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Faith, Hope and Love, these three.

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"BLESSED of my father." We shall not know what bliss that title implies until we hear from our Saviour's lips: "Come, ye blessed of my father." Even then shall we only begin to understand what we shall continue to enjoy throughout eternity.

WHEN men intend to undermine the inspiration of the Scriptures, why is it they always begin their books with a declaration that they wish to promote the truth of Christ? Stumbling stones are they instead of stepping stones, in the way of those who would enter the kingdom of heaven.

OUT of Kentucky's 119 counties, 90 are prohibition. And according to a prohibition journal, 90,000,000 of the inhabitants of the United States are now living under prohibition, either by state law or by local option. Forty-one states, either in whole or in part, are included in the nomenclature. Idaho, Nevada, Utah and Wyoming being the excepted states.

DR W. W. LANDRUM administered a severe rebuke to some missionaries who ought to know better when he said: "The last great commandment does not read, 'All power is given unto me in Heaven and earth; go ye, therefore, and Americanize all nations.'" There has been too much effort to make other peoples over into our image instead of striving to make them Christians and allowing them to work out their own civilization.

THE Canadian Baptist says that in a recent ministerial conference in New York City, the question was asked, "What about Young People's Societies? Should they be multiplied?" Dr. Geo. C. Lorimer answered it: "Young People's Societies often prove perilous to church life, and by intelligent comparison with the past, do not appear to advantage. They generally are destitute of genuine spiritual intelligence and helpfulness." Dr. Lorimer will be called an "old fogey" after that.

THE Universalist Leader of Boston is greatly pleased with the attacks made by some men on the faith of their own sect. It says the Baptists have been "a little more stalwart than others in upholding the standard of orthodoxy, but even they have new light." We wish we could deny that charge with indignation. But in view of the fact that a Richmond pastor attacked the doctrine of the vicarious atonement in an address delivered in that city, and neither his church, the Ministers' Meeting, nor the Religious Herald made any protest, we cannot deny it. The vicarious atonement is the heart of the religion of Christ.

Corner-Stone Laying at Baylor University.

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

March 2 and 3, 1902, will ever be memorable days in the history of Baylor University. The laying of the corner-stones of two great buildings, already well under way and advancing rapidly toward completion, was an event calculated to challenge the attention of all who are interested in Baptist educational work, and the announcement of the ceremonies that accompanied it could not have failed to draw together from North, South, East, and West, a great concourse of deeply interested people. Many of the readers of the WESTERN RECORDER are aware of the fact that a few months ago Mr. George W. Carroll, of Beaumont, provided the means for the erection on the Baylor campus of a Science Hall, to cost, with its equipment, \$75,000; and that a little later his father, Mr. F. L. Carroll, of Waco, undertook the erection for the University of a Chapel and Library Building, to cost, with its equipment, a like sum. It is probable that never in the history of educational beneficence were two such donations made with more single-minded devotion to the glory of God or with greater joy on the part of the givers. Father and son are alike devout Christians, who ascribe their prosperity solely to divine favor, and recognize fully their obligation to use what has been entrusted to them for the advancement of the cause of Christ; and they agree in believing that in no other way can the Lord's money in their hands be better invested than in the equipment of this great Christian school. They believe in Baylor, and rejoice in being able to have a large share in making it what it ought to be.

The G. W. Carroll Science Hall is to be a handsome three-story building, with ample accommodation for advanced scientific work, and the equipment will be thoroughly up-to-date in every respect. Besides the three stories, the basement, lighted by abundant window space entirely above ground, can be utilized either for lecture-rooms or for a school of technology. Such portions of the building as may not be required at once for instruction in the natural sciences will be utilized as lecture-rooms for other departments of University work.

The first floor of the F. L. Carroll Building will be devoted exclusively to library purposes, and the second will constitute a great auditorium. The extreme dimensions of this building are 97x135 feet, and the available space for each purpose 80x100 feet. The inner space in the library will be devoted to a stack-room, which will have a capacity for 200,000 volumes or more, and will have a large fire-proof vault for the preservation of rare and valuable documents, while the outer space, amply lighted by large and elegant windows, will be divided up into Librarian's office, reading-rooms, study-rooms, etc. The chapel, with its gallery, will be seated for about 3,000, and will have chair space for at least 500 more auditors. Among the earliest uses to which this great auditorium will be put will be that of accommodating the State Convention next November. As it is becoming more and more difficult to secure adequate accommodations for this great gathering, it may be expected that Waco will become a frequent gathering place for our Baptist hosts, and when it comes Texas's turn again to entertain the Southern Baptist Convention, what city in the State can offer it such an assembly hall as this?

The services in connection with the corner-stone laying were inaugurated by one of Dr. E. H. Carroll's wonderful sermons, preached on Sunday morning in the First Baptist church. The Christian Use of Wealth was his theme, and for an hour and a half, which seemed none too long to his great and deeply interested audience, he poured forth from his treasures of Biblical learning things new and old thoroughly organized into living discourse, and aglow with fervid imagination and deep emotion. Dr. Carroll is one of the most majestic pulpit orators to whom it has ever been my privilege to listen, and he never falls short of popular expectation on great occasions like this. In the evening, Dr. R. C. Buckner, President of the State Convention, presided, and read the original plan of the Educational Commission, that has been instrumental within the past three or four years in raising about \$150,000 for the payment of the debts of the correlated Baptist schools, and for the supplying of needful equipment (including the Carroll buildings) to Baylor and correlated schools. He was followed by Rev. J. M. Carroll, who, with Dr. E. H. Carroll, was largely instrumental in bringing about the correlation of the schools, and in raising the funds for debts and equipment. Mr. Carroll gave an impressive account of the rise and progress of the Commission idea and of the triumphant accomplishment of the work undertaken. The Commission set out to raise \$202,000. Including the Carroll buildings, the amount actually raised was \$150,000. He paid a high tribute to Col. C. C. Slaughter, who, in response of the speaker's appeal, made the success of the enterprise possible by the offer of \$25,000 on condition that the entire amount be raised, and who from first to last contributed \$11,000 to the undertaking.

Mr. Carroll was followed by Dr. J. B. Gambrell, President of the Commission and Corresponding Secretary of the State Convention, who in his inimitable way showed that the endowment of Baylor University followed logically what had already been achieved, and that it could and must be speedily accomplished. The writer concluded the programme of the evening with an address on endowment.

Monday was wholly devoted to the corner-stone-laying programme. The exercises were held on the University campus. The forenoon was given up to platform addresses. President Cooper presided, and delivered an eloquent address of welcome to those who had come to participate in the exercises of the day. Congratulatory responses followed from the Hon. Arthur Lefevre, State Superintendent of Public Instruction, on behalf of the schools of Texas, President H. C. Pritchett, of the Sam Houston Normal Institute, on behalf of the teachers of Texas, Hon. T. S. Henderson, Chairman of the Board of Regents of the University of Texas, and an alumnus of Baylor, on behalf of Texas institutions for higher education, Dr. W. T. Whitley, of Melbourne, Australia, a graduate of the University of Cambridge, on behalf of foreign universities, Dr. J. B. Gambrell, on behalf of the Educational Commission, Dr. R. C. Buckner, on behalf of the Baptist General Convention of Texas, Mayor J. W. Riggins, on behalf of the city of Waco, President W. A. Wilson, of Baylor Female College, on behalf of the correlated colleges, Prof. W. S. Sutton, on behalf of the University of Texas, and His Excellency Joseph D. Sayers, Governor of Texas, on behalf of the State. These speakers were fittingly introduced by members of the Faculty, and the exercises were interspersed with music fur-

nished by the orchestra, glee club, etc., of the University.

After the guests had been entertained at dinner in the Georgia Burleson Hall, and had rested a short time, a procession made up of Trustees, invited guests, Faculty, students, etc., was formed at Burleson Hall and marched by a somewhat circuitous route to the G. W. Carroll Science Hall, where the corner-stone was laid by the donor with appropriate ceremonies, and addresses were made by Professors O. C. Charlton and K. E. Reid. The procession was then re-formed, and marched to the F. L. Carroll Library and Chapel Building, where the corner-stone was laid by the donor, and an address was given by Prof. J. F. Greer, who surprised his friends by blooming out in original poetry appropriate to the occasion as a peroration. Dr. R. H. Carroll followed with some happy remarks, but reserved his address till the dedication of the building in the autumn. The benediction was pronounced by the writer. A base ball game on the athletic grounds followed, and a grand Soiree at Burleson Hall in the evening closed a day which will always be remembered by the multitudes that were privileged to participate.

These interesting ceremonies, following so speedily on the inauguration of Dr. Carroll's work as Professor of English Bible in the Theological Department of the University, have brought into prominence the fact that Baylor University is going forward with wonderful rapidity, and that its friends are resolved that it shall occupy no secondary place among the universities of the South. The Theological Department will be fully manned by the beginning of the next session, and there are good reasons for the hope that at least four theological chairs will be endowed before that time.

It makes a good deal of difference whether you take hold of God, or God takes hold of you. Said a father: "My little girl to-day refused to let me take hold of her hand when we were walking together; she thought she should go alone. But when we came to a place which was slippery, she took hold, first of my little finger, and then, as it grew more icy, of my whole hand. As we went on, and it was growing worse, she let go entirely, and said: 'Papa, take hold of me.' She knew I was strong, and that she could not fall unless I fell. Now," said he, "I have been slipping, slipping for the last eleven years, and the reason is that I have not put my hand into the hand of God. I have been trying to take hold of him, but not asking him to take hold of me. As long as he has hold of my hand I can't fall. He would have to be dethroned first. If our hands are placed in his whose throne is in heaven, we can never fall down into hell."—D. L. Moody.

The conscience of a guilty man is like the great clock of St. Paul's, in London. At mid-day, in the roar of business, few hear it. But when the work of the day is over, and silence reigns, it may be heard for miles. In the whirl of excitement conscience is not heard, but the time will come when it will sound and bring misery to the soul. Jesus, a native of Greece, being one day seen by his neighbors pulling down birds' nests and passionately destroying their young, was severely reproved for his cruelty. He replied that their notes were to him insufferable, as they never ceased twitting him of the murder of his father.—Arvine.

The grand essentials of life are something to do, something to love, something to hope for.—Thomas Chalmers.

The Gospel of the Holy Spirit.

BY PROF. W. O. CARVER, TH.D.

Let us now review this array of testimony to the Spirit's presence in the early disciples and see in what ways he works; what service he renders; what power he imparts.

1. The outstanding purpose of his coming, as seen in the Lord's promises, is the impartation of power for the mission of witnessing. The mission of discipleship is effective testimony to the redemptive work of Jesus Christ. Men who had seen and known Jesus could, of themselves, bear testimony to what they knew and understood. But if they are to understand the life, death and resurrection of their Lord, they must have superhuman discernment, and this can be imparted only by the Spirit who "searcheth all things, yea the deep things of God." If this testimony is to awaken new life in lives now dead in sin, there must be a superhuman application of the message. "Ye shall receive power when the Holy Spirit is come upon you." "Do not depart from Jerusalem but wait for the promise of the Father." "Ye shall be my witnesses." Luke shows the formative effect of these words of the ascending Lord on his history in numerous passages; e. g. 2:16ff, 48, 3:16, 4:31, 33, 5:12ff, 32, 6:7, 9:43, 14:1. We have seen how everywhere the Spirit is the power working through men, and in cooperation with men, in so testifying that multitudes believe and are "added unto the Lord."

2. In connection with this witnessing is the imparting of such miraculous gifts as shall bear indisputable evidence of supernatural power and otherwise facilitate the progress of the new way and the power of the new Gospel. These miraculous gifts are naturally very prominent at the Pentecostal beginning, at critical moments of the new ministry, as after the first severe persecution, and at each introduction of the Gospel to a new country or class of people. For example see the cases of the Samaritans, Cornelius and his friends, among the Galatians on the first journey, at Philippi, the first European station, at Ephesus, etc.

The Gospel was to be made universal as to countries and classes and the Holy Spirit directs, and miraculously sanctions each movement for the execution of this purpose.

3. The growth of the kingdom of heaven was to be conserved and furthered by means of independent mutually cooperating churches, so we find the Holy Spirit active in the development of the churches. This will be more evident in the epistles to churches, but is quite evident already in Acts—the Gospel of the Holy Spirit. It is by the Spirit's presence that the beautiful harmony of the Jerusalem church is secured. They are all found "with one accord," united in thought, feeling, work. Their unity was so profoundly felt that, since the peculiar circumstances at Jerusalem demanded it, they "had all things common" and each man sold his goods as the need required. The Spirit united all hearts in the common brotherhood with Christ, the Lord.

We have seen, too, how the Spirit was present in the choice of deacons and how he made bishops in the midst of the flocks of the churches. The inner life and the organic form were alike directed and empowered by him.

4. At each new experience, calling for new decisions and new energy to meet it, we find record of the Spirit's special manifestation. He makes the beginning at Pentecost. He speaks through Peter at the first arraignment at court for preaching Jesus. He brings an earthquake and a new fullness of himself at their prayer after the first severe punishment. He directs them when they find the first hypocrites in the church and brings it about that an imposter dares not join himself unto them. He moves in the quieting of the first quarrel which disturbs the harmony of the new brotherhood. He is powerfully present in the first martyr. He overrules the first great disaster, which scatters the church, to the building up of many churches. He enlightens and emboldens the hesitant Apostles when the first heathen enter the Way. He

chooses and sends forth the first formal foreign missionaries, and guides to the true solution of the first problem presented by the mission work. We need not further illustrate. We must beware of thinking of the Spirit as present only in the first experience of a given kind. The miraculous proof of his presence may not be needed elsewhere; and it may not be needed at each recurrence of a given experience to specify the Spirit's presence. But each of these accounts is meant for an illustration of how similar situations are to be met. If the Spirit proves himself the solver of questions, then to him questions shall be submitted.

5. It does not come much within the plan or purpose of Acts to set forth the Spirit's work in the development of the Christ-life in individual character. We have seen the purpose to be the showing of how the Spirit moved in the disciples to carry out the commission. But glimpses of the development of character are given in several places, especially in the earlier chapters.

6. One of the most noteworthy offices of the Spirit developed in our study is his choice of the individual worker and the direction of his life in the details of his service. This may be seen in Philip, evangelist-missionary-deacon, in Saul-Paul with empire-wide ideas, heroic labors, and unwearied devotion, and in Stephen chosen for a brief career and martyr's crown. The Spirit moved the disciples to witness for their Lord and joined his testimony with theirs; gave power in service, courage in danger and difficulty, wisdom in perplexity; met each new crisis; sanctioned each new endeavor; chose the special workers and guided their feet and lips; stood by each sufferer for the Gospel's sake; gave birth to souls and made them glow and flourish; founded churches and made them mighty in the Lord. And this God is our God.

An Unlighted Lamp

BY REBECCA HARDING DAVIS.

There is no more significant index to the condition of a people than the advertising columns of a popular newspaper. For example, here are some religious advertisements taken from the Saturday edition of the most conservative paper in probably the most conservative city in this country. They are published by the pastors of the different churches and are meant to attract the public to their services on the following day. How do they attract them? What lures do they hold out? Here we can find a hint as to what religion is now among us and why we go to church.

These advertisements, understand, were not intended for Easter or any special feast day.

The churches frequented by the fashionable class make a feature, as theatrical folk say, of high class music. They promise Gounod, Mendelssohn, Beethoven, Schubert, etc., and give the names of the organists and the famous singers who will render the arias or lead the choruses. The Episcopalians announce with dignity organ recitals and anthems, with the names of each soprano and tenor. The Reformed branch of that Church bids for patronage with more liveliness and heat. They promise "Enrapturing Music! The Trinity Quartette! Solo: 'Lord God of Abraham.' by Mr. P.—, the noted baritone! Illustrated Hymns with Stereopticon and Calcium Lights! Seventeen Colored Views!"

The sedate Baptists advertise Processional Choirs, Orchestras and sensational topics for sermons.

I remember that I was once taken when I was a child to a Methodist meeting-house. I can see now the square white-washed hall, the rows of poorly dressed men, stern and attentive, on one side and the rows of women in faded shawls and poke bonnets on the other. I can hear the sermon on hell preached in a nasal twang, but in deadly earnest, and constant, eager shouts of "Amen!" "Glory be to God!" from the men. The hymn was read out line by line, and so sung by the congregation. There was neither melody nor tune nor time in it, but there was the cry to God of souls in danger who wanted help—help.

But that was a long time ago.

Our Methodist friends to-day, I see, lure us to their costly churches by "The Heavens are Telling," by Haydn; an "Aria from the Farmer's Mass in B flat," "The Celebrated Smith Quartet," "Recitations by Chinese Boys," and "Singing by a Choir of Indian Girls."

Nor are the sober followers of Calvin and John Knox behindhand with their temptations for the public. They, too, have famous soprano and tenors. They, too, promise Bellini and Schubert; the Chinese and Indians give them also a helping hand and a well-known lay orator and politician is advertised to lecture in several of the churches with the Four Cox Sisters, cornettists, to add to his drawing power.

Their irregular religious bodies, whose work is principally in the slums, are still more vicious and daring in their attractions. They propose to draw audiences by biographs and graphophones. If you will but go to their churches you shall hear messages from Nansen, near the Pole, and Roosevelt in Onba, from McKinley in the White House and Bryan out of it, genuine squeaks from their own voices; the Six-year old Nightingale shall sing for you, and the Boy Preacher, aged nine, shall tell you of your sins. But his sermons and all other sermons in these churches are carefully advertised as—"short."

Now, I do not mean to say that great music is not helpful to the soul—in its place. Graphophones and Chinese choirs and six-year-old nightingales are also good things, no doubt. But do they help the overworked man or drunken boy or silly girl to find God?

Of course, we all know the answer. These things are only meant to allure men and women into the church and there they will be taught of Christ.

But it is true that any living man, however vile or weak, cares more for stereopticon pictures or Cox Sisters, cornettists, than for his own soul and the God who can save or damn it?

Charity, as we all know, is the hobby of the hour in this country. We never had a better one, but it is undeniably new; the product of Christianity fermenting in our modern life.

The queerest and most unreasonable trait in our American character is the suddenness with which we, as individuals, or a nation, can shift our base and take up alertly a new whim.

For instance, during the first half of the last century, the whole nation was busy building an altar to liberty. We had won our freedom from the British, now we would give it to the downtrodden and oppressed of all nations! Our gates were set wide open. Hans and Paddy and Giuseppe should come in and have a vote and worship God as they chose!

Liberty! Our fathers prayed and toiled, and died, when it was necessary—for that one thing—the freedom of the individual.

The civil war was probably the most vehement expression of this national faith. The New Englander fought for the freedom of the slave; the Southerner for his right to choose his own government.

It is probable, too, that this war will be the last vehement expression of our belief in liberty. As a nation our interest in the freedom of the individual has become languid of late years.

When we had quieted down after the civil war, a new enthusiasm—for it was something better than a whim—took hold of us. This was charity.

This clean, educated, church-going class in the country set to work to uplift the ignorant and criminal mass below them with a fervor that was unpeakingly noble and fine. The feeling of brotherhood which Christ came to teach us never has had purer development.

Rich and poor united to build churches on all waste places from sea to sea; to establish hospitals and asylums, to found colleges and schools—night schools, art schools, schools for the deaf, the dumb, the blind and the idiot. Schools were the most popular method of cure for all diseases in the body politic. Education was to make every man capable, useful, good and happy. The poor man gave his pennance, the rich man his millions, to edu-

cate the ignorant immigrant, the Indian and the negro. Here was a charity in which you could make no mistake. The door of the Temple of Learning was set wide open for every boy and girl in the United States to go in without money and without price, to push his way if he chose into the very holy of holies of its courts. But in some directions this charitable zeal has made dangerous mistakes in the very fervor of its kindness. They often invite the poor shop or factory girls to their houses on one or two evenings in the winter, give them unknown dainties to eat, and a concert or some little dramatic entertainment. The motives are to keep these poor wretches out of the grog-shop and the brothel, to amuse them, to let a few rays of sunshine fall into their dark lives and thus to gain an influence over them by means of which they can be elevated.

The fatal mistake in their methods, it seems to me, is that in the majority of these clubs and entertainments all religious influence is prohibited in the fear that "the men and women will be scared away by it."

"We don't want to convert the poor wretches to this church or that," say the eager young philanthropists. "We want to incite them to be sober and chaste, to keep their bodies and houses decent, to lift them out of the gutter, giving them social ambitions and teaching them the habits of educated people."

Now, amusement or social ambition never kept a man or woman from the grog-shop or brothel when they wanted to go to them. You cannot fight liquor or lust in the soul with magic lanterns or even by clean clothes and nice table-manners. It is like planting morning glories on a dung-heap—the flowers bloom, but the rotteness and decay are untouched beneath.

The truth is that we Americans have a natural tendency to good-humored surface dealing with all evils. Is it not so? It is so much more easy to amuse and feed a vicious, needy brother than to set him to work, to force him to fight the devil and to fear God. We expect to reform the anarchist, the thief and the murderer by teaching them to eat with their forks, to read Browning and to trim their nails. This same kindly habit of surface, decorative treatment of the problems of life has dictated our public school system of education. We would give a smattering, morsel of each to every boy and girl in the country.

We have done it to sons of fishermen and mechanics, and the daughters of washerwomen and seamstresses. We have taught them just enough to make them despise the work of their fathers and mothers, and not enough to enable them to earn their bread. We have not qualified these women to be teachers and we have spoiled them as cooks and chamber-maids, and now leave them to starve.

You do not uplift the poor factory girl or the workingman by amusing them or teaching them literature or the habits of educated people, unless you go below this surface work and put into their souls a great living purpose which will leaven their thoughts and actions, and help them to bear their squalor and misery. Here we find the cause of the failure of these modern efforts at reform which leave out religion. They are unlighted lamps.

The workingman, the negro, the Indian, the factory girl, can live as useful, noble lives without a smattering of art or literature as with them. These things have their value, but like clothes or furniture, they are outside of a man. They may be casual helps and hindrances, but they do not touch him, his soul and life. He may play his part greatly and never have heard of them, nor even of the comforts or luxuries of well-to-do people. A man's life is made low or high, not by the things he knows, but by his purpose in living. What did the moldy bread or flock bed of Bedford gail blazer to John Bunyan when God's fire blazed in his soul? These old ideas bore our eager young reformers. The Bible is out of fashion just now. The cross and Jesus are thrust into the background.

But the world holds now, as in its first day, the same man, the same God, and the same devil, and in the soul of every one of us is the old cry—What shall I do to be saved?—Independent.

SUNDAY-SCHOOL LESSON.

BUNDAY, MARCH 23.

TEMPERANCE LESSON.

Ephesians 5:11-21.

MOTTO TEXT.—"Be not drunk with wine, wherein is excess."—Eph. 5:18.

"And have no fellowship with the unfruitful works of darkness, but rather reprove them."—The works of darkness produce none of the joy-producing fruits of righteousness. There is no lasting satisfaction in them. It is not enough that we do not indulge in them; we must reprove them and expose their wickedness, that we may guard others against them.

"For it is a shame even to speak of those things which are done of them in secret."—The groves of Ephesus were witnesses of most shameful things. Being bidden to reprove the unfruitful works of darkness, some might be in danger of thinking that all the works could be spoken of in plain terms. Paul warns against this, saying it would be shameful to speak of some things. Our religion does not countenance indelicacy, as some evangelists and reformers in these days seem to think. "To speak of such deeds was not only wrong, but shameful; so extreme is the delicacy which Christianity fosters. For much pains cannot be taken by parents, masters of schools and others to foster this delicacy among the young—to exclude from conversation the faintest touch of what is unbecoming."—Pulpit Commentary.

"But all things that are reprov'd are made manifest by the light; for whatsoever doth makes manifest is light."—Persons often do not see the evil in some practice till it is reprov'd and its nature shown. Reproof, when just, will convince of the true nature of the wrong-doing. Christians are the light of the world, and this making evil manifest, is a result of their light.

"Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."—The sinner is dead in trespasses and sin. He is also asleep and dreaming in that he is unconscious of the real world, the real nature of sin, his own guilt and danger. He is like a man asleep on the verge of a precipice. The sinner has no power to open his eyes and rise from the dead until God's Spirit bids him. The light which the Lord Jesus sheds on him will awaken him. That light alone can reach those in this sleep.

"See then that ye walk circumspectly, not as fools, but as wise."—Carefully looking on every side, and being sure to keep in the right path. Pondering the ways of our feet. We must not go on without thought, and, carelessly, in this evil world, or we shall stray from the right path. But we need not stray if only we will walk circumspectly, for Christ is the light along the way which we should go. It is the part of fools not to consider the way in which we are walking, and the place to which the path leads.

"Redeeming the time, because the days are evil."—"Redeeming the time," literally translated

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"Boying up the opportunity." We must lose no opportunity to do good, also to receive good, giving all diligence to making our calling and election sure. We must not be so absorbed in business, even the business of doing good to others, as to neglect the growth in grace of our own souls. We fear that in these bustling days even good men neglect their private devotion, their meditations on God. Yet these are the source of strength to do the acceptable work. "Because the days are evil." There is the more pressing need that we allow no opportunity to escape us. There are many temptations to beset us, many dangers, many enemies on all sides. Sin abounds. With God's help we must do all in our power that grace may more abound.

"Wherefore he ye not unwise, but understanding what the will of the Lord is."—"Wherefore" draws the conclusion from what has gone before. Because they are the children of the light, and their light is so needed in a world which lies in darkness, and because in the evil days in which we live we are so needed to guide them. And that wisdom came from knowing the will of God, and could come in no other way. To-day we need wisdom as surely as did these old Ephesians. And to-day as then the only way to gain that wisdom is by understanding the will of the Lord as revealed in his Word. That Word must be ever the lamp for our feet, to show us the path in which to walk. The ignorance of the Scriptures is one of the worst sins of this age. Men read about the Bible, they imagine they are studying it when they are learning the geography of Palestine or the history of those times. But ask them to repeat even the ten commandments, and how few can do it!

"And be not drunk with wine, wherein is excess."—Men like the excitement of stimulation. Paul is thinking of the high spirits which drinking gives at first, and this feeling of exhilaration is what causes men to drink, not the taste of the wine or the whiskey. Joy and high spirits are good things, but not when gained by sin. And excess follows the single glass. At last strong drink biteth like a serpent and stingeth like an adder.

They could have a far greater joy and lightness of heart without sin and without the awful evils and disgrace that go with strong drink. Let them open their hearts to the Holy Spirit; cast out from them all which is

offensive to him. The fruits which he brings are love, and peace and joy. No joy is comparable with that of the heart which is the temple of the Holy Ghost.

"Speaking to yourselves in psalms and hymns and spiritual songs."—In contrast to the bacchanalian songs which were sung in the wine feasts. The psalms are those of David; hymns are songs of praise or of prayer to God, and spiritual songs are those in which some great truth is set forth. For example, "Rock of Ages" is more distinctively a hymn, and "How firm a foundation" a spiritual song. Some hymns, of course, are both direct worship of God and spiritual teachings. "Making melody in your heart to the Lord"—The singing must be worship, and must come from the heart. Otherwise it is an affront to God.

"Giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ."—At all times, for all things. This seems a hard command, but it is not to the one who has faith in his Father's love, and who knows that all things work together for good to them that love God, to them that are the called according to his promise. And we must remember that it is because the Lord died for us that we receive every good and perfect gift.

"Submitting yourselves one to another in the fear of God."—We must not seek to rule, but in honor prefer one another. But the submission must be limited to things which are right in the sight of God.

Like without industry is guilt, and industry without intellect is brutality. All the busy world of flying looms and whirling spindles begins in the quiet thought of some scholar cloistered in his closet.—Ruskin.

GOOD WORK.

Proper Food Makes Marvelous Changes.

Providence is sometimes credited with directing the footsteps by so simple a way as the reading of a food advertisement.

A lady out in Shelbina, Mo., says, "About two years ago I was compelled to retire from my school teaching because I was completely broken down with nervous prostration.

I suffered agony in my back. My hands and feet would swell up nights. I was in a dreadfully nervous condition, irritable, with a dull heavy headache continually, had no appetite and could not digest anything if I tried. I was unable to remember what I read and was, of course, unfit for my work.

Some said I had consumption, others said dropsy. One day, as if by providence, I read the testimonial of a lady whose symptoms were much the same as mine, and she told of how Grape-Nuts Breakfast Food had cured her, so I concluded to try it.

I left off the old fashioned breakfast and began with Grape-Nuts, a little fruit and a cup of Postum Food Coffee. That was 8 months ago and I have steadily improved in both body and mind. Grape-Nuts Breakfast Food has done more for me than all the medicine I have ever taken, and I am now well again and able to return once more to my school duties and able to do anything necessary in my work.

My mind is clearer and my body stronger than ever before. Please do not publish my name." Name given by Postum Co., Battle Creek, Mich.

DEAR RECORDER—May I have a few lines of your valuable space? Some one has compared as follows: "Lie," "liar," "statistics." It may not be so bad as that, but a little study of statistics for Union Association, as found in the minutes, will show that it is not such a bad comparison as it ought to be. The table shows the membership statistics of Union Association (Ky.) for 1901.

Scanning the columns of membership in 1900 and in 1901, we see in nearly every church a gain. Good! What is the total gain? Let's see, 1,744 in 1900; 1,652 in 1901. What! a loss of 192 members, when nearly every church gained? What's the matter? Ah! I see. Five churches that reported in 1900, did not in 1901; so Bro. Clerk of Association had no figures for 1901. Supposing these five churches neither lost nor gained, we have 246 plus 1,652 = 1,797, an increase of 53. But wait. Here is a "total" increase of 98 plus 14 plus 7 plus 7 = 126, and a "total" decrease of 26 plus 28 plus 12 = 66; net increase 80. Another disagreement. Looking over the list, we find that six church clerks erred in adding the increase and subtracting the decrease. This partly accounts for the discrepancies. Two churches gain d (apparently) one member each without showing how. But, being clerk of Fairview church, I know that she did not gain anything, 50 being the correct membership for each year.

To me, a secluded layman, this appears a matter worthy of consideration. It tends to decrease the recorded total of Baptists in the Southern Baptist Convention, in the United States and in the world. I do not mean to imply that a reliable statistical record is "the" important thing for which the Baptist denomination should strive. I magnify it only as very a desirable "little thing."

I do not know how generally these statistical errors prevail. However, let me suggest:

1. That church clerks use great care in giving statistics of their churches.
2. That associational clerks (a) use perfect accuracy in copying figures, (b) have the printing done by a careful printer, and (c) when a church fails to report, use the previous year's figures, marked with an asterisk (*), and appropriately noted beneath the statistical table.

Hoping some benefit may grow out of this, I prayerfully submit it. W. E. BROWNING, Robinson, Ky.

DEAR RECORDER—The pastorate of the Rev. W. M. Wood at the First Baptist church opened under the most auspicious circumstances this last week. Bro. Wood arrived in town on Tuesday night, February 25, from Elkton. An unusually large number of the membership (one hundred or more) met him at the prayer-meeting on Wednesday night in the lecture-room of our handsome new church.

After very appropriate introductory remarks he gave his interesting and expectant auditors a very pleasant and instructive "talk" on "Personal Contact in Soul-saving," which was received with strong manifestations of approval. Upon the conclusion of the devotional exercises the meeting was converted into a reception, and the members and visitors came forward to form the acquaintance of the new pastor.

The young minister appeared in the Sunday-school on Sunday morning, and, by his timely remarks and well-defined sugges-

tions, showed himself to be a master in organization and executive work. The Sunday-school will certainly receive a strong impetus for more effective work under his management.

At the regular preaching services at 11 o'clock a large congregation gathered in the well-appointed auditorium to hear the first sermon of the pastorate. The theme selected for the morning hour's devotions was, "Conditions of Discipleship." 1. Self-denial. 2. Cross-bearing. 3. Following Jesus. After an attractive programme of preliminary exercises the new pastor presented the subject in a masterly way, making a powerful plea for the requisites to become true disciples of the blessed Master, and which was received by the congregation with the profoundest attention.

At the night service a crowded house greeted the pastor, who again preached very acceptably from the text, Heb. 12:12, "The Christian Race." 1. Its Limitations. 2. Its Conditions. 3. Its Encouragements. Bro. Wood is gifted with the power of "selling home" his earnest thoughts accompanied by the most striking illustrations, which makes his discourses highly pleasing and instructive. At the conclusion of each service the young ministry was thronged with congratulations, good wishes and earnest words of encouragement from the membership and many visitors from the other churches.

Friends directly interested in the calling and the installing of Bro. Wood as pastor are greatly pleased with the auspicious opening, and went home Sunday night congratulating themselves upon securing the services of the man whom the Lord has plainly designated for the work. Of course the hearty reception accorded the young minister is highly gratifying to him, as it will give a strong opportunity to accomplish increased good for the Master.

We have a great work before us here, and we humbly pray for the blessing of the Lord, and for this purpose we ask the earnest prayers of the brethren throughout the state.

Harmony prevails in all departments of church work and the glory of God and the payment of the debt are our watch-words.

Yours in the Lord, J. T. BOSWELL, Harrodsburg, Ky.

C. E. EADEN, Esq., of Greenville, Ky., writes: "Mrs. Lanham, wife of T. B. Lanham, Secretary for Muhlenberg County Y. M. C. A. work, member of Greenville church, died at her home here the 6th. Burial will be at their old home in Edgelsfield, S. C. Rev. John Lake, of Louisville, a friend of the family, accompanied the remains to Edgelsfield, and will conduct the services. She was an estimable woman and he is a most excellent man—a layman active in every good work." We tender our condolences.

For Impaired Vitality Take **Henford's Acid Phosphate.** Half a teaspoon in half a glass of water, when exhausted, depressed or weary from overwork, worry or insomnia, neurasthenia, strengthens and imparts new life and vigor.

NEW CURE FOR FITS

If you suffer from Epilepsy, Fits, Falling Sickness or St. Vitus' Dance, or have children or friends that do so, my New Discovery will CURE them, and all you are asked to do is to send for my FREE SENTENCE and try them. They have cured thousands where everything else failed. Sent absolutely free with complete directions, express prepaid. Please give AGE and full address. DR. W. H. HAY, 64 Pine Street, New York City.

LIQUOR LEAGUE'S LETTER.

DEAR SIR:

The Farris Local Option Bill is now pending before our Legislature. It was held in the Senate Committee on Religion and Morals as long as possible by friends of the liquor men...

Another matter demanding attention and immediate action from liquor men is the attempt in the Revenue and Taxation Bill now before the lower branch of the Legislature to increase the state and county license of the retail liquor dealer from \$150 to \$300 per year.

It is to be deplored that this attack of our enemies, the Prohibitionists, upon our interests discloses a lack of organization among the whisky people. On the other hand, it is certain, and should be a matter of congratulation to dealers to feel that a prompt response to this circular letter will enable us to put our opponents out of the fight for two years...

Try to realize what the loss of this fight means to you and your property interests. Send what you feel able, no matter how little, and send it at once. Remittance can be made by check, postoffice money order or Adams Express to the undersigned.

L. B. SNOOK, President, Ky. State Liquor League. [This letter was sent out by the Liquor League. Comments on eighth page.—Ed]

RIVER VIEW-NELSON ASSOCIATION.

This is one of the most prosperous and progressive country churches in the land.

The last year was a severe one on the farmer. We have just closed another year out of debt, at peace, and have undertaken larger things for the Lord.

Experience teaches that building is one-half the game. When the directions are carried out the result will be as fine a cup of rich, fragrant coffee as ever delighted the senses without ruining the nerves.

We have during the past year ordained Bro. Abner Wright, who is preaching to churches near

Georgetown. Bro. Abner W. is a son of Bro. Q. J. Wright, than whom there is no more consecrated Christian worker. He has another son whom this church has licensed and is in school. We also entertained our association, had the greatest meeting ever seen by the oldest of us in this section of country.

Last year we adopted an entirely new system of collecting money for all purposes. A neat, well-made box is placed on the table just in front of the pulpit, and as an act of worship, at every service, those having an offering to make to the Lord come and deposit same in this box. The contents are counted by the deacons after service and turned over to the treasurer and it is disposed of at the discretion of the church.

We have as good an organist as anybody, who does not put if some one else plays in her absence or when she is absent, nor if she were not elected to play. It has been mainly through her effort that we have recently put in a beautiful library case and filled it with splendid books. We have as zealous and faithful Sunday-school superintendent as is in the land, and—well, our pastor does not appreciate compliments in the papers, or we would tell you of him.

WIFE'S INGENUITY

Saves Her Husband.

The author of the "D-generation of Dorothy," Mr. Franklin Kinella, 226 W. 25th St., New York City, was the victim of a little bit of play—but he can boast tell the story himself. "I must confess that I have been the victim of an innocent deception which turned out all for the best, however.

I had been resting under the belief, for some years, that coffee served as a lubricant to my cerebral convolutions, in other words, 'made the wheels go round,' and I had an idea that I could not work without it as a stimulant.

I soon paid the penalty in nervousness, loss of flesh, insomnia and restlessness, none of which troubles would yield to any or all medicines. I finally got in rather a bad way and my wife took a hand in the affair all unknown to me. She purchased a package of Postum Coffee and first gave me one half Postum and one half coffee. In a little time she had me down to clear Postum, and I was none the wiser.

I noticed that I was getting better, my nerves were steadier, and I began to gain flesh and sleep nights. My work was performed far better than in my old condition.

Commenting upon my greatly improved health one morning I was told the truth. 'Tis to laugh,' so I submitted gracefully and joined the Postum ranks.

Experience teaches that building is one-half the game. When the directions are carried out the result will be as fine a cup of rich, fragrant coffee as ever delighted the senses without ruining the nerves.

FROM MISSOURI TO TEXAS.

Notes by the Way.

Instead of sending "An occasional news and notes from Missouri," your correspondent begs to henceforth do so from TEXAS. He is now in Texas, after an absence of six years in Missouri, during which time he has been much "absent in body" (from Texas) "but present in Spirit."

We find the Baptists of Texas far in advance of where we left them six years since. They have forged to the front. Their discussions, internal revolts, seditions, heresies, etc., which outsiders thought would "rain things in Texas" have all "turned out to the furtherance of the Gospel."

Contributions have about doubled; missionaries have greatly increased; educational matters have assumed a much more definite and satisfactory shape; while the denomination in Texas was never before so united in all of its history. To God be the praise!

Dr. B. H. Carroll's lectures before the Bible students of Waco University on "The English Bible" are attracting wide press notices, local patronage (state) and causing him to receive many congratulatory letters. He is one of the clearest thinkers in America, one of the best-read scholars, and many think the most profound preacher. His grasp of details is remarkable, while his thoroughness is undeniable. He is the pride of Baylor University.

The great new "Science Hall," donated by Mr. George Carroll, of Beaumont (made rich by the discovery of oil upon his land) is nearing completion; while immediately following its completion the large "College Chapel, seating 3,000," will also be finished. Both buildings are now being erected.

Texas will ask for the Southern Baptist Convention next year, and she expects to get it. She says: "Inasmuch as she can take care of her own great General Convention with twenty-five hundred delegates present, actually, she will have no difficulty in providing for the little Southern Baptist Convention with her 1,200 or 1,500 delegates."

There are two Baptist papers in Missouri called respectively "both of the state denominational papers" (when referred to by the brethren in that state). The one located at Kansas City has "nine-tenths of its editorial written by a Texas Baptist pastor," who is also one of the editors of that paper. The Texas editor and the Missouri editor now find themselves differing more and more widely upon "the unit of our Baptist general bodies, whether it is churches or the individual messengers." The latter has been and is the ruling of our Texas Baptist General Convention when assembled. But the Missouri editor thinks otherwise. A lively discussion is going on between the two partners.

My correspondents will please address me here until further notice. B. W. N. SIMMS.

LUTHER, sometimes despondent, says Dr. Wayland Hoyt, used to say to Melancthon, "Come, Phil, let us sing the Forty-sixth Psalm!"

A sure stronghold our God is. He, A timely shield and weapon. Our help will be; and set us free From every ill can happen.

DOCTORS ENDORSE SWAMP-ROOT.

To Prove what Swamp-Root, the Great Kidney, Liver and Bladder Remedy, will do for YOU, Every Reader of the Western Recorder May Have a Sample Bottle Sent Free by Mail.



A. I. HAVEL, M. D. DR. KILMER'S SWAMP-ROOT, BINGHAMTON, N. Y.

As I have stated in my practice for some time the conclusion that it is a remedy of the greatest value in all kidney, liver, bladder and other inflammatory conditions of the genito-urinary tract...

Very truly yours, J. B. BOSTON, M. D.

As I have stated I have prescribed that wonderful remedy for kidney complaint, Dr. Kilmer's Swamp-Root, with most beneficial results...

The mild and extraordinary effect of the world famous kidney, liver and bladder remedy, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases.

Weak and unhealthy kidneys are responsible for more sickness and suffering than any other disease, therefore, when through neglect or other causes, kidney trouble is permitted to continue, fatal results are sure to follow.

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

EDITORIAL NOTE—If you are sick or "feel badly," begin taking the famous new discovery, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince anyone.

You may have a sample bottle of this wonderful remedy, Swamp-Root, sent absolutely free by mail, also a book telling all about Swamp-Root and containing many of the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact their very lives, to the great curative properties of Swamp-Root.

If you are already convinced that Swamp-Root is what you need, you can purchase the regular fifty-cent and one dollar size bottles at the drug stores everywhere. Don't make any mistake, but remember the name, Swamp-Root, Dr. Kilmer's Swamp-Root, and the address, Binghamton, N. Y., on every bottle.

THE MINISTER AN IDLE MAN.

Very many people are under the impression that a minister leads a very indolent and "doing nothing" kind of life. My quidnets have not been as heavy as those of many brethren, and yet I have found but little time for which I have not had an urgent demand.

My lot truly is cast among a good people. I give one-half of my time to the work at Sebree. Eight years ago this was a faithful little band of nine women and two men. Three years ago, when I came here, I found a church of seventy four members worshipping in a good house, but in debt \$800. We now number 118 and are no longer poor, but live at home, with no debt. Under the leadership of Bro. T. K. Wilson, (and there is no better and truer) we have a splendid Sunday-school, well attended and doing excellent work. Have just put in a nice library of 110 volumes.

Our church at Roberts is in a very prosperous condition. A few true and well-versed brethren have borne the blunt of battle there for years, fearing defeat but trusting the Lord for victory, and now they can see the dawn of better days. We have a good Sunday-school too, and during the past year added about thirty to our church membership. At Smith Mills we have an

especially favored field. God has blessed them with the best of soil, and by God's grace in the heart a very large per cent are of the very best people. This is the most moral community I have ever known. The church here is united and progressive. We have here the best Sunday-school I know of, considering circumstances. Brother and Sister Martin have been as true as steel in the lead and followed by the Haynes, Gabbarts, Lillys, Utleys, and many others as good, the word fall has not been in their catalogue. This church is also sheltering Alzey and Allen School House neighborhoods under her spreading wings.

To these three churches there was added last year 46 by baptism. I continue pastor of each under unanimous and hearty calls.

I preached last year 274 times, held 27 prayer-meetings, made 380 pastoral calls, labored in ten protracted meetings, saw 211 converted and 161 baptized.

E. K. SULLIS, Sebree, Ky.

Fast Service to Florida. The "Florida Special" leaves Louisville for the Southern Railway 7:25 p. m. on every Friday. At Birmingham, Ala. p. m. next day Memphis observation platform through Southwestern Railway. The cars arrive at "Florida Limited" leaves at 10 a. m. arrive at Jacksonville, Fla. in next day. Fine connections for later or Florida points. For rates to the South and only the running Swamp-Root to Florida without charge. Address: P. O. Binghamton, Dr. P. A. Southern Railway, 20 Fourth Avenue, Louisville, Ky.

IT NEVER COMES AGAIN.

There are gains for all our losses. There are balms for all our pain. But when youth, the dream departs, It takes something from our hearts, And it never comes again. We are stronger and are better Under manhood's sterner reign. Still we feel that something sweet Followed youth with flying feet, And it never comes again. Something beautiful has vanished, And we sigh for it in vain, We behold it everywhere, In the earth and in the air, But it never comes again. —London Baptist.

OUR PULPIT.

SEALED AND OPEN EVIDENCES.

BY O. H. SPURGEON.

Thus saith the Lord of hosts, the God of Israel; take these evidences, this evidence of the purchase, both which is sealed, and this evidence which is open; and put them in an earthen vessel, that they may continue many days.—Jeremiah 32:14.

I am going to make a parable, not to bring out what the text teaches, but to use it parabolically. When he bought this piece of land, it was transferred to him by two documents. The first was a title-deed, drawn up and signed by witnesses, and then sealed up, not to be opened any more unless required to settle a dispute. That was his real title-deed. Then there was a counterpart of this transfer made, and signed by witnesses. This was not rolled up, and it was not sealed; but it was left open so that Jeremiah might refer to it, and that, when desired, the open deed might be read and examined by others. It is not at all a bad omen, and one which we, to a large extent, follow, that there should be two deeds of transfer, the one to be kept and laid up by itself, only to be opened in case of litigation, or absolute necessity; the other, being the certified copy, the open evidence for daily use if anybody wished to examine it, and see how the property had been transferred.

Now, with regard to our redemption, our inheritance which Christ has bought for us at a price immense, we, too, have two sets of evidences. The one is sealed up from all eyes but our own; in part, too, I might say that it is sealed up from our own eyes. The other, the counterpart of that, equally valid, is open to ourselves and open to others. So I shall talk, first, about the sealed evidences of our faith; and, secondly, about the open evidences of our faith; and, thirdly, about the use of these two sets of evidences. May the Holy Spirit make us wise to speak things to edification and to heart-searching, as he alone can!

I. First, then, I want you to think a little of the sealed evidences of our faith, the evidences which are sealed, at least in a measure, from our fellow-men. One of these sealed evidences is this, if indeed this heavenly heritage is ours, we have a living faith in the Lord Jesus Christ. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." Unless fearfully deceived, some of us can say to-night that we are resting wholly upon Christ. We depend upon the blood of Christ for cleansing, the righteousness

of Christ for clothing, the death of Christ to be the death of sin, and the life of Christ to be our life unto God. All that we have we derive from him. As for myself, I have not a shadow of a shade of the ghost of a hope apart from the person and work of the Lord Jesus Christ; and I know that many of you can say the same. Well now, the possession of that confidence, that childlike trust, that real faith, is an evidence to you that the heritage is yours. "Without faith, it is impossible to please God," but he that believeth that Jesus is the Christ is born of God. He that accepts Christ and his great sacrifice to be the one ground of his trust, and does this with all his heart and soul, has that sealed evidence which others cannot read, but which he may read with confidence, for Christ said, "He that heareth my word, and believeth on him that sent me, hath everlasting life." "He that believeth on him is not condemned." He is a justified man; and "being justified by faith, we have peace with God, through our Lord Jesus Christ."

I can give you only just a hint or two upon these evidences. Another sealed evidence of our interest in Christ is that we have life in Jesus. Of this nobody but yourself can judge; and you must be sure to judge very carefully according to the Word of God. It is not the old life educated; it is not the old nature improved; it is a distinctly new life, so that you have hopes to which you once were strangers; you have fears which once never affected you. You have come into a new world; you are indeed born again. All around you seems new; it is with you as with one I spoke to the other day. She said to me, "Sir, either I am new, or else all the world is." And I said, "Yes, but the world is not new; that remains old." "Oh, but," she replied, "my relation to it," my thoughts about it, my thoughts about everything are totally different from what they ever were before." You can tell if this change has been wrought in you. If a horse could suddenly be inspired with mental faculty so as to be able to understand astronomy, what a new life it would be for it as it began to study the stars! Ah, but yours is a greater change than that! You have risen from the lower sphere of mere selfish life into the higher condition of spiritual life, and now you consort with God, you speak with Christ, you have become familiar with heavenly things, and are raised up to sit in the heavenlies with Christ Jesus. It is a new life altogether with you, and you feel it beating within your soul. You cannot tell this to everybody. If you did, perhaps you would have your testimony received with a laugh. To yourself, however, it is a sealed evidence, but a very sure one.

And this leads me to the fourth evidence, which is that now we have communion with God in prayer. Worldlings may pray after a sort; that is, they can utter a few good words, or repeat a form of prayer; but true believers speak with God as a man speaketh with his friend. We tell him our daily troubles; we detail our wants, we express our joys. Prayer is to us a reality; and God hears it, and he answers us, and gives us many evidences of his love in the answers to our prayers. Some of these we can tell to the praise of his glory; but there are ten times as many which we would not tell for all the world, for they are like love-passages between two enamored souls,

they are too precious to be whispered to other ears. It would be coasting pearls before swine if the spiritual man, who dwells with God apart, were to tell all that he asks of God, and all the Lord's answers to his prayers. But, oh! believe me, you cannot enjoy real fellowship with God in prayer, and come out of the closet with Luther's "Vici! Vici!" "I have conquered! I have conquered!" on your lip, and live to enjoy the fruits of your victory in wrestling with God in secret, and then have any doubt whether or you have a right and title to the eternal heritage. That is a sealed evidence; but it is a sure one. You cannot but look back upon it with extreme satisfaction. The prophet Micah said, "My God will hear me," and if you can truly, from your soul, say the same, you have a blessed evidence that you are an heir of heaven.

But, next, I rank very highly among the sealed evidences of our inheritance the fact that we have the fear of God before our eyes. Fear looks like one of the minor graces; but it is a very leading one in the spiritual life. That holy awe of God, that consciousness of his majestic presence, that dread of doing anything contrary to his will, that tender, loving, filial fear, which does not cast out, but rather nourishes and cherishes, he that has this holy fear is a child of God. They sometimes speak in indictments against criminals of their "not having the fear of God before their eyes;" and, mark you, if a man has not the fear of God before his eyes, you need not wonder at anything that he does. Take away the fear of God from a nation, and to what lengths of evil will it not run! Remember the great and terrible revolution in France, when, at the end of the last century, she had cast off all fear of God. When a nation comes to that point, rebellion against authority is the least thing to be looked for; the horrors of the guillotine and the constant flow of blood will be sure to come; but in the child of God there is a holy, filial fear, which keeps him from doing things that others do. Remember how Nehemiah says, "So did not I, because of the fear of God." A Christian is not held back from a certain course by a dread of punishment, but by that loving dread of offending so good and so gracious a God as he has. Now, if you feel to-night that you can honestly say that you walk in the fear of God all the day long, that is a sealed evidence, but it is a very sure proof that the inheritance of the saints really belongs to you.

Another evidence is this: we have secret supports in the time of trouble. Here one could expatiate at great length if time would permit. "Underneath are the everlasting arms;" you are sustained when enduring awful pain, comforted under deep depression of spirit, strengthened for the work for which in yourself alone you are quite unequal, borne upward with holy joy in the midst of cruel slander; surely that is enough evidence for you.

Besides, the Lord gives to his people secret delights, and we sing, "He brought me to the banqueting house, and his banner over me was love." At such times, the Lord gives us secret directions and instructions which come to the soul direct from himself. Do not think me fanatical, for it is even as I say. These love-tokens come to the soul with a demonstration and a power, a delight and a rapture, which no

words can ever express. They cannot be expressed, seeing that, in many instances, we hear, in the time of ecstatic joy, words which it is not lawful for a man to utter. We wrap these proofs up among the sealed evidences of our right to the heavenly inheritance.

Another sealed evidence is the secret love which the child of God has to all others of the children of God. "We know that we have passed from death unto life, because we love the brethren." As to the love we have to Jesus, "We love him because he first loved us," and our love to him is one of the evidences of his love to us. We also joy in God through our Lord Jesus Christ. "God my exceeding joy" is a sweet name that David gives to the Lord, and then he adds, "I shall yet praise him who is the health of my countenance, and my God." I love to sing it as the hymn version puts it—

For yet I know I shall him praise, Who graciously to me, The health is of my countenance, Yes, mine own God is he.

If you feel this intense love to the Lord and to his people, that is one of your sealed evidences.

But once again, and I should like to enlarge on all these points, but I must not, those inward conflicts which you now have, that struggling in your soul between right and wrong, the new man seeking to get the victory over the old corrupt nature, all these are your sealed evidences. So, also, are the victories which God gives you, when he treads evil passions beneath the feet of the new-born Man-child, who is the image of Christ within you, when you conquer yourself, when you subdue anger, when you go forth to do, by the strength of God, what else your nature would shrink from; all these are blessed evidences, signed and sealed, to be rolled up, and put away, to be seen by no eye but your own, and the eye of the Most High. These, then, are the sealed evidences of our faith.

I have been obliged to hurry over this part of my subject because I want just a few minutes now to dwell upon the open evidences.

II. Let us consider, secondly, the open evidences of our faith. There is a counterpart of the sealed title deed. What are these open evidences of our faith?

They are such proofs as others can see; and the first of such evidences that we are the children of God must be the open Word of God itself. I read the Bible, and I say, "Well, if this Book be true, I am a saved man: if this is really a divine revelation, then I am saved." Beloved, have you that open evidence of your salvation? That is the best evidence in the whole world. When Peter was writing concerning the Transfiguration of Christ, he added, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." The Lord Jesus said, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." I believe in him; therefore I shall not perish, but have everlasting life. The open volume of the Word of God is our open evidence of salvation.

Next to that, the open evidence of our right to the inheritance is a thorough change of life such as other people can see. Is it so with you? Has there been a distinct crisis in your being? Have you been turned



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It removes the symptoms of dangerous eye troubles and its daily use will prevent the eye defects that grow worse with age. It cleans, rejuvenates and strengthens the eyes. The regular use of IklENZA will do much for the tired school children as regular study will do for their minds, or regular exercise will do for their bodies. Absolutely harmless and pleasant to use. Dr. T. J. Howe, the famous Optician, says: "I use IklENZA and consider it the best preparation I have ever seen for tired, weak or inflamed eyes. It is absolutely harmless." Price 50 Cents. IKLENZA EYE BATH CO., Inc., Room 50 Warren Building, Louisville, Ky. Read what Dr. Harvey says of IklENZA: "I have used IklENZA Eye Bath and my family have all benefited. It takes great pleasure in recommending it to others as the best tonic to strengthen tired and weak eyes. It is the best I have used, refreshing and effective.—REV. W. P. HARVEY.

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from darkness unto light? Have you been brought from the power of Satan unto God? Does your husband know of the change? Does your wife see it? Do your father and mother notice it? Does your master perceive it, if you are a domestic servant? I do think that, in some persons, conversion works so marked a change that the people of the neighborhood in which they live must see it. Distinctly do I recall here a man whose voice was uncommonly loud when he prayed at the prayer-meetings. I was only a child, then, but I said to myself, "I have heard that man's voice before," and so I had, but I was surprised to hear it in prayer, for I had heard him swear on board ship. He was a captain, and he swore as if he had swallowed a trumpet; and there he was converted, and he was speaking in the same trumpet-tones to the praise of the glory of God's grace. Where a man has been a gross offender, there will be a conversion which men and angels and devils will be sure to see; and this is one of the open evidences that he is a Christian. May you all be such epistles of Christ that you may be known and read of all men!

Another open evidence is separation from the world. A man who is really a child of God cannot, after his conversion, consort with his old companions. As one said to me this week, "When I was in the shop, they began to talk some lawdness, and to utter filthy words, and I just to k up my hat, and went away, for I heard this text in my ears, 'Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.'" Separation from the world is one of the open evidences of a child of God. You do not come away from them because you dislike the people, but because you cannot bear their evil ways. They find pleasure in that which is a sorrow to you; that which is food to them is poison to you; and you say to yourself, "My Lord would not wish to come and find me in this society," so you come away from them.

The next open evidence is found in union with the people of God, making them your companions, taking a delight in them. Depend upon it, we shall forever go with those who are our chosen friends here; the people who are our companions on earth will be our companions in the world to come. Tares will be bound up in bundles with the wheat; but the wheat will be bound up with the wheat. This, then, is another open evidence of your adoption into the family of God, when you love the people of God, and seek their company.

One very clear open evidence is strict honesty, uprightness, and integrity in business. Do not tell me that you are a child of God if you can cheat your fellow-men. You may tell that to whomsoever you like; but it will not be believed by any man who reads his Bible. Straightforward honesty should always be the mark of every professor of the religion of Christ. Your word must be your bond, and you must sooner fail in business than do the smallest thing that would be contrary to the strictest integrity. This will become to many an open evidence which they can read.

One very open evidence of a change of heart, and of our pos-

session of the inheritance, is a readiness to forgive. If you can not suffer a wrong, and continue to cherish resentment for it, how dwelleth the love of God in you? How can you ever pray the prayer of the believer, and say, "Our Father which art in heaven," when you have to stammer as you come to "Forgive us our sins; for we also forgive every one that is indebted to us." Cheerful readiness to forgive any injury done to ourselves, to overlook any wrong-doing whatsoever, is one of the open evidences that we are the children of God.

Another open evidence is one which we often get, and do not like, that is, the opposition of the world. If any man will serve God faithfully, he will be sure to have the dogs of hell at him. If you were to go through a village where you had never been before, the dogs would come out and bark at you; but if you belonged to the parish, they would know you, and they would not take any notice of you. If you are a stranger to the world, and a citizen of heaven, the devil's dogs will howl at your heels. They cannot help it, for it is their nature. Thank God, Isaac, when Ishmael mocks you; for it is a mark that you are of the true seed, and that Ishmael is not.

Another open evidence, and one that is very sweet, is a holy patience in time of trouble, and especially in the hour of death. (Often have God's people, when racked with pain, been able to rejoice in God; and when heart and flesh have failed them, and the death-sweat has been standing on their brow, they have been able even then, if not to sing, at least to say, "The Lord is my shepherd." "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.")

III. I wish that Time would have paused for a while to-night; but he has not. I must not keep you beyond our usual hour, so I will close with just two or three words upon the uses to which we put these evidences.

(One of them is that they often give us comfort. There is truth in Dr. Watts' hymn—

"When I can read my title clear
To mansions in the skies,
I bid farewell to every fear,
And wipe my weeping eyes."

It takes the sting out of every trouble when we know that the heavenly inheritance is surely ours.

Then again, these evidences answer the unjust charges of Satan when he comes and says, "You are not a child of God." Ah, but we have the evidences of our salvation, the sealed evidence and the open evidence, and we answer him boldly!

And above all things, I think we ought to value these evidences because they will be produced in court at the last day. That is the most solemn thing of all. See how the Lord Jesus, the great Advocate of his people, produces the evidence in court: "I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink;" and so on. He produces this evidence of a work of grace in their hearts, and says to them, "Come ye blessed of my Father, inherit the kingdom prepared for you from the founda-

tion of the world."

Brothers and sisters, do you possess these evidences? If you have none, do not try to forge them. For God's sake, and your own sake, do not commit forgery in such a matter as this. If you have not these evidences, pray God that you may know that you have not, and go straightway to Christ to-night as a sinner. You have plenty of evidence that you are a sinner, and Jesus came into the world to save sinners. Put your trust in him now, and receive from him the evidence that you are one of his people. If you have had evidences, worthwhile evidences, forged evidences, fling them away; and pray God that you may get rid of whatever false comfort you have ever derived from them. If God has given you the true evidences, still come to Jesus, just as you are, for it will be your continual coming to Christ that will be your best standing evidence that you are truly in him. The Lord bring you all to Jesus to-night just as you are, whether saints or sinners; and then shall you rejoice in him! The Lord bless you for Jesus' sake! Amen.

THE DIAZ AFFAIR AMICABLY ADJUSTED.

The Special Committee of the Home Mission Board has returned from Cuba, and made its report through Judge Hillyer, the Chairman of the Committee. The report is eminently satisfactory to the Board, and was unanimously adopted.

The Committee while in Cuba satisfied itself that the titles to the Jane Building, about which doubt of ownership has been circulated, are clear and indisputable, being duly executed and recorded in the Registrar's office in the city of Havana. In addition to this, a quit-claim was prepared and duly signed by Dr. A. J. Diaz as pastor, and Pablo Valdes as clerk, on behalf of the church, being unanimously directed to do so in open church conference.

The Committee informed the Board that they were in possession of a petition from the Gethsemane Baptist church of which Dr. Diaz is now pastor, requesting aid of the Home Mission Board in the support of their pastor, and the use of the Jane Building as a place of worship. The Committee recommended in favor of granting the church the privilege of the use of the house for the present, under such arrangement as may be absolutely satisfactory to the Board, being unwilling, and thinking it unwise to prematurely eject them; but declined to report in favor of aiding the church as requested, on the ground that they were unwilling at this time to reappoint Dr. Diaz as a missionary of the Board. The Committee at the same time reminded the Board that Cuba has been in the throes of revolution, and entreat that patience shall be exercised towards Dr. Diaz, knowing the weakness of the flesh, and expressed a hope that Dr. Diaz would early convince the brethren of his sincerity in his purposes. Who could deny him the right of return, when indeed he does devoutly consecrate himself to the ministry of the Gospel?

The disinclination of the Committee to the re-appointment of Dr. Diaz, arises out of dissatisfaction with his services that existed at the time of his resignation. Briefly stated, they are these:

1. Dr. Diaz' management of our missions in the island of Cuba, as Superintendent, were not satisfactory as respects the

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75c Yard—We have them in different grades. 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EDITORIAL.

A NUMBER of our preachers, and a few of our laymen, have asked us to publish a list of good books which are at once scholarly and sound on the subject of Biblical criticism.

- Higher Criticism of the Pentateuch, W. H. Green, \$1.50.
Unity of Genesis, W. H. Green, \$3.00.
Origin and Structure of the Pentateuch, E. C. Bissell, \$3.00.
Early Religion of Israel, James Robertson, \$2.00.
Inspiration of the Old Testament, Cave, \$2.40.
Veracity of the Hexateuch, Bartlett, \$1.50.
Sanctuary and Sacrifice, Baxter, \$2.50.
Higher Critics Criticized, Hastings and Stebbins, \$1.50.
Lex Mosaisca, Valpy French, Editor, \$6.00.
Isaiah One and His Book One, Douglas, \$2.50.
Ancient Hebrew Tradition, Hommel, \$1.75.
Student's Deuteronomy, Girdestone, \$1.50.
Bible Under Higher Criticism, Dewart, \$1.25.
Pronaoe to Holy Writ, Rabbi Wise, \$1.50.
Primeval Revelation, J. Cyndylan Jones \$1.75.
The Law in the Prophets, Leathes, \$1.50.
Origin of the Pentateuch, White, \$2.00.
Foundations of the Bible, Girdestone, \$1.50.
The Church's One Foundation, Nicoll, \$1.25.
Principles of Biblical Criticism, Lias, \$1.50.
New Apologetic, Watts, \$2.00.
Faith and Inspiration, Watts, \$1.75.
The New Criticism, Watts, \$1.75.
Book of Daniel, Kennedy, \$2.50.
Abraham and His Age, Tomkins, \$2.50.
New Biblical Guide, 4 vols., Urquhart, Editor, \$12.00.
Fresh Light from the Ancient Monuments, Sayce, \$1.25.
Jesus and Jonah, McGarvey, 75 cts.
Genesis and Semitic Tradition, Davis, \$1.00.
Deuteronomy, McGarvey, Nearly ready.
This is by no means an exhaustive list, but the man who masters these will not feel the need of any more, since they thoroughly cover the whole ground, and do it in most scholarly and scientific fashion.
If you wish to learn from the highest authority what the higher criticism is, get Dr. Green's Higher Criticism of the Pentateuch and Dr. Dewart's Bible Under Higher Criticism. If you want a crushing demolition of Wellhausen, get Baxter's Sanctuary and Sacrifice, of which Wm. E. Gladstone said: "Unless your searching inquiry can be answered, and your statements confuted, his [i. e., Wellhausen's.—Ed.] character, both literary and theological, is destroyed, &c."

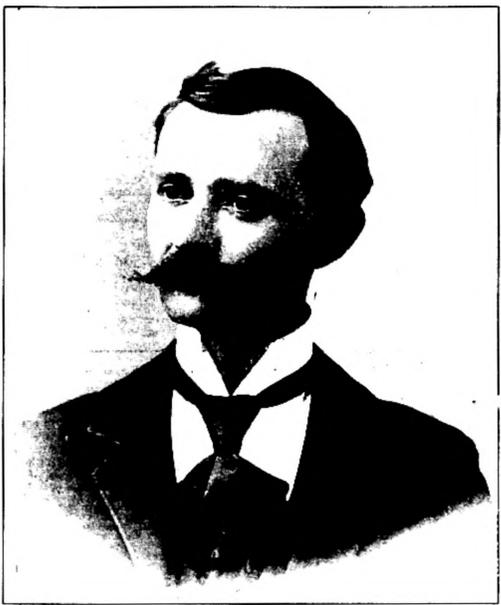
uncovered by the spade, and it is interesting to note that every time the spade turns up anything, it turns over some "result of the higher criticism."
"The Higher Critics Criticized," is by Dr. Stebbins, a Unitarian, with a preliminary essay by Dr. Hastings. It is interesting to see a Unitarian overthrow this "higher criticism."
Lex Mosaisca is a large work, covering the whole ground. Twelve leading scholars discuss, severally, the special parts assigned to them, and in which they are high authorities. The contributors are: Arthur O. Hervey, A. H. Sayce, George Rawlinson, G. O. M. Douglas, K. B. Girdlestone, Richard Valpy French, J. J. Lias, F. Watson, J. Sharpe, Alexander Stewart, Stanley Leathes, Robert Sinker, F. E. Soanoer, Robert Watts and Henry Wace. A stronger array of names cannot be gathered.
"The Biblical Guide" is a most comprehensive work, edited by John Urquhart. The contributors are, W. L. Baxter, H. C. G. Moule, John McPherson, James Smith, G. C. M. Douglas, A. H. Sayce, and John Urquhart, the last of whom has much more to say than the rest.
The majority of this list are published in Great Britain, and the rest are from this country, except Dr. Dewart's book, which comes from Canada. We have not mentioned any books published in Germany, though there is in that country a large and an increasing literature on the subject. The great work of Kappeler deserves special mention.
Since the destructive critics are popularizing their views and vigorously circulating their books, reinforced as they are by much of the current periodical literature, it becomes our preachers and more scholarly laymen, who are liable to come in contact with these dangerous errors, to be fortified against them.
DR. JOSEPH M. MATHEWS, of this city, who is certainly at the head of his chosen department of the science of medicine, pays a beautiful and merited tribute to Dr. James Rodman, of Hopkinsville, recently deceased. Dr. Mathews says:
"Dr. James Rodman died at his home in Hopkinsville, Ky., a few days ago." This announcement brought grief into many a household. Whichever knew him as a householder and friend, the one who had been often befriended, the rich who so often had assisted him to make the burden of life smoother for the poor, the children who were always his special pets, and the insane (would that they could speak!) heap blessings upon his head and place a laurel wreath of love on his cold brow. A great man has fallen, and the medical profession of Kentucky bemoans his death. As a citizen, he was of the highest type; as a man, "a prince among men"; as a companion, he was the most charming, and no man ever knew a truer or more devoted friend.
After speaking of Dr. Rodman's professional career, and especially of his administration of the asylum for the insane at Hopkinsville, Dr. Mathews says:
"The asylum during his administration was a model institution. It was often visited by the leading alienists of the country and of Europe. He was regarded by many as the best asylum superintendent in America, and his work certainly evidences the fact. He was also the first superintendent of the Feeble-Minded Institute at Frankfort, and to his clear head and able management this unfortunate class received much benefit. "Take him all in all, we shall not see his like again." The state has lost a valued citizen, the medical profession an honored member, and the writer a most dearly beloved friend. Peace to his ashes!
This is high praise from a high source. It is a man who stands at the head of one department of

medicine paying a loving tribute to his dead friend and who stood at the head of another department of medicine.
We enter our most solemn protest against the action of the House of Representatives in the State Legislature at Frankfort in repealing the law making gambling a felony and restoring the law making it a misdemeanor. The one plea made was that the law making gambling a felony could not be enforced, and it is coolly assumed that the law making it a misdemeanor can be enforced. Experience proves exactly the opposite. When gambling was a misdemeanor, the law was not enforced, but gambling hells were run openly and defiantly. Occasionally the gamblers were brought up and fined, and the part that went to the prosecuting attorney was paid and the rest was remitted. This simply amounted to a small contribution from the gamblers to the prosecuting attorney.
It was precisely because the law making gambling a misdemeanor could not be enforced that the law was enacted making it a felony. When this law was enacted, it was enforced and gambling hells were broken up. As the administration grew lax and gambling increased, the law was again enforced, and convicted gamblers were released only on the solemn promise to no more engage in their nefarious business. Messrs. Kohn and Phelps, the attorneys for the gamblers, said in open court that whenever the Judge or our criminal court and the Mayor desired to do so, they could stop gambling. Surely these lawyers know what they are talking about. More recently some gamblers were convicted, but for special reasons, were pardoned. All this shows the law can be enforced.
We hope the Senate will not pass the bill that has passed the House, and we hope the Governor will promptly veto the bill, if it should pass. It would put a premium on gambling, and be a disgrace to the state.
HOPMEYER LOUW, who was captured and shot by the British in South Africa recently, was a nephew of the famous Andrew Murray, whose devotional writings are so widely read. He was the son of the Rev. Mr. Louw, of Paris, and his mother is a sister of the Rev. Andrew Murray. The Rev. Aaron Lloyd says of Mr. Louw: "He was connected with many families of the Colony, and his execution has cast a deep shadow over the land. He appears to have been guilty of no crime except that of fighting in defense of his native country and people, if that be a crime. From all accounts he was a splendid man and an exemplary Christian, and his execution has aroused deep indignation among the people."
The British do not treat as prisoners of war those Cape Colonists who enter the Boer army, but such are shot on being captured. We wonder that these Colonists surrender at all. They would, surely, rather die fighting than surrender only to be shot, and we suppose when they understand the situation no more will surrender.
Other Cape Colonists have been severely punished for slight offenses. Among these is the Rev. John Murray, son of the Rev. Andrew Murray, whose offense is thus described by the Rev. Aaron Lloyd: "This man was an active missionary among the natives in the Transvaal. British troops burnt his house and mission

premises in his absence, and deported his wife and children under circumstances trying to their health. He afterward procured employment in Cape Colony. (One day he quoted on a postal card to a friend a Dutch proverb, expressing an opinion of one who undertakes more than he can accomplish, and said he feared this was the condition of England in South Africa. This expression brought upon him a sentence of hard labor as a convict for three months, after serving which he was to be deported to India. This sentence has been carried out to the letter, notwithstanding his feeble health, and his wife was denied a pass to enable her to bid him farewell upon his voyage."
Notwithstanding this severity in South Africa, men in England openly and with impunity express sympathy for the Boers, and in public meetings oppose the war. What the end will be, cannot be definitely told. It now looks as if the Boers would continue fighting until they are practically exterminated, and as if all South Africa would be made a desert. The cost of this war to Great Britain has been fearful, both in human life and money. The best the British can expect is—over 100,000 lives sacrificed, hundreds of millions of money spent, a flourishing colony and two flourishing little republics wiped out, a vast region made a desert, and Britain's view of her rights maintained.
The best the Boers can expect is the same, except instead of the last point, there would be a handful of independent Boers to repeople the vast desert and to try to again build up a republic.
The claim of infidels has ever been that men of science do not admit the truth of the Bible; and that in proportion as men become scientific they lose faith in Scripture; this claim, we say, is false now, and it has ever been false. There are men who are skeptical in all walks of life, and this has ever been the case. There are skeptical lawyers, doctors, professors, editors, statesmen, and so on through the chapter. It is just as well to talk about lawyers as skeptics as to talk about scientific men as so. Indeed, the late Dr. J. Lawrence Smith, one of the world's greatest men of science, said to the writer that scientific men as a class were less skeptical than either lawyers or doctors.
We note a recent utterance of Prof. O. A. Young, the great astronomer, that deserves to be borne in mind. He says: "I accept the Bible as the Word of God, revealing the law of love and holiness which ought to govern human intercourse and which alone can remedy the evils and right the wrongs of society. In Jesus Christ, our Lord, I find the type and example of the highest manhood made perfect in the image of its maker; and, what is more, the divine Redeemer delivering all who trust in Him from both the penalty and power of sin, and by the Holy Spirit guiding them to ultimate perfection of character."
We have received a pleasant letter from one of the greatest of British Baptists, the Rev. J. Hunt Cooke, enclosing an article for our columns which we will soon publish. He says he reads the WESTERN RECORDERS "with pleasure."
He is richest who is content with the least; for content is the wealth of nature.—Socrates.

Editorial Varieties

We did not think he would escape, though we ventured no prophecy on the subject. Harvard University has conferred the degree of LL.D. on Prince Henry of Prussia. Very few are allowed to escape.
The loss of property by fire in the United States for the past year is put down as \$16,000,000. This is absolute loss for which there is no compensation. If the owners collect insurance money, this is paid by the insurance companies, who collect it in turn from the people.
Prof. Herman Gunkel, of the University of Berlin, has come out with the discovery that the Garden of Eden was located at the North Pole. This is the "latest German theory" that subject. Those who wish to be fully "in the case" will have no time in adopting this theory.
We acknowledge an invitation to the marriage of Miss Mary Johnson (daughter of Mr. and Mrs. Samuel Johnson of Smithville to Mr. Clarence Miller, of Taylorville, on the 6th inst. We regret our inability to be present, and we extend our heartiest congratulations.
An author remarked to some friends that all the heroes of his books he had drawn but one from real life. When asked who he was, he replied: "My wife." To the suggestion that perhaps she showed her heroism by marrying him, he replied: "No, she showed her heroism by continuing to live with me after marrying me." There are many wives who deserve such heroes.
Mr. Boyce Broadus, son of the late Dr. John A. Broadus, died on Tuesday last week in Florence, Ala., where he had lived for the past five years. The burial was in Florence on Wednesday. His illness was brief, but it was a widow whom he married only a few months before, and she is a young man of sterling character and deep piety. We tender our condolence to the bereaved.
One would not suppose that any respectable preacher would advocate opening drinking saloons on Sunday. Indeed it is hard to believe that any respectable preacher would advocate opening saloons even on week days. We have the spectacle of a prominent preacher at New York City advocating opening the saloons on Sunday. Surely there is no moral question on which there will not be found preachers on the wrong side. Judas Iscariot was a Baptist preacher.
The Cooperation Committee of the Southern Baptist Convention met next week in Memphis in connection with the meeting of the State Secretaries. We hope the Committee will formulate something tangible, practicable and acceptable. We have been working at this matter for four years and are glad to see something. The Committee consists of Dr. J. H. Burton, Judge George Hillyer, Dr. A. J. Barton, Dr. Hatcher and the editor of the WESTERN RECORDERS.
On the 6th page we publish the letter sent out by the Liquor League, which tells its own story. We deplore the fact that the efforts of the league were successful, and the local option bill, which was passing the House, was defeated in the Senate. The friends of morality and good order must understand that they must contend with a determined enemy, who is supplied with money. One knows how to use money in securing legislation. The letter shows the opinion the Liquor League has of our Legislature. Every Senator should read this letter.
In the great congregation last Sunday morning at the opening of the rear part of the new equivalent new edifice at Third and N. Chestnut streets, there were only three persons present who were not members of the church first met in its old home on Fourth and Walnut Sts. In 1859—fifty-three years ago, nearly. The three were Mrs. Ellen Delph, Mrs. Sophie McMillen and Miss Rachel Howard. The three were family four generations, in the congregation were Mrs. McMillen and children and grandchildren and great-grandchild. The last was Master George Lee Burnett, son of Mr. J. Henry Burnett, manager of the book department of the Baptist Book Concern.
Dr. J. Wm. Jones comes out in the Biblical Recorder's comments that N. Y. Evening Post article, but condemning also the WESTERN RECORDERS for trying to uncover the guilty man and endorsing the silence of "the seven silent trustees." Dr. Jones says that but for this paper "probably not a Baptist in the South would have heard of" that article. The article is badly composed. The Evening Post has quite a circulation in the South. That edition was bought up and copies were sent to Baptists in the South. Not a great way from Chapel Hill, N. C., where Dr. Jones lives, there is a little Baptist paper—the South Carolina Baptist—which published that article and commented on it before the WESTERN RECORDERS said one word on the subject. Surely Dr. Jones will admit that the South Carolina Baptist reaches more than "fifteen Baptists in the South." And there was not the only Southern Baptist paper that had published that article with comments. The N. Y. Evening Post, too, stands higher in the ranks of journalism than Dr. Jones seems willing to admit. Again we ask—if such a charge from such a source should not be noticed—what other source for such charges, should be noticed? Again, we pause for a reply.



Obituary of W. D. Shutt.

William D. Shutt was born in 1827. Departed this life June 28th, 1901, being in his 74th year of age, having been sick seventeen months. When he recognized that death was near, he made a heroic effort to submerge the angry wave, but realizing it was all in vain, requested his mother to stay by him until the death angel came. The fatal hour came at 2 o'clock p. m., June 28th, when his spirit returned to God who gave it.

He did not fear death, but with peaceful resignation he yielded to the relentless disease, which first attacked him in January, 1900. The best medical skill, tender solicitude and earnest prayers of loved ones could not save the precious life.

The will of God must be done. His death not only brings sorrow to the home, ever made cheerful by his genial companionship, but it afflicts all who knew him. He filled a place in the family, in the town and in the county which will be hard to supply. While he had not reached middle life, yet he had attained to that degree of morals where manhood touches noon, that enriches citizenship and brings happiness to a community.

The son and namesake of the late William H. Shutt, he inherited his father's philanthropic nature, and succeeded him in the affections of hundreds of citizens. Unselfishly befriended by his father, his large benevolent heart was always ready to help the poor and distressed; no deserving person was ever turned away unaided. He encouraged the ambitions and aspiring, and had a fellow feeling for all, which caused his name to be revered throughout his circle of friends.

Brother Shutt entered Bethel College in 1858, graduated in the B. S. course, winning the orator and debator medal. As to his life in Bethel College, the following words of praise are related by one of his classmates: "I met him in Bethel College in the spring of 1858. He was the most popular boy that I knew in school, beloved by his teachers, and a most devoted worker in his studies. I always found him the same genial, kind-hearted friend and brother. His college life was the purest, the most lovely that I have ever known. None knew him but to love him, none named him but to praise him."

After completing his course at college, he returned home and on the death of his father, assumed the responsibilities of the home, and the oversight of his father's estate.

There being a vacancy in the office of County Court Clerk for McLean county, he was chosen by the citizens of his native county to fill out the unexpired term. He at once demonstrated his business tact, by a successful administration of the duties of said office, and became the most efficient official the county ever had. He retained this position until his death.

He was a public-spirited man, easily approached upon all questions relating in any way to the welfare of his county. In early manhood he gave his heart and life to Christ, and was a member of the Calhoun Baptist

church at his death. He united with the church on the 26th day of April, 1858, and was baptized by Rev. K. G. Hay. During those years of membership he was faithful, devoted to its principles, in hearty sympathy with its mission, and liberal in its support. He had for many years been one of its most staunch pillars. The writer was his pastor for several years and knew him in every relation of life. He was always ready to encourage his pastor by sympathy, prayer or benevolence. He served as collector of his salary during my pastorate, and never allowed me to return without any money. If he had failed to collect a sufficient amount he would supplement it out of his own funds. Thus he applied to the affairs of his church the same energetic and intelligent discretion and unflinching endeavor which characterized his every purpose of life.

But in his domestic life was his superior character best known and made manifest. He was an exemplary, model son and brother. The strongest attachment of his life was for his mother. He abandoned the charms and blessings of the married life to remain with her, to anticipate, if possible, her every wish, and to solace with filial consecration her declining years. His chief joy was to comfort her, he was always faithful to his promise with her, and for her he wished to live. Her loss is irreplaceable, and only the power that is divine can sustain her in this bereavement. Strong and tender was the tie that bound him to his brothers and sisters, who looked to and leaned upon him in his strength and who sought through stress of anguish, love and tender care to raise him from his bed of suffering. He was affectionately responsive to the loving assistance of them all.

During the last months of his illness he gave himself unreservedly to the nursing and tender care of his sister, the wife of his physician. Like a guardian angel, she diligently kept watch over him during those last and months. Ever at his bed side, night and day, to nourish and to cheer, thus almost yielding her own life in trying to keep him here, but all in vain.

Bro Shutt was a member of the Masonic and Knights of Pythias fraternities. He was buried by the honors of the former.

Now, in conclusion, after the above sketch of this noble life, would say to the dear mourning relatives and friends, not to weep as those who have no hope, for we know, truly, that one so beloved is among the shining angels, enjoying the unstirred blessing which remain to the people of God.

In the language of the following let a lot as meekly submit and thank God for the gift of such a noble son, kind hearted and devoted brother, and true friend:

Dear Willie, Christian of sacrifices and labor, a Christian of blessing and of love, Thank God that a time has come, in which you are at rest, peaceful body and weary hands are at rest.

Where your faithfulness is rewarded on the dear Savior's breast. Where the hope you have cherished and the dear you have loved. Have been gathered by the Master, who with merciful eyes bathed in tears, has seen your every trial, and every sorrow every smile. Every trial and every sorrow every smile. Every trial and every sorrow every smile. Every trial and every sorrow every smile.

For you has been a life of trials, clouds have often dimmed your sky. All the dark shadows around you, you have chased with a happy cheer. To give smiles where smiles were needed. To give comfort where comfort was needed. To be sure that for all your weeping. All your weeping, suffering, loss, God held in reserve, which he now bestows upon you.

And the brighter Christian grace, speaking in your cry will but brighter shine. As the years of eternity roll round. T. J. RATULIFF

AMONG THE CHURCHES

LOUISVILLE.
Walnut-st. (First)—A great day. The church entered the rear part of their splendid edifice at Third and St. Catharine streets (over) being congregation in the morning—lectures crowded, and orderly, and in front-class-room well filled, and many chairs occupied. Pastor Eaton preached on John 3:16 "God so loved the world, etc." This text was the last utterance from the old pulpit at Fourth and Walnut. At night he preached on "I'll well with thee?" Deacon Spelden conducted the devotion in the Sunday school and offered the first prayer in the new building. Special meeting each night. Monday—Sunday. Tuesday—Benevolence. Wednesday—Fellowship. Thursday—Benevolence. Friday—Social. Saturday—Benevolence. Special programs. Ten received by letter and one by baptism.

Bro. J. C. Jones preached on "Faithful unto death." Two joined by letter. Pastor Jones preached the dedication sermon at Grove-avenue, Richmond, next Sunday.

Chestnut-street—Pastor Weaver preached on "The everlasting Christ," and on "The sin of Moses and Aaron." Two received by letter, one for baptism and one baptised.

East—Pastor Felix returned from vacation in Florida in the trim, and preached on "Entering the kingdom," and on "Entering the kingdom." Two joined by letter, one baptised and four received for baptism. Special meetings begin April 14th with Bro. J. Whitcomb Brougher preaching.

McFerran Memorial—Pastor Hamilton began his third year and preached on "The ideal church," and on "The advantage and disadvantage of serving the devil." During the two years there were 314 additions, not including conversions. There were \$13,000 contributed during that time. Three received by letter and three baptised.

Twenty-second and Walnut—Pastor Dement preached on "Heart-felt religion," and on "The death of the soul." Two joined by letter.

Clifton—Bro. R. E. Fell preached on "Missions." Bro. E. C. Dargan preached at 3 p. m. at the ordination of Bro. N. W. Paris and N. C. Shouse as deacons. Pastor Foster preached on "Christian courage."

East Mead—Pastor J. E. Johnson preached on "The Christian race," and on "Repentance." Three professions. Two received for baptism.

Franklin-street—Pastor Jenkins preached on "Repentance," and on "The opening of the books." Fourteen received for baptism, four by letter and one restored. Meeting closed.

German—Pastor Jansen preached on "The best of bargains," and on "Assurance of salvation." He spoke at 3 p. m. at the mission on "The Master's voice."

Highland—Pastor Dawes preached on "The wealth of God's mercy," and on "Deserting Jesus." One baptised.

Logan-st.—Pastor Tralle preached on "Limiting God," and on "God's way is right." Two received by letter and one baptised.

Parkland—Pastor Taylor preached on "Watch," and on "Standing the test." One joined by letter.

Portland-avenue—Pastor Henderson preached on "Reconciliation," and on "Why be a Christian?"

Southgate-street.—Pastor Clarke

preached on "Loving God," and on "Loving man." Ninety at the mission at Delaware and Thirteenth. Two received by relation.

Third-ave.—Pastor Allen preached on "The preacher's yearning," and on "Warning at the enemies' fire."

Twenty-sixth and Market.—Pastor Reed preached on "The Christian's race and crown," and on "Responsibility."

Oakdale—Pastor Hill preached on "The pathway of life," and on "Why are you waiting?" Two joined by letter.

Preston-st.—Bro. Gibson preached on "This one thing I do."

Van Buren-street—Pastor Ray preached on "Christ feeding the 5,000," and on "The hard saying."

Elk Creek—Pastor Cates preached on "Christ our ransom," and on "He leadeth me." He was greatly benefited by his southern travels. His people gave him a royal welcome.

Jeffersonville, Ind.—Pastor McFarland preached on "Proving Job's trial," and on "Excuses."

Bro. Warder spoke on the topic of "The advantages of age in the ministry," showing how the preacher should ever grow. Bro. Eaton, Hamilton, Weaver and Jones spoke.

Bro. Lagoway, the ex-rabbi, was present at the Conference. He came from Cincinnati to hear the meeting with Walnut street church the day previous.

SEMINARY NOTES.

Dr. Mullins spent a few days in Arkansas last week in the interest of the Seminary.

Dr. Henry McDonald, of Shelbyville, lectured to the students recently.

President Whitley of the Baptist College in Melbourne, Australia, was with us a few days recently and gave us some interesting lectures.

Dr. E. C. Dargan and R. E. Bell recently delivered addresses at Clifton Baptist church.

While in Toronto last Sunday week the following brethren preached in different Baptist churches: Amis, Bell, Sowell, Willingham and Dr. Carver.

The Gay lectures will commence the 18th of this month and they are to be given by Dr. Noah K. Davis, of the University of Virginia. All are cordially invited to attend.

Dr. B. Warren, who has been supplying in New Orleans, is returning to us for a few days, but will leave again next week for his new field in Ocala, Fla.

The students and faculty met in Norton Hall last Thursday to hear the reports from the brethren who attended the convention at Toronto. H. C. McGinn.

The following is from a private letter from Mrs. Fannie Cleveland, of Keene, Ky.:

"The dear old Recorder has been in my father's family since its first issue I think, and my husband subscribed for it in '78. You will see at once that we value it highly.

My father lived to be nearly 90 years old, and it was his delight to still read the Recorder. It was my mother's daily comfort in her years of affliction, and she would not exchange it for any other paper."

It Cures Catarrh.

Any Sufferer from Catarrh, Deafness, Bronchitis, or Asthma, Can Test a Reliable Cure Without Cost.

But one remedy has ever been found for catarrh that is a true specific for that disease and that is capable of being applied so as to reach every part of the various cavities, passages, ducts and tubes that are affected; and, of course, unless a remedy reaches all the parts that are diseased, it cannot cure. The remedy referred to—Dr. Blosser's Catarrh Cure—is a vegetable substance which is placed in an ordinary pipe and smoked, the fumes being inhaled into the mouth, nasal passages and bronchial tubes, and thus the medicine is carried to every affected spot. Being a specific, it not only destroys the germ of the disease, cleanses and heals the mucous membrane, restores the natural, healthy secretions in place of the disagreeable catarrhal discharge. It is a pleasant, safe, effective, inexpensive remedy for catarrh, asthma, chronic bronchitis, sore throat, catarrhal headache, catarrhal deafness, etc. It will cure when everything else has failed.

Samples Mailed Free.

Send us your address and you will receive by mail absolutely free, a trial sample sufficient for three or four days' treatment. Should you not wish to use the remedy further, you will have been at no expense. If you wish to get the remedy a more thorough trial at once than this sample will afford, send us \$1.00, for which we will send you one month's treatment, postage paid. Address Dr. J. W. Blosser & Son, 116 Walton St., Atlanta, Ga.

THE STATE.

Bro. J. K. Nunneley writes from Georgetown under date of Feb. 28: "The College is represented in the meeting at Toronto this week by Messrs. E. B. Cottrell, J. W. Greenhouse, W. B. Lovelace, W. E. Saltee, J. M. Taylor and A. Wright, all ministerial students. Bro. H. A. Sumrell of Danville, will preach here on Sunday, 17th inst., and will be the church to select a pastor will recommend, next Sunday, Bro. E. F. Pollard, of Washington, D. C., for the place. At their late meeting the Trustees of the College arranged for our annual commencement to be June 10th, so as not to conflict with the meeting of the General Association in London, Wednesday, June 11th. The Trustees will meet Monday, June 10th, 2 p. m."

Pastor B. F. Swindler writes from Covington in the Recorder: "The year was the subject of Bro. W. H. Ruddle's address last Tuesday evening, March 11, in our church. It was handled in a masterly way by this eloquent son of the Old Dominion, who is now touring our state in the interest of the great temperance cause. Give him a hearing."

OTHER STATES.

Pastor Giles C. Taylor writes: "Yesterday (March 2) was a good day with the saints at Holly Springs, Ark. Brethren said we had the largest congregation that had gathered here in over a year. Three went forward for prayer. All seem hopeful for a prosperous year."

Pastor Raleigh Wright writes from Fairfield, Ill.: "The church here have just closed a glorious meeting conducted by Bro. J. B. Benton, of Adairville, Ky. Bro. Benton is a preacher of great clearness and fervor, and thus not to declare the whole council. The immediate results of the meeting were 22 additions to the church and the membership greatly strengthened and edified. Of those who joined, three were from the General Baptists, one from the Hardshells, one from the Presbyterians, and two from the Lutherans. This is the third meeting in which we have labored this winter in this part of our territory. We did the preaching. The three meetings added seven souls to our Baptist ranks, one-fourth of whom were from other denominations. We have entered upon our third year in a Northern pastorate. Our labors have been pleasant and signally blessed of God. Southern Illinois is an open and rich field for Gospel preachers."

Pastor J. M. Saltee writes from Beaville, under date of March 4th: "Please allow me to say through you to a thousand friends in Kentucky who are now looking for help here. Our people here have built us a nice and well-arranged parsonage since our coming. They have treated us with great and constant kindness."

(Continued on 16th page.)



Cured Of Piles.

Mrs. Hinkley, Indianapolis, writes: "The doctor said it must be an operation costing \$800 and little chance to survive. I chose Pyramid Pile Cure and one 50 cent box made me sound and well." All druggists sell it. It never fails to cure any form of Piles, try it. Book on Piles, cause and cure, free by mail. Pyramid Drug Co., Marshall, Mich.

FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

EVEN | YET.

BY WILLIAM OLEAVER WILKINSON.

"But I appeal!" He, after sentence heard, said one to Phillip on his judgment throne.

"From Phillip drunk to Phillip sober!" he firmly replied, and by his firmness won.

"Strong am I, yes—but is my heart so pure That I can safely, with good hope to speed,

"Would that I were indeed so pure in heart! That I might dare, as some so calmly say,

"Perhaps, perhaps—long years of waiting have, waiting, and high endeavor, and purged aim—

"I might aspire thus nobly without blame. A nation wise, benighted, and just,

"I must not too audaciously aspire; Let me become myself a blameless state,

"So I, not all grasping at mine own, With unrepentant rash in feathered pride,

"I must not too audaciously aspire; Let me become myself a blameless state,

"To mediate among nations and make peace! What I desire, for his defence, a tower

"Meanwhile, until that golden day shall dawn Of universal justice and good will,

"As be one nation among nations free From sword-greed of gain or others' ood,

"The image of a meek and mighty state, Pacific power majestic in repose,

"Breathing, with air as confident as fate, serene, secure unconsciousness of foes!"

"I'm glad to see you say that again, that I'll show you whether I'm a gentleman or not!"

"The boys started, in great surprise. The old soldier who had uttered the quiet word had come upon the boys,

"I know'd a man who had a voice that sang like a silver bell. It was in his high cadence, but 'twas the natural power an' muskell tone of his voice.

"I know'd a man who had a voice that sang like a silver bell. It was in his high cadence, but 'twas the natural power an' muskell tone of his voice.

time, an' the tavern up ter Highgate Springs was filled with city folks.

"It was about 10 o'clock Saturday mornin'." I was there an' my head 'n' pie burnt to a crisp, 'cause I left 'em to go 'n' hear the singin'."

"His voice was a deep bass, an' seemed to compass all the keys of the muskell start, an' whoever heard it, whether it was a man or a woman, 'bout music or not, was thrilled thro' every fiber of their bein'."

"The tavern-keeper allers manniked to get some music out of him, but other folk as well as a graven image to pose as to ask him to sing."

"The tavern-keeper had some nice old brandy that assisted his art of persuasion, an' Mr. Burns soon got mellowed into a muskell mood an' sung three pieces. The first was by 'Grave of Washington.'" He'd hardly finished the first verse when the guests oom flookin' round, an' folks oom from the naborin' houses, till there was a grate throng present, an' that he'd finished, grate big tears were runnin' down the cheeks in voluntary-like. The second piece he sung was the 'Grave of Nappoly-an' an' he sung it with increased effect, seemin' to be entranced with the sentiment of the poem. In fact, his own face was sufficed with honest tears which ran down his long bald an' over his vest."

"Next tune was the 'Star Spangled Banner,' an' it's useless to attempt to describe the effect produced by that National air. It woke the dormant patriotism of the most indifferent, an' fanned it to a flame. I've heard many singers, but I never heard one when the rale marvellous cadence seem'd to take supreme possession of the singer as in this instance. Singular stuff, Mr. Burns, with all his talent, was unfortunatly in possessin' an' instinct that placed him on the wrong side of everythin'."

"Mr. Burns would hev sot the hull congressman affairs with his nuller in me, an' he wanted he'd hev thortvarted every one an' sum who were converted over agin. There's a power in music that can't be defined, or put onto paper. A person who can under the hymn an' sing by dedicated quires, must possess the gift of an unnumbered tongue. Of course it is good, cause no one can understand it. How long would a concert troupe pay their expenses if they sung 'bards so nobody could tell a word. I guess they'd soon sing to empty benches."

"But I s'pose I'm way ahind modern times, an' p'raps I haint got the muskell sillery of now-a-days, but I care an' an' approve of what I don't understand. It seem'd ter be the criterion of taste to praise an' pretend ter enjoy the operary which, to me, a plain American woman is as unintelligible as the gibberin of a baboon, an' I b'leve many air of my opinion, if they'd be honest an' own up."

to prove yourself a gentleman, my boy?"

"The old Confederate's face brightened. 'I'll tell you,' he said, 'of how a man I knew once proved himself a gentleman in about three minutes and a half.'"

"I had no idea that he was asking me to anything but a family dinner, and I went in the same suit of clothes that I had traded in, but if I had been told I was to meet the Prince of Wales I could have done nothing else, for it was the only suit of clothes I had in the world. My Confederate gray was hanging in rags when I got home from Appomattox, and my mother went to her loom and took out a web of home-made woolen jean."

FRIED ONIONS

Indirectly Caused the Death of the World's Greatest General.

It is a matter of history that Napoleon was a gourmand, an inordinate lover of the good things of the table, and history further records that his favorite dish was fried onions; his death from cancer of stomach it is claimed also, was probably caused from his excessive indulgence of this fondness for the odorous vegetable.



The onion is undoubtedly a wholesome article of food, in fact has many medicinal qualities of value, but it would be difficult to find a more indigestible article than fried onions, and to many people they are simply poison, but the onion does not cause indigestion in itself. Any article of food that is not thoroughly digested becomes a source of disease and discomfort whether it be fried onions or beef steak.

The reason why any wholesome food is not promptly digested is because the stomach lacks some important element of digestion, some stomachs lack pepsine, others are deficient in gastric juice, still others lack hydrochloric acid.

Dr. Richardson in writing a thesis on treatment of dyspepsia and indigestion, closes his remarks by saying, 'for those suffering from acid dyspepsia, shown by sour, watery risings or for flatulent dyspepsia shown by gas on stomach, causing heart trouble and difficult breathing, as well as for all other forms of stomach trouble, the safest treatment is to take one or two of Stuart's Dyspepsia Tablets after each meal. I advise them because they contain no harmful drugs, but are composed of valuable digestives, which act promptly upon the food eaten. I never knew a case of indigestion or even chronic dyspepsia which Stuart's Dyspepsia Tablets would not reach.'

Stuart's Dyspepsia Tablets containing pure vegetable digestives and indigestion can have no effect whatever in actively digesting the food, and to call any cathartic medicine a cure for indigestion is a misnomer. Every drugstore in the United States and Canada sells Stuart's Dyspepsia Tablets, and they are not only the safest and most successful but the most scientific of any treatment for indigestion and stomach troubles.

out out a suit of clothes and made them for me herself."

"The wool had been taken from the backs of our own sheep; carded, spun and woven in the great houses and colored in the plantations. Can you imagine how the young rustic looked when he rang the door bell of the stylish city mansion, and was ushered in by a serving man in spotless black, low-cut vest and spike-tailed coat?"

"I saw at once that it was a dinner party, but my back was up, and I intended to see the thing through. It struck me as a little odd that the host was not present, but I was not the cordiality of his wife left me nothing to wish for, and if her eyes rested a single instant on my homemade jeans, I could not detect it."

"They were all kind and friendly to me, and made me talk about my great captain, Lee and Jackson and Stuart and the rest. But I give you my word, every time I looked at that brown coat at the end of the table, something like a sob gripped me the throat, and I wanted to speak out and say that there wasn't a finer gentleman in Dixie than this Yankee millionaire!"—S. S. Visitor.

A DEPRAVED DOG.

A family living in the Rocky Mountains owned, a few years ago, two dogs—Queenie and Brownie. Queenie was not highly moral, on occasion she would appropriate to her own use whatever tempted her, the while Brownie would stand looking sternly at her and growling in a subdued but emphatic manner, as though repeating the slightest commandment to the breaking of which in dog theology there seemed to be attached some fearful penalty. Brownie never stole; but Queenie never seemed all impressed by his superior moral character. Any temptation that came when she proved herself capable of even deeper moral turpitude.

Queenie became the mother of five fine puppies. Now it is generally supposed that all mothers in certain groups of the lower animals will fight, sacrifice, if necessary, die for their young. But, alas! poor, depraved Queenie seemed determined to be the exception that proved the rule in the animal group to which she belonged, noted for its faithfulness to offspring.

Whenever and wherever the horse belonging to this particular family went, Queenie felt that it was her peculiar right to go. For a time after the puppies came she was overruled from taking these trips by being put in the barn with them. But one afternoon after the horse was harnessed she could nowhere be found, and the horse and its driver started for the neighborhood. Within about a mile from home her ladyship suddenly appeared in the road, and managed successfully to make the whole journey. It transpired later that early in the morning she had visited five different families in the little town, and at each she had left a puppy. It seemed a curious fact, though it may have been merely a coincidence, that in every place selected there were small children. The testimony of each family was about the same; a noise, something like a knocking, was heard at the door, and upon its being opened the little mother or came in with a puppy in her mouth, laid it on the floor, wagged her compliments, and departed without the least sign of being disturbed.

It is good to think that a remnant of maternal solicitude animated the breast of this unnatural mother, for a wise selection had been made in each case, and the puppies, though followed by their mother, were well cared for in their adopted homes. Queenie was never known to visit any of her puppies.—Pets and Animals.

It is said that though the Lord permitted Satan to destroy the 7,000 sheep of Job, yet he permitted Job to keep the wool. Remember, then, that evil is never permitted to touch everything you have. If the sheep go, be thankful you have the wool left.



Family cares and duties do not weigh down the well woman, and the children are never in her way. But when the womanly health fails, and there is a constant struggle with weakness and pain, household duties are a burden almost past bearing, and children are a ceaseless annoyance and worry.

Weak women are made strong and sick women are made well by the use of Dr. Pierce's Favorite Prescription. It establishes regularly, dries disagreeable drains, heals inflammation and ulceration and cures female weakness.

Sick women are invited to consult Dr. Pierce by letter free. All correspondence strictly private and sacredly confidential. A. Dress Dr. R. V. Pierce, Buffalo, N. Y.

"I had been ailing some time, troubled with female weakness, writes Mrs. W. H. Johnson of Avondale, Chester Co., Pa. 'Every month I would have to lie on my back. I tried many different medicines and nothing gave me relief until I began Dr. Pierce's medicines, using two bottles of 'Favorite Prescription' and two of 'Golden Medical Discovery.' These medicines have cured me. When I began your treatment I was not able to carry much, but now I do the work for my family of nine, and feel better today than I have for a year. I thank you, doctor, from the bottom of my heart, for well do I know that you are the one who cured me.'"

"Favorite Prescription" has the testimony of thousands of women to its complete cure of all manner of diseases. Do not accept of an unknown and unproved substitute in its place.

Dr. Pierce's Pleasant Pellets are the best laxative for family use.

Advertisement for ROYAL INSURANCE COMPANY LIVERPOOL. Includes text: JOHN B. CASTLEMAN THE ROYAL INSURANCE COMPANY LIVERPOOL. Agents in all the towns of the South.

HOOPING-COUGH GROUP.

Roche's Herbal Emulsion. The celebrated and effective English cure with out harmful medicine. Prepared by W. E. Roche & Son, Queen Victoria Street, London, England.

Advertisement for FARM FENCE. DOW WIRE WORKS, LOUISVILLE, KY.



A Free Picture of Gen. Lee.

Any person who contemplates attending the Remont at Dallas, April 22nd to 26th, will receive a free picture of Gen. Lee, and a copy of his life, if he will send the name and the house and address of the party to who he belongs.

Advertisement for COTTON BELT ROUPE. Includes text: COTTON BELT ROUPE. F. N. Wight, Tex. Farm, 1871, 112 N. 10th St., El Paso, Texas.

Children's Corner.

NOW ELEANOR SPENT HER BIRTHDAY.

BY ANNE G. MAHON.

It was Eleanor's birthday. She stood looking out of the window of her pretty room, surrounded by gifts, and yet she was far from happy.

"It's so mean, mother, that I should have a cold this time of all others. Gertrude always gives such lovely parties, and it's such a disappointment to miss it," she fretted.

"I know, dear; but when you are over the cold, you shall have a party."

Eleanor, however, was not to be pacified by any promises of future happiness.

"I'm tired of dolls," she complained. "Every birthday Aunt Helen sends me a doll—and I wish she'd send me something else."

She gazed out at the shabby little house in the alley.

"Some people have moved into that house right back of us, mother. See, there's a little girl at the window, and did you ever see such a looking do!"

As Mrs. Irving looked, she saw a pale, thin little face pressed against the dingy little pane, and a battered-up doll, wrapped in a shawl, held close in the thin little arms. The day was mild, and the little girl feebly pushed up the window and leaned out.

Just then a Newfoundland pup came bounding up the alley, ready for a romp with some one. Seeing the little girl at the window, he sprang toward her. She jumped and drew back, dropping the precious doll on the pavement. The dog seemed to consider it a plaything for his special benefit. He picked it up, shook it, and shook it again, and then ran off with it in his mouth, strewing bits of doll all over the alley.

"Why doesn't she run after it?" asked Eleanor; but the little girl looked after the doll with a distressed, helpless look, and then laid her head down on the sill, and Eleanor could see she was crying.

"I believe she's sick," said Mrs. Irving; "and that doll was all she had; she seemed to love it so."

"Oh, mother, and I have so many! Mother, do go over quick, and see what's the matter. Take her one of mine. I can spare it. Take Gladys—"

Gladys was a pink-and-white-faced young lady, with yellow curls and a dainty white dress with blue-ribbons.

"Do you mean it, dear?"

"Yes, oh, yes! I'm so sorry for her, and I have so many I won't miss Gladys at all."

Eleanor could hardly restrain her impatience as she watched her mother cross the yard to the

window at which the little girl sat, and, after a few words, disappear inside the door. The pale face brightened as it looked up at the window of the big house at Eleanor, and the girl kissed her thin little hand.

It seemed as if Eleanor's face had caught the reflection of the sunshine on the pale one opposite when Mrs. Irving rejoined her little daughter.

"Is she sick, mother? Is she very poor—and did she like Gladys?"

"Yes, she's very sick, and she's very poor, and you never saw a little girl as pleased as she is with Gladys. The poor little thing is a cripple. Her mother is dead, and her father has to work early and late. He dresses and fixes her in the chair before he leaves in the morning, and there she has to stay until he comes back."

"Mother"—and Eleanor looked very solemn—"I'm glad she's my neighbor."

"Yes, dear! We can do a great deal for her to make her life less miserable."

"I'm so sorry I can't go out."

I'd go right over to see her and take her some of the fruit Uncle Howard sent me this morning. Oh! I know what I'll do. When Frank comes home from school, I'll ask him to fix me a telegraph wire, like the one he and Fred Morris used to have, and I can send her things that way."

It seemed to Eleanor as if four o'clock would never come; but it did at last, and with it Frank. He entered into the plan heartily and went to work. It was hard to tell which little girl was more interested—the one at the plate-glass window of the big mansion or the one pressing her pale face against the little pane of the rickety house in the alley.

At last the wire was strung between the two windows. Eleanor took a bunch of white grapes and a red-cheeked pear and put them into a dainty basket. Then she wrote on a sheet of her new note paper, with pictures of children on the top:

"I'm awful sorry you're sick. I'm sick myself, but not all the time like you. I hope you like grapes and pears—and I hope you like Gladys. Good-by. Your loving friend,

ELEANOR IRVING"

Frank sent it across the wire for her, as she could not go near the open window; but she stood at the next one and watched gleefully. She could see the look of delight on her little friend's face as the basket slowly wended its way along the wire and finally reached the dingy little window.

In a few minutes it came back, apparently empty, but Eleanor found in the bottom a note, scrawled with a dull pencil on a scrap of wrapping paper:

"You are so good to me. Thank you a thousand times. I like grapes and pears—I never tasted such good ones—and I love Gladys. I can't send you any-

thing, only my love. Your friend, SARAH GRAY."

The next time the wire pulled, Sarah saw coming toward her a square box. Her curiosity was great, and her big eyes danced. When it reached the window, she discovered some pretty note paper like Eleanor's, some nicely sharpened pencils, and another note from her friend.

The next thing that went over was a book, one of Eleanor's best stories, for Sarah to read; and later a small bag of taffy, Frank's contribution, was sent over.

Darkness came all too soon for both girls, and then the wire had to be abandoned.

Eleanor and her mother sat around the brightly-lighted table and Eleanor was saying: "Mother, I felt so bad and I know I was cross, even though it was my birthday and I got so many presents, and now I feel so happy!"

"You see, you forgot all about Eleanor Irving and her aches and pains and disappointments."

And Sarah sat at the window waiting for her father, looking with happy eyes toward the lights in the big house, and hugging Gladys close to her heart, saying to herself that it had been the happiest day in her life—Christian Work.

ONE AT A TIME.

When I was a little boy, help in' mother to store away the apples, I put my arm around so many o' them and tried to bring them all. I managed for a step or two. Then one fell out, an' another, an' another, an' another, an' two or three more, till all were rolling over the floor. Mother laughed.

"Now, Daniel," says she, "I'm going to teach you a lesson." So she put my little hand quite tight around one.

"There," she said, "bring that, an' then fetch another."

I often thought about it when I saw folks who might be doing ever so much good if they didn't try to do too much all at once. Don't try to put your arms around a year, and don't go troublin' about next week. One day at a time, one hour, one minute—yes, one second—is all the time we get at once. So our best course is to "do the next thing next."—Daniel Quorum.

A PARTY of Americans and Englishmen were in Ireland touring. They came to a crossroads where there was a sign reading: "Eleven miles to Ballyshannon. If you can't read, ask the blacksmith opposite."

The Americans had a good laugh, but none of the Englishmen could see anything curious about the sign. Next morning one of the Englishmen said: "Now I understand what you were laughing about. It was this: Suppose the blacksmith wasn't at home?"

\$5 INCUBATORS FREE!

BAPTIST PERIODICALS

Form a Thoroughly Graded Entrance to the Temple of Truth

OUR LITTLE ONES

- PRIMARY QUARTERLY
- INTERMEDIATE QUARTERLY
- BOYS AND GIRLS
- ADVANCED QUARTERLY
- MONTHLY
- QUARTERLY

HOME DEPARTMENT SUPPLIES OF ALL KINDS

MONTHLIES

AMERICAN BAPTIST PUBLICATION SOCIETY
WESTERN HOUSE, 902 Olive Street, St. Louis, Mo.

A Strong Woman

Iowa City, Iowa, Aug. 15, 1900.

My wife was sick for three years. We tried everything without relief and spent much money. My wife tried Wine of Cardui and four bottles cured her. She took two more bottles, knowing she would have to work hard during the hay harvest. She attended to all her household duties and loaded and unloaded all the hay. This medicine gave her strength. Formerly she was weak and tired and would hardly get about, but since she has been taking Wine of Cardui she feels better and stronger than when 30 years of age. JOSE A. KILBURN, Haverhill.

Mrs. Eisenhauer had tried everything during her three years' illness and had spent considerable money. She was weak and could hardly get about for three years before she took

WINE OF CARDUI

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JACKSON, KY.

Jackson is the county-seat of Breathitt, ninety-four miles east of Lexington, the terminus of the Lexington and Eastern R. R. Population about 1,500; has a large lumber company, the Day Brothers, a large mining interest, mountains full of coal. Hargis Brothers run a large department store which would be a credit to any of our cities. The Presbyterians have a splendid school here, well patronized. The Presbyterians and Methodists have church houses and congregations. The sentiment of the natives is decidedly Baptist.

Some years ago, Rev. T. T. Martin organized a small church here. The Board has been trying through these years to sustain a mission there. Brother Whipkey lived and labored here for a time. Before leaving last fall, he disbanded the little organization. The Baptists have no house in which to worship; there is a great prejudice against the court house as a place of worship.

The writer went to Jackson Feb. 15th and remained until the 25th, preached seventeen sermons and organized a church with seven members.

If we succeed in Jackson, we must have a house. A good house, with the right man for a leader, will, under the blessing of God, insure success. The house must be a good one to secure the financial aid of the citizens. Fine building stone is plentiful and we ascertained that we could build a stone church cheaper than a brick. We proposed to build a stone church, 48x36 feet with basement room 30x24 feet, to be first-class in all respects. Within ten hours, we secured over \$1,300 for the building, nearly all of it from persons not claiming to be Christians and from members of other churches, many of whom are Baptist in sentiment. I believe the citizens of the town will readily build the house if I can secure the windows, pews and furnace from friends outside.

If we carry out the present plan of building, we shall have by far the best church house in the town, and I believe in a short time the leading congregation.

Here is a golden opportunity for some one to render a service to the cause of Christ which shall be far reaching in its results. What church or individual will furnish the windows? Who will furnish the pews? Who will give the furnace?

J. G. Bow, Cor. Sec.

TWENTIETH CENTURY FUND.

We venture to call the attention of your readers to the Twentieth Century Fund which the Baptist Union of Great Britain and Ireland is seeking to raise. Our friends the Wesleyans of Great Britain have already raised one million guineas, but we are aiming at £250,000. Our effort is to close on May 1st, and at present we have promises for about £200,000.

We trust that it is not out of place if we appeal for help from members of our Denomination in other lands. It is true that the Fund is to be devoted to the extension of the Baptist Denomination in Great Britain and Ireland, and that each section of the Baptist world has its own needs and burdens. But the Wesleyans have already received £20,000 from their brethren in other countries, and we trust that the solidarity of Baptist sentiment and conviction is not less

real and strong than among them. Baptists everywhere share in and are proud of a common inheritance and tradition. The great names of Bunyan, Carey and Spurgeon belong to the whole Baptist world. We have enriched your life with multitudes of our best sons and daughters. The interchange of Pastors and Preachers is more frequent than ever before. If it were an ordinary occasion we should not turn to you but we have entered upon a task which more than taxes our powers. Moreover the entire scheme is extraordinary in its magnitude and issues.

There are doubtless many in every land who recall the old country with affection or who look back with reverence and love upon the time of their childhood and the parents long since passed away but who were connected with our Churches. It is a beautiful feature of this movement that we have an 'In Memoriam roll' on which our people commemorate their dead. Sunday March 23d. has been set apart for a Simultaneous Collection in Great Britain for the Century Fund and it would be a beautiful and golden link if ministers throughout the Baptist world would receive offerings on our behalf on that day and thus make the collection Imperial and Universal.

We shall gratefully appreciate it if Ministers will notice this letter from their pulpits, and offer to receive contributions on our behalf.

All contributions should be remitted to the Rev. J. H. Shakerspear M. A., Baptist Union, 19, Farnival Street, London, E. C. Believe us to be,

- Yours Fraternally, ALEXANDER MACLAREN B. A. D. D., Manchester. JOHN CLIFFORD, London. E. G. GANGE, London. J. G. Greenbough, Leicester. Charles Williams, Acorington. Ex Presidents.

THE ADULLAMITES.

BY REV. W. H. HESLEY.

While reading the twenty-second chapter of the first book of Samuel, I observed that, among the followers of David in his efforts to elude Saul, were many who were in distress, in debt and discontented. During the earlier part of their connection with their leader they were, like him, hunted like the beasts of the field, and if they could have been captured, they would have been treated about as merclessly. But they were "men of valor, and their faces were like the faces of lions." Bravely they supported their leader, and successfully they fought their battles, until, instead of being the hunted, they became the hunters, and were at last able to seat their captain on the throne of Judah and Israel.

There have been Adullamites in every age, and like those of David's day, they have always been successful in attaining their ends. God seems never to have intended that men should be contented long, even though the discontent began at first among the few.

The prophets were the Adullamites of their day, and, like their predecessors, they were hunted, they suffered, and they were victorious. Elijah dared to face the wickedness of Israel, even

though supported by Ahab, strengthened by that mighty power behind the throne, Jezebel. Isaiah opposed the spirit of compromise among the people, even in some of their darkest days. He predicted the destruction of the enemies from whom his people suffered, even when their overthrow seemed least possible. And he sought to encourage Judah by pictures of her own future glory. Ezekiel strongly opposed the political alliances his people were determined to make, warning them of disaster which was sure to result. Amos joined with Isaiah in his effort to stem the growing tide of evil. All alike suffered. Elijah was driven to the forests and the caves, dependent upon the birds of the air for bread and meat. Isaiah, tradition tells us, was sawn asunder. Ezekiel was forced into exile, and Amos accused by the priest, fled from his home to save his life.

The apostles were the Adullamites of the first Christian century. Religion had become overpread by formalism, the Word of God by the traditions of men, until both were in danger of being lost. They opposed the wickedness in the Jewish church, on the one hand, and the idolatry of the Gentile nations on the other. They were met by all the bitterness of opposition which always attends religious persecution, from their own people on the one side and by the cruelties of pagan fanaticism on the other. But they won the victory, and the beginning of the fourth century saw a representative of the Christian church on the throne of Constantinople.

The reformers were the Adullamites of the sixteenth century. The church had lost its purity, and was engaged in a traffic in souls. Lust for wealth and political power had taken the place of desire for the lifting up of Christ and the salvation of souls through his atonement. Into the midst of these conditions stepped Luther, Calvin, Zwingli, and their noble army of co-laborers, helpless, on the human side, as children amid ravening beasts. Many perished as cruelly, but God gave them success.

A practical thought is suggested here. One can afford to be a despised Adullamite, for a time, in order to have a share of the glory of the final victory. We know the right will prevail in spite of opposition, and that will be reward enough, whatever the cost. There is a warning, also. God has ever been on the side of the Adullamites as opposed to the Sauls of oppression and wickedness. Satan has been allowed to triumph at times, but his defeat has come and his final overthrow is certain. There are men who oppose the right. They might as well hope to resist the onward rush of the railway train, or the lightning's bolt. Both speed to their destination, and he who stands in the way will perish. So foolish are they who resist God, as he works through the Adullamites of every age. Stand firmly for the cause of righteousness and justice, ye despised ones; for God will give you the victory and the victor's crown at last.—Herald and Presbyter.

WHAT is the secret of serenity? We all want to know it. Indeed, we do know it already. There is no secret about it. St. Paul speaks it out plainly enough. Everybody can see what it is. All things work together for good to them that love God. We must love God; that is the heart of it.

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THE MARKETS. LIVE STOCK. Report for week ending Mar. 8. CATTLE. Extra good export steers, 1,200 lbs and up - 5 50/20 7 1/2

REPORTS. RECEIPTS. Receipts this week - 4,542, 1,001, 128. Receipts Jan 1 to date - 31,209, 3,195, 1,473.

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THE FOURTH INTERNATIONAL CONVENTION OF THE STUDENT VOLUNTEER MOVEMENT

For Foreign Missions, Toronto, Canada, Feb. 26 to March 2.

BY W. T. AMIS.

This great student movement comes together every student generation, and has for its purpose the meeting of professors and students for association and conference, to consider the problems of the world's evangelization, to gain inspiration of the missionary possibilities of the churches, to recruit forces for the world's evangelization, to pray for a deeper consecration and to cause a resolve to enter more heartily the extending of the kingdom of Christ.

The first convention met at Cleveland in 1891, with a delegation of 680 students and professors. The second convention met at Detroit in 1894, with a delegation of 1,300. The third convention met again at Cleveland with a delegation of 2,200. The delegation at Toronto exceeded 2,900.

On Wednesday at 2:30, promptly, Chairman John R. Mott, a man doubtless more widely known among students than any other man on the continent, called the convention to order. The great Massey Hall, the largest in Toronto, was packed. The sight of so many student faces, all aglow with godly zeal for the Master's work, was indeed inspiring. More than 600 colleges and universities in the United States and Canada were represented on the floor of the convention.

The personnel of the convention was good. Some of the strongest men from the United States, Canada, Great Britain and many foreign fields were present and spoke. We can mention only a few of the more important addresses.

Bishop Sweatman, bishop of Toronto, of the Church of England, welcomed the convention in a very happy manner, and spoke of the responsibility of the churches in evangelizing the world, and what a mighty part the consecrated youth of the world could play in bringing to pass the kingdom of God.

Principal Cavan said that the young men of the convention represented the highest form of Christian service in which men could engage. For the kingdom of God the world was created. It was impossible to look without enthusiasm upon the convention of hundreds of young men and young women who had given their lives to the foreign mission work.

Dr. Potts, of the Methodist church, said that the great Ecumenical Conference in New York was historic in its aspect; the student volunteer convention prophetic. Missions the supreme business of a church. Christian people have so far merely played at missions. The convention is significant of new life and vigor.

From the very beginning a deep spirituality went through the convention. Robt. E. Speer, Secretary of the Presbyterian Board of Foreign Missions, and a man of mighty power in the spiritual life of thousands of Christians, made a very helpful talk on "Personal Religion," in which he laid emphasis on giving up sin that hindered us in our Christian courses. Four questions: (1.) Has Christ his rightful place in our hearts? (2.) Do you want him in your life? (3.) Are you right with your brother? (4.) Will you free yourself from the

sin that keeps you from rising? Mr. Speer is not a minister, and yet he wields a great influence. Dr. J. Ross Stevenson, of McCormick Theological Seminary, recently called to the great Fifth-avenue Presbyterian church, New York, spoke with power on "The spreading of the Gospel obligatory upon every Christian." He said that the supreme plan of God was not the extension of knowledge or commerce, but the evangelization of the world. Every Christian has received a gift. It is a principle of life that everything that was not used was lost, and if the churches did not use the gift it would be taken away.

No speaker was heard more eagerly than John R. Mott, General Secretary of the Student Movement, who has just returned from a world-wide tour, visiting the colleges and universities of all lands, stirring up interest in the world's evangelization. Mr. Mott read a lengthy quadrennial report in which some very interesting matter was brought before the convention. About 800 institutions of learning are touched by the movement, in more than half of which, prior to the organization of the Student Movement for Foreign Missions, nothing had been done; in others the interest in missions has greatly increased. There are now organized 325 classes for the study of missions. Students are the largest purchasers of books on mission topics—a fact that means much. Four successive generations of students have been impressed with the claims of mission work, and all the secretaries of boards have borne testimony to the increased number of students who expect to go to the foreign field. In all these boards they have record of 1,963 volunteers who have, up to this time, gone to the front as missionaries, being sent out by 50 different missionary societies. Mr. Mott spoke eloquently of the heritage given the churches, and appealed to them to rise up and enter the field. A large number of men stand ready to go. Shall the churches send them?

Dr. J. M. Thoburn, Methodist Bishop of India, spoke on the need of "spiritual men for spiritual work." The absolute necessity of missionaries having an experimental religion. This was necessary to lead souls to Christ.

C. A. R. Janvier, of Allahabad, India, spoke on the social condition of the people of India. Dr. H. G. Underwood, the veteran missionary from Corea, made a contrast of the condition of Corea of twenty years ago and Corea of to-day.

Rev. W. R. Hotchkiss, of Africa, made one of the most stirring appeals made on the floor of the convention in behalf of benighted Africa.

Dr. William S. Ament, of China, spoke of the fortitude and suffering of the natives in the recent Boxer trouble. He said the Chinaman was religiously inclined, and would yield to instruction when properly approached.

Dr. F. Howard Taylor, of the Inland China Mission, spoke of the martyr spirit of the native Christians. Sunday morning the Bishop of Huron, of the Church of England, preached the convention sermon on "Christ the same yesterday, to-day and forever." The sermon had an old-time ring to it from beginning to end. There was a fervor and power about it that made a deep impression. He preached Christ crucified and risen as the world's Saviour. He made satisfaction to God by his

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death on the cross, and all who believe in him as their personal Saviour have eternal life.

Various ones were called on to give expression of what was in their hearts to say, but the most impressive feature of the evening was when Chairman Mott called on all the volunteers to the foreign field to stand up. About one hundred and fifty students from the various colleges and universities stood up.

The Student Movement is doing a great work, because it is touching the centers of real power, namely, the colleges and universities of this and other countries. It is appealing to the highest motives in college men who are Christians to take to heart the question of the redemption of the heathen world and before God, and, in the light of duty, settle the matter of personal responsibility.

THE PREACHER "A LEADER" IN MISSIONS.

In all departments of church work we have "leaders." And in missions a leader is certainly needed. I find that God's people are willing to give to missions when they are made to see and feel the importance of it. The people naturally look to the preacher for instruction and guidance in such matters. And every pastor knows this, or should know it. He knows, or should know, that it is his duty to inform his flock on the subject of missions.

And yet, a good many pastors do not do it. Why is it so? Is it because they do not love the cause of missions? Is it because they are themselves uninformed in regard to missions? Or, do they fear that contributing to missions will cut their own support off? Or, do they fear that preaching missions will be unpleasant to a few of their congregation? Ah, thou "overseer of the flock of God," hast thou performed thy duty in this matter? Do you shun to declare all the counsel of God? Your people look to you for the whole truth; pray God to help you give it to them. I say, shame on the pastor who lets his church go up to the association and report "blank" on missions! Was it poverty? God pity that church—and its pastor! How poor must that Christian be that cannot give one cent a week to missions! Think of it; this small contribution from each Baptist in the United States for one year would amount to \$2,-

250,000. The poorest Baptist can certainly give one cent per week, and those who are better off can give many times as much. The Baptists of the United States should give \$10,000,000 per year to missions—they "are able."

And they will do it if the pastors of these 13,000 churches will take it to the Lord in prayer, and then lay it before their churches. Not only preach on missions, but see that the collection is taken. Preach missions; pray missions—then practice missions. Furthermore, the preacher himself should contribute to missions. You must practice what you preach. When your people see that you are willing to put your money into it, they will also fall into line. Show me a pastor who contributes to missions liberally, and I will show a church that also gives to missions, and pays the pastor also. I am confident that the Baptist preachers of the United States (about 25,000) should contribute at least \$500,000 to missions. "How much lowest thou, my Lord?" May the Lord help us to open our eyes, and go to work more earnestly along the line of worldwide missions.

W. M. REDDIEH, Bloomfield, Mo. FROM KANSAS CITY, MO.

Six months have passed since I left "My Old Kentucky Home," and there may be some of my friends there who would like to hear from me. I have passed through deep troubles in the death of as good a woman as God ever gave to a pastor for a wife.

Early in my ministry here I had as hard fought battle as I ever engaged in. Heroic disciplinary measures were used, and we had to exclude two of our wealthiest members.

The semi-annual financial report, at the business meeting Wednesday night, showed that all bills were paid, and we have some money in the treasury. In addition to having met current expenses, the church has taken up three of the five annual collections for educational and missionary purposes, and has opened up a new mission station in the city, having bought a well located corner lot and built and paid for a neat and commodious chapel in which is run a flourishing Sunday-school, averaging 125. It is expected that a church will some day grow out of this.

Last Thursday evening the ladies of the church gave a reception to the 108 new members

who have been received during the past half year. The numerical strength of the church now is 995. Bales Chapel is, to my mind, the best located church in the city, and is destined, with the blessing of God, to become one of the largest and most influential churches in this section of the country. The only trouble we have now is in finding comfortable seats for the people who attend the services. We hope, however, to soon remedy this by erecting a commodious and modern house of worship.

Bro. J. M. Phillips, who is visiting here, will write you of Baptist affairs in general in the city. I hope to attend the convention as a delegate, as my church contributes to the Southern Boards. FRED D. HALE.

DEAR RECORDER—Rev. Robert A. Thomson, a Mt. Sterling boy of rare accomplishments, whom we loaned to Washington two years ago, has resigned the pastorate at South Yokimo, where he has been so successful in soul-winning and in developing the latent powers of the church. The church refuses to accept his resignation, but I am informed that he will insist upon its acceptance. Many of us would like to have him return to Kentucky. He is an A. M. of Georgetown College, and Th. M. of Rochester Theological Seminary, and is just closing his first pastorate, which has been eminently successful. Fraternally, W. J. BOLLIN.

DEAR RECORDER—The announcement with reference to Bro. T. T. Martin's meeting at Marianna, Ark., has confused quite a lot of his correspondents, mail coming here for him every day. Please announce in your next issue that his date with us is postponed until March 23. He comes here at the time announced for Jonesboro. He goes from here to Texas, thence to Oklahoma, then back to L'ne Bluff, Ark., thence to Jonesboro, etc. He is now in a glorious revival in Oxford, Miss. Very truly, J. DEAN ADOCK, Pastor.

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THE FARM
KENTUCKY TRADE ITEMS.

J. T. Chesnut, of Hedgeville, sold a harness mare to Mrs. Lizzie Rice at \$40.

Jonas Well bought of Clarence Leboe, of Cynthiana, 40 head of 1 900 pound cattle, at \$5.50 per hundred.—Paris Kentuckian.

Lee Akers, of Hardin county, sold to an Indianapolis firm a car load of extra export cattle, averaging 1 485 pounds, at \$5.00 per cow.

John Jordan, of Danville, shipped last week to Atlanta a car load of horses and mules, bought at prices ranging from \$40 to \$150.

Joe H. Jordan bought at Beasley's stable last week a harness gelding of J. W. Baughman for \$150, of Charles Powell a plug for \$40, and of J. H. Baughman a work mule for \$75.—Interior Journal.

The Harrodsburg Democrat says there are ten thousand barrels of corn stored away in Mercer county waiting for the high price that growers think will certainly come before next fall.

A. F. Anlick sold last week to Daugherty & Oldham 4 steers, two years old last May, weighing a total of 6,470 pounds, an average of 1,617½ lbs. for \$250. Two of the calves were twins.—Falmouth Pendletonian.

The Danville Advocate notes the sale of 1 000 bushels of wheat at 95c; a carload of light hogs at 4½ to 5½c; a car load of 700-lb. helters at 8½c; 80 fat hogs, 170 lbs., at 5c; a pair of work mules at \$225 and 40 tons of hemp at \$5 per hundred.

The Stanford Democrat notes the sale of 1 000 bushels of wheat at 95c; 5 yearling steers at \$12 each; 4 steers, 800 lbs., at 4½c; 5 steers, 900 lbs., at 4½c; some fat cows at 8½c; and a lot of fat hogs at 5c, and a lot of corn at 33 in the crib.

There were about 800 cattle on the market at Lancaster last week, about 400 of the number being sold. Yearlings brought 4½ to 4c; calves \$16 to \$20; butcher stuff 3½ to 3¼c; helters, 8½c to 8½c; hogs 5½c. Plug horses went for a song. Mules \$50 to \$90. Good crowd in town, but business not very brisk.—Interior Journal.

It is said that the peach crop has been badly damaged by reason of the recent sleet storm and severe weather. Grant and Pendleton counties are said to have suffered more severely than any of the other counties in the northern end of the state. The crop over the entire state will, it is thought, be from 18 to 20 per cent short.

About 100 cattle at Cynthiana last week. The quality was medium to good. Prices ranged for yearling and 2-year-old steers from 4½ to 4¾c. Nothing heavier than 800-pound steers. Helters were of light weight, and sold from 3½ to 4c. Calves, \$12 to \$14. Milch cows, \$25 to \$45, with good demand.

An exchange says: "Seed corn, it is predicted, will be worth 25 a bushel in the spring. It is very scarce on account of the unseasonable crops, and there will not be much of last year's crop left for a seed. The hot winds which struck the early corn during the early stage destroyed the fertilizing power of the pollen and but little of the corn is fit for seed.

NASTURTIIUM.
BY BENJ. B. KERR.

The nasturtiums is one of our most beautiful and satisfactory annuals, and why it is not cultivated more extensively is a question that cannot be readily answered by those who have grown the plant and become familiar with its many excellent qualities. Some persons object to it on account of its strong, pungent odor, but surely one can forgive it this one small imperfection when we consider how easily it may be grown, how readily it adapts itself to color schemes, and how bright and genial the glowing colors are.

The brilliant yellows, oranges and scarlets are all grand for adding warmth and color to sombre backgrounds. Even the gladiolus and canna are made envious by some of the burning hues of the nasturtium. And for those who object to bright colors there are pale, subdued shades of lemon and cream which cannot fail to please the most fastidious. Every year there are extensive improvements made in the nasturtium family, and one begins to wonder what more can possibly be done toward perfecting it.

The dwarf varieties are very satisfactory for sowing in a circular, mound-like bed. By choosing strongly contrasting varieties, both in foliage and flower, some very satisfactory color effects may be secured. It may require more than a year's work to bring about what you want, but a sufficient amount of experimenting will tell. Even though most of the colors are so decidedly brilliant, none are exactly inharmonious among themselves, so one need not worry a great deal for fear of securing a jumbled, discordant mass.

The climbing nasturtium is one of our most satisfactory flowering vines. The plantlets make a sure, steady growth and are good for concealing defective spots in buildings or for shading windows or porches. Its only rival among vines of its class is the morning-glory, and when the two are grown together, an odd but pleasing effect is secured. A pretty arrangement of vines was once secured by planting yellow nasturtiums and purple morning-glories together. The colors were in harmony and the contrasting foliage quite satisfactory. When nasturtiums are used for training over the sides of buildings, etc., have them two or three inches apart in the row. At the North, do not plant them much before the middle of May, because they freeze very easily and the slightest touch of frost will wilt them to the ground. Be at hand with newspapers or blankets to throw over the plants when it seems likely to freeze. It is often a good plan to start the seed in the house, about the last of April, encourage into stocky growth and set out of doors when danger of frost is past. Dwarf nasturtiums should be planted a foot apart, perhaps more. Plant three or four seeds in a hill and cover one inch deep. When up, thin out and transplant, leaving only one in a hill. Keep the ground well cultivated; have it mellow and open and free of weeds. Water, given in good quantities, will be much appreciated, especially during the hottest weather. A thick mulch of lawn clippings, around the plants, will also prove beneficial.

The golden rule for success with nasturtiums seems to be this: Plant the seed in rather poor soil. Do not add manure or other fertilizing elements, as

these usually cause the strength of a plant to go into foliage instead of flowers, and such a procedure is generally not desirable. Poor, sandy soil will grow the nasturtium very well, but preference is given to mellow loam from the vegetable garden, with nothing else added.

Nasturtium blossoms are just the thing to brighten up dark hall-ways or corners. They are also good to place on the dining table, provided that too large a quantity is not used. A half a dozen or so is generally enough. Do not make the mistake of putting them in highly colored dishes.—Vick's Magazine.

THE WHEAT TO PLANT.

"What kind of seed shall I sow?" is a question the importance of which is underrated by many farmers. Seed wheat should be pure, that is, of one variety. It should be well matured, full grown and free from smut or other parasitic or fungoid growths.

It should also be free from weed seeds, especially chess, which, being exceedingly hardy and prolific, will take the field if it has half a chance, and is exceedingly difficult to eradicate when once it has infested a neighborhood. Poor, shrivelled wheat, if sufficiently matured to sprout, will under favorable conditions, produce a good crop, but will surely cause the variety to "run out" in a very few years if continued sowing of inferior stuff is indulged in.

A farmer should have a seed patch on which to grow wheat for seed. This should be given the best of care, should be ploughed deep and early, kept free from weeds, use the best varieties and the purest seed, and from the products of this sow the larger fields. Plant different varieties and sow the general fields only with such as have proved themselves suited to the locality. Buy new seed from time to time and in that manner grow the very best quality and largest quantity. Changing seed from one locality to another is desirable; even from one neighborhood to another; still better from distant parts; usually from northern localities to southern is better than from southern to more northern.—O. B. HOFFMAN, in Farm and Home.

I GENERALLY make shortcake in individual fashion, out with a biscuit cutter and served in deep, pretty fruit plates. Some of my favorite winter fillings are oranges, sliced and left standing with powdered sugar for half an hour; stewed dried apricot, which is delicious with whipped cream; bananas and oranges, sliced pineapple; well seasoned apple sauce or even orange marmalade. Canned fruit of almost every description makes good shortcake, only do not use too much juice and make it soggy.—Mrs. C.

Reports from all sources show that the early hatches of eggs have been very unsuccessful, whether by hens or incubators. The reason is that the long, cold winter left so little surplus vitality in the hens, that they could impart so little to the eggs, and of necessity, the eggs were either not fertile at all, or the germ was so weak that the chick, though it may have started to hatch, died before its time was up, and a lot of worthless eggs, and a big batch of disappointment were all that the owner had to show for his month's labor.

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