

WESTERN RECORDER

Faith, Hope and Love, these three.

77th YEAR.

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WESTERN RECORDER.

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GIVE your whole heart, with its secret workings into God's hands continually. He wants the heart, and takes it, and as God, dwells in it.

WHEN once a child of God gets on the downward road, no man can tell how fast nor how far he will fall, unless Almighty grace be vouchsafed to him.

WHILE God would have us to labor strenuously, and bear the heat and burden of the day in all the inevitable conflicts of life, we must do it with the remembrance that victory really comes from him. We are only strong, as Paul felt he was, by the strength which Christ puts into us.

At the Chautauqua Assembly last summer the great chorus choir sang the "Ave Maria," that is, "Hail Mary," the Catholic worship of the Virgin. We are glad to say that a Baptist protested indignantly. It was an outrage. It is as sheer idolatry to worship Mary as it is to worship Jupiter.

"Come down from the cross." Give up the stoning sacrifice and we will be Christians. Many are willing to believe in Christ, but not in Christ crucified. They admit that he was a good man and a great teacher; but by rejecting his vicarious atonement, they practically unchrist the Christ, as the mockers at Golgotha did.

THE *Congregationalist* offered prizes for the best answer to the question: "What church would attract an outsider?" That is easy of answer. Any church in which every member is in his place on Sunday and at prayer-meeting will find the outsiders coming into the meetings. "To reach the mass," the church must begin by reaching its own members.

THE papers are saying that Bishop Grafton, of Wisconsin, has issued orders to the clergy of his diocese to address him as "My Lord" whenever they speak to him. The *Congregationalist* suggests his study of Paul's advice, "Lest being puffed up he fall into the condemnation of the devil." We think the bishop needs medical attention for softening of the brain.

In the morning ask God to show you his plan for the day in the unfolding of its events, and to give you grace to do or bear all that he may have prepared. In the midst of the day's engagements often look up and say, "Father, is this in the plan?" At night be still and match your actual with God's ideal, confessing your sins and shortcomings, and asking that his will may be more perfectly done in you even as in heaven.

Also.

BY REV. A. O. DIXON, D.D.

THE "ALSO" OF SHAME.

You will find it in Matthew 10:4: "Judas Iscariot, who also betrayed Him." The name of Judas is among the Apostles, though the list is made out after the betrayal. He had a high position and a great opportunity. He was trusted with the money, and may have done much good, but we know not as Judas the disciple, or Judas the Apostle, or Judas the worker, but Judas the traitor. It is the also of shame, the black brand which he placed upon himself, one of the additions which we wish had not been made.

And Christians of to-day may have the also of shame attached to their names. It would not be slanderous to write after the names of some preachers, a minister who also denies the Divinity of Christ and the Inspiration of the Bible; a pastor who is also worldly and self-seeking; a Christian who also takes his social glass and sits before the footlights gazing at spectacular obscenity. Is there one here after whose name may be written, a disciple who also desecrates the Sabbath, a child of God who is also penurious and grasping? The also of evil will surely show itself more clearly than many virtues. Benedict Arnold was a brave soldier, but he is known to the world not as Arnold the brave, but as Arnold the traitor. Mr. Gladstone said of Stewart Parnell that he was the greatest man he had ever known, and but for his divorce proceedings Ireland would have had her parliament. The also of shame neutralized and destroyed the influence of his greatness. And so with many a Christian. One false step, one sin committed under stress of temptation, may blacken a fair name forever. God save us from the also of shame.

THE "ALSO" OF TRIBULATION.

In another Scripture we have the also of tribulation. "We rejoice in hope of the glory of God, and not only so, but we rejoice in tribulation also." Romans 5:3. It is easy for us to rejoice in hope of the glory of God, and all who are in Christ have a right to cherish the hope of glory. We are saved now, but there is a salvation to be revealed, Christ is the morning star. We face the East watching for the sunrise. But have we learned to "rejoice in tribulation also," or do we regard the sorrows and calamities of life as out of harmony with its joys and hopes? Such is the view of unbelief. A speaker once said that man and woman have been ever since creation fighting a duel, each one striving for the pre-eminence. Francis Willard, who was present, said that she would like to change one letter in duel and make it duet, for she believed that man and woman had been playing a duet rather than fighting a duel. Everything depends upon our point of view. If we have no faith in the superintending Providence of God there seems to be a duel between sorrow and joy, prosperity and adversity, tribulation and jubilation, but to a man who believes that "all things work together for good to them that love God," there is no duel, but a duet. The deep bass notes of sorrow are in perfect harmony with the high and exultant notes of joy. And it is not a rejoicing in spite of tribulation. After a good woman in the congregation of John Newton had lost her house by fire, the pastor, standing with her by the smoking ruins, said, "I congratulate you that you have a home which fire cannot reach." The woman could rejoice in hope of the glory of God, while she stood

beside the wreck of her earthly home.

Rejoicing in tribulation means more than joy in spite of sorrow. "Tribulation worketh experience, and experience hope, and hope maketh not ashamed." We rejoice, therefore, in tribulation, not so much because of what it is, as because of what it does. We walk with Christ through the furnace believing that when we come out our bonds shall be gone. We endure the heat because we know that heat is necessary for the removal of dross; we bear the burden because pressure makes solid character.

We would not be among those who take pleasure in parading their tribulations. A colored woman in the South was always complaining of her trials and troubles and temptations. Some one rebuked her for it, but she replied, "If God gives us tribulations he expects us to tribulate." It may be one of the tribulations of the pastor to bear with those who tribulate after the manner of this complaining colored sister.

The also of tribulation means a quiet joy in the Lord, resting on the promise that these light afflictions, which are but for a moment, work out for us a far more exceeding and eternal weight of glory. Jesus said, "Your sorrow shall be turned into joy." Paul declared that God could make light shine out of darkness. We rejoice in the present sorrow because we believe that under the alchemy of God's grace it shall be transmuted into future joy. The black charcoal will be crystallized into glittering diamonds.

THE "ALSO" OF LOCATION.

Jesus said in Matthew 6:21, "Where your treasure is there will your heart be also," and because of this fact he urged them to lay up treasures in heaven. The heart goes with the treasure, and the treasure with the heart. If your heart is in your church, your treasures will be there also, and if your treasures are in your church, your heart will go with them; and if we have given our treasures to Christ, we may be sure that our heart is given to him. If we have truly given our hearts to Christ, the treasure will also go to him.

On this principle we can explain the fact that God sometimes takes our treasures from earth to heaven when we would hold them. We follow them to the graveside, clinging to them with great affection, but God snatches them away in spite of all that we can do. We need to remember, however, that our treasures are not in the cemetery, but in heaven. "To be absent from the body is to be present with the Lord," "to depart and be with Christ which is far better." We may receive some comfort by frequently going to the grave and covering it with flowers, but we would receive more comfort if we stayed at home, and thought of our loved ones with the Lord rather than under the sod. "Say not, 'My mother is in Greenwood,'" but rather say, "My mother is with the Lord," and then your heart will be drawn toward heaven and not toward the grave.

Do not be afraid of good resolutions because sometimes they have been broken or imperfectly kept. It is not true that "the road to hell is paved with good resolutions." It is the way to heaven that is paved with good resolutions. They are an army of Try-agains. When one fails, another leaps into its place. The loss of one battle does not lose a cause. It is only when one ceases to fight the cause is lost. A broken resolution is not a sign of failure. The only failure is when one ceases to resolve, and keep on resolving. It is thus that every great victory is won, and every great good attained.

Do.

DO is the keynote of the seventh chapter of Matthew. We have heard the sermon, now it is to be done, for we are only what we do—"He that doeth righteousness is righteous." He that doeth the will of the Heavenly Father, he and he only shall enter the kingdom of heaven. By this we are to know false prophets, testing their doctrines by their deeds. Holiness is not in saying, "Lord, Lord!" Pious phrases, pious tones, pious looks, pious professions, count for nothing, unless there is the doing of the Father's will.

Think what real peril there is in knowing cheat without doing. We may very easily cheat ourselves with the delusion that what is thoroughly familiar to us must have wrought itself into us. We speak of repentance and faith. "Of course, of course; it is weariness to be reminded of such commonplace truths," sighs the hearer; and yet repentance and faith are not one whit the more ours because we have heard of them so often; but the hearing may have produced a substituted confidence, like the pillow of goats' hair which Michael set in place of the living David.

And this imposture, true of the most commonplace things, is at once more easy and more perilous when it belongs to a set of truths which we think of with much solemnity, almost with awe, upon which hang the tremendous issues of eternity, which we sing about in our hymns, and pray about in our prayers. The substitute for life is more apt to impose upon us when it is arrayed in the stately robes of worship and is set up in a devotional attitude."—Mark Guy Pearse.

The Culture That Is Best.

Knowledge, thought, common sense—these are the equipment of the head. Affection, sentiment, sympathy—these are the equipment of the heart. We call the man without the equipment of the head a fool. What shall we call the man without the equipment of the heart? We give years of time and great care and attention to the training of the head. Are we, in ourselves, or in our children, to let the heart go all untrained? After all, which does the world need most, the culture of the head or the rich culture of the heart? After all, which is the best for a man or woman, which will send us on most happily, and helpfully in life, a sufficient equipment of knowledge, which is the power of the head, or a sufficient equipment of sympathy, which is the power of the heart? O! it is sad to see the fool of a withered head, but it is pitiful to see the fool of a withered heart. And it is well that we receive with high honor the names of men of genius and of wisdom, but the name that is above every other name that is named is the name of Him who came unto men with the divinest gift of a tender and loving human heart.—Sunday School Times.

The man who can tell his fellows some grand religious truth, while his life endorses the preaching of his lips, is still respected if he is not always obeyed. Love is the great force to work with, for love makes its own opportunities. Christ-like character will tell. The self-humbling soul will win converts. Men will make way for a martyr when they resent the tone of a master. None can tell how great and glorious in the new century will be the opportunities of the minister who, like his divine Lord, goes about among men "as he that serveth."—Observer.

The Gospel of the Holy Spirit.

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

III.

As a supplemental study, it is desirable that we see how Luke introduces the Holy Spirit in his Gospel, and then from Paul's epistles to churches and men with in the view of Acts seek any further light or confirmation as to Luke's story of the Holy Spirit in Acts.

1. Luke has invited us to a study of the Holy Spirit in the life of our Lord by his incidental declaration, in Acts 1:2, that it was "through the Holy Spirit" that Jesus gave commandment unto the Apostles whom he had chosen.

Luke tells us in 1:15 how the angel Gabriel announced before the birth of John that, as his Lord's forerunner, he should "be filled with the Holy Spirit, even from his mother's womb," and, in 1:45, how Elizabeth herself was filled with the Holy Spirit, and, in 1:67, that Zacharias' dumbness was succeeded by a prophetic filling of the Spirit.

Mary's perplexed heart was assured: "The Holy Spirit shall come upon thee and the power [N. B.] of the Most High shall overshadow thee: wherefore that which is to be born shall be called holy, the Son of God" (1:35). When Jesus was carried first to the temple, he was met by Simeon upon whom was the Holy Spirit and to whom it had been "revealed" by the Holy Spirit that he should not see death before he had seen the Lord's Christ. And he came in the Spirit into the temple and took the child into his arms and praised and prophesied (2:25ff). Likewise Anna was a prophetess with a message "of him to all them that were looking for the redemption of Jerusalem" (2:38). Luke's statement, in 1:80, that the child John "was strong in spirit" need not, but naturally may, mean the Holy Spirit, as 2:40 certainly means to assign a special spiritual gift to the child Jesus. John's preaching constantly connected the Holy Spirit with the coming Messiah's ministry, and when Jesus came to his baptism the Holy Spirit descended in bodily form, [a detail given only by Luke] as a dove upon him (3:21ff). Luke again connects the Holy Spirit with the wilderness temptation of our Lord in a peculiar way. Jesus returned from the Jordan full of the Holy Spirit and was led by the Spirit in the wilderness during forty days, being tempted of the devil (4:1). He does not say *led into the wilderness*, but *led in the wilderness during forty days*. "And Jesus returned in the power of the Spirit into Galilee" (4:14). The Spirit had led him into, in, and triumphantly out of, the temptation. In the beginning of his ministry, Jesus read in the Nazareth synagogue the passage in Isaiah, beginning, "The Spirit of the Lord is upon me, because he anointed me to preach," &c. When "the eyes of all that were in the synagogue were fastened on him," "he began to say unto them: To-day hath this Scripture been fulfilled in your ears" (4:17ff).

In 5:17, we read that "it came to pass on one of those days that he was teaching" "and the power of the Lord was with him to heal." This is quite in harmony with the unmistakable implication of Jesus' declaration to the blasphemous Pharisees—"If I by the Spirit of God cast out demons, then is the kingdom of God come upon you," (Matt. 12:28) in which Luke substitutes *finger of God for Spirit of God* in Matthew (Luke 11:20). The Pharisees looked on Jesus as an agent acting in harmony with a supernatural force. This idea he did not antagonize. But when they named that force Beelzebub, he charged them with blasphemy against the Holy Spirit who was in fact the power in Jesus.

When, in 9:1, we read that Jesus gave the twelve "power and authority over all demons, and to cure diseases," we see at once the parallel of several similar imputations of the Spirit in miraculous demonstrations in Acts.

When the seventy returned with joyous report of their power in his name, Jesus "in that same hour rejoiced in the Holy Spirit" (10:21). In his teaching concerning persistent prayer, Jesus is represented as saying:

"How much more shall a heavenly Father give the Holy Spirit to them that ask him?" (11:13). In warning his disciples of the temptations and persecutions before them in his service, Jesus says: "Unto him that blasphemeth against the Holy Spirit, it shall not be forgiven" which is applied to their being arraigned before authorities when "the Holy Spirit shall teach you in that very hour what ye ought to say" (12:10-12). Compare also 21:14f. Finally, we find Jesus, at the close, insisting on the accuracy and necessity of the things written in the Old Testament concerning him, opening the minds of the disciples that they may understand the Scriptures, commissioning them and promising the power of the Spirit for which they are to wait in Jerusalem. Luke introduces the Holy Spirit into his account of the life of Jesus as neither of the other synoptists does and as John does only in the account of the Supper. It seems evident enough that he is under the influence of his intimate knowledge of the Spirit's presence in the work of Paul and his associates.

2. More than half of Acts has to do with the labors of the Spirit in Paul. A part of Paul's work was writing letters to the mission churches and workers. In these letters we may find reminiscences which it is proper to examine here. It is not intended to enter into details of Paul's teaching as to the work of the Spirit, but only to see what confirmation or addition he makes to the teaching found in Acts. Nor can we cite all that Paul says even within this limitation. It will at once be recalled that Paul accounts himself dead, and living now only as Christ lives in him.

In his letter to the churches of Galatia, the apostle confirms Luke's teaching concerning the Spirit's call (1:15f); makes more explicit the Spirit's initiative in the reference of the Gentile convert question to the Jerusalem brethren (2:3); emphasizes the Spirit's plan in Paul's mission (2:7ff); argues from the Spirit's manifest work among them (3:5, 4:29); shows the Spirit working in the life of the churches (5:5, 16, 22, 6:1). So also the letters to Timothy echo the Spirit's work in the Galatian ministry (I Timothy 1:18, 4:1, 6:20, II Timothy 1:6, 14).

Ephesians tells of the blessings of the Spirit in general (1:3), his seal on the believers (1:13f, 4:30), his illuminating help in development of the believers (1:17ff, 5:18), his quickening, without which the preaching had been fruitless (2:1ff, 6:17), his inhabitation in the church (2:22, 4:4), his special gifts for the building up of the body (4:7ff).

To the Philippians Paul speaks of his "supply of the Spirit of Jesus Christ" (1:19), of the church fellowship maintained by the Spirit (2:1), he reminds the Thessalonians "how that our gospel came not unto you in word only, but also in power, and in the Holy Spirit" (1:1-5), of the Spirit's presence in the church to sanctify (1:4, 7, 5:19, II 2:13ff). To the Corinthians we find him claiming the Spirit's direction and application of his gospel (1:2, 4f, 13, 12:3, II 3:6, 6:6), and asserting his work in the saints (I 2:10, 3:16 plus, 12:1-31, 15:1ff, II 8:8, 17, 18:14).

Of Romans only small sections bear upon the specific view of the Holy Spirit's work here in review. Paul's call and separation unto the Gospel are announced in 1:1, 5, and the harmony of this work with the Holy Spirit's general plan from the times of the prophets in 1:3-5, and the Spirit of Holiness is represented in 1:4 as directly concerned in the resurrection of Jesus. In 1:13 Paul says that he was heretofore "hindered" from coming to Rome and the Hinderer is to be identified by reference to Acts 16:3f, and his reason for hindering appears in Romans 15:22; 5:5 assumes that all Christians have the Holy Spirit given unto them, and this is asserted of its negative side in 8:9.

The work of the Spirit in giving and developing life is set forth in 8:3-17 and 15:13, 30. The Spirit's presence in the prayer in Acts 4:24-31 is recalled by Romans 8:26-7.

What Luke suggests as to Paul's constant control by the Spirit is confirmed by 9:1. The gifts of the Spirit in sanction of each new work are found

in Rome (12:6-8). The proof from prophecy of the Spirit's consistency in carrying the Gospel messengers to the Gentiles frequent in Acts, is found also in four quotations in Romans 15:8-12. Paul's Gentile apostleship from the Spirit, and in the Spirit, appears repeatedly in chapter fifteen (cf. 15:17).

That Paul accounted nothing a part of his proper ministry apart from the Spirit's moving is strongly set forth in 15:18-20.

Thus then is a glorious Gospel of the Spirit's presence and power in the Lord's saints who seek to carry out for him the commission as he has commanded. It is apart from the purpose of this paper to discuss the conditions of receiving the Holy Spirit. But, in closing, two circumstances must be noted: that the Spirit came on men and women ready under his power to witness for Christ and while they were praying for his coming. His first coming followed ten days of expectant and concerted prayer; the early church is said to have applied its strength to the prayers; it was while at prayer that they received the wonderful new gift of the Spirit in Acts 4:31. So in other cases.

Earnest prayer and submission for services on the human side; power and results from the Spirit of God. "Did ye receive the Holy Spirit when ye believed?"

Baptist Universalism.

If we may judge by the utterances of some of the speakers at the last session of the Baptist Congress in this city, a new cult is developing among us—a Baptist Universalism. We were aware that a few of our pastors were inclined to what is called "the larger hope." We have known also that there has long been a growing aversion to the outspoken preaching of the awful peril of the sinner who wilfully rejects the offer of salvation. But we confess to experiencing something of a shock at the bold avowal on the part of Baptist ministers of a belief that would easily pass muster as "orthodox" in most of the Universalist churches of to-day. For we believe that few Universalists now hold that there is no punishment after death for those who die impenitent, but their expectation is that, after a longer or shorter period of probation, all will ultimately be reconciled to God.

The final salvation of the entire human race is a fascinating theory. That man would prove himself callous-hearted indeed who did not wish it to be true. But wishing does not alter facts. And can we, dare we, preach to dying sinners a doctrine rather than on any definite teaching of our only source of knowledge on the subject, the divine Word? Now, as a matter of fact, not only does the Bible afford no definite ground of hope for the ultimate salvation of those who die in their sins, but it plainly and in terms of fearful solemnity affirms the contrary doctrine. Our blessed Lord was surely not talking at random when he said, in depicting the scene of the final judgment, that the King will say to those on his left hand, "Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels," nor was he indulging in a mere flight of antithetical rhetoric when he closed the discourse with the solemn declaration "and these—the wicked—shall go away into eternal punishment, but the righteous unto eternal life." But what perverse casuistry can these profoundly significant words, from the lips of one who never spoke lightly or untruthfully, be construed to support the theory of an "eternal hope" for the persistently impenitent soul? Shall we presume, by our philosophy, to modify our Saviour's teaching on this momentous question? If it be said that the word rendered "eternal" does not mean endless, the limitation applies as well to "life" as to "punishment" and nirvana, utter extinguishment, is the predestined lot of wicked and righteous alike.

We have no doubt that our brethren who have adopted this pleasing but delusive theory are sincere in their belief.

But sincerity does not make wrong right. That they are in error, and that their error is a great one, and the preaching of it a source of false security to immortal souls, we are deeply convinced. If there are passages in the Scriptures which seem obscurely to favor their view—and we admit that there are such—it is well to remember that there is no obscurity in the declarations of our Saviour as to the eternal condemnation of the wicked. It is a sound rule of exegesis that the obscure is to be interpreted by the positive, not the positive by the obscure. Jesus was no juggler with words, and it is our plain duty to accept and to preach what he taught in its full scope and meaning.

It would be a terrible thing if the dry rot of Universalism should gain a secure foothold in our churches. Only a deep sense of the awful doom of the finally impenitent can give vitality to prayer, and spur the real of Christians to earnest effort for the salvation of the lost. We may find ourselves unable to believe in a place of physical torment, a hell of liberal fire and brimstone, as the portion of the wicked in the future state. The graphic imagery employed by our Lord is not necessarily, nor presumably, to be construed in a physical sense. But that the figures he employed portend a spiritual condition infinitely wretched and irremediable we have no warrant for doubting. It is not our human theology that conjures up this terrible prospect; it is the warning affirmation of him who knew the truth of that whereof he spoke. It is not ours to change the revelation, but to believe it and preach it, leaving results to God.—Examiner.

Power of Sin.

Away up in the North there is a farmer's son I know, who turns as white as a sheet, and trembles all over, when the old comrades propose a day's shooting on the heather hills, when they take the gun and click the trigger and examine whether it is in proper form. How are the rabbits on the hill? Are the grouse good on the moor this year? At that click he runs from it. Do you know why? Long, long ago, when he was a little boy, his father left the gun loaded unawares, and the boy saw it and took it down; and another farmer's son had gathered with the rest of them on the Saturday afternoon for play, and Alick took the gun, just in play, and he drew the trigger, a report! Dead! He can't forget it. He said, "For God's sake, put away that gun. It haunts me." In his ears there comes again and again that awful report. It is the same way with sin when I am inclined to it, like every other sinner with sinful tendencies, it is Olvarty that secures me, it is the death of Jesus. How can I sin and do this wickedness that killed the Son of God? Put away sin. I cannot do it. It killed my Saviour.

Abundant Entrance.

You see yonder ship. After a long voyage, it has neared the haven, but it is much injured; the sails are rent to ribbons, and it is in such a forlorn condition that it cannot come up to the harbor. A steam-tug is pulling it in with the greatest possible difficulty. That is like the righteous being "scarcely saved." But do you see that other ship? It has made a prosperous voyage; and now, laden to the water's edge, with the sails all up and with the white canvas filled with the wind, it rides into the harbor joyously and nobly. That is an "abundant entrance"; and if you and I are helped by God's Spirit to add to our faith, virtue, and to our virtue, knowledge, and so on, we shall have at last an "abundant entrance into the everlasting Kingdom of our Lord and Saviour Jesus Christ."—Selected.

Run the Bible through and you will find that the piety depicted on its pages has one constant feature—it is contemplative, thoughtful. There is no struggle after discoveries, no argumentation, no stress and hurry to get things done, but instead the contemplation of divine things, dwelling on God, opening the mind to the Spirit.—T. T. Munger.

SUNDAY-SCHOOL LESSON.

SUNDAY, APRIL 6.

SAUL OF TARSUS CONVERTED.

Acts 9:1-20.

MOTTO TEXT.—"Repent ye therefore, and be converted, that your sins may be blotted out."—Acts 8:19.

"And Saul, yet breathing out threatenings and slaughter."—The yet refers to Acts 8:3. Saul was not content with consenting to the death of Stephen. He made a great havoc in the church at Jerusalem. He did this in sincerity and in truth, honestly believing he was doing God's service. And he would have been doing only his duty if Christ had not been God. Were he not God, the Jews who worshipped him were idolaters, and by the law of Moses were to be put to death.

"Went unto the high priests," whose authority was recognized by the Jews all over the world. The date of Paul's conversion is not known positively. It is placed at all dates from 31 to 41. But the general opinion is that it was in the year 37. Caiaphas was deposed at the Passover in 37 by Vitellius. Jonathan was high priest for a few weeks, and was succeeded by Theophilus. Both of these were sons of Annas, as Caiaphas was his son-in-law, and the old man was the real ruler.

In his burning zeal, Saul went to the high priest and desired letters, he did not wait to be sent. Damascus, the oldest city in the world, is 140 miles northeast of Jerusalem. It had a large Jewish population estimated as high as 50,000. The Romans never interfered with the ruling of the high priest unless Roman citizens were involved, provided the punishment stopped short of death. Hence disciples could be bound at Damascus and brought to Jerusalem for imprisonment.

"As he journeyed."—No doubt on horseback. It took four or five days to go from Jerusalem to Damascus. "Suddenly there shined round about him a light from heaven."—It was about noon when the sun in the east shines with intense power. This sudden light was "above the brightness of the sun" (28:18). "He fell to the earth," from the horse which he rode. Stricken down by the exceeding brightness of Christ's glory. "And heard a voice saying."—Our Lord spoke in Hebrew. "Saul, Saul, why persecutest thou me?"—There is emphasis in the reproachful repetition of the name. The Lord identifies himself with his people. It was because they were his disciples, and for no other reason that Saul was persecuting them.

This was the second time the glorified Lord was seen after his ascension. The first who saw him was the martyr, Stephen. He is indeed a living Saviour, watching over his saints and his enemies as well. "It is hard for thee to kick against the pricks."—The ox-goads. The six of the Jewish ox-goads is indicated in Judges 3:31.

The word "hard" does not mean difficult, but painful, dangerous. Not hard to do, but "hard to bear." This is a proverbial expression found in many Greek writers. It shows alike

the folly and impotence of all who fight against God. Such a fight can only injure the man who attempts it.

Saul knows now that the apostles were right who asserted the resurrection of Christ. He knows that that resurrection was a proof of the righteousness of all the high claims the Nazarene carpenter had made for himself. He is utterly subdued, and asks tremblingly, "Lord, what wilt thou have me to do?"—Never did any man ask that question as Saul asked it without an answer. "Arise, and go into the city, and it shall be told thee."—The blinded man rises submissively and, led by the hand, goes into Damascus in very different circumstances from those which he anticipated when he left Jerusalem, breathing out threatenings and slaughter. The attendants had seen the light, but not the Saviour, had heard a sound, but not the words spoken by the Lord. They knew, however, that Saul had seen a vision.

"And he was three days without sight, and neither did eat nor drink."—Into the experience of those three days we cannot follow him. The fact that he was so absorbed he ate nothing speaks volumes. The Holy Spirit had a great man for whom he had a great work, and he ploughed deep into the good soil. Shallow conviction of sin is followed by shallow piety.

"And there was a certain disciple at Damascus, named Ananias."—Nothing else is known of this man except that Paul says of him, that he was a devout man according to the law, having a good repute of all the Jews who dwell at Damascus. To him the Lord gave the work of instructing Paul. "Arise and go into the street which is called Straight"—This was then the main thoroughfare of Damascus, running in a direct line from the eastern to the western gates. Nothing more is known of this Judas. Judas was a common name among the Jews.

"David, he prayeth."—As a strict Pharisee, Paul had spent much time in prayer. Ananias understood that his Lord meant either that he "was asking for the thing about to be bestowed or the words are descriptive of conversion, as in modern phrase, a convert is often represented as a praying man"—Alexander. "And hath seen in a vision."—As this vision had been granted Saul, he was prepared for the visit of Ananias.

"Lord, I have heard by many of this man, how much evil he hath done to thy saints in Jerusalem."—No wonder Ananias expresses surprise. He does not doubt; he is not afraid; he is simply astonished, as was natural. Ananias had heard of Saul's errand to Damascus, it may be, having been warned by the brethren at Jerusalem.

"Go thy way; for he is a chosen vessel."—The word vessel means implement, instrument. It is no wonder that Paul was such a believer in election. Never was a clearer illustration given of it than in his own case. He did not choose Christ, Christ chose him. Left to himself, he would never have chosen Christ. Only "irresistible grace" could have made an apostle out of the persecutor. "To bear my name"—And now Paul delighted to preach Christ crucified to Gentiles, to kings, to the children of Israel, everywhere, and in all circumstances. Here the sovereignty of God cut straight across the life and plans of Saul, and turned him squarely about, making him present the sharpest con-

trast known to the world. Nothing could have given more hope and courage to the persecuted churches than this evidence of the power of God.

"For I will show him."—The Lord himself in his own good time, as Paul had strength to bear. "How great things he must suffer for my name's sake."—That was what the Lord offered to his greatest apostle. The record of his sufferings as given in the Bible shows a living martyrdom. Yet so great grace went with them that Paul called them "a light affliction but for a moment."

"Brother Saul."—How that word brother must have touched the great, loving, tender heart of the blind man! Ananias shows by his knowledge of the appearance of the Lord that the Lord himself had sent him. He brought two great gifts—the restoration of sight and the gift of the Holy Spirit, conveying the miraculous gifts and extraordinary qualifications which he needed for his work.

"And immediately there fell from his eyes as it had been scales."—Something resembling scales. "And he arose and was baptized."—The effort of some Peepshabblers to show that Paul must have been sprinkled, for he was baptized standing shows a thorough ignorance of both Greek and English. They might as well represent that Ananias stood still when it was said to him, "Arise and go into the house," etc.

Paul told his experience in the synagogues of Damascus, we can readily imagine, with great effect. But, before he entered upon his work regularly, God sent him for three years for quiet meditation and prayer into Arabia.

A BLIND WANDERER.

Don't Know That Food Could Restore Me.

A well known writer uses Grape-Nuts as a tonic when feeling the effects of extra heavy work. She writes, "Grape-Nuts should be taken regularly as one would a tonic. I eat mine cold in the morning with hot milk or cream poured over it, and it is delicious, nourishing and strengthening."

Some time ago I said to a lady friend who was a great sufferer from dyspepsia and has been invalid for five years, and who was a mere skeleton, "If I had only known you sooner you need not have suffered all these years." She looked at me in surprise and asked me what I would have done. "I should have put you on Grape-Nut Breakfast Food," I replied quite confidently. "Did you ever hear of it?" Oh yes she had heard of it but never tried it as she had never had her attention called to it especially and had not thought it applied to her needs.

"Now," I said, "if you will just set about it and try Grape-Nuts for a week, three times a day, I will guarantee you will rise up and call me blessed."

She took my advice and followed it faithfully. When I saw her about a week later she looked like a different person although she had only gained two pounds in weight, but said she felt so much better and stronger and has greatly improved in health and strength since using the food.

She is getting well and you can imagine her delight is unbounded. My own experience and that of others is sufficient evidence of the scientific value of a food that supplies nourishment to the system and builds up the brain and nerve centers." Name given by Postum Co., Battle Creek, Mich.

FOREIGN CORRESPONDENCE.

According to original schedule this is the day for our dropping anchor at Egypt's great entrepot, Alexandria.

A day lost in the stupendous hurricanes we encountered on our second day out, and I wrestled with for four days, has not yet been made up. Who ever yet "made up" a lost day? Of that storm I despair of writing. It beggared description. When it was over and we were safe, the genial old captain was free to talk about it, but in the terrific height of it he remained as genial as grand, and spoke to all only reassuring words. O for more of such captains on land and sea!

Grading storms on a scale that runs from 1 to 12, he rates this storm at 11, 12 being maximum. The wind a times attained to a velocity of 90 miles, and he estimates that the great billows that ran with us before the gale reached at times a height of 140 feet! Fortunately for me, I had no touch of sea-sickness, and after I became assured of the capacity of our brave, good ship to ride out the storm, I stood forward by the captain on deck and watched the majestic sight with a sense of awe, and the grandeur of it all that I had never known before. It brought to mind the vivid words of the Psalmist concerning those who "do business in the great waters": "These see the works of the Lord, and his wonders in the deep." How realistic the picture of his "raising the stormy wind which lifteth up the waves thereof;" and of the mighty billows: "They mount up to the heaven, they go down again to the depths!" And then the blessed sequel: "He maketh the storm a calm, so that the waves thereof are still"—how beautiful! And what fitter words to describe the feelings of relief, of joy, of thankfulness, experienced by the ship's company? "Then are they glad because they be quiet;" or God's way of dealing with men: "So he bringeth them into their desired haven!" O those were halcyon days that followed! How grateful even the sight of the rocky Azores—a terra incognita to most of us! Here the snip signaled a cablegram of our escape from the storm.

Of our days at Gibraltar and Algiers I need only say that in weather they were ideal. No softer skies ever bent over azure waters, no balmy air ever whispered inspiringly of health to the invalid on our Gulf coast, than that we enjoyed as we sailed along the historic shores of the Mediterranean under the gleaming heights of the Sierra Nevada mountains that first day on the inland sea.

Gibraltar was interesting, of course, but who has not heard, or read, of it, even if he has not seen it? But Algiers was fascinating, for it was our first real glimpse of the Orient! For, despite all that France and Western civilization have done for it, the quaint old Arabic city is oriental still. We pressed up—up—straight through the Moorish, or old city, to the walls of the old Moorish Castle and the old Mosque, over 800 years old! The view of the bay—second only to the bay of Naples for beauty—was entrancing, and a visit to the Governor's palaces (winter and summer, in different parts of the city,) was full of interest—as was an afternoon drive on the highlands encircling the city.

Our first sight of "Sunny Italy" was dismal. After the morning view of the Maritime Alps, snow-capped and cloud-capped—the day

darkened into positive gloom, and it rained in torrents all the afternoon. Still we climbed the heights of one of the stairway alleys, located the principal points of interest, visited "Campo Santo," paying our respects to the graves of late United States Consul, Stephens and wife, and "a millionaire glass manufacturer" of Pittsburg, Pa., one of the ill-fated Clark party low so noted, who died here of small-pox—one of seventeen!

The rest of our day we spent chiefly in the justly celebrated Roman Catholic cemetery—amidst the sculptured riches of this celebrated "sacred ground," the most celebrated in Italy. How the background of history and the oft-sung beauty of this shining "gate of Italy" haunted me as we groped our way about under the clouds and in a rain, so cheerless and cold, and to make us uncomfortable even in our overcoats!

Our fortune at Naples was hardly better. I woke just at daybreak and leaped to my portmanteau to find frowning Venusius right over against me, like an impending doom, and to feel the thrill of the thought that I was in the bay of Naples! But soon the clouds lowered and down came the rain! We did not lose the day, however. After visiting the offices of the Cooke, and of Gaze & Sons, we drove by the old Casale and the Imperial Palace to the Aquarium, "the best place in the world," we were told, "for studying marine biology"—especially of the Mediterranean. We find the United States have an interest in the institution, making an annual appropriation for its support, so as to secure the right to have her naturalists study marine forms of life here. Then we went to the Imperial Museum—one of the richest store-houses of ancient art, Grecian and Roman, in the world, where we spent much of the day studying the life of the Rome of Paul's time and thereabouts, as revealed and illustrated in so vivid and marvellous a way in the relics and art treasures of Pompeii and Herculaneum.

At daylight yesterday morning we passed through the Straits of Messina, with snow-capped Etna, gleaming in splendor, 10,000 feet above us on one side and the promontory of Minerva, "the toe of the boot," on the other. Through these straits that celebrated oar-ship from Alexandria that came so near being wrecked on the island of Malta, and that bore the most precious freight that ship ever bore to Italy, sailed—the "Ooster and Polux," that carried the messenger of the great King, whose chief desire was that he might "preach the Gospel at Rome also." How many, many memories spring into life at the touch of these azure waters—at the sight of these historic shores, and mountains, and shining opalis of the sea!

From this on we have caught no glimpse of land save of the island of Orete, which we passed after sunrise this morning—another soft, southern, spring-like, ideal morning. The day has been ideal, and the shimmering, azure sea was entrancing to behold.

NEW CURE FOR FITS

If you suffer from Epileptic Fits, Pulling Sickness or St. Vitus' Dance, or have children so afflicted that do so, my New Discovery will CURE them, and all you are asked to do is to send for my FREE REMEDIES and try them. They have cured thousands where everything else failed. Sent absolutely free with complete directions, express prepaid. Please give AGE and full address.

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

and the balmy air a bonizon to breathe.
 To-morrow at seven, the old German Captain says, we will cast anchor at Alexandria. It is night—our last night on ship-board—the "Captain's dinner" is over—we are "packing up"—and so good-night! Good night! I hope to send my next letter from the city of the Great King, "Jerusalem!" How my heart thrills, even now, at the thought of standing within her walls and treading her streets, trod by those dear feet which 1900 years ago were nailed for advantage to the bitter cross! Good morning!
 Geo B. EGGER
 S. S. Columbia, near Alexandria,
 Feb. 16, 1902.

THE CHURCH OF PROTEST.

The Protestant church is only true to her faith, her history and her Master while she remains the Church of Protest. While one entrenched sin remains, while one iniquity is still flourishing in high places or in low, the church that is Protestant must remain true to that cross of protest which Jesus raised amid the ages. This ought not to make the church a comfortable place for any of us all the time or for some of us any of the time. The tired business man wants to make the day of rest a sweet and refreshing oasis in the midst of his toil. He would like to hear a gospel so simple and sweet that there was no reminder in it to him of the blood of little children smeared over the potions that he sells; no hint of the daily damnation in his tenements filled with sweated workman; no painful allusion to the dirty job that gave him his profitable franchise at the cost of the lawyer's soul and the highest life of the community. Also even the Christian business man who thinks he has no direct interest in the "sources of our social corruption" dislikes anything that reminds him that the whole atmosphere of life is tainted by ideals and ambitions that are pagan and not Christian.

The cross of divine protest stands silently calling to us to transform the world. The protest of real Protestantism was against the tyranny of a worldly church. Society was organized on a nominally Christian basis. Not even the most conservative theology will find much in the creeds of Trent to object to. Yet today, as in the day of Protestantism's strongest strife, the Roman system as a system stands for a corrupted ideal, a degraded Christianity, a compromise with the world and its ways. This fact, and not the creeds of Rome, represents the real antagonism which the modern mind finds awakened by Rome's pretensions.

Now how is it with the Protestant church? Are there any comfortable compromises with the world's ways? Does Protestantism today stand in the mind of all honest men, whatever their intellectual beliefs, for a struggle with corporate greed, with labor tyranny, with political corruption, with national aggression? Does the title "about Protestant" signify on the street that a man's political ideals, even if mistaken, are yet absolutely unselfish, and that he is giving himself to the moral redemption of the world?

The Roman Catholic church linked her fortunes to feudalism. To this day her theory of life and government is feudal. As feudalism wanes in the minds of men, so her influence wanes, and when feudalism passes, either the Vatican will pass or Rome will herself be reformed. The Church of Protest must guard against ex-

actly the same danger. We must be neither the church of the rich nor the poor. We must be neither the church of the middle classes nor of the "dinner pail" man. We are the Church of the Protest. We protest against the economic conditions that make classes. We protest against any order that is not a divine order, where-in the greatest is he that is most slave for righteousness' sake. We protest against the insane delusion that the saloon and the sweat-shop, the tenement-house and the social evil, are inevitable dispensations of God for which not even the cross that saved us is a remedy. We protest against the treacherous political opinion that "practical politics" means spoils and personal power.

It is not the immediate duty of the protesting church to point out the economic blunders and sins that give us dirty streets, dirty politics and dirty business. It is however the duty of Christian Protestants to give themselves whole-heartedly to the actual work of social reconstruction. It is the place of any true Protestant church to protest against comfortable acquiescence in existing conditions.

God is not, of course, dependent upon Protestantism any more than he was dependent upon Catholicism. We, however, do depend for our only real life upon such vital connection with the protest of Jesus against the world principle, that daily crucified with him we may take part in the resurrection, when protest will cease, and the kingdom of God will see his will done on earth even as it is done in heaven.—THOMAS C. HALL, in the Interior

THE NEW WOMAN.

Made Free by Quitting Coffee.

Coffee probably wrecks a greater percentage of Southerners than Northern people, for Southerners use it more freely.

The work it does is distressing enough in some instances; as an illustration, Miss Sue W. Fairall 517 N. 4th St., Richmond, Va., writes, "I was a coffee drinker for years and for about six years my health was completely shattered. I suffered fearfully with headaches and nervousness, also palpitation of the heart and loss of appetite.

My sight gradually began to fail and finally I lost the sight of one eye altogether. The eye was operated upon and the sight partially restored, then I became totally blind in the other eye.

My doctor used to urge me to give up coffee but I was wilful and continued to drink it until finally in a last case of severe illness the doctor insisted that I must give up the coffee, so I began using the Postum Food Coffee, and in a month I felt like a new creature.

I steadily gained in health and strength. About a month ago I began using Grape-Nuts Breakfast Food and the effect has been wonderful. I really feel like a new woman and have gained about 25 pounds.

I am quite an elderly lady and before using Postum and Grape-Nuts I could not walk a square without exceeding fatigue, now I walk ten or twelve without feeling it. Formerly in reading I could remember but little but now my memory holds fast what I read.

Several friends who have seen the remarkable effects of Postum and Grape Nuts on me have urged that I give the facts to the public for the sake of suffering humanity, so, although I dislike publicity, you can publish this letter and my name if you like."

MISSOURI NOTES.

The meeting at Bowling Green, W. D. Bowlton, pastor, had, at last accounts, resulted in 25 or 30 additions. Evangelist Dew is doing the preaching.

Pastor John S. Jesse is holding a meeting with his church at Laddonia.

Eld. Charley Mitchell has been called for half time at La Plata, and will locate there at once. This will leave Montgomery City pastorless. Bro. Mitchell's meeting at Curryville, recently closed, resulted in five additions to the church. Eld. Sanford M. Brown of Kansas City, did the preaching.

Columbia church is still pastorless, and Dr. Hatcher, last pastor, is doing excellent work as missionary of Little Binnie Famine Association. His last meeting at Lobbetto resulted in 25 or 30 additions. I organized a church and built a meeting-house at this point five years ago, and the church has been struggling ever since, but this meeting will settle the question as to its future. Dr. Hatcher is now in a meeting at McBains.

Eld. E. S. Gibbs, of Mexico, who has preached at nearly every church in Anderson county, is making the race, with good prospects, for Treasurer of Audrain county.

Dr. Sam Frank Taylor, President of Stephens' College, has been called to Sturgeon for half time, and has accepted.

There are 23,000 pupils in the public high schools in the state. There are 126 high schools, having full four years' courses; 107 with full three years' courses; a total of 233 high schools, doing a sufficient amount of work to articulate with the University.

State Evangelist Simmons has located in Springfield. Bro. Simmons is doing the work of his life as an evangelist.

Pastor I. W. Reed, of Monroe City, has recently held a good meeting there, with 12 or 16 additions. Fraternally,

J. N. BARBER.
 N. B.—We are having an old-fashioned rain; more than for 12 months, and the supply of water will not be scarce now for a while at least. J. N. B.

PROGRAMME.

The following is the programme of the Circle Meeting to be held at Spottsville, Ky., March 28th and 29th:

FRIDAY.
 7:30 P. M.—Missions.—F. W. Taylor.

SATURDAY.
 Infant salvation.—W. H. Bell, W. A. Lusk.

Exegesis of Matthew 16:18.—J. Jacob, M. E. Miller.

Sermon outline for criticism, Romans 12:1.—E. K. Shultz.

The Atonement.—J. Jacob, E. K. Shultz, Bro. Conway.

Election.—W. A. Lusk, W. H. Bell.

The young church-member and his church.—W. O. Connell, Brethren Willingham and Haynes.

Revivals, preparation, holding and effect.—F. Farmer, M. E. Miller, W. H. Bell.

SUNDAY.
 10:00 A. M.—Sunday-school mass meeting.
 11:00 A. M.—Sermon.—W. A. Lusk; W. H. Bell, alternate.
 7:30 P. M.—Sermon.—E. K. Shultz; F. Farmer, alternate. E. K. SHULTZ.

Test For Yourself the Wonderful Curative Properties of Swamp-Root.

To Prove What SWAMP-ROOT, the Great Kidney, Liver and Bladder Remedy, Will do for YOU, Every Reader of the Western Recorder May Have a Sample Bottle FREE.



DR. KILMER & CO., Binghamton, N. Y.

GENTLEMEN:—In justice to you, I feel it is my duty to send you an acknowledgment of the receipt of the sample bottle of Swamp-Root you so kindly sent me. I had been out of health for the past five years with kidney and bladder trouble. Had our best physicians prescribe for me. They would relieve me for the time being, but the old complaint would in a short time return again. I sent for a sample bottle of Swamp-Root and I found it did me a world of good. Since then I have taken eight small bottles bought at my drug store, and I consider myself perfectly cured. I seemed as though my back would break in two after stooping. I do not have the smarting and irritation, nor do I have to get up during the night to urinate as I formerly did, three and four times a night, but now sleep the sleep of peace. My back is all right again, and in every way I am a new man. Two of my brother officers are still using Swamp-Root. They, like myself, cannot say too much in praise of it. It is a boon to mankind. We recommend it to all who are suffering from kidney and bladder diseases.

My brother officers (whose signatures accompany this letter) as well as myself, thank you for the blessing you have brought to the human race in the compounding of Swamp-Root. We remain, Yours very truly,
 JAMES COOK
 HUGH E. BOYLE
 JOHN J. BODKIN.

Officers of the 58th Police Precinct, Greater New York.
 If you are sick or "feel badly," begin taking the famous new discovery, Dr. Kilmer's Swamp-Root, because as soon as your kidneys are well they will help all the other organs to health. A trial will convince anyone.

Weak and unhealthy kidneys are responsible for many kinds of diseases, and if permitted to continue much suffering with fatal results are sure to follow. Kidney trouble irritates the nerves, makes you dizzy, restless, sleepless and irritable. Makes you pass water often during the day, and obliges you to get up many times during the night. Unhealthy kidneys cause rheumatism, gravel, catarrh of the bladder, pain or dull ache in the back, joints and muscles; makes your head ache and a back ache, causes indigestion, stomach and liver trouble; you get a sallow, yellow complexion, makes you feel as though you had heart trouble; you may have plenty of ambition, but no strength; get weak and waste away.

Swamp-Root is pleasant to take and is used in the leading hospitals, recommended by physicians in their private practice, and is taken by doctors themselves, because they recognize in it the greatest and most successful remedy that science has ever been able to compound.

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.

EDITORIAL NOTICE—Swamp-Root, the great kidney, liver and bladder remedy, is so remarkably successful that a special arrangement has been made by which all of our readers who have not already tried it may have a sample bottle sent absolutely free by mail. Also a book telling all about kidney and bladder troubles and containing many of the thousands upon thousands of testimonial letters received from men and women cured by 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.

REV. C. W. CHADWICK has resigned at Bedford, Ind., to accept charge of Honey Grove church, Texas. Bro. Chadwick has been pastor at Bedford for five and a half years. During his ministry a new meeting house costing \$14,000 and a parsonage costing \$1,600 have been built, and the membership about doubled; baptized in the last month about twenty-five. He leaves the church in a prosperous condition. Our prayers will follow him to his new field. Rev.

W. H. Hubbard, formerly pastor at Twenty-second and Walnut Sts., Louisville, and later in the East, is now conducting a successful revival meeting at Bedford, H.

We call special attention to the advertisement of the Louisville Seed Company on the 14th page of this issue. The company is composed of most reliable gentlemen and it is a pleasure to recommend them.

SUBSCRIBE FOR THE RECORDER.

THE DOOMED MAN.

BY JOSEPH ADDISON ALEXANDER.

There is a time, we know not when, A point we know not where, That marks the destiny of man, To glory or despair.

There is a line, by us unseen, That crosses every path, The hidden boundary between God's patience and his wrath.

To pass that limit is to die, To die as by stealth; It does not quench the beaming eye Nor pale the glow of health.

The conscience may be still at ease, The spirit light and gay; That which is pleasing still may please, And care be thrust away.

Oh, where is this mysterious bourn, By which our path is crossed; Beyond which God himself hath sworn That he who goes is lost?

How far may we go on in sin, How long will God forbear; Where does hope end and where begin The confines of despair?

An answer from the skies is sent; 'Tis who from God depart, While it is called to-day repent, And harden not your heart."

-Selected.

OUR PULPIT.

THE WHOLE GOSPEL IN A SINGLE VERSE.

BY G. H. SPURGEON.

This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief.—1 Tim. 1:15.

I spoke yesterday with a brother minister who had been a pastor in America, and I asked him why he was so anxious to go back again where the climate had so greatly tried him. He answered, "I love the people to whom I preach." "What sort of people are they?" I inquired. "Well," he replied, "they are a people who come together anxious to get good. They do not try to find fault with me, but they seek to get all the good they can out of the gospel I preach." "Well," I said, "it is worth while crossing the ocean to go to a congregation of that sort of people." You know, dear friends, how it is with such people, as it was with one friend to whom I spoke last Tuesday. God had blessed the Word to his soul, and he was converted, but he had been hearing me some time before, and I said to him, "How was it, do you think, that during those other years that you came here you did not find the Saviour?" "Oh, sir!" he answered, "I am afraid it was because I came to hear you, and when I had been here and heard you I was quite satisfied. But when God taught me to come here to look for Christ, and to seek eternal life, then I obtained the blessing." Now, will you who are here to-night, specially you who are not saved, try to hear me in that fashion, not noticing how I preach, because I do not care much about that myself, and you need to care about it far less, but only to think what good can be got out of it. Let each hearer ask himself, "Is there anything of saving benefit to my soul in what the preacher will say to-night?"

Now, this text contains the gospel in brief, and yet I may say that it contains the gospel in full. If you get condensed notes of a sermon or a speech, you often miss the very soul and marrow of it; but here you get all the condensation possible, as if the great truths of the gospel

were pressed together by a hydraulic ram, and yet there is not a particle of it left out. It is one of the "little Bibles," as Luther used to call them, the gospel in a verse, the essence of the whole Bible is here: "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief."

Notice, next, that Jesus came to save sinners without any other qualification. There is no adjective before the noun. There is no sort of qualification except that they are sinners. Christ Jesus came to save hardened sinners, for he softens the heart. He came to save aggravated sinners, for he breaks the iron sinew of the neck, and subdues the stubborn will. He came to save sinners who have no good thing in them. "If you have any merit," said one to another, "if you have any good thing about you, it is like a drop of rose water in a sea of filth." But, truly, there is not even that one drop of rose water in our nature; nor need there be in order that Christ may save us. He came to save sinners: that is all Paul says. I dare not limit what is left unlimited; I dare not qualify what is left unqualified. "Sinners;" that is all the apostle says. What! if they have no trace of goodness, no mark of anything excellent? Yes, "Christ Jesus came into the world to save sinners."

This means, also, that Christ Jesus came to save sinners in their pollution. Remember that sin is a very offensive thing. When conscience is really awakened to discover the pollution of sin, it is seen to be exceeding sinful, a thing that is truly horrible. We are taught, in the Scriptures, even to hat the garments spotted by the flesh; and there is such a thing as a righteous imputation against sin; but the Lord Jesus Christ has come into the world to save the polluted. Notwithstanding all his sense of the horror of sin, and it is much greater than our sense of it, for his mind is sensitive because of its supreme purity, yet, notwithstanding that, he came into the world to save sinners, and with sinners he mixed, even with publicans and harlots. With sinners he sat at meat; with sinners he died; he made his grave with the wicked; he entered paradise with a thief; and to-day, those who sing the new song in heaven confess that they were sinners, for they say, "Thou wast slain, and hast redeemed us to thyself by thy blood out of every kindred, and tongue, and people, and nation." Yes, notwithstanding the pollution of sin, Christ came to save sinners.

He came also to save sinners under the curse. Sin is a cursed thing. God has never blessed sin, and he never will do so. Though sin may seem to flourish for a time, the blight of the Almighty is upon it; the breath of the great Judge of all will wither up everything that grows of evil. He cannot bear it; his fire shall burn, even to the lowest hell, against all iniquity; and yet, though you are under the curse, Jesus Christ came into the world to save the accursed sinner by taking the curse upon himself, and himself hanging on the tree of the curse, and bearing the curse for us, that we might be saved. Do you feel the curse of God in your spirit to-night? Does it seem to try up all the springs of your life? Then remember, notwithstanding that, "Christ Jesus came into the world to save sinners."

Once more, Christ came to save sinners without strength. Sin

brings death. Wherever sin reigns, "he power to do good dies out." "Can the Ethiopian change his skin, or the leopard his spots; then may ye also do good that are accustomed to do evil." But when you are without strength, ah, even without strength to believe on him, without strength to feel your sin, without strength to feel even a desire to be better, even then it is true that "Christ Jesus came into the world to save sinners." I know he did, for the first good desires are his gift; the first prayers are his own breath; the first sigh under the burden of sin is his own work. Jesus does it all. He came into the world to save us. "When we were yet without strength, in due time Christ died for the ungodly," those in whom there could not be any trace of goodness; "the ungodly," those who were without God and without hope in the world. It is for such that Jesus Christ came into the world. I do not know how to set this right open wider; I will take it right off its hinges, and I will pull up post and bar and all; and defy the very devils of hell to come and shut this city of refuge against any soul here that is a sinner. If you have sinned, behold, the voice of everlasting love speaks aloud to you to night as words; "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."

But, next, Christ did not come into the world to help us to save ourselves. He came to save us; not to set us on our legs and say, "Now you do so much, and I will do the rest." No, he came to save us. From top to bottom salvation is all of grace, and all the gift of God by Jesus Christ. He did not come into the world, I say, to make us salvage, but to save us; nor to put us in the way of somehow or other meriting salvation; but he came himself to be the Saviour, and to save sinners. Cannot you see that you, who have been trying to spin a robe of righteousness, get all that you do in the day unravelled before night? You have been knitting part of a garment to cover your nakedness, put your knitting-pins down, and take what Christ has finished. Come, you have been working hard, like prisoners on a treadmill, trying to get to heaven that way, you never will do it. See another ladder, like that which Jacob saw of old, that reaches from heaven to earth, and from earth to heaven; and may God enable you to climb to him that way, but not by a way of your own! Jesus did not come to help us to save ourselves.

And he did not come to save us in part, that we might do the rest. It takes a long time to make some men know this. I know numbers of Christian people, who still have one foot on the rock, and the other foot on the sand. There is a certain, or rather, uncertain doctrine that always makes people feel unsafe. It is that you must not say that you are saved; but that if you hold on your way, and keep on the right road, then, perhaps, when you come to die, you may begin to hope that you are saved. I would not give two-pence for such a gospel as that. We want salvation given to us outright, and given to us forever; and this is what Christ does give us when we come and trust in him. "He that believeth on him is not condemned." He is saved, there and then, by the act of God. "He who hath begun a good work in you will perform it until the day of Jesus Christ." He did not come to save us in part.

And the Lord Jesus Christ has not come to make us content to be unsaved. I have sometimes heard people talk to the unconverted like this, "Now, you must wait. You must wait. You cannot do anything; therefore, sit still and wait until something happens to you." That is not the gospel. The gospel is, "Believe on the Lord Jesus Christ and thou shalt be saved." Read the Bible through and learn what God has there revealed. Lay aside your own system and notion. You will not find that the Lord Jesus Christ said to the man at Bethesda, "Now, lie at the pool till the angel comes and stirs it." That is old Judaism that does that; but Jesus said, "Rise, take up thy bed and walk." When Jesus speaks to sinners like that, they do rise, and take up their beds and walk. Somebody says, "But you, poor minister that you are, cannot tell men to take up their beds and walk, and make them do it." Yes, we can, when our Master speaks through us, and when we deliver the Lord's message in faith, resting on the power of the Holy Ghost. We still can be used by the Lord to work miracles. The dry bones are made to hear the voice of the Lord's servant when the Holy Ghost goes with the voice, and they are quickened by divine power.

The gospel bids the dead live. Sinners obey the voice and live; Dry bones are raised, and clothed afresh, And hearts of stone are turn'd to flesh.

Again, say, Jesus did not come to make sinners contented to be lost, or to sit down and wait as if salvation did not concern them; nay, but he came to save sinners.

Well, what does it mean, that Christ Jesus came into the world to save sinners? It means that he came to save them from the punishment of their sin. Their sin shall not be laid to their charge so that they shall be condemned for it. That is one thing. He came, also, to save them from the pollution of their sin, so that, though their mind has been debased, and their taste degraded, and their conscience deadened by sin, he came to take that evil away, and give them a tender heart, and a hatred of sin, and a love for holiness, and a desire for purity. But Jesus came to do more than that. He came to take away our tendencies to sin, tendencies which are born in us, and grow with us. He came by his Spirit to eradicate them, to pluck them up by the roots, and put within us another principle, which shall fight with the old principle of sin, and overcome it, till Christ alone shall reign, and every thought shall be brought into captivity to him. He came to save his people from apostasy. He came into the world to save sinners by keeping them faithful to the end, so that they shall not go back unto perdition.

A very important part of the work of grace is this. To start a man right, is but little; but to keep that man holding on even to the end, this is a triumph of Almighty grace, and this is what Christ has come to do. Jesus came into the world not to half save you, not to save you in this direction or that, and in this light or that, but to save you from your sin, to save you from an angry temper, to save you from pride, to save you from covetousness, to save you from every evil thing, and to present you faultless before the presence of his glory with exceeding joy. This is a grand word, "Christ Jesus came into the world to save

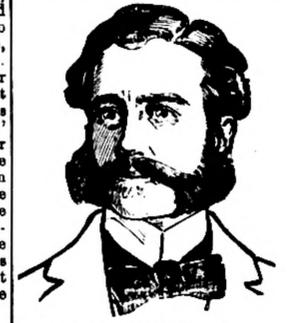
SICK MADE WELL WEAK MADE STRONG.

Miraculous Elixir of Life Discovered by Famous Doctor-Scientist That Cures Every Known Ailment.

Wonderful Cures are Effected That Seem Like Miracles Performed—The Secret of Long Life of Olden Times Revived.

The Remedy is Free to All Who Send Name and Address.

After years of patient study, and delving into the dusty records of the past, as well as following modern experiments in the realm of medical science, Dr. James W. Kid, 58 Halles Building, Fort Wayne, Ind., makes the startling announcement that he



DR. JAMES WILLIAM KIDD, has surely discovered the Elixir of Life. That he is able with the aid of a mysterious compound, known only to himself, produced as a result of the years he has spent in searching for this precious life-giving tonic, to cure any and every disease that is known to the human body, is his remarkable feat. It costs nothing to try his remarkable "Elixir of Life," as he calls it, for he sends it free, to anyone who is a sufferer, in such small quantities to conviction of its ability to cure, so there is absolutely no risk to run. Some of the cured cases are very remarkable, and but for reliable witnesses would hardly be credited. The lame have thrown away crutches and walked about after two or three trials of the remedy. The sick, given up by home doctors, have been restored to their families and friends in perfect health. Rheumatism, neuralgia, stomach, heart, liver, kidney, blood and skin diseases and bladder troubles disappear as by magic. Headaches, backaches, nervousness, fevers, consumption, coughs, colds, asthma, catarrhs, bronchitis and all affections of the throat, lungs or any vital organs are easily overcome in a space of time that is simply marvellous.

Partial paralysis, locomotor ataxia, dropsy, gout, scrofula and piles are quickly and permanently removed. It purifies the entire system, blood and tissues, restores normal nerve power, stimulates and a state of perfect health is produced at once. To the doctor all systems are alike and equally affected by this great "Elixir of Life." Send for the remedy to-day. It is free to every sufferer. Write what you want to be cured of and the name of the remedy for it will be sent you free by return mail.

Cures Weak Hearts.

Palpitation and other heart irregularities are nearly always caused by a weak stomach and indigestion. Dr. J. W. KIDD'S REMEDY cures weak stomach, regulates the gastric juices, builds up the appetite and invigorates the entire system. It is especially adapted to cure all heart irregularities. Its effects are felt in the stomach and depressed feeling after eating. It cures all heart ailments.

A GOVERNOR'S OPINION. Governor Robert Taylor, of Tennessee, says: "I find Dr. J. W. KIDD'S Remedy an admirable aid in the treatment of indigestion, flatulence, and other ailments of the stomach. It is especially adapted to cure all heart ailments. It cures all heart ailments. Its effects are felt in the stomach and depressed feeling after eating. It cures all heart ailments."

FOR ANEMIA, CHLOROSIS USE THE GENUINE



ATTACHMENT to Christ is the only secret of detachment from the world.—A. J. Gordon.

EDITORIAL.

Those who are more or less favorable to the "higher criticism," are fond of saying that, after all, it is practically harmless, that it does not seriously affect any fundamental doctrine, and that any alarm on the subject is needless, &c., &c. Those who talk in this way either do not know what the "higher criticism" really is, or else they are not in sympathy with "the faith once for all delivered to the saints," for the two are point blank contradictory.

Dr. Theodore D. Bacon, who is in full sympathy with the new views, tells in the *Outlook* what is the "Outcome of the Higher Criticism." Among his statements we select the following:

"In a word, theology ceases to be an *a priori* science, professedly making all its teachings the outcome of a deduction from an authoritative code, and becomes an inductive science, such as physics, chemistry, biology and psychology have become one after another." (1)

"It [i. e., the Bible.—Ed.] simply can no longer speak with unquestioned authority." (2)

"Taking the higher criticism alone, it undoubtedly takes away vastly from the personality and intimacy of our acquaintance with God. . . . In all these ways God is made to seem further off from us, less personal and less directly interested in us. . . . But there is also a great emptying of our conception of him. We lose our familiarity of acquaintance with him." (3)

"The atonement likewise is seen not to be an isolated, artificial arrangement by which God agrees to a bargain fundamentally immoral, accepting the punishment of the innocent instead of that of the guilty." (4)

"Poor old Adam disappears, of course, but the fundamental fact remains that we come into the world with a brute and savage inheritance which must be subdued." (5)

"Conversion or regeneration is shown to be the spiritual counterpart of physical and mental ripening — an experience not morbid but normal to the human mind, though varying in the intensity of its operation." (6)

"This attitude modifies somewhat the feeling toward missions. There is no longer the feeling of frantic haste to save a few souls out of countless millions from going down to endless torment, &c., &c. It is not to be denied that there has been in consequence a certain cooling of the interest in foreign missions, especially since our eyes have been opened to our own shortcomings." (7)

"It is when we come to the question of the future life that the negative results of the Higher Criticism make themselves most deeply felt. Here we are of necessity beyond the realm of experience, and where once we seemed to have definite and reliable information, we find ourselves now left very much in the dark." (8)

Now these are not charges made by an orthodox man against the higher criticism, but they are the frank admissions of one of its avowed adherents and representatives. And it is plain that, according to these admissions, Christianity and the higher criticism cannot both be true, and hence the higher criticism is

simple, old-fashioned infidelity. We note briefly the points:

(1) According to Dr. Bacon, the Bible is no longer to be regarded as the source of our theology, but we are to have a purely natural theology, just as we have natural physics, &c.

(2) This, as well as the foregoing, pitches overboard the authority of Scripture. This is the old infidelity, pure and simple.

(3) Here is a confession that the higher criticism separates men from God, and empties their conception of Him. No higher critic can consistently claim to have fellowship with God.

(4) The doctrine of the atonement is completely denied. According to higher criticism, Christ did not suffer in our stead. Hence there is no hope of salvation.

(5) So sin is simply a "brute and savage inheritance," which by evolution is to be outgrown by wholly natural process. So repentance and faith are pitched overboard.

(6) This denies regeneration outright, and makes it simply "normal," "ripening" of character, by wholly natural means. Thus regeneration by the Holy Spirit is set aside.

(7) Of course, the higher criticism is hostile to missions. If the Bible has no authority, and sin is but a defect in the evolution of mankind, of course, there is no need for "frantic haste" to preach the Gospel to the heathen, nor is there any need of preaching the Gospel at all. No higher critic can consistently believe in missions, as a means of saving souls.

(8) Here the higher criticism surrenders all hope of Heaven, and leaves its adherents "very much in the dark" in regard to "the future life." No word of God; no fellowship with God; no atonement for sin; no repentance; no faith in Christ; no regeneration; no missions and no Heaven. These are the "assured results of the higher criticism." Let the brethren folly understand this. We thank Dr. Bacon for his frank admissions, and these statements of his tell their own story. Let those who have thought that after all this "higher criticism" is practically harmless, wake up to the real situation.

The writer had a pleasant visit in Memphis last week, whether he went to attend the meeting of the Committee on Co-operation appointed at New Orleans last May. Only three of the five composing the committee were present. We therefore did not make our report final. We will meet at Asheville just before the Convention and finish the work, so far as the Committee can finish it. Drs. Gambrell and Barton and the editor of the *WEEKLY RECORDERS* were the three present, while Judge Hillyer and Dr. Hatcher were absent.

The writer greatly enjoyed the meeting of the Orphans' Home managers, the first meeting they have held. It is a new department, but one that will be permanent. Dr. B. F. Buckner, of course, was made President. The various phases of the work were discussed in a most interesting and stimulating way, and there was great enthusiasm. The papers were of high excellence. Miss Mary Hollingsworth's paper was read by the editor of the *Recorders*, she not believing in women's addressing mixed assemblies. Each paper was followed by discussion, often in the

form of questions and answers. The meeting of the Secretaries, state and general, was of unusual interest. Dr. Frost, being sick, his place was supplied by Dr. Van Ness. Dr. Barton was chosen President. The papers and the discussions covered a wide range, and were of a most practical nature. It were well for these meetings to be fully reported, and we hope in future arrangements to this effect will be made. The condition and needs of the field, the difficulties, the opponents, &c., &c., were all considered, and many good and striking points were made. On the whole, our state mission work is in fine condition, and the outlook is hopeful. In those states where there is pronounced opposition, the effort has been to stimulate the friends of the Boards to increased effort. Gov. Kagle was present, though he is not a secretary, and his presence was greatly enjoyed. Several other visitors were present—Dr. Powell, Wesson, Lipsy, Carter and others.

On each night there was a mass meeting addressed by brethren in attendance. The first was addressed by Dr. Gambrell and the writer, while the second was addressed by Drs. Van Ness, McConnell and Willingham. The meetings were held in the First church. Dr. A. U. Boone, the pastor, is doing a fine work, and he has a strong hold on the people.

It was the writer's privilege to attend the Sunday School teachers' meeting at the Central Church. Instead of going home to supper Wednesdays, these good people gather at the church for lunch at 6 p. m., and then devote the time, till the hour for prayer-meeting, to the Sunday School lesson and the Sunday School interests. The plan works well. Well nigh all the churches of the city have adopted it, and with good results. On that particular night the time was given to the visiting brethren. Dr. T. S. Potts is the beloved and efficient pastor of the Central church, and has proved himself the right man in the right place. We heard good reports of Dr. Lipsy's work, an old Union University friend, who grows younger with the years. We also got good reports of all our work in Memphis.

The writer enjoyed the splendid hospitality of Mr. and Mrs. A. J. Robinson, who are leading members of the First church, and who understand the art of entertaining preachers.

The Methodist Book Concern, of New York and Cincinnati, has issued a tract on Baptism, in which an attempt is made to show that Baptists are wrong in their view of the meaning of the word *baptizo*. The author's name is not given. We do not wonder that he wished the public not to know he wrote this tract.

The unknown author says: "BAPTIZO is derived from *BARTO, to dye*. The meaning of the primitive is modified. Dyeing is abandoned. The broad freedom in action is retained. The limitation of changed condition in color, by putting into, or putting upon, is merged in a wider changed condition, by juxtaposition merely; or by some characteristic (uncolored) quality imparted in any way."

There now! Is it not plain that the Baptists must be wrong? The above paragraph, quoted entire, is the fundamental, postulate of the tract. The most appropriate reply to that is—*ahem!* indeed?

Without giving references (an-

other mark of his wisdom) our unknown author cites alleged passages from Greek authors to prove that *baptizo* means more than Baptists do in baptizing. For example: "8. 'His ship having been baptized.'—*Diad. Siculus*. The baptism of a ship at the bottom of the sea for ages is not a dipping." Is it not plain, since *baptizo* sends ships to the bottom of the sea to remain there, while Baptists simply put their converts under the water and draw them out again, that Baptists fail to do what *baptizo* means? An embarrassing question arises just here, however, viz., When Methodists immerse a convert (which they will do rather than let him go to the Baptists) why do they not send him to the bottom and keep him there? They profess to carry out the meaning of *baptizo*, and if they really believe that is what it means, why in the world do they not practice it, when they immerse candidates?

But the funniest part of the tract is its conclusion that baptism is rightly performed by pouring or sprinkling, the author affirming that "a true immersion in water is impossible, as destroying life." Since *baptizo* drowns a man, while the Baptists simply put him under and raise him up again, therefore, hence, consequently Methodists are right in practicing pouring or sprinkling for baptism! Such is the reasoning of this anonymous tract. Isn't that logic for you?

And yet the great Methodist Book Concern sends out this tract! How can we explain it? The only explanation is that all the arguments in favor of pouring or sprinkling are on a par with this; and so the Concern must either send out nonsense on the subject of baptism, or else send out nothing.

Dr. J. H. KILPATRICK, of Georgia, writing in regard to the *New York Evening Post* matter, says: "I think you have undogged the matter quite successfully so far, and now if you could only get those brethren (who think you have so arranged your arrow points that they suggest an innocent person as the guilty party) to join with you in getting from the *New York Post* the name of the really guilty party, it will bring the whole thing to an end. And it does seem altogether proper for those who imagine that your 'arrows' have pointed out the wrong person, to help you find out the one who is really guilty. And so long as they fail to help in this matter it certainly suggests a fear that maybe those 'arrows' were pointing right at last. Well I still hope and will pray that the Lord in his own good time and way will bring to light the hidden deed of darkness."

But the brethren who made such an ado over our "arrow heads," decline to do anything to help uncover the guilty party. It is manifest that they do not desire that the guilty party shall be uncovered. Just why this is, they do not explain, and the public are left to draw their own inferences, which they are doing quite freely.

Dr. PARKHURST, of New York, has come out in favor of the doctrine of "immortality" as opposed to the doctrine of immortality. He holds that the wicked are annihilated, and only the righteous are immortal. This is an old error, advocated in recent years by the Adventists, but it is rather new among Presbyterians.

SUBSCRIBERS FOR THE RECORDERS.

Editorial Varieties

A friend loveth at all times, and a brother is born for adversity.—The Bible.

Mrs W. H. Williams has sold out her stock in the *Central Baptist*, but this makes no change in the personnel of its excellent paper.

Carlyle said a religion which is not a certainty is a mockery and a horror; and he was right. Perhaps are vain in matters of character and destiny.

Electricity has increased the illuminating power of light houses from \$1000 in the 1850's system to \$20,000 and—only a fog for the curvature of the earth can prevent mariners seeing the light houses now.

Dr. David Hoag's lectures on the Bible before his classes in the Southwestern Baptist University at Jackson are attracting attention and are being greatly enjoyed. Dr. Hoag is a most scholarly man, and a man of loving ability as a thinker.

Dr. Greene and the Baptists of Mississippi are relieving the dearth of the American Baptist Education Society by Mr. Hooker's gift of \$25,000 to the endowment of William Jewell College, provided \$10,000 more is raised. It will be retained.

A glass hospital for consumptive to be erected in Philadelphia, like the one in London, which has worked so well, each patient occupies a room of glass which receives all the sunlight and into which a special supply of oxygen is pumped. Of course, living in a glass house, these patients will not throw stones.

A remarkable work of grace is going on in Lee Street church, Baltimore, where Dr. Weston Bruner is pastor. There have been professions of faith every Sunday for four or five weeks, and on Wednesday afternoons there were assemblies and on another day it is wonderful and inspiring but why should not all our churches be so?

We regret that Dr. M. M. Frost is still sick. He was not well while he was in Louisville, and when he went to Nashville, he had to give up and go to bed. He is getting better, however, and we hope he will soon be "good as new." We missed him greatly in the Memphis meetings, though we were glad to have Dr. Van Ness with us, who well represented the Sunday-school Board.

Roman Catholics with money usually make a quest to their church. Baptists make occasionally do so; only once in a great while, alas! How often have wealthy persons, and even the poorest, given money to those who cared nothing for the cause and often to those avowedly hostile to it. It is enough to make one sick to contemplate. Where, dear reader, is your property going when you die?

Dayton, Ohio, Baptists are in tears over the resignation of Dr. H. M. Colby, after his long and able pastorate in that city. The resignation does not take effect till Jan. 16th, 1902, at which time he will have been pastor for thirty-five years. His state of health is the cause of his retirement. He is one of our best and strongest men, and we hope his health will be restored, so he can continue the great service he has so long been rendering to his generation.

The *Watchman* (Boston) says: "The treasurer of a church is a very important officer. He can collect the pew rents or weekly offerings in a way that will undo some of the best efforts of the pastor to promote the unity and growth of the church, or by his overbearing and popularly a cordial appreciation of the worth of the church he may most effectively supplement the pastor's work. A sour, critical, or pessimistic church treasurer is a considerable hindrance to the pastor's work, and a pessimistic pastor defeat the efforts of the best treasurer."

We mentioned last week the announcement from Governor North that he declined re-election to the Presidency of the Southern Baptist Convention. A great many brethren from various states have written or spoken to us about his successor, and for as long as we have heard, everybody favored Governor Kagle. Surely a better choice could not be made. Brethren remember how handsomely he withdrew in 1896 in favor of Governor North, and their minds naturally turn to him now. We have never had a President from west of the Mississippi. It now looks as if Governor Kagle will be elected at Asheville without opposition.

A section of our General Association Educational Committee, consisting of Drs. Nash, Loring and the writer, visited Bethel College last Friday. We found the faculty hard at it and doing fine work. We regretted the absence of President Alderman who had been called to New York a few days. Bethel College has done a noble work in the forty-six years of its history, and we hope it will do a far greater work as the years go on. The committee were most cordially received and most handsomely treated. We were glad to get a new look at Governor Kagle over his work and our church in such a prosperous condition. It was especially interesting to see how active the faculty are in church work. The writer enjoyed the hospitality of that "sweet lady" of the Knoxville church—Mrs. Caldwell.

AMONG THE Churches

LOUISVILLE.

Walnut-street.—Bro. H. H. Hibbs preached on "The healing at Bethesda," and told of education in the mountains. Pastor Eaton preached on "The parable of the ten virgins." Four received by letter and two baptized.

Broadway.—Pastor Jones preached on "The centurion's confession of Christ's divinity," and on "Negative influence." One received for baptism and two by letter. Young people's meeting increasing.

Chestnut-street.—Pastor Weaver preached on "The laborer," and Bro. H. H. Hibbs preached on "The glory of character." Two baptized.

East.—Pastor Felix preached on "Being ashamed of Christ," and on "Temperance." One received by letter and three baptized. The pastor will be aided by Bro. J. W. Brongher in a meeting, beginning April 14.

McFerran Memorial.—Pastor Hamilton preached on "Twentieth century evangelism," and on "Christian pride." Two baptized. Pastor goes April 7 to aid Pastor McGarity in a meeting at Louisville.

Twenty-second and Walnut.—Pastor Dement preached on "Supplies of grace," and on "A voice above the storm." One joined by letter.

Clifton.—Pastor Foster preached on "The ideal Christian," and on "Temperance." Will have a home department to the Sunday-school.

Franklin-street.—Pastor Jenkins preached on "Our teacher," and on "The only name." One joined by letter and eleven baptized.

German.—Pastor Jansen preached on "Deception and cure," and on "A judge's dilemma."

Highland.—Pastor Dawes preached on "Fag and nose," and on "The New Testament tragedy."

Logan-st.—Pastor Tralle preached on "Searching the Scriptures," and on "The one Mediator." State Board Institute all next week.

Parkland.—Pastor Taylor preached on "A warning to negligent Christians," and on "The devil." Three joined by letter.

Portland-avenue.—Pastor Henderson preached on "Proving the Lord," and on "Service promptly rendered."

Southgate-street.—Pastor Clarke preached on "Seeking the kingdom," and Bro. J. G. Bow preached on "The believer's mission." Three received for baptism.

Third-ave.—Pastor Allen preached on "The gospel invitation," and on "Neglecting salvation."

Oakdale.—Pastor Hill preached on "Ezekiel's vision," and on "New creatures in Christ."

Thirty-sixth and Grand.—Pastor Snider preached as usual.

Van Buren-street.—Pastor Ray preached on "Our duty to God," and on "Our duty to the world." Jacob's Addition.—Bro. Whittinghill preached on "Walking with the ungodly," and "Standing in the way of sinners."

Tabernacle (New Albany).—Bro. Humphrey preached on "Sure refuge," and on "Seeking the Lord." One received by letter and one for baptism.

New Salem.—Pastor W. O. Carver preached on "Christianity the best religion." Bro. Nathan Maynard told of Japanese character.

Pastor Dement presented a paper on "The demands on the city pastor." Bro. Eaton, Weaver and Jones spoke.

SEMINARY NOTES.

H. L. Martin, who was recently called to his home in Tennessee on account of sickness, has returned.

D. F. Lawrence and Bro. Chadwick, who is on his way to Texas from Indiana, were recent visitors.

A. F. O'Kelley, of Georgia, and W. B. Glass, of Texas, who have been sick for several days, are out again.

Dr. Parsons spoke to the Railroad Y. M. C. A. at Tenth and Broadway last Sunday afternoon. Subject: "Holding Fast."

W. T. Amis, of Arkansas, reports that at the last two regular meetings at Lawrenceburg they had five professions of faith, four of them last Sunday.

I. E. McDavid, of South Carolina, assisted by J. W. Page, of North Carolina, closed their meeting at Mt.

More, Ind., with 26 conversions and 28 additions.

The Gay lectures, by Dr. Noah K. Davis, commence next Tuesday night at 8 o'clock. There are on Thursday and Friday nights.

Dr. Mullins greatly delighted the saints at Fourth-avenue Methodist church last Sunday. He will preach for Pastor G. W. Clarke at Southgate next Sunday night.

J. G. Meadows, who has recently entered our school, led the missionary meeting last Monday night with a very helpful talk on "Medical missions." He expects to be a medical missionary, and is now taking a course of study in Kentucky University Medical College.

Bro. Ferguson, of Maine, led the mid-week prayer-meeting with a warm and stirring talk on "Trust in God."

W. A. Windham, of Alabama, while performing some gymnastic feats on the cross-bar last week, fell under our school, led the missionary meeting last Monday night.

Dr. McDonald delivered the second of his series of lectures last Wednesday, March 19. Subject: "Pastor as preacher." He dealt principally with the development of the text, characterizing it throughout by forceful illustrations.

Supper last Sunday: E. T. Paulson, of Virginia, at Garnett-street, Ky.; V. L. Stonell, of Virginia, at Spice Valley. H. C. McGILL.

THE STATE.

Bro. T. J. Ham, of Scottsville, has organized a church of 25 members at Glasgow, Ky., and Bro. J. O. Grimes, of Cave City, has accepted the pastorate. We hope this church will do a great work.

Pastor W. H. Brang's writes from Elizabethtown: "We have just closed a very precious meeting, which proved to be a great spiritual uplift to the church. There were 9 conversions and 13 additions by letter and baptism. The immediate ingathering was not large, but the results of such a meeting are not to be counted by numbers. There was an influence set in motion that will produce fruits for months to come. No reaction can come from such a work of grace. Our churches need meetings founded on the truth and power of the Gospel, with five loaves after their close. We were very fortunate in having Pastor J. O. Rust, of Nashville, Tenn., who preached with wonderful clearness, beauty and power, and his prayer being those who heard him. To God be the glory for the deep work of grace."

Bro. Thos. M. Green writes: "On the second Sunday in this month I preached for Pastor Montgomery, of Campbellsville. He has a noble people, and they have an industrious and noble leader. His work there seems to be at high water mark."

Pastor W. W. Payne writes: "We had a very profitable service last Saturday and two good services Sunday. Large congregations. One dismissed by letter, 2 received by letter; 102 in Sunday-school. Our prayer-meeting meets on Wednesday night. I am becoming better pleased all the time with my field of labor. We think the WESTERN RECORDER the best paper ever published."

OTHER STATES.

Bro. T. P. Martin is aiding Pastor N. W. P. Bacon in a meeting in the Oxford, Miss., church. God is greatly blessing the meeting. Pastor Bacon is one of the strongest men in our Southern Zion, able, godly and fearless, and his church is greatly blessed in his pastorate.

We are very sorry to learn that Bro. D. Y. Bagby has been compelled by his physician to resign the pastorate of the Navasota church, Texas. Bro. Bagby is suffering from nervous prostration, and his physician orders him to rest some months. There is no reason, we are glad to say, why Bro. Bagby should not be restored to complete health if he will obey his doctor.

Pastor Kiser, of Roanoke, Ala., is helping in a meeting in the Bilvan church in Ohio, Ala.

Pastor Lundafer, of Bowling Green, Ky., is aiding Pastor Cox in a meeting in St. Francis-street church, Mobile, Ala., with good prospects.

Pastor C. C. Pugh writes: "Please change my address after this week from Vicksburg, Miss., to La Fayette, Ala. I have accepted pastorate of the church at that place."

The meeting at South Fork church, four miles south of Washachobe, Texas, closed with 15 additions to the church, 18 by baptism. A brother from the Campbellsville and a brother and a sister from the Methodist were among the number baptized.

The meeting at Center Point, Texas, closed with church much revived and eight additions.

Bro. E. P. West, pastor at Bremond, Texas, has had a good meeting with 10 additions to the church.

Eagan Branch church, Texas, has closed a precious meeting. Quite a number that had back-slidden were reclaimed and 40 were added to the church. Bro. Edwin Harris, pastor.

Pastor R. F. Jenkins has held a good meeting with his church at Greenville, Texas, doing the preaching himself. God was with him and added 16 to the membership of the church.

Seventeen were baptized at Wichita Falls, Texas, the visible results of a recent meeting; 1 joined by letter and 1 restored.

The meeting at Willis, Texas, has closed with the church in fine shape and 43 additions.

The meeting held with Liberty church, Texas, made glad the heart of its pastor, Bro. L. M. Stuten. Sixteen additions to the church by experience and baptism and 6 by restoration.

A meeting of wonderful power has closed at Mooreville, Texas. Forty-two professions of faith in Christ, 15 reclaimed, Bro. L. J. Mims, Waco, did the preaching.

FRIED ONIONS

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

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



The onion is undoubtedly a wholesome article of food, in fact has many medicinal qualities of value, but it would be difficult to find many more indigestible articles than fried onions, and to many people they are simply poison, but the onion does stand alone in this respect. Any article of food which does not thoroughly digest becomes a source of discomfort and discomfort whether it be fried onions or beef steak.

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

The one thing necessary to do in any case of poor digestion is to supply those elements of digestion, which the stomach lacks, and nothing does this so thoroughly and safely as Sinar's Dyspepsia Tablets.

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

Cheap cathartic medicines claiming to cure dyspepsia and indigestion can have no effect whatever. They are merely digesting the food, and so sell any cathartic medicine a cure for indigestion is a misnomer.

Every druggist in the United States and Canada sells Sinar's Dyspepsia Tablets, and they are not only the safest and most successful, but the most scientific of any treatment for indigestion and stomach troubles.

A church has been constituted in Ashland, at the Exposition Mills with 17 members.

The meeting at Lancaster, Mo., closed with 20 additions, 16 for baptism 3 by letter and one by relation. This is a field of great possibilities.

Bro. W. H. Tulliver, pastor at Sanger, Mo., has closed a meeting resulting in 25 additions, 22 for baptism. The church is looking for yet more and greater blessings.

Bro. Willard H. McGowan has been set apart to the full work of the Gospel ministry by the Blue Ridge church, Mo. Bro. W. H. Tulliver, pastor, and Bro. W. H. Tulliver, pastor, were set apart at the same time as deacons of the Blue Ridge church.

The meeting at Martin, Tenn., Bro. I. N. Fowles, pastor, closed with 25 additions.

Kerr's Creek church in the Blue Ridge, Va., closed their meeting with 9 for baptism, Bro. E. C. East, pastor.

The meeting at West Paris church, Texas, Bro. J. H. Myers, pastor, closed with 23 additions to the church.

A meeting closed at Straw, Texas resulting in 15 additions. Bro. R. L. Gilman did the preaching.

Bro. S. S. Sigms, Benton, Ark., has closed his meeting with 11 additions 5 by experience and baptism.

TWO ITEMS OF IMPORTANCE TO SUNDAY-SCHOOL WORKERS.

The tenth International Convention will be held at Denver, Col. June 25-31. This will be a gathering of the most prominent Sunday-school workers of the United States, Canada and other portions of America. Kentucky is entitled to fifty-two delegates, who will be selected by the State Executive Committee. The railroad have made a rate of one fare, plus \$2.00 for the round trip. This rate is open to all whether regular appointed delegates or not. The delegates in addition to their work will be entertained, will have reserved seats on the floors of the convention, and will have the privilege of taking part in all the proceedings. The State Association is making a special effort to induce a large number to make this trip. Any one desiring to go, or desiring information, should address the General Secretary, E. A. Fox, room 18, Louisville Trust Building, Louisville, Ky.

The work of Dr. Bow at Jackson, Ky., shows what can be done in our mountain region. There had been a church at this county seat, but it had been abandoned. Dr. Bow went there, preached for a week, organized a church and raised \$1800 for the erection of a house of worship. Dr. Bow is certainly a life secretary. He is gifted with the ability to work with men, to induce them to do much more. Not only does he look after the general work, such as secretaries are expected to do, but he finds time for special service, such as he gave at Burnsville, at Jackson, and at other places, and he is doing universal satisfaction. We have not heard a single note or echo of dissatisfaction in regard to him. In Kentucky, when a brother is not satisfied, they do not mind saying so. We thank God for Dr. Bow.

DEAR DR. KATON:— I just want to accord Bro. W. V. Harrell's motion in this week's RECORDER, and add a little more whenever we get to contending for the right thing—constitutional propriety—we shall have a better prospect of success, I believe. I am thankful to you for exposing the Evening Post's slander of the Baptists in general and the sainted Kersplett in particular. Your brother, R. T. BRUNER, Owensboro, Ky., March 21st.

A PRIVATE letter comes to the editor from Dr. George B. Eger, dated Cairo, Egypt, March 5th. He had just had "three ideal weeks in Egypt." He has as traveling companions Prof. Tancos of Booster, O., and the Rev. L. Wheeler, of New Brunswick, N. J., whose company he is greatly enjoying. He is having a fine trip.

SENATOR N. T. HOWARD, of Morgantown, who represented the counties of Butler, Ohio and Mublenberg in the upper house of the Kentucky Legislature, called at our office on his way home. He is a leading Baptist in his section of the state, and speaks in most complimentary terms of his pastor, A. E. Gardner.

How to Cure Catarrh.

A Combination of Herbs When Smoked in a Pipe Cures Catarrh of the Head, Nose and Throat.

SAMPLES MAILED FREE. Contains No Tobacco and is Pleasant and Easy to Use.

Some of our readers may object to anything that has the appearance of tobacco smoking, but when it is a matter of good health or ill health, or possibly of life or death, then is not a question of how it looks, "but will it cure?" No other method of treatment can reach or cure Catarrh.

Dr. Blosser's Catarrh Cure is a combination of specific herbs, roots and leaves scientifically prepared, which are smoked in a common clean pipe. The smoke is inhaled into the throat and lungs, or forced into the head and breathed out through the nostrils. It contains no tobacco. It will cure the worst forms of Catarrh, Deafness, Bronchitis and Asthma. It is so simple and pleasant that even a child can use it. It is not an untried remedy. It has cured thousands of cases, many of 10, 15 and 20 years standing.

In order to demonstrate its virtues a three days' trial treatment will be mailed absolutely free to any interested sufferer. The price of the remedy is 50 cents (the month's treatment) sent prepaid. No charge for medical consultation by mail. Address Dr. J. W. Blosser & Son, 115 Walton St., Atlanta, Ga.

OKLAHOMA.

Which, in the Indian language, means "Beautiful Land," is destined to become one of the richest states in the Union. Her inexhaustible mineral wealth, as yet scarcely touched, invites the miner and manufacturer. Her soil of unsurpassed fertility, varies in depth from three to twenty feet, and is composed of a black or red loam with an admixture of sand, which retains moisture and renders cultivation easy. Every vegetable grown in the temperate zone flourishes here. Oklahoma produces the best quality of wheat and cotton, and the largest average yield of any state in the Union. Every fruit and vegetable known in the temperate zone flourishes here. Their yield and quality surprise all on their first visit, while grapes of all kinds do equally well. For health and climate this country is nearly ideal, having neither the fever of the South nor the rheumatism of the North. The winters are mild, there being scarcely a week in the year that plowing cannot be done. While in summer the days are hot in the sun, yet the clear skies and the gentle breezes that blow almost constantly renders the heat less oppressive. A case of sunstroke was never recorded in the territory. The nights are always cool, rendering sleep pleasant and refreshing. The Government station about Fort Silo, Okla., to be the healthiest fort in the Union.

Garfield county, which has been termed "the garden" of this fair land, is one of the richest counties in the territory. The estimate cash value of the products marketed in this county for the year 1901 is estimated at \$11,000,000. A recital of the prosperity of this county for the past several years would read like a fairy tale.

Free Ticket to the Southern Baptist Convention.

Those who desire to secure free transportation to the Southern Baptist Convention which meets in Asheville, N. C., May 7th, are requested to write to the WESTERN RECORDER, Louisville, Ky., for terms. Give us the round-trip rate to the Convention from point you intend to start from, and we will suggest a plan of tickets which will furnish round-trip tickets. W. P. HARVEY.

FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.

WHERE MOTHER IS.

BY ALFRED ELLISON.

I had put away my paper with the story half complete. What were all the fancied heroes to the baby as my feet? Darling dolls and studied sayings could not be so dear by half. As the peaches of her prattle and the music of her laugh. She should be my darling rider mounted without a word. On my knee, while from the parlor mother looked and laughed at her. But my little blue-eyed Amy soon grew tired of her bits: From my knee she struggled, saying, "I want to go where mother is."

THE SOFT SPOT IN B 606.

BY ANNIE HAMILTON DONNELL.

Bells were pealing faintly somewhere in the distance, when B 606 was released from the punishment cells. Some one there was merry meant an chiming of bells—but not in the great grim walls of the English prison; not in the grim, hardened heart of convict B 606. He wore the blue cap that branded him as dangerous. The bars dared not signal faintly, and looked to the readiness of their defenses. "Tough 'un, he is," one guard muttered to another in passing. "Blest if I ain't sorry he's in my gang. We'll yep, say to 'swop 'im for any six 'o' your'n, Davy!" "Swop 'im? No, yer don't!" laughed the other guard, "I ain't got standin' room for 'im in my gang—no, sir! You're welcome to 'im 'n' no charge made!" B 606 was in one of the quarrring gangs, but for the six days just past he had been on bread and water in one of the punishment cells. He had been violent and abusive again to one of the warders. It was an old story with B 606—a flash of rage and then the bread and water, the chains, the solitary cell, and the loss of all "privileges." All these things were common enough, but not repentance—never repentance. B 606 was a "tough 'un." In Portland prison no one was more closely watched in all the sullen, gray-coat ranks. "Merry Christmas!" some one chanted in his ear as he shuffled into line with his mates on the parade ground. A loud laugh followed, as if it were a good thing to be Merry Christmas in Portland prison. "Merry Christmas"—the words sounded sacrilegious and out of tune there. The grim walls seemed to send back the laugh, and the dash of the sea on the breakwater and the echoed in the sky. Merry Christmas at Portland!

hoarse commands—the very years themselves, nine of them—laded away in the sudden mist that drifted before those fierce eyes underneath the "dangerous" blue cap. Into the mist other pictures crept—other sounds stole in. "Merry Christmas!" somebody cried in his ear. "Merry Christmas, daddy!" And a little night-gowned figure danced across the mist. A little child's blue eyes leaped up at him. A child's plump Christmas stockings waved in his face. "Merry Christmas, daddy!" O, God, when had he heard that voice before? Would it never be called again? Must he hear it over and over—"Merry Christmas, Merry Christmas, daddy!" Must he always see that laughing little face above the "little white nightgown?" "Front rank, two paces to left—march!" The gray-coated figures defiled across the parade ground with the aimless slouch of men who have lost all ambition. There were shamed faces here and there—a few—and fierce, unaimed ones. Most of them wore only sullen or hopeless. There were one or two blue caps, picked out as color spots against the monotonous gray. The governor of the prison strode about, giving low-voiced orders to the guards. Prison slaves, faces were softened a little by the Christmas "peace, good will" that had crept into it, perhaps, when a little night-gowned child had wished him Merry Christmas. He laughed out cheerily at them, and spoke a kind word to some number of out-vict in the lines. At eight of B 606 the stern lines tightened about his lips again. The Christmas look vanished. "Keep a lookout, Charley," he muttered to the man in the next cell. "He's a slippery one—there's blood in his eye to-day. No knowing how he'll celebrate Christmas!" "He's a lunny," growled the warder, snarling. "I won't no ways discount on the man 'en he tilts his hook. They ain't no soft spot in 'im." "Well, keep a lookout a while longer, Charley. Watch out sharp. He'll be out in a matter of six months now." "Glory be!" the warder muttered behind his beard. What's six months' time to nine years and a half? But B 606 felt no excitement. He had long since ceased to tell of the months on his fingers. He did not care any more for another that he was almost "out" of there. Despair and numbness in his heart had deadened hope long since. To-day what mattered was the shrill, sweet little child-voice in his ear—his little blue eyes that out and in him battle-brown miser in the face. He was used to misery. The little voice—it was over nine years since he had heard that. O no, he was not used to the little voice! "They sagged on inside the walls of Portland prison. Outside it was merry Christmas, and the people made merry among their own. In the afternoon the chief warder approached the convict in the blue cap with the number B 606 on his jacket, with a message from the governor. He was wanted at the receiving office. "Comp'ny?" questioned a fellow-convict, jibbing. "Old 'oman, maybe, or sweetheart—hey? My, ain't 'er a beaut!" "Mind you give us a squint at the Christmas present she's brought along!" another laughed hoarsely. But B 606, unnoticing, strode along beside the warder indifferently. It did not occur to him to wonder at the unusual summons. It could only mean some fresh indignity or punishment—it didn't matter. What mattered was— But they had arrived at the receiving office. A little child was standing there beside a man in a blue cap. The convict stared at them both in dull wonder. But at the sound of the child's voice he started violently. "Merry Christmas, daddy!" it said shyly in his ear. The slender little figure crossed to him and slipped a small, brown hand into his hand. "Won't you say 'Merry Christmas' back, daddy? It was such a piece of work to get here!" the child said wistfully. "I guess you'd never think how hard it was to get an order to come! It was the sister who did it. You see the promise, or mother, or to bring me. Mother's dead." For a moment it was silent in the dismal room. The governor turned away to gaze out of the window, and the warder's rough face softened. Then the child's voice began again: "She tried to wait, daddy—I guess you'd never think how hard she tried! But when she knew she couldn't she got everything ready for you and told me to wait instead. I'm waiting now, daddy. If it's long, please don't never think you've become it in. But I keep counting the days off. Every

night I cross one out. Daddy, I s'pose you know—there's only a hundred an' eighty-seven left. There won't be but a hundred an' eighty-six to-night, after I've crossed out. Mother always kept counting 'em, there and— O, daddy, how many days! You can begin to expect when there's only a hundred an' eighty-six, can't you, daddy?" She was stroking his hand as she chattered. He had not answered a word, but she went on bravely—she had it all to say: "When it's only one day left—my, think of that, daddy! Mother used to, 'O, I know just what I'm going to do to-night—just-exactly! Mother and I used to practice together. I guess you'd never guess how many times. She told me just how I was to tidy up the kitchen an' put the kettle all ready to boil, an' be sure to remember the chair you always liked to sit on—an' the table, an' the mother an' I used to hop-ski would be in bloom that day! An' the supper—mother showed me how to make the muffins, you know, an' broil the bit of steak an' set the cups an' plates on the table. O, daddy, anything mother didn't show me about, when she found she couldn't wait. She said for me to put on her white apron an' stretch up tall, an' smile. I guess you'd never think how much she practiced! The last time mother cried a little, but that was because she was tired. I cried too. It was that night mother died. I—it's very lonesome now, daddy, but I'm waiting. You'll come right home, won't you, daddy? That was why she told the sister to bring me—to make sure." The great hard fingers had closed around the small brown ones. The tears were trailing over the rough cheeks of B 606. The sister's chin face was broken into lines of weeping. "I'm most twelve now, daddy. You mustn't mind how little I am—I can stretch up tall! An' you'll laugh to see how I can keep house on my own. There's a woman on the third floor helps me when I forget how mother said to do. I've got a hundred an' eighty-six days more to practice in, daddy. Daddy, won't you say 'Merry Christmas' to me?" If he said it, one heard but the child. He caught her to him and buried his face in her soft hair. The sound of his sobbing seemed to fill the room. The new year came and grew on familiar terms with the world. Spring crept into the lanes and turned them green, and even the files of gray-coated convicts at their quarrying drew in the warm, sweet breaths and, in their way, rejoiced. The heart of one of the light-colored wretches in his cell followed day. O, the walls of his cell he crossed off each one, as it passed, and counted eagerly those that were left. They grew very few. "She won't have much longer to wait. She'll be putting the kettle to boil soon, now," he thought, with a slow smile dawning in his grave face. "She'll put on the white apron and 'straighten up tall' and fine and stand at the window, waiting." He crossed over and over, alone in his cell. It kept him happy and softened the fierce, angry light in his eyes. He grew peaceable and quiet among his mates. The warders talked of it in amazement. "The tough 'un's tamin' down most remarkable," they said. "He's that

child you couldn't teach 'im up with a stick." "Yes, he's playin' good. He ain't goin' to get any more marks to lengthen out his dose. He's got 'em out straight, he is." And one sunny day B 606 "went out." Across the strip of sea a child was waiting for him. The room was tidied and the kettle on to boil, and in the sunny window the geranium was all in bloom. A new life had been set on foot, and the child fell away from him. He was no longer B 606. He was a man among men, and a child's faith and love strengthened him.—New York Advocate.

APPLES OF GOLD.

BY KATE UPHAM OLSON.

A young girl was passing her aged grandmother one day when she suddenly stopped, laid her hand gently on the white head beside her and said, "How pretty and curly your hair is, Aunt Mary! I wish I had such pretty hair!" The simple words brought a quick flash of pleasure to the wrinkled face, and there was a joyous quiver in the brief acknowledgment of the spotless little courtesy. "Few of us realize the dearth of such a quality when the old suffer. Many of them have been persons of consequence in their prime. As illness and sorrow gradually weaken their spirits they retire into the background. They are no longer aroused by the benign words which interest or affliction once heaped upon them. Too often they linger on in more or less cheerless obscurity until they die. "I was astonished to find what an interesting person that old lady who lives at Mrs. D.'s remarked to me the other day. She seemed to be an aunt or a great-aunt of Mr. D.'s, but she has always sat back in a corner when I have been there, and I never supposed that she knew anything in particular. Yesterday Mrs. D. appeared to her several times. It seemed to draw her out. She is remarkably intelligent, and has had wonderful experiences of life." "Did you think to tell her how much you had enjoyed talking with her?" "No, that didn't occur to me." The knowledge that her words and personality had so favorably impressed her visitor might have given the guest old lady a pleasure which would have been almost unbearable. "There is no tonic like happiness." A young man said to his mother: "You ought to have seen Aunt Esther to-day when I remarked casually, 'What a pretty gown you have on to-day, and how nice you look in it! She seemed proud she was pleased. I hadn't thought before that such a little thing as that would be likely to please her." "I never expect to eat any cookies so good as those you used to make, mother," said a bearded man one day, and he was shocked when he saw her evident delight in his words. For he remembered that he had not thought to speak before for years of any of the thousand comforts and pleasures with which her skill and love had filled his boyhood.—The Congregationalist.

LAUGH AND LIVE LONG.

Theobald truly remarked that the world is for such as it much as show ourselves to the world. If we find it with a cheery acceptance we find the world fairly full of cheerful people, glad to see us. If we snarl at it, we may be sure of abuse in return. The disappointed worries of a morose parent may very likely shorten his days, and the general justice of nature's arrangement provides that his early departure should entail no long regret. On the other hand, a man who has laugh been his habit, and his friends are glad to keep him. To the perfectly healthy laughter comes often. Too commonly, though, as childhood is left behind the habit falls, and a half-smile is the best that visits a man through the month of the modern man or woman. People become more and more burdened with the accumulations of knowledge and with the weighing responsibilities of life, but they should still spare time to laugh. Let them never forget, however, and let it be a medical man's practice to remind them that "a smile sets ever serene upon the face of Wisdom."—London Lancet.



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

GIRL WOMEN.

The general standard of measurement for womanhood is "grown-up-ness." When a girl is emancipated from school and arrives at the dignity of trailing skirts and elaborate hair dressing she is looked upon as a young woman. But nature knows nothing of such standards. When the womanly function is established womanhood is attained according to her standards, and there is no question of the woman's care and caution. It is girlish ignorance or neglect at this critical time which often results in long years of after misery. Mothers who perceive the evidences of femininity in young girls should promptly have them begin the use of Dr. Pierce's Favorite Prescription. It establishes regularity, tranquilizes the nerves and tones up the whole system. "My troubles started during my girlhood," writes Miss Flora J. Greer, of 101 Howe Street, New York. "I had a hot neck sore until I was 15. From that time I did not see a well day. I suffered at every month period with terrible headache, irritation of the spine and pains in my back. I had soreness through my hips and ovaries all the time and constant backache. One doctor would tell me one thing and another would say something altogether different. But they finally relieved me, then wrote you and followed your advice. I took five bottles of Dr. Pierce's Favorite Prescription, four of 'Golden Medical Discovery' and five vials of 'Pellets.' Have not had a single symptom of my old trouble so far. Can sleep, work hard, and eat solid and substantial food with-out distress." Dr. Pierce's Pleasant Pellets cleanse the bowels and stimulate the sluggish liver.



JOHN B. CASTLEMAN & A. S. LANSEMAN THE ROYAL INSURANCE COMPANY LIVERPOOL. (Incorporated) Boston & Cothran, Managers Southern Dept. Columbia Building, Louisville, Ky. Agents in all the towns of the South.

HOOPING-COUGH GROUP. Roche's Herbal Embrocation. The celebrated and effective English cure without internal medicine. Proprietors, Edward & John Victoria Street, London, England. Wholesale of E. Fawcett & Co., 26 North William St., New York. FARM FENCE PART AN QUALITY. DOW WIRE WORKS - LOANSVILLE, KY.

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, and a copy of the program. Address, if he will send us his name and the name and address of the Camp to which he belongs. Write direct to the Hon. Wm. H. Mumford, Gen. Lee's Headquarters, Dallas, Texas. There are three hundred and thirty-five copies of this picture of Gen. Lee, and the offer is limited to those who will send us their names and addresses. F. B. Wylie, Tex. Pro. Com. Dallas, Tex. 22 to 25th St., Dallas, Tex.

Children's Corner.

ROY STUART'S FIRST VALENTINE.

BY LOU MAXIE.

"What a beautiful valentine," said Roy Stuart, as he held his little hand for the dainty valentine his sister had just received. "Be very careful," said his sister; "it is delicate and easily torn."

"I wonder if I shall have one for my very own. Oh, I should love it better than anything else."

"Well, Roy, perhaps your lady-love will remember you some day," said his mother.

"My lady-love. What's that, mother?"

"Don't bother your head about such things now, my son. At present I am the only 'lady-love' my little boy desires."

"Oh mamma! will you buy me one some day? Get blue and gold, like sister's, and I want some beautiful words in gold, too, and I shall keep it always as my dearest treasure."

The little boy ran away to his play, but the mother lay back in her invalid chair and thought—sad thoughts they were that engaged his mother's mind, for she knew too well that she only had a few months at best to live, and it was of her boy she was thinking.

"In a few more years, if Roy lives, he will be a young man. I shall not be here to counsel him."

And then a thought occurred to her—which she lost little time in executing.

Day after day, as her strength allowed, she busied herself with pencil and brush, until at last she had produced such a picture as satisfied her own critical eyes.

It was, perhaps, out of the usual for a valentine. It was the picture of a lad just stepping into manhood. Two paths lay before him. One was apparently very bright, but the tints grew subdued, until at last the road was lost in darkness.

The other looked rough and narrow, but presently it turned into blue and golden clouds, over which rested a guardian angel face.

It was, indeed, a strange, yet fascinating picture.

Then Mrs. Stuart wrote some lines in golden ink upon a ground of blue, and her work was finished.

A few years after, one St. Valentine's morning, Roy was handed an envelop by the postman. Tossing an unfinished cigarette into the fire, he opened his first valentine.

He has seen the picture, but we will read the "words in gold" with him:

"My Dear Boy—When this—I hope your first valentine—shall reach you, your mother shall have long been at rest. Perhaps you will recall your childish wish

for a valentine, 'all blue and gold,' and I hope this may be a very dear treasure. You will be on the threshold of manhood, and I hope my boy will choose the road that does not end in blackness. I will give some good rules to govern your life, and I pray that my boy will write them upon his heart, that he may never forget.

"1. Choose your friends and companions among God's people.

"2. Never be persuaded to take the first drink.

"3. Never seek for pleasure at the card table or in the gambling-house.

"4. Read your Bible every day and cast all your trouble on God, for he promises to bear our burdens; and do not forget to pray. Your Mother."

Roy's tears fell unrestrained. Already he had broken more than one rule his dear, dead mother had noted for his observance. But it was just in time to arrest the restless, boyish feet before they were to firmly planted on the "wrong road." Roy now looks back on the time when he was starting on the way that ends in darkness, and shudders for what might have been but for his mother's timely valentine. After all, it was just God's way of saving this child. How many could be brought to him if we would throw some good influence in their way!—Ex.

"STEADY NOW, KERP HER STRAIGHT!"

BY REV. E. A. BOND.

It was an old-fashioned vessel, under an old-fashioned skipper, leaving an old-time wharf. Four fishing boats were towing her from her wharf. The captain on the "poop deck" was giving orders. "Bear off there from the wharf!" he shouted. It was a very animated scene—the men in the boats pulling, the sailors on the deck casting off lines, the captain shouting. The vessel was moving in a slow, stately way.

"One of you boys take the tiller!" ordered the captain, and a boy was not slow to obey the order. That is a trustworthy place at the helm, for it requires strength. And what next did the captain shout? "Port a little! Steady, now, keep her straight!" A package of good sense in that order, "Steady, now, keep her straight!" An uncertain helm, a vacillating grasp, hands gripping one moment, slipping the next—what is the result? Watch the craft going down the harbor, and reaching that gateway to the sea, the Narrows. The steersman has that uncertain grip, that vacillating hold. The vessel almost jams into that point. She escapes, but threatens to run into the rock opposite. And so she wobbles, losing time, keeping those on board anxious, and if she does not crash at last on that offending reef, "Dead Man's Bones," it will be a wonder.

Watch the second vessel going into the Narrows. There is a

firm, steady strain upon the helm; no shaking, fluttering, wobbling, but a straight course, an even, quick, triumphant run.

A boy at the helm? That is a responsible place; but there are many boys stationed just there. They are studying at school. They are beginning life in a store. They are following a trade at a bench. But, whatever the course entered upon, if a boy likes study or a business life, or mechanical activity, or the varying work of a farm, or if he simply revels in the sweep of the sea wind and the run of the great, rushing billows, let him remember how important is the skipper's injunction, "Steady, now, keep her straight!"

The boy jumping about among the courses at school, not knowing what he wants, and never studying anything long, will not win a laurel wreath for his scholarship. The boy who wants to succeed somewhere amid the revolving, roaring wheels of the shops, somewhere amid the revolving shafts and pounding hammers, cannot afford to change his aim as often as he feels tired or fancies that his boss is cross. The world wants men who see a thing to be aimed at, a purpose to reach it, and then to follow up that intent in a patient, prolonged, persistent effort. No flapping of the helm! Columbus held his in a steadfast aim west, though grumblers growled and the faint-hearted wept. He found America just by keeping on. In that way the great astronomers voyaging in the heavens, like Galileo, Kepler and Newton, reached the golden shores of a great success by holding on. What magnificent persistency men of the Republic like Washington and Lincoln showed! In the spiritual life, we have had missionaries, like Livingston abroad and the Wesleys at home, who had a single aim, who won because they could work and wait, and having waited, they could work again.

Ho, young voyagers! "Steady, now, keep her straight!" Make it your motto in the lower things; take its help in the things that are higher. Aim at the best, to follow patiently the leading of Christ. Put principle into your religion. Expect blessings on your efforts, because the vessel heads that way.

"Steady, now, keep her straight!"—Am Messenger.

"I MARRIED you in order to love you in God, and according to the need of my heart, and in order to have in the midst of the strange world a place for my heart, which all the world's bleak winds cannot chill, and where I may find the warmth of the home-fire, to which I eagerly betake myself when it is stormy and cold without." Can you imagine whose words are these? Perhaps you might say they were written by some love-sick sentimentalist; but you would mistake. They are found in the "Love Letters of Prince Bismarck," which have just been published.

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 Nans' Velvets and Camel's-hair Grenadines, the best made.

Milk and Milk-wool Grenadines, very popular this season; Kollons, Beroges and Kiamines.

40c 48-inch Bunting, excellent for wear.

50c 48-inch Granite Cloth, fully worth 50c.

75c 44-inch Kiamine, regular No quality.

85c 50-inch Cravenette Cheviot, worth 85c.

98c 44-inch Pterina Cloths and Crepons, 98c quality.

\$1.25 48-inch Cheviot, excellent value.

Shoes for Spring.

Spring Boots, wells and turns, in all the new lasts received.

\$4.00 Men's Kid and Cloth Top Patent Tip Turn Boots.

\$4.50 Men's Kid Button, Patent Leather Foxed, Hand Welt.

\$5.00 Men's Kid Button, Ideal Kid, Leather Foxed, Hand Turn.

\$3.00 Men's Lace Boot, extension sole welt.

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

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

\$1.25 Child's Glaze Kid Lace and Button Spring-heel Orthopedics.

\$1.50 Boys' Gait Hairs Goodyear Welt, Good School Shoes.

Ladies' Neckwear.

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

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

\$1.50 Fancy Silk Ties, with Persian turnovers.

\$1.00 Memorized Ascotie Ties, in all colors.

50c Tucked Milk Ties, with fancy turnovers.

50c A variety of Wash Stocks.

35c Narrow Four-in-hand Silk Ties; regular good 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 sheer White Handkerchief, with colored embroidered border.

25c For All- linen sheer Solid-colored Handkerchief, in pink, blue and lavender.

25c For All- linen sheer White Handkerchief, with pink, blue and lavender border.

15c For All- linen sheer Embroidered Hemstitched Handkerchief.

5c For Child's Initial Handkerchief.

10c For All- linen sheer Initial Handkerchief worth 10c.

Wash Goods.

10c Yard—Pretty sheer Printed Lawn.

12c Yard—Kays Matin Battiste, sheer and fine.

15c Yard—Pretty new Dimities.

15c Yard—Embroidered Hot Swiss Mull.

10c Yard—New Madras and Ginghams.

15c Yd.—Woven stripe Madras Shirting.

18c Yard—Applique d'Egypte, sheer and washable.

25c Yard—French Madras Shirtings.

25c Yard—Linen Shirting Waist Materials.

25c Yard—Colored Linen for Shirting.

45c Yard—Jacquard Figured Linen for Ladies' Shirting.

Colored Woollens.

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 while prices are low.

Medium-weight Waisting.

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

75 cents

Spring Hosiery.

50c Ladies' new All-over Lace Hosiery, also lace and effects.

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

75c Ladies' new Fancy Colored Hosiery, in verticals and colored embroidered effects.

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A TENNESSEE PASTOR IN MISSOURI.

After a month's stay in Sedalia, where I had the pleasure of preaching four successive Sundays to the congregation of the East Sedalia Baptist church, I have embraced the opportunity afforded me to visit friends in Kansas City and of preaching to the brethren on the following Sunday at Slater.

My stay in Kansas City, though of only two days' duration, was one of great interest and pleasure. I made my home during my stay there with the family of Bro. Wm. Shelton, formerly a pastor of Louisville and at Middleboro, Ky., but for several years past a pastor in this state. His last pastorate was at Slater, and from there he moved to Kansas City, where he bought a home and has since devoted himself to the work of an evangelist. His services are in great demand, all of his time having been fully taken up since the day he entered the work. He is now engaged in a meeting of great power in one of the rising towns of Nebraska. He has been successful to a large degree wherever he has labored, and is regarded by those who have had opportunity to know the character of his work, as eminently wise and safe, and, at the same time, remarkably successful in building up the cause wherever he labors.

My sister, Mrs. Katherine Bass, makes her home with his family in Kansas City, he having married her youngest daughter. So I had the satisfaction of meeting her, whom I had not seen for several years past.

While in the city I was greatly interested in learning of the prosperous condition of the Baptist cause in that great western emporium of commerce and trade. The city has a population of about 200,000, and fourteen white Baptist churches, with a combined numerical strength of about 5,000. Five of these churches have a membership of over 600 each. The churches are well distributed and well located, all working together in connection with a City Mission Board in locating City Mission stations with a view to permanent organizations. The result is, that there are no two Baptist churches in the city within a mile of each other, and there is no part of the city from which you cannot find a Baptist church within a distance of one mile. This wise distribution is due mainly to the leadership of one man, Deacon T. M. Jones, of blessed memory, recently deceased.

Of the eight leading churches, Calvary stands first, with a membership exceeding 800; and perhaps the costliest and most attractive house of worship in the city of any denomination. Dr. J. O. B. Lowry has been the pastor of this church for the past twenty years. He is now in feeble health, I regret to learn, but his church refuses to give him up, but has employed an active, consecrated and able man as his assistant in the work. Next come in prominence the First church, served by Dr. S. A. Northup, a very active worker and a highly attractive and earnest preacher. It is a down-town church, right in the business section of the city, yet Dr. Northup's congregations are large and his church full of life and aggressiveness.

Boles' chapel stands next in a splendid residence portion of the city. This young church was founded by Dr. W. J. Williamson, who recently went to the Third church in St. Louis. The church

occupies one of the best residence fields in the city, and seems destined to become one of the largest and most influential in the city and state, having already about 1,000 members enrolled. Dr. Fred D. Hale, late of Kentucky, has been pastor here for the past six months, and during that brief period has given the hand of fellowship to 104 new members. His preaching here, as elsewhere, wherever he has labored, soon developed sharp antagonisms. Two of the wealthiest members in the church led the attack on him. But the church stood loyally by their pastor and promptly rid the body of the disturbers and their handful of followers. The church is now harmonious and the work in better shape, with brighter prospects, than ever before.

Olive street church, with a membership of 550, has had for its pastor for six years the scholarly John R. Brown. He is a man of more than ordinary scholarship, a fine preacher and an earnest worker, but, it is said, he is somewhat tainted with the higher criticism heresy. This church, like all the rest in the city except the First, Calvary and Westport, will soon have to provide larger quarters to meet the needs of the growing congregations.

Tabernacle church is a live, active body, full of missionary zeal and enthusiasm. It has for its pastor the converted lawyer, Dr. R. L. Davidson, who is doing a noble work.

Westport church is presided over by the polished Dr. J. S. Kirtley, who, in connection with his pastoral duties, is writing a book.

Southfork church is one of the coming churches of the city, and has for its pastor one of the best young men in the state, W. L. Tucker, whom the Baptists captured from the Presbyterians.

Michigan-avenue is a young church, recently organized by Dr. S. M. Brown, editor of the Word and Way, a staunch Baptist paper published in this city. The paper is rapidly coming to the front, and is increasing its circulation in this and in adjoining states.

SLATER.

This is a town of 2,000 inhabitants, on the C. & A. railroad, eight miles east of Marshall, and, for its size, is one of the best towns of the state that I have visited. It is in perhaps the richest and most fertile counties of the state. The Baptist church at Slater embraces a membership of about 200 intelligent, cultivated and devout people. Among them are found a number of lawyers, physicians, the Mayor of the city and others of prominence in social and civil life. They gave good attentions both morning and evening, and placed me under obligations for their abundant and thoughtful hospitality. I made my home with Col. C. P. Storms, a leading attorney of the place and a deacon of the church, and one who is never so occupied with professional duties as to allow them to keep him from the meetings of his church. His wife, who presides in his home with such charming grace, is a niece of Dr. A. O. Graves, of Lebanon, Ky. I also met a sister of Dr. J. A. Kirtley and a number of ex-Kentuckians who reside there and hold membership in the church. They have an excellent house of worship admirably adapted for its purpose. They also own, on the opposite side of the street a new and elegant parsonage in which the pastor can find a comfortable home. Just now it is vacant, the

pastor, Bro. Russell, having recently gone to a church at Jefferson City, the capital of the state. J. M. PAILLERS.

FROM THE NORTHWEST.

Perhaps a few words from this far western country would be of interest to your readers.

We are now in Goldendale, a town of about 800 people, with a prospect of it doubling its population in a short time, as there is a company surveying a railroad to build this spring and summer. We have a little Baptist church here of thirty members. We accepted a call from them for half of our time and will preach in the surrounding country the other half. This is an enterprising and progressive state. It is fast becoming as far advanced as many of our eastern states, and is no longer "the wild and woolly west."

There are a good many of our Southern Baptist coming into this state. We have a settlement of Tennessee and Missouri Baptists twenty miles north of here. We hope to visit them soon and get acquainted with them.

While this state is growing in numbers and in agriculture and education, it is not to be left behind our eastern states in religion.

We had the privilege a few evenings ago of hearing Prof. A. F. Graves, who is President of the State University at Seattle, lecture on "President Elliot, of Harvard." In his remarks in reference to the "great reforms" President Elliot have brought about in education, he spoke of the ministry, and said "President Elliot knew that the minister, in order to apply the laws of Christ to the present conditions, must know the present conditions." He went on and spoke of President Elliot being very religious, but he disregarded the old idea of our fathers of a "devil with a cloven hoof" and a "pitchfork standing ready to receive the sinner, and an angry God turning him over to the devil to be cast into a lake of fire and brimstone to be burned forever." He spoke as though these were some of the "great reforms" of President Elliot in the education of ministers.

So you see we have progress out here. It seems to have come all the way from Harvard. Think of men studying the times so as to change the laws of Christ to "apply them to the conditions of the times." Has the creature become greater than his Creator?

The true minister, as I understand, should study the condition of the times to apply them to the laws of Christ that those who accept Christ may escape that eternal hell. I thank God for the Recorder; it seems to be a light always pointing to the truth. We endorse your efforts to run down the "traitor" who would wilfully betray our denomination and slander our honored dead, who it was our privilege to study under. God bless you.

Yours for the faith,
E. Y. BLALOCK.
Goldendale, Wash.

If you Feel Depressed
Use Herber's Acid Phosphate.
Dr. W. E. FITZGERALD, Lynchburg, Va., says: "I have used it in nervous depression and dyspeptic troubles with good result."

OUR SORROWS may seem to wipe out the tears, but they can never blot out the Bible, our compass.—Ram's Horn.

SUBSCRIBE FOR THE RECORDER.

BAPTIST MINISTERS' AND ASSOCIATIONS.

W. O. Luther, D.D., is secretary and treasurer of one in Texas, with office in Dallas. The admission fee is \$2, and the assessment for each death is only \$3.

Another similar organization is in Arkansas. Rev. J. W. McDonald is secretary and treasurer, office Hot Springs. The incidental fee is 50 cents. Only ordained ministers are eligible to membership in the above associations. As a mutual protection such organizations are calculated to do much good. The benevolent feature is most commendable, at the same time, in order that ministers may be induced to become members, the plan must be practical and based on business principles. Only those who can stand a satisfactory medical examination ought to be members, and the assessment ought to be graded according to age. Generally ministers will not have to pay a fee for medical examination. The associations, based on the benevolent feature alone, ought to succeed, but a larger success can be obtained by the combination of benevolence based on approved business methods. W. P. HARVEY.

The Indians say that when a man kills a foe the strength of the slain enemy passes into the victor's arm. In the weird fancy lies the truth. Each defeat leaves us weaker for the next battle, but each conquest makes us stronger. Nothing makes a prison to a human life but a defeated, broken spirit. The bird in its cage that sings all the while is not a captive. God puts his children in no position in which he does not mean them to live sweetly and victoriously. So in any circumstances we may be "more than conquerors through him that loved us."—J. R. Miller.

PRESIDENT I. M. WISE, of Ohio Valley College, called while in the city. He reports about 120 students, and the normal course, conducted by Senator Watkins, opened Monday, the 24th inst. President Wise is energetically at work, and hopes to liquidate the indebtedness on the college.

PASTOR J. D. ALLEN, of Franklin Cross Roads, near Cecilina Hardin county, baptized six into the fellowship of his church last Saturday. Bro. Allen's work has been greatly blessed, and the church and community are delighted with their preacher. He has received more in salary than the church promised.

BRO. HINES, who has just returned from a visit to Owensboro, is elated over the collection in subscriptions of over \$700. The ladies almost promised to make it a thousand. Pastor Jones and his people are a noble Christian band. He preached at night for Pastor Hale and says Bro. Hale is leading his people nobly in their great work.

ELDER L. C. WOLFE called at our office while in Louisville. He has been engaged in evangelistic work in Indiana for sixteen months and reports 250 conversions. He goes to Vinita, Indian Territory, to take charge of the church. We wish him great success.

LASTING HYMNS is gaining in popularity. It is a song book of great merit, published and pushed by Lee and Oates.

DISPATCH is the soul of business.—Lord Chesterfield.

The FAMOUS ST. LAWRENCE Musical Instruments. Send NO MONEY. GUTHRIE & CO. LOUISVILLE, KY.

SPLENDID COMFORT SAFETY OLD RELIABLE LOUISVILLE & NASHVILLE RAILROAD. BEST ROUTE FOR YOU. TRAINS SOUTH. TRAINS NORTH. TRAINS, INDIAN AND SOUTHWEST. TRAINS, LEXINGTON AND FRANKFORT.

THE ASHEVILLE CONVENTION IN MAY. The next meeting place of the Southern Baptist Convention will be in Asheville, N. C. It is well enough for those anticipating the trip to Asheville to inform themselves of the details of the trip. The Southern Railway, which is the only road reaching Asheville, the route and the rates of the city, are stated directly from Louisville through Lexington, Harrison Junction and Knoxville with through tickets every day to Asheville, leaving at 8 o'clock A. M.

CHEAP RATES TO CALIFORNIA AND THE MOUNTAINS. The Missouri Pacific Railway, or Iron Mountain Route, from St. Louis and Memphis reaches California and the Northwest on a quick schedule. Through the route of the Pacific Coast and the Northwest via the Missouri Pacific Railway, through Kansas City, Pueblo, Denver, Salt Lake City, Reno, and San Francisco.

Be content to lead a simple life where God has placed you. Be obedient; bear your little daily crosses—you need them, and God gives them to you only out of pure mercy.—Fenelon.

You're killing two birds with one stone when you use **PEARLINE** "Work" and "Wear" are both avoided by washing without rubbing—the PEARLINE way. More economy. You save health, strength, and money when you use PEARLINE. Facts never disproved. The common sense, up-to-date way of getting things clean is the **Pearline Method**.

Gems of Song for the Sunday School.

225 Pages, Full Bound in Cloth. Over 200 popular hymns and Ten authors represented. \$2.50 per 100. Sample Copy, post paid, 25 cents. THE BIBLES & BIBLE CO., New York and Chicago. For Sale by Baptist Book Concern, Louisville.

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BELLS Casts and Poles, Best Quality Copper and Tin. See our prices. **BUCKEYE BELL FOUNDRY** Middletown, Ohio.

Items of Interest. NEWS THE WORLD OVER.

No corner had the news of the second victory of Delafay in two weeks reached England, than old General Wolsey started for South Africa. He goes on a private trip, they say no doubt a pleasure trip for the old man. All the same, we believe he goes as a special messenger from the King to the Boers. It is known that the King is frantic to end the war before the coronation and everything to fool the Boers into giving up their independence will be done. They do not hate and distrust Wolsey as they do Chamberlain and Milner, but they say "Independence or Death."

Justin McCarthy speaks strongly against the treaty between England and Japan. He says: "Here is an alliance which, without any consent or knowledge on the part of the English people, binds together the political movements of Japan in a manner which may at any moment bring England into a war of the most tremendous magnitude. . . . It must be borne in mind that this treaty of alliance was prepared, arranged and completed with a deliberate disregard for the opinions of the English people, as if it had been the work of a despotic sovereign. One might imagine that the mortal remains of Gladstone and Bright would turn in their graves at such an act on the part of an English Government."

France is much troubled by the decrease of the birth rate. This has fallen so low that were it not for immigration the population of France would be decreasing. The government has appointed a commission of leading scientific men to consider the cause and the remedy for this state of things. Meanwhile in the *Contemporary Review* a writer calls attention to the alarming fact that the birth rate is decreasing proportionately more rapidly in England than in any other country. In the course of time, the white race will have killed itself off the face of the earth.

The German State Department made known to the world that Lord Pauncefote, British Ambassador to the United States, drew up a note and tried to get the nations to agree to it, declaring the United States were unjustifiable in their war against Mexico, since that publication, it was evident that Lord Pauncefote would be no longer acceptable as an ambassador. The English papers are saying that he is to be succeeded by Alfred Lytton, eighth son of the fourth Lord Lytton, and a nephew of Mrs. Gladstone.

The English papers have outdone themselves in sneers at the people of the United States for their reception of Prince Henry. The hospitable reception was almost universally represented in London as shocking cynicism. The Emperor has accomplished his purpose. He has shown England how large and powerful a body the Germans in this country are, and how wild are any hopes she may have entertained that the United States would side with England in a war with Germany.

Delafay in two weeks won two victories over the Boers. The second he attacked Lord Methuen in his own position, with an equal force, and simply pulverized the British. Lord Methuen was wounded and captured. Mr. Broderick announced in the Commons that 4,000 yeomanry would be sent immediately to the large draft for the coast and artillery. There are rumors that Delafay has pulverized a third British column.

Secretary Long has resigned his place in the Cabinet, and is succeeded by Congressman William Moody of Massachusetts. Mr. Moody is a man of ability and executive capacity, and will be a great strengthening to the cabinet.

Osama, the British steamer from Liverpool, stranded at the mouth of the Umbaba river on the west coast of Africa. The surf prevents the landing of her passengers and mail, and her position is critical. The Francis, a German steamer owned by the Hamburg-American Packet Company, is at sea in a sinking condition. Her crew were rescued by a Norwegian steamer from Port Jervis and have been landed at St. Michaels, Azores.

The coroner's jury on the disaster in the tunnel of the New York Central in New York City completely exonerated the engineers and laid the blame upon the officials of that road. They said: "We hold said officials responsible for the reason that during the past ten years said officials have been repeatedly warned by their locomotive engineers, and other employees of the dangerous conditions existing in said tunnel, imperiling the lives of thousands of passengers, and they have failed to remedy said conditions."

The province of Manitoba, Canada, passed a law to regulate the liquor traffic, which is largely prohibitory. The liquor interests protested it in all the courts, and it is now considered by the highest. This decision enables all the separate provinces to make prohibitory laws even if the Dominion Parliament does not. Temperance people have great reason for rejoicing.

DEATHS.

For actual subscribers we insert an obituary notice of 100 words free. We charge one cent a word for each additional word. If particularly advanced. Count the words and you know at once what the charge will be. Unless the money accompanies the notice, it will be brought down to 100 words.

HAMPSON.

John J. Hampson, of Harrisonville, Shelby county, departed this life February 7, 1902. He was born in Shelby county, January 27, 1831. He was a member of the Christian Church, was baptized by David Bruner and united with Pigeon Fork Baptist church, where he was a member until death. He was married to Miss Kate Martin, November 8, 1856, by William Hobbs. Into this union were born four children, two of whom only one survives him. He did not fear death. The only regret was leaving his devoted wife and daughter (Mrs. Dr. K. Hankins) and little grand-daughter. May died in his wisdom, comfort and quietness to this home, where sorrow and grief are no more. The funeral was preached by J. H. Burdine, after which the body was laid to rest in Pigeon Fork church yard.

MIDDLETOWN.

The death angel has again invaded Clay Village church, this time removing from our gentle, sweet-spirited sister, Miss Leila Middleton. After a protracted illness, during which everything was done for her that medical skill and loving hands could do, on March 4, she left her earthly home and loved ones here and went to her heavenly home and loved ones there, to be forever with the Lord. The beautiful Christian life she lived, and her love for her dear husband, the memory of which is treasured in the minds and embalméd in the hearts of her many friends and loved ones, she leaves three brothers and two sisters and many other near relations, all of whom have the sympathy of the entire community in their sad bereavement.

H. J. DAVIS.

FOR YE HAVE NEED OF PATIENCE

The Bible puts a great premium on plodding. "But not weary in well-doing." "Ye have need of patience." "Go to the end, thou slogger; consider her ways, and be wise." "Let patience have her perfect work." There is need in these days for these sober counsels, for we live amid an atmosphere of rush and hurry. Speed is more esteemed than safety, and the very word "slow" is often a term of reproach. This rage for rapid money-getting, rapid social advancement, and fast living is very demoralizing. People will sit up till midnight at a concert or a play or a party; but an instructive Gospel discourse must be cut down to the minute! Religion catches too often this prevailing fever. There is an unwholesome demand for pulpit sensations, hasty methods, superficial church-joinings, which end in a half-way, halting and feeble piety. My friends, I lovingly warn you against all this rail-roading of our holy religion! Christian Endeavor World.

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 running nose or imperfect hearing, and when this is entirely closed deafness is the result, and unless the inflammation can be taken out of this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surface. We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.

J. C. HENRY & CO., Toledo, O. Sold by Druggists, 75c. Hall's Family Pills are the best.

SUNDAY SCHOOL SUPPLIES.

The Baptist Book Concern, 642 Fourth Avenue, Louisville, Ky., handle Sunday-school supplies of all kinds—all the helps, teachers, quarterlies, etc., at regular prices. Give them a trial.

What true faith is, it will induce obedience; and where it does induce obedience, it will always, in one form or another, bring a blessing.—W. H. Aitken.

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- Queens of the Air.—John Ruskin.
- Romola, Vol. I.—George Eliot.
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- Rob and His Friends.—Dr. John Brown.
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- Representative Men.—Ralph W. Emerson.
- Samantha at Saratoga.—Josiah Allen's Wife.
- St. Mark's Rest.—Ruskin.
- Lord's Resurrection.—Thomas Carlyle.
- Lewis's Poems.—James Russell Lowell.
- Marmion.—Scott.
- Mornings in Florence.—John Ruskin.
- Mosses from Old Manse.—Nathaniel Hawthorne.
- The Moorish Letter.—Nathaniel Hawthorne.
- The Mosaic Minister.—S. H. Crockett.
- Sign of the Four.—Doyle.
- Story of an African Farm.—Olive Schreiner.
- She's All the World to Me.—Hall Gable.
- A Study in Scarlet.—A. Conan Doyle.
- Ten Nights in a Bar Room.—T. S. Arthur.
- Tennyson's Poems, Vol. I.
- Tennyson's Poems, Vol. 2.
- Lord Tennyson.
- The House of Seven Gables.—Hawthorne.
- The Ketchik Book.—Irving.
- Treasure Island.—Stevenson.
- Twice Told Tales.—Nathaniel Hawthorne.
- The Wide, Wide World, Vol. I.
- The Wide, Wide World, Vol. 2.
- Elizabeth Withersell.
- Water Babies.
- Wonder Book.—Hawthorne.
- Whittier's Poems.
- William of Cortel.—Thomas a Kempis.
- Walt Whitman's Leaves.—Haverhill.
- Widow's Son.—Robert L. Stevenson.
- Lights of Asia.—Sir Edwin Arnold.
- Last Essays of Elia.—Charles Lamb.
- Lorna Doone, Vol. I.
- Lorna Doone, Vol. II.
- Lullaby Book.—Thomas Moore.
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Items of Interest.

NEWS THE WORLD OVER.

Since Mr. Godkin left the New York Evening Post, it has not been on the side of the Boers. But, in a recent issue, it shows a belief that the Boers will be victorious. After quoting Bismarck's prophecy that there would be war between England and Transvaal and that "England would there bleed to death," and the words of England's own Lord Chief Justice in which he said of the war, "I wonder if this is the beginning of the end of the British Empire," the Post hopes that "England may see how justice and freedom and magnanimity outweigh all the gold and silver mined, and progress in the indomitable soul of the Boer, as she did in the American, her own spirit, her own love of liberty, so that again she may even be proud, with Tennyson, of those who wreathed their rights from her."

London celebrated Evacuation Day on the 17th. Admiral Melby was the guest of honor. A handsome monument was unveiled on Dorchester Heights. On the night of March 25th, Washington's men ascended the Heights, dragging cannon up with them and building two redoubts. In the morning the British general saw his blunder in leaving that position which commanded the city open to Washington's generalship. On the 17th, the British fleet sailed away with all the forces and from that day March 17th has not been in the State.

The caucus of Democratic Congressmen passed a resolution favoring the Boers by a unanimous vote. They wisely made no effort to make it a party matter. The Boer representatives have earnestly deprecated any effort to make their cause a part of party politics in this country. The platforms of both parties in the presidential election had plank favoring the Boers. The Democratic one used the stronger words, but the Republicans was most striking to the English in its quiet ignorance of their annexation of the two little Republics. A Republican governor, Yates of Illinois, issued a proclamation about the Boers and both Republican and Democratic legislatures have passed resolutions.

Rebels are being successful everywhere. In Venezuela they are winning victories and occupying whole provinces. In Colombia they are easily victorious, and in China they have defeated all the imperial troops sent against them. They are in the normal condition in South America, but the war was going on as costing more

live and lasting longer than usual. The mine riots in Spain continue. The municipal offices were burned, with all their documents at Lyon and Madrid. Barcelona has had another outbreak, the metal-workers assaulting those who have returned to their work and refusing to work themselves until all imprisoned workers are released.

Students, 600 in number, are in a riot at Moscow University. Armed with blades, iron bars and revolvers, they broke the interior of the building, barricaded themselves within and hung red flags from the windows. Police forced an entrance and arrested the ring-leaders. Altogether 70 persons were arrested.

The bicycle fever, which raged so fast and furiously a few years ago, is abating. Whether this is due to medical science or simply because we are tired of the fad, we cannot say. The craze is also waning in Germany as, of all the bicycle factories in Germany, only six paid dividends and fifteen large factories are said to be on the point of closing out of business.

The United States now imports nearly \$1,000,000 worth of arsenic annually. If the report be true, a large quantity has been found in her own soil. A most important body of arsenic is said to be in a range of mountains fifty miles south of Tacoma, Washington. The supply heretofore has come from Cornwall.

The French sailing vessel, Jules Jean Baptiste, bound for St. Malo, France, is posted by the maritime authorities as lost. Eighty persons were on the vessel, including sixty passengers, mostly working people. No trace of her movements can be found.

New York "Uppertendom" to the number of 2,000 were invited to a lunch to meet Prince Henry. The caterer had his own handsome silver on the table and all that he could rent or borrow. The guests stole the silver so generally that the caterer was not able to make the loan good and was forced into bankruptcy. And that stealing was done by the highest society in that city! They took the silver as "souvenirs" of their dining with a live prince, but if they had a spark of honesty, to say nothing of honor they would have paid for their "souvenirs" when the poor caterer failed.

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PURPOSE is what gives life a meaning.—Parkhurst.

HERE IS ONE OF MANY.

The following is a letter just received from one of the thirty-three beneficiaries of our Ministers' Aid Society:

DEAR BRO. COX—Many thanks for the check which I received last week, but was not able to answer until to-day. My rheumatism is so bad at times that I can't write for several days at a time, and my nerves are so weak I can't get up without help. My wife is still confined to her bed most all the time. There is but little enjoyment for us only to look for the time to come when we will be released. May God's blessings rest upon you and yours, and all the good brethren.

This is but a sample of many letters we receive from time to time from those old, worn-out preachers who are now beneficiaries of our society. The helplessness and dependence of our old preachers, especially this one, touches our heart every time we hear from him, and causes us to wish we were able to do all things. So we publish this short and pathetic letter just as it comes to us with the hope that it will reach and move the great Baptist heart of Kentucky, which is abundantly able to do all things for the honor and glory of God. O, brethren and sisters, we appeal to you in God's name and for the sake of those to whom we owe so much to rally to the support of those old veterans of the cross. Would you work a faithful hour until he was old and decrepit and unable to serve you further, and then turn him out to die? No! Then let us have as large a church organization for our old preachers as we would have for our old heroes. There are a great many churches and scores of individuals who could contribute enough every year to support one of our old preachers. Only a little more would result the meeting of our General Association, and we would be glad to report a largely increased number of churches as having set apart one Sunday in the year as a time for making annual offerings to this worthy and needy object. We have the numbers and the ability, and if we will co-operate in this work we can easily accomplish the end desired.

GEO. H. COX, Cor. Sec.

DRAKESBORO.

DEAR RECORDER:—We had another grand feast Sunday morning and Sunday night. Sunday morning, after the sermon, 5 united with the church. 3 by letter and 3 by relation or experience. In the afternoon our pastor was conveyed to the graveyard above the town to bury the child of Mr. and Mrs. Geo. Rice. Pastor Fred. G. Jones is a powerful preacher, and is doing glorious work for this church and this town. May our Heavenly Father spare him many years yet to live among those whom he is working for.

Drakesboro, March 17.

The watchword, Rejoice, "The joy of the Lord is your strength." It nerves to the grandest deeds. It is the assurance of final success. Wonderfully in the providence of God has the way of entrance to every quarter of the globe been opened up. All nations are now willing for the truth to be proclaimed in their borders. And, notwithstanding our tardiness in entering, there are more missionaries now in heathen lands, more money being expended, more converts being made, more schools and churches being established, than were ever known before in the whole history of the church. And what a demonstration has been given of the Gospel's power to save the lost! In no field has it been preached in vain. The most ignorant and degraded have yielded to the persuasions. And not less do we rejoice in the confident anticipation of final victory. The trophies already won are its certain guaranty.

PRESIDENT CHARLES E. TAYLOR, of Wake Forest College, N. C., is making a brief visit to Louisville, and he complimented us with a call on Tuesday morning. He is one of our brightest, strongest and best men.

We are pleased to announce that Williamsburg Institute has enrolled up to this time 475 students.

THE MARKETS.

LIVE STOCK.
Report for week ending Mar. 22

CATTLE.

Extra good export steers, 1,200 lbs. and up	75 00/00 0
Light shipping, 1,200 to 1,500 lbs.	5 00/00 0
Best butchers	5 00/00 0
Fair to good butchers	4 00/00 0
Common to medium butchers	3 00/00 0
This, rough steers, poor cows and cowboys	1 50/00 0
Good to extra cows	4 00/00 0
Common to medium cows	3 75/00 0
Feeders	4 00/00 0
Heifers	3 00/00 0
Stalls	1 00/00 0
Veal calves	6 00/00 0
Stitch cows—Chico	4 00/00 0
Fair to good	15 00/00 0

HOGS.

Chico packing and butchers, 200 to 300 lbs.	6 00
Fair to good packing, 150 to 200 lbs.	5 00
Good to extra light, 120 to 150 lbs.	5 00
Fat hogs, 120 to 150 lbs.	4 75/00 0
Fat hogs, 60 to 100 lbs.	4 75/00 0
Pigs, 20 to 50 lbs.	4 50/00 0
Weights, 100 to 200 lbs.	6 00/00 0

SHEEP AND LAMBS.

Good to extra shipping sheep	5 75/00 0
Fair to good	5 00/00 0
Common to medium	1 00/00 0
Wool	5 75/00 0
Stags and wethers, per head	5 00/00 0
Best butcher lambs	1 00/00 0
Fair to good butcher lambs	1 00/00 0
Tail-ends	1 00/00 0

LEAF TOBACCO.

Report for week ending Mar. 22

SALES WITH COMPARISONS.

Following were the sales for the week near to March 22, with comparisons:

Year	1902	1901	1900
Total sales of new crop	4,770	6,817	68,197
1901	4,200	6,200	67,000
1900	3,900	5,900	65,000
1899	3,110	5,110	61,000

SALES.

Total sales of new crop	49,300	50,500	54,500
Sales new crop by date	47,200	47,000	45,010

REJECTIONS.

Rejections this week	197	193	197
Percentage of rejections	1.5	1.5	1.5
To motion sales	94	19	26
Rejections Jan 1 to date 11, 1902	94.7	19.7	19.7

RECEIPTS.

Receipts this week	4,911	3,911	3,111
Receipts Jan 1 to date 11, 1902	47,770	47,770	47,770

WHEAT—1902 CROP.

Wheat, green or mixed	5 00/00 0	6 00/00 0	6 10
Trash, sound	3 00/00 0	4 00/00 0	4 00
Common legs	3 00/00 0	4 00/00 0	4 00
Medium legs	3 00/00 0	4 00/00 0	4 00
Good legs	4 00/00 0	5 00/00 0	5 00
Common leaf, short	3 00/00 0	4 00/00 0	4 00
Common leaf	3 00/00 0	4 00/00 0	4 00
Medium leaf	3 00/00 0	4 00/00 0	4 00
Good leaf	4 00/00 0	5 00/00 0	5 00
Fine and selections	11 00/00 0	12 00/00 0	12 00

WHEAT—1901 CROP.

Wheat, green or mixed	5 00/00 0	6 00/00 0	6 10
Trash, sound	3 00/00 0	4 00/00 0	4 00
Common legs	3 00/00 0	4 00/00 0	4 00
Medium legs	3 00/00 0	4 00/00 0	4 00
Good legs	4 00/00 0	5 00/00 0	5 00
Common leaf, short	3 00/00 0	4 00/00 0	4 00
Common leaf	3 00/00 0	4 00/00 0	4 00
Medium leaf	3 00/00 0	4 00/00 0	4 00
Good leaf	4 00/00 0	5 00/00 0	5 00
Fine and selections	11 00/00 0	12 00/00 0	12 00

WHEAT—1900 CROP.

Wheat, green or mixed	5 00/00 0	6 00/00 0	6 10
Trash, sound	3 00/00 0	4 00/00 0	4 00
Common legs	3 00/00 0	4 00/00 0	4 00
Medium legs	3 00/00 0	4 00/00 0	4 00
Good legs	4 00/00 0	5 00/00 0	5 00
Common leaf, short	3 00/00 0	4 00/00 0	4 00
Common leaf	3 00/00 0	4 00/00 0	4 00
Medium leaf	3 00/00 0	4 00/00 0	4 00
Good leaf	4 00/00 0	5 00/00 0	5 00
Fine and selections	11 00/00 0	12 00/00 0	12 00

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