

WESTERN RECORDER

Faith, Hope and Love, these three.

77th YEAR.

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WESTERN RECORDER.

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"Lord, make me of a meek, forgiving spirit; may my heart be as ready to pardon offences as it is to beat."

There are great strainers among us still who apparently have no difficulty in swallowing a camel, hump and all.

The French are aroused to the evils of drinking among the soldiers. In order to educate them on the subject, military orders have been issued for monthly lectures on the dangers of alcohol. These lectures are to be given in every garrison.

A good man's hand is never more out of place than when on the sword-hilt; yet there is always a tendency even among Christians to draw the sword from its scabbard. The sword never helps to establish Christ's kingdom; all that is ever done by it will have to be undone. Brute force will throw down what brute force has built up.

DR. LANDRUM, on his return from Cuba, made a scathing arraignment of the Americans who have gone there. He said in Atlanta: "Americans now in Cuba, instead of helping the natives toward Christ are a hindrance, a by-word and an offense. American drunkenness, American gambling, American lewdness, American greed, American profanity and ungodliness are thriving there."

The Watchman says: "We do not believe that the responsive reading in Sunday-school exercises of the Scriptural passage that forms the lesson can be vindicated as in accordance with common sense or with proper reverence for the Word of God." It has always seemed strange to us that Baptist churches would allow responsive reading in their Sunday-schools.

The Interior tells an interesting story of the Ojibway Indians who were carried to Chicago to give exhibitions in connection with the sportsmen's show in the Coliseum. There were between forty and fifty of the Indians, and no price could get them to go at all unless they could take their Sabbath with them. And on Sunday every one of them went to church.

The Long Creek church in Canada is a noble little body, if its liberality is equalled by its spirituality. There are only 81 members in the church, but it has built a house of worship and paid for it without making itself a pauper begging from other churches. It has also built a parsonage, which is neatly paid for. It gives its pastor \$600 a year, and instead of asking help from the Home Board gives generously to that Board.

Elquence in the Pulpit—Is it Out of Place?

BY REV. W. D. NOWLEN.

It has been my displeasure several times recently to hear brethren disparaging elquence in the pulpit. I frequently hear brethren say, "I don't attempt to be eloquent in my preaching," and I always wonder why. Not long since, in a meeting of leading preachers, I heard a college professor, who was also a preacher, say, "I shall not attempt to be eloquent. I shall state plain truths which are more important and interesting than any of my poor elquence;" as though elquence and "plain truths" were incompatible. A prominent preacher, who holds a denominational position, followed, and endorsed what the professor had said about elquence, and added that he "did not consider the pulpit a place for elquence. That the pulpit was the place to tell the simple story of Jesus and his love;" as though the story of Jesus and his love was not a theme to make a man supremely eloquent.

When I think of Jonathan Edwards, Chas. G. Finney, Whitfield and others of their kind, who have swayed audiences, I think of eloquent preaching.

But what is elquence? No doubt a definition of elquence would help to clarify the atmosphere very much. Dr. Broadus, and a man who was himself eloquent, says, "Elquence is so speaking as not merely to convince the judgment, kindle the imagination, and move the feelings, but to give a powerful impulse to the will. All of these are necessary elements of elquence, but that which is most characteristic is the last." Then the most characteristic element in elquence is the giving of a new impulse to the will. Now is not that just the thing preaching is intended to do?

It may be oratory, however, the brethren intend to disparage in the pulpit. Well, what is oratory, but the art of speaking in an eloquent or effective manner? When we speak of Daniel Webster, Patrick Henry, Edmund Burk, Henry Clay and Henry W. Grady as great orators, what do we mean? but that they were men who had the power in public speech to sway audiences, to make them see what they saw and feel what they felt?

This again is the very purpose of preaching. Certainly, then, true oratory is one of the elements of good preaching. But perhaps it is rhetorical beauty and vivid imagination that the brethren so much deprecate in the pulpit. Dr. Broadus says "beauty" is one of the three elements of good preaching. There is no good reason why the Gospel should be preached in broken and grotesque language. And as to imagination, it is one of the important elements in a public speaker. "The imagination," says Beecher, "is the very secret and marrow of civilization. It is the very eye of faith. The soul without imagination is what an observatory would be without a telescope." Napoleon believed every battle was first won in the imagination. Henry Clay, while yet a mill boy in Virginia, or hoeing corn in the fields of Kentucky, through his imagination was swaying the halls of Congress with his oratory, and it was this vision splendid that served as a mighty cable to draw him on until it became a reality. The imagination is a very important faculty, and the only creative faculty in man.

Then, we should not object to beauty or a vivid imagination well used in the

pulpit, though these are essentials of elquence.

Vinet says, "Elquence is the power of making the primitive chords of the soul vibrate in us—it is in this and nothing else that we acknowledge the orator." Augustine says, "Make the truth plain, make it pleasing, make it moving."

It is not enough, then, to give "plain, simple truth;" you want some power to "make it move." If truth is all the people need, why have preachers at all? why not just give them the Bible, that's the truth. Truth alone is not sufficient. There are many men in the pulpit whose thoughts are profound, whose learning is extensive, whose scholarship is thorough and whose characters are spotless, but whose preaching is exceedingly dull and unfruitful. They know the truth, they tell the truth, but without zeal, without fervor, without inspiration, without force, without beauty, without pathos—in short, without elquence. Elquence is the result of a living force that brings out in public speaking all the resources of the imagination, all the inspiration of feeling; yes, all that is impressive in the public speaker—the kindling eye, the quickening voice, the pleasing gesture, the striking posture—as he stands before his audience aglow with fervor. Men are never drawn to any place more quickly than to a place where they can hear important subjects wisely discussed, with the full fervor of manhood, burning truth, bearing upon character and conduct, sent home to the hearts of the hearers; and this is elquence.

An audience can be electrified by the power of a living man touching the chords of living men as nothing else can electrify. There is no misconception more false and hurtful than that elquence is a thing of trifle, fit for the amusement of silly audiences, but out of place in the pulpit, and unworthy of a minister of the Gospel. It is elquence that can unlock the door of prejudice, kindle the fires of emotion, throw wide open the flood-gates of imagination and move the stubborn wills of men. Its elquence that makes the words of truth, whether precious promise or stern rebuke, glitter with all their sparkling fancy, holding the enchanted hearer spell-bound for hours, and causing him, at the close, to wonder that the time has been so short. Shall we be less esteemed if we throw our souls into our preaching for that noblest of purposes, the elevating and saving of mankind? No, brethren, truth and elquence are not incompatible. Says Dr. Jno. S. McIntosh, "Search, ye that would know the secret of elquence, and ye shall find truth to be the strength of the great classic speakers." Truth is the foundation of all elquence. So I am persuaded that those brethren who deprecate elquence in the pulpit either do not understand the nature of elquence, or do not mean just what they say. Oh, brother, be eloquent if you can, but if you cannot, don't disparage the brother who can.

Lexington, Ky.

Some people have a great dread of contagious diseases of the body, and will almost break their necks in running to avoid an exposure to some dreadful disease; but they fear not contact with the soul-destroying disease of sin, and will seek opportunities to expose themselves to it, some even taking for life companions those inoculated in sin. Yes, it's "catching." Look around you and you can find some of your own acquaintances who have caught the disease of sin from others. "Because iniquity abounds the love of many shall grow cold," said our Lord.—Gospel Missionary.

Honoring Home.

There are many homes where the parents have no need of the money of their children, or the things which money can buy, because they have themselves abundance of this world's goods, but all the more there should the debt of honor not remain unpaid, the best way in which sons and daughters can honor their parents is by doing all honor to them. Every son when he goes away from home carries with him the honor of the home to which he belongs, and he may either enhance or dissipate it. If he does well, his success is doubled, for it is not only an ornament to himself, but a crown of honor to his parents. There is nothing in this world more touching than the pride of a father or mother in a son's success. Many a student, in the rivalries of academic life, is thinking about this more than anything else, and on the day when he is being applauded by hundreds he is thinking of hearts far away that are glorying in his honor. On the field of battle this has often been the inspiration of courage, and in the battles of life in a city like this there are multitudes doing their best, living laborious days, shaking off the tempter, and keeping straight in the middle of the narrow way, for the sake of those far off whose hearts will be cheered by their well-doing, and would be broken by their ill-doing. I do not think there is a sight more touching than when a youth, who has been away in another city or in a foreign land, and bears in his face and demeanor token of his well-doing, comes back on the Sabbath to the church in which his boyhood has been spent, and sits again side by side with the proud hearts that love him. Where is there a disappointment so keen, or a disgrace so poignant, as he inflicts who comes not back because he dare not, having in the foreign land, or the distant city, soiled his good name, and rolled the honor of his home in the dust.—Dr. Halker.

A REMARKABLE instance of faithfulness unto death was recently described in a Chicago paper. An elevator in a tall office building fell from the eighth story to the basement.

Of the three passengers in the elevator when it fell, one was a child, a little girl about eight years old. The man in charge of the elevator, when he saw that the car was actually falling, and utterly beyond control, turned quickly, caught up the little girl, and held her high above his head. The shock, when the elevator struck the solid floor of the basement, was something terrific. The two adult passengers and the elevator man were instantly killed; but the child held aloft in the arms of the latter, was saved, the shock being diminished for her by the interposition of the rescuer's body.

The man's last thought and last act were of the obligation resting upon him, his duty to preserve, as far as lay in his power, the lives that had been entrusted to him. He did what he could, and all that he could in that moment of mortal extremity.—Exchange.

PRECIOUS stones are put into the fire. The oriental cornelian and Brazilian topaz change color in the burning, and the black spots of the amethyst and hyacinth can only be removed by heat. Thus God's jewels are purified; all that can stand the fire must pass through it, and in the fierce heat of trial many a commonplace Christian begins to glow with new hues of grace, at which men greatly wonder.—W. Y. Fullerton.

Questions Answered.

BY SENEX.

"During a meeting at a Baptist church, a man came forward to confess Christ but stated to the minister that, while he believed immersion to be the proper mode of baptism and wished to be immersed, yet he did not wish to identify himself with the Baptist church, but wished to join the Episcopal church to which his wife belonged. The minister refused to baptize him. Did he do right?" Most unquestionably. He ought not to baptize any man where there is a Baptist church—and this was even in a Baptist meeting—unless such an one has presented himself for membership to the church, and been voted upon by the church as a candidate for baptism, after which he would be a member of the church. The right hand of fellowship given to a man after baptism does not make him a member, but recognizes the fact that he is already a member. If the man had asked the pastor to baptize him without his offering himself for church membership, saying that he was a Baptist but did not wish to identify himself with that church, intending to join the Baptist church in some other city, the pastor ought to have refused. He had no right to baptize him on such terms, but should tell him to join the church and after he had been baptized take a letter to the other church.

Moreover, a man who in any such way put his wife before his Lord ought not to be baptized. He may have "confessed Christ," a phrase I do not like, but the probability is Christ does not know him as a pardoned sinner. The idea of beginning his discipleship by proclaiming that the Lord stood second with him! And this in the face of the declaration that no man can be his disciple who does not hate father, &c., in comparison to his love for his Saviour. If the man had told him he was an Episcopalian in belief, but wished to join the Baptist church because his wife was a Baptist, the church ought to refuse to receive him as a candidate for baptism, and the pastor ought to advise the church so to refuse him. A regenerated man thinks only of pleasing and obeying God in joining the church. He certainly sins greatly if he even considers any human being in this thing. And he gives reason to believe that the root of the matter is not in him; that being unregenerated he does not love God supremely.

If the man was a regular member of the church and should join the Episcopalian, the church would exclude him from her fellowship. The very idea of a preacher's baptizing a man who says in advance that he intends to do what the church would exclude him for is preposterous. No Baptist minister would think of agreeing to baptize a man who offered so cool an affront to a Baptist church.

An amusing incident was told me once by a minister. A Presbyterian lady came to him and wished him to baptize her on the sly, and let her remain in the Presbyterian church, that being the stylish church of that town, while the Baptists were a feeble folk. He advised her to ask the Presbyterian preacher to baptize her, but she said that would not do because the Presbyterian pastor had never been baptized himself and had no right to baptize others! And yet, feeling that strongly on the subject of the ordinance, she wished to be a Presbyterian as that was the fashionable church! Had she lived in the days of our Lord on earth, she would have invited Pilate and Gamaliel to her receptions and have refused to notice the young carpenter and his band of Galilean fishermen.

"Did the Saviour wash the disciples' feet on the same occasion that he instituted the Supper? If the footwashing took place at the Lord's Supper, ought we not to practice it at the same time?" If footwashing is to be practiced at all, it would seem that the time for it would be just after celebrating the Lord's Supper. For it was on the night in which he

instituted the Supper that the Lord washed his disciples' feet. Matthew, Mark and Luke, and Paul afterwards, give accounts of the institution of the Supper. John omits that, and tells of the washing of the feet. As is well known, John's Gospel was written last, years after the others. And he does not cover much of the ground of the others, confining himself for the greater part to things they had omitted.

The disciples were to go into all the world, teaching and baptizing the converts. The command to believe and be baptized is evidently for all disciples till the end of time. The Acts are filled with accounts of baptisms. The Lord declared that his saints should show forth their faith in his atonement by celebrating the Lord's Supper till He came again. The churches founded by the Apostles celebrated the Supper. In regard to these two things, there is no question that they were to be ordinances in the churches till the end of time. Any one who is familiar with the Bible will readily see the wide difference between the way in which baptism and the Supper are spoken of everywhere, and this one mention by one Evangelist of the footwashing. Of course that is not conclusive against such an ordinance. God must be obeyed when He speaks, though it be but once and though no example of obedience is found in the canon of Scriptures. But this does create a strong presumption against considering footwashing as an ordinance.

The convincing thing which proves to my mind beyond all controversy that footwashing was not an ordinance in the churches is that verse in which Paul mentions it. He is giving the qualifications which a widow must have to be received into an order of widows supported by the church, and not a widow be taken into the number under threescore years, having been the wife of one man, well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, &c. He does not say, "If she have been baptized, if she have partaken of the Lord's Supper." Of course all the members of the church, the widow included, had done these things. And if footwashing had been an ordinance also, he would not have mentioned it in this way.

For it is Great.

In the twenty-fifth Psalm David says: "For thy name's sake, O Lord, pardon my iniquity, for it is great." When we ask our fellowmen to pardon us, it is on the ground that we are innocent, or that our offense, if real, is trivial. Not so here. The Psalmist pleads the magnitude of his sin as a reason why God should forgive it. We think, as we read those words, of a man in agony bordering on despair. He is conscious not only that he is sick, but that he is nigh unto death. He cries: "O doctor, help me, or I shall die; help me quickly, for you are skillful, and I am in need of the utmost that your skill can do." David begins by saying: "For thy name's sake." He realizes that God is infinite in mercy, and that his grace will be magnified by saving one who is utterly hopeless and lost. He says in substance: "O divine Physician, mine is a case worthy of your attributes. A great Saviour is for great sinners."

This prayer is not recorded to be used only on special occasions, when we have been tempted to some flagrant violation of the law of God. It is a prayer for every day, for we all sin daily, in thought, if not in deed. And every sin is great. It is rebellion against God. It is high treason. Conscientiousness is idolatry. Anger is murder. He who breaks one of the commandments is guilty of all. The trouble with us is that we do not realize the exceeding sinfulness of sin. We do not look upon it as God does. Hence our penitence is superficial. We do not go in prayer with broken and contrite hearts. The preparation for true prayer is twofold—a deep sense of our guilt and all desert, and a high, grateful appreciation of the infinite mercy of God in Christ. They must go together. We must say: "For thy name's sake, pardon

my iniquity, for it is great." I quote the comments of two wise and good men on this passage:

Lighton says: "The greater the weight of misery under which you lie, the more need you have of mercy and the more will be the glory of it in you. It is a strange kind of argument used by the Psalmist, and yet a sure one. It concludes well, and strongly: 'Lord, pardon my iniquity, for it is great.' The soul, pressed with the greatness of its sin, may make that very pressure an argument to urge the forgiveness of it at the hands of free mercy."

Dr. Alexander Maclaren says: "Good people sometimes wonder and sometimes are made doubtful and sad about themselves by the abiding and ever-increased consciousness of sin. There is no need to be so. The more our lives are brought into fellowship with the perfect life, the more shall we feel our own shortcomings. Let us be thankful if our consciences speak unto us more loudly than they used to do. It is a sign of growing holiness, as the tingling of a frost-bitten limb is of returning life. Let us seek to cultivate and increase the sense of our own imperfection, and be sure that the diminution of a consciousness of sin means, not diminished power of sin, but lessened horror of it, lessened perception of right, lessened love of goodness, and is an omen of death, not a symptom of life."

Yes, David's prayer shows that he had risen, by grace, above the earthly mists in which sin seems a little thing, a mistake, a misfortune. He beheld it in the light of God, and hence, like Job, he abhorred himself. Yet he felt that the more guilty he was, the more full and free would God's forgiveness be, if he was truly penitent. But he could not repent truly until he apprehended the greatness of his iniquity.—C. E. B., in Herald and Prebyter.

Besetting Sins.

BY REV. THEODORE L. OUYLER, D.D.

Let us lay aside every sin which easily entraps us, and so wraps us round as to trip our feet and cause us to stumble. That is a very fair rendering of the first verse in the twelfth chapter of Hebrews. In our common Version it reads, "The sin that doth so easily beset us." A besetting sin is the one that chimes in with a person's strong inclinations. Does he love mirthfulness? Then he must be careful lest he run into excessive levity, and play the harlequin. He will be tempted to make jests of sacred things, and to crack jokes on serious occasions. A minister ought not to be a monk; but neither should he be a social comedian.

Does a man love ease? Then he always interprets those providences in his own favor which allow him to shirk hard work, and swing in his hammock. Does he love flattery and eclat? Then he is tempted to covet applause, and to imagine that he is serving God when he is only burning incense on the altar of self-worship. The ardor of love may easily kindle into unholy passion, and become "hot coals of fire" in the bosom. The most dangerous enemy is the one which wears a fair face and has a smooth tongue. Look out for selfishness! It is the "old Adam" lurking behind every hedge. It will always keep pace with you if you give it the upper hand. Make no league with it; for Christ will never abide in the same heart with that subtle and greedy tyrant. A Christian is never safe, never true, and never true to his Master unless he is constantly "collaring" every sinful and selfish lust, and forcing it into unconditional surrender.

The test question which Jesus Christ proposes to every one at the very start is this—will you lay aside the sins that easily beset you, and follow me? Will you make a clean break with sinful practices? The sin may be very dear; it may have encircled itself in your heart; no matter, put it away! While the love of any sin remains, the heart cannot love the spotless Saviour. There is no room for both; Christ will not accept one corner, and leave Satan the "chief seats" in the soul. "Ye shall seek me, and find me, when ye search for me with all the heart." If a

true Christian life is a race, then no one can win it if handicapped with besetting sins. Here is one cause for shallow conversions and stunted religion; they began with a compromise with favorite sins. The old encumbering weight was not laid aside; the entangling and entrapping garment of sin was not stripped off. If this article falls under the eye of any one who is awakened and anxious to begin a real Christian life, I would say to him or her—pray for a deep conviction of sin, and with the Spirit's help, for a thorough uprooting of evil principles, inclinations and habits. Unless you "abhor that which is evil," you will not "cleave to that which is good." A true follower of Christ must not only do a great deal of sincere loving, but also a great deal of honest hating. Dr. Johnson used to say that he liked a good hater. Until you so hate sin as your real enemy, and as Christ's enemy that you look it out, there will be no room for Jesus to come in and dwell in your heart. The weeds must come out before the good seed can take root in the soil of your soul. It makes no odds what the sin or sins may be that so fatally beset you. A man may be crushed by an avalanche, or he may be poisoned by an atom of strychnine; each one takes life; and the sin that keeps you from Jesus, takes your soul's life for this world and the next!

The command to "lay aside every weight" means that you are not to take up with a cheap and easy religion. Some preachers and teachers in their desire to commend the freeness of the Gospel offer, the simplicity of the faith process, hold out the delusive idea that "it is the easiest thing in the world to be a Christian." These rose-water teachers make no allowance for the weakness of human nature or the power of the adversary, or the surrounding multitude of temptations. Such false preaching is pretty sure to either hoax its recipient into self-deception, or to make him a crude half-converted professor to the last. Of such shallow experiences, grand old Samuel Rutherford said, "Many people only play with Christianity and take Christ for almost nothing. If ye never had a pained soul for sin, ye have not yet lighted upon Christ. But if ye would quit all the world for him, that proves that the work is sound." Jesus himself put repentance before faith, for he knew that no man could cleave to his sins, and lay hold on a divine Saviour with the same hand. The only effectual repentance is to lay aside the sins that entrap you; the only effectual faith is to begin, with the Spirit's help, to keep Christ's commandments. "Looking unto Jesus," says the Apostle who wrote this direction how to win the race. That is the secret of success after all. Looking unto Jesus! The one sure way and the only way to get sin out of our daily lives is to get sin out of our hearts; the only effectual way to do that is to admit Christ Jesus there. Looking unto Jesus! A victorious life is no child's play. We won't get to heaven on a feather-bed. The grip on Jesus loosens the grip of sin; and every mile on the race-course brings us nearer to the crown.—Evangelist.

God's Light.

It is said that once a lady after being photographed was told by the artist that there was a strange blotch on the picture which he did not find on her face. He came back from the chemical room to examine her countenance; but there was no trace of it there, and yet it would not leave the film. The next day she was dying of smallpox. That marvelous painting by the light had detected the spot which no human eye could see. As so there is upon the soul a mechanism more fine and delicate on which by automatic processes our conditions are impressed as upon the photographic film and could some of you see to-day what God sees, you would shrink with horror from the vision of your soul, and you would fly to His feet for mercy and cleansing.

Men are respectable only as they respect.—Emerson.

TRIP NOTES.

NASHVILLE, TENN.

The writer enjoyed a long anticipated visit to Nashville recently; met Rev. Dr. J. A. Holt, one of the greatest of all our State Mission Secretaries. He has ordered a colportage wagon like those used by the Mission Board in Texas, and contemplates ordering more as they are needed in the colportage department of his work.

I met Dr. Edgar E. Folk, the able and genial editor of the *Baptist and Reflector*. Called on Sunday-school Secretary Dr. J. M. Frost. He reports business for the fiscal year \$8,000 ahead of what it was this time last year, and for future expansion of his great work he has in the reserve fund \$70,000. This is complimentary to his business ability. I called on Dr. R. M. Boyd, manager of the "National Baptist Publication Board." With commendable pride he showed me through his great establishment that, in a few years, has grown to a plant worth \$75,000. He has on his payroll from 60 to 120 employees—all colored. This is the publishing house of the colored Baptists. While in Nashville it was my pleasure to enjoy the hospitality of Dr. Lansing Barrows, the beloved pastor of the First Baptist church.

ATLANTA, GA.

I was surprised to witness the many evidences of the growth and prosperity of the city. They have more fine office buildings than many cities of double the population. Including suburbs, the city has a population of 135,000. I called on Manager H. S. Cole, of the American Baptist Publication Society branch in Atlanta, the successor of H. J. Paxon. I am persuaded that no better selection could have been made for the position so ably filled by his popular predecessor. He reports business in a prosperous condition, and ahead of what it was this time last year. I had the pleasure of meeting Dr. Bell, editor of the *Christian Index* in his office; as usual, he was busy and cheerful. Then I met Pastor John E. Bernard, of Anniston, Ala., who had a great meeting in his church, assisted by Pastor-Evangelist G. O. Oates, some time since, resulting in 300 additions, and the good work continues at the rate of five or six additions per week.

I met Dr. White, of the Second Baptist church. He spoke of Dr. Henry McDonald, and how affectionately his memory is cherished by members of the church and the community. Dr. White is a man of affairs, as well as one of our best preachers. He has led his people to liquidate their debt (\$12,000), including interest, and the balance is satisfactorily arranged for. Since becoming pastor the membership has increased 139, and 79 have been added in the past year.

I called on our Secretary of the Home Mission Board of the Southern Baptist Convention and found him busy, happy and hopeful.

On my homeward journey I returned by way of Birmingham, Ala., and found that that city, since my last visit, had made great strides in fine buildings, and in the rapid increase of all kinds of business. The increase of capital and population are greater than in any other city of the South. It is already one of the greatest business centers of the South. I had the pleasure of meeting Rev. Frank Willis Barnett, the skillful and wide awake editor of the *Alabama*

Baptist. He is a man of first-class business ability, who would succeed in any calling, and he is making a fine paper and deserves the support of the Baptists generally. Rev. J. V. Dickinson is associate editor, a man able and popular in his work.

I had the pleasure of meeting Dr. A. J. Dickinson, the pastor of the First church. He ranks as one of our foremost men. He is raising money to build a \$50,000 church, and I wish him success. I failed to meet Dr. Davidson, of South Side, but heard that his church continues to grow, and that as a pastor and preacher he is one of the most loved in our Southland. On the train coming to Chattanooga I met Rev. J. W. Sandlin on his way to his appointment at Fort Payne. He is doing a fine work, and is very popular with the brethren.

W. P. H.

PROGRAMME.

The following is the programme of the meeting of Circle No. 1, to be held with the Adairville Baptist church the fifth Sunday in March:

- 9:00 A. M.—Devotional exercises led by W. H. Ounn.
- 9:30 A. M.—Sunday-school led by superintendent and pastor.
- 10:00 A. M.—Sunday-school in Circle—"What are you Drinking?"—Q. M. Turner, S. B. Markham, F. M. Page, T. H. Borders.
- 11:00 A. M.—Sermon on Missions. E. S. Alderman.
- 1:30 P. M.—Report on Missions in Circle.
- 2:00 P. M.—Should a church have preaching every Sunday?—J. M. Joiner, W. S. Ryland.
- 2:30 P. M.—What I propose to do for Christ.—W. H. Conn, W. E. Jenkins.
- 3:00 P. M.—What are you doing to build up your church?—M. L. Fugate, Harvey Hughes.
- 7:15 P. M.—Sermon.—W. S. Ryland. J. S. SMITH, President.

The annual course of Gay Lectures in the Southern Baptist Theological Seminary will be delivered during the present session by Prof. Noah K. Davis, LL.D., of the University of Virginia. The general subject of the lectures will be "Christian Ethics." The course will consist of three lectures with subjects as follows:

- I. The Law of Trespass.
- II. The Bond of Trust.
- III. The Right of Defence.

The dates of the lectures will be as follows: Tuesday, Thursday and Friday, April 1st, 3rd and 4th, at eight o'clock, P. M. The lectures will be delivered in the chapel of Norton Hall, and the general public is invited.

Prof. Davis, as is well known, is a man of national reputation as a writer and teacher. This course of lectures gives promise of being one of the best which the Seminary has had.

PASTOR J. F. GRIFFITH, of Bagdad and Christiansburg churches, called at our office and kindly handed us money collected for the *Western Recorder* for which we thank him. He is a student in our Seminary. The churches under his care are doing well and we wish him great success in the Master's vineyard.

He who holds nearest communion with heaven can best discharge the duties of every-day life.—Selected.

A NEW SCHOOL.

It will perhaps be interesting to those who love our mountain work to know that we have launched a Baptist school at Hazard, Perry county, Ky. We have organized the school, and have run for one term in the public school building. Our enrollment has reached 120, the attendance first class and the work good. We have three teachers, Prof. Olean K. Calvert, of Mason county, being principal. He is both able and scholarly, and especially well adapted to the work.

Our people are rapidly becoming deeply interested. They have in good subscription \$1,840 of the \$2,500 they will raise for their part—which is a good part for them under the circumstances. To this \$2,500 Prof. Calvert and I are to add the same amount, making in all \$5,000. With this amount it is our purpose to erect and furnish a good building as possible.

The Baptist people have no school in this end of the state east and northeast of us, the closest school being Oneida, Clay county, which is about 45 miles west of us. A good school here would have heavy local patronage, and would draw good patronage from the surrounding counties of Knott, Letcher, Leslie and Breathitt. The nearest boundary lines of Leslie and Knott are within 18 miles of our county seat, where our school is to be built.

We are on the direct line of two or more railroads that now look longingly toward Pound Gap, Va. And, besides, this section of the country has vast resources evidently soon to be developed. This development will make our country great. Shall the moral and intellectual development lag behind? I hear Christ's friends answer "no." "We will seize the opportunity and meet the demands of the hour."

We have yearned for the establishment of such a school ever since our eyes first saw this great mission field. It is a cause for gratitude that the good Lord has heard the prayers of his children and put this school under way. May the good Lord turn the hearts of his noble stewards toward this great and needy field and enable us to build a great school! A. S. PERRY, Hazard, Ky.

A BUSY WORKER.

Coffee Tastes up Different Spots.

Frequently coffee sets up rheumatism when it is not busy with some other part of the body. A St. Joe, Mo., man, P. V. Wise, says: "About two years ago my knees began to stiffen and my feet and legs swell, so that I was scarcely able to walk, and then only with the greatest difficulty, for I was in constant pain."

I consulted Dr. Barnes, one of the most prominent physicians here, and he diagnosed the case and inquired, "Do you drink coffee?" "Yes," I replied. I did so and commenced drinking Postum in its place.

The swelling in my feet and ankles and the rheumatic pains subsided quickly, and during the past 18 months I have enjoyed most excellent health, and, although I have passed the 68th mile post I have never enjoyed life better.

Good health brings heaven to us here. I know of many cases where wonderful cures of stomach and heart trouble have been made by simply throwing away coffee and using Postum.

WE ADVISED AGAINST DELAY!

SHARES IN THE

Blue Grass Oil Company

ARE NOW SELLING AT

7 1/2 CENTS PER SHARE.

Par Value, 10 Cents. Full Paid and Non-Assessable.

For particulars, address NEOMES INVESTMENT CO., BEAUMONT, TEXAS. Work is now progressing rapidly on the Blue Grass well and the Blue Grass gusher should be in early in April.

THE AFRICAN MISSION.

"Forward!" into the regions beyond is the order ringing in our ears. My last article was a plea for advancement. This one must tell of progress and larger plans. In November last Bro. Duval, B. A., reached Awyaw, and together we went on a tour through the northwest district, preaching in the towns and villages on the way. Our objective point was Shaki, a town 75 miles northwest Bowen planned to visit this town in the fifties, but the roads were closed against him. The Alafin (King of Yoruba) sent a messenger with us to introduce us to the rulers of the different towns. Everywhere we were welcomed and entertained most hospitably. At Iganna and Okeho, sister towns, situated in a most picturesque and healthy district, we found the people most ready to receive us, and they begged us to settle amongst them. The whole district is thickly populated, and without any missionary whatever. We have already arranged to send a native teacher to live amongst them until we are able, through the liberality of the churches, to send a preacher from the states.

At Shaki a field even more promising stands open to us. Rulers and people, both heathen and Mohammedan, bid us welcome and beg us to settle amongst them. All they know of the missionary and his message is what they have witnessed in Awyaw, Ibadan and other towns, and they are most anxious that their town shall be occupied by Christian teachers.

Through the generosity of a lady of Tennessee, who has promised \$1,000 for extension work, Bro. Duval will, we trust, commence work there in April.

A native teacher is being sent to Affa, a large town in the northeast, another to assist Bro. Fadipe at Lanlake; and all these are tapping virgin soil. We have stood still long enough, and now that we have made a move, please keep us going by sending men and means lest we come to a final halt. Iganna ought to be opened up when we commence work at Shaki. Who will make this possible by a contribution of \$1,000?

I am due to go on a visit to England, but am staying out to see work begun at Shaki; let me have more to stay for—two new stations added to our African mission this year. Good news of conversions and baptisms come in from all directions. Let us honor God by this extension work.

A GOOD TIME IN MERIDIAN.

We have just closed a fine, "old-fashioned" revival meeting in our town. Bro. T. T. Martin came to us on February 9, and remained three weeks, preaching twice each day to large and increasing audiences to the last. To say that Martin preaches the Gospel, is to say about all of it, except the emphasis that he puts upon it, and that lacks little or nothing of being enough. His

sermons abound with those essential elements that go to make up an apostolic presentation of truth that is exposition, argument, appeal and persuasion, and are calculated to enlighten, convince and move people to act in their souls' interest. Such preaching also indoctrinates and establishes Christians in the faith, and serves mightily in setting back the gainsayer.

People of all forms of belief came in troops to hear him, and while our own Baptist pastors have not been slack in making clear the essentials of the faith of the Gospel both as it refers to salvation and Christian practice and duty, they got it this time for many good days "line upon line and precept upon precept, here a little and there a little," and altogether very much so that no one can now be excused for saying that Baptists believe in justification by good works, salvation by growth and culture and the spoliary of the saints.

I think that, by actual count, there were thirty accessions to the churches, besides an unknown and an untold number of other conversions of both those who are in and those who are yet out. It was that kind of preaching that is like "casting bread upon the waters" that will be "gathered up after many days." The joy of some of us is about full, since the last of our household—three in number—were amongst those who were saved.

Bro. Martin left our people singing in their hearts "How firm a foundation ye saints of the Lord," and when he comes again I hope the echoes will not have quite ceased to be heard.

J. A. HACKETT.

Meridian, Miss.

SAVANNAH IN 1903.

Savannah unanimously and heartily asks for the Southern Baptist Convention in 1903. This is a great need, and long felt. Will not our brethren help the cause here by their presence? We are greatly in earnest; we waited for New Orleans and Asheville; may we not now have our time for which we have waited so long? We ask it for the sake of Christ and his cause.

So far as transportation, hotel accommodations and such things are concerned, we are second to none, and our need is greater than any other place.

We not only ask, but beg that the brotherhood come.

Cordially and fraternally,

JOHN D. JORDAN.

Savannah, Ga., March 14, 1903.

SUBSCRIBE FOR THE RECORDER.

NEW CURE FOR FITS

If you suffer from Epilepsy, Palsy, St. Vitus' Dance, or have children or friends that do so, my New Discovery will CURE them and you are asked to go to send for a FREE TRIAL and try them. They have cured thousands where everything else failed. Just absolutely true with complete directions, price prepaid. Please give A.C. and full address.

DR. W. M. MAY, 24 Pine Street, New York City.

SOUTHERN BAPTIST CONVENTION.

Within less than two months the Southern Baptist Convention will meet in Asheville. Never has a city been more keenly interested in the meeting of the Convention in its annual session. A magnificent auditorium costing \$85,000.00 with all modern conveniences and seating 8,000 people has been built for their accommodation. Battery Park Hotel has been selected as headquarters. The Woman's Missionary Union will meet in the First Baptist Church three and one-half squares from the auditorium.

The railroads have granted a one fare rate from all points with the privilege of extension of time to June 2nd.

Hotels and boarding houses have given very low rates and a list will be mailed to your paper for publication. The boarding houses in Asheville are quite as comfortable as hotels, indeed are hotels except in name. Asheville is prepared to take all who come, but we advise that all who send in their names early to the Committee, J. P. Howatt, Oh., will get the best homes and they will get a card with rates, street and number so they will know where to go upon arrival.

There are more Baptists within a radius of 100 miles of Asheville than any other spot on the face of the earth. They are glad the Convention will meet with our "Mountain Baptists."

The Convention has never before met in a place possessing so many natural attractions as Asheville. Our brethren who have never seen the mountain should come and see the mountain tops kissing the clouds—"Come to the Land of the Sky" where God crowned Nature with unsurpassed beauty and loveliness.

Fraternally,

J. H. TUCKER,
Asheville, N. C., March 10th.

NOTES FROM MEXICO.

Some people say Mexico is rapidly becoming Christianized, but to the writer of these lines it appears to be making slow progress toward the Gospel light, and, in some respects, I think it is taking a step backward. There is no doubt, to a careful observer, but what the church party—Romanism—is gradually gaining a stronger grip upon the government than it had years ago. The transgression of the reform laws are now frequent occurrences, and are winked at by the authorities. When Benito Juarez separated "church" and state and confiscated the church property, he closed the convents and, by law, prohibited them to ever be opened again. Jesuits were banished and Romanism received a stunning blow; but during these years past the has been recovering from the blow, so that now, regardless of reform laws, she has her converts. For more than a year there has existed herein Ocuilavaca a convent with, I am told, about 300 girls, and near the old convent which existed before the reform laws. It is reported, and I believe it to be true, that recently a large number of Spanish Jesuit priests landed in Mexico, and are going among these poor, ignorant, superstitious and immoral people playing their nefarious calling. They are here, and two weeks ago I found some in another town fifty miles away while I was out on a mission trip. Every one who knows the history of Jesuitism knows there is nothing too low or mean for a Jesuit to do if only by so doing he can serve Rome. They have been holding meetings, praying

that Protestantism, as they call all evangelical work, may be soon driven out of Mexico. The people are warned against us, told not to attend our services, nor stand about the door where they can hear our preaching, nor to read our tracts or books, nor to talk to us, nor allow us in their houses, but to throw hot water on us.

Rome would delight to set up thequisition again in Mexico and burn a few more who dared to speak.

The Gospel work is not making the progress here on this immediate field that our hearts desire to see. There is no appearance of a real longing to hear the Gospel message. The missionary has most everything to contend with. He needs grace, wisdom, much patience and a double portion of the Spirit of the Master, who said, "Go teach all nations."

Since the first of the year our congregations have been some larger than they were last summer and fall, but they are very few when compared with the number which make up an average Kentucky congregation.

If the missionary simply looked about him at the real situation, he would often be discouraged, but as he is permitted to look up from whence cometh his strength he takes courage and like one of old, knows "the prophecies are as bright as the promises of God," and if he is not permitted to reap the harvest, the Lord allows him to prepare the soil and sow the seed. After all, all we can do is to be faithful in the work to which the Lord calls us, and it is "God that giveth the increase."

The Baptists have a number of faithful missionaries in Mexico, but many more are needed. Oh! that God's people were awake to the crying needs of our priest-ridden, benighted Mexico right at the door of the great Baptist host of the South.

Yours for the Master,
J. I. MOORE.

Ocuilavaca, Mexico.

TOOK THE HINT.

Friend Tell Him in Chicago His Food.

Once in a while one can serve a friend and win a life-long obligation by a little food advice. This is worth while. "Very thankful I was to a friend for his advice when he told me about Grape-Nuts Breakfast Food at the time I was suffering. My stomach trouble originally came from neglect of colds which caused catarrh of the stomach, then followed misery from dyspepsia, headache, loss of vitality and fish."

Last August a friend in discuss my health said if I would change my food and take Grape-Nuts instead of any other food or medicine for one week he would guarantee that I would be greatly improved and feel like a new man.

He was so positive that I concluded to try it and, as I said, I am exceedingly thankful to him in a week's time I lost the heavy, dead feeling in my head, nausea had ceased and the action of my general system had greatly improved.

I have stuck fast to Grape-Nuts. Now I weigh nine pounds more and am steadily improving. Grape-Nuts has a most exhilarating effect on the system and makes one feel bright and alive, as though they were well nourished as a healthy man should be.

The price of Grape-Nuts is within reach of all, but I consider it worth its weight in gold." John Haywood, 2981 Aspen St., Philadelphia, Pa.

SHALL WE TURN THE OTHER ALSO?

In refusing to pass the Local Option Bill, for which the Christian and temperance people of Kentucky plead so long and earnestly, and have made such great sacrifices, the State Senate has given a large number of the better part of its constituency a cruel and execrable "lap in the face." Having been thus smitten upon the right cheek, shall we turn to them the other also?

If it were a matter of unavoidable persecution we would answer, yes; but since it is a case in which the servants of a sovereign people have proved recalcitrant to their trust, and disregarded their oath to carry out the provisions of the constitution of the state, serving the best interests of her people, in accordance therewith, we must reprove them rather.

The people of this state are the rightful rulers of it, and God will hold them responsible for the misdoings of those to whom they entrust the administration of its affairs. To suffer our legislators to fasten the saloon iniquity upon any part of our state, or to make its removal impossible, when we might prevent them, is to consent to the iniquity itself and thereby to defy the wrath of God.

For several years a large number of the citizens of Kentucky have been striving, in the manner which to them seemed most likely to succeed; to get the Legislature to enact such laws as would make it possible to remove the saloon from their midst. This movement has been led mainly by the organized efforts of the several leading denominations of Christians in the state. The final battle has been fought, and the friends of the saloon are the victors.

Brethren, we are cast down, but we are not destroyed. As surely as that the truth is mighty, and that righteousness will prevail, so surely shall we yet succeed if we but wield the sword of truth and righteousness as we ought.

Brethren of the interdenominational temperance movement in Kentucky, and you of our fellow-citizens who are friends of temperance and prohibition, outside the churches, I now make this motion, trusting it will be promptly seconded, and will meet the approval of all good people:

That we ask and require the Legislature of Kentucky to make a law prohibiting the sale of intoxicating liquors in every part of the state except for medicinal and scientific purposes.

That the people of Kentucky would at once abolish the saloon in the state if given an opportunity. I have not the slightest doubt. This was virtually admitted by one of the saloon's strongest advocates recently, when he said in a speech on the floor of the State Senate that to pass the Local Option Bill then pending "would work a revolution in the revenue and taxation of the state." The fact that the people are ready to rise up and crush out the licensed saloon, is the open secret that stands back of the opposition to every movement that proposes to give them the opportunity.

But, it may be asked, since we have failed to get our County Local Option Law, how can we hope to get statutory prohibition for the entire state? My answer is: The one cannot be more difficult than the other, for it only requires a majority in each branch

WEAK KIDNEYS AND BLADDER TROUBLE.

Had to Pass Water Very Often Day and Night.

Cured by the Great Kidney Remedy, Swamp-Root.

Among the many famous cures of Swamp-Root investigated by the WESTERN RECORDER, the one we publish this week for the benefit of our readers, speaks in the highest terms of the wonderful curative properties of this great kidney remedy.

of Swamp-Root, I determined to give it a trial and bought a bottle. By the time I had finished the first bottle the pain had entirely disappeared from my back. The pain and frequent desire to pass water ceased. However, I continued to take the medicine, using about six bottles in all. That was over a year ago and I have had no return of the trouble since.

A. H. NOONKEY.

Chief Engineer, State Capitol Building, Topeka, Kan. Jan. 2nd, 1902.

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 relative, a friend 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.

The mild and extraordinary effect of the world-famous kidney and bladder remedy, Dr. Kilmer's Swamp-Root, is soon realized. It stands the highest for its wonderful cures of the most distressing cases. A trial will convince anyone—and you may have a sample bottle sent free by mail.



A. H. NOONKEY.

DR. KILMER'S SWAMP-ROOT, BINGHAMTON, N. Y. About two years ago I had a very severe case of kidney and bladder trouble. The pain in the small of my back was so severe that I could not stand it to stay in one position more than a moment or two, and was obliged to pass water very often day and night. I tried medicine and doctors without getting relief. Nothing but Swamp-Root cured me. I have since purchased a dozen bottles in the Topeka State Journal.

Sample Bottle of Swamp-Root Free by Mail.

EDITORIAL NOTE—Swamp-Root has been tested in so many ways, and has proven so successful in every case, that a special arrangement has been made by which all readers of the Louisville WESTERN RECORDER who have not already tried it may have a sample bottle 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 wonderful curative properties of Swamp-Root. In writing, be sure and mention reading this generous offer in the Louisville WESTERN RECORDER when sending your address to Dr. Kilmer & Co., Binghamton, N. Y.

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.

of the Legislature, the Governor concurring, to make a law in either case. And to procure the necessary majority, the only change needed in our methods is to use a little more candor, determination and consistency.

Let us make it known beforehand that only he who publicly, upon the stump and through the press, pledges himself to support and vote for a bill giving us statutory prohibition in the entire state can have our votes on the election day.

A candid, persistent and determined effort of this kind upon the part of the temperance people of Kentucky could not fail to elect a Legislature and a Governor that would give us a prohibitory statute for the whole state, with sufficient penalties attached to insure its enforcement.

H. V. HARRILL.

Hardsburg, Ky.

A RECENT VISIT.

It gives me great pleasure to state that in my work of going about among the brotherhood, that recently it was my privilege to visit Dr. J. S. Coleman and wife, at Beaver Dam, Ky. Our honored brother is sorely afflicted, and is surely forgotten neither by his Master nor his brethren. In these days of enforced inactivity our brother takes much interest in the welfare of our Baptist Zion. Two

things impressed me forcibly in being with this great man which I will mention in the Recorder, and suggest that the brethren remember:

1. Dr. Coleman has yet many good books that many of his younger brethren ought to own and carefully study. He is anxious that during his last days his useful books will be properly placed, so that they will be doing good. Should brethren want and expect to secure any of these books, they should be prompt about it.

2. Many people far and near are deeply interested in the Doctor's health and welfare, and often ask his opinion on various subjects, &c. Many of these letters call for answers which exhaust his strength. He dislikes to be unwell or remain silent, especially if stamps are inclosed. Our brother and his family suggest that the brotherhood exercise patience and sympathy for the suffering.

Fraternally,

I. M. WISK.

Sturgis, Ky.

SUNDAY SCHOOL SUPPLIES.

The Baptist Book Concern, 642 Fourth Avenue, Louisville, Ky., handle Sunday-school Supplies of all kinds—all the help, teachers, quaterlies, &c., at regular prices. Give them a trial.

SUBSCRIBE FOR THE RECORDER.

THE GOOD SHEPHERD.

He is my Shepherd, I His sheep; I wandered once, I know, I heard Him on the mountain steep...

He is my Shepherd, I His sheep, And what if death be near? The shadows up the valley creep...

As closer to His side I cling, I feel the Cross so true, With which His love was pledged to bring...

He is my Shepherd, I His sheep; We journey on and on, At least the smile upon his lips...

The table that He spreads for me My foes shall all behold, And in these trembling fingers see...

The cup He puts so gently by When death was drawing near, He freely fills for such as I...

Shepherd! good Shepherd! turn and see! I followed far behind; Thy voice of mercy calling me...

Set wide Thy Father's open door, That I the light may see, And in His love forever more...

-Exchange-

OUR PULPIT.

IMITATIVE MIRACLES.

BY ALEXANDER MACLAREN, D.D.

"And Peter said unto him, 'Jesus, Jesus Christ maketh thee whole; arise, and make thy bed.'" - Acts 3:6.

"Peter said, 'Tabitha, arise.'" - Acts 9:40.

"They stoned Stephen, and he knelt down, and cried with a loud voice, 'Lord, lay not this sin to their charge.'" - Acts 7:60.

You will understand why I have ventured to isolate and connect these three fragments, if you will consider that likeness to Jesus is the all-comprehending law of Christian morals...

The first two of my texts come from the accounts of two miracles wrought in one journey by the Apostle Peter. In both of them the endeavor to assimilate his action to his Master's is plain.

Apostle tries to get as near his Lord's fashion of working as he can, and so he says, 'Arise; make thy bed.' The commandment was not only intended to demonstrate to the bystanders...

The same intention is equally obvious in the other instance. Peter remembered how our Lord had cleared a death chamber of noisy professional waiters...

Then, if we turn to our other text, the very same imitative impulse is at work there in the solemn moment of death. For Stephen remembers how on the Cross his Master had said: 'Father! into thy hands I commend my Spirit.'

Now with that exposition of my purpose I have really said nearly all that I wish to say. But we may expand the consideration of the two thoughts suggested by these instances...

Likeness to Christ, then, is the aim of the true disciple in life and work.

One great peculiarity of the Christian system is that it entrusts very largely the task of moral perfecting to two things, love and contemplation. We all know how subtly love assimilates...

ly, contemplation assimilates. 'We all, with unveiled face, beholding and reflecting the glory of the Lord, are changed into the same image from glory to glory.' If our thoughts are habitually turned to Christ he will habitually diffuse himself through our lives...

If we are living in the love and beholding of Jesus Christ, we shall learn from him what Peter learned from him, to cherish a sweet sympathy with human miseries of all sorts, that does not wait to be asked in order to do its best to alleviate. If you will look at these two instances of Peter's miracles which are before us this morning, you will see that in neither of the cases is there any sign that he was asked to do what he did.

But, though I must not dwell upon it, the wider thought comes up. In my work in any measure, or in any respect, worthy to be said to have been touched with that holy fire of Christ's example which purges all that it touches, and transforms dead rubbish into its own likeness?

aneously, but he has to 'pray us, with much entreaty, to receive the gift,' and so his servants, who have caught his spirit, have to learn to press upon men that which they know not that they need, and to carry to the world an undesired and unwelcome, and an often rejected gift.

But, then, let me remind you of another suggestion that may be made, and that is that in these instances with which we are dealing we have the exemplification of how well the Master's example had been copied by his servant, in caring for men's bodies as well as for men's souls.

But, though I must not dwell upon it, the wider thought comes up. In my work in any measure, or in any respect, worthy to be said to have been touched with that holy fire of Christ's example which purges all that it touches, and transforms dead rubbish into its own likeness?

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As well as Blindly Persons suffer from weak eyes and need

Iklenza

The Great Antiseptic Eye Bath

It removes the symptoms of dangerous eye troubles and its daily use will prevent the eye defects that grow worse with age.

Dr. T. J. Howe, the famous Ophthalmic Surgeon, says: 'I use Iklenza and consider it the best preparation I have ever seen for the treatment of all eye troubles.'

IKLENZA EYE BATH CO., Inc. 1100m to Waterman Building, Louisville, Ky. Read what Dr. Harvey says of Iklenza: 'I have used Iklenza Eye Bath and my family have used it to others as the best eye treatment I have tried and weak eyes find it the most pleasant, refreshing and effective.'



A Fountain Pen for 25 cents.

This pen is made from the best quality materials and is the most durable and reliable pen ever made.

A Vest-Pocket Dictionary 25c

This is a small cloth bound Webster Dictionary containing 100,000 words, and is one of the best selling dictionaries.

The Mail Order Supply Co., 61 West Park, Louisville, Ky.

FOR ANEMIA, CHLOROSIS USE THE GENUINE

DR. BLAUD'S PILLS

See that the name of 'Blaud' is stamped on each pill, all others are imitations.

NATIONAL BAPTIST ANNIVERSARIES

St. Paul, Minn., May 28-29, 1902.

VERY LOW RATES VIA THE

"BIG FOUR" ROUTE.

Round-trip tickets to St. Paul and Minneapolis will be on sale at the rate of one fare plus \$1.00 for the round-trip on May 17, and 19, 21, and 23, good returning after May 21, and until May 29, 1902, with privilege of extension for...

Returns Limit to and including June 30, 1902.

by depositing ticket at Joint Agency at destination and pay amount of 50 cents fee. See that your ticket reads 'BIG FOUR ROUTE.'

For full information and particulars as to rates, tickets, limits, etc. address the undersigned: WARREN J. LENCH, Gen. Pass. & T.A. W. P. DEPUE, A. G. P. & T.A. CINCINNATI, O.

Select Revival Songs

121 Songs. Music only. Compiled by E. B. Farrar. \$1.00 per dozen by mail. Sample copy 10c.

BAPTIST BOOK CONCERN, 625 Fourth Avenue, Louisville, Ky.

I need only say a few words in regard to the divergences, which are as striking as the resemblances between the servant's work and the Master's. "Jesus, Jesus Christ maketh thee whole. Never mind about me, Peter!" Jesus Christ never pointed to any one else, in heaven or on earth, as being the source of the power of which he was merely the channel; the apostle had to do it. So let us hide ourselves behind our Lord. The prop that holds up some great trophy to the eyes of the world is behind the trophy, and hidden by it. The herald is not to blow his own name or praises through his trumpet, but his King's, and be forgotten when the royal progress has come. "He must increase, and I must decrease." Do not obtrude yourself, minister, teacher, Christian worker! Do not obtrude yourself in front of your Master. Never mind whether anybody sees you or not as long as they see him. It is blessed

To be faded in the light of the planet we love:
To fade in his light, and to die.

In like manner, when Peter was with Dorcas "he knelt down and prayed" before he dared to speak the word of power, and instead of copying his Master in laying his hand upon her before she came to life, which would have looked, as it did in the Lord's case, as if the hand communicated the vitality, he only put it out to help her like a brother when the life had come. But yet, with unflinching confidence, before he had made the experiment, he was so sure of the power that Christ had given him that he said, "Jesus Christ maketh thee whole." So, brethren, if you expect other people to believe your word, speak it out as if you believed it yourself. For the men who, having little personal experience of Christ's healing power, have but little confidence in announcing it to others, will have the fate of the seven sons of Sceva, on whom the spirit that they tried to exercise turned, and said, "Jesus we know; and Paul we know"—the mighty source of salvation, and the unhesitating, unflinching proclaimer of it—"but who are ye?"

Likeness to Christ is the aim of the true Christian's life and work. You see in shops poor little plaster casts of the great statues that enchant the world; caricatures they sometimes look like, and they are wrought in a worthless, perishable material. Well, if we cannot do better, let us try to make such a cast of the serene perfectness of Christ's life in our little lives. The original is marble; our copy is plaster of Paris. All the sharp lines may be blunted in our attempted reproduction, and the beauty all but gone, and yet there may be a faint hint of likeness. People whose aesthetic perceptions are but slightly cultivated do not see much difference between Michael Angelo's tremendous images and the little copies of them that you can buy on the quays at Florence. And some people that cannot look at Jesus Christ, or who will not look at him, and have not, perhaps, grown up enough to appreciate the divine perfection of that life, may have their defective power of apprehension stimulated by looking at us, and may be brought to say, "If the copy is fair, so much fairer than the average men around us, how fair must the original be; and how mighty must be the power which, out of such worthless, cheap material, can fashion that which has a hint of Jesus, though

so incomplete a likeness! We are here in the world to make him apprehensible, admired, believed and trusted, by our brethren. Let us keep near him in the secret place that our faces may shine with reflected luster, and then come down into the camp to let our light so shine that men may glorify the uncreated light at which it was kindled.—Baptist Times.

LITERARY.

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

BOOKS.

THE PROGRESS OF DOGMA. James Orr, D.D. New York: A. C. Armstrong & Son. \$2.00
Neander, Saedd and Harnack have given us histories of dogma, but their works by no means render this one needless. Here is the course of lectures the author delivered on the Elliott foundation at the Western Theological Seminary. Our author begins at the beginning, tracing the relation of dogma to history, and showing the parallelism of the logical and the historical development. He takes up the early and fundamental religious ideas, as shown in the controversy with paganism in the 2nd century. The formulation of the doctrine of the Trinity was the first task, which occupied the 3rd and 4th centuries. Next came the doctrines of man and sin, which nearly filled the 5th century; which was followed by two centuries' discussion of the Person of Christ. After that the doctrines of the work of Christ were formulated, and theologians were at this up to the Reformation. Next came the discussion of the terms of justification, the doctrines of justification by faith, &c. Then followed the conflict with rationalism, which in the last century gave place to the discussion of the doctrines of the last things. Thus the field has been covered. Dr. Orr is a clear, incisive writer with deep insight and with wealth of learning. While not so extensive as the works of Neander, Saedd or Harnack, it is of more practical value.

CAPTAIN JINKS, HERO. By Ernest Crosby. Twenty-five illustrations by Dan Beard. 12mo, cloth, ornamental cover. New York and London: Funk & Wagnalls Co. Price, \$1.50.

Next to Mark Twain, Ernest Crosby, the son of the late Howard Crosby, D.D., is the best known writer against American "militarism." Crosby is more radical than Twain. He de-

WHAT'S IN A NAME?

Depends upon the name. Scott's Emulsion is a name that has value. Maybe it doesn't mean much to you—but to the consumptive who has been strengthened and fattened, to the sickly children, who have received good health, to the weak mothers and babies who have grown strong—these Scott's Emulsion means something.

To all of them it has meant a easy and natural return to health.

Scott's Emulsion is sold by Druggists, Grocers and Dealers. Solely by J. C. Scott & Bowne, 49 West 23rd St., New York.

SPRING GOODS!

New Colored Dress Goods

- 45c Yard—Colored Mohairs for spring in old rose, cadet blue, brown, navy blue; 38 inches wide.
- 50c Yard—E'amine with white hairline strip, in cadet, black and white stripe, navy with white, gray and white, 38 inches wide.
- 85c Yard—Silk-finish Alpaca in light gray, medium gray and castor colors 44 inches wide.
- 75c Yard—Extra quality Granite Suitings, in all new colors, roseada, blue, cadet, old rose, castor brown; 40 inches wide.

New Black Dress Goods

- \$2.50 Yard—Lupin's Pure Silk and Wool Velour, 11 inches wide, something new.
- \$1.00 Yard—Special in a 41 inch Grenadine, \$1.50 quality.
- 75c Yard—New lot Black Mohairs that are used so much for those stylish tucked skirts; 48 inches wide.
- 50c Yard—New M'stral Cloth, which is so much in demand now for tucked suits, 44 inches wide.
- \$1.25 Yard—Extra quality of Wm. F. Read's celebrated silk and wool Lunadown, nice weight, the proper thing for Waists and Dresses, 12 inches wide.

New Spring Silks

- 45c Yard—Beautiful quality Corded Wash Silks, in all colors, pink, blue, navy blue, green and white 18 inches wide.
- 65c Yard—Solid-color Corded Silks for Waists, in white, roseada, cardinal, turquoise, light blue, pink, castor, 19 inches wide.
- 75c Yard—Beautiful quality White Corded Taffeta Silks, soft finish, 19 inches wide.
- \$1.00 Yard—Excellent quality Black "Moire Romaine," latest thing for Waists, Separate Skirts or Eton Jackets, 21 inches wide.

Our Mail Order Department

is under the supervision of one of the Firm, each order being filled promptly and carefully
—in fact it is as safe as shopping in person from our counters.
Please mention Western Recorder when answering this advertisement.

J. Bacon & Sons,

Market St., bet. Third and Fourth, Louisville, Ky.

nounces all war. He is a friend and correspondent of Tolstoi. "Captain Jinks, Hero," is a satirical military history of the United States since the outbreak of the Spanish War. Sam Jinks, its hero, is used for purposes of burlesque, but a real creation, with a personality that is even lovable. He is an innocent counter-lad whose taste for military affairs is planted by a chance Christmas gift of lead soldiers. It is cultivated by his training in the "John Wesley's Boys' Brigade," and firmly established by a career at "East" Point, in which institution he obtains a cadetship. "Hazing" at West Point is satirized in a most clever fashion, and its incidents are furthermore made to serve a vital purpose in developing the motif of the entire story, viz., the similarity of militarism and savagery. Sam meets Marian, a "college widow," and is captured by her. She foments his ambitions. The "Cubapino" War breaks out. Sam leaves East Point and becomes a volunteer soldier. Cleary, a classmate, accompanies him as a correspond-

ent of the *Lyre*, the leading "yellow journal." A plan is arranged by the paper to make Sam the hero of the war. So he secures all the laurels of war. He is the hero of every battle, the subjugator of savage tribes, the captor of the chief insurgent general, etc., etc. He returns home; is kissed by all the girls from St. Kisco (San Francisco) to St. Lewis (St. Louis), where the jealous Marian meets him and marries him to save him from the execution. Here begins a revolution of popular feeling. He is fouted. His spirit is broken, and his health, impaired in the Obupapins, fails. He ends in a lunatic asylum, playing with his lead soldiers. There is not a phase of militarism that is not satirized with the cleverest wit. It will become a classic of its kind. Beard's illustrations are equally clever and original, the best that he has ever made. As a collection of cartoons alone, the book should make a hit. HISTORY OF VIRGINIA. Dabney Herndon Maury. Richmond,

Four Bargains in Ladies' Dress Skirts.

- \$2.98 For Ladies' Black Skirts, made in the very latest style, corded flounce and side from a grand quality of broadcloth, in black only, quilted coat, and gathered one of the grandest values ever offered to our trade, worth \$3.50
- \$3.00 For Green Skirts, made in the latest style, corded flounce and 14 rows of stitching top and bottom of flounce; this is another one of our great bargains, worth \$4.00
- \$4.98 For Green Skirts, made in the latest style, high flounce regular tailor made—slip-line lined; this skirt worth at least \$7.50
- \$9.98 For Ladies' Milk Skirts, corded body and juby trimming flounce, net skirts made in drop silk cloth, striped flounce, juby trimming and ruff flounce; these are two of the best bargains ever shown in silk skirts in this city; they are worth double what we ask for them

Ladies' Spring Neckwear.

- 40c For your choice of a lot of Ladies' Crapes de Chine Ties or Taffeta Ties, Automobile Ties, all shades, retail \$1.00 values.
- 98c For some beautiful Crapes de Chine Automobile Ties, hand-made and finished with French knots; also some Crapes ties with accordion plated ends.

\$1.25 Up to \$4.00 for those stylish and fitting Collars, in the most stunning effects, to wear with tailor suits.

Spring Shoes.

- \$1.48 For Ladies' Fine Shoes; former price \$2 and \$2.50
- \$1.98 For Ladies' High grade Shoes that formerly sold for \$4.00
- \$1.74 For Ladies' Hand made Oxfords, 25 styles of \$11.00 values
- \$2.48 For THE PINNEY. These are our best Oxfords—\$4.00 and \$5.00 standard price.

25c

For Boys' Percals or Sea Island Cheviot Waists, regular fit waists; ages 4 to 10.

Va.: B. F. Johnson Publishing Co. \$1.00

While intended as a book for the young and for use in schools, to which it is well adapted, this book is of general interest as well. Gen Maury has done good service in preparing this work. He does not write in the modern historic spirit of cold indifference, but, what is far better, he writes *con amore*. No man can understand a people whom he does not love. The space is well filled, and such facts and events stated as will prepare the student to intelligently pursue the subject into its details. At the close of the volume we have the Virginia Bill of Rights, the Declaration of Independence and the Constitution of the United States.

If you wish to be miserable, you must think about yourself, about what you want, what you like, what respect people ought to pay you; and then to you nothing will be pure. You will make sin and misery for yourself out of everything which God sends you. You will be as wretched as you choose.

EDITORIAL.

A short time ago we referred to the recent deliverance of Prof. Alexander H. Japp, LL.D. F. R. S. E., &c., on the subject of evolution. We now have his article before us. It is in the London Quarterly Review for October, 1901. Prof. Japp is one of the most eminent men of science now living, and he will not be suspected of any "theological bias." The title of his article is "Darwinian Botany," and we give some quotations from him. The article begins:

"What of the system of the famous Charles Darwin will by-and-by remain? He himself in his life-time made surrender of much; much have his most devoted disciples surrendered since his death; and the process proceeds so fast that there are but a handful even of his most bigoted devotees that now swear by him out and out. Natural selection, propped up by variation on all sides, has on one hand been assailed from the line of use and strain, and has yielded; on another hand, it has been threatened by such facts as fixation of what is neither useful nor injurious—fixation persistent and not to be explained away; leaving natural selection here completely helpless and stranded. Sexual selection is dead, even Dr. Russel Wallace has abandoned it, &c."

Now natural selection and sexual selection form the foundation of the theory of evolution, and since they are 'helpless,' 'stranded,' 'dead,' there is nothing left for evolution to stand on.

Prof. Japp continues: "Survival of the fittest is not found to prevail anywhere, not to speak of everywhere." Ah! Indeed! Why "the survival of the fittest" is the watchword of the evolutionists. If they have to give that up, what can they say?

Again Prof. Japp declares: "Cross fertilization of plants has not prevailed against the tests of more thorough investigation; instead of that, it is now absolutely clear that, if insects actually do the work Dr. Darwin declared, Nature has a most remarkable way of dispensing with them when she pleases—a way, indeed, which justifies one in saying that Mr. Darwin was absolutely wrong when he declared so boldly that Nature abhors self-fertilization, and that crosses alone are strong and prevailing. All the Darwinian botany books written during the past twenty years must now be thrown away, or else they must be completely rewritten and modified, not on mere minor points, but on the most radical principles." So there goes cross-fertilization on which Darwin laid such stress and on which he built so largely. No Darwinian botany book of the past twenty years is of any value! Well! well! well!

Still again: "Now about clover; their case is absolutely decisive against Darwin. He undertook a long series of experiments, which, however, were robbed of all real value because he did not, as in some other cases, report all his results, but only such as he deemed upheld his theory." This is elaborated by Prof. Japp, as are the other points, and he cites facts that point-blank contradict Darwin's theory. The article covers 26 pages of the Quarterly, and Prof. Japp gives abundant evidence of all he says. We will add simply a few more quotations.

"Omniscient flowers are not most abundant where insects are most abundant, which most certainly would be the case were Mr. Darwin's theory well based. * * * Mr. Darwin's whole reading of the matter was a false, one-sided and utterly inefficient one; and hence again his all too determined effort to manipulate and to make his facts and experiments, willy nilly, come to his aid."

"You cannot put new wine into old bottles; nor can you face all the facts of later botany and anatomy of plants and hold by Darwin."

"These are exactly cases, so far as we can see, which supply precisely what Mr. Darwin said, if found, would completely overturn his whole theory."

"If you cannot find a satisfactory reason or explanation, go for 'chance,' or 'happening,' or 'accident,' as did Darwin and Romanes, whose theory exactly was that there could be no such thing as 'chance,' or 'accident,' or 'happening.'"

And yet there is not an evolutionist Smart Aleck of them all who will not go on claiming that "all men of science are evolutionists." Ahem!

WHILE SOME find fault with the WESTERN RECORDER (which is no new business with them), we are not lacking in earnest words of commendation from all parts of the country. Among such words recently uttered, we note two from Northern papers: the Baptist News of March 8th says:

The editor or professor who undertakes to handle Dr. T. T. Eaton of the Western Recorder in a condescendingly general "goss his foot in it" for his pains, and is likely to wish he had kept his mouth shut, or had written on another subject. Eaton is as versatile a man as we read after. And he is always in the right. That is why he is so hard to handle.

The Baptist Outlook of March 13th says:

THE WESTERN RECORDER stands firmly for the teachings of the Bible as believed by Baptists. Its able editorials are voiced in no doubtful or apologetic tones. Baptists know that the Recorder stands upon its advocacy and defense of our denominational principles and polity. It does not hesitate, either from fear or favor, to speak out against attempts to undermine and destroy faith in the Bible, as the inspired word of God, whether such assaults upon the Scriptures come from individuals or universities. It is loyal to the Bible and to the doctrines on which our Baptist churches are founded. The time has come when all our papers and authors and teachers should speak out distinctly and positively in support of what we as a denomination rest upon, and against assaults that boldly strike at the Bible and the vital doctrines of evangelical Christianity. If any within the Baptist fold do not hold to the doctrines as set forth in our articles of faith, let them speak out honestly and let others know where they stand.

We highly appreciate these kind words, and we wish specially to emphasize the statement of the Baptist Outlook—"The time has come when all our papers and pastors and teachers should speak out distinctly and positively in support of what we as a denomination rest upon, and against assaults that boldly strike at the Bible and the vital doctrines of evangelical Christianity." Yes; that time has come, and the most unfavorable sign of the times is the reluctance of our editors and others to emphasize "the faith once for all delivered to the saints," and to repel attacks upon it. Here, for example, the New York Independent boldly repudiates the authority of the Bible, and the New York Outlook repudiates all except the words of Christ as given in the Gospels, and yet

hardly any of our Baptist papers have made any objection. These are the two most widely circulated religious papers in America, and it bodes no good to the cause that such a large number of our editors are willing to let the deliverances of the Independent and the Outlook go unchallenged.

Then in the secular papers and in the literary magazines, as well as in the religious novels—now so abundant—the same fatal doctrine is taught. Those who assail the authority of the Bible are popularizing their views as never before, and are more aggressive in their propagation than ever. If those who should speak out are silent, the next generation will be infidel. We use the term infidel in its old sense. Recently the Christian Index said that all our Baptist editors stand for the old doctrines of grace. We asked for the evidence on which this statement rested, and got no reply. We would rejoice to believe the statement true. The best way to prove it, is for all the editors to ring out clearly on the great doctrines of the faith. It is not enough to allow sound doctrine to be advocated by others in our columns, the editors themselves "should speak out distinctly and positively," and should give "line upon line, precept upon precept, here a little, and there a little," on these subjects.

We rejoice in the defeat of the bill before the Legislature to change gambling from a felony to a misdemeanor, and not only so, but to make it impossible ever to convict for gambling. For example, according to the proposed law, you must prove that the owner paid his employee for putting up that particular game. It would not be enough to prove that the game was set up by this man, and that he received a salary from the chief, but it was necessary to prove that he was paid for that particular game. A committee consisting of R. v. E. L. Powell and J. Kinsey Smith, from the preachers, and Messrs. Robinson and Belknap, from the business men, went to Frankfort and showed the Committee of the Senate the character of this bill, and they unanimously voted to report against the bill.

The marvel is that such a bill should have passed the House, and that the members did not know what it meant. But they simply accepted the statement of the members from Louisville that the present law could not be enforced, and a law was needed that could be enforced. This incident shows that eternal vigilance is the price of good laws. The gamblers should not have succeeded in getting their bill through the House, whose members would have defeated it had they known its real nature.

While we rejoice over the defeat of this gambling bill, we lament the defeat in the State Senate of the local option bill, as we have already stated. Dr. G. W. Young, the Field Secretary of the Interdenominational Temperance Committee writes:

"The men in the Senate who voted for whiskey were J. Emory Allen, John Barrett, W. W. Bowles, W. H. Brown, J. Campbell Cantrell, Charles Carroll, W. O. Oblesman, W. H. Dyer, McD. Ferguson, R. E. Fleming, S. J. Harrell, G. W. Hickman, E. K. Kirtan, H. S. McNutt, J. F. Porter, Osawell Pratt, L. C. Pritchard, Gus W. Richardson, C. D. Sablett, E. H. Taylor Jr., J. D. Watson, Wm. L. Weller, Jr.—Total 22. Those

voting for us were O. F. Burnham, J. W. Catron, W. H. Cox, Charles H. Dye, David S. Edwards, Geo. T. Farris, N. T. Howard, J. P. Huff, B. S. Huntman, T. S. Kirk, S. W. Tolin, J. L. Watkins, F. M. White, J. L. Whitehead, Newton J. Utley—15. It is but fair to say that Senator R. E. Paryear would have voted for us but for serious illness confining him to his bed."

The friends of temperance must understand that in order to get good temperance laws, it is necessary to choose as legislators men who are favorable to such laws. We published last week the letter the Liquor League sent out to get money to defeat this good law. The temperance men failed this time; but they will succeed next time, if they show due diligence at the primaries and at the nominating conventions. Certainly the people of a county ought to have the right to vote out saloons if they so desire. And it is not right that saloons should be forced on them against their will. The end is not yet.

PRESIDENT HENRY G. WESTON writes: "Thank you for the pleasure I have received from your 'Up-to-date Bible.' It is capital in its idea and execution. Why did I not think of it myself? I have often had great satisfaction in challenging the progressives to produce in all Pagan literature anything that can equal the conception of God and righteousness and prayer in Abraham's petition for Sodom—may I will not say equal it, anything that approaches it. So with many of the Psalms, representing the believer pillowing his head on God's loving kindness and truth. Classic literature, the noblest ever produced by the unaided human mind, may be searched in vain for any such manifestation of the divine love and compassion and forgiveness as abound in the Hebrew Scriptures. I had never seen the idea applied to the New Testament until I read your article. Your challenge is a just and a potent one. But it is a challenge that has not been and that will not be accepted.

The topics of Dr. N.iah K. Davis' three Gay lectures (April 1st, 3d, and 4th) will be: The Law of Trespass, The Bond of Trust, and The Right of Defense. He will thus deal with the fundamentals of ethics, and as he says, his aim is "to reduce all correct notions of morality to the unity of a single law, followed by the two corollaries of trust and defense." No man is more competent to handle these great themes than is Dr. Davis. We advise brethren from a distance to arrange to spend those days in Louisville so as to hear these lectures.

The Christian Index announces that at the coming meetings of the Georgia Baptist Convention at Rome, Ga., and of the Southern Baptist Convention at Asheville, N. C., the Hon. W. J. Northern will retire from the presidency of each. Gov. Northern has rendered good service to both these bodies. We hope his retirement from the presidency of the Southern Baptist Convention will not result in his being absent from any of the meetings.

A writer in the Cumberland Presbyterian, in a series of articles, is claiming that immersion should not be recognized as baptism at all. Certainly if affusion be right, immersion must be wrong, for there can be but one right way.

Editorial Varieties

One good result of the recent trouble in China is the greatly increased sale of the Scriptures. One collector sold over 1,000 Bibles and 600 New Testaments in a little more than one month. If the Chinese will generally read the Bible, the day of China's deliverance will be at hand.

We have received an announcement of the marriage in Jackson, Tenn., March 15th, of Mr. William Eaton Powell to Miss Daisy L. Young. They will be "as home" after April 1st in the City of Mexico. We extend congratulations and hope that you are in the City of Mexico, we will be sure to call.

We take occasion to say again that we do not make any response to anonymous letters or publish anonymous communications. If you do not wish it, we will not publish the name of the writer, but we must know the name. If you will not tell us who you are, then do not expect any notice to be taken of your communication.

One of the most prominent Baptists in Virginia, not a pastor, writes about that New York Evening Post master in a letter from which we quote: "I sincerely wish that the guilty man could be made as exposed as he deserves to be. The great blotter that was created in Richmond, with the sudden collapse of the concerted attack on the Western Recorder, through the columns of the Herald, would indeed have the Herald's drop."

Prof. Noah K. Davis, LL. D. of the University of Virginia, will deliver the following lectures this year before the Seminary on April 1st, 3d and 4th at 8 p. m. These lectures will be of inestimable value, and we bespeak for them an enthusiastic hearing. By C. A. Sibley, of Montgomery, Ala., will present the subject of the Seminary commencement, and Dr. J. N. Farmer, of Toronto, will deliver the benedictory address. Who will be the student orator has not yet been determined.

The Hon. George H. Wendling has a new lecture on "The Imperial Book." It is a letter to the States: "It is so common to make it a defense of the old-fashioned Bible, as an inspired book and as one of infallible authority. If the hostile criticism of our day has its way, and the Book is shown to be not that, then our children will see our churches turned into club houses and warehouses." "Evangelicalism" is a word we call "reverent criticism" was recognized years ago as distant infidelity.

We congratulate the first church, Denver, Col., and her pastor, Dr. Voehgler, on paying off the debt of \$1,000 that has been hanging over them for years past. Not only is the debt paid, but the church is over. When those Denver Baptists are asked there is no stopping them. We learn that the church will probably grant Dr. Voehgler a long summer vacation so he can take a good rest abroad. He was one of our Baptist Union speakers in 1899.

It is argued by the moon advocates that prohibition makes hypocrites of us, as said that the men who wish to get liquor, while they outwardly profess to keep the law, yet secretly violate it and this makes hypocrites of them. And since a law prohibiting the sale of liquor thus makes hypocrites, such a law should not be on the statute books. Ahem! By exactly the same token they might reason that a law against stealing makes hypocrites. The men who want other people's property while they outwardly profess to keep the law against stealing, are just as much violators of it, and this makes hypocrites of them. And since a law prohibiting stealing makes hypocrites, such a law should not be on the statute books. Ahem!

It is reported that the privilege of using a certain window in London for cooling the poor lot of the King Edward VII, recently sold for £100,000. The Spectator takes occasion to note the price for seats to witness the coronation of the other Edwards. When Edward I was crowned, the price of a seat was a fourth of one cent. In the case of Edward II, the price was half a cent; with Edward III, one cent; with Edward IV, one cent, and with Edward V, the price was 5 cents. Yes, "this is a big jump between VI and VII." But the fact of that day did not have so much money as have the foot of 10-day. Prof. O. T. Mason is right!

The fools are not all dead. I tell you the reason why—because the fools are not all dead. Before the old fools die."

Bishop Potter, of New York, is gaining an enviable notoriety by advocating the partial Sunday opening of saloons and in opposing prohibition. The Christian Advocate (New York) says little attention to the poor lot of the King Edward VII, recently sold for £100,000. The Spectator takes occasion to note the price for seats to witness the coronation of the other Edwards. When Edward I was crowned, the price of a seat was a fourth of one cent. In the case of Edward II, the price was half a cent; with Edward III, one cent; with Edward IV, one cent, and with Edward V, the price was 5 cents. Yes, "this is a big jump between VI and VII." But the fact of that day did not have so much money as have the foot of 10-day. Prof. O. T. Mason is right!

The Bible Class Quarterly

Our new Quarterly for Bible Classes and Senior Grades.

A Quarter 40 Pages.

This Quarterly has met with a reception beyond our expectations. One Superintendent ordered 100 copies after receiving the sample we sent him. The Florida Baptist Witness says: "First of all comes the Bible Class Quarterly. This is a pamphlet of 40 pages filled from cover to cover with good things for grown people who attend the Sunday school. Come out from your lazy Sunday morning hour, brother, sister—here is a new attraction for you, and it is just the thing you have been looking for to send you on your way to Sunday-school rejoicing."

THE BAPTIST SUNDAY SCHOOL BOARD Nashville, Tenn.

AMONG THE CHURCHES

LOUISVILLE.

Walnut-st.—Pastor Eaton preached on "Sowing and reaping," and on "A wayward young man." Two received by letter, two for baptism and one baptized. Special meetings as announced last week.

Broadway.—Pastor Jones preached on "The school of suffering," and on "Am I my brother's keeper?"

Chestnut-street.—Pastor Weaver preached on "Good works," and on "Christian joy." Two received for baptism.

East.—Pastor Felix preached on "God's servant singing for joy," and on "Making haste."

McFerran Memorial.—Pastor Hamilton preached on "Scott's religion," and on "The method of salvation." Three received for baptism and one baptized.

Twenty-second and Walnut.—Two joined by letter. State Board Institute.—Bro. J. W. Warder and J. N. Prestridge spoke on Sunday-school work. Bro. E. Y. Mullins on the Trinity. Bro. E. C. Dargan on Training Service, and Bro. J. N. Prestridge spoke on Baptist Principles. Institute closed Wednesday night.

Clifton.—Pastor Foster preached on "Faith, hope and love," and on "Wisdom."

Franklin-street.—Pastor Jenkins preached on "Christ, the heavenly manna," and on "The grace of God." One received by relation and fourteen baptized.

German.—Pastor Jansen preached on "The glory of God," and on "From death to life."

Highland.—Pastor Daves preached on "Source of power," and on "No more sin." One joined by letter.

Logan-st.—Missions meeting. Bro. B. M. Sowell, W. E. Wyatt and R. E. Bell spoke on missions, with special reference to the Toronto meeting. Pastor Tralls preached on "Salvation by grace."

Parkland.—Pastor Taylor preached on "Contending for the faith." At night Brethren Sowell, Wyatt and Thomas spoke on the Toronto meeting and its lessons.

Southgate-street.—Pastor Clarke preached on "Heaven" and on "Hell." Four joined by letter.

Third-aven.—Pastor Allen preached on "God's call to busy men," and on "Assurance." One received under watchcare.

Twenty-sixth and Market.—Pastor Reed preached on "The earthly and the heavenly tent," and Bro. V. F. Harvey spoke on "Baptists in history." Six baptized. Bro. S. E. Rawlings and W. B. Wakefield ordained deacons. Congregations full.

Thirty-sixth and Grand.—Pastor Snyder preached on "The watchman and his message."

Oakdale.—Bro. J. Bell preached on "Lost for want of the word," and Pastor Hill preached on "The last prayer-meeting."

Jeffersonville, Ind.—Pastor McFarland preached on "Christ's exaltation," and on "The crowning act."

Tabernacle (New Albany).—Bro. Humphreys preached on "Heavenly recognition," and on "A great question." One received by letter and one for baptism.

Lebanon.—Pastor Virgin preached on "Joseph's administration," and on "The blood of Christ."

Lebanon Junction.—Pastor Cates preached on "Praying for wisdom,"

and on "Praying for all men." Pastor Taylor introduced the topic on "Recent books that have helped me." Discussed by Bro. Eaton, Tralls, Weaver, Cates and Foster.

SEMINARY NOTES.

J. D. Gwaltney, of Virginia, supplied at New Castle, Ky., last Sunday.

Z. J. Edge recently left the Seminary to accept a call in Oklahoma Territory.

Dr. Mullins preached at Twenty-second and Walnut-street church last Sunday. Subject: "The Trinity," and also delivered an address at Walnut-street church, subject, "Education."

Bro. E. D. Morgan's father of London, Ky., has been spending a few days with him in the Hall.

The Gay lectures will be delivered by Dr. Noah K. Davis, of the University of Virginia, commencing the first week in April—1st, 3d and 4th.

Rev. S. W. Smith, of Texas, who recently lost his wife, has been with us a few days.

The mid-week prayer-meeting was led by J. E. Sammons, of Georgia, with a soul-stirring talk on Col. 3:1.

Several of the boys went on to the Gospel wagon last Saturday night, and they report about ten conversions.

C. W. Willingham, the son of Dr. R. Willingham, has decided to become a missionary. He and W. H. Canada, who is also to be a missionary, will complete the Th. M. course this year.

Dr. Henry McDonald, of Shelbyville, lectured to the students in Norton Hall last Wednesday, March 12, on "Pastoral Duties," and will deliver another one this week along the same line.

V. Y. Stonnell, of Virginia, accepted a call to Holman, Ind., for half time.

Bren. M. R. Cooper, E. T. Smith and W. B. Wood and family have been sick for several days.

The social at Walnut-street church last Friday night was well attended by theologs. Bro. Devault and Ferguson took an active part in the programme.

D. J. Aitshy has just received a postal from Dr. Eager, stating that he was just back from a fine trip up the Nile. A week here and then on to Brevort and Jerusalem, then back to Jaffa.

Dr. F. Howard Taylor, of China Inland Mission, addressed us last Monday at 3 P. M. on the "Inner and Spiritual Preparation for Life Work," laying stress upon reading the Scriptures and prayer. He gave us a few personal illustrations which were enjoyable and striking.

HENRY C. MCGILL.

THE STATE.

Pastor W. M. Wood writes from Harrodsburg: "We are starting off nicely, and feel hopeful."

Pastor H. F. Aulick writes from Berea: "The fourth Sunday in February was a happy day with the church here and myself. On that day I buried with Christ in baptism 25 precious souls, who made a profession of their faith in God during Bro. Compton's preaching. An additional joy to us all was that our newly-baptized were ready for service, and they were baptized at the church in it. I never saw such a large crowd in the church as was present that day. Eight more are waiting for baptism. The Lord is greatly blessing the members—greatly blessing. The membership is more than double what it was at last meeting of the association,

and besides paying debt on building of \$104, the church has bought and paid for an organ and forty-dollar stove. Also have put in new baptistry, which will be paid for in the near future. The large college here furnish us with a great deal of support, as they are using deceptive methods to force the members of the church who live here away from Sunday night's services. One young student and his sister said they would join the Baptist church, but were afraid the faculty would expel them, and they each remained on the outside, even having given definite evidence of conversion."

Pastor L. B. Arvin writes: "On the 22nd of February I closed a meeting with Cassel, by a prayer, at Blair county, which resulted in 9 additions to our church. 7 by experience and baptism, 1-tandis approved for baptism, 1 by letter. We were aided by Bro. J. F. Montgomery, of Campbellsville, who kindly preaching to the satisfaction of all. It was quite a feast to us to be with the earnest and zealous servant of God, and to be privileged to listen to his earnest preaching in warning men of the danger which they are exposed. Bro. Montgomery is truly a man under authority of the Lord Jesus Christ, and has a message that the world should hear."

Bro. D. Wood writes: "The work in Greenup Association is moving fairly well. A goodly number of our churches have had very good gatherings in the last few months. Our organized work is promising in a hopeful degree, but many new fields are opening around us. We are needing more men badly, or more activity among ourselves. Our next Mission Board and Sunday-school meeting is to be held with the Louisa church, March 27, 1902."

Bro. Wm. H. Harris writes from Appalachia: "The announcement of Dr. John O. Rust, of Nashville, Tenn., will deliver the Baccalaureate address before Bethel Female College May 27."

Bro. W. W. Payne writes: "I closed a 13-days' meeting last Thursday night with Horse-water Baptist church. There were 10 additions by experience and one by letter. That is a most excellent people. The mission spirit grew during the meeting, and so did the contributions. You will have good things from that church in the future."

Pastor J. A. Davis writes from Williamstown: "I have moved to Williamstown, where I am entering upon the third year of my pastorate here, and my tenth year at Dry

The Value of Charcoal.

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

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

Charcoal is a remedy that the more you take of it the better, it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal is a safe remedy after smoking, drinking or after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and efficient safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of catarrh.

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

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

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

Enameline
THE MODERN STOVE POLISH
Brilliant, Clean, Easily Applied, Absolutely Odorless

BIGGER BOX SAME PRICE
LIQUID-BETTER YET! FIRE PROOF

Ridge. This is a great field for work and a noble people. I am expecting, by the help of the Lord and the co-operation of the brethren, to do the best year's work of my life thus far at least. By the way, of the people were more than pleased with three addresses from Hon W. T. Bandiek, of Virginia, last Sunday. Every one who heard him are still singing his praises. He is without doubt, the strongest and most earnest temperance speaker I have ever heard. I wish he could be heard in every church-house in our state."

Bro. John H. Page writes: "On March 18 a precious meeting of 12 days was closed with the church at Horse Cave, which resulted in ten additions by experience and baptism and one by letter. Church much revived and strengthened, and now on rising ground. Bro. W. W. Payne, of Smith's Grove, was with us, and delighted all by his plain presentation of the Word of God. Bro. Payne got strong hold on the hearts of the people, and leaves endeared to all hearts. This meeting was preceded by ten-days' prayer meeting of much power. We are yet without a pastor."

On account of Georgetown College and its students, the Georgetown church is rightly considered a most important one, and the filling of its pulpit is a matter of great interest to all Kentucky Baptists. Hence the announcement that Bro. E. B. Pollard, of Washington City, has accepted the call to its pastorate will occasion much pleasure. He is a strong man, and has made his mark both as a preacher and writer. He enters upon his duties on June 1.

OTHER STATES.

Pastor J. A. Lee has gone to Atlanta to aid Bro. Hollislaw in a meeting. Pastor Lee has won golden opinions from every one in New Orleans, and we feel that he is the right man in the right place. The other churches in the city held union services with the church for two weeks, and similar meetings will be held in the First church and the Balance-street church. Seven were baptized on Sunday night.

Bro. T. J. Fonta has recently moved from Gonzales to Stockdale, Texas, where he is serving the church as pastor.

Bro. DAVID HUNTER, of Todd's Point, was one of our Grand Old Guard. He had taken the RECORD almost from its beginning, seventy-five years ago. God has called him home to glory, but his son, Bro. I. B. Hunter, takes his place in the ranks. God grant to him long life, and as long a life as He did to his honored father.

We are pleased to note the prosperity of the firm of W. G. Nunnally, Jr., & Co., produce and commission merchants, 156 E. Jefferson Street, Louisville, Ky. We have for years known the gentlemen who compose the firm, and they deserve large success. They are prompt and reliable in their business transactions.

THE American Baptist Education Society has made a grant of \$10,000 to Elizabeth Academy, at Hiram, Kansas, on condition that \$15,000 be secured for endowment purposes. The institution will come under Baptist auspices and be affiliated with Ottawa University.

I have a grant of \$25,000 to William Jewell College, Missouri, on condition that \$75,000 be secured for endowment purposes. This will put the College in a commanding position in Missouri.

DEAR DR. EATON:— I have read with pleasure everything you have written in regard to that slanderous article in the New York Evening Post in reference to Southern Baptists. I want to thank you for everything you have said and done to bring the name of the miscreant before the eyes of the Baptists, and let us look at "real, live Judas," and let us be offred three insults: 1. To Southern Baptists. 2. To one of God's noblest servants, powerful preacher and thorough teacher. 3. It was an insult to every Baptist college represented in the class at the time the "plum" bust was came up. Think of a lot of Baptist colleges and Baptist professors graduating and sending out a lot of men who did not know the meaning of Innate. I remember very distinctly when that subject came up the year I was in the class, and Dr. Kerfoot did not take time to ask the meaning of the word; he took it for granted we knew. I have heard a number commend you for your course. May the Lord bless you in your work, and thank you for the WESTERN RECORD first, last and always. Respectfully,
W. M. MURRAY.
Springfield, Tenn.

We are complimented with an invitation from Mr. and Mrs. Thos. Vannatta to attend the marriage of their daughter, Miss Verna Olivia, to Mr. William Wallace Horner, Thursday afternoon, April 2d, at 4 o'clock, in the Baptist church at Clay Village, Ky. We extend our congratulations. Bro. Horner, until recently, was a student in the Southern Baptist Theological Seminary, and is now pastor at Sharpburg, Ky. He is a man of pleasant address, and has many ardent admirers among those who know him. May all personal and temporal blessings attend the union of Bro. Horner and one of Shelby county's most accomplished daughters.

We are pleased to receive an invitation from Rev. and Mrs. W. A. Clark to be present at the marriage of their daughter, Miss Grace Greenwood, to Mr. Lewis A. Jones, on Wednesday evening, March 27th, at 9 o'clock, at Little Rock, Ark. We extend congratulations. Mr. and Mrs. Jones will be at home after April 17 at Hindsville, Ark.

Eminent Physicians are eagerly studying the problem of baby feeding. Borden's Eagle Brand Condensed Milk is recommended by the leading family physicians. It is always safe and reliable. Send for book, "Babies," 71 Hudson St., N. Y.

Catarrh Cured at Home.

A Practical Common-sense Treatment Has Been Discovered That Can Be Used at Home.

A neglected cold lays the foundation for catarrh; neglected catarrh lays the foundation for consumption. Dr. Blosser's Catarrh Cure will break up the cold or cure the catarrh and prevent consumption.

The symptoms of catarrh are, a discharge from either blown from the nose or runs back and drops into the throat; a dull headache; a stopped up feeling in the nose and head; extreme inability to take cold, etc. It often leads to noises in the ears, deafness, sore throat, bronchitis, asthma, indigestion and consumption.

If you suffer from any of the above troubles you should begin the proper treatment at once.

Dr. Blosser's Catarrh Cure is the best remedy known to medical science for these diseases. It cures 95 out of every 100 cases. The cost is only \$1.00 for a box by mail, containing one month's treatment. It is so simple and pleasant that even a child can use it.

Dr. Blosser will send to any sufferer a free trial sample, by mail. Write for his self-examination consultation blank, and if you wish special advice, there will be no extra charge. Address, Dr. J. W. Blosser and Son, 116 Walton St., Atlanta, Ga.

FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

FAVORITISM.

BY CAROLINE A. MASON.

A little figure glided through the hall, "Is that you, Pat?" the words came tenderly...

THE BOY HERO OF GRECY.

BY FRED MYRON COLBY.

Some more than 600 years ago there was a great battle fought across the sea between two feudal armies...

Edward Plantagenet, the third of the golden-haired Edwards of England, as he has been called, married Philippa of Hainault...

He grew up to be the hero of that brilliant age, the very crown and flower of chivalry...

The training of young princes was very severe in the days of chivalry. They were subjected to all kinds of muscular exercises...

days, and it was the highest ambition of every young fellow to be a knight. In some respects knights were considered of more consequence and worth than even nobility or royalty...

In the spring of 1346 all England was up in arms, preparing for the invasion of France. A fleet of nearly a thousand sail carried the troops of Edward across the channel...

King Edward's design was to march through the north of France towards Flanders, not a part of Belgium, where he expected to be joined by a large army of Flemings...

King Edward must have been more or less nervous, but he did not show any of his feelings. Before the battle began he rode through the ranks of his whole army...

He then arranged his troops in three divisions—the first, which was to bear all the brunt of the battle, was led by the young prince...

It was the 26th day of August, a cloudy, sultry autumn day. In the morning there was a heavy shower with thunder and lightning...

the clashing of rival squadrons, the hand-to-hand fights, and the terrible noise of flashing sword and ponderous mace and swinging axe...

Among the allies of the French who fought very bravely on their side, was the aged King John of Bohemia. He had been, in his day, the bravest and most gallant of knights...

For Singers and Speakers.

The New Remedy For Catarrh is Very Valuable.

A Grand Rapids gentleman who represents a prominent manufacturing concern and travels through central and southern Michigan, relates the following regarding the new catarrh cure he says:



MODESTY OF BRAVE MEN.

"I have a little son who sings in a boy's choir in one of our prominent churches, and he is greatly troubled with hoarseness and throat weakness...

Our family physician told us they were an antiseptic preparation of undoubted merit and that he himself had no hesitation in using and recommending Stuart's Catarrh Tablets for any form of catarrh.

Stuart's Catarrh Tablets are large pills having a strong, pleasant and agreeable taste, and are sold by druggists everywhere at 50 cents for full treatment.

perate that the prince was in great danger, and the English knights would not defend me again this day...

"Is my son dead, or unhorsed, or so badly wounded that he cannot help himself?" asked the king.

Thus ended this celebrated battle, and what a battle it had been! There fell upon the field of Greycy two kings (John of Bohemia and James of Majorica), seven high princes, eighty bannerets, twelve hundred knights, and over thirty thousand private soldiers.

And he embraced him before the whole army, amidst the resounding shouts of the victorious English.

Not long ago a French chroniquar encountered in a little village in the South of France a gardener, who wore, pinned on his clean Sunday blouse, the ribbon of the Legion of Honor.

"Oh, I don't know how I did get it. I was at Besenilles with the rest of the battery, and the officers were killed; then down went all the non-commissioned officers. Bang! bang! bang! By and by all the soldiers were down but me. I had fired the last shot, and naturally was doing what I could to stand off the Germans."

"Where's your general?" says he. "All down, says I. 'Where's your general?' says he. 'All down but me,' says I."

"And you've been fighting here all alone?" says he. "I couldn't let 'em come and get the guns, could I? I says; and get he up and put this ribbon on me, probably because there was nobody else there to put it on."—Youth's Companion.



"The square peg in the round hole" figuratively expresses the use of means unsuited to the desired end.

It is undoubtedly true that Dr. Pierce's Golden Medical Discovery holds the record for the perfect and permanent cure of indigestion and other diseases of the stomach and associated organs of digestion and nutrition.

Accept no substitute for Dr. Pierce's Golden Medical Discovery.

ROYAL INSURANCE COMPANY LIVERPOOL. JOHN B. CASTLEMAN A. L. LANHAM. THE ROYAL INSURANCE COMPANY LIVERPOOL.

HOOPING-COUGH GROUP. Roche's Herbal Embrocation.

FARM FENCE. "DOW WIRE WORKS" LANSVILLE, GA.

A Free Picture of Gen. Lee. Any veteran who contemplates attending the reunion at Dallas, April 22 to 25, will receive a handsome picture of Gen. Lee...

Children's Corner.

GRANDMA'S NEW GAME.

BY MYRA BALDWIN.

"A story, Grandma, or something new! We've played ourselves out, and know you can help us pass away the rest of the evening," and Ned, the spokesman, ushered four eager, expectant children into the light and warmth of the dear old-fashioned room.

"No, not a story, my dears, but a game I have planned for you—for I knew you would be coming—and we will call it 'The Unspeaking Things of History,' or, in other words, its noted animals, birds or trees."

"O Grandma!" cried Polly, "that's a pun. I didn't suppose they had such things in your day."

"Well, let's begin right off," said Alice, clapping her hands with delight. "I don't understand just what you mean, Grandma, but you'll soon teach us, I know. Now, let's be quiet and hear what she has to say."

"I will ask the first question," said Grandma, "and you are to take turns in guessing the answer. What bird accompanied our soldiers in the Civil War? It is also known as the sacred bird of the Hindu god, Vishnu, and in Scandinavian mythology it is called the bird of wisdom. Ned shall have the first guess."

"I know, I know," shouted Polly, "it's"—

"Just wait and give a fellow a chance to think, won't you?" broke out Ned, looking a bit dangerous. "The sacred bird of the Hindu Vishnu—a bird that fought in our Civil War, did you say, Grandma? Please give me just one more helper!"

"No, no, don't. I'm just dying to tell!" cried Alice.

"Be quiet, my dear. Ned must have a fair chance," said Grandma, gently. "I will give him a few more hints, though I am afraid they will not help him very much. A double-headed bird of this kind was used by the Byzantine emperors to indicate the claim of the empire both East and West. It also appeared on the arms of Russia, and—this is the broadest hint I can give—it is the emblem of the United States."

"The eagle! the eagle! Old Abe! I saw him at the State house in Madison last summer," shouted Ned. "This is a fine game. How on earth did you think of it?"

"Why, Grandma got it out of her dear head, where so much of our fun comes from," quickly responded Alice. "Now it's my turn, and Polly shall answer. What no-ed tree held a very important document?"

"Ho! that's easy enough," rather scornfully answered Ned. "I had to recite yesterday about

the Charter Oak."

"But, brother, it isn't your turn, and if you break in this way you'll spoil all our fun."

"Anyway," persisted Ned, anxious to tell all he knew, "it was the Charter Oak, and when Andros tried to take away the charter, in 1682, the lights went out in some large buildings and some one hid the paper in the tree. My! don't I wish I'd been there!"

"No, I don't believe you do," said Grandma, "for if you had, you'd have died 288 years ago." At which the children all laughed, and Ned looked sheepish. "You may ask another question, Alice, and this time Sam may answer it. He's been unusually quiet this evening."

"Very well. What noted something has been standing for ages, and was our forefathers' stepping-stone?"

"To higher things?" added Grandma.

"Plymouth Rock," was the quick answer. "Give a fellow something harder than a rock."

"Some one else has come very near punning, if I am any judge," said Polly. "Now I have one for Grandma, and she will have to think hard, I know. What wooden horse caused more harm than any live one has ever done?"

"Was it the horse in Noah's Ark?" asked Grandma, knitting her brow and pretending to be very much puzzled.

"Grandma doesn't know! Oh, Grandma doesn't know!" laughed the children in an ecstasy of delight.

"Oh, do let me tell! Please let me tell, Polly," begged Alice.

"No, let Grandma guess again," replied Polly, looking very important and further explaining with her recitation air: "It was put inside the walls of a great city, and some thought it was dangerous and advised the people to have nothing to do with it; but it was allowed to remain over night, and in the morning something great happened."

"What was it?" said Grandma, looking still more confused.

"If you really give it up I suppose I'll have to tell you. It was the wooden horse that saved Troy!" exclaimed Polly triumphantly.

"I've got one for you all to answer," cried Ned. "What horse is noted for the gallop he took at midnight?"

"That isn't half a hint," objected Sam. "You might mean Sheridan's horse or half a dozen other horses."

"Are you sure Sheridan took a midnight ride?" asked Alice, critically.

"What have you heard about the 'eighteenth of April in Seventy-five'?" asked Ned, ignoring Alice's question.

"Oh, it was the horse of Paul Revere. That's right as sure as you are alive," cried Sam, all excitement.

"I have in mind a two-headed dog," interrupted Alice, "and his work was not very pleasant."

"A two-headed dog!" chimed the children, in a derisive chorus. "Who ever heard of such a thing?"

"You needn't smile so loud," said Alice. "You are not far enough advanced to study mythology."

"Is it a dog in mythology?" inquired Polly, eagerly. "Thank you for the suggestion. Does he guard the gates of Hades and prevent the dead from coming back, and is his name Cerberus?"

"Why, Polly Drew, where did you learn all that? You couldn't have said it better if you'd have been in my class at school," was her sister's warm commendation, as she patted her on the back in a superior way.

"And now," said Grandma Dred, "I have in mind a very tall, bent man with an hour glass and a scythe."

"Oh, you mean Father Time," said Ned; and, quick to take the hint, the children one by one kissed Grandma good-night.—Zion's Herald.

THE SOLDIERS AND THE OSTRICH.

According to the New York Journal, some of the ostriches in South Africa have made friends with the soldiers.

One of the best known correspondents at the front, who was with General Methuen at the Modder River, reports this remarkable incident:

"While I ranged the valley or plain with my glasses, something slipped and tumbled heavily over the loose stones behind me. I turned, thinking to dodge or help a stumbling man, and found myself staring into the great brown eyes of an ostrich six feet tall and with legs almost as thick as and longer than my own.

"He came up here some days ago," said a soldier, "and he always stays here now. We feed him and fool with him, and he seems very happy."

"The ostrich stalked past me and took a position between the major and the captain, where, after appearing to observe that they were very busy scanning the landscape, he too, stared at the plain and remained erect and watchful, the highest type of a sentry in appearance. He marred this fine effect for just a moment by seizing and swallowing a box of safety matches. After that he continued his sentry duty with satisfaction in his eyes."

The ostrich is a great figure in public life in South Africa. He is a source of wealth, and often a friend and companion. He is a valuable substitute for a watchdog. He can kick a horse to death, and is, therefore, very formidable to burglars. He eats with relish things that would poison the strongest goat that ever lived.

It is the glory of our age that the modern hero stands forth armed not with swords and spears, but weaponed with love and kindness, with service and sympathy.—Newell Dwight Hillis.

Early Spring Shoppers

Have the advantage in selecting their Spring Costumes and Furnishings before the assortments are broken, and naturally turn to The Stewart Dry Goods Company—the store of stores for advanced ideas of fashion, great variety, novelties exclusive and superior quality.

Black Goods.

In this department you can find all the newest and most popular fabrics brought out this season; new weaves and new designs are arriving daily.

We are showing a complete assortment of Lupin's Nuns' Veilings and Emmel's hair Greenades, the best made.

Milk and Milk-wool Greenades, very popular this season; Kollenne, Ha regre and Kiamines.

40C 36 inch Hunting, excellent for wear

50C 66 inch Granite Cloth, fully worth 50c.

75C 44 inch Kiamine, regular Kc quality.

85C 48 inch Cravenette Cheviot, worth \$1.00.

98C 44 inch Merino Cloths and Crespos, 1-50 quality.

\$1.25 54 inch Cheviot, excellent value.

Shoes for Spring.

Spring Hoots, wets and turns, in all the new lasts received.

\$4.00 Misses Kid and Cloth Top Patent Tip Turn Hoots.

\$4.50 Mat Kid Button, Patent Leather Faced, Hand Welt.

\$5.00 Mat Kid Button, Hand Turn Leather Faced, Hand Turn.

\$3.00 Misses Kid Lace Hoot, extension sole welt.

\$2.50 Misses' Kid and Patent Leather Spring-heel Hoots.

\$1.48 Child's Kid and Patent Leather Spring-heel Hoots.

\$1.25 Child's Glass Kid Lace and Button Spring-heel Ostrich-peeps.

\$1.50 Boys' Calf Hair Hoodyear Welt, Good School Hoots.

Ladies' Neckwear.

Spring novelties in this line are arriving daily. The greatest variety ever shown.

\$2.50 Crepe de Chine Ties, in all colors, with Persian turnovers.

\$1.50 Fancy Milk Ties, with Persian turnovers.

\$1.00 Mercerized Alcotie Ties, in all colors.

50C Tucked Milk Ties, with fancy turnovers.

50C A variety of Wash Hocks.

35C Narrow Four in Hand Milk Ties, regular bow quality.

25C Embroidered Linen Turnovers.

Ladies' Handkerchiefs.

We have just received a beautiful line of Colored Handkerchiefs, which seem to be the fad for spring novelties.

50C For All- linen Mober White Handkerchief, with colored embroidered border.

25C For All- linen Mober Solid-colored handkerchief, in pink, blue and lavender.

25C For All- linen Mober White Handkerchief, with pink, blue and lavender border.

15C For All- linen Mober Embroidered Hemstitched Handkerchief.

5C For Child's Initial Handkerchief.

10C For All- linen Mober Initial Handkerchief worth 10c.

Wash Goods.

10C Yard - Pretty Mober Printed Lawns.

12C Yard - Rays Plain Halize, sheer and washable.

15C Yard - Pretty new flannels.

15C Yard - Embroidered Dot White Mull.

10C Yard - New Madras and Ginghams.

15C Yd - Woven stripe Madras Shirting.

18C Yard - Applique d'Esprit, sheer and washable.

25C Yard - French Madras Hosiings.

25C Yard - Linen Shirt Waist Materials.

25C Yard - Colored Linen for Skirts.

45C Yard - Jacquard Figured Linen for Ladies' Shirt Waists.

Colored Woolens.

A Bit of Good Advice.

This wool is scarce. Kiamines are not to be had at present. Fortunately we have a good line to show you. They sell for

75 cents

Buy now while you can get good colors and white prices for use.

Medium-weight Waisting

If you expect to visit a cool summer resort, remember the demand for a medium-weight waist. We have a good line at

75 cents

Spring Hosiery.

50C Ladies' new All over Lace Hosiery, also lace ankle effects.

75C Ladies' new embroidered effects in the Black Lisle Thread Hosiery.

75C Ladies' New Fancy Colored Hosiery, in verticals and colored embroidered effects.

Automatic Sewing Machine

With all the Attachments.

Only \$35.00.

Mail Orders Receive Prompt Attention.

Please Mention this Paper when writing.

Stewart Dry Goods Company.

DRY GOODS NOTIONS SHOES CARPETS UPHOLSTERY

NEW YORK STORE IMPORTERS AND RETAILERS

LOUISVILLE, KY.

SHIRT MAKING, MILLINERY, HATS' FINISHERS, GLAZERS, CURTAIN, BLINDS, STATIONERY.

OUR LONDON LETTER.

From recently published statistics it appears that in the British Isles only one in every 111 persons of the community is a member of a Baptist church...

Regarding the Western Recorder as the store-house of little nuggets of Baptist lore, which might be otherwise lost, and may in time become the material for a claim of truer history than we now possess...

For no man's faith depends upon his wit. 'Tis some relief that points not clearly known. Without much hearing may be let alone.

Now there is no doubt that this, so contemptible to us, was about the average belief of that age, and Dryden was no worse than the rest.

different sects are represented by wild animals, almost the first is "the bristled Baptist boar," "whitened with foam of sanctity."

But since the mighty ravage which he made In German forests, had his guilt betrayed.

This passage is instructive, showing, as it does, that the great antagonism of Christian men in that age against the Baptists was chiefly founded on the reports of the Anabaptists of Munster...

Referring to Dr. Johnson, the following note is interesting. His biographer, James Boswell, relates that on one occasion, arguing on some papal tenet, the question arose on the propriety of handing the bread only to the laity in the Lord's Supper...

J. HURT COOKS London, Eng.

PREACHES WHAT HE BELIEVES.

It is said that David Hume used to go to hear John Brown, a devoted Scotch preacher. David Hume was an infidel of the boldest type.

A great work always leaves us in a state of musing.—Isaac Disraeli.

PROGRAMME.

The following is the programme of the Ministers' Meeting of Gasper River Association, to be held with the church at Mt. Carmel, Muhlenburg county, Ky., March 28, 29 and 30, 1902:

- 1. Sermon for Criticism, 1 Cor. 2:4-5.—A. B. Gardner; J. W. Gill, alternate.
2. What is Bible Sanctification? J. H. Newman, W. Y. Clardy.
3. The Plan of Redemption.—J. W. Gill, J. E. Baird.
4. What are the evils arising from the use of Intoxicating Liquors, and who are responsible for them?—B. S. Stuart, A. W. Pritchett.
5. How were the Ordinances delivered to the Church at Corinth (1 Cor. 11:2), and how should they be kept by a church now?—J. E. Gardner, J. B. Stuart.
6. What is it to continue "steadfastly in the Apostles' Doctrines"?—G. W. Milam, M. O. Hurbes.
7. What is Scriptural Church Fellowship?—R. W. Dank, J. M. Johnson.
8. Scriptural Observance of the Lord's Day or Christian Sabbath.—J. T. Casabier, O. L. Weir.
9. 2 Cor. 5:9-19.—Sermon, 8:11.—J. E. Gardner.
10. The Bible on Missions.—F. G. James, E. Hower on.
11. Explain the workings of our Mission Boards.—A. B. Gardner.
12. The Qualifications of a Sunday-school Superintendent.—Jacob Casabier.
13. The Scriptural form of Church Government.—S. A. Posey, L. T. Garrett.
A. B. GARDNER, Sec'y.

PROGRAMME.

The following is the programme of the Ministers' and Deacons' Meeting of Sulphur Fork Association to be held with Eminence Baptist church, Mar. 28, 29, and 30th.

- FRIDAY NIGHT.
Introductory Sermon.—H. W. Virgin, SATURDAY.
10 P.M.—The needs of our association.—J. T. Thompson.
General Discussion.—Led by W. J. Agee.
The pastor and missions.—L. M. Theobald.
What are you doing in your church for missions?
Answers by the pastors.
ADJOURNMENT.
1:30 P.M.—The Church and Missions.—Rev. Simms.
General Discussion.—Led by R. M. Priest.
How to interest the young men in missions.—Wilson Crabbs.
General Discussion.—Led by J. S. Stachwell.
SUNDAY.
9:30.—Why a Sunday School?—J. R. Childs.
It's aim.—Joe Wilson.
How to get the best results.—W. B. Moody.
11 A.M.—General Discussion. Baptist opportunities and crises in the field.—Dr. E. D. Gray.
3 P.M.—Cleanse thou me from secret faults.—H. W. Virgin.
Keep back thy servant from presumptuous sins.—W. J. Agee.
Present your bodies a living sacrifice.—O. L. Powers.
7 P.M.—Closing exercises.—Sermon, W. M. Nevins, H. W. Virgin, J. W. Head.
Committee.

The sad news comes of the death of Mrs. T. B. Lanham of Greenville, Ky. She was a very useful and godly woman and will be greatly missed in the church.

BAPTIST PERIODICALS. PRIMARY QUARTERLY. OUR LITTLE ONES. INTERMEDIATE QUARTERLY. BOYS AND GIRLS. ADVANCED QUARTERLY. QUARTERLY. HOME DEPARTMENT SUPPLIES. MONTHLIES. LESSON LEAFLETS. ILLUSTRATED PAPERS. Form a Thoroughly Graded Entrance to the Temple of Truth.

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TRACTS! Heathen Lost Without the Gospel. Wong Ping Man, a Native Chinese Preacher. 100 Tracts. \$2.25 WORTH. BAPTIST BOOK CONCERN, 642 Fourth Avenue, Louisville, Ky.

Nothing humbles the soul like sacred and intimate communion with the Lord; yet there is a sweet joy in feeling that He knows all, and, notwithstanding, loves us still.—J. Hudson Taylor.

POINTS FOR FOREIGN MISSION WORKERS.

BY R. J. WILLINGHAM.

Thousands of our people are praying and giving and talking for the great work of world-wide evangelization. During March and April we expect large contributions. In obedience to the instructions of the brethren, we have sent out a number of new mission workers. Others will leave in a few weeks. The annual reports, which are being received from the missionaries, will cheer the hearts of the brotherhood when we meet in Asheville. It is important that our churches shall meet all obligations before we go up to that meeting. As this subject will be before us Sabbath after Sabbath for several weeks to come, we earnestly urge upon all of God's people to pray that the pastors and other leaders shall be given wisdom to present the work to the people. We think it would be well every Sabbath morning to have a special prayer for God's Spirit to descend upon our churches during these weeks, for not one Sabbath will pass without hundreds of churches taking their Foreign Mission collection. Let us look to the Lord of Host to open the hearts of our people to do liberal things, and God will hear and answer us if we in faith look to him.

PLANNING.

In any secular work the man is wise who lays his plans in undertaking an enterprise. Why should not God's people act with equal wisdom? A brother recently wrote and inquired what was the best way to take a Foreign Mission collection. This, of course, varies according to churches and their regularly adopted plans, but we think almost any plan can be helped by this suggestion. Let the pastor on a certain day, after earnest prayer, present Foreign Missions to the people, and then after the sermon, let slips of paper be passed with pencils, and each one asked to subscribe what he or she will contribute. This amount can be paid monthly, quarterly or at such time as is designated. It is not best to take a lump collection for four or five objects at once. People do not give as liberally in that way. State definitely the object for which the collection is taken, and let them give as unto the Lord. It is not wise to take up a hat collection without first preparing the minds and hearts of the people, and even after these are prepared, most persons have not enough ready cash with them to give without notice. Let them subscribe, and then after the subscription have a committee in the church, composed of those who love God and his work, go and see every member who has not subscribed, and try to get a contribution. It is well in taking the collection for the pastor to name the amount which it is thought best to raise. Large-hearted people would rather give freely to raise a large amount, than to throw in a pittance to raise a small amount. Many churches which have given \$20 or \$30 would rejoice in giving \$200 or \$300 if the work is presented properly to them. We know of some which have gladly gone up to \$500, thus paying the salary of one missionary.

OUR ASHEVILLE CONVENTION.

We look for a large delegation to be at Asheville May 9. We hope to see many of our laymen as well as the preachers. A wonderful impetus can be given to our work if every pastor, where

it is possible, will try to bring a few members from his church to catch the inspiration of the great meeting.

RECEIPTS FROM MAY 1, 1901, TO MARCH 1, 1902—ALSO AMOUNTS ASKED FOR THIS CONVENTION YEAR.

Table with 3 columns: State, Amount, Total. Includes Kentucky, Virginia, Georgia, South Carolina, Alabama, Missouri, Texas, North Carolina, Tennessee, Mississippi, Maryland, Louisiana, Arkansas, Dist. Columbia, Florida, I. Territory, Oklahoma, Sundry, and a Total of \$200.00.

PROGRAMME.

The following is the programme of the Missionary and Ministers' Meeting at the Madison Avenue Baptist Church, March 24 to 30, 1902.

MONDAY 24th, 7:45 P. M. Address—"The Missionary Baptist and What He Stands For"—G. W. Hill, Pastor of Third Baptist Church.

TUESDAY 25, 7:45 P. M. Address—"The Present Status of Our Mission Work in China"—W. B. Hall, Pastor at Dayton.

WEDNESDAY 26, 7:45 P. M. Address—"Mountain Mission Work as I Have Seen it."—W. S. Taylor, Pastor at Big Bone.

THURSDAY 27, 2 P. M. Devotional Meeting—O. G. Jones. "The Relation of Repentance and Saving Faith"—O. A. Earl, Pastor at Lexington.

"Cincinnati's Ky. Suburbs as a Mission Field."—A. Logan Vickers, Pastor at Ludlow. "The Relation of Baptism to Salvation."—J. L. Presser, of Walton.

7:45—Devotional Meeting—W. R. Hutton. Address—"How Shall We Raise Mission Funds in the Churches?"—O. M. Thompson, Pastor at Newport.

FRIDAY 28, 10 A. M. Executive Board Meets. 2 P. M.—Devotional Meeting—W. S. Taylor.

"The Present Need of Our District Mission Work in North Bend Association"—S. M. Adams, Chairman of Executive Board.

"Sanctification."—O. G. Jones, Pastor First Baptist Church. "The Relation of District Missions to Our Other Great Missions."—J. A. Kirtley, the Venerable and Honored of North Bend Baptists.

7:45 P. M.—Devotional Meeting—G. W. Hill. Address—"The Offense of Doing Nothing for the Master."—J. L. Sproules, Pastor at Burlington.

SUNDAY 30, 7:30 P. M. Address—"Bible Missions."—J. G. Bow, Cor. Sec. General Association Kentucky Baptists.

We hope our Baptist brethren will make them an occasion for awakening zeal and enthusiasm in our work in city and country. We hope many of our country brethren will be with us.

B. F. SWINDLER, Pastor. W. T. BROWN, Board Member.

It is at our own will whether we see in the despoiled stream the refuse of the street, or, looking deep enough, the image of the sky.—Baskin.

Catarrh Cured at Home



Dr. Blosser, who has devoted twenty-eight years to the treatment of catarrhal diseases, has perfected the only satisfactory treatment for the absolute cure of catarrh, catarrhal deafness, bronchitis, asthma and hoarse breathing. He has had unparalleled success, having cured cases of 15, 20 and 25 years' standing, in which all other treatment had failed.

His favorite remedy is now prepared for self treatment, and is sent by mail direct to the patient. It can be used in your home, office or about your daily work. It consists of a combination of medicinal herbs, flowers, seeds and extracts. It is a perfect antidote for the catarrhal poison of germ, and is perfectly harmless and pleasant in its effects.

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Send us your address and we will send you by mail, absolutely free a trial package of Dr. Blosser's Catarrh Cure and a neat little pipe to use in smoking the remedy. Give our free sample a trial. It will cost you nothing, and we will be pleased to have the opportunity to demonstrate to you the effective heat of our remedy. You will find it just as we represent it. Those who try the sample, generally give us an order.

We have received a thousand of unsolicited testimonials. It cures Catarrh of every variety to come. Write us for a consultation blank. We make no charge for advice. Not for Sale by Druggists. If you need a remedy (same-day) and wish to give ours a good fair trial, a box at once \$1.00 for our regular box which contains our medicine, a trial pipe.

Dr. J. W. Blosser & Son, 115 Walton Street, Atlanta, Ga.

DEAR RECORDER: I notice in the Christian Guide, a Campbellite paper published in your city, dated Feb. 12, 1902, under the caption, "Modern Wonder," No. 3, second paragraph, this remarkable statement: "These very dignitaries that criticize the Baptist church for not allowing people to be saved unless the church should vote for them to be saved will not lend their hands toward saving a soul unless they are assured of the modest sum of \$50 a week and all expenses." This statement is remarkable for two things: 1st, for deplorable ignorance or reckless regard for truth. I know of no Baptist churches that vote for men to be saved. I have never heard of such a thing. Do the Baptist churches in Louisville vote that people shall be saved? 2nd, I suspect the writer let the cat out of the wallet when he did not aim to do so. The old Catholic dogma of "baptismal

salvation" shows itself right here, but it is certainly remarkable that after denying so long and so loud that "our plea" contains baptismal salvation. But there it is in plain words. Baptist churches after hearing persons desiring membership relate their Christian experiences, take a vote in order to get the judgment, whether the evidence is satisfactory that they are saved and proper subjects for baptism and church membership. How any one could make the statement that they voted whether they should be saved is strange. Don't you think so? T. J. EASTES, Grant, Tenn. On a cold winter evening, said Dr. T. L. Cuyler recently, I made my first call on a rich merchant in New York. As I left the door and the piercing gale swept in, I said: "What an awful night for the poor!"

He went back, and bringing to me a roll of bank bills, said: "Please hand these for me to the poorest people you know." After a few days I wrote to him the grateful thanks of the poor whom his bounty had relieved, and added: "How is it that a man so kind to his fellow creatures has always been so un-kind to his Savior as to refuse him his heart?" That sentence touched him to the core. He sent for me to come and talk with him, and speedily gave himself to Christ. He has been a most useful Christian ever since. But he told me I was the first person who had talked to him about his soul in twenty years. One hour of work did more for that man than the pulpit effort of a lifetime. Brethren, don't neglect the hand-to-hand and face-to-face combat. Be diligent seekers of individual souls. Watch your opportunities.

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What is prettier in Summer than a Ball of Delicate Emerald Green Ferns?

This little beauty is an importation from Japan, and is certainly the finest addition to the Fernery yet introduced. The Ball is composed of the Japanese Inland Fern Roots, known as Davallia Bullata, var. Nagaha, and Sphagnum Moss, and so constructed as to send out leaves of beautiful Emerald Green from every point. All who see it are delighted, and want it, and up to the present time the supply has not been equal to the demand. While we hope to be able to fill all orders for the coming season, we advise getting in orders as early as possible, as they will be filled in the same order as received.

DIRECTIONS.—Place ball in water for several hours and then suspend in any desired position; repeat every two days until growth has started, after which water occasionally as required, being careful that it does not become dry. The greater the growth, the more water will be required to keep the ferns in a flourishing condition. To use in fern dish cut ball in halves, placing it side down thus getting two dishes of beautiful ferns. The Fern Ball may be allowed to dry up at any time and be set away, and started again by watering as before. The Fern Ball will be from 1 to 4 weeks in starting, according to degree of heat and moisture. Do not expose to direct rays of sun.

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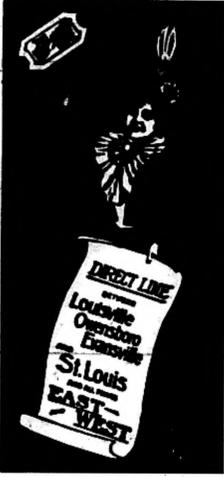
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THE FARM
KENTUCKY TRADE ITEMS.

J. H. Haggard, of Paris, sold a pair of mules for \$350.

Hump breaking is going on. The crop is a very good one.

Nineteen bhd. of Scott county tobacco, leaf, hogs and trash, were sold in Louisville last week at \$11 75 to \$4 85.

The farmer who left his plow in the field at the end of a furrow last fall will probably have to have it repaired in some of its parts.

G. S. Oord and Henry lend each sold to E. A. D did this week 100 barre's of corn at \$3 per barrel. . . . Willie Lind sold to Simon Wheel a bunch of 1 400 pound catts at \$3. —Jessamine Journal.

Joseph C. Graddy, of Woodford county, raised 24,785 pounds of tobacco on 121 acres of surveyed land, an average of 2,375 pounds per acre. The crop was sold for an average of 83 a pound, yielding \$190 an acre.

James Clark, one of Garrard county's most prominent farmers, raised 6,785 pounds of tobacco on 81 acres of land. This is 1,804 pounds to the acre, which sold at \$650.

The record price on any market for a hogshead of the 1901 crop of leaf tobacco was obtained at Louisville by J. F. Lippert, of Jessamine county, who received \$25 50 per 100 pounds for a bright package weighing 880 pounds. He sold his crop of 18 hogsheads, grown on 8 acres, for \$1,818 18 net.

The number of people in Richmond last week equaled the average March court day. There were some mules and horses on the market, but trading was light. Norris Bros. reported 1,000 head of cattle at their yards at prices ranging from 41 to 50 per pound for good, and 34 to 40 for fair to medium.

Eleven counties were represented at the tobacco growers' convention at Carrollton. It was decided to form an association with \$1,000,000 capital, to be divided into shares of \$10 each. Organizers will be put to work in the Barley district, and when 20,000 farmers sign contracts, the association will be incorporated.

While prices for corn and its meat products have ruled high of late, they still do not yet touch the top-notch figures of 1883. In that year beef reached \$9.80, and the average price for the whole year was \$6 25, while corn touched 81c in July, and that on a crop considerably in excess of that produced in 1901. Hogs went up to \$9 85, and the average price for the year was \$7.68.

A well-known farmer, who is experienced in forestry, says that if the splintered and broken portions of trees are painted with some good paint as soon as the thaw comes many of the trees will not die. He says this treatment will prevent the sun from drying up the sap in the exposed fibers, and in most instances preserve the life of the trees.

SHEEP NEWS.

EDITOR RECORDER:
I send you an article on the "Grub in Sheep" to publish, which directors, if followed, will save thousands of sheep to the farmers.

R sportfully,
W. H. CRAM.

"I thought I would give your readers my experiences about sheep with the grubworm in the head, as some of my neighbors are losing their sheep. In the winter of 1898-99 I lost fifteen of my best ewes with the grub in the head. After taking off the pelts I cut off the head and dissected it, when I found from three to six small white worms with black heads working around skull bone. They seem to affect them worse during a protracted cold spell when the snow is on the ground. The old settlers used to call it snow blindness. The condition or the treatment of the sheep through the winter, whether housed at night or not, has nothing to do with it. I never knew a ewe attacked with the grubworm but what died. So I wrote to the veterinary editor of the Cincinnati Enquirer describing the symptom, when he answered that he knew no cure, but said, 'The probable cause was that too many dogs frequented the sheep pasture in the early spring and summer.' This theory I did not believe, but suggested the following preventative which I have followed successfully for the last three years.

Through the months of August and September every two or three weeks get your sheep into the barn, catch and hold their heads up and pour about one-half teaspoonful of turpentine in each nostril, causing them to discharge the lava from their nose. Morgan, Ky.

SORGHUM ON CLAY SOIL.

It would be extremely difficult to get even a small crop of sorghum on clay land from which the surface soil has been removed. Each soil should be fall plowed, and a green manure crop of some kind raised on it in order to make it friable and to secure humus. Sorghum is a hot-weather plant, or rather thrives in warm soils and during hot weather. The exposed subsoil should, if possible, be treated with a little farm manure and a liberal dressing of lime, say from 20 to 40 bushels per acre. If it can be got in fairly good condition by June, sow it with cow peas and oats. Of course the oats will not do much; still they may help to fill up the places where the cow peas do not start kindly. The soil is too cold for cow peas, but if it be plowed twice, once in the early spring and once in June, and is got into fairly good condition, it is probable that you can secure a moderate crop of peas and some oats. If this crop should happen to be large, it may be removed; but it is probable it will not be large, in which case it should be plowed under.

GROWING FENCE POSTS.

I notice in one of my papers somebody's suggestion of planting Osage orange for fence posts. His attention had been called to this matter by noticing how soon an Osage orange hedge would grow into trees large enough for fence posts, and an acre in this timber would in a few years furnish fence posts of the very best kind for a large farm. Then as soon as a tree is cut down sprouts would spring up, and the best one of these could produce no less than five thousand posts, worth when six to eight years old about 15 cents apiece, or \$750 an acre. I have had no personal experience with Osage orange. However, the matter looks plausible enough, even more so than our figuring on the outcome of raising ginseng or Belgian hares. I have had to buy cedar posts, however, and for real good ones was charged 22 cents apiece. Undoubtedly there will be a good market for all first-class posts produced.—T. GREENER, in Farm and Fireside.

Don't let a cabbage leaf, or a turnip or carrot or beet go to waste. Chop it up and see with what avidity the hens will devour it.

Eggs are now cheaper than any sort of meat, and they can be prepared in endless ways to make them palatable. They are healthy, so why not eat your fill of them.

For General Debility

Use **Wardner's Acid Phosphate.**
Dr. W. L. BRYANSON, Greenfield, Mass., says: "For years I have prescribed it in general debility, nervous exhaustion and insomnia, with the happiest results."

the right method of bringing land to a state of productivity. If by applying some commercial fertilizer, a little farm manure, and possibly some lime, and a crop to be turned under, and no crop taken off for a year, and good tillage be practiced another year, you might hope to secure full remuneration for your labor. But you are met with large expense for fertilizing materials and labor. You have a hard problem to solve—to bring up the land and get paying crops off it at the same time. I doubt if you can do this by liberal applications of commercial fertilizers.

You had better try three or four methods, remembering that the land, especially the sandy land, is likely to be deficient in humus, and therefore in water-holding capacity and nitrogen, and it is impossible for any one to give specific directions as to best methods to bring this land up to a reasonable state of productivity. Turn the fields in part into an experiment station. Take an acre or two, more or less, and make a definite plan, with the view of ultimate improvement. Take another area, treat it differently, and so on, and in time much valuable information will be secured at little additional cost. This is safer than it is to buy large quantities of manure or commercial fertilizers at the start.

Sorghum should be planted from the 25th of May until about the first of June. It will not grow much while the land is cold, and it makes a very slow growth when young—sometimes so slow that the weeds get started ahead of it, if the seeds are broadcasted. However, when the roots once thoroughly permeate the soil, they are likely to crowd out almost everything else, if the land is reasonably fertile.—Prof. I. P. ROBERTS in Country Gentleman.

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1:20 a. m.; 7:05 a. m.; 12:35 p. m.; 7:15 p. m.

TRAINS NORTH.
Leave Louisville.
8 a. m.; 9 a. m.; 12:15 p. m.; 5:30 p. m.
Arrive Louisville.
2:40 a. m.; 11:45 a. m.; 1:40 p. m.; 8 p. m.

TRAINS, KANSAS AND OREGON.
Leave Louisville.
1:20 a. m. and 6:25 p. m.
Arrive Louisville.
1:40 p. m. and 8:20 p. m.

TRAINS, LEXINGTON AND FRANKFORT
Leave Louisville.
7:20 a. m.; 1:25 p. m. and 6:25 p. m. p. m.
Arrive Louisville.
1:20 a. m.; 12:05 noon and 6:20 p. m.

Louisville Ticket Office, Northwest Corner Fourth and Main Streets.

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All the trouble comes of the other half. MACBETH.

If you'll send your address, I'll send you the Index to Lamps and all the Chimneys, to tell you what number to get for your lamp. MACBETH, Pittsburg.

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Items of Interest.

NEWS THE WORLD OVER.

Some years ago a large colony of Welsh people went to Manitoba to settle. The land was poorer than had been reported to them, but with true Welsh grit, they struggled on. They would have succeeded, but successive floods destroyed their crops. The Canadian government will give them homes in Manitoba. They number 7,000. Canada is to be congratulated on securing such men. The Welsh make the best of all things.

Mr. Dole's friends are as cool as himself in their demands for him. Henry L. Nelson writes a long letter, complaining that Congress interfered with the plans of Dole and his oligarchy in Hawaii, and would not let him be for the throne. The coolness of that is rich, the impudence of it is colossal.

The nations of Europe held a conference in Brussels on the question of sugar bounties. They have been giving bounties to the best sugar man for some years. All of them, however, entered into an agreement to abolish the bounties in September, 1904. When the decision was announced in the French Chamber of Deputies it was met with cheers.

The Republican members of the New York Legislature have declared that they are as much opposed as are the Democrats to open saloons on Sunday in New York State, and to assure the good people of the state that nothing Meth Low and the self-named "reformers" in New York City can say will alter their determination. It now remains to be seen whether Mayor Low will keep his oath to enforce the laws, or will be ruled by the liquor men.

In the last British blue book is a dispatch sent last November by the Secretary of War to Lord Kitchener, saying: "We cannot continue indefinitely to send from \$1,000 to \$1,000 remittance a month to be used up by column commanders in a few days." Yet the War Department is now sending \$1,000 per month. But this is in order to make a strenuous effort to end the war before the coronation.

Mr. John Colton, of Australia, who has just died in his eightieth year, was the front rank of statesmen. He was the first prime minister South Australia ever had. But his religion was over the chief thing in his life. He was a Methodist local preacher. When he was the secretary for him to offer him the premiership, it was on Saturday. He replied that he was going to preach on Monday and was making his preparation, and would wait on the Governor on Monday. While he was prime minister he was the first man named for the cabinet meetings at such hours as would not prevent his going to class meetings.

While the family were making preparations on Wednesday to celebrate her 100th birthday, which came on Thursday, Mrs. Deborah Doty died. Her home was in Freeburg, N. Y. She was born in Amsterdam, N. Y. Capt. Giovanni Cassati, the African explorer, died in Rome, aged 81. Gen. J. W. Hoffman died at his home in Philadelphia, aged 79. He was a veteran of the war, and was prominent in Masonic circles.

The "Montana Cowboy," Edward Heauser, eight feet tall, and weighing 307 pounds, will wed Miss Jim Murray, eight feet one inch tall and weighing 410 pounds. The wedding will take place at Helena, Mont., and will be the marriage of the biggest man and woman in the United States, if not in the world.

What does this mean but that Switzerland is and shall be free? "The president of the national council of Switzerland has had to resign to quiet the uproar in that country caused by his acceptance of a Legion of Honor decoration from President Loubet, of France." William Tell in spirit still lives.

Archduke Leopold, of Austria, has started ballooning to some purpose. He, his wife and aide-de-camp, left Vienna in a balloon at nine in the morning, and four and a half hours later descended at Brian's Head, more than two hundred miles away, thus beating the railroad trains. The maximum altitude attained was 10,000 feet.

A feather in the cap of the American motorman. The tram lines in the chief towns of Great Britain cannot be successfully operated because of the lack of skilled English workers. The British electric traction trust has secured control of the lines, and the manager is now on his way to America in search of American motorman. These motorman are wanted to instruct the English motorman in American methods. Is the world becoming more intellectual? There is certainly a growing tendency to give books as wedding presents, such a thing as was unheard of years ago. Jewellers, photographers, etc., are fast being supplanted by the wall by more popular bookellers. There is a great demand for the handsomely bound sets of the works of standard authors such as Dickens, Thackeray, Scott, Irving, Cooper—in fact all the authors whose books come in uniform style.

DEATHS.

For certain subscribers we insert an obituary notice of 100 words free. We charge one cent a word for all over 100 words, invariably in advance. Omit the words and you know at once what the charge will be. Unless the money accompanies the notice, it will be brought down to 25 words.

VINSON. Mrs. Willie A. Vinson was born March 11, 1877. She was born again November 1, 1898, and united with the Oak Grove Baptist church, in Trigg county, Ky., where she held membership at the time she was called home in February, 1902. She was the affectionate daughter of W. T. and Mary Armstrong, and the devoted wife of John K. Vinson, all of whom are consistent members of the above mentioned church. Her sorrow-stricken loved ones are trying to say from their hearts, "Thy will be done." She leaves a little daughter to the affectionate care of the father and grand parents. It was the writer's pleasure to be her pastor when she joined the church, and he was called upon to conduct her funeral services in the presence of many who had grown up with her from childhood. Her consistent Christian life is a mighty argument for conversion in childhood. L. N. KROEMER.

JACKSON. Mrs. Sarah Jackson, widow of the late John W. Jackson, of Lyon county, Ky., died at her home, February 22, 1902. She was born in Tennessee, April, 1824. About twenty-five years ago she became the wife of John W. Jackson, to whom she was a faithful and affectionate companion. Mrs. Jackson was a most excellent Christian woman, performing faithfully the duties of a wife and mother. She was greatly beloved by her kindred and friends. At an early age she became a member of a Baptist church in Tennessee, uniting with the New Hebel Baptist church, near her home, twenty-five years ago, where, having been her pastor for twenty-three years, I am prepared to say that she was a model church member, true to her conviction and upright and consistent in her deportment. R. W. MOREHEAD.

DIMMITT. Mr. Sinclair Dimmitt, past ninety-one years of age, and one of the charter members of Heebland church, died March 2nd, 1902. His funeral was presided over by the writer, His Dimmitt was born Feb. 11, 1811, near Floyd's Fork, Jefferson county, Ky., and being converted at an early age, he united with the Long Run church and from that time he lived a consistent Christian life. He died at the home of his daughter, Mrs. H. C. Hill, at Pleasant Ridge, Daviess county, Ky. He leaves surviving him three other daughters—Mrs. J. W. Bennett, Chicago, Ill.; Mrs. Albert White, Kansas City, Mo.; and Mrs. J. T. Atkinson, Leitchfield, Ky. All four of the daughters are members of the Heebland church. HENRY EDWARD TRALE.

LADD. Mr. Fred H. Ladd died of pneumonia at his home, near Cerulean, January 19, 1902, in the 66th year of his age. He was a member of Cerulean Baptist church for thirty years, and, though in feeble health he was punctual in attendance, manifesting an interest in the cause of Christ. He was a successful farmer and a good citizen. He left a large family—wife and eight children—to the care of his survivors, to whom he had been a faithful and affectionate husband and father. His oldest son, C. Adrain Ladd, is the faithful and beloved pastor of the Baptist church at Tracy City, Tenn. R. W. MOREHEAD.

DEAFNESS CANNOT BE CURED by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed, you have a rattling sound or impaired hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is catching but an inflamed condition of the mucous surface. We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that can not be cured by Hall's Catarrh Cure. Send for circulars. F. J. CHENEY & CO., Toledo, O. Hold by Druggists, 75c. Hall's Family Pills are the best.

RELIGION is no more possible without prayer than poetry without language, or music without atmosphere. In the dumb heart it invariably dies, and wherever it lives it is in the habitual faith that, as we "give good gifts unto our children, much more will the heavenly Father give his Holy Spirit to them that ask him."—John Hamilton Thom. PLEASE mention this paper in answering advertisements.

When you think of books think of us FOR

Lovers of Books

Table with 3 columns: Book Title, Regular Price, Our Price. Includes titles like Deborah-Ladlow, The Man from Glengarry, The Eternal City, Lily of France, To Have and to Hold, Ben Hur, St. Elmo, Janice Meredith, Times of Retirement-Matheson, Santa Claus Partner-Thos. Nelson Page, Warwick of the Knobs-Lloyd, Stringtown on the Pike-Lloyd, Richard Carvel, Old Gentleman of Black Stock, Eben Holden, Pelonbat on Acts, Pelonbat on John, Wing Knighthood Was in Flower, The Old Gospel for New Age-Moyle, My Heat the Enemy, The Church in the Fort-Burrell, Calvary and Restraint-Black, With the Tibetans in Tent and Temple, David Harum, Blake's Bible History, Minnie-Gram, The Ten Commandments-Morgan, Side by Side-Mrs. F. Y. Mullins, Married Life-Sprat, David, Post and King-Hillis, God's Perfect Will-Morgan, Christian Science Exposed-Peabody, Black Rock, Remex Fountain Pens, Tompkins Vest Pocket Commentary on the Sunday-school Lessons for 1902, Twentieth Century New Testament (8 vols), Pen Carbon Copy Book-no press required-just the thing to copy your letters as you write them 200, Baby Goose and His Adventures, Charter Box-1901, Why I Became a Baptist-M. C. Peters, Shakespeare (complete), Things a Pastor's Wife Can Do, Fancy Box Paper and Envelopes (all shades), Coronation of Love.

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