sun, or the desk, uncle?" "Nonsense!" retorted the old gentleman, somewhat testily, and went on with his reading.

"It would be a pretty hard job to move that heavy affair," remarked Jerry, stying the big desk with a dubious look.

"I'll get some shutters for the windows to-morrow," rejoined his uncle. And then he became absorbed in his pamphlet again.

"Uncle James," and Jerry panted irresolutely in the doorway, "I want to take a vacation. I mean I've planned to take a trip somewhere."

ing your money for a course at some medical college I might— but some he started to say, and cleared his throat a little confusedly.

"When do you start?" he asked presently, in quite his usual voice. "In about a week."

"I'll be boys right away and tell them they may count on me." And, putting on his hat, Jerry hurried off down the dusty road in the direction of the village.

For two days thereafter the doctor's little office wore a lonely and neglected look, Jerry being too engrossed with his preparations to attend to his duties there, and the doctor too busy with his patients to find leisure to pore over his dusty old books.

On the third morning, however, Jerry made his appearance directly after breakfast, and by the time his uncle came in had swept and dusted the room and put everything in order for the day.

"You've been unusually industrious this morning, Jerry," remarked the old gentleman with a cheerful glance about the room. Then he sighed, and the tired, anxious expression that had become habitual to it of late settled down on his face as he gazed at him in his big armchair by the window.

Jerry smiled in a peculiar way but said nothing. "Anything on the slate?" inquired his uncle, presently. "I didn't think much of it as a first attempt. The truth is, I've a wretched headache this morning."

"Not a line," said Jerry. "Then I may not have to make any calls this morning," and the doctor gave a little sigh of relief.

"I've been talking with himself for a moment. Then he walked over to the window and stood by his uncle's chair.

"Uncle James," he said, quietly, "I've given up my trip to the mountains. I'm going to stay right here at home and work and study all summer."

"Given up your trip?" repeated the doctor in amazement. "And after working so hard to get ready! Why, what has made you change your mind?"

"Well," said Jerry, with an uneasy glance at the kindly old face, "I suppose it wasn't right for me to listen, but I heard you and Aunt Rachel talking last night, and found out what's been worrying you for the last few days—and—well, I'm not going to the mountains, or anywhere else. Did you think I could go off and enjoy myself, knowing you were worrying about that money you owed Squire Jenkins?"

"Not much, I couldn't," I didn't know you were so hard up, Uncle James. And I'm not sorry I listened last night, even if it wasn't just the thing to do."

"The doctor sat with his elbow on his knee and his chin supported by both hands, looking at Jerry with a thoughtful expression.

"I wish you hadn't heard," he said after a little silence. "But a small money trouble of my own needs to interfere with your plans," he added with affected cheerfulness. "If the Squire would only give me a little more time."

plain could be but momentary. And, with the passing of that, he felt a greater degree of self-satisfaction and happiness than he had felt in all his life before. He had lifted a heavy load from his uncle's mind, and that in itself was compensation enough. But he would not suffer for a moment to forget what he considered the Squire's unjust treatment of his uncle. Anger still rankled in his heart against the miserly old man who had insisted upon the immediate payment of a debt that he could have waited for a year, or even longer, without any inconvenience to himself. Such a man, in Jerry's opinion, was a person to be avoided.

"And he's always pretended to be Uncle James' friend!" was the boy's scornful reflection one day, as he sat alone in the office, and saw the Squire go shuffling by.

The Squire turned his head and glanced furtively at Jerry as if he had guessed his thoughts, then he stopped, and wheeled around, endeavoring to catch Jerry's eye.

"See here, Jerry," he said abruptly, yet with a friendly sound in his harsh voice, "I've been wantin' to have a word with you ever since them boys started on their trip, but somehow you haven't never given me a chance."

Jerry offered him a chair with studied politeness, but said nothing. "I know I'm a rough sort of a fellow," continued the old man, as he sat down, "and I reckon you've got right to feel unfriendly toward me, for causin' you to lose your reason. But I want to say that I lost my temper over that debt of your uncle's, or I wouldn't a-pressed him for the money like I did. And I 'lowed to tell him so, too, and to give him all the time he wanted, only you frustrated my intention by walkin' in on me, the very next mornin', and plunkin' down your own money. Well, I took it, though I knowed at the time that you was aimin' to take that trip. And I knowed, too, what you 'lowed to do with that money. Well, you ain't goin' to lose nothin' by it. If my boy, John, had lived—well, the harsh words tumbled a little. I aimed to give him a first-class college education, and a good start in life, and what I can't do for him I'm goin' to do for you. I've allus felt an interest in you, and now I know you're worth helpin'. As I said a minute ago, I'm a rough sort of a fellow, but

"I do not know," said Jerry, "I'm not afraid of what may be beyond?"

"No," said the old man. "No, I am not afraid. May I ask you to look here?"

He rose and opened the door. Outside, in the dark hall, lay a hair-trigger, drenched with rain. He was crouched on the floor, his eyes fixed on the closed door.

"This is my dog, a bright, affectionate little fellow. He has followed me through the storm and has been lying outside the door, knowing that I am in this closed chamber. He never was here before. He did not know what was in this room. He did not care to know. I was in it, his master, whom he loves, who has called for him. He was not afraid."

Jerry looked at the door keenly a moment before he spoke. "You mean—"

"I mean that I am like poor Punch. I am not afraid of the dark room to which I am going. I do not ask to any part in there. I believe that my Lord and Master is there, and in these latter years of my life I have felt that he cared for me. My confidence has been such that I have been assured that in my hours of trial he has never failed me here. I sincerely believe he will not fail me now."

"He knows you. I think I am authorized by the declarations of the Bible to say that his hand is stretched out to you. I think, too, that I can reverently ask you to take it. You can accept him as your guide and teacher, if you will. The done in sincerity, you will not fear the gate, nor all that lies beyond."—Youth's Companion.

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CELESTINELY love is the force by which, and hence the place in which, God chiefly fastens souls to their sin issues.—Rev. W. C. Gammatt.

I've got some feelin', though you may not think it."

"I'm sorry I've misunderstood you," began Jerry, when the old man alluded him with a wave of his hand.

"I'm in a powerful hurry this mornin'," he said, "but I'll take a twist of his mouth, as he got up from his chair. And without another word he went away. And, though they met often after that day, the subject was not referred to again for two years. And then the Squire remembered his promise and kept it.

HE FEARED THE GATE.

Late one stormy evening the old doctor was summoned to see a man who had been attacked with sudden pain on the cars and had stopped at a little inn near the railroad station, about three miles from the village. The patient proved to be Squire Joyce from the neighboring county, whom the doctor slightly knew. He examined him carefully and gave him medicine taken from his medicine bag. Then he rose to go, smiling cheerfully down at the anxious face of the sufferer.

"You will, I think, find yourself better in the morning; able, I hope, to go on your journey," he said. "I want you to be honest with me. I have had seizures like this before. Shall I have them again?" "It is probable."

"I want the truth—all of it." "Yes, they will return." "I may die in one of them—to-morrow?" "Yes; or it may not be for years; it is uncertain. Do not waste your life in anticipating them. We all must go through the same gate some day."

"The gate—yes! But beyond the gate—what is there?" His eyes were on the doctor's face, full of doubt, almost of pain. The two men were silent a moment.

"What is there?" Joyce repeated, harshly. "You are a member of a church—a Christian. I have no religious beliefs. Tell me, for the love of God, what is there beyond. If I may go to-morrow, what shall I fear?"

"I do not know," said Jerry, "I'm not afraid of what may be beyond?"

"No," said the old man. "No, I am not afraid. May I ask you to look here?"

He rose and opened the door. Outside, in the dark hall, lay a hair-trigger, drenched with rain. He was crouched on the floor, his eyes fixed on the closed door.

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IT IS EASY WORK

when you are well, to rub and smooch, but when you are suffering from the back ache and the head throes, a woman's work is hourly torment.

Women who have used Dr. Pierce's Favorite Prescription for the cure of disease of the womanly organs, say that work doesn't tire them any more. Favorite Prescription regulates the periods, dries unfeeling brains, heals inflammation and absorption, and cures female weakness. It makes weak women strong and sick women well.

There is no alcohol in Favorite Prescription, neither opium, cocaine or any other narcotic. I had poor health for nine years (ever since the birth of my child), and used Mrs. Armitage's Walkin, of Acme, Kansas City, Mo., Va. Bad female weakness, was very irregular and would suffer untold misery. Our family doctor did not do me any good and I concluded to write to you. When I wrote I had no idea that I would ever get well, but when your letter reached me I began to have hope. I commenced taking Dr. Pierce's Favorite Prescription and began to improve in strength. I was soon able to do the work for my family of six. I think there never were such medicines in the world as I took eight bottles, three of Favorite Prescription and five of Golden Medical Discovery and two vials of Pellets. Dr. Pierce's Pellets cure constipation.

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Recher's Herbal Emulsion. The celebrated and effective English Cure with internal medicine. Proprietors, W. Knapp & Sons, Victoria Bt., London, England. Wholesale of E. Pomeroy & Co., 20 North William Street, New York.

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A RARE TREAT IN Teas-Coffees Best Imported at Almost Half-Price Oolong, Japan, Young Hyson, Gunpowder, English Breakfast, Scotch, Orange, Assam, and Oolong. From 17 cents to 17 cents per pound. Very best Roasted Coffee from the best plantations. We offer an immense variety of goods at our low prices. CONSUMERS IMPORTING CO., P. O. Box 200, 200 South Street, New York. Reference: Western Recorder.

Please mention this paper when writing advertisers.

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.

HAROLD'S SQUIRREL.

BY L. H.

Harold has been trying to tame the squirrels. Four of the beautiful, gray-creatures live in a great tree on the lawn; and they have made themselves quite at home there, often coming on the piazza for nuts the boys scatter for them. One is much bolder than the others. When he sees Harold curled up in the big window-seat, he sits down in front of the window, holding up his front paws before him, exactly as if he were begging for some more nuts; and Harold is never able to disregard the mute appeal.

Lately, however, Harold has spent much time and patience in teaching the little creature to trust himself within reach of his hand, and even to come inside the house. One morning he sat nearly motionless for twenty minutes, holding out a big nut, in the hope that Redtop would take it from his hand. Nearer and nearer came the little fellow, making sudden rushes back and then drawing stealthily near again, his bright eyes ever on the lookout for some sudden movement of Harold's. Then a noise would startle him, and off he would whisk, scampering half-way up the tree and chattering. In a few minutes more, down he would come and try it again, apparently a trifle confused because Harold always took advantage of the fight to change the nut into the other hand. At last Harold's persistence was rewarded. Redtop made a snatch at the nut, and then carried it off in triumph.

When he has taken a nut, he carries it off for a little distance, pushes it down into the ground, pats it down, and then puts a dried leaf over it just as if he meant to conceal it from all way-farers. If you mark the place carefully and go there the next day, you will find that the squir-

rel has taken it away, doubtless to hide it in his winter store-house; but this is work that he always does in the early morning, when he thinks no one is looking. These temporary hiding-places are enough for the time being, but I wonder if he does not sometimes forget where they are.

The next step was to bring the shy little creature into the house. The library window was left open; and nuts were placed at proper intervals on the sill, then on the window-seat cushion, and then on the back of the lounge. The squirrel came again and again, carrying off one nut at a time, seemingly unmindful of Harold and his mother, who sat, muffled in shawls, watching the proceedings. Two or three days passed when the weather was too stormy or too cold to have the window left open; but every morning a dozen nuts or more were placed outside on the sill, and Harold's mother greeted him from the inside, accustoming him even more to the sight of her.

As soon as the weather moderated again, the nuts were placed on the library table. Gradually the squirrel learned to hunt for them behind the books or under Harold's cap or in the embroidery bag, and many a good frolic he and Harold have had together. Harold has never tried to pick him up, although he has ventured once or twice to stroke the soft, furry back; and he hopes much for their continued intimacy.

Redtop knows at once if a nut is bad, even when there is no outward sign of the decay; and he has a clever little trick of dropping all the bad ones in a certain corner behind one of the sofa cushions. Fortunately, the cushion has a stout linen cover; for he pulls at it with his strong little paws in a way that would have made sad work of the red satin one in the other corner.

The other day Harold's teacher asked the class to write down a list of things that one may learn from pet animals. Some of the children did not see how one can learn much from them, and thought that a very funny question. One little girl said that she could learn from her cat that she ought to have her face washed; and one of the boys thought he had learned not to be stingy, because his dog Rollo acted so foolishly about hiding the bones he didn't want.

Harold thought a minute, and then wrote out the following composition: "You can learn many things from a squirrel. First, to be brave. My squirrel dared to go right into a room where big giants were, who might have closed the window on him in a minute. Then you learn to be prudent; for the squirrel saves all his nuts and gets all he can without stopping to fool, and that is being industrious, too, which makes three things. Then you can learn to

be polite; for my squirrel sits up, and begs with his front paws crossed just as if he were saying, 'Please.' Then you can learn how to take a joke, for my squirrel never gets mad when I give him a bad nut to see what he will do. Then you can learn to be patient; for you have got to be, if you wish to tame them. And I guess you can learn to be wise, for, if a squirrel wasn't wise, he couldn't remember where he puts his nuts. That is all I can think of now." But the teacher thought he had remembered very well, and so do I.—The Christian Register.

A FELLOW-FEELING.

Marjo sat on the upper stair listening. Every time a fresh wail reached her ears she groaned softly in loving sympathy. She had her little scalloped handkerchief squeezed together in one hand, and it was quite damp.

"O dear me! I wish he'd been a good boy; then mamma would not have put him to bed, and he wouldn't be feeling so dread'ful," Marjo murmured. "I wish he had been good. Poor Bobby! it hurts in my heart when he cries so."

New reinforced walls drifted out to the stairway. They were growing more heartrending all the time. Marjo's little mouth corners drooped more and more, and the scalloped handkerchief got still damper.

"Marjorie! Marjorie!" mamma called; "why don't you come down and play, dear?"

"I guess I can't, mamma; I feel so sorrowful for Bobby!" Marjo called back.

"You mustn't feel too bad, dear. Bobby was naughty, and ought to cry."

"Yes'm, I know it," the sweet, shaky little voice called down to mamma; "but—but but you see, I have to feel bad. You can't do it well; I can, for I've been there and know how it feels."—Youth's Companion.

For Indigestion

Use Horsford's Acid Phosphate. Dr. Gaseoy Dorris, Syracuse, N. Y., says: "I have frequently prescribed it in cases of indigestion and nervous prostration, and find the result so satisfactory that I shall continue it."

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- 15c Yard—2,000 yards of real Irish Linnam Lawn, in stripes and figures—all the best colors and designs—colors warranted fast. The regular value is 20c, but just to make things truly your choice for only 15c.
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- 10c Special—Men's summer-weight seamless socks, fast black, regular 15c quality.
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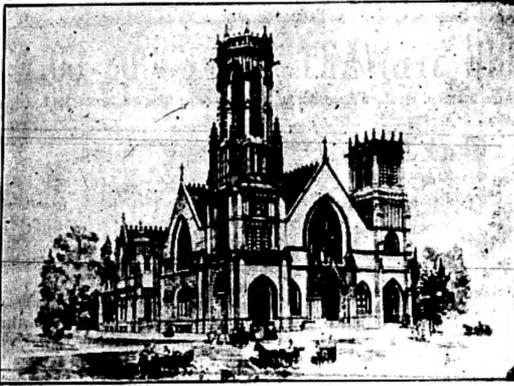
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The New Building—when completed.

LAYING OF THE CORNER STONE.

The laying of the corner stone of the magnificent new edifice of the Walnut-street church at Third and St. Catherine Sts., Wednesday at 8 p. m., last week, was an occasion of special and abiding interest. This new edifice is to be of Bedford stone, and the style of architecture is pure Gothic. There is only one other public building in Louisville whose architecture is pure, viz., the Court House which is pure Doric. The Disciples' church at Fourth and Walnut comes very near to being a beautiful building. It is Corinthian and well proportioned, but is marred by having Roman arches over the windows and doors.

The cost of the new edifice, with the lot, is to be \$120,000, and, beside this, the furnishing will be provided. Very favorable contracts have been let and the building will be unsurpassed this side of Chicago. The lot is 110 feet by 180 feet, and it is nearly covered by the building.

The first Baptist church in Louisville was organized in 1815. In 1838 the Second church went out from the First. In 1842 the East church was colonized. In 1849 the Second church came back and united with the First, the two taking the name of Walnut-street Baptist church and occupying the historic building at the northwest corner of Fourth and Walnut streets, which was long a most prominent landmark in the city. The other churches were organized later, so that Walnut-street is the Baptist mother church of Louisville.

The exercises of laying the corner stone attracted a large gathering of people. The Seminary Double Quartette led the music. First there was a voluntary, followed by the long metre doxology. Dr. J. G. Bow then offered the invocation; Dr. C. H. Jones read hymn 502 (Baptist Hymnal); "How firm a foundation," &c. The Rev. W. W. Hamilton then read Isaiah xxviii 16, 17; Eph. ii 18-22 and 1 Peter ii 6-10. Next Dr. J. M. Weaver—the senior pastor of the city—led in prayer. Dr. J. S. Felix read hymn 518, which was followed by a capital address by Dr. E. O. Dargan, a full account of which, from his own pen, we print elsewhere. Dr. George B. Eager then read hymn 521, and Pastor Eaton proceeded to fill the corner stone. Among the articles inserted, we mention a list of the 899 members of the church in 1849, five of whom are still members; a list of those now on the roll whose whereabouts are known to the pastor, with the rolls of the Sunday-school and the various organizations connected with the church, a copy of the pamphlet history of

the church up to October, 1899, by the pastor, along with a supplementary manuscript history to date, minutes of the Southern Baptist Convention, Kentucky General Association and Long Run Association, *Orphans' Friend*, Seminary catalogue and *Seminary Magazine*, an account of the Orphans' Home, with Miss Mary Hollingsworth's photograph, a ring that belonged to Dr. J. Lawrence Smith, which had a beautiful Apollo setting, so admired by the curators of the British Museum in London that they had casts of it made. Dr. Smith lost this setting when on a hunting trip, and its place was supplied with amethyst. This ring, with the cast, was put in the corner stone. There were also inserted samples of the church envelopes, with cards, receipts, notices, &c., from Treasurer Speiden, also a sample bank check from the building committee, with a cancelled 2-cent revenue stamp, which was explained on the margin as needed by the Government to pay for our "late unpleasantness with Spain." Of course a copy of the *Western Recorder* went in, and among other things, it contained the New Century poem by Mrs. Ophelia L. Blair (Adam Dean). Some clippings descriptive of recent Sunday-school Christmas exercises, the first manual issued after the union, the first letter to Long Run Association, a picture of the new edifice and a copy of Dr. Harvey's Baptists in

History were also inserted.

In his remarks, Pastor Eaton referred to a number of the noble souls who had died in the fellowship of this church, both men and women.

Deacon Moses then laid the stone, guiding it in its elevation to its place, squaring it and tapping it with the mallet of olive wood. Dr. Herbert H. Harris brought from Jerusalem and presented to the Sunday-school. Each of the stone masons at work on the edifice put a coin in the cement under the stone.

The Rev. J. H. Burnett then read hymn 520, and Dr. J. Kinsey Smith offered the closing prayer and the benediction. The orphans from the Home were ranged on the sidewalk in front and sang sweetly as the people dispersed, "God be with you till we meet again."

That particular day for the exercises was chosen by the committee because it was the 20th anniversary of Pastor Eaton's pastorate. Dr. W. P. Harvey, chairman of the corner stone committee, was master of ceremonies, and he rendered the service with becoming grace.

SUBSTANCE OF ADDRESS AT THE LAYING OF CORNER STONE

Of Walnut-street Baptist Church, May 1, 1901.

BY DR. E. O. DARGAN.

The significance of a corner stone as set forth in the Bible is twofold. We find one in the gracious prophecy of Isaiah concerning the Messiah when God says by the prophet (Isaiah 28:16): "Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation"; and this prophecy is directly quoted and applied to our Lord by the Apostle Peter (1 Peter 2:4-6). The other application of the figure is found in the glowing words of the Psalmist (Ps. 118:22): "The stone which the builders rejected if become the head stone of the corner." These words our Lord takes to himself in Matt. 21:42, and in other Scriptures also they are applied to him. Thus, in one point of view, the corner stone is regarded as the foundation, in the other as the capital of the column. In the figurative ap-

plication of the symbol to our Lord the two ideas are combined, and when it is said (Eph. 2:20) of his people that they "are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone," both elements of the thought may be assumed. Of his religion Christ is both foundation and chief ornament. He is the secure base on which the column rests and the glorious capital which adorns its summit. The strength and the beauty of religion are found in him.

Now this is true both when we look at religion as the experience of the individual soul, and as the life of the organized bodies of believers. All through his religion, as received and exhibited in the hearts and lives, the works and accomplishments of his people, Jesus Christ is the beginning and end, author and finisher, foundation and capstone, "chief corner stone." The main elements of that beautiful structure have been sketched for us by a master hand: "And now abideth faith, hope, love, these three; and the greatest of these is love."

Christ is the corner stone of faith, because in him religious faith finds its best object and its sure guarantee. To skepticism he offers a rational basis for intellectual acceptance; to the other extreme of superstitious credulity he holds out the safe standard of personal belief in himself as the true way to God; and to all the vagaries of perversion and heresy, he applies the test of his own mission and teaching. He is the corner stone of hope, because in him religious hope finds its only real confirmation. The hope of God and immortality apart from Christ is only the philosopher's inference or the poet's sweet song; but in him it becomes the Christian's "anchor sure and steadfast." The Lord Jesus Christ is "our hope," and "Christ in you the hope of glory," is the heart of the Gospel.

Christ is the corner stone of love, because in him the highest love finds fulfillment and inspiration. His teaching enforced, as the substance of divine revelation through the law and the prophets, the greatest of all commandments, the essence of true religion: "Thou shalt love the Lord thy God with all thy heart,

... and thy neighbor as thyself." His life and death exemplified the highest love, for God "so loved" that he gave him up for men, and "greater love hath no man than this, that a man lay down his life for his friends."

Of faith, hope and love in Christ the corner stone; and "these three" in combination and mutual service are the essence of our religion. Faith gives basis to hope and character to love; hope gives joy to love and charm to faith; and love gives to faith gentleness and to hope the light of heaven. "And the greatest of these is love." Greater than faith, because when faith shall come to sight love will bless the realization; greater than hope, because when hope shall end in possession that priceless possession will itself be perfect love; greater than both, because faith and hope are human needs, and love is divine character—God has no need of faith and hope, but God is love.

And now may the building whose corner stone we now lay be an earthly temple of divine indwelling! Within the walls, here shortly to rise, may Jesus ever be declared and manifest as the corner stone of faith, hope, love, these three. Here may a pure faith be preached, a fadeless hope proclaimed, a divine love be taught and cherished. But what are these earthly temples to that divine and heavenly one toward which all these things point and in which they shall find their consummation?

O one, O only mansion,
O paradise of joy!
Where tears are ever banished,
And smiles have no alloy;
With jaspers glow thy bulwarks,
Thy streets with emeralds blaze,
The sardius and the topaz
Unite in these their rays;
Thine ageless walls are bounded
With amethyst unprofied;
Thy salina build up its fabric,
AND THE CORNER STONE IS CHRIST.

DEAR RECORDER—May I have the privilege of speaking through your paper to our Kentucky friends, as I have good news for them and cannot write to all personally?

As many know, we have been detained here in Shanghai since last June by the so-called Powers and the Boxers. We have waited and hoped for peace, but it did not come, and if one is to judge by the horrible records the troops are making in North China, it is still far off. We began to feel that it was time we were about the Master's business. Our work lies right where the Boxer uprising found its first victim, and we felt we must be "wise as serpents."

It was out of the question for women to go on the first trip, so we are waiting here while the others have gone. Mr. League left last month to join a party at Chafoo who were going, with the consent of the Consuls and the Governor, to far Western Shantung. Today I received a telegram saying they had safely reached their destination, and had seen no Boxers—our household goods, and even our old faithful dog, were safe, and the people seemed friendly. I am sure many of the faithful friends who have supported and cared for us during these months of waiting will rejoice with us that there is a hope of our soon resuming our work. Pray that God will lead us all the way. He has been good, and we want to live close to him.

Our address is still Shanghai, China. FLORENCE N. LEAGUE.

April 1, 1901.

God hath yoked to guilt her pale tormentor, misery.—W. C. Bryant.

New York Hall—Southern Baptist Theological Seminary.



THE STRUGGLE FOR RELIGIOUS LIBERTY.

Two Notable Books.

The attitude, spirit and efficiency of our Baptist forefathers in the great struggle for religious liberty in this country have been often in dispute. Extravagant claims have been alternately put forth and denied until not a few sober-minded Baptists, to say nothing of others, have come to regard at least the bulk of them as unverifiable, indeed, as savoring of Baptist "bigotry" and "brag."

It is fortunate, therefore, that the spirit of the times, a new interest in living questions bearing upon the relation of church and State, and the dominance of the historical method in dealing with all such questions to-day, have given rise to two notable books which bid fair to settle this old dispute once for all, at least so far as the struggle for religious freedom in Virginia is concerned. I allude to the "Documentary History of the Struggle for Religious Liberty in Virginia," by Dr. Charles F. James, and "The Struggle for Religious Freedom in Virginia: The Baptists," by Prof. William Taylor Thom, in the series of "Johns Hopkins University Studies in Historical and Political Science."

The books are signs of the times, and are exceedingly timely. They come to us when we, as well as others, are taking a retrospect of the past and are moving out into the twentieth century with new hopes, larger plans and more world-embracing purposes. The thrilling recital by these two independent historians, so different in mental make-up and point-of-view, of the unassailable facts, drawn from the original records, will be like martial music to susceptible souls.

It constitutes, too, not only an orderly and inspiring bit of ecclesiastical history, but, what is more, it gives, by the succession of documents so admirably put into their historical setting and perspective, a beautiful exhibition of historical development—of the feeble beginnings, the steady progress, and the complete triumph of a glorious principle. Both books are bound to be interesting to all serious students of American history, and inspirational to every patriot and lover of liberty.

Prof. Thom says that his work was practically done before he knew of Dr. James' work. Both writers, however, went directly to the sources for their information and agree in their final estimate of the great and far-reaching service rendered by the Baptists to the cause of civic and religious liberty in Virginia. This is all the more gratifying because Prof. Thom is not a Baptist, and because, indeed, he shows quite clearly at points that he is not without a certain anti-Baptist bias. In the main, however, he shows a scholarly breadth and fairness, and it is swayed at last by another bias, reminding us of Ralph Conners' words in *Black Rock*: "We instinctively side with a man in his struggle for freedom; for we feel that freedom is native to him and to us." These freedom-loving Baptists, he says, at bottom, were but struggling for their birthright; and their ultimate achievement, he was forced to admit, was "a great achievement—a thing new in the history of the world," and their record, "a record of which any denomination and any people might well be proud."

The history of the struggle

naturally falls into three periods, viz.: Before, during and after the Revolution.

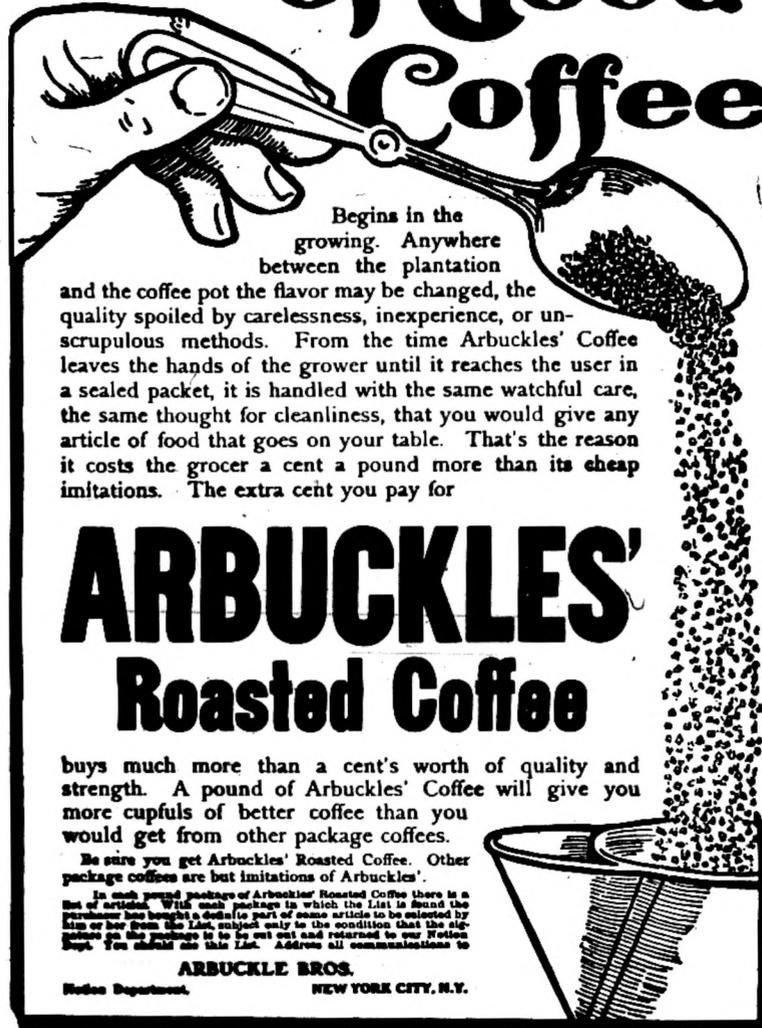
During the first period, before the Revolution, the good people of the colony were under the absolute dominance of the Established Church, and as to the dissenters, Baptists in particular, the history is a stained record of fines, imprisonments, banishments, and all manner of petty and outrageous disabilities and persecutions. During the second period, while the Revolution was in progress, political and religious considerations combined to give the Baptists recognition and the friends of liberty in general the ascendancy, and the downfall of the establishment inevitably followed. After the Revolution the struggle for religious liberty was renewed and pressed by the Baptists, who, as Prof. Thom says, "followed with passionate eagerness the ideal of religious freedom to its logical consequence of absolute separation of Church and State." That is, until the last vestige of special privilege and power was taken away from the Episcopal Church and all citizens were put on an exact equality in matters of conscience and religion.

The Established Church, which fostered aristocracy, but not religion, had long kept a firm grip on Virginia, "the most English of all the colonies." In it were found the wealth, the intelligence and the political prestige of Virginia. But the hour had struck when the masses of the people demanded Democracy in religion and government, and hence the sudden growth and great success of the Baptists.

The Baptists first came into Virginia about 1714, but they made little impression until 1768. During the six years following that date they were persecuted fiercely and increased phenomenally. "About thirty of the preachers," says Leland, "were honored with a dungeon, and a few others besides. Some of them were imprisoned as often as four times, besides the mobs and perils they went through." In 1770 Baptists in Virginia numbered only 860; in 1774 over 5,000! In 1770 they presented their first petition to the House of Burgesses for redress of grievances, in 1785 the civil powers of the vestry were done away with, and in 1786 the "bill for establishing religious freedom" became the law of Virginia, the first government in the world, after little Rhode Island, to establish and maintain the absolute divorce of church and state, "the great distinctive contribution of America to the sum of Western Christianized civilization." The movement was a movement "of the people, by the people, and for the people." But, as the historians agree, the glory of the achievement belongs chiefly to the Baptists. The Presbyterians rendered valiant service (Madison charges that they were somewhat vacillating and not altogether disinterested in their adherence), but they were less consistent, determined and aggressive than the Baptists. The Lutherans and Quakers were few and unimportant; and the Methodists were joined with the Episcopalians.

The aim was freedom, civil and religious; hence the causes were many and diverse, social, economic and political, as well as religious. Prof. Thom shows this with rare skill. Furthermore, carrying the matter back, he sees in the Virginia Baptists and their struggle "an outgrowth of that same principle of Protestant evolution which, beginning for-

The Making of Good Coffee



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

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mally with the Reformation, culminated in the latter half of the 18th and the early part of the 19th centuries in the immense development of the Methodists," viz., "the principle of direct communion with God, of independent soul-experience." "It was in its essence," as Bryce says, "the assertion of the principles of individuality, that is to say, of true spiritual freedom." It was this great principle, the author shows, which, pushed along to its logical consequence, along with all the distinctive principles for which Baptists stood, wrought, under the operation of the political, social and economic, as well as the religious conditions of the times, for freedom, and wrought successfully—"with a just completeness rare in history." "The plain people knew then, as they know now," says Prof. Thom, "that it is truth that shall make us free." The documentary proof so triumphantly marshalled by Dr. James forces Prof. Thom also to the concession made by him in various forms that the Baptist's were chiefly instrumental "in

putting Virginia in the lead of the civilized nations in the assertion of the absolute freedom of religious faith from civil control."

These books are of a kind to make glad the heart not only of every Baptist, but of every scholar, patriot and lover of liberty. They will furnish the student of history, who ever he be, good text-books and guides for the study of one of the most vital of the great battles that have been fought for human rights, and one of the most priceless contributions that have been made to the progress of the human race. Gzo. B. EAGAN, Norton Hall.

THE BIBLE, as God gave it, is the product of perfect wisdom, and therefore exactly adapted to the accomplishment of God's purposes in giving it.

God knew that men in their unregenerate state would reject his Book.

The man who cannot receive Genesis has not received the Christ of the New Testament. Only as the sovereign Holy Spirit uses them have the words of the

Bible any power to turn men from sin unto righteousness.

The man who says, "Prove to me that Calvinism is taught in the Bible and I am an infidel!" proclaims his infidelity in the utterance. W. M. D.

The real test of success with many young people is in the settlement of the question whether they will master their inclinations or be mastered by them; whether they will do what is right and what is best for them or only what pleases them. This should be settled first of all by a personal consecration of the soul to God and to his service. After this, in whatever form it may arise, it should be settled in the light of and in harmony with this consecration.—Ex.

A HUMBLE man is a joyous man. There is no worship where there is no joy. For worship is something more than either the fear of God or the love of Him. It is delight in Him.—F. W. Faber.

The love principle is stronger than the force principle.

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W. V. V. LIMITED, DAILY.

THE CANTON & OHIO RAILWAY, Union Depot, foot of Seventh Street, and the Louisville Hotel. Additional stops at Stovested Station, back of Galt House, City Hotel, office, No. Fourth ave. Suburban in street May 14, 1901.

Through Pullman vestibule service to New York, connecting at Atlantic with the F. V. V. Limited, and returning to New York via Washington, with Dining Car and Observation Car. Hair's train lighted with electricity.

WASHINGTON EXPRESS DAILY. Daily electric lighted train leaving Louisville in any direction. Through Pullman vestibule, Observation Car, Louisville to Washington.

LEXINGTON SHORT LINE. Local vestibule trains daily.

THE FARM
 KENTUCKY TRADE ITEMS.

The Paris News reports several sales of hogs at 3 1/2c. The highest price for 1900 crop up to this date is \$18.75.

The Winchester Democrat reports sales of three cars of hogs at 5.10 to 5 1/2c.

Sales of 195 hogs at 5 1/2c and 102 at 5.85 are reported in the Harrodsburg Democrat.

Total sales in this market last week were 4,400 hhd., against 2,971 hhd. on corresponding week of last year.

A car-load of jacks purchased in Lincoln and Boyle at \$200 to \$400 was shipped from Danville to Iowa last week.

A fine pair of harness horses was bought in Garrard last week by Gabe Gaines, the Danville liverman, for \$400.

O. P. Huffman bought a lot of hogs of J. H. Baughman at 5c, and a 1,705-pound calf of Carmichael at \$3.40.—Stanford Democrat.

The weather bureau issues a bulletin to the effect that no great damage was done to crops by the recent spell of cold weather.

At Woodward & Shanklin's sale in Lexington, Kentucky Belle, a splendid chestnut mare, was bought by Fox & Logan, of Danville, for \$1,100.

Mr. H. F. Hillenmeyer says that peaches and apples are safe to date, and that he thinks the prospects good for a fine fruit year.

Chas. Lute, of the firm of Lutes & Co., was in Pulaski last week and bought a pair of three-year-old mules at \$140, and some fat hogs at \$4.65. He also bought some cattle.

J. Walker Grimes, of McKinney, sold, a few days ago to a Utah trader, two aged jacks for \$400, and B. B. King, of Moreland, two young ones for \$575.

The hands of milkers should be clean and as soft as possible. To bring this about wash them in warm water and use soap. Do this just before you begin work.

J. M. Owen bought several heifers at Mt. Sterling Court at \$19 each, and several others at \$29.50 each. He afterward sold the whole lot at \$27 each.

J. W. Boyd bought of James W. Bessner 83 ewes with 47 lambs at \$7. Henry Williams, of Hedger, sold to Green & Lynam 125 hogs, weight 300 lbs., at 5 1/2c.—Cynthiana Democrat.

During the month of March two firms alone in Bowling Green, shipped 14 carloads of poultry from Warren county, for which they paid the poultry raisers of the county nearly \$17,000.

There were 150 cattle at Lancaster Court, but buyers were few and not many of them were sold. A few steers went at 4 1/2c and heifers at 3 1/2 to 4c. Cows and calves brought \$80 to \$85, and springers \$25 to \$30. The horse and mule market was dull.

Two mammoth steers attracted more attention than any cattle seen on the street here in years. The two weighed 3,840 pounds—one 1,900 and the other 1,940. They were raised by B. Sutton, of the Lucas country, who sold them to Harry Lazarus at 5c a pound, or \$192 for the pair.—Glasgow Times.

PRUNING TREES.

Persons who engage in heated argument on the subject of pruning are usually talking about different subjects. Nothing is more common in horticultural discussions than controversies respecting the proper season in which to prune; yet the proper season depends on whether one has in mind the healing of the wounds, or the production of fruit, or the production of wood. Persons will cut off a limb; if the wound heals well, the season is said to have been right; if it does not heal, the season was wrong. The man experimented; what greater evidence could be asked?

Now the fact is that the healing of a wound depends more on the way in which the cut is made, and its position on the tree, than on the season of the year. Long stubs heal slowly or not at all, no matter what the season; wounds made close to the main branch or trunk (not beyond the "bulge") heal quickly. Wounds on vigorous limbs heal more quickly than those on side or weak limbs. Other things being equal, wounds on fruit trees heal best if made in early spring.

Pruning alone cannot be depended on to make a tree fruitful. It is only one of the means of making it bear; other means are good soil, thorough tillage, proper varieties, spraying for insects and fungi. But when the tree is once in a fruitful condition, pruning should be such that the bearing habit will not be upset. Very heavy pruning of the top always tends to make wood, and usually at the expense of fruit. The habit of allowing trees to go unpruned two or three years, and then pruning heavily, keeps them in a constant state of wood-bearing. This is one of the common reasons why orchards do not bear. Get the orchard into bearing condition; then keep it so by pruning a little each year.

Pruning is a means of thinning the fruit. The best fruit is borne on strong, healthy limbs. Remove the weak wood on the inside and underside of the top. A peach pruner instinctively thins out the weak interior growth. He may not know why, but he is lessening the struggle for existence, and is giving the fittest the chance. As a rule, give the best limb the best chance. One rarely succeeds in trying to force the poorest limbs to be the best.—L. H. Bailey.

THE TWENTIETH CENTURY COW.

BY E. L. VINCENT.

She is a very different creature from the cow which saw the dawn of the nineteenth century. Yes, even fifty years ago the cow of our father's yard had little in common with the fine specimen we call the queen of the stable today. We all know what she had in the way of ancestry. Hardly a cow in the country half a century ago could boast of a lineage worth preserving. Her care and general treatment comported well with her descent. She stood half the winter long out in the cold, shivering, hungry and a standing advertisement of the fact that her owner considered her simply as an adjunct of his farm, rather than his most valuable assistant.

But the cow of the new century! She opens her eyes upon a prospect most delightful to contemplate. She is recognized as furnishing the lucky man who

possesses her a most desirable part of his income from year to year. The millions of dollars invested in her and her progeny in this country, according to the latest census, show that she represents a quantity upon the dairyman's cash book by no means inconsiderable. Then, too, her surroundings are fairly palatial compared with those of her grandmother. It is now thought worth while to provide her with warm quarters, secure from the wintry blasts, to furnish her with the best hay and corn and other feed, to keep her well supplied with pure and fresh water, to shield her even from the flies which might annoy her and detract from her peace of body; in short, to do everything possible to add to her comfort. From calfhood to full maturity she is an object of the utmost consideration, and her untimely departure, if such should be her fate, is the source of deepest lamentation.

What does the new century cow do to compensate for all this watchful solicitude? According to the statistical report for 1898, the latest before me, there are about 16,000,000 cows in this country, valued at \$474,000,000. Not far from ten thousand creameries are in operation in which 300,000,000 pounds of butter are made each year, or one-fifth of the total output; the remaining 1,200,000,000 pounds represents the labor of private dairies. The value of every pound of butter made should be at least twenty cents, from which we may conclude that the worth of the butter alone which our cow gives us every year is about \$5,000,000. Besides this, there is the cheese, tallow, the hides and all the other products traceable to the cow.

What a beautifully magnificent creature she is! We do well to take pride in her. She repays all our efforts in her behalf tenfold every year. Do we sufficiently appreciate her consequence in our farm economy? Some do not. That is sure. They still consider her just as their grandfathers did, as an animal to be tolerated on the farm. It is time those men woke up to the fact that the cow is a creature of flesh and blood, with keen instincts and a sharp sense of justice. With what measure we mete to her with that measure she returns.—American Cultivator.

A PHYSICIAN who is connected with an institution in which there are many children, says: "There is nothing more irritable to a cough than coughing. For some time I had been so fully assured of this that I determined for one minute at least to lessen the number of coughs heard in a certain ward in a hospital of the institution. By the promise of rewards and punishments I succeeded in inducing them simply to hold their breath when tempted to cough, and in a little while I was myself surprised to see how some of the children entirely recovered from the disease."

An exchange advocates spraying peach trees for curl leaf as early in the spring as possible, before leaf or blossom appears. A solution of copper sulphate, at the rate of one pound to fifteen gallons of water is recommended, and every portion of the new growth must be covered, spraying from four sides being desirable.

Keep the little chicks housed until the dew has disappeared from the ground.

Don't Use a Refrigerator unless
 it is kept clean with **GOLD DUST Washing Powder**
 The taint of decaying particles of food is absolute poison.

Epworth League Convention
 San Francisco, July, 1901.
THE Missouri Pacific Railway
 from St. Louis via Kansas City, Pueblo, Colorado Springs and Denver, through Boone, Colorado, Salt Lake City, Ogden, etc., will operate **THROUGH SERVICE, ELEGANT AND COMFORTABLE.**

Special Agents in charge to give every attention. Low round-trip rates. Liberal limits with stop-over privileges. For full particulars, descriptive books, etc., address: **R. T. & MATTHEWS, T. P. A., LOUISVILLE, KY.** **H. C. TOWNSEND, G. P. and T. A., ST. LOUIS, MO.**

SPEED—COMFORT—SAFETY
OLD RELIABLE LOUISVILLE & NASHVILLE RAILROAD.
BEST ROUTE FOR YOU.

TRAINS SOUTH.
 Leave Louisville, 7:00 a.m.; 1:00 p.m.; 5:00 p.m.
 Arrive Louisville, 1:00 a.m.; 7:00 a.m.; 11:00 a.m.

TRAINS NORTH.
 Leave Louisville, 8:00 a.m.; 2:00 p.m.; 6:00 p.m.
 Arrive Louisville, 11:00 a.m.; 5:00 p.m.; 9:00 p.m.

TRAINS, JELLSICO AND SOUTHWEST.
 Leave Louisville, 9:00 a.m. and 3:00 p.m.
 Arrive Louisville, 1:00 p.m. and 7:00 p.m.

TRAINS, LEXINGTON AND FRANKFORT.
 Leave Louisville, 7:00 a.m., 1:00 p.m. and 5:00 p.m.
 Arrive Louisville, 11:00 a.m., 5:00 p.m. and 9:00 p.m.

Louisville Transfer, Union, Southwest Corner Fourth and Main Streets.

The Best Way.
 If you are going to take advantage of the Chicago Fair in California in July, accept of the Epworth League Convention to be held at San Francisco, remember that the Southern Pacific Co. has other attractive means in the way of diverse routes to and from California than the regular line of California, which will show how you can reach all the points of interest in the Southern Pacific Lines and how you can have your money well spent by transacting business over one line and returning another.

These cheap round-trip tickets will be on sale July 25 to 10th inclusive and will be good for the round-trip to and from W. H. MATTHEWS, G. P. and T. A., ST. LOUIS, MO.

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

Items of Interest.

NEWS THE WORLD OVER.

The most disastrous fire in the history of Jacksonville, Fla., occurred May 8. Thousands of people were made homeless, with practically all of their worldly possessions upon their backs, and six lives are reported lost. The property damage is estimated to be between \$10,000,000 and \$15,000,000. Many of the finest public and private buildings were destroyed, including hotels, churches and residences. One hundred and thirty blocks of buildings are in ruins, and within this space practically everything is blackened. Mr. W.J.W. Cleveland, in whose premises the fire originated, dropped dead from excitement.

The Pan-American Exposition in Buffalo opened on May 1. The buildings are said, architecturally, to equal those of the Chicago and Paris Expositions. Instead of being white, however they are of various col-

ors. The Exposition is one of the finest ever known in this country, but we regret exceedingly that the doors are to be opened on Sunday for a part of the day. This was a "compromise," but God does not compromise.

Minister Wu spoke some strong and reasonable words on the way the Ministers in Peking were treating his nation. They were delaying for weeks and months because they could not agree among themselves, and yet the expense of the delay were to be added to the indemnity demanded. The General also spoke some indignant words about the delay. At last they have decided to demand of China \$200,000,000. How this is to be divided among the allies was not stated.

The rainy season having begun, the Filipinos are displaying more activity. They attacked the Americans in the town of Batangas on the island of Luzon in the night. They were easily driven off without any loss. How many of them were killed is not known, nor who was in command of them. Many of the Filipino generals have surrendered, but Gen. Callies has been chosen by them in Aguinaldo's place as President. Several columns are on his track, and hope soon to capture him. His camp was captured and a part of his staff.

Florida papers are full of editorials regarding the Insanity Divorce Law, just passed by the Legislature, and fully three-fourths of them denounce the bill as unjust and iniquitous. The editor of the *Suwanee County Times*, who is also a member of the Legislature, comes out boldly in an editorial, saying that it cost Flagler \$25,000 to get the bill passed. This statement, coming from a member of the body which passed such a measure, though he was opposed to it, has created a sensation throughout the State.

All the reports about De Wet's ferocity, killing peace commissioners, etc., are denied. The men whom he was said to have had shot have turned up alive and well. Captain Lossburg, of New Orleans, who has been fighting in the Boer army, was incapacitated by wounds and given an honorable discharge, and returned. He says that when Gen. Louis Botha told him good-bye he said to him, "When you come back, we shall be free or fighting." This is the last which has been heard direct from Botha.

Affairs in China seem to be worse muddled than ever. There are all sorts of rumors about renewed activity on the part of the Boxers, and Chinese troops are moving in various directions. The Emperor has decided to establish the capital in the province of Hupai, the very center of China, where he can be in touch with the viceroys of the southern provinces. Meanwhile the allies are discussing indemnity.

Mr. Michael Hicks-Beach was understood by the Liberals to be aiming at Chamberlain, and they applauded to the echo his words. It is at no transient popularity I ask for no cheers, and I expect none to come to tell the nation the truth and the whole truth. It is necessary for the salvation of the nation that I should do so. You have had your feast. You have all, I believe, been made good for rioting and exorbitance. Now come the reckoning, and you may laugh or not, as you please.

Foreign observers of the United States might readily believe that this country is still in the pioneer state if they checked the news items relating the shooting of wolves in the limits of such considerable cities as Chicago and Council Bluffs. Both cases are well authenticated.

Advices from all points confirm the opinion expressed early in the season that the Newfoundland seal fishery this year will be one of the most successful in years.

A rice kitchen is to be maintained at the Buffalo fair for the benefit of the rice associations of America. Rice will be served in various forms, showing its value as a staple article of food.

RHEUMATISM—CATARRH, ARE BLOOD DISEASES—CURE FREE.

It is the deep-seated, obstinate cause of Catarrh or Rheumatism that B. E. B. (Rheumatic Blood Balm) cures. If doctors, sprays, liniments, medicated air, blood purifiers have failed, B. E. B. drains out the specific poison in the blood that causes Rheumatism or Catarrh, making a perfect cure. If you have pains or sores in bones, joints or back, swollen glands, tainted breath, noise in the head, discharge of mucous, ulceration of the membrane, blood this, get easily tired, a treatment with B. E. B. will sweep every symptom making the blood pure and rich. Druggists-St. Trial treatment free by addressing BLOOD BALM CO., Atlanta, Ga. Describe trouble, and free medical advice given.

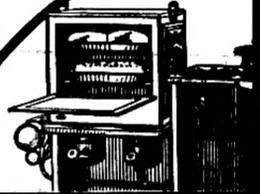


From Monday to Saturday—at every turn in the kitchen work—a Wickless Blue Flame Oil Stove will save labor, time and expense—and keep the cook comfortable. No bulky fuel to prepare or carry, no waiting for the fire to come up or die down; a fraction of the expense of the ordinary stove. A

Wickless BLUE FLAME Oil Stove

will boil, bake, broil or fry better than a coal stove. It is safe and cleanly—can not become greasy, can not emit any odor. Made in several sizes, from one burner to five. If your dealer does not have them, write to nearest agency of

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THE MARKETS.

LIVE STOCK.

Report for week ending May 4.

CATTLE.	
Extra good export steers, 1,200 lbs and up	\$4 15/100
Light shipping, 1,200 lbs.	4 10/100
Best butchers	4 05/100
Fair to good butchers	4 00/100
Common to medium butchers	3 95/100
Thin, rough steers, poor cows and milkweeds	1 15/100
Good to extra cows	4 00/100
Common to medium cows	3 95/100
Feeders	3 85/100
Calves	3 80/100
Males	3 75/100
Year Calves	3 50/100
Milk cows—Choice	35 00/100
Fair to good	25 00/100

HOGS.

Choice packing and butchers, 250 to 300 lbs.	6 05/100
Fair to good packing, 100 to 250 lbs.	5 95/100
Good to extra light, 100 to 150 lbs.	5 90/100
Poor steers, 200 to 250 lbs.	5 85/100
Fair steers, 200 to 250 lbs.	5 80/100
Pigs, 50 to 100 lbs.	5 75/100
Range, 250 to 300 lbs.	4 00/100

SHEEP AND LAMBS.

Good to extra shipping sheep	5 75/100
Fair to good	5 65/100
Common to medium	5 55/100
Thin	5 45/100
Wethers and ewes, per head	1 75/100
Best butcher lambs	4 00/100
Fair to good butcher lambs	3 85/100
Wethers	3 80/100

LEAF TOBACCO.

Report for week ending May 4.

SALES WITH COMPANIONS.

Following were the sales for the week and year to May 4, with comparisons:

Year 1900	Wags.	Yea.
Year 1900	8,478	4,283
Year 1901	8,111	71,010
Year 1900	1,716	44,720

BALM.	
Total sales of new crop to date	50,286 70,478 71,154
Balance new crop to date, original inspection	70,877 60,000 61,211

REJECTIONS.	
Rejections this week	711 500 618
Percentage of rejections to amount sales	34 35 18 1/2
Rejections Jan 1 to date 14,201	15,150 18,471

REVENUE.	
Receipts this week	5,217 1,854 1,421
Receipts Jan. 1 to date 65,120	65,207 62,410

Told by Pain

If you have pains you should look after them quickly. Pain shows something is wrong. The sharper the pain the more danger there is in delay. There are thousands of women to-day who are bearing a wful pain almost continually, rather than tell a physician about them. They let the months pass and their trouble becomes harder to cure and more distressing. But modest women can secure exemption from the embarrassment of a private examination. When pain tells them of danger they can cure themselves by the use of

WINE OF CARDUI

in the privacy of their homes. You can be cured without distressing publicity. With these facts before you there is no reason for the delay which is increasing your misery and wasting the days of your life. Why not stop the pain today?

Belle, Miss., March 8, 1900.
 "Before I began to take your medicine I had pains in my back, hips, and my arms. Sometimes I thought I would go blind. My head ached and I was so weak I could hardly walk across the floor. Now I can only feel a little of the pain in my side and I am going to use your medicine until I get cured, for I believe they will certainly cure me. I have been married twelve years and am the mother of seven children. Thank you for your wonderful medicine and what it has done for me."
 MATILDA SMITH.

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

McKNIGHT'S REMOVAL DRIVES

Just a few days remaining before we close preparatory to opening up in our new store.

All-wool Art Squares, 2 1/2 x 3 yards, \$4.25; other sizes in same proportion.
 Oilcloth Squares, size 1 1/2 x 3 yards, 50c, 60c and 75c each; worth double. Mattings at remarkable reductions.

LACE CURTAINS.

Seven patterns, 54 and 60-inch by 8 1/2 yards, made to sell at \$2.00 and \$2.25 per pair, now at \$1.19 per pair.

Balance of Stock at Same Close Prices.

W. H. McKnight, Sons & Co.,

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 225 Fourth Ave. and 228-230 W. Main St., Louisville, Ky.

Mention the Recorder in answering any "ads."