

WESTERN RECORDER

Faith, Hope and Love, these three.

77th YEAR.

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WESTERN RECORDER.

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NO MAN is more cheated than the selfish man.—Henry Ward Beecher.

WHEN we are in a great trouble, we shall be wise to do our best, and at the same time tell the Lord Jesus all about it, that he may direct us further what to do. What a relief to tell Jesus.

BE not weary of the old; neither be afraid of the new. Old truth is made new by a living experience; new views of truth, if indeed it be truth, are only the old in a fresh light.

WE cannot live on the memories of past experiences of Christ's graciousness. He must be daily sought for. We must feed daily upon Christ till we reach our inheritance. They who will be sustained in their journey must determine to know nothing save Christ and him crucified.

IS SAUL among the prophets? Here is the leading Unitarian paper of New England saying that Unitarians plainly cannot do without creeds, adding: "If we work together as religious people, we must understand each other." We hope this utterance from this most "liberal" of papers will stop the sneering at creeds.

God loves the praise of a heart which cannot help praising. Some try to praise because they think God expects it of them; their hearts are like dry wells, yet out of supposed respect to God, they keep on working the pump-handle. Fill the heart first, and all such artificial efforts will be needless; the full heart is a springing well. If the thought of God and of his deeds comes home to us, our praise will soon flow freely.

ALL God's gifts to us are index fingers saying, "Look away from us to God." Our tendency is to rest upon them and credit them as the causes of the satisfaction they occasion. "The same medicine may not be appropriate next time, but the same doctor may be trusted." If we forget the doctor and think only of the medicine, we shall be as irritable and dissatisfied as ever; only by confidence in the physician himself can we hope to go on "from strength to strength."

The Watchman quotes the verse, "We will continue steadfastly in prayer and the ministry of the word," and asks the pertinent question, "Were they right or wrong in their idea that a minister should devote much of his time to praying?" We believe many a minister would be conscience stricken if he should for one day only keep an account of the time he spent in secret prayer. No wonder spirituality declines and souls are not converted when the closet is neglected.

God's Method of Salvation.

BY MYRTON.

Paul, the great apostle to the Gentiles, was exceedingly anxious for the salvation of men, especially that of his kinsmen according to the flesh. In burning words he writes: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved." This is pre-eminently the Spirit of Christ, and we know that "if any man have not the spirit of Christ he is none of his."

Every Christian is born a missionary, and longs to have all others to share in his riches. But Paul knew that without a perfect righteousness none could be saved. This is true of all men to-day. The way, God's way, of salvation, then, is to come into possession of a perfect righteousness. This is God's revealed method, the only way, of salvation. Would the reader be saved? Then learn His way and conform to it.

In this paper I desire to make this way clear and plain, so that any reader who will may be saved now. What, then, is righteousness, and how can it be obtained? Literally, righteousness is conformity to law, hence perfect righteousness is perfect conformity to law. One is righteous as regards the law against stealing who does not steal. He has conformed to the law that says, "Thou shalt not steal."

There are two ways by which righteousness may be obtained. One way is by perfect personal obedience to the whole law. To be righteous thus, one must, from the day of his birth to the day of his death, do no wrong act, speak no wrong word, think no wrong thought. One must be, during his whole life on earth as holy as an angel and as perfect as Jesus Christ. Paul says: "For Moses describeth the righteousness which is of the law, that the man which doeth those things shall live by them." None has ever, or will ever, have salvation thus. Then we lay aside this way of obtaining a perfect righteousness as absolutely impossible.

The other way is by faith in the Lord Jesus Christ on the part of a penitent sinner. Paul says: "But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above), or, Who shall descend into the deep? (that is, to bring up Christ again from the dead). But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Now hear God: "For Christ is the end of the law for righteousness to every one"—if the verse ended there I would believe in universal salvation, but there follows—"that believeth." Hence this is restricted to the believer. The unbeliever is excluded by this adjunct.

What this means, "the end of the law," is illustrated by an act in court. I owe you a hundred dollars, and you sue me and take me into court. I confess to the judge that I justly owe you the money, but that I have not a cent with which to pay it. Then the judge says that I will have to go to jail; the law knows no mercy. But now a wealthy friend of mine steps in and pays into court the hundred dollars, and that frees me. Though I have not paid a cent, my friend pays it for me, and I step out free; sherr-

iff or officer of the law cannot arrest me. That is "the end of the law" for the payment of the money. So "Christ is the end of the law for righteousness to every one that believeth." Believing, I thus come into possession of "the righteousness of God," and am justified, saved. Thus we see "that salvation is of grace through faith," not of works. Only thus can any one obtain salvation, but thus may any one be saved. The way seems so plain and easy on the man side, that we often wonder why all who hear are not saved. What hinders?

Paul tells us that three things stand in the way. The first thing, he says, is ignorance: "They being ignorant of God's righteousness," Now "God's righteousness" is God's conformity to law. When did he conform to law? He did it in the person of Jesus Christ. Christ was "God manifest in the flesh." Christ as to his human nature was the product of the holy Spirit in the womb of the virgin. He was not a descendant of Adam, but the "second Adam," hence inherited no depravity. The second Adam, "born of a woman," and having tendency to evil, as we all have, He lived and died sinless. Thus having no sins of his own, he was able to bear the sins of others. By a sinless life and a sacrificial death, he fulfilled the preceptive part of the law, and suffered the penal consequences of the violated law, thus "magnifying and making honorable" the broken law. Thus he wrought out a perfect righteousness, a perfect conformity to law, so that in his dying hour he could say, "It is finished." And here he offered this unto all upon the conditions of "repentance towards God and faith in the Lord Jesus Christ."

Now of this men are strangely ignorant, and as a result "go about to establish their own righteousness," which is always a failure. Sinners convicted of sin constantly seek to "get good enough" to come to Christ. Seeking thus to establish their own righteousness, they do not "submit themselves to God's righteousness." Having a robe of their own, though but "filthy rags," they reject or neglect God's, hence are unsaved. As long as their reliance is on self-efforts and the eye turned to self, they will not submit to be saved by another. For this reason men, even when seeking salvation, are not saved. Christ said: "Ye will not come unto me that ye might have life." Again it is said: "Whoever will let him take of the water of life freely." As the poet says, any one may say—

"Just as I am, without one plea,
But that thy blood was shed for me,
And that thou biddest me to thee,
O Lamb of God, I come!"

"Just as I am—poor, wretched, blind;
Sight, riches, healing of the mind,
Yea, all I need, in thee to find,
O Lamb of God, I come!"

This is God's method of salvation as revealed in His Word. Whoever will submit thus, will be gloriously saved. Partaking, through birth of the Spirit, of a divine nature, in the future, he will ascend above the angels and rule over them with Christ. "Know ye not," says an apostle, "that we shall judge (or rule) angels?" Next to God, a redeemed man shall be the most exalted being in the universe. Unto Christ, the God-Man, shall be the glory, and yet those redeemed ones shall share in this glory! What a wonderful future awaits the child of God! Reader, are you a Christian?

MANY a cottage patriarch, with no other medium than his mother tongue, becomes a greater proficient in the wisdom and doctrine of the Bible than the most accomplished linguist or grammarian.—Thomas Chalmers.

Made Sin for Us.

Whoever calls in question the absolute deity of Jesus Christ does it in opposition to the direct teachings of Holy Scriptures. This holy book was inspired as holy men moved by the Holy Ghost wrote it, as the message of God to men, and on its pages we find it most positively taught that Christ was the eternal Son of God, made flesh for us and for our redemption. Whoever disbelieves Christ's deity, let him do so on his own peril, for God believes and teaches it, and what he teaches and believes can never be other than the truth.

Moreover, the Scriptures teach plainly that Christ died to make atonement for the sins of all who accept and rest upon him in faith as their Savior. There is no way to read this out of the Bible. There is no cunning term of philosophy which is able to change the fact that the Bible doctrine of salvation is that the death of Christ is for atonement.

Men have tried to introduce many theories to get rid of this doctrine. They have tried to make out that Christ came simply as a spiritually-minded teacher to show us how to live holy lives. They have tried to believe that he was simply an example to introduce to us a higher type of living than men were accustomed to in this sinful world. Some have taught that his death was simply an exhibition of love and good will, calculated to break down human opposition to him and to bring men into love with God. Some have taught that his death was like the death of a martyr to the truth, and that he had lived on so pure and holy a plane as to stir up the opposition to the world, his death thus revealing the hateful quality of sin. There have been innumerable attempts to explain away the simple fact that Christ died as a vicarious sufferer, sacrificing himself to make atonement and make it possible for all who believe on him to be saved.

We are wise if we take this simple and direct teaching of God's Word and accept of Christ as the one who was made sin, or a sin-offering, for us in order that we might be accepted as righteous if we repent and believe on him who died for us.

There is a wonderful transposition presented to us for our consideration by the apostle when he tells us of Christ, who knew no sin, being made a sin-offering for us, so that we who knew nothing but sin might be made in him the righteousness of God. He takes our place, to bear our curse and our load, so that we might become free from the guilt and pollution of sin and become holy in heart and life before God.

When Christ died upon the cross he did not go as many a martyr has gone, with songs of praise and cries of jubilation on his lips, but with anguish in his heart and a cry of agony on his lips: "My God, my God, why hast thou forsaken me?" It was because he had taken the place of sinners, and felt in his heart the horror of his position, being made to taste the bitterness and curse of justice that was the portion of sin. In that death he suffered, in some mysterious way, the wrath that was due to us, and if we will accept him in repentance and faith, we shall find the forgiveness that he alone is able to secure for us. Let us accept him in his fullness, and he will give to us the fullness of salvation.—Herald and Presbyter.

WHAT pains and tears the slightest steps of man's progress have cost! Every hairbreadth forward has been in the agony of some soul, and humanity has reached blessing after blessing of all its vast achievement of good with bleeding feet.—Bartol.

The White Man's Burden.

"The Leopard's Spots: A Romance of the White Man's Burden," by Thomas Dixon, Jr.

BY LANSING BURROWS.

After the manner of Scott and Mull-bach, we have in this strong volume the beginning perhaps of the true literature of the troublous times which we designate by the general title of the Reconstruction Period. There have been other works of fiction which have drawn incident from those calamitous days, but this exceeds in the philosophical study of the strange episode, so unprecedented in the history of free peoples, with the single exception of its counterpart, the Reign of Terror in France. Through the gaze of fictitious names, geographical locations and actual personages are readily recognized. As the principle characters are drawn from life, the stirring incidents which even crowd upon each other at times, were facts.

As it is more than a novel; it is the historical romance, by means of which the sterling characteristics of a brave and determined race are portrayed with the same devotion with which Sir Walter described the struggles of their ancestors.

The influence of the book of Mrs. Beecher-Stowe largely arose from the sympathies awakened in the characters she portrayed and which were understood to be drawn from life, as the conditions were presumed to have foundation in fact. Mr. Dixon has very deftly taken up some of these characters and has shown the logical development and conclusion of the ideas which underlay Mrs. Stowe's conception. She leaves many of her most interesting personages with life still before them and its possibilities unimagined. Nothing is more natural than Mr. Dixon's pathetic story of the manhood of that negro child which Eliza Harris bore in her arms in her wild flight across the floating ice of the Ohio in her search for freedom. Mrs. Stowe dealt in the Arcadian type of character, leading us to infer that after the period of her story, her deserving characters were prosperous and happy. Mr. Dixon deals in the Impressionist school, and tells the truth in rugged outlines and glaring colors. He has attempted a daring thing in thus borrowing the characters of another author, but he has succeeded in his venture by his close adherence to the truth of the case. The matured Legree and George Harris in the trying times succeeding the war would have been just as Mr. Dixon has pictured them.

There never has been any cleavage between the peoples of the North and South because of the mere fact that they were aligned in deadly battle against each other for four awful years. When the war ended, the Southern people accepted the situation thrust upon them. They were humiliated, chagrined, saddened, but they became quiet and industrious. Their necessities made them so, for the struggle for bread was almost as fierce as the joining of battle. They had neither time nor inclination for aught but the saving of what was possible out of wrecked fortunes. Had they been permitted to work out their redemption, the dream of a reunited country would have been speedily realized, for there is a wonderful resiliency in the types of American character. It is not the war that is responsible for the cleavage which still exists to a degree, but the horrors and atrocities of the Reconstruction period, the crimes committed against a people who had laid down their arms and had taken up the utensils of industry. The real marplot was the Radical; the disunionist was the political manipulator; the cleavage between sections was the work of a triumvirate that sought to press the bitter cup of humiliation to the lips of men whom they dreaded to meet amid the rattle of cannon and musketry.

It was the strange combination of the scholar, the sounder and the swash-buckler. The progress of years in the case of Mr. Sumner, somewhat softened the asperities of his granitic nature, and by the sheer instinct of a scholarly mind, trained to follow logical conclusions, he

reached a point where his actions indicated modification of opinion, although his lips were too proud to pronounce it in words; but Mr. Stevens and Gen. Butler saw no day when they were willing to admit that they were mistaken. They could not, for they did not mistake; they knew what they desired and were indifferent to method when guided by their hate or ambition. In the name of Liberty, they throttled Liberty; for the sake of Union, they made Union impossible for decades.

Was the North responsible for the awful shame and wrong wrought in those days? If the peculiar civilization of the South is to be chargeable with the lawlessness which marked that period, so must the peculiar civilization of the North be held responsible for the conditions which created the lawlessness. In the South it was a defence of racial right and dignity, a conflict for the preservation of its own manhood; it was brought into antagonism with a greed for place and power, drunken with the slaking of its own ambitions. The basely materialistic was brought in collision with the nobly idealistic.

The raid of the young and accomplished Dahlgren, during the progress of the war, was heralded as an heroic episode. The dead body of the daring leader was borne back to receive the honors due a brave man who had fallen in the discharge of duty. And yet the purpose of that raid was to let loose, with all their passions inflamed, not only prisoners of war, but convicts and slaves, armed with torch and blade, and empowered to unrestrained license. That was an incident of war, to be accepted as such. No less must be accepted the night-rides of the red shirts, or the ghastly processions of the sheeted avengers, on their errands, that at least had the merit of restraining the brutal lust and assassin instinct of a deluded race. The Hamburg massacre was as legitimate an act of war as the cavalry charge of Sheridan at Cedar Creek. Defeated in the conflict for their interpretation of constitutional right, and accepting it as such, when they entered the lists two years afterward for the preservation of their civilization, it was not in defence of a lost cause; that cause was not lost.

Objection will doubtless be made to the strong expressions which Mr. Dixon has put into the mouths of his leading characters. He is a strong writer and a man of very marked convictions. But the men he describes were men who thought and spoke as he presents them to us. The Rev. John Durham is an excellent representative of a class of thinkers and actors throughout those days, as Tom Camp is a faithful delineation of the general mass of the people. They afford us a fair and accurate presentation of the manner in which men thought and how, weaponless, they rose in heroic majesty to confront this unexampled crime against their country and people.

Mr. Dixon indicates to us that the great problem is as yet without its solution. It remains to be seen what education will do for the Negro. Results thus far are not the most flattering; it may be too early to judge. Nor what will follow from the elimination of the black race from the politics of the South may be easily understood. Mr. Dixon has traced the restlessness of this alien people back to its source in political ambitions, doing it with a masterful hand, and so it is possible that they are upon the highway to a peaceful prosperity as a purely industrial class. Behind all the attractive features of the more story, this idea seems to lie in the mind of the author. The book will charm the reader who seeks for nothing more than the pleasures which a well-written and highly sustained novel affords, but it will present food for wholesome reflection to the more thoughtful who are disposed to study the development of the most atrocious crime ever inflicted upon a defenseless people and the ever-recurring problem of the African race in America.

CERTAINLY love is the force by which, and the home the place in which, God chiefly fashions souls to their fine issues.—W. C. Gannett.

As the Revival Wanes.

At no point are practical judgment and spiritual discrimination more essential than when a congregation seems weary with attendance and those whom it is sought to move are irresponsive. An error may be made which will result in the loss of many of the best materials for genuine Christian and lifelong workers in the service of the church.

To shed light on a problem alike hard and critical, an experience is recorded for the benefit of those willing to believe that they may be aided by a knowledge of useful methods employed by others. In a New England city where all classes—rich, poor, medium in estate, learned, well educated, passably informed, and wholly unlettered, city people and countrymen, landmen and sailors, old families with honored ancestry, and those who could trace their origin no farther than to the grandparents—dwelt together in peace, a revival, begun under the labors of the pastor, aided by occasional sermons from neighboring ministers, had progressed five weeks. For half that time every evening had been marked by conversions and new inquirers.

Then there was a dead calm; the church was crowded by attentive hearers, one in five, in their own opinion, and in the judgment of others, not having been converted. They came, but they moved not; although in personal conversation they were respectful, and either serious or stolid.

Suggestions were made that the meetings should close. But the pastor, though exhausted in body and somewhat discouraged as to further results, could not cease while so many came to the services. He sent for a spiritually-minded minister of his acquaintance, described to him the situation, and asked his help for a few days.

He came and, on being introduced, the cause of his arrival was explained. On that very day thirty of those who had been almost persuaded or wholly indifferent surrendered. For ten days it seemed as though the work would sweep the city; after the visiting pastor had returned to his home, still the number of accessions increased. Then came another calm; the same pastor made another visit, with a like result.

After his departure there were other converts, and still the church was filled five nights per week besides the Sabbath. At last, out of five hundred in attendance, only twenty-five were in the outer court of the spiritual sanctuary.

It was now necessary to determine how to close the meeting. Should it be protracted with but one, perhaps none, responding each evening? should the meeting simply be closed? or should a solemn public renunciation of responsibility for further special efforts be made?

The pastor, without taking counsel with flesh and blood, but after much prayerful meditation, chose the last course. On Sunday evening he selected as a text these almost appalling words: "For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish: to the one we are the savor of death unto death; and to the other the savor of life unto life. And who is sufficient for these things?"

He explained to the people that every service in the regular life of the church gives opportunity for men to confess Christ and to receive spiritual counsel from the pastor and godly laymen, and that therefore they were responsible for not having passed from death unto life years before. He reviewed the special efforts which had been made, the exhaustion of the energies of those who had conducted them, recalled the topics, the preachers, the appeals, and solemnly declared that their blood could not be required at his hand, and that they knew this to be the case.

He then gave thanks to God for those who had been saved, and portrayed the doom of those who had resisted these appeals, should they continue in the mood of indecision, which, as he pointed out, was really an attitude of decision against God.

The special efforts were then formally declared closed, and he announced the resumption of the regular services of the

Sabbath and the week, to which all were invited.

He was agreeably surprised by the sequel. Before he could leave the house of God, nearly half of those who had sat through the meetings apparently unaffected—some of them among the best citizens—expressed their regret, said that they had intended to submit to and acknowledge Christ, but a strange spell had kept them back. No more special meetings were held, but most of these persons became clear and joyful witnesses to the "truth as it is in Jesus."

Too often the efforts to save men are made as though it would be a great favor to the church if they would consent to affiliate with it, and they are told that the church greatly needs the help of such as they. There is danger that such appeals will be impediments in the way of genuine conversion.—Christian Advocate.

The Home Which Makes the Right Kind of a Boy.

BY PROF. FRANCIS G. PEABODY.

A good boy is the natural product of a good home, and all the efforts of philanthropy to make boys better are consciously imperfect substitutes for the natural influences of a healthy-minded home. The great and overshadowing peril of a boy's life is not, as many suppose, his bad companions, or his bad books, or his bad habits; it is the peril of homelessness. I do not mean merely homelessness—having no bed or room which can be called one's own—but that homelessness which may exist even in luxurious houses—the isolation of the boy's soul, the lack of any one to listen to him, the loss of roots to hold him to his place and make him grow. This is what drives the boy into the arms of evil and makes the streets his home and the gang his family, or else drives him in upon himself, into uncommunicated imaginings and feverish desires. It is the modern story of the man whose house was empty and precisely because it was empty there entered seven devils to keep him company. If there is one thing that a boy cannot bear it is himself. He is by nature a gregarious animal, and if the group which nature gives him is denied, then he gives himself to any group which may solicit him. A boy, like all things in nature, abhors a vacuum, and if his home is a vacuum of lovelessness and homelessness, then he abhors his home.

Evidently, therefore, when one speaks of the peril of homelessness, he is not thinking of poor boys alone. Of course there is a poverty which involves homelessness, the wandering life of the street Arab or the young tramp. In a vast majority, however, even of very humble homes, one of the most conspicuous and beautiful traits is the instinct of family affection, enduring every kind of strain—the woman clinging to the drunken husband, the parents bearing with the wayward son—and, on the other hand, an increasing danger of the prosperous is the tendency to homelessness; the peril of the nomadic life, as though a home were a tent which one might at any time fold, like the Arabs, and as silently steal away; the slackening of responsibility through the movement of social habit to the hotel or boarding house as ways of escape from the burdens of the home.—Congregationalist.

SUPPOSE, by the insistence of the church, it could be brought to pass—which is a vain expectation—that every man should in any measurable period of time be well fed and dressed and housed, should be free from disease, idleness, weariness, should have equal rights, privileges, opportunities with his neighbor, then this bread-and-butter paradise were a poor exchange for the eternal hope.—John Watson.

LET no man or woman for the sake of a paltry amusement venture within arm's length of a temptation. To do so were to turn into a mockery the daily petition which our Lord puts into our lips.—E. M. Goulburn.

SUNDAY-SCHOOL LESSON.

SUNDAY, APRIL 20.

PETER AND CORNELIUS.

Acts 10:34-48.

MOTTO TEXT.—"God is no respecter of persons."—Acts 10:34

The last lesson ended as the messengers of Cornelius were knocking at the gate of the house of Simon, the tanner. Peter went with them the next morning, taking with him some of the brethren from Joppa. They reached Caesarea about 8 o'clock. Cornelius had gathered some of his friends to meet the apostle and hear the message of life he brought.

"Four days ago I was fasting until this hour."—Until the same hour of the day. Peter had related his vision, and Cornelius tells what he had seen. "A man stood before me in bright clothing."—The angels always appear thus. The speech of the angel has been commented upon in the lesson for last Sunday. "Immediately, therefore, I sent to thee."—Cornelius was eager to hear the word of life as soon as possible. There was no putting off to a more convenient season.

"Thou hast well done that thou art come."—The original is an expression of great content and gratitude. "Now, therefore, we are all here present before God, to hear all things that are commanded thee of God."—God is first with this Roman. He is in the presence of God; he wishes to hear all that God has commanded, and nothing else. Devout men all share with him in this opinion. "Then Peter opened his mouth."—The words show that he preached a regular discourse instead of conversing. "Of a truth I perceive that God is no respecter of persons."—It was hard for Peter, with his strict Jewish training, to believe that God would receive the Gentiles into the kingdom of Christ on the same footing that he received the Jews. "I now, at length, understand that although God bestows his favors as he will, he does not mean to limit them hereafter, as of old, to any one race or people."—Alexander.

"But in every nation he that feareth him, and worketh righteousness, is accepted of him."—The fear and the righteousness are not the reasons of the acceptance with God, but the proofs that he has accepted the man. And as a result of that acceptance the man fears God and works righteousness.

"The word which God sent unto the children of Israel, preaching peace by Jesus Christ."—The word was sent first to the children of Abraham, our Lord was not sent but to the lost sheep of the children of Israel. But the good tidings were not to be confined to them, because Jesus Christ is Lord of all—of all the peoples of earth. Peace means peace with God, which the sinner has when his sins are forgiven.

"That word, I say, ye know."—Living in Judea, they must have heard the wonderful events of that wonderful life, for they had been published throughout all Judea for some years. Peter gives a brief epitome of the life and death of the Lord. The

All Humors

Are impure matters which the skin, liver, kidneys and other organs can not take care of without help, there is such an accumulation of them.

They litter the whole system. Pimples, boils, eczema and other eruptions, loss of appetite, that tired feeling, bilious turns, fits of indigestion, dull headaches and many other troubles are due to them.

Hood's Sarsaparilla and Pills

Remove all humors, overcome all their effects, strengthen, tone and invigorate the whole system.

"I had salt rheum on my hands so that I could not work. I took Hood's Sarsaparilla and it drove out the humor. I continued its use till the sore disappeared." Mrs. I. A. O. BROWN, Bunker Falls, Me.

Hood's Sarsaparilla promises to cure and keeps the promise.

miracles he had worked, especially his power over the devil, showed that he was the Messiah of God indeed, and that God was with him. These miracles of healing proved that much to all unprejudiced men. While our Lord lived upon earth, working out a perfect righteousness which is imputed to his saints, he was guided by the Holy Spirit as his people have to be.

These things Peter had seen, and the centurion and his friends had heard them in such a way that they knew them to be true. "When they slew and hanged on a tree."—Christ crucified was the badge of the apostolic preaching. "Him God raised up the third day, and showed him openly."—The resurrection proved that all which Jesus had claimed for himself, even oneness with God, was true. It proved that the Lord was not a dead Saviour, but a living one. He was seen again and again during forty days by more than five hundred people who had been chosen, that is elected, by God for this honor. These were witnesses in sufficient numbers to convince all who were not resolved not to believe. And to those who would not it might be said, "If any man be ignorant let him be ignorant."

"And he commanded us to preach unto the people."—Every true preacher is called by God to that specific work. Woe to the man who preaches without that call. What was the first thing which these men elected as witnesses and distinctively called of God were to preach? Note well the first point which Peter makes. "That it is he which was ordained of God to be the Judge of quick and dead."—More preaching of Christ as Judge is much needed in these days. He judges those who are living while living, in that his life of perfect obedience is the standard for all. Paul, in preaching to the Athenians, exalted Christ as Judge.

But a Judge is, as he ought to be, a terror to the guilty. And all men are guilty before God. Hence to speak of the Judge and say nothing more will drive men to despair. But they must tremble before the Judge ere they look to the Saviour. Otherwise they will not realize their need of pardon. A man who has done no wrong rightly resents all offer of pardon.

"To him give all the prophets witness."—Referring to no special prophecy now, but to the tenor of the Old Testament as a whole. "That through his name."—All that name denotes. "Whoever believeth in him shall re-

ceive remission of sins."—And thus be able to meet fearlessly the Judge of the quick and the dead. Remission of sins is the great thing which sinners need. We are all already condemned, and deserve nothing save the eternal wrath of God. There is no possibility of our saving ourselves. Just as if a dead man could raise himself to life, it would prove him divine; if a sinner could in any way save himself it would prove him a God.

"While Peter yet spake these words."—This may mean the words in the previous verse, or while he continued in his sermon. "The Holy Ghost fell on all them which heard the word."—His presence was manifested in ways which were evident to the senses. This has been called the Gentile Pentecost. As Peter says (Acts 11:15), the Spirit descended upon the Gentiles "as on us at the beginning," it is probable that the flames were seen as then.

"And they of the circumcision which believed were astonished, as many as came with Peter."—Showing that those who had gathered in the house were all Gentiles. If we could only realize the exclusiveness of the Jews we could comprehend the astonishment of these brethren. "They heard them speak with tongues."—Other languages which they had not known. One of the prominent gifts of the Spirit. "And they magnified God."—Words worth pondering in these humanitarian days.

"Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?"—What God hath cleansed, that call not thou common." Peter understood these words now. The Gentiles had not been circumcised. Hitherto no man had been baptized who was not a Jewish proselyte at least. Peter appeals to the Jewish brethren to know if they can refuse to receive into the church these whom God had evidently received.

Baptism has nothing to do with salvation or regeneration. These Gentiles were converted men. But converted men must not neglect the ordinance in which they make a public profession of their faith. The man who neglects thus to confess Christ before men has little reason to believe he is regenerated. And the Jewish brethren yielded without a word to the evident will of God.

That was a great and glorious day for us Gentiles, when in Caesarea the church was opened to us without our having to go through the vestibule of Judaism. Let us be grateful to God that the middle wall of partition was thus broken down.

EDITOR WESTERN RECORDER:

The anonymous tract to which you refer in your issue of last week, published by the Methodist Book Concern of New York and Cincinnati to show that Baptists are wrong in their views of the meaning of the word baptizo, suggests the following query:

If it were possible for John the Baptist to have put our Lord under the water in the Jordan and immediately raised him up again, what word in the Greek language, if any, could be used to describe that act?

Our Methodist brethren seem to know a great deal about Greek, therefore I conclude that they ought to furnish this information for the sake of truth and righteousness. J.-R. SAMPLE, Summit, Miss.

SUBSCRIBE FOR THE RECORDER.

EGYPTOLOGY.

Walter T. Stephenson, in *Munsey's Magazine*, vol. 26, No. 3, page 877, says: "Egyptologists are now practically unanimous in holding that the Pyramid of Cheops, greatest of the monsters of Gizeh and the Sphinx, were built no longer than 4000 B. C."

Of this wonderful Pyramid, Prof. Flanders Petrie, one of the greatest Egyptologists, says: "It contains two million, three hundred thousand blocks of stone, and some of these are thirty foot long and four or five feet square. Modern architects would very much like to know how they were put into place." Indeed they would like to know. And again, they would like to know from whence they were obtained, and how they were transported to the spot on which the great Pyramid was erected, for there is no quarry near there. Truly these people possessed knowledge no people have now. In the language of Dr. A. H. Sayce, "the monumental history of Egypt gives no countenance to the fashionable theories of to-day which deceive civilized man by a slow process of evolution out of a brute-like ancestor. On the contrary, its testimony points in an opposite direction. The history of Egypt, so far as excavation has made it known to us, is a history not of evolution and progress, but of retrogression and decay." And yet wise (?) men continue to pretend to believe in the vagaries of Darwinism. Verily it is only "The fool hath said in his heart, There is no God" (Ps. 53:1).

T. E. RICHY, Princeton, Ky.

FOOD DOES IT.

Restores Health More Rapidly Than Any Medicine.

It is a short road to trouble when the food does not supply the right material to rebuild the brain. You cannot use the brain without breaking down small particles every day, and you cannot rebuild unless the food furnishes the right kind of building material, and that is a. bumen and phosphate of potash. Not such as you get from the druggist but such as Nature stores in certain kinds of food.

Grape-Nuts contains these particles and well defined results can be obtained from using the toothsome, delicious food.

A brain worker whose name can be given by the Postum Co., Battle Creek, Mich., writes: "Last Fall I got in a desperate condition through excessive mental work and lack of proper food. I was finally compelled to abandon all business and seek an absolute quiet and rest in the country."

I had been under the care of a good physician for several months, but it seemed my food did not rebuild the brain tissue properly. I was on the verge of despair when I left for the country.

Down at the ferry I purchased an evening Journal and my attention was attracted to the headlines of a Grape-Nuts advertisement which read, "Food Cure Nature's Way." I read it carefully and decided to give Grape-Nuts a trial, so next morning I went in on the new food and in two weeks' time gained 10 pounds and felt like a new man all over.

I candidly believe if I had known the remarkable sustaining power of the food prior to my illness I would not have needed a physician nor would I have been sick at all."

LOUISIANA LETTER.

Our Lord's cause is prospering in the hands of Bro. G. W. Smith at Parkview church, Shreveport.

Bro. J. M. Hickson is giving all his time to the work at Benton, and the outlook is encouraging.

Bro. Jordan, recently from San Antonio, has been called to the care of the churches at Keachie and Homer.

Bro. J. D. Jameson has resigned as pastor of the Mansfield church.

Bro. W. R. Brown has entered upon his work as pastor at Leesville and Many.

Good news comes from Bro. J. A. Snyder and his work at Alto. Bro. J. E. Robinson is succeeding on his field of labor at Pollock and Georgetown.

Bro. E. F. Lyon continues to dispense the Word acceptably to the saints at Newwood and Jackson. He is now assisting Bro. J. B. Bruck and the Opelousas church in a series of meetings.

The Crowley church has secured Bro. A. G. Alford as pastor, and he has returned to his native state.

Lake Charles is the place determined upon for our Louisiana Baptist Orphanage, and Superintendent Wm. Cookey is busy raising money with which to erect a suitable brick building.

Editor H. M. Boone is working up a Chronicle Stock Company to own and publish our state paper.

Bro. J. S. Elmonds is assisting Bro. M. J. Hoover and the Alexandria saints in a series of meetings.

Bro. H. M. Garnett and the Bunkie church has just closed a meeting in which F. N. Compton, D.D. did the preaching. Thirty-eight accessions to the membership, twenty-two being by experience and baptism. The church has been enjoying only half of the time of the pastor. Now they propose to have a pastor for all of his time. Amen to that.

Bro. J. L. Wise continues to be pastor at Natchitoches and Robeline. He has quite an important field. At Natchitoches is located one of our state schools, which has a large patronage.

Bro. E. E. Bomar recently made a dying trip to our section of the country, but he did not tarry long in the Pelican State, passing over into Arkansas at the earnest entreaties of Bro. A. J. Barton.

Not many days now till another annual record will have been made. Not many days in which to swell the numbers indicating not only the amounts contributed for the various objects, but also the souls saved through riches of redeeming grace. Not many days till the great Baptist hosts of the South will be in Convention assembled in the city of Asheville, if it is our Father's will that we shall meet there. May these remaining days tell great things to the praise and glory of him whom we love and whom we serve.

J. S. CAMPBELL.

The Gospel is not a funeral, but a feast. "Good tidings of great joy to all people" was the angelic announcement of the Gospel dispensation. That news came direct from heaven, and the efforts of long-faced, black-robed, melancholy ascetics have not been able to counteract the first impression made by the angels on Bethlehem's plain. Jesus Christ found a world in sin and sorrow, and brought a salvation whose keynote is deliverance and joy.

SUBSCRIBE FOR THE RECORDER.

LOUISIANA LETTER.

The Emmanuel Baptist church of Alexandria, La., has recently held a meeting of ten days. The pastor, M. J. Hoover, was aided by Bro. J. S. Edmonds, of Monroe, La. Owing to outside attractions, the unconverted did not attend the services as well as it was hoped, yet several who did attend professed faith in Christ. Perhaps the full results of the meeting will only be known in eternity.

The church was revived and seemed resolved to attempt greater things for the Master's cause. All who attended the services were impressed with the strong presentation of Gospel truths by Bro. Edmonds. His exposition of the teaching of the blessed Book was clear and forcible. It was a common saying among the brethren: "He makes the Bible teaching so plain." His success as bishop of the Monroe Baptist church is no longer a surprise to his brethren in Alexandria; such a sound Gospel preacher always brings things to pass.

My heart has been made to rejoice over the great work done by Bro. Sproles at Burlington and Ballisticsburg churches, my former charge. He is surely the right man for the place.

Away down here in Louisiana my mind often plays truant and I am back in old Kentucky with my dear brethren and friends. However, I do not regret having come to this state. I believe God's hand was in the change of pastorates. I have all the work I can do in Alexandria, and the brethren in the state have called on me to aid them at times in their work. I am to preach the commencement sermon at the Home Institute at Melder, La., on the 22nd of May, and to deliver an address before the Theological Society of Mt. Lebanon College the fourth Sunday in May.

The church here received 32 members during last year, most of them by letter. Our congregations are more than double and things are moving our way. Last year our church of 125 members raised \$1,700 for all purposes; \$600 for missions. We hope to increase our contributions this year.

Our church is greatly blessed with preachers. There are four ordained preachers in the church and they make good members, always ready to help their pastor in his work. Bro. E. O. Ware, a Kentuckian, is Secretary of State Missions and is a noble, generous-hearted brother, of whom any state should be proud. Bro. A. L. Johnston, General Missionary, is from Tennessee. He is a theologian willing and able to contend for the faith at all times. Bro. R. M. Boone, editor of the Baptist Chronicle, is also a member of the church. This dear brother, with but little outside help, has run successfully our state paper for fourteen years. I am the other preacher-member, and it is my daily prayer that I may rightly lead the flock "over the which the Holy Ghost has made" me the bishop.

Louisiana now has Ware, Lee and Hoover from Kentucky, and there is a promising church here looking in your direction for a pastor, so you need not be surprised if one of your leading preachers locate in our metropolis. With best wishes for the Recorder's success, I am

Yours fraternally,

M. J. Hoover

Alexandria, La., March 31, 1902.

HAPPINESS, content, and right satisfaction, all doubts answered, all dark places lighted up, heaven

begon here—this is the reward of loving God. In this world, tribulation; yes, but good cheer in spite of that, for the Son of God, whom we love, has overcome the world.—Geo. Hodges.

ENTERING THE KINGDOM.

In the sense of being under its influence even in spite of ourselves, we are all in the kingdom of God; but in the happy sense of having God's protection and help for what we hold dear, we are not in the kingdom till we are born again, from above, by the Spirit.

In getting into the kingdom our hope of success is that God is drawing us to Himself, and creating us anew by His Holy Spirit. How He will do it, or is doing it, is more than we can see or fully understand, but it is no more mysterious than many natural changes that we see every day.

We can enter the kingdom by hearing and heeding what God says. There is no entering while we remain disobedient, but obedience and trust bring the peace of the kingdom into our hearts.—Ex.

A FIGHT ON

What You Tell People to Quit Coffee.

"At least 75 people among my acquaintances have been helped or cured by leaving off coffee and using Postum Food Coffee in its place," writes a little woman from Independence, Ia. "I will mention one case. Miss Cora I learned she was suffering from nervousness and constipation and went to call on her. Found her in bed, and she looked like a living skeleton, so wild and haggard that I feared for her reason.

I asked Cora if she was improving any. She said not but was gradually growing worse. The doctor was coming twice a day and giving her a powerful nerve. She said, 'I am so miserable that I tell you privately if I don't get better soon I will end it all myself some day.' I told her not to talk that way for I believed it was something she ate or drank that caused the trouble and she might get well by making a change in her diet. I told her my own experience in leaving off coffee when I was in almost as bad a shape as she, but as soon as I mentioned coffee I had a fight on my hands, for she insisted that coffee helped her and her mother backed her in it saying that it was 'the only thing she did enjoy' and 'she did not believe coffee hurt anyone.'

I talked with them a long time and finally got Cora to agree to let me make a cup of Postum Food Coffee for her supper. She was surprised that it was so good. Said she 'had heard it was terrible wishy-washy stuff.' I told her it was because they did not follow directions in boiling it enough. She promised to use it faithfully for two or three weeks and if she was not better I would admit that I was wrong.

I went to see her again in about ten days and Cora met me at the door with a smile and said 'Ada, your doctor Postum is the best doctor of them all. I can sleep all night, can eat heartily, and am growing stronger every day. Ma and all the rest of us use Postum now in place of coffee.'

The facts are the girl was being actually poisoned to death by coffee. Cora has since married and has a happy home and you may depend upon it no coffee is allowed to enter there." Name given by Postum Co., Battle Creek, Mich.

THE GAY LECTURES.

According to announcement, Professor Noah K. Davis, Ph.D., LL.D., delivered last week in the Seminary chapel, the three lectures on the Gay foundation. The first one was Tuesday night, and the topic was

THE LAW OF THE PASS.

This is the underlying principle of human life. While many questions baffle us and the more one knows, the more insoluble problems he finds, yet some things are definitely known and some questions are settled. Just as in the natural sphere we see all objects tending toward a common centre by gravitation, so in the spiritual sphere we see a like uniformity enjoin, which is morality. Both are equally real. Just as we must adjust our movements to gravitation or else disaster will result, so we must adjust our conduct to morality or there will be disaster.

An essential difference between physical and moral law is that the latter offers an alternative, while the former offers none. The former is indicative, while the latter is imperative. Physical law is to be observed, while moral law is to be obeyed. A planet does not obey natural law. It simply is controlled by causation. A young lady talked beautifully about a buttercup's being pure and sinless and obeying God's laws better than man obeyed them. While this is pretty poetry, it is not philosophy nor good sense. A buttercup does not obey at all. It has no alternative. Obedience involves possible disobedience.

Law is a unit. What is the moral law? It is the business of philosophy to reduce multiplicity to unity. People differ as to what is right, and we have many rules of conduct, but there is only one moral law. Conscience is a branch of ethics, and the courts are another. But what is the moral law? Curiously enough, the books on ethics do not tell us. Joseph Cook in his literary and theological course had not been told "what is conscience," and so he made a definition for himself. The Golden Rule is not a definition; it is a rule and not a law. Kant defined morals as acting "from a law fully universal," and he talked of the "categorical imperative." What is the moral law?

Let us begin at the beginning. We will start with a right. This is a primal conception. A baby in his cradle has a sense of his rights. Deprive him of his rights and he will manifest his sense of being wronged. Little says the consciousness of "mine" comes before that of "me." A right is an abstract of personal relations. A solitary person has no rights. It takes two persons to make a right. A lone man on an island has no rights.

Sentient life is necessary to the existence of rights. While a stone has no rights, a worm has Desire also is necessary. Man has a right to gratify his normal desires in so far as not to interfere with the rights of others. Covetousness is not a normal desire, and so for other wrong desires—they are not normal. Trespass is an unwarranted interference with one's liberty. Liberty itself is a negative notion, meaning unhampered, and unhampered: Man has a right to liberty, and so "thou shalt not trespass" is the summing up of the moral law, stated negatively. It is categorical.

Conscience is that faculty by which we discern moral quality in actions. It is pure reason dis-

WHAT A SAMPLE BOTTLE OF SWAMP-ROOT DID

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.

W. F. Lohme's apartment business man of Springfield, Ohio, writes the following strong endorsement of the great kidney remedy, Swamp-Root, to the editor of the Springfield, Ohio, Recorder:

Springfield, Ohio, Feb. 21st, 1902. Having read that you could give a sample bottle of Swamp-Root free to any one who writes to Dr. Kilmer & Co., Binghamton, N. Y., for a sample bottle, I promptly sent you a request for a sample bottle and received a supply. I have used Swamp-Root regularly for some time and consider it unsurpassed as a remedy for torpid liver, loss of appetite and general derangement of the digestive functions. I think my trouble was due to indigestion in my business. I can recommend it highly for all liver and kidney complaints. I am not in the habit of endorsing any medicine but in this case cannot speak too much in praise of what Swamp-Root has done for me.

W. F. Lohme

The mild and extraordinary effect of the world famous kidney and bladder remedy, Dr. Kil-

mer's Swamp-Root, is such a success. It stands the highest for its wonderful cures of the most distressing cases.



W. F. LOHME

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

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

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

You may have a sample bottle of this wonderful remedy, Swamp-Root, sent absolutely free by mail, also a book telling all about Swamp-Root and containing many of the thousands upon thousands of testimonial letters received from men and women who owe their good health, in fact their very lives to the great curative properties of Swamp-Root. In writing to Dr. Kilmer & Co., Binghamton, N. Y., be sure to say that you read this generous offer in the Louisville Western Recorder.

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.

cerning moral law. It does not tell us what is right, but that there is a right and that there is a wrong. Every act is either right or wrong, and there are no indifferent actions. Conscience recognizes the moral law. The Decalogue is sometimes called "the moral law." It is rather an inference from the moral law, and it can be summed up into "Thou shalt not trespass."

Trespass has reference to God as well as to man. We have personal relations with God who is a person individualized. God himself has certain limitations. Scripture tells us "it is impossible for God to lie." So it is impossible for him to do wrong. He cannot make the past not to have been. There is no 'dead past.' The past is immortal. God cannot contradict himself. So he cannot violate our freedom without denying himself. Hence we can sin. We can trespass upon God. All sin is trespass, and all trespass is sin. We are made in God's image, and so we can to some extent know him. Instead of saying God is anthropomorphic, we should say man is theomorphic.

The lecture was listened to with the profoundest attention by the large and representative congregation, and they were kindled to enthusiasm. We will, next week, give a report of the second lecture, and the week following we will report the third.

EXPOSITION diminishes authority.—B. Price.

DEAR RECORDER—Please allow me to say that God in his wisdom has seen fit to select our Bro. T. J. Brown, who has been confined to his room since February 15 with nervousness and other symptoms hard to control. I visited him to-day. He is confined for some time to come. He asked the writer to go to the churches for him—Oak Hill, Larned county, and Colesburg, Hamilton county. He is well known in Lynn Association, where he has been active, engaged in pastoral and revival work since first entering the ministry, and requests the prayers of his many friends. He is very desirous to meet his people. His post office is Buffalo, Ky.

I also visited the Lynn Association Board and ministers' meeting, where he was missed. There were but few in attendance. There was some interest in the great destination. One brother was enthused as to the needs of supplementing pastors' salary. He said that he did not want to be their missionary; that he did not want to risk his life in that field. This destination, which is on the borders of Lynn, Goshen, Edmonson and Liberty Associations, is hard to describe. The State and District Associations should see that a strong man, and one not afraid to make sacrifices if need be, was sustained.

Yours in Christ,
H. V. KIRK.
Hodgensville, Ky.

CLEANSE the fountain if you would purify the streams.

CALVARY'S TREE.

BY MRS. BELLE HALL.

Sinner, come learn of Jesus' wonderful love. For your salvation he came from above; Died to redeem you, and blessed is he, Who purchased your pardon on Calvary's tree. Hasten, dear sinner, and come at his call. Take this salvation he freely gives to all; Joyous thy welcome, and blessed is he, Who purchased your pardon on Calvary's tree. The penitent sinner he waits to receive; Bow at his feet and his promise believe; Mercy he will show you, and blessed is he, Who purchased your pardon on Calvary's tree. Easy his service, his burden is light; He to the weary gives rest and delight; Loyally serve him, and blessed is he, Who purchased your pardon on Calvary's tree. Poplar Grove, Ky.

OUR PULPIT.

THE SON GIVEN.

BY C. H. SPURGEON.

For unto us a child is born, unto us a Son is given.—Isaiah 9:6.

The doctrine of the eternal affiliation of Christ is to be received as an undoubted truth of our holy religion. But as to any explanation of it, no man should venture thereon, for it remaineth among the deep things of God—one of those solemn mysteries indeed, into which the angels dare not look, nor do they desire to pry into it—a mystery which we must not attempt to fathom, for it is utterly beyond the grasp of any finite being. As well might a gnat seek to drink in the ocean, as a finite creature to comprehend the eternal God. A God whom we could understand would be no God. If we could grasp him he could not be infinite; if we could understand him, then were he not divine. Jesus Christ then, I say, as a Son, is not born to us, but given. He is a boon bestowed on us. "For God so loved the world that he sent his only begotten Son into the world." He was not born in this world as God's Son, but he was sent, or was given, so that you clearly perceive that the distinction is a suggestive one, and conveys much good truth to us. "Unto us a child is born, unto us a Son is given."

If this child is born to you, you are a child, and the question arises, are you so? Man grows from childhood up to manhood naturally; in grace men grow from manhood down to childhood; and the nearer we come to true childhood, the nearer we come to the image of Christ. For was not Christ called "a child," even after he had ascended up to heaven? "Thy holy child Jesus." Brethren and sisters, can you say that you have been made into children? Do you take God's Word just as it stands, simply because your heavenly Father says so? Are you content to believe mysteries without demanding to have them explained? Are you ready to sit in the infant class, and be a little one? Are you willing to hang upon the breast of the church, and suck in the unadulterated milk of the Word—never questioning for a moment what your divine Lord reveals, but believing it on his own authority, whether it seemed

to be above reason, or beneath reason, or even contrary to reason? Now, "except ye be converted and become as little children," this child is not born to you; except like a child you are humble, teachable, obedient, pleased with your Father's will and willing to assign all to him, there is grave matter of question whether this child is born to you. But what a pleasing sight it is to see a man converted and made into a little child. Many times has my heart leaped for joy, when I have seen a giant infidel who used to reason against Christ, who had not a word in his dictionary bad enough for Christ's people, come by divine grace to believe the gospel. That man sits down and weeps, feels the full power of salvation, and from that time drops all his questionings, becomes the very reverse of what he was. He thinks himself meaner than the meanest believer. He is content to do the meanest work for the church of Christ, and takes his station—not with Locke or Newton, as a mighty Christian philosopher—but with Mary as a simple learner, sitting at Jesus' feet, to hear and learn of him. If ye are not children, then this child is not born to you.

And now let us take the second sentence and put a question or two upon that. Is this Son given to us? I pause a minute to beg your personal attention. I am trying, if I may, so to preach that I may make you all question yourselves. I pray you let not one of you exempt himself from the ordeal, but let each one ask himself, is it true that unto me a Son is given? Now, if this Son is given to you, you are a son yourself. "For unto us many as receive him to them gave he power to become the sons of God." "Christ became a Son that in all things he might be made like unto his brethren." The Son of God is not mine to enjoy, to love, to delight in, unless I am a son of God too. Now, my hearer, have you a fear of God before your eyes—a filial fear, a fear which a child has lest it should grieve its parent? Say, have you a child's love to God? Do you trust to him as your father, your provider and your friend? Have you in your breast "The spirit of adoption, whereby we cry, Abba, Father?" Are there times with you when you yearn to cry, "My Father and my God?" Does the Spirit bear witness with your spirit that you are born of God? And while this witness is borne, does your heart fly up to your Father and to your God, in ecstasy of delight to clasp him who long ago bath clasped you in the covenant of his love, in the arms of his effectual grace? Now, mark my hearer, if thou dost not sometimes enjoy the spirit of adoption, if thou art not a son or daughter of Zion, then receive not thyself, this Son is not given to thee.

And, then, to put it in another shape. If unto us a Son is given, then we are given to the Son. Now, what say you to this question also? Are you given up to Christ? Do you feel that you have nothing on earth to live for but to glorify him? Can you say in your heart, "Great God, if I be not deceived I am wholly thine?" Are you ready to-day to write over again your consecration vow? Canst thou say, "Take me! All that I am and all I have, shall be forever thine. I would give up all my goods, all my powers, all my time, and all my hours; and thine I would be wholly thine." "Ye are not your own; ye are bought with a price."

And if this Son of God be given to you, you will have consecrated yourself wholly to him; and you will feel that his honor is your life's object, that his glory is the one great desire of your panting spirit. Now is it so, my hearer? Ask thyself the question, I pray thee, and do not deceive thyself in the answer.

I will just repeat the four different proofs again. If unto me a child is born, then I have been born again; and, moreover, I am now in consequence of that new birth, a child. If, again, a Son has been given to me, then I am a son; and again I am given to that Son who is given to me. I have tried to put these tests in the way that the text would suggest them. I pray you carry them home with you. If you do not recollect the words, yet do recollect to search yourselves, and see, my hearers, whether you can say, "Unto me this Son is given." For, indeed, if Christ is not my Christ, he is of little worth to me. If I cannot say he loved me and gave himself for me, of what avail is all the merit of his righteousness, or all the plenitude of his atonement? Bread in the shop is well enough, but if I am hungry and cannot get it, I starve although granaries be full. Water in the river is well enough, but if I am in a desert and cannot reach the stream, if I can hear it in the distance and am yet lying down to die of thirst, the murmuring of the rill, or the flowing of the river, helps to tantalize me, while I die in dark despair. Better for you, my hearers, to have perished as Hottentots, to have gone down to your graves as dwellers in some benighted land, than to live where the name of Christ is continually hymned, and where his glory is extolled, and yet to go down to your tombs without an interest in him, unblest by his gospel, unwashed in his blood, unclothed of his robe of righteousness. God help you, that you may be blessed in him, and may sing sweetly, "Unto us a child is born, unto us a Son is given."

This brings me to my second head, upon which I shall be brief. Is it so? If it is so, what then? If it is so, why am I doubtful to-day? Why is my spirit questioning? Why do I not realize the fact? My hearer, if the Son is given to thee, how is it that thou art this day asking whether thou art Christ's or not? Why dost thou not labor to make thy calling and election sure? Why tarriest thou in the plains of doubt? Get thee up, get thee up to the high mountains of confidence, and never rest till thou canst say without a fear that thou art mistaken, "I know that my Redeemer liveth. I am persuaded that he is able to keep that which I have committed to him." I may have a large number of persons here to whom it is a matter of uncertainty as to whether Christ is theirs or not. Oh, my dear hearers, rest not content unless you know assuredly that Christ is yours, and that you are Christ's. Suppose you should see in to-morrow's newspaper (although, by the way, if you believed anything you saw there, you would probably be mistaken), but suppose you should see a notification that some rich man had left you an immense estate. Suppose, as you read it, you were well aware that the person mentioned was a relative of yours, and that it was likely to be true. It may be you have prepared to-morrow for a family meeting, and you are expecting brother John and sister Mary and their little ones to dine with

you. But I very much question whether you would not be away from the head of the table to go and ascertain whether the fact were really so. "Oh," you would say, "I am sure I should enjoy my Christmas dinner all the better if I were quite sure about this matter;" and all day, if you did not go, you would be on the tip-toe of expectation; you would be, as it were, sitting upon pins and needles until you knew whether it were the fact or not. Now there is a proof motion gone forth to-day, and it is a true one, too, that Jesus Christ has come into the world to save sinners. The question with you is whether he has saved you, and whether you have an interest in him. I beseech you, give no sleep to your eyes, and no slumber to your eyelids, till you have read your "little cellar to mansions in the skies."

What, man! shall your eternal destiny be a matter of uncertainty to you? What is heaven or hell involved in this matter, and will you rest until you know which of these will be your everlasting portion? Are you content while it is a question whether God loves you, or whether he is angry with you? Can you be easy while you remain in doubt as to whether you are condemned in sin, or justified by faith which is in Christ Jesus? Get thee up, man; I beseech thee by the living God, and by thine own soul's safety, get thee up and read the records. Search and look, and try and test thyself, to see whether it be so or not. For if it be so, why should not we know it? If the Son is given to me, why should I not be sure of it? If the child is born to me, why should I not know it for a certainty, that I may even now live in the enjoyment of my privilege—a privilege, the value of which I shall never know to the full, till I arrive in glory?

O beloved brethren, yield yourselves up this morning. What have you got in the world? "O," saith one, "I have nothing; I am poor and penniless, and all but homeless." Give thyself to Christ. You have heard the story of the pupils to the Greek philosopher. On a certain day it was the custom to give to the philosopher a present. One came and gave him gold. Another could not bring him gold, but brought him silver. One brought him a robe, and another some delicacy for food. But one of them came up and said, "O Solon, I am poor, I have nothing to give to thee, but yet I will give thee something better than all these have given; I give thee myself."

Now, if you have gold and silver, if you have aught of this world's goods, give in your measure to Christ; but take care, above all, that you give yourself to him, and let your cry be from this day forth,

"Do not I love thee, dearest Lord? Oh search my heart and see And turn each cursed idol out That dares to rival thee. Do not I love thee from my soul? Then let me nothing love: Dead be my heart to every joy, When Jesus cannot move."

Well, now I have all but done, but give your solemn, very solemn, attention, while I come to my last head:—If it is not so, what then? Dear hearer, I cannot tell where thou art—but wherever thou mayest be in this hall, the eyes of my heart are looking for thee, that when they have seen thee, they may weep over thee. Ah! miserable wretch, without a hope, without Christ, without God. Unto thee there is no Christmas mirth; for thee

The FAMOUS Musical Instruments. ST. LAWRENCE. Musical Instruments. We strictly high grade guaranteed instruments. We have the following: THE BANJO Standard size, brass body, 10 strings, 5 frets, 4 strings bound with celluloid, 2 strings steel, 2 strings gut. The MEIERHOFF VIOLIN, Meierhoff's Concert Violin, 4/4 size, full length, 4/4 size, 4/4 size, 4/4 size. SEND NO MONEY. Subject to examination at our store. We will accept of your old instruments. Special department for experts in repairs. SUTOLIFF & CO., LOUISVILLE, KY.

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THE ASHEVILLE CONVENTION IN MAY. The next meeting place of the Southern Baptist Convention will be in Asheville, N. C., May 15-20, 1902. The Southern Baptist Convention will be held in Asheville, N. C., May 15-20, 1902.

CHEAP RATES TO CALIFORNIA AND THE NORTHWEST. The Missouri Pacific Railway, from Mountain Home, Mo., to St. Louis and Memphis. The Missouri Pacific Railway, from Mountain Home, Mo., to St. Louis and Memphis.

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.

no child is born; to thee no Son is given. Sad is the story of the poor men and women, who during the week before last fell down dead in our streets through cruel hunger and bitter cold. But far more pitiable is thy lot, far more terrible shall be thy condition in the day when thou shalt cry for a drop of water to cool thy burning tongue, and it shall be denied thee: when thou shalt seek for death, for grim, cold death—seek for him as for a friend, and yet thou shalt not find him. For the fire of hell shall not consume thee, nor its terrors devour thee. Thou shalt long to die, yet shalt thou linger in eternal death—dying every hour, yet never receiving the much coveted boon of death. What shall I say to thee this morning? Oh! Master, help me to speak a word in season, now I beseech thee, my hearer, if Christ is not thine this morning, may God the Spirit help thee to do what I now command thee to do. First of all, confess thy sins; not into my ear, nor into the ear of any living man. Go to thy chamber and confess that thou art vile. Tell him thou art a wretch undone without his sovereign grace. But do not think there is any merit in confession. There is none. All your confession cannot merit forgiveness, though God has promised to pardon the man who confesses his sin and forsakes it. Imagine that some creditor had a debtor who owed him a thousand pounds. He calls upon him and says, "I demand my money." But, says the other, "I owe you nothing." That man will be arrested and thrown into prison. However, his creditor says, "I wish to deal mercifully with you; make a frank confession, and I will forgive you all the debt." "Well," says the man, "do acknowledge that I owe you two hundred pounds." "No," says he, "that will not do." "Well, sir, I confess I owe you five hundred pounds;" and by degrees he comes to confess that he owes the thousand. Is there any merit in that confession? No; but yet you could see that no creditor would think of forgiving a debt which was not acknowledged. I is the least you can do to acknowledge your sin; and though there be no merit in the confession, yet true to his promise, God will give you pardon through Christ. That is one piece of advice. I pray you take it. Do not throw it to the winds; do not leave it as soon as you get out of Ex-ter Hall. Take it with you, and may this day become a confession-day with many of you. But next, when you have made a confession, I beseech you renounce yourself. You have been resting perhaps in some hope that you would make yourself better, and so save yourself. Give up that delusive fancy. You have seen the silk-worm; it will spin, and spin, and spin, and then it will die where it has spun itself a shroud. And your good works are but a spinning for yourself a robe for your dead soul. You can do nothing by your best prayers, your best tears, or your best works, to merit eternal life.

Why, the Christian who is converted to God, will tell you that he cannot live a holy life by himself. If the ship in the sea cannot steer itself aright, do you

think the wood that lies in the carpenter's yard can put itself together, and make itself into a ship, and then go out to sea and sail to America? Yet, this is just what you imagine. The Christian who is God's workman can do nothing, and yet you think you can do something. Now, give up self. God help you to strike a black mark through every idea of what you can do.

Then, lastly, I pray God help you here, my dear hearers, when thou hast confessed thy sin and given up all hope of self-salvation, go to the place where Jesus died in agony. Go then in meditation to Calvary. There he hangs. It is the middle cross of these three. Methinks I see him now I see his poor face emaciated, and his visage marred more than that of any man. I see the beady drops of blood still standing round his pierced temples—marks of that ragged thorn-crown. Ah, I see his body naked—naked to his shame. We may tell all his bones. See there his hands rent with the rough iron, and his feet torn with the nails. The nails have rent through his flesh. There is now not only the hole through which the nail was driven, but the weight of his body has sunken upon his feet, and see the iron is tearing through his flesh. And now the weight of his body hangs upon his arms, and the nails there are rending through the tender nerves. Hark! earth is startled! He cries, "Ei, Ei, lama sabachthau?" "O sinner, was ever shriek like that? God hath forsaken him. His God has ceased to be gracious to him. His soul is exceedingly sorrowful, even unto death. But hark, again, he cries, "I thirst!" Give him water! give him water! Ye holy women, let him drink. But no, his murderers torture him. They thrust into his mouth the vinegar mingled with gall—the bitter with the sharp, the vinegar and the gall. At last, hear him, sinner, for here is your hope. I see him bow his awful head. The King of heaven dies. The God who made the earth has become a man, and the man is about to expire. Hear him! He cries, "It is finished!" and he gives up the ghost. The stone men is finished, the price is paid, his bloody ransom counted down, his sacrifice is accepted. "It is finished!" Sinner, believe in Christ. Cast thyself on him. Sink or swim, take him to be thy all in all. Throw now thy trembling arms around that bleeding body. Sit now at the feet of that cross, and feel the dropping of the precious blood. As you go out each one of you say in your hearts,

"A guilty, weak, and helpless worm,
On Christ's kind arms I fall.
He is my strength and righteousness,
My Jesus and my all."

God grant you grace to do so for Jesus Christ's sake. May the grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with you all, for ever and ever. Amen and Amen.

GEORGIA BAPTIST CONVENTION.

Saturday, 10 o'clock A. M., was the hour specially designated for the consideration of Ministerial Education in Mercer University and the Seminary.

Dr. Dargan, representing the Seminary, spoke with great zeal and fervor. We must maintain the succession of a trained leadership. Let us not be afraid of the word succession, because of Prelatical or Baptist extremes in regard to it. We have had this leadership in the past and must have it in the future. Our very

SPRING ATTIRE!

Ladies' Fine Suits.

- \$8.98 Black Cheviot Suits, made blouse and double-breasted, light-fitting coat, high flounce out skirts, silkoline-lined; this suit is worth \$12.50.
- \$9.98 Flou Suits, made in Venetian Cloth, coat lined with satin, coat trimmed with satin, and a beautiful new spring style; this suit is worth \$15.
- \$13.98 Blouse Suits, made in Broadcloth, in tan, castor and black, silk-trimmed outer edge piped with satin, skirts trimmed with three circular bands; worth at least \$20.

Ladies' Dress Skirts.

- \$2.98 Storm Skirts, made from medium-weight Melton in black, brown and blue, corded high flounce; this is one of our greatest values shown this season; this skirt is worth \$4.98.
 - \$4.98 Dress Skirts, made from double warp Cheviot, cut in latest style, high flounce; also the same style skirt in a beautiful quality of broadcloth, corded and stitched; worth \$7.98.
- Dress Skirts, in Broadcloth, Cheviot, Flamine, Homespun, Brilliantine, made in the latest and newest styles; we carry the largest and most complete line of Net and Silk Skirts in the State; our prices are much lower than any one else's—from \$2.98, \$3.98, \$4.98, \$5.98, \$6.98, \$7.98, \$9.98 up to \$15.

New Spring Hosiery.

- 48c For an endless variety of Ladies' Lisle Thread Hose in all the newest lace effects in black, white and solid colors, fancy all-over stripes and white grounds with black figures and stripes.
- 74c For Ladies' Extra Fine Lisle Thread Hose in all the newest black lace effects, embroidered ankles, boot patterns and fancy all-over stripes.
- \$1.25 For Ladies' Plain Pure Span Silk Hose in black, white, pink, red, coral, old rose, turquoise and light blue.

Men's Spring Furnishings.

- 25c The handsomest line of quarter Spring Neckwear ever shown. In necks, four in-hand, string ties and bows.
- 50c The latest novelties in Spring Neckwear, made of the best quality of silk, in Imperial, Barrow four-in-hands and necks.
- \$1.00 For Men's Landered Stiff Bosom Shirts, in the neat black and white effects; also in plaid bottom; new spring styles.
- \$1.00 For Adler's Guaranteed Men's Kid Gloves in tan, gray and black.
- 15c or 8 for 75c—Men's All- linen Hemstitched White Initial Handkerchiefs, usual 25c value.

Our Mail Order Department

is under the supervision of one of the Firm, each order being filled promptly and carefully —in fact it is as safe as shopping in person from our counters.

Please mention Western Recorder when answering this advertisement.

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Spring Ribbons.

All the latest shades that will be popular this spring can be found in this varied department.

BARGAIN No. 1. A beautiful All silk Liberty Ribbon three inches wide in all colors. We will sell at per 100 yard.

BARGAIN No. 2. A beautiful All silk Liberty Ribbon three inches wide in all colors. We will sell at per 250 yard.

BARGAIN No. 3. A beautiful All silk Liberty Ribbon three inches wide in all colors. We will sell at per 250 yard.

Ladies' Spring Neckwear.

40c For your choice of a lot of Ladies' Neckwear, in all colors. We will sell at per 100 yard.

98c For some beautiful Crepe de Chine Automobile Ties, hand-made and finished with French knots; also wide Crepe ties with accordion plaid ends.

Tip to save for those stylish most sporting effects to wear with tailcoats.

Spring Shoes.

\$1.48 For Ladies' Fine Shoes, for street wear, price \$2 and \$2.50.

\$1.98 For Ladies' High grade Shoes that formerly sold for \$3.00.

\$1.74 For Ladies' Hand made in Florida, 30 styles of \$1.00 to \$2.00 shoes from.

\$2.48 For THE FINEST Shoes we have our best, standard \$3.00 and \$3.50 standard price.

freedom as Baptists, both as regards churches and individuals, makes the necessity for such a leadership all the more urgent. In order to be qualified for this leadership, a preacher must, first of all, and above all, be a deeply pious man; a man gentle, tender, spiritual; not a tyrant, not dictatorial, but humble, of such humility that it will be a distinguishing trait of character. Then he must be a man of common sense, the most uncommon thing among common people. Piety is essential, but piety merely will not fit a man for leadership. The disordered condition of "the furniture up stairs" has rendered useless an otherwise strong and useful man. As indispensable as these two qualifications are, the two alone do not complete the necessary preparation for leadership. The preacher must have book learning. Book learning simply makes one impracticable; and what the cause needs is leaders eminent for their practicality. But the right kind of book learning, combined with the other two, aids greatly in developing really great leaders.

The speech was well received, and made a fine impression. The thoughts recorded above are only a few of the many which Dr. Dargan gave to a large and representative body of Georgia Baptists.

On account of a schedule adopted by the Convention, no collection was taken either for the Seminary or Mercer University. The idea seems to be growing daily among the Baptists in Georgia, that our collections ought all to be taken before our general bodies meet, so that the time of the Convention and Associations may be wholly given to deliberation, counselling and planning.

Among the difficulties that just now lie just ahead of our State Board of Missions, is the electing a successor to Dr. Jameson as Corresponding Secretary. Dr. H. R. Bernard and J. D. Jordan are being spoken of for the place. The Board is composed of some of our best men, men of prayer and wisdom, and we feel sure that the man, whoever he may be, will be chosen in the fear of God and for His glory.

Georgia will send a large delegation to Asheville.

PLEASANT weather there may be in the voyage of life, but never weather so pleasant that the hand may leave the helm, or the eye the compass. Where there is least peril of a storm there may be most peril of being carried away from the right course by an unnoticed current.

Keep, then, the eye on the compass, the hand upon the rudder. That is the only sure way of arriving at the desired haven. To let go the helm and to allow the ship to drift before the winds and the waves, may seem to be the easiest, the most natural, even the most enjoyable thing to do; but a voyage which is conducted on that mistaken principle is sure, sooner or later, to end on the cruel rocks, on the treacherous sands, or in devouring sea.—Dwelling.

If you will always remember that, whatever you are doing, God stands by as a witness, you will never err in all your acts.—Epictetus.

FREE.

See the names of individuals who will be a great help to you, and who are willing to give you a copy of the book "The Christian's Guide to the Bible," which is a most valuable work, and is being given away free of charge to all who will send for it.

Send for it now. It is a most valuable work, and is being given away free of charge to all who will send for it.

Send for it now. It is a most valuable work, and is being given away free of charge to all who will send for it.

Editorial Varieties

William Mouchfuss is the name of a New Jersey innkeeper who has given his friends a deal of trouble. What is it a name?

There are only 10,000 Quakers in England, and yet eleven members of the newly organized Partisan are Quakers. They seem to average high.

It is stated that within four years 7,482 persons in Bohemia had renounced the Roman Catholic faith and joined evangelical churches.

The Springfield Republican (Mass.) quotes approvingly from the Western Recorder what we said of its comments on the late Governor A. T. Reid.

We are glad to hear that Pastor L. B. Warren has had a royal reception at Omaha, Wis., where he has located as pastor of the First church. We congratulate the church and the city on securing him.

Newton Theological Institution adds \$20,000 to its endowment. Mr. Rockefeller offered \$10,000 on condition that a like sum was raised by other friends of the institution, and this has been done.

Mosquitoology, which means we venture to give to one of the latest developments of science, affirms that mosquitoes are very fond of blue, and that they are attracted by it more than by any other color. It is therefore proposed to change the color of the United States soldiers' clothing to protect them from the ravages of mosquitoes.

The many friends of the late Mrs. C. G. Jones, of Orono, will join us in expressing our profound sympathy with them in the loss of their bright and beautiful little daughter Edith, who died on Thursday of last week at noon. Little hands take strong hold of our hearts, and when those hands are cold, and the heart is broken, our hearts are left bleeding. But there is comfort and hope.

Andover Theological Seminary (Mass.) which out of some from the old Congregational standards and became "advanced," has since steadily decreased in the number of students until this year has only 12. While Hartford, which has stood by the old standards, has steadily increased in proportion. If the "new theology" be true, there is no need of theological seminaries or of preachers either. The cry was made for Andover that it must no longer be "cramped," but must "meet the demands of the times." The times do not demand the sort of training offered at Andover.

The coming of Prof. Noah K. Davis to Louisville was a benediction. His three lectures were heard with great interest. At his last one, the spacious chapel was packed and "met the demands of the times." We will publish reports of these lectures for three successive weeks. We were glad to see a number of visiting brethren present. We had Dr. J. A. Leavitt, President of Kew College, Illinois, President Edmund Harwood, of C. M. C. College, Dr. Henry McDonald—who has just finished a series of interesting and helpful lectures to the class in Pastoral Duties—Dr. J. M. Wise and others. The lectures will be long remembered, and Prof. Davis can count on an enthusiastic hearing whenever he comes this way.

Mississippi has this year \$1,000,000 surplus in her treasury. Happy Mississippi she has within her limits no large city, and for this she is to be congratulated. New York City corrupts the New York State government, Boston corrupts Massachusetts, Philadelphia corrupts Pennsylvania, Chicago corrupts Illinois, Cincinnati and Cleveland corrupt Ohio, St. Louis corrupts Missouri, Baltimore corrupts Maryland, Louisville corrupts Kentucky; though it happens that Kentucky is too big for Louisville to handle, as was seen in the recent attempt to replace it with a royal birthday. A baby, And so it goes. Happy the state that has within its bounds no large city.

Dr. Henry McDonald writes: "My judgment is that you did the true, clean thing about the Kerfoot matter. I think the sins of others were in doubtful issue, to say the least. They did nothing to say against the flippant traducer of the departed, but reserved their real asserting that you, and all of us who agreed with you—all showed a bad spirit." By such phrases some of the saints can show their saintliness." It is even so. Those brethren who show no real sympathy against the guilty man, but all their visible real it against those who are after the guilty man. Yet it is complained that the Recorder has been "un-Christian" in bringing them under suspicion!!!!

King Edward VII, by royal edict, has changed his birthday from November to May. The London November weather does not suit for the parades and performances whereat a royal birthday should be celebrated, and of course the simple fact that he was born in November must not prevent his properly celebrating his birthday. Hence it is changed to May. Really he was born in November, but technically and from the red of the calendar he was born in May. When King Edward made this change, he was not aware that the editor of the Western Recorder was born in November. Alas! But the editor will not follow the royal example. He will rather stand by the true history, and will not change his birthday to November, regardless of weather, royal example, &c., &c., &c.

EDITORIAL

The American Baptist Year Book is out (25 cts. a copy), and the figures afford material for interesting study. The number of regular Baptists in the United States is 4,269,663, as against 4,263,426 last year—a net gain of 6,237. During the year there were 207,515 baptisms, which was 10,280 more than the year before. This is an average of 509 a day for the entire year.

There are 1,691 district associations against 1,680 last year. We have 41,463 churches, a gain of 494 for the twelve months. We note a net increase of 2,011 Sunday-schools, 3,638 teachers, and 48,649 pupils. The value of our church property is given at \$89,889,992, a gain of \$1,243,006. The church contributions aggregate \$14,188,195.28 against \$13,750,299.68 the year before. This shows a slight increase in the rate per capita.

Georgia leads both in number of Baptists—406,551—and in the number of baptisms, 23,167. Virginia comes next in members—359,397, while Texas ranks second in baptisms—18,647. Texas is third in numbers—383,821, while Alabama is third in baptisms. Alabama is fourth in numbers—320,728, and Virginia is fourth in baptisms—15,620. North Carolina is fifth in numbers—310,146, and fifth in baptisms—15,228. Mississippi is sixth in numbers—306,165, while South Carolina is sixth in baptisms—12,601. Kentucky is seventh in numbers—281,804, and Mississippi is seventh in baptisms—11,657. South Carolina is eighth in numbers—238,722, and Kentucky is eighth in baptisms—11,381.

Tennessee has 182,716 members, and last year had 10,340 baptisms; Missouri, 175,435 members, and 9,886 baptisms; Arkansas, 186,708 members, and 7,860 baptisms; Louisiana, 110,425 members, and 5,713 baptisms.

The above figures include the colored people. Leaving them out, and counting only white Baptists, the figures are as follows for the Southern States:

Table with 3 columns: STATE, MEMBERS, BAPTISMS. Lists data for Georgia, Texas, Kentucky, North Carolina, Missouri, Alabama, Tennessee, Virginia, South Carolina, Arkansas, West Virginia, Louisiana, Florida, Maryland, Delaware.

Georgia, Texas and Kentucky stand almost together in number of white Baptists, though Texas goes considerably ahead in the number of baptisms. The church contributions of the white Baptists of the South are given as follows:

Table with 3 columns: STATE, MEMBERS, BAPTISMS. Lists data for Texas, Virginia, Missouri, Kentucky, Georgia, N. Carolina, Alabama, S. Carolina, Mississippi, Tennessee, Maryland, Arkansas, W. Virginia, Florida, Delaware.

Total \$8,846,695.20. Maryland leads in contributions per capita.

In the North, New York leads in numbers—152,470 (with 4,172 baptisms), and in contributions—\$1,740,787.57. Illinois has 118,876 members (5,844 baptisms) and \$758,064.33 contributed. Massachusetts reports 70,598 members, 2,207 baptisms and \$1,019,111.06 contributed. Pennsylvania has 113,862 members, 4,704 baptisms and \$1,182,868.02. The figures for Ohio are, members, 72,425, baptisms, 3,127, and contributions, \$589,416.06. Those for Indiana are, members, 65,256, baptisms, 2,299, and \$349,785.72 contributed.

We have in the United States 9 theological seminaries, with 74 teachers, 1,018 students, with real estate valued at \$1,186,588 and endowments aggregating \$2,759,976. We have 108 universities and colleges, with 1,920 professors, 28,620 students, \$17,984,798 property, and \$18,289,749 endowments. We have 91 academies with 737 teachers, 12,907 students, \$4,28,022 property, and \$1,301,115 endowment. Most thrilling of all, we have in the United States 117 periodicals, with an aggregate circulation that is unknown and unknowable.

We have received a copy of "An Address to the Baptists of Arkansas by the Executive Board of the Arkansas Baptist State Convention." It is signed by Governor Eagle and others. We have read it with much interest, and there is one point in it that particularly delights us. There is quite a widespread impression that the Board, and those who stand with it, held the position that no church has the right to instruct the messengers who send to the Convention. We are glad, very glad, to see that the Board distinctly repudiates any such issue. Neither the Convention nor the Board raises any such question.

In Arkansas, as elsewhere, there are brethren who think it unwise for churches to instruct their messengers; while others think such instruction perfectly proper. These may freely express their opinions, and we may respectfully muster; but it is a matter to be determined by the churches, and it would be unfortunate for any Convention or Board to make or commit itself on any such issue. We are glad to know that, although this question is discussed in Arkansas, the State Convention and the State Board are not involved in the discussion.

After repudiating the above issue, the Address declares: "The Convention never has and never will and never can interfere in any way at all with the rights and independence of any church." This is clear, strong and sound; and we are glad to have it so vigorously declared. We do not see how it could be said any better. We congratulate the brethren on this address, and we hope its circulation will do great good.

The Outlook of March 29th, speaking of Baptists in the Southwest, says: "It is because the Baptists of the Southwest consider baptism essential to adequate open confession of Christ that they make it a requisite for church membership. In this respect they are as insistent upon immersion, and immersion of their own sanction, as are the Campbellites. On this point, as on other points, they are free to express their distrust of the soundness of their Northern Baptist brethren."

Manifestly the editor of the Outlook believes that Northern

Baptists do not regard baptism "a requisite for church membership." We waited a week before commenting on this utterance, so as to give the Examiner an opportunity to set the Outlook right on this point. But the Examiner has nothing to say. It allows this statement of the Outlook to pass unchallenged.

We have recently had occasion to defend Southern Baptists from misrepresentation, and if Northern Baptist papers are unwilling to defend Northern Baptists, we are ready to defend them also. The Western Recorder has many subscribers in the North, and Baptists everywhere are dear to us. We therefore challenge the Outlook to name a single Baptist church in the North which does not make "immersion a requisite for church membership." We have never heard of such a church, and we do not believe that such an one exists. It gives us pleasure to inform the Outlook that Baptists, North, South, East and West are agreed that immersion is essential to church membership. They are also agreed that salvation is essential to immersion, and that no one should be immersed (baptized) until after he has been saved. Baptism and church membership are duties enjoined upon those who are saved, and not at all means whereby men are saved. No man is rightly baptized until after he is saved, and no man is rightly a church member until he is both saved and baptized.

If the Examiner does not consider an editorial statement (unfair to Baptists) in the Outlook worthy of notice—we respectfully ask, what sort of a statement does it regard worthy of notice?

We hope the Outlook will promptly correct its erroneous deliverances.

The Interior says that the recent missionary conferences in Cuba agreed that there should be only one evangelical church each in towns of 6,000 inhabitants, two each in towns of 15,000, three in towns of 25,000. This means that if the Methodists start a mission in a town of 6,000 population, no other denomination will begin work there. If the Methodists and Presbyterians start work in a town of 15,000, all other denominations will stay away. If the Methodists, Presbyterians, and Congregationalists start work in a town of 25,000 population, no Baptists need apply. We do not know who were parties to this arrangement, nor who are bound by it. The Interior (Presbyterian) is pleased with the arrangement. We think Providence is a better guide than such a conference can be. If other things were equal, it is proper to start a mission in a town where no evangelical denomination is at work, rather than in one where others are at work. But when an opening comes and Providence clears the way, we should not hesitate to enter, whoever else may be there. It does matter little to which of several denominations a Padobaptist belongs; but a Baptist can belong to but one denomination; and the fact that others have started missions in a town, ought not to prevent his obeying Christ and maintaining the faith.

Bro. W. H. HUBBARD, who is aiding Pastor Reed at Twenty-sixth and Market, has just completed his 18th week of continuing preaching. He has witnessed 825 professions of faith.

The writer was recently in a company of good people who were discussing the proper methods for training children. Some urged the use of the rod, while others claimed that not the rod but love was the proper means of training. They evidently had the idea that love cast out the rod and the rod cast out love, and so the choice was love or the rod. It seemed a case of love versus the rod.

This showed a strange misconception of the nature of love. The proper function of love is not to please but to benefit. Of course, our love to God prompts us to please Him, because He is infinite, is perfect and we cannot benefit Him. But our love for our neighbors and for our children leads us to benefit them; and sometimes this involves being very disagreeable to them. Discipline is not pleasant. "Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby." Medicine does not taste good. Sweets are apt to make sickly.

It is written: "Whom the Lord loveth He chasteneth, and scourgeth every son whom he receiveth." And this chastisement is a manifestation of His love. Again: "If ye endure chastening, God dealeth with you as with sons, for what son is he whom the father chasteneth not?" The absence of chastisement marks the absence, or at least the weakness, of love. God's chastisements of His children are expressions of His love. And the more Godlike we are, the more we will love our children, and the more faithfully will we give them needed chastisement.

It is not at all a question of love versus the rod, but of love holding the rod. The rod is necessary, only it should be wielded by the hand of love. That was a loving and a wise mother in Georgia who when asked how she had succeeded, though left a widow while her sons were very small, in rearing them all to a noble manhood, replied: "I did it by prayer and hickory." Prayer without hickory will accomplish little, while hickory without prayer is cruel. Both are needed.

Our neighbor, the Christian Observer, refers those who ask for the authority for infant baptism to a book written by a Presbyterian preacher in Virginia. The Observer does not dare to refer such persons to the Bible. By the way, we have never been able to get even a hint from our neighbor as to that passage, of which it claimed to know, in the New Testament period where baptizo means sprinkle or pour. It is downright cruel in the Observer to know about such a passage and to conceal its knowledge on the subject. It claimed to know of such a passage, but when we called for its production, our esteemed contemporary shut up as tight as a clam, and tighter, too, and we have been unable, with all our entreaties, to get another word from it on the subject. Is it not funny? That \$1,000 reward for the production of such a passage is still waiting. It has waited now some 14 years. It will wait on.

Last week we were favored by visits from various prominent brethren. Among others we named Pres. J. H. Leavitt, Pres. Edmund Harrison and Pastors W. O. McCall, Henry McDonald, H. T. Musselman and the Rev. L. M. Wise.

AMONG THE Churches

LOUISVILLE.

Walnut-st.—Pastor Eaton preached on "Forgiveness and love," and on "Hallowed be Thy Name." Two joined by letter.

Broadway—Pastor Jones preached on "From pillar to pillar," and on "Good II finance."

East—Bro. T. B. Thames preached on "The city with foundations," and Pastor Felix preached on "Repentance." Two received for baptism and baptized. In a meeting in Danville begins Sunday. Bro. Brougher is expected Monday.

Twenty-second and Walnut—Bro. W. O. Carver preached on "The hidden life," and on "The desire to go to Heaven." Pastor D-mest is aiding Pastor Sumner in a meeting in Danville. 460 in Sunday-school.

Clifton—Pastor Foster preached on "Blessedness of affliction," and on "God's commanding His love toward us." Three joined by letter.

East Mead—Pastor J. E. Johnson preached on "Restoring the joy of salvation," and on "quenching the Spirit." One received for baptism and one by letter.

Franklin-street—Pastor Jenkins preached on "Victory," and on "The unspeakable gift." One restored. Sunday-school collection for missions, \$13.

German—Pastor Jansen preached on "The backbone of Christianity," and on "The incorruptible crown."

Highland—Pastor Dawes preached on "Indwelling Christ," and on "A mother-in-law."

Logan-street—Bro. E. C. Dargan preached on "A New Testament church," and Bro. J. W. Warden preached on "Endowment with power." This closed the State Board Institute, which is pronounced the best yet held.

Parkland—Pastor Taylor preached on "John the Baptist," and on "Faith that astonished Christ." Two received for baptism and one by letter. Work began on Sunday-school room.

Portland-avenue—Pastor Henderson preached on "Declaration of service," and on "The child Jesus." Two received by relation.

Southgate-street.—Pastor Clarke preached on "He was wounded for our transgressions," and on "Am my brother's keeper?" Four professions and three received for baptism.

Third-ave.—Pastor Allen preached on "Keeping the heart," and on "Memories in Hell."

Twenty-six and Market—Bro. W. H. Hubbard preached on "The God of hope," and on "The revival hope." Meeting continues. Three joined by letter.

Oakdale—Pastor Hill preached on "Come into the ark," and Bro. Wm. Melton preached on "Lord save or I perish." One received by letter and one by baptism.

Van Buren-street—Pastor Ray preached on "The law of happiness," and on "Restoring the joy of salvation." Two received for baptism.

Lampton-street.—Pastor Bates preached on "The earthly house," and Bro. Henderson preached on "Good soldiers." Seven joined by letter and one received for baptism.

Jaffersonville (Ind.)—Pastor McFarland preached on "Symbolizing Christ's death," and on "Christ's healing the little girl."

Lagrange—Pastor Virgin preached on "Gleanse thou me from secret faults," and on "This one thing I do."

SEMINARY NOTES.

The Gay lectures, delivered by Noah K. Davis, Ph.D., last week, were largely attended, and proved to be the most popular series of lectures given yet. There were many visiting pastors present.

Dr. Stumpey and W. H. Merritt, connected with the Baptist Union of Chicago, took supper with us recently.

J. E. McDavid left Saturday to take charge of the churches at Mt. Herob and Huron, near Orleans, Ind.

Miss Elizabeth Hardy, of Virginia, recently appointed missionary to China, is taking some of the lectures in the Seminary.

W. H. Cannada was recently appointed missionary to South America.

Several brethren are sick—Charles Martin, of Kentucky; W. B. Glass, of Texas; M. R. Cooper, of Mississippi, and J. W. Page, of North Carolina.

Dr. Dargan reports a good time at the Georgia State Convention. He preached at Logan-street church last Sunday.

Dr. Leavitt, President of Ewing College in Illinois, was with us a few days last week. He will submit a series of questions to the students later on along the line of Christian Pedagogy. He will lecture on this subject at the Wilcox Assembly, Wilcox, Ind., this summer.

J. T. Bowden and W. T. Ams are spending a few days with their churches.

Pastor G. W. Clarke, of Southgate, is spending a few days at Carrollton, Ky.

Pastor H. T. Musselman, of Cynthiana, Ky., spent a few days with us recently.

John Jeter Hurt departed very suddenly last week. We suppose for "Old Virginia."

The monthly Society of Missionary Inquiry met last Tuesday. There was a flourishing report—enrollment 1,099, collection \$47.85. An interesting paper was read by A. B. Kenney on Missionary John Thomas, and R. E. Bell delivered an earnest address on "What constitutes a call to be a foreign missionary."

H. C. MCGILL.

THE STATE.

Bro. W. H. Robinson writes from Columbus: "Bro. I. N. Penick, of Martin, Tenn., commenced a meeting with us March 31st. We expect a rich harvest in blessings and souls."

Bro. W. H. Brummett writes: "Our Williamsboro Institute, as well as the Baptist church, are doing nicely. We had a very good missionary meeting at Woodbine, March 29 and 30. We are hoping and expecting a visit from Bro. Eaton soon."

Bro. Geo. E. Baker writes from Barnardsville: "I became a missionary pastor here Jan. 1st. We had a little church of 25 members. We now have 34 on the roll, and I have found 35 who are members of other Baptist churches, most of whom will soon have the membership with us. There are also 9 for baptism. We have no house of worship of our own, but use the Presbyterian church two Sunday mornings a month. We have a beautiful lot valued at \$350, and \$200 has been subscribed for building. While the field is a very important one, and our prospects very encouraging, we have between us and success much hard work. I am applying some other points near here, and the work on the entire field is growing. We hope soon to organize a church at Mill Springs, an important but heretofore an entirely neglected field. At Barren Fork 10 persons were baptized, and their house of worship will be ready for use in a short time."

OTHER STATES.

By mistake last week an item in this column in regard to the Corder church, Mo., was given to the Kirksville church, in the same state.

Pastor N. W. P. Bacon writes: "Bro. T. T. Martin has recently closed a meeting with Oxford (Miss.) church of great power, and of an era of lasting influence. The town papers stated that there were 40 professions of faith. I presume that is correct, though I kept no record. This is a cultured and critical audience (Oxford is the home of the State University), but Bro. Martin drew the people to him as I never saw it done before. His denunciations against the besetting sins of this town reminded one of the outbursts of Amos on the rapier-throats of Eliphaz. It is my deliberate judgment that Bro. Martin is easily the

greatest preacher among all the evangelists whom I have heard. He is the clearest and strongest man in the great doctrines of the vicarious death of Christ, his redemption of man, the security of the believer, and the kindred doctrines, that it gives us my privilege to hear. It grieves to see him wearing out his life so rapidly."

Pastor Benjamin Cox writes from Little Rock, Ark.: "Brethren Sid Williams and J. A. Brown closed their meeting with us, Wednesday night, April 3. In many respects it was the greatest meeting ever held at the First Baptist church. There were 50 additions to our membership, 30 for baptism and 20 by letter and otherwise. Many kind things are said about Bro. Williams. He is pointed and practical sermons."

One of the best meetings in this section of the country was held with the church at Laurel, Ala. Three things were asked of the Lord, a revival of the membership, 100 accessions to the church and \$1,000 to pay indebtedness of the church and furnish it completely. The Lord gave the revival, added 184 to the membership and \$1,600 was raised for the church.

Bro. M. P. Lowe has been set apart to the full work of the Gospel ministry by the church at Rush Creek, W. Va. Eld. T. J. Monroe preached the ordination sermon.

Eighteen were added to the church at Edenton, N. C., by experience and baptism as the visible results of the meeting held there.

The church at Adrian, Mo., Bro. W. J. Silvis, pastor, has been revived and 24 added to the church—26 by experience and baptism.

The church at Lewisdale, S. C., has set apart Eld. W. L. Hayes to the full work of the Gospel ministry.

The meeting at Noble, La., which took place in a school-house, resulted in 10 additions to the church.

Jerusalem church, Ludlow, Miss., has been set apart to the worship of God. This church was organized in July, 1888, with nine members. Eld. J. A. Hackett, who came from the Methodist to the Baptist, preached the sermon.

In a week's meeting at Holly Springs, Miss., there were 13 accessions to the church.

The church at San Angelo, Texas, is rejoicing over a great spiritual awakening. Twenty-five have been received into the fellowship of the church.

The new meeting house at North Elm, Texas, has been set apart to the worship of God. Immediately afterwards a meeting was held resulting in 46 being added to the church, 34 by experience and baptism.

Bro. J. M. Newnan, pastor at Claremore, I. T., has had a precious meeting assisted by Bro. J. B. McKeehan. Fourteen were received by baptism.

DEDICATION.

The dedication of White Mills Baptist church will take place the first Sunday in May. Dr. E. C. Dargan will preach the sermon. Pastor S. H. Tabb has had charge of the church for about a year and a half, and he inaugurated the movement to build a new house of worship one year ago. The church is in a prosperous condition, and the future looks brighter than ever before for aggressive work all along denominational lines. We heartily congratulate Bro. Tabb and his church. The building will be set apart to the service of God free of debt.

We were greatly pained and shocked to learn of the death of Mrs. L. L. Caldwell, widow of the late Hon. R. H. Caldwell, of Russellville. Only a few days before her unexpected death it was the writer's pleasure to share her queenly hospitality. She was one of the staunchest, truest and noblest of women. She was a great friend of all good causes. Bethel College and the Russellville church have sustained a severe loss in her death. She was a woman of rare gifts and graces, and she adorned the doctrine of Christ. She was a stalwart Baptist, and a devoted friend of the WESTERN RECORDERS. Her memory is a benediction. We tender our condolence to the bereaved.

PRESIDENT EDMUND HARRISON, of Bethel Female College, Hopkinsville, Ky., paid us a call while in Louisville. We are pleased to learn that the College is in a prosperous condition.

If you feel "Ah Pined Out," Take Hopford's Acid Phosphates. It repairs broken nerve force, clears the brain and strengthens the stomach.

BERRA COLLEGE DISPLAYS INTOLERANCE.

Berea is a town of over 1,000 souls. It is the seat of Berea College, a boarding school, where white colored students attend to the number of over 800.

Under the leadership of Pastor Antick, the Baptist church there has enjoyed a great revival, resulting in over one hundred additions, and all except a few citizens of the town, more than doubling the membership. Bro. Antick was assisted by Evangelist T. N. Compton, who made a lasting impression on the community. The success of the meeting seems to have stirred up the prejudices of some of the rulers of the College. Some time ago, attention was called by Pastor Antick in our columns to severe and strange restrictions in the President, affecting deacons of the Baptist church and resident students of Berea, requiring them on pain of "exclusion"—i. e., to cease to be students of Berea College unless they attended the Sunday school of the College church. I am informed that when students (who are not citizens of the place) matriculate and are classified, they are assigned to Sunday-school classes in the College and are denied the privilege of attending any other Sunday-school in the town, although they are members of other churches and desire to attend the Sunday-school of the church of which they are members. In the President's reply to Pastor Antick, he admitted the fact, but thought to belittle him by saying: "His affecting story of our persecution of the Baptist deacons is almost amusing to the people in Berea." From conversation with many of the leading citizens while I was in Berea, I am of the opinion that the intolerance is looked upon as most serious, and so far as I learned from the students, it is regarded as a despotic, popish and tyrannical.

The following is a written statement of Mr. F. P. Washburn, who has left Berea College, taking his sister with him, and they are now at Morehead School: "January 13, 1902—I leave Berea College for no other reason than that they are trying to compel me to come to college services on Sunday night, instead of letting me go to the church where I am a member."

Here is another incident that illustrates how much "amused" the President was, but not the Masons: The Post Master of Berea died, he was a member of the Masonic Lodge, and also of the college of Berea, and he left a request to be buried by the Masons. President Frost refused the Masons the privilege of complying with the request of the departed brother, considering such a service degrading to the church, and the Masons used the Baptist meeting-house for the service. Of course the people of Berea are "amused," as especially the Masons.

There was a petition signed by 112 of the leading citizens and 300 students requesting the Faculty to reconsider, and the Faculty declined the request of the petitioners. By the above you will see how amusing the matter is to the citizens of Berea. Deacon T. T. Simmons stated to me that he came to Berea College, believing that he would be at liberty to attend his own church, because he had heard their overseer for students announce that students could attend the church of their choice. Because he refused to give up his church and attend the College church at night, he is out of the College.

The same kind of a spirit of bigotry and intolerance resulted in the hanging of Quakers and the burning at the stake of those accused of witchcraft, and in flogging, imprisonment and banishing Baptists from Plymouth Colony about two hundred and fifty years ago. Is history to repeat itself at Berea? God forbid. Will Kentuckians patronize an institution that exacts for a mere of college the most abject surrender of the most sacred right, the freedom to worship God according to the dictates of conscience? They will not. W. P. HARVEY.

PASTOR H. T. MUSSULMAN, of Cynthiana, called to see me last week. He was in the city enjoying the Gay lectures. In five months he has received into his church 32 members. We are not surprised that his people and the community speak so eloquently in his praise. Hope to see him often. H.

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SOUL WINNERS' CONVENTION.

The following is the programme of the Soul Winners' Convention to be held at Murray, Ky., April 22-24, 1902. Devotional Exercises at each meeting and discussion after each address:

- TUESDAY.**
- 8:00 p. m.—Who Should Win Souls?—C. Roberts, Mayfield.
 - 8:30 p. m.—The Young Baptist as a Soul Winner.—J. T. Watts, Jr., Louisville.
- WEDNESDAY.**
- 10:00 a. m.—Soul Winning in the Sunday-school.—W. H. Robinson, Columbus.
 - 11:00 a. m.—Soul Winning in Country Churches.—I. N. Penick, Martin.
 - 2:00 p. m.—Soul Winning in the Mountains.—G. W. Perryman, Paducah.
 - Soul Winning in Home Lands.—W. D. Taruley, Fulton.
 - 8:00 p. m.—Soul Winning in Foreign Lands.—C. H. Nass, Hopkinsville.
- THURSDAY.**
- 10:00 a. m.—Soul Winning in the Home.—J. R. Stewart, Louisa.
 - Soul Winning in Special Meetings.—W. H. Williams, Clinton.
 - 2:00 p. m.—Query Box.—H. E. Tralle, Louisville.
 - Soul Winning in Regular Services.—I. N. Penick, Martin.
 - Personal Work in Soul Winning.—J. H. Wright, Nashville.
 - 7:30 p. m.—Source of Power in Soul Winning.—T. T. Eaton, Louisville.

This district includes the counties of Hickman, Fulton, Carlisle, Ballard, Graves, McCracken, Marshall and Callaway. All pastors Sunday-school workers and all Baptists who are, or want to be, soul winners, are urged to attend this Convention. Murray church will gladly entertain all who come. You are invited. Come!

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 RECORDERS, Louisville, Ky., for terms. Give us the round-trip rate to the Convention from point you intend to start from, and we will furnish a plan on which we will furnish round-trip tickets. W. P. HARVEY.

NEW CURE FOR FITS

If you suffer from Epileptic Fits, Falling Stitches, St. Vitus' Dance, or have children or friends that do so, my New Discovery will CURE them, and all you are asked to do is to send for my FREE REMEDY and try them. They have cured thousands who were thought incurable. Sent absolutely free with complete directions, or sent prepaid. Please give AGE and full address.

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

FAMILY CIRCLE.

STORIES FOR YOUNG AND OLD.
NOT YET.
BY GEORGE STEBEL.

I do remember, when I was a lad,
After the noisy pleasures of the day,
After the bright hours of ebullient joy,
When the still, dreamy hour of twilight
had
Faded, and father's earnest voice had
said:
"Come, little one, it is the time for bed!"
I do remember how I used to plead:
"Just a few minutes more I want to stay;
Just a few minutes more I want to play;
I will be very, very good indeed."
With all my childish heart would I im-
plore:
"Do let me stay just a few minutes more!"
Now I am old, and on my shoulders laid
Are many heavy burdens of many years,
And down my cheeks the often rolling
tears
Have deep and dark their fearful furrows
made;
And God's dear voice down in my heart
has said:
"Come, little one, it is the time for bed!"
And yet in childish treble do I plead:
"Just a few minutes more I want to stay;
Just a few minutes more I want to play;
I will be very, very good indeed."
And still my life pray as they did of yore:
"Do let me stay just a few minutes more!"
—Lippincott's Magazine.

MADMOISELLE PAPA.

The Miner's Little Daughter to the Rescue.

[Translated by Khosro M. Antreasian from the French of Paul Celliers.]

Every morning as the miners as-
sembled around the shaft Berard to
answer the roll-call, there could be
seen, always the last to arrive, a tall,
stairway fellow holding by the hand
a little girl of some eight years of
age. These were Michel Pierron and
his daughter. Before stepping up on
the platform of the pit the man
would lift the child in his arms ap-
ply two sonorous kisses on her cheeks
and put her down at his feet, where
she would cry: "Au revoir, papa." While
he was still on the platform, she
would regard him with two anxious
eyes and repeat to him: "Au revoir,
papa." At the stroke of the clock,
which announces the time to de-
scend, she would bring together her
little hands, wriggle her fingers and
repeat but this one word, "papa,"
until, being sure that papa could no
longer hear her, she would run to the
school-house to pass the day there.

When evening came she was the
first to go and wait at the entrance of
the pit, through which Michel Pierron
was always the first to come out.
As at the morning departure, he
would take the child in his arms, an-
d she in turn would cling to him, ex-
claiming: "Papa!" And all the lights
of her little soul gushed out, with a
dazzling brightness, in her looks and
smiles. They had so often heard her
repeating these words, that the child
struck had they been by the strange
passion she put in them unawares,
that they had named her "Mademoi-
selle Papa."

And, indeed, no pet name had ever
been better chosen. Her father was
all and everything to her. Her mother
had died long, long ago; she had scarcely
known her. She had no one but
him. In all the memories of her first
childhood it should have been found
Michel, and yet he had no name. He
had been soft and caressing, that
harsh, obdurate face kind and full of
tenderness; for her the man had be-
come woman and child at the same
time. Ah, how she loved her father,
and how afraid she was when, every
morning, she saw him descend into
that gaping hole, the bottom of which
could not be seen!

One day it had taken the fancy of
an honest miner to hold her over the
edge of the pit hole, and, seeing that
dark girl, extending farther than the
eye could see, she had uttered a cry
of terror and fled. "Papa goes down
there," she had murmured. "And if
he does not come up again, what will
she do that day when Michel looks
her in his arms again, as usual, she
clung around his neck more closely
than ever, and asked him in a semi-
voice all trembling: "You will come
up again, will you not?"
"Surely, yes, little one."
"There is no danger? Tell me,
papa."
"No, fearful one."
"Is it... cannot one... die down
there?"

"Be calm," said Michel, laughing,
"I will not tell you."
"Ah, then, an revolt, papa!"
"Everything that her father said
was gospel truth to her; so she went
to school almost reassured. But the
vision of that black abyss in which
she had looked was not absent from
her memory, and ever after she had
a fear every morning, she trembled
every evening; she was always afraid
that from those mysterious depths,
where she had seen him descend, her
father would not come up again.

One day a rumor was spread of a
sudden that an explosion had taken
place down in the mines. Immedi-
ately the borders of Shaft Berard
were thronged with excited people
rushing from all directions. Of all
those human beings buried alive,
how many were likely to come out
safe?

Michel's little daughter was in
a cool. She knew nothing; and, be-
sides, she had some one to take care
of her. She understood? Could she com-
prehend, poor little soul! what an ex-
plosion of a mine was? No. But as
her age one knows what death is; as
her age one can comprehend what it
is to see corpses stretched on the
ground, pale, lifeless, bruised; and
the borders of Shaft Berard were
strewn with them when she returned
there in the evening to seek her
father. She had a momentary
satisfaction, then, when she saw the
truth flashed across her little brain.
She had seen all those men descend
there alive—all those men whom she
knew so well, who had so often taken
her in their arms. Now they were
brought out dead. Was her father
going to be brought up in that same
condition? This last thought almost
maddened her. She began to run,
her breasts streaming in the wind, in
the midst of some of those wrecks that
had taken out of the mines, crying:
"Papa! Papa! Papa!"

There were many others, to be
sure, who cried and called "Papa,"
but none had the accent of despair
which was in her voice. The others
had been allured and driven away,
but no one was found who had the
heart to remove her. They had al-
lowed her, poor little child, to run
from one corpse to another, stopping
at each one, before she could find
papa, as if trying to recognize the one
she was seeking. Her father was not
among the dead. Hope returned to
her. She calmed herself and began
to search among the living. "He
is there! He is there!" she made in-
quiries. Nobody had seen her father.
Of the sixty miners who had de-
scended in the morning, forty-five
had come out more or less injured,
but one was missing; this was
Michel.

She accustomed herself to explain
all this. She understood it well, and
she clasped her hands, as if some one
had told her, "You will see him
again." Ah, she surely hoped to see
him again, and then she suddenly re-
membered that her father had told
her one morning, "I will not die with-
out telling you."

And there was no further need of
anxiety that her father was in
danger. Children have sturdy faith.
One cannot easily break away from
their minds an idea which has once
taken root there. Thus, when, next
morning—she had passed the whole
night in prayer to make her father
understand that all was over, that
she would see her father no more,
that they had explored all the gal-
leries, searched every corner, and had
not found him, she shook her head
and went on weeping, murmuring:
"Search for papa!"

They paid her little attention. Had
they not, during the last forty-eight
hours, exhausted all means of search-
ing for him? True, there was some-
thing strange in this disappearance.
Always they should have found
Michel, and yet he had no name. He
had been soft and caressing, that
harsh, obdurate face kind and full of
tenderness; for her the man had be-
come woman and child at the same
time. Ah, how she loved her father,
and how afraid she was when, every
morning, she saw him descend into
that gaping hole, the bottom of which
could not be seen!

For forty-eight hours Mademoiselle
Papa waited feverishly but without
being fatigued. At each human
figure appearing at the entrance she
made a movement, but not in the
direction of the one she waited for,
she dropped to the ground with a huge
sigh and a rash of tears. They had
tried to take her away, but she had
cried so much and so pitiously that
they had finally allowed her to re-
turn to her father. It would be a
sign to subdue her. But whence
comes to the weak and the frail so
much strength and fortitude during
the sore crisis of life? Ask God—it
is his secret.

On the third day the child was still
at the entrance of the pit. She
had not been an end to this,"
thought the chief engineer, and ap-
proaching her, said: "Come now, be
reasonable, little one."
"Papa! Search for papa!"
"Papa, he is dead."
"No!"
She had given such a force to this
"no" that the chief engineer stood
amazed.

"How no?" he asked her at last.
"I would have said 'no'."
"Poor child!" murmured the en-
gineer, and he made a sign to those
near him to take her away; but she
despairingly clung to him, crying:
"Papa is not dead! I want to go
down. I will find him."
They carried her away and put her
under careful watch in the school.
An hour later she was at the Shaft
Berard, and with her little hands
clasping the knee of the chief en-
gineer, she had said: "I want to go
down. I will find him!"

The engineer was a kind-hearted
man; he took pity on her.
"After all," thought he, "who may
tell but this will be the best way to
find out. I will find her." He had
seen her by her own eyes, she will believe. This
strain if kept up will kill her, per-
haps."

And taking her in his arms, he
stepped up the platform and made a
sign to the mechanic.
"Let us go."
At the age of eight to descend into
that pit, the mere remembrance of
which so terrified her! Ah, how
she loved her father! A solid shiver
ran down her spine, through her
body, as she found herself in the
darkness, as she felt underneath her
that gaping depth from which arose
a dull, heavy air, which suffocated
her. The engine felt her little
hands tight against his, her fair
head lay closer to his, and two tears
glide down his neck. When finally
they arrived at the bottom, she dis-
engaged herself leaped to the ground
and dashed straight forward, crying:
"Papa! Papa! Papa!"

For two hours she ran thus through
the galleries, interrogating all the
men whom she met, knocking with
her little fingers at the black walls,
pushing against them her ears, pick-
ing her hair. And she into the man-
drel, repeating all the while,
"Papa! Papa!"
The engineer, himself a father, who
had followed her with much diffi-
culty, grew weary, and he thought
that what had already explained twen-
ty times, of showing her what he had
shown twenty times—how the explo-
sion had taken place, where it had
taken place, what had been done to
save the victims—and yet the poor
child always questioned and re-
peated:

"He lives! Search for him!"
As she had done at the entrance of
the pit, she would have stayed down,
there also three days had they not
taken her up by force.

The engineer had ordered her to be
taken to the school-house and kept
there, and had also given instructions
to prevent her from descending in
the mine. She had happened to ap-
pear again at the Shaft Berard. Next
morning, however, he was busily en-
gaged in the inspection of the works
in the mine, when he felt himself
briskly caught and pulled by the tail
of his coat. It was Mademoiselle
Papa.

She had for the second time made
her escape from the school-house.
Running to the entrance of the
mines, and not meeting there any
one who cared to charge her with dis-
obedience to the orders given by the
engineer. She had slipped un-
observed, under a good-sized wag-
gon, and was thus taken down with-
out being noticed.

She at once confessed all, and was
soon for an hour or five minutes later
she commended her misdeeds to her
father, and ever repeats of her
ardent faith, she sounded, as on the
previous day, the walls of coal, pass-
ing and repeating the same spots
over and over again, almost desper-
ately, without being fatigued. One
paid her attention any more. The
miners followed her with looks of
pity, and, shrugging their shoulders,
said:

"Poor little Papa!"
"Poor little Papa!" searched on and on.
Of a sudden they saw her running,
pale, trembling, choked with excite-
ment, and wildly crying:
"Down there! Down there! Papa!"
"What down there?" asked a
miner.
"His blouse!"
"Bah, and where is that!"
"Down there!"

In a moment every one in the mine
had heard the news. The child pre-
pared to be taken in a blue
of blue garment, which she had not
been able to pick up, as it was held
fast under an enormous lump of
coal.
"Where?" they asked her again.

She turned and walked back, fol-
lowed by them all, then she hesitated,
paused, and started forward again.
She could not find the place. All the
coal lumps looked alike, all the cavities,
all the galleries resembled one
another. And yet she was sure of
having seen the place of blue cloth.
Where the blouse was, there must
also be the man—without a doubt
still alive—and that man was her
father. And yet she could find nothing.

Fired of this fruitless search, and
well convinced that the poor little
girl had been maddened with her
grief, one by one the miners left her
and returned to their work. But
scarcely had they had time to take
up the pick-axe of the mason, when a
cry of anguish called them back
again.

The little child, out of breath, with
eyes fixed, mouth open, and her hand
in a crevice in the wall, was crying:
"I have got hold of it! I have got
hold of it."
They took her aside and looked
at her. It was a blouse. A man was
surely there. How? Well, no mat-
ter. There, at once, out of the wall,
what blows were being dealt with the
pick-axe! In the twinkling of an eye
the mineral wall was torn down, and
in a deep excavation they perceived
the form of a man stretched on the
ground. It was Michel Pierron.

Cries began to rise from all direc-
tions, but more shrilly above all
others was the cry which escaped
from the lips of the little girl. With
some bound she threw herself upon
the corpse and madly embraced it in
her arms, sobbing and repeating:
"Papa! Papa!"

Poor Michel was very low indeed.
Much weakened by the deprivation
of air, the engine felt her only came
to consciousness to again swoon
away; but it was enough that he
lived. Poor Mademoiselle Papa, she
had told the truth after all. The
man would not die without telling
the child, and in the memory of that
little one whom he had left living
above him had redoubled his
strength and endurance. He had
vanquished death. In eight days he
was on his feet again, quite this, yet
strong enough and ready to begin
work.

The day previous the one when he
would resume again his miner's toil,
a grand banquet was given by all the
miners to Mademoiselle Papa. The
place of honor was reserved for her.
A formidable "hurrah" and frantic
clapping of hands greeted her as she
entered, with Michel holding her
hand. There was much kissing and
rejoicing, there were bursts of laugh-
ter and cheers in honor of the little
queen.

And do you know how she answered
to all this—the little queen, laugh-
ing, smiling and clapping her hands?
"I had papa."
In what tone and how she ut-
tered it, it is impossible to explain.
But all those good, toiling people,
who do not often weep, will tell you
that they wept on that day—Spring-
field Republican.

Mr. MOONEY once related this pretty
incident concerning his own little
son: "My wife came down one evening
and said she had some trouble
with one of the children. He was
not willing to obey, and he had gone
out to bed without saying good-
night. I went up and sat down by
the side of the little child, and said:
'Did you pray to-night?' 'I said my
prayers.' 'Did you pray?' 'I said
my prayers.' 'Did you pray?' 'Well,
papa, I told you that said my
prayers.' 'Yes, I heard you; but did
you pray?'"

"The little fellow was struck; he
knew he hadn't prayed. How was
he going to pray when there was
no one to pray in his heart? He
could not do it."
"Well, now," said I, "are you
going to go off to sleep without pray-
ing?" After a struggle he said: "I
wish you would call mamma." She
came and sat down by the side of
him, and then he wanted to get out of bed
and pray. He had said his prayers,
but now he wanted to pray. Lots
of people say their prayers, just as
a slave to their conscience, and go out
and do some good, but they don't
think after they have said their
prayers. But they hadn't prayed,
and that's the difference."—United
Presbyterian.

TEX only read and the Christian
way of purity is to live in the open
world, and not to be of it, and to keep
the soul unspotted from it. There
are no fires that will melt out our
drossy and corrupt particles like
God is refining steel of dross and trial,
living, as he sends us to live in the
open field of the world's sins and sor-
rows; its plainibilities and lies; its
persecutions, animosities and fears; its
eager delights and bitter wants.—
Hence Bushnell.

SILENCE!

The instinct of modesty natural to
every woman is often a great hindrance
to the cure of womanly diseases. Women
shrink from the personal questions of
the local physician which some
sician which seems
them is inadequate.
The thought of examination is
abhorrent to them, and so they
when a word so
they endure in
silence a condi-
tion of disease
which surely
progresses from
bad worse.



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Favorite Prescription, which I consider a great blessing
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will be sold to all parts of Texas, Okla-
homa and Indian Territories. If
you ever expect to visit Texas, this
will be the chance of your life to do
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F. B. WHITE, Traveling Passenger Agent,
45 East 10th St., Cincinnati, Ohio.

Children's Corner.

LONG-THOUGHT'S HAT.

BY KATE W. HAMILTON.

The children were where they did not belong, and Tommy, who should have been driving the cows up from the meadow, suddenly realized it as he heard Aunt Susan's step on the attic stair. But Aunt Susan did not seem to think of it. She did not even reprove the children for opening the old trunk and dressing up in its quaint contents; her eyes were caught at once by the old cloak and hat that Tommy had hung upon a nail, and she forgot everything else.

"Great-grandfather's hat and cloak," she said. "Great-grandfather Eldredge."

"Why, I thought he lived way back in Revolutionary times," said Tommy, "when the men wore three-cornered hats, and not great broad-brimmed hats like this."

"Grandfather didn't. The family were more than half Quakers, and he always wore their dress. That hat saved the lives of two of the children once—or at least kept them from being carried off by the Indians."

"Indians!" Tommy's face, and Dorothy's as well, were so full of eager questioning that Aunt Susan did not wait for them to find words.

"There were many Indians in that part of the country then," she explained, "and, though they were nominally at peace with the whites, there were frequent outbreaks, and the more unprotected settlers lived in fear of their raids. For some time our family was not molested, even when others suffered. The red men had a great respect for Grandfather, who was a doctor, and they seemed to think he had some magic power that might harm them. They called him the 'man-with-the-long-thoughts' and he did his best to keep up that reputation."

One summer day, when everything had been quiet for weeks, he was away from home, and in the afternoon Grandmother was called out to see a sick neighbor. That left only the two children about the place, and Grandmother cautioned them not to go out of sight of the house, and promised that she would return soon. The children were playing out in the yard with a pet kitten, and were too busy with their sport to pay much attention to Grandmother's going. The little boy ran into the house and brought out a hat of his father's, and putting it over the kitten as she lay on the bare boards in front of the house, the two amused themselves by calling their little playfellow by name and watching her attempts to escape and follow them. Suddenly the little girl caught her

brother's arm and pointed toward the road along which three or four horsemen were approaching. It scarcely needed a second glance to show that they were Indians, and the frightened children flew into the house and up in the loft in search of a hiding place.

"They'll not come here; they're afraid of Father," said the little boy, trying to cheer his sister.

"But it seemed that the Indians knew of the doctor's absence and had taken that time to come. The children, peeping out, saw them dismount, and, leaving their horses at the gate, come slowly toward the house. They paused for a minute, and pointed toward the hat that lay before the door, as if they wondered whether its owner could have returned. They were sure he had not, and they advanced again; but just then kitty, thinking the steps were those of her playmates, tried to run toward them, and the big hat went jerking and flapping down the walk in a most surprising fashion. The Indians stopped short in astonishment, and then, as the hat once more moved in their direction, they turned and ran, shouting to each other as they sprang on their horses: 'The White-Medicine is in it! The Long-Thoughts is in it!' They never stopped until they had left the house far behind them."

"A little brother and sister just like we are," said Tommy, slipping out of his long coat. "Such times are nice to hear about, but I believe I'd rather live now. Come along, Dot, let's go for the cows."—Morning Star.

WHEN STONEWALL JACKSON WAS A BOY.

At the "Old Cummins Jackson Mills" on the West Fork River, in what is now West Virginia, was living sixty-seven years ago a healthy boy, who had very definite ideas of honor and a strong sense of right. Little Tom Jackson, like a good many other boys, was fond of fishing, and equally fond of selling his fish whenever he could find customers.

In the village of Weston, three miles above the Mills, Conrad Kerster kept a small store and market. He had agreed with the boy to give him fifty cents for every pike a foot or more in length that he caught in the mill-pond.

The boy was only ten years old, but he made the contract in good faith; and, as the season showed, he knew how to keep it.

As time went on, a good many twelve-inch pike were delivered at the market with mutual satisfaction to both parties to the trade. One day the boy was seen tagging through the village an enormous fish that almost dragged on the ground. It was two inches over a yard long. Colonel Talbot, a gentleman who knew the young fisherman very well, hailed him, and complimented him on his success.

"A noble fish, Tom! Where are you going with it? I want to buy it."

"It's sold to Mr. Kerster," said the boy, without stopping.

"That can't be. He hasn't seen it. Say, I'll give you a dollar for it."

"I tell you it's sold. 'Tien't mine."

"What's Kerster going to give you for it?"

"Fifty cents!" shouted Tom, still keeping on his way.

The colonel called after him, "I'll give you a dollar and a quarter."

Tom turned a moment with an indignant look, and replied, "If you get any of this pike, you'll have to get it of Mr. Kerster." And on he went, bending under his load till he reached the store.

Mr. Kerster was astonished. "Fifty cents isn't enough for that fish," he said. "I shall have to give you a dollar."

"N, sir, it's yours at fifty cents," insisted Tom. "I'll not take any more. You've been kind enough to pay for some that were pretty short." And fifty cents was the price paid for the big pike.

This story Mr. Kerster himself, in his old age, gave to his nephew, Judge McWhorter, who gave it to the *Chicago Standard*.

The fine conscience and keen sense of honor that ruled the boy fixed the habit of his lifetime. The name by which he became known to the world was "Stonewall" Jackson.

TWO WAYS—A TRUE INCIDENT.

"Frank Lyons is dead," said a gentleman in my presence the other day.

"Of what did he die?" I asked.

"Of pneumonia," was the reply. "But his constitution was so wrecked by strong drink that he had no power to resist the disease."

"Did I ever tell you," he continued, "of the discussion our father's, Frank Lyon's and mine, used to have over the whiskey question?"

I did not remember to have heard, so my friend gave me the following bit of experience, which I repeat to you to ponder over, assuring you it is plain truth.

"Neighbor Lyons," he said, "lived on a farm adjoining my father's. Each had a large family of boys. Mr. Lyons always kept whiskey in his home, and claimed that if his boys learned the use of it at home, they would be less liable to become drunkards than if liquor were prohibited in the home. My father persisted in his belief that total abstinence was the only safe course, and taught his boys the same. As a result, not one of my father's seven boys ever touched a dram, while three of neighbor Lyons' sons have already died from the effects of whiskey, and a fourth is going that way fast. I do not know about the others."

—LINDA S. CLARK, in *Christian Advocate*.

Grand Opening

After months of work on the new additions to our already extensive store, we throw open to the public these many stores in ONE COLOSSAL STORE, and are now ready for Spring Business in earnest. "All shopping done on the ground floor."

Black Goods.

Spring opening of the largest and most select line of all the newest wares brought out this season. Our Black Goods Department is acknowledged to be the largest and best in the city and situated in the best possible light. We have on display a full line of Vellie, Klammies, Kallenses, Cammie's hat (Granddaddy, Mistral, Milk and Wool Barges, Milk and Milk and Wool Granddaddy in all the latest designs. A full line of Priestley's Heartiest, Maroon, Crepe (Cloths and Courtauld's Water-proof Crepes in feet, everything to be found in a first-class Black Goods Department.

- 50c For 24 inch All-wool Maltese and Albatross—good quality.
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- 85c For 24 inch Wool Crepe de Chine, \$1.00 quality.
- 90c For 24 inch New's Velling, very sheer and good quality.

\$1.00 For 24 inch Milk-stripe (trim) suits in all different styles to select from.

Gloves.

We are showing an exquisite line of Long Gance Kresling Gloves.

- \$1.00 Two cheap White Gance, the best glove in the market at this price.
- \$1.25 One-cheap English Walking Gloves in the new spring shades.
- \$1.50 All the late styles in Hugs Walking Gloves and One French (Gloves for Dress, in Hugs, Stock and Gance).
- \$2.00 Now our Black Hards (Gloves for perfection in styles, color and fit).

Shoes.

New spring arrivals in our shoe department. Sole agents for Laird, McHober and Co's Ladies' and Children's Fine Shoes. New styles and shapes now in stock.

- \$3.00 Ladies' spring styles in Boots and Oxfords, well and turks, regular \$2.50 values.
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- \$1.50 And \$1.00 Ladies' Vici Kid Boots and Oxfords; spring styles; special values.

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Grand opening display, including especially imported Milk Lace, Knit-embroidered Medallion, Lace Embroidered Instep and Fancy Colored Laces, also exquisite line of Lace Lisle.

- \$1.00 Ladies' very fine All-over Lace Embroidered Hosiery in new colorings and designs.
- 75c Ladies' New Fancy Colored Hosiery in various and colored embroidered effects.
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- 25c 100 dozen Ladies' All-over Wheel Lace Lisle Hosiery, regular \$50 value.

Ladies' Neckwear.

We will show this week new lines of extreme novelties in Ladies' Neckwear, consisting of Ties, Stocks and Bows, all the latest and most up-to-date ideas.

- \$6.00 For White (Cotton) Buff, long ends.
- \$3.00 For White Net Buff, pretty for Huts.
- \$2.00 For Milk Hearts, 1 1/2 yards long, in all colors.
- \$1.00 Novelty Ascotti-Ties.
- 75c For Collar and Cuff Sets in blue, pink, black and white.
- 50c For Milk Stocks in a line of black.

Silks.

- 60c Special showing of Printed Sat in Shades, New designs and weaves.
- 80c 12 pieces Fancy Imitations, new sets coloring and patterns.
- 75c New and popular Pongees, natural colors.
- 98c Embroidered Pongee for Waists.
- 98c 24-inch All-silk Crepe de Chine, full line of colors.

SPECIAL EXHIBIT OF IMPORTED

Wash Fabrics.

The cream of proper styles from two continents appear in a profuse and gorgeous exhibition. It will require little time for you to come, and is surely worth the effort. You can't find at other places what we show, because all the imported stuffs that we buy are confined to us. We call your attention to our recent large purchase of FINE SILK WASH FABRICS. They are sold by others for \$1.00 and \$1.50 per yard. Our price—44 inches wide—

- 75c and 95c 24 different patterns.
- CHALLIS CRINKLE—new Cotton Challis, Poulard Silk patterns. Fifty pieces at 12 1/2c yard, as a leader.

CROSER SEMINARY'S FIRST ORDAINED.

BY OWEN JAMES.

It was Dr. O. C. Bitting, was it not? who remarked that if the schools at Lewisburg, Pa., had done nothing besides giving Dr. J. H. Oastle to the world they would have amply justified all the money invested in them up to that time. That was true. I am tempted to add that the accounts of Croser Seminary would be well balanced if it had only its first ordained student to its credit. He was there but one year—the first of the institution. The amount of instruction and training imparted could not have been great. But the years of resident study form but a small part of a school's influence upon its students. The school itself follows them to the end of their days. It is to them at once an anchorage and a beacon light. It both steadies and inspires. It is a place of refuge from the storm, and it nerves and braces for further tasks and conflicts. Its memory and honor, its sympathy and love, its pride in them and their pride in it are forces to soothe and cheer, to stimulate and strengthen through all the years. It is to them their alma mater. And the mother's power never ceases to move and mold her worthy children. This love for alma mater does not cease with the passing of the old teachers, provided their successors are men enough to fill their places. God forgive the school officers and teachers who set the part of old, short, crusty and churlish stepfathers to the older children of the fond mother. Croser Seminary has no son more devoted and more benefited than her first ordained.

Well do I remember my first look at him. It was in the centennial year, toward the close of the Exposition at Philadelphia. On responding to a knock on my study door at Croser Seminary I found there a stout, well-fed man of medium height. His brilliant eyes and bushy hair and whiskers dazzled and glowed with their raven black. The red of health was on his cheeks. And what a countenance!—hearty, guileless, trustful, benevolent, serene, hopeful and enthusiastic! On good terms with all the world and with himself. Charming fellow, certainly.

He was in my room again last week. He came from thirty-two years of toil. The black eyes glistened as ever. The hair and whiskers are all there, but more than iron gray. The cheeks are ashy pale. The form leans forward a little, and the spring is absent from the step. He is disposed to be silent and pensive, and there is a twinge of sadness about his mouth. Does he come triumphant? Yes, verily. How clean and devoted and useful; how honorable and honored he has been! But what means this shadow of gloom—this something that is neither bitter, nor sour, nor cynical, and yet reminds you of all three? Would it be strange think you, dear reader, if in the fight with human sin and inertia, human greed and vanity, human ambition and chicanery, human self-seeking and disappointment, his soul had been touched with the blight of suspicion and impatience, and with the ache of something unrealized? It is a struggle in which few are entire conquerors to transform the natural sweetness and simplicity of childhood into the acquired and ripened sweetness and simplicity of old age.

But let us hear the story of this first ordained student of

Croser Seminary. His name is John Thomas Griffiths. He is a native of Wales. In his fourteenth year he was converted under the influence of one of that country's greatest preachers known everywhere as "John Roberts, the lame man." On May 30, 1859, he was baptized in company with another lad who also distinguished himself as an able, faithful and useful minister, the Rev. Anthony Williams. Soon thereafter he came under the influence of Rev. John Jones, known by everybody as "Mathetes," one of the clearest, most vigorous and stimulating thinkers the principality ever had. This man gave to the boys of his church systematic and thorough instruction in Biblical matters. John Griffiths was one of his boys. In 1865 he came to America and settled in Scranton, Pa. Already the churches had induced him to exercise his gifts as public exhorter and expounder of Bible truths. Convinced of his call to the ministry of the Gospel, he attended the academy of the University at Lewisburg in the school year of 1867-8. In the fall of 1868, when the Theological Seminary was opened at Upland, Griffiths was one of the earliest to arrive for its classes. He remained only one year, but became deeply attached to Drs. Weston, Pepper and Osgood, the first teachers. His attachment has grown with his growing life. August 22, 1869, he was ordained at Newburg, O. This is now a part of Cleveland. While here he held a series of meetings in the Carter school-house. As a result, the Trinity Baptist church of Cleveland was organized in the house of Mr. Timothy Heath in December, 1869. From Newburg he goes to Niles, where he was pastor of the English church for two years; thence to Sharpsville, where he started a mission, organized a church and built a new house for worship. At the same time he gave his attention to the work at Stoneboro. At first he preached there regularly. Hitherto the brethren had met in a sort of union chapel. Not being satisfied with this, Griffiths obtained a lot for the Baptist people on which he built a new church in 1873. It was here, under his ministry, that Rev. J. T. Davis, of McKeesport, decided to become a minister of the Gospel. From 1878 to 1876 he was at Jamestown, Pa., where he also built a new meeting-house. In 1876 he moved to Greenville, a town of 5,000 people, and re-opened the Baptist meeting-house that had been closed for three years. In 1878 he takes charge of the church at Sheakleyville, where he found a body of very intelligent and substantial people, such as the Philips and Morrison families. Mr. Morrison was proprietor of the Greenville Argus. His son, who edited the paper, was converted under the ministry of Mr. Griffiths. During his four years in this place he was unremitting in evangelistic labor. Next he took charge of the Welsh church at Sharon, and gave the meeting-house a thorough renovation at much expense. In 1882 he settled at Scottsdale. While here he pays a visit to his old haunts in Wales. He was consequently invited to the pastorate of an English Baptist church in Wales. Intending to accept this invitation, he resigned at Scottdale. He changed his mind, however, and settled at Mahoney City, where he organized the first English Baptist church and built a new meeting-house, continuing to raise money to finish paying

for it even after he had moved elsewhere. Here he found a noble co-worker in the person of Eli S. Reinhold.

Plymouth meeting is his next field of labor. Here he was doing a good work when the friends of the church at Mahoney City prevailed on him to return thither. Finding that in doing this he had blundered, he moved to Lansdale. He was the first settled pastor of this church. He organized all the work and found the membership a fine set of workers. Here by Bro. Griffiths, December 5, 1890, the first B. Y. P. U. of Pennsylvania was organized, with Miss Lizzie Aaron as President. This lady is now Mrs. Godshall, and is a member of the Tioga Temple Baptist church in Philadelphia. In 1891 he went to the Berean church of Reading, where he made extensive repairs to the meeting-house. In 1894 he settled at Freeland. Here again the house of worship is renovated and reseated, with all bills paid. In 1897 he moves to Lanford, where the meeting-house is remodelled and enlarged at an expense of over \$2,000. He closed his labors here October 28, last, after four years of arduous and successful work. The men, women and children of all the churches and of the entire town gave him a farewell reception that told of the high esteem in which he was held. All the Protestant ministers in town took part. He was given a fine oil painting as a token of respect.

What a record of labor this is! It has been pioneer work from beginning to end. Where the need was greatest there he felt his place was. This accounts for his frequent moving. On nearly every field he built, remodelled or renovated the house of worship and saw his bills paid. For thirty-two years he has averaged 130 sermons a year. He has baptized about 1,100 converts, making an average of 35 a year. He has been conscientious and rigid in his devotion to duty. And he is always courteous, friendly, sympathetic and cheer-giving. He is a fine combination of strength and tenderness—of rugged will and pliant love.

He loves to read, and tends to bookishness. His taste for history is emphatic. His blood and his faith have given bent and character to his mental acquisitions. He has a keen scent for a Welsh subject, and his pulse quickens rapidly at the sound of anything Baptist. Hence his knowledge of the history of Welsh Baptists in Wales, England and America is extensive and accurate. He is also given to writing and printing. His tracts have decided value, especially that on "Baptist Missionaries in Their Relation to the Translation of the Scripture." His most important publication is his "Life of Morgan John Rhee." For 100 years the Welsh people have cherished glowing traditions concerning this man Rhee. It was known that he was brilliant, forceful, yeasty, restless, humane, philanthropic, radically progressive, a fine scholar, speaking, preaching, teaching, lecturing, writing pamphlets, establishing schools, traveling incessantly from place to place, agitating in favor of popular education and popular liberty, being fifty years ahead of his time. It was known also that he had fled to America, where, for ten years, he had continued his splendid career. Yet, after the passing of his own age, but little was definitely known of him. Except as to the facts that he was a Baptist preacher and an apostle of liberty, traditions were vague

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Beauty is Health. Waint Lake, Ark., June 8, 1900. I thank you for the benefit I received from your advice and the Wine of Cardui I took in my ailing condition. My life was no pleasure to me at all and it was of no use to anybody. After receiving your advice and medicine I commenced taking it and began immediately to improve. The pain in my side and the weakness which came at the correct time, continued three days. I have gained weight and my natural beauty has increased. My husband says the medicine has made me better looking than ever before. Mrs. LIZZIE MANWELL. Womanly health means bright eyes, rosy cheeks, clear complexion and elasticity of form. This is the youth unmeasured by years—the beauty of the perfect womanhood. Beautiful women are happier and get more out of life than their sisters whose faces indicate suffering. Wine of Cardui made Mrs. Manwell "better looking" and infinitely happier because it cured her of those terrible pains. But she is no exception. WINE OF CARDUI is giving thousands of women health, beauty and freedom from the suffering which made their lives so miserable. Wan faces, haggard eyes and emaciated forms are the results of suffering. What suffering can compare with the torture women bear? Beauty flees quickly before the ravages of pain. The sharp pains deepen the crow tracks in the face. They rob the eye of its fire and the complexion of its transparency. They drain the body of its strength, but Wine of Cardui restores the natural beauty, brightens the eye, clears the complexion, rounds out the figure and brings back the vigor of health. Every druggist in this city handles \$1.00 bottles of Wine of Cardui. For advice and literature, address, giving symptoms, "The Ladies' Advisory Department," The Chattanooga Medical Company, Chattanooga, Tenn.

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and unsatisfactory. Historians searched diligently for something definite and tangible. Among others, Mr. Griffiths became interested in the search. Acting on a suggestion given him by Rev. B. T. Davis, he wrote to Dr. Robert Lowry, and through him found at Washington, D. C., a grandson of Morgan John Rhee. From this man Mr. Griffiths obtained the literary remains of his hero, including manuscripts of lectures and sermons, and the diaries kept by Mr. Rhee on his voyages to the United States, and on his travels in this country. These, together with much material obtained elsewhere, Mr. Griffiths has published in a book of much value. This is but a brief outline of the services rendered by the first man ordained at Croser Seminary. It will undoubtedly give joy to the noble men and women who founded and have sustained that excellent school. But Mr. Griffiths is only one of a vast host! And he has before him twenty more years of active life. He has just entered on the pastorate of the Welsh Baptist church in the vital city of Johnstown. It paralyzes imagination to try to conceive of the good a school like this will be doing through all the coming ages. It is unfortunately true that Christian believers need frequent and distinct reminders as to the privilege and duty of thanksgiving. "Be ye thankful." There is always danger of falling to be thankful. The tendency of the selfish and presumptuous human heart is to take for granted all good things that come its way, much in the manner of the "wretch of the northern seas, which, when hungry, lastly opens its mouth, whereupon its jellyfish dinner floats in. Many people simply assume that they are to be blessed. To such, gratitude seems a superfluous duty. And this interesting age, especially, it is easy to forget the duty of thanksgiving.—N. Y. Observer.

Southern Baptist Convention.

RAILROAD RATES.

The Forty Seventh Session, fifty-seventh year, of the Southern Baptist Convention will be held in the Auditorium, Asheville, N. C., beginning Friday, May 9th, 1902, at 10 A. M.

The annual sermon will be preached by Rev. F. O. McConnell, D. D., of Georgia, or his alternate, Rev. Curtis Lee Laws, D. D., of Maryland.

The Southeastern Passenger Association, including all of the lines south of the Ohio and Potomac Rivers and east of the Mississippi River; the Associated Railways of Virginia and the Carolinas, and the Seaboard Air Line announce:

"A rate of one fare for the round trip to Asheville, N. C., and return, from all points in Southeastern Association Territory. Tickets of Form C, adopted as standard by American Association of General Passenger Agents, restricted to continuous passage in each direction, to be sold May 6 to 10 inclusive, with final limit May 21, except that

By depositing tickets with Joint Agent at Asheville on or before May 15, 1902, and payment of fee of fifty cents, an extension of the final limit will be permitted not later than June 2, 1902, inclusive."

The Trunk Line Association grants same rates, dates and terms from points in Maryland and District of Columbia.

Delegates to Education Society and visitors to the Convention from points north of Baltimore had better purchase regular ten day excursion tickets to Baltimore and get the round-trip ticket Baltimore to Asheville.

In the Southwestern Passenger Bureau, the lines mentioned below will make rate of one fare for the round trip to Asheville, N. C., and return on this occasion, having given notice to this effect:—

Chicago, Rock Island & Texas Ry., Cotton Belt Route, Gulf, Colorado & Santa Fe Ry., International & Great Northern, Frisco System, Missouri Pacific Ry., San Antonio & Arkansas Passenger Ry., Texas Central Ry., Southern Pacific Co., (which includes G. H. & S. A., G. H. & N. Ry., etc.) Texas & Pacific Ry., Choctaw Route, Fort Worth & Denver City, Houston East & West Texas Ry., Kansas City Southern, Missouri, Kansas & Texas Ry., Pecos Valley & Northeastern Ry., Southern Kansas Ry. of Texas, Texas Midland Ry.

This practically covers the whole Southwestern Bureau Territory.

The Central Passenger Association for the first time has granted a one-fare rate. The territory embraced lies west of Buffalo, N. Y., Pittsburg, Pa., and Wheeling, W. Va., and the States of Ohio, Michigan, Indiana and Illinois.

The Western Passenger Association has not yet definitely announced rates, but the prospects are favorable for the one-fare rate from this territory also.

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

O. F. GREGORY, Secretary in Charge Transportation, 414 N. Broadway, Baltimore, Md.

I have thought how careful one ought to be, to be kind and thoughtful to one's old friends. It is so soon too late to be good to them, and then one is always so sorry. — Sara Orne Jewett.

AN OPPORTUNITY.

A note from Bro. I. M. Wiese in the RECORDER of the 20th inst. shows that our venerable brother, Dr. J. S. Coleman, has yet on hand a large part of his valuable library.

Here is a rare opportunity for preachers in need of books. Dr. Coleman having become, by reason of advanced age and great affliction, unable to use his library much longer, has wisely decided to try to place the books that have helped him in the great work he has done, where they will help others in the Gospel ministry when he is gone. This gives ministers who are compelled to use economy in buying books, as most of preachers are, an opportunity to procure some valuable books at a very low price.

It may be helpful to my brethren who, like myself, need to increase their stock of theological books as much as their means will allow, for me to state that about a month ago, after a brief correspondence with Dr. Coleman, I sent him a list of the principal books I had in my little library and a check for \$40, asking him to select such books as, in his judgment, I needed most, and at such prices as he thought right. The books were to be returned and the money refunded if not entirely satisfactory, but when they came I found them more than satisfactory. I had \$76 worth of books for \$40, a large part of them in substantial leather binding, and nearly all of them so well preserved that they will last a lifetime, and yet be good. After having examined them, and used them a month, I am fully satisfied I could not have made a more suitable selection if I had spent a whole day looking through the library and choosing for myself. My only regret is that I am not now able to spend another \$40 or more in the same way.

W. V. HARNELL, Hardinsburg, Ky.

FAMILY WORSHIP.

At a recent meeting of the Massachusetts Association of the Congregational Ministers and Churches, an attack was made upon the old-time custom of family worship by a champion of the destructive criticism. It was made by Professor Genung, who ridiculed the reverence which characterized our forefathers in reading the Bible at family prayers, and called it superstition. This was more than the conservative and Scripture-honoring of the gathering could stand, and the deprecator of worship in the home came in for a justly merited rebuke, which was administered by Rev. Dr. Thurston, who holds orthodox opinions and who proved as logical in his castigation as he was trenchant and severe. His remarks, we were informed, were loudly applauded. If the critic's assault upon an honored and useful religious observance shows the trend of the destructive criticism which he advocates and endorses, the applause which greeted the rejoinder which he received indicates that the rationalistic heaven has not permeated the Massachusetts churches as much as was feared, and that there still remains a strong respect for, and adherence to, the faith which bows the knee before God, and seeks instruction out of his Word, around the family altar.

This incident calls attention anew to the duty of household worship. It should not be regarded as a thing of the past. Few will take the position of Professor Genung, that it is a needless and superstitious custom, but too many are allowing it to go out of practice from one cause or another. They admit both its value and utility,

BAD BLOOD TELLS



You have the most convincing evidence of this fact every day. Otherwise beautiful faces marred with black heads, blotches and pimples, muddy or sallow complexions, and red, rough or oily skins are some of the most common and conspicuous symptoms of bad blood.

You can hide these ugly and humiliating blemishes by glazing them over with face powders and rouge, and the rough and discolored skin is made white and smooth by a lavish use of cosmetics, but these artificial complexions and false skins only last for a day, when the eruptions and spots stand out as bare and brazen as ever. The natural beauty and smoothness of the skin cannot be permanently restored by the use of external applications, for the reason that these skin diseases are due to some poison or humor in the blood that must be antitoxicated and eliminated before the skin can or will return to a healthy state. Under the purifying and tonic effects of S. S. S. all impurities are expelled from the blood, the general health is invigorated, and all disfiguring and annoying eruptions promptly and permanently disappear from the skin, and it becomes as soft and smooth as ever.

Bad blood tells in many other ways. Itching and burning eruptions, rashes and sores, boils and carbuncles show the presence of some irritating poison or unhealthy matter in the blood, and these aggravating troubles will continue until the weak and slow circulation has been quickened and the deteriorated blood made rich and strong again. Some are born with bad blood, and it begins to tell in infancy; scrofulous affections, sore eyes, scalp diseases, nasal catarrh, stunted growth, brittle bones and soft, flabby muscles are some of the early manifestations of bad blood by inheritance. These symptoms, if neglected, may develop into some deep-seated and serious blood trouble later on in life, but the timely use of S. S. S. will check the disease in its incipency, remove all taint from the circulation, and the little sufferers grow into healthy manhood and womanhood.

HER BEAUTY RESTORED.

When my daughter was three months old Eczema broke out on her head and continued to spread until her head was entirely covered. She was treated by several good doctors, but grew worse, and the dreadful disease spread to her face. She was taken to two celebrated health springs, but received no benefit. Many patent medicines were taken, but without result, until we decided to try S. S. S., and by the time the first bottle was finished, her head began to heal. A dozen bottles cured her completely and left her skin perfectly smooth. She is now twenty years old, and has a magnificent growth of hair. Not a sign of the dreadful disease has ever returned.

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When the blood is healthy and pure it tells a different story, a smooth and flawless skin glowing with health, a sound body and active brain, well nourished system, good appetite and digestion, and restful and refreshing sleep. S. S. S., combining both purifying and tonic properties, contains all that you need in the way of a blood builder and skin beautifier.

S. S. S. is Nature's Remedy. It contains no Arsenic, Potash, or other mineral, but is strictly a vegetable blood purifier and tonic that can be taken without fear of any hurtful effects, and with perfect assurance of a speedy and lasting cure. Our illustrated book on the Skin and its Diseases contains much plain and practical information about eruptive diseases, their cause and cure, how to take care of the skin, etc., that will be of inestimable value to all sufferers. We will mail you a copy free.

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guidance and blessing of our heavenly Father, and which gathers them around the mercy-seat at night in grateful acknowledgment of his protection and goodness. Household religion holds great prominence in the Scriptures, and the present generation would do well to reinstate it in its place of power and glory. Neither parent or child can afford to do without the morning and evening sacrifice. God has always owned and honored oblations of this kind, and he will never cease to bless and reward those who offer them from age to age.—Presbyterian.

DEAR RECORDER:

The Fifth Sunday Meeting of the Executive Board of Union Association met with the Falmouth Baptist church at 10:00 A. M., Saturday, the 29th of March, preceding the business session of the Board.

Dr. Bow, our excellent Secretary, preached an excellent sermon on "the priesthood of Christ."

In the afternoon Bro. Musselman, of Cynthia, delivered a splendid address on "The Relative Importance of the Different Missions."

At the evening service, Bro. J. C. Holmes, of Augusta, Ky., preached a delightful and profitable sermon to a full house.

Dr. Bow, much to the delight of many friends, remained with us Saturday night and preached a fine missionary sermon Sunday morning. The meeting through the whole session was a delightful and profitable one.

Our Fifth Sunday Meeting was the closing of a union meeting, which had been in progress for three weeks, conducted by the pastors of the Methodist, Christian and Baptist churches. As a result of this meeting, eight converts expressed their desire to unite with the Baptist church.

The noble people of Union church gave us a most delightful surprise by sending a box of good things to go on our table and in our pantry. We certainly appreciate this splendid token of their kindness and hereby express our grateful thanks.

Dr. Bow's visit among us, I feel sure, will do great good.

Respectfully,
J. B. CROUCH,
Falmouth, Ky., April 5.

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THE FARM

KENTUCKY TRADE ITEMS.

The cool weather has checked the growth of the grass.

Blue Grass seed is selling in Paris at 52c per bushel.

Cheese Noel has engaged his lambs at 5 cents straight and hogs at 6 1/2 cents.—Harrodsburg Herald.

Chas. S. Brent Bros. received last week over 400,000 pounds of hemp, bought at \$5 00 per 112 pounds.—Georgetown Times.

In this city last week, 27 hog-heads of Clark county tobacco were sold at 8 1/2 to 17 1/2 cents per pound.

Matt S. Cohen, of Richmond, has purchased two fine saddle horses from Joe Collins of the same place for \$250 each.

Total sales of tobacco in this market last week were 5,792 hds., against 4,240 hds. on corresponding week of last year.

At an auction sale of live stock at Fred Dunlap's, in Woodford county, 100 two-year old mules brought \$14,000, an average of \$140.

The Stanford Journal notes the sales of a lot of butcher steers at 3 to 3 1/2, and a bunch of yearlings at 2 1/2; 25 good steers at 4 1/2.

R. W. Ligh, of Shelby City, sold to J. S. Tevis a large bay mare for \$85, and bought of M. J. Farris a brown mare for \$65.

W. M. Kirk, of the Grassy Lick neighborhood, raised 19,000 pounds of tobacco on ten acres, and sold it to J. N. Hiale for 9c a pound.—Mt. Sterling Gazette.

Anderson and Spillman, of Danville, have bought of J. O. Caldwell, Sr., and J. O. Caldwell, Jr., their growing crops of wheat at 65c per bushel. The acreage is 500 and estimated yield 10,000 bushels. R. G. Evans also sold the same firm at the same price 300 acres.

Lutes & Co. bought of various parties in the county 125 shoats at 5 1/2. W. P. Carson sold 1,100 bales of hay to Danville parties at 6c. John Stephenson sold to Anderson & Fox thirty-seven 240-lb. hogs at 5 1/2. W. H. Rigney sold to Markbury, of Lancaster, 4,000 lbs. of hemp at 5c.—Stanford Democrat.

Last week Mr. A. L. Farris bought the J. R. Cooper crop of tobacco, consisting of 12,000 lbs., at 5 1/2 cts. a pound. The Luther Davis crop of 14,000 lbs. was sold the same day to David Reed for 8c. Mr. Farris bought last week the N. D. Miles crop of 10,000 pounds, at 6 1/2 cents.—Jesseamine News.

A naturalist says that every time a farmer kills a hawk he throws a \$50 bill into the fire, for, although the bird takes an occasional chicken, it destroys at least a thousand rats, mice and gophers every year. Prof. Hodge, of Clark University, estimates toads to be worth \$30 each for their work as destroyers of cut-worms.—Farmer's Home Journal.

WHERE MAN POWER IS EXPENSIVE.

Portable Steam Engine Best Answers All Requirements—Gasoline—Electricity.

What is the most economical power to use on the farm? Manifestly, it depends largely on the size of the farm, and the nature of its products, but one of experience ought to be able to give some general advice on the subject well worth attention. This the editor of the *Massachusetts Ploughman* attempts to do. There are, he says, some small farms or gardens where man power can be had cheaper than any other, because the amount of work to be done is not sufficient to warrant the expense of maintaining any other, but on a larger place it is the most expensive, because the results cannot be as much as can be accomplished in the same time by other power, and man power is only cheap because it can be constantly employed, and even must be kept up when other power is also used.

Next to this comes the horsepower, and this alone, or with ox power, was the reliance of the farmer in days when we were young. The horse, like the man, was almost in constant use, and could be adapted to many purposes. He had to be fed whether used or not, and efforts were made to utilize his services in other ways than by straight draft. The circular horse-power as exemplified in the turning of the cider-mill was followed by the tread-mill, and that modified by the fly wheel, which helped to retain power when once in motion.

These methods both served useful purposes in the threshing machine, in sawing wood, cutting fodder and roots, pumping, churning, and many other ways, while there were a few so fortunately situated that they could utilize the power of the water that ran by or through their land. The wind-mill was also much in favor, and it proved an inexpensive power when one had work that could be done as well at one time as another, and could wait for the wind to blow. To grind grain, pump water, or for other work of which enough may be done in one day to last through a week of calm weather, nothing will do the work as cheaply as the wind-mill, but if a certain labor needs to be done every day, and especially at a certain time of day, the wind is too fickle to be depended upon. The wind-mill has also a disadvantage in the necessity of always requiring the work to be brought to it, instead of being able to go to the locality where the work is to be found.

The portable steam engine seems to answer all requirements better than any other power. It can do all the work that any of the others we have named, excepting that of the horse on the road. It needs feeding only when in use, and proper sheltering. It is as ready to saw wood, cut fodder for silo, churn, or do a day at threshing grain, as any other duty, and works 10 to 14 hours a day as well as eight hours, if properly cared for, without going on a strike.

There are many now who advocate the gasoline engine, and claim that one nominally of the same power will do more than the steam engine. Of this we know but little personally, but most who have them are well satisfied. They are easily handled, and the expense for fuel is not great, yet we have been led to believe that they are, or the earlier makes were, a little more apt to get out

of order and require more frequent repairs than the steam engine. Then the fuel for the steam engine can often be had on the farm almost without expense, especially where wood is abundant.

Electricity has been used to some extent, and it may be the coming power yet. On some of our market gardens it is made to serve other purposes beside heating and lighting the larger green-houses, but its use as a farm power is as yet little studied, and we do not know to what point it may be developed. We have read of automobile market wagons, reapers and plows, but confess to being a little skeptical as to their practical use on the farm. If we had need of farm powers we would not wait for them to be perfected, but would prefer either of those we have mentioned, or even to put our trust in oxen or donkeys for a few years.

One thing we would say in regard to the steam engine or the gasoline engine. It used to be said that the first period of the use of a carriage or wagon was the cheapest. We believe this to be even more true of the engine and boiler. When new the manufacturer guarantees it to a certain extent. When second-hand no one will do that. We should want a very intimate knowledge of one, both how it had been used, and how cared for when not in use, to induce us to get one at a bargain counter, or an auction sale. The cheaper the bargain seemed to be, the more we should be afraid of it. Like some of the horses that are "sold for no fault," faults are apt to be more than one.

GRASSHOPPER DESTROYERS.

Alexander Crow, quarantine officer of the State Board of Horticulture, has received from Australia a consignment of tachina, which are expected to exterminate the grasshoppers of this state. The tachinae are said to be the hereditary enemies of the "hoppers, and are guaranteed to do no injury to the trees or vines, but to destroy their time and energies strictly to the purpose for which they are imported. The flies will be kept in cold storage, at a temperature of about twenty-five degrees, until May, when they will be liberated simultaneously with the annual appearance of the grasshoppers. The Australian consignment also comprises a considerable number of lady birds, which are believed to be adapted for the destruction of the red scale of Santa Clara orchards.—San Francisco Chronicle.

EVERYBODY should have a hobby outside of his regular business. Perhaps the poultry business, in a mild form, would just fill the bill in your case. Of course, you can say every egg you secured cost you a dollar, but that would be your own fault. Read up a little; ask a lot of questions; go and poke your nose into every poultry ranch you know of; and learn all you can in this way, and then decide which breed you like best. Secure the best breed you can afford and start in mildly, feeling your way along. If you don't gain enthusiasm as you progress, and rather enjoy the work despite your many discouragements, then you would better stop and sell out, or eat up your stock.

The export of hay for January, 1903, as given in the monthly report of the Treasury Department, was 19,447 tons.

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Leave Louisville.	1:00 a. m.	12:30 p. m.
Arrive Louisville.	1:30 p. m.	1:30 p. m.
Leave Louisville.	1:30 a. m.	12:30 p. m.
Arrive Louisville.	1:30 p. m.	1:30 p. m.

TRAINS, INDIANAPOLIS AND SOUTHWEST.

Leave Louisville.	1:00 a. m.	12:30 p. m.
Arrive Louisville.	1:30 p. m.	1:30 p. m.
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Arrive Louisville.	1:30 p. m.	1:30 p. m.

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Items of Interest.
NEWS THE WORLD OVER.

The cholera is on the increase in Manila, and it is of a very severe type. It is also spreading in Arabia. In one week there were 228 deaths at Mecca, and 21 at Jeddah. But these figures are small when compared with the deadly work of the plague in India. In the Punjab there were 7,000 deaths last month, and the situation grows worse. The plague is in Manila, but so far has not spread to it.

Herbert Welsh calls Secretary Root's attention to the fact that Maj. John J. O'Connell, of the First Infantry, tortured Filipino soldiers whom he had taken prisoners in order to make them tell where they had hidden their guns. It is needless to say this torturing cruelty, and the whetting of prisoners of war, has been unknown among civilized and Christian nations for generations. Does O'Connell believe that God is dead?

The Boston *Traveler* gives this utterance of a Congressman who has returned from a trip to the Philippines: "They are rebel in Northern Luzon because there is not anybody there to rebel. That country was marched over and cleaned out in a most resolute manner. Our soldiers took no prisoners; they kept no records; they simply swept the country, and wherever or however they could get hold of a Filipino they killed him." "And, meanwhile, God is looking on."

A solid silver statuette of Admiral Schley has been sent to Mr. Admiral Raynor, of Baltimore, who was the Admiral's lawyer. The statuette is five inches high. Mr. Raynor has no idea who sent it to him. It was a graceful way in which some admirer of Schley showed his appreciation of Raynor's work for his distinguished client.

Hathbone, Neely and Reeves, three men from this country who were appointed officers in Cuba, and disgraced themselves and the country by their stealing, have been tried by the Cuban courts, sentenced to fines which equal the amount of their stealing, and to ten years in the penitentiary. There is general satisfaction at this sentence. These men had what they thought was influence enough to prevent their just punishment, but we hope there will be no interference with the sentence.

In an address in Boston, Prof. E. A. Grosvenor, of Amherst College, was very severe upon John Hay who, he charged, perfers British interests to American ones. He mentioned the first Hay-Venezuela treaty which was such a meek surrender to Britain that the Senate would not have it; "the practical surrender of the Alaskan boundary dispute, the plain procepts of the International Law overruling the advantage of Great Britain in her war with the Boer Republics." But he says still more dangerous is Hay's effort to anger Russia for British interests in Udon. Russia has always been a steadfast friend of the United States. There is no doubt that if Hay had not backed her will embroil the United States with Russia, and solely for England's advantage before this country wakes up to the enormity of his conduct.

British seas continue stormy. It seems that he who rules the storm is no respecter of his own subjects. The Zepher, the Zepher, Ferret and Zebra, all torpedo-boat destroyers, were so badly damaged by the gale that they had to be placed in the dock for repairs. The Zebra's steering gear was completely carried away, and the beams of the other two torn wide open, causing most dangerous leaks.

The site for a Mormon temple in Copenhagen has been bought and paid for, and, in spite of local opposition, the work of building going on. The Danish press asserts, however, that it will never be allowed to be built. A newspaper organ and a publishing house for the dissemination of tracts and books have been established, and so many Danes are becoming Mormons as to make Denmark a most promising field for mission work on behalf of the sect. The professor fears that if it is the parent temple in Salt Lake City, for the building of which money is now being collected in the United States.

Railroads are becoming interested in the work of the "International Society of Arboriculturists" from an economical standpoint. The sale of trees will insure a supply of timber for ties, posts and other purposes. Ten thousand catalpa saplings were recently bought by the Boston & Maine road, to be planted on some of their vacant land. The Illinois Central will plant 11,000 catalpas on its land belonging to that road near New Orleans.

It seems that the Misses Kypper, daughters of the Dutch premier, have the courage of their convictions. They were invited to the first court ball of the season at the Hague, where few masked dances were given, and they were the only women to be incoincident with their religious convictions, they asked for a dispensation. They were duly refused. They then read the sermons declaring that the time-honored custom of the Court must be adhered to. The result was that the Misses Kypper contented themselves with dancing with Queen Wilhelmina in high neck dresses the same afternoon.

DEATHS.

For actual subscribers we insert an obituary notice of 30 words free. We charge one cent a word for all over 30 words, conveniently in advance. 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 30 words.

WINN.
Died at his residence, 323 West Market Street, in this city, on March 21, 1902, Prof. John L. Winn, aged 58 years, 10 months and 4 days. Funeral services from Christ Episcopal church. Interment in Cave Hill Cemetery under the auspices of the Daughters of the Confederacy. Alast dear father, we were forced to give thee up. Ho! God knows best. He doeth all things well. Born in Virginia, educated in Kentucky, began teaching in 1827, taught school and practiced law more than thirty years. January 26, 1828, he married Sarah Louisa Wright, of Trimble county, Ky., by whom he had six children, three of whom are living. He sleeps in peace. Blessed be his memory!
32 W-Market street. J. H. W.

FAITH.

The venerable Dr. Porter, in talking of how he translated the Bible in the language of the cannibals of the South Sea Islands, explains how he obtained the word expressing faith. He says: "I had only difficulty over one word, and you would suppose that that word would be in every language under heaven. We could obtain no word for 'faith.' One day I sat upon a chair, and said to the natives round, 'What am I doing now?' They said, 'You are sitting on the chair.' I understood that. Then I sat down, threw myself back in the chair, and drew my feet up and said, 'What am I doing now?' They told me. I inquired the meaning of a word they used, and when they explained it, I said, 'That is the very word I require,' and I praised God with exceeding joy. It meant to lift the body, heart and soul from everything else and lean on Jesus only, as I had lifted myself from the floor and was leaning on the chair alone. That word became one of the dearest in their language."

I suppose the meanest thing that a man can do is to stand on the bank when some one has plunged into the water to save a drowning man, and to criticize the stroke of the man that with laboring arms is bringing his brother to the shore. Poor creature! Very poor creature! Why, if we cannot take off our coats and go in ourselves, because God has not given us the spirit, surely we can find a bit of cheer in our hearts to give to the man. Give no heed to the crowd on the lower bank. There are more crowds than one on the bank, and there is a crowd of witnesses higher up; they bend over him, they understand it all. They say, "Well done," and if he does not hear it on account of the babble, he will hear it in the quiet time coming.—Exchange.

There is more Catholicism in this section of the country than all other churches put together, and still the last few years was supposed to be intractable. For a great many years doctors pronounced it a local disease, and prescribed local remedies, and by constantly failing to cure with local treatment, pronounced it incurable. Science has proved Catholicism to be a constitutional disease, and therefore requires constitutional treatment. Hall's Cathartic Cure, manufactured by F. J. Cheney & Co., Toledo, Ohio, is the only constitutional cure on the market. It is taken internally in doses from 5 drops to a teaspoonful. It acts directly on the bowels, loosens particles of food, and they after one hundred dollars for any case. It fails to cure. Send for circulars and testimonials.
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